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| Esnoga Bet Emunah**4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2016**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:****gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2016**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 18, 5780 – November 15-16, 2019** | **Fifth Year of the Shmita Cycle** |

# Candle Lighting and Habdalah Times

see: <http://www.chabad.org/calendar/candlelighting.htm>

**A great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to****benhaggai@GMail.com****send with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat: “VaYavo Ya’aqob Shalem” -**‎"**And came Jacob in peace”**‎

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיָּבֹא יַעֲקֹב שָׁלֵם** |  |  |
| **“VaYavo Ya’aqob Shalem”** | Reader 1 – B’resheet 33:18-20 | Reader 1 – B’resheet 35:9-11 |
| **“And came Jacob in peace”** | Reader 2 – B’resheet 34:1-6 | Reader 2 – B’resheet 35:12-14 |
| **“Y llegó Jacob en paz”** | Reader 3 – B’resheet 34:7-10 | Reader 3 – B’resheet 35:15-17 |
| B’resheet (Gen) 33:18 – 35:8‎B’midbar ‎(Num.) 28:9-15‎ | Reader 4 – B’resheet 34:11-17 |   |
| Ashlamatah: Nahum 1:12 – 2:6, 14‎ | Reader 5 – B’resheet 34:18-24 |   |
|  | Reader 6 – B’resheet 34:25 – 35:3 | Reader 1 – B’resheet 35:9-11 |
| Psalm 29:1-11 | Reader 7 – B’resheet 35:4-8 | Reader 2 – B’resheet 35:12-14 |
|   |     Maftir – B’midbar 28:9-15‎ | Reader 3 – B’resheet 35:15-17 |
| N.C.: Jude 8-10; Luke 7:1-10; Acts 10:1-8 |               Nahum 1:12 – 2:6, 14‎.                   I Sam. 20:18,42 |   |

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!

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing 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: Honouring 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!**

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) 33:18 – 35:8‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 18. And Jacob came safely [to] the city of Shechem, which is in the land of Canaan, when he came from Padan aram, and he encamped before the city. | 18. Then came Ya’aqob in peace with all that he had to the city of Shekem, in the land of Kenaan, in his Coming from Padan Aram; and he dwelt near the city, |
| 19. And he bought the part of the field where he had pitched his tent from the sons of Hamor, the father of Shechem, for a hundred kesitas. | 19. and bought the possession of a field where lie spread his tent from the hand of the sons of Hamor father of Shekem, for a hundred pearls. |
| 20. There he erected an altar, and he named it "God is the God of Israel." | 20. And he raised there an altar, and there he gave the tithes which he had set apart of all that he had before God, the God of Israel. |
|   |   |
| 1. Dinah, the daughter of Leah, whom she had borne to Jacob, went out to look about among the daughters of the land. | 1. And Dinah the daughter of Leah whom she bare to Jakob, went forth to see the manners of the daughters of the people of the land. |
| 2. And Shechem the son of Hamor, the Hivvite, the prince of the land, saw her, and he took her, lay with her, and violated her. | 2. And Shekem, the son of Hamor the Hivite, prince of the land, saw her, and took her by force, and lay with her and afflicted her. |
| 3. And his soul cleaved to Dinah the daughter of Jacob; he loved the girl and spoke to the girl's heart. | 3. And his soul delighted in Dinah the daughter of Ya’aqob; and he loved the girl, and spoke kindly to the heart of the girl. |
| 4. And Shechem spoke to his father Hamor saying, "Take this girl for me as a wife." | 4. And Shekem spoke to Hamor his father, saying, Take for me this damsel to wife. |
| 5. Jacob had heard that he had defiled his daughter Dinah, but his sons were with his livestock in the field, and Jacob kept silent until they came [home]. | 5. But Ya’aqob had heard that he had polluted Dinah his daughter, And his sons were with the flocks in the field, and Ya’aqob was silent until they came. |
| 6. And Hamor, the father of Shechem, went out to Jacob to speak with him. | 6. And Hamor the father of Shekem came forth to Ya’aqob to speak with him. |
| 7. And Jacob's sons had come from the field when they heard, and the men were grieved, and they burned fiercely, because he had committed a scandalous act in Israel, to lie with a daughter of Jacob, and such ought not to be done. | 7. And the sons of Ya’aqob had come up from the field when they heard. And the men were indignant, and very violently moved, because Shekem had wrought dishonour in Israel in lying with the daughter of Ya’aqob; for so it was not right to have been done. |
| 8. And Hamor spoke with them, saying, "My son Shechem his soul has a liking for your daughter. Please give her to him for a wife. | 8. And Hamor spoke with them, saying, The soul of Shekem my son delights in your daughter: give her, I pray, to him to wife; |
| 9. And intermarry with us; you shall give us your daughters, and you shall take our daughters for yourselves. | 9. and conjoin yourselves by marriage with us. Give your daughters to us, and take our daughters to you; |
| 10. And you shall dwell with us, and the land shall be before you; remain, do business there and settle there." | 10. and dwell with us, and the land will be before you, to dwell where you please and do business in it and possess it. |
| 11. And Shechem said to her father and to her brothers, "May I find favor in your eyes. Whatever you tell me I will give. | 11. And Shekem said to her father and to her brethren, Let me find grace in your sight, and what you will tell me I will give. |
| 12. Impose upon me a large marriage settlement and gifts, and I will give as [much as] you ask of me, but give me the girl for a wife." | 12. Multiply upon me greatly dowry and gift, and I will give as you will tell me; only give me the damsel to wife.JERUSALEM: Dotation and marriage portion. |
| 13. Thereupon, Jacob's sons answered Shechem and his father Hamor with cunning, and they spoke, because [after all] he had defiled their sister Dinah. | 13. But the sons of Ya’aqob answered Shekem. and Hamor his father with subtlety, and so spoke, because he had polluted Dinah their sister, |
| 14. And they said to them, "We cannot do this thing, to give our sister to a man who has a foreskin, for that is a disgrace to us. | 14. and said to them, We cannot do this thing, to give our sister to a man who is uncircumcised, because that would be a disgrace to us. |
| 15. But with this, however, we will consent to you, if you will be like us, that every male will be circumcised. | 15. But in this we will accede to you, if you will be as we are by circumcising every male. |
| 16. Then we will give you our daughters, and we will take your daughters for ourselves, and we will dwell with you and become one people. | 16. And we will give our daughters to you, and will take your daughters to us, and dwell with you, and be one people. |
| 17. But if you do not listen to us to be circumcised, we will take our daughter and go." | 17. But if you will not hearken to us to be circumcised, we will take our daughter by force and will go. |
| 18. Their words pleased Hamor and Shechem, the son of Hamor. | 18. And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem, the son of Hamor. |
| 19. And the young man did not delay to do the thing because he desired Jacob's daughter, and he was the most honored in all his father's household. | 19. And the young man delayed not to do the thing; because he wished for the daughter of Ya’aqob; and he was more honourable than all his father's house. |
| 20. And Hamor and his son Shechem came to the gate of their city, and they spoke to the people of their city, saying, | 20. And Hamor and Shekem his son came to the gate of their city, and spoke with the men of the gate of their city, saying, |
| 21. "These men are peaceful with us, and they will dwell in the land and do business there, and the land behold it is spacious enough for them. We will take their daughters for ourselves as wives, and we will give them our daughters. | 21. These men are friendly with us; and they may dwell in the land and do business in it; and the land, behold, it is broad (in) limits before them; let us take their daughters to us for wives, and give our daughters to them. |
| 22. However, [only] with this [condition] will the men consent to dwell with us, to become one people, by every male among us being circumcised, just as they are circumcised. | 22. But in this only will the men accede to us, to dwell with us, and to be one people, by every male of us being circumcised as they are. |
| 23. Then shall not their cattle, their property, and all their beasts be ours? But let us consent to them, and they will dwell with us." | 23. Their flocks, and their substance, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us. |
| 24. And all those coming out of the gate of his city listened to Hamor and his son Shechem, and every male, all who went out of the gate of his city, became circumcised. | 24. And all they who came out of the gate of his city received from Hamor and from Shekem, his son; and they circumcised every male, all who came out of the gate of the city. |
| 25. Now it came to pass on the third day, when they were in pain, that Jacob's two sons, Simeon and Levi, Dinah's brothers, each took his sword, and they came upon the city with confidence, and they slew every male. | 25. And it was on the third day, when they were weak from the pain of their circumcision, two of the sons of Ya’aqob, Shimeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which was dwelling securely and killed every male. |
| 26. And Hamor and his son Shechem they slew with the edge of the sword, and they took Dinah out of Shechem's house and left. | 26. And Hamor and Shekem his son they killed with the edge of the sword; and they took Dinah from the house of Shekem, and went forth. |
| 27. Jacob's sons came upon the slain and plundered the city that had defiled their sister. | 27. And the rest of the sons of Ya’aqob came to the spoil of the slain, and they sacked the city because they had polluted their sister in the midst of it. |
| 28. Their flocks and their cattle and their donkeys, and whatever was in the city and whatever was in the field they took. | 28. Their flocks, and oxen, and asses, and whatever was in the city or in the field they spoiled; and all their wealth and all their little ones they took and spoiled, and all that was in the houses. |
| 29. And all their wealth and all their infants and their wives they captured and plundered, and all that was in the house. | 29. - - - |
| 30. Thereupon, Jacob said to Simeon and to Levi, "You have troubled me, to discredit me among the inhabitants of the land, among the Canaanites and among the Perizzites, and I am few in number, and they will gather against me, and I and my household will be destroyed." | 30. And Ya’aqob said to Shimeon and Levi, You have made my name to go forth as evil among the inhabitants of the land, among the Kenaanites and Phezerites. And I am a people of (small) number, and they will gather together against me, and destroy me and the men of my house. |
| 31. And they said, "Shall he make our sister like a harlot?" | 31. And Shimeon and Levi answered, It would not have been fit to be said in the congregations of Israel that the uncircumcised polluted the virgin, and the worshippers of idols debased the daughter of Ya’aqob: but it is fit that it should be said, The uncircumcised were slain on account of the virgin, and the worshippers of idols on account of the daughter of Ya’aqob. Shekem bar Hamor will not (now) deride us with his words; for as a whorish woman and an outcast who has no avenger would he have made our sister, if we had not done this thing.JERUSALEM: The two sons of Ya’aqob answered together, and said to Israel their father, It would not be fit to be said in the congregations of Israel, in their house of instruction, that the uncircumcised polluted the virgin, and the worshippers of idols the daughter of Ya’aqob; but it is fit that it be said in the congregations of Israel and in their house of instruction, that the uncircumcised were put to death for the sake of the virgin, and the worshippers of idols because they had defiled Dinah the daughter of Ya’aqob. And Shekem bar Hamor will not boast in his heart and say, As a woman who has no man to avenge her injury, so has Dinah the daughter of Ya’aqob been made. And they said, As an impure woman and an outcast would he have accounted our sister. |
|   |   |
| 1. And God said to Jacob, "Arise and go up to Beth El and abide there, and make there an altar to the God Who appeared to you when you fled from your brother Esau." | 1. And the LORD said to Ya’aqob, Arise, go up to Bethel and dwell there, and make there an altar unto Elohim, who revealed Himself to you in your flight from before Esau your brother. |
| 2. Thereupon Jacob said to his household and to all those who were with him, "Remove the deities of the foreign nations, which are in your midst, purify yourselves and change your clothes. | 2. And Ya’aqob said to the men of his house, and to all who were with him, Put away the idols of the peoples which are among you which you took from the temple of Shekem, and purify yourselves from the uncleanness of the slain whom you have killed and change your clothes. |
| 3. And we will arise and go up to Beth El, and I will make an altar to the God Who answered me on the day of my distress, and was with me on the way that I went." | 3. And we will arise and go up to Bethel, and I will make there an altar unto Elohim, who heard my prayer in the day when I was afflicted, and whose Word was my helper in the way that I went. |
| 4. And they gave Jacob all the deities of the nations that were in their possession and the earrings that were in their ears, and Jacob hid them under the terebinth that was near Shechem. | 4. And they delivered into Ya’aqob's hand all the idols of the people which were in their hands which they had taken from the temple of Shekem, and the jewels that had been in the ears of the inhabitants of the city of Shekem, in which was portrayed the likeness of their images; and Ya’aqob hid them under the terebinth that was near to the city of Shekem. |
| 5. Then they traveled, and the fear of God was upon the cities that were around them, so that they did not pursue Jacob's sons. | 5. And they journeyed from thence, offering praise and prayer before the LORD. And there was a tremor from before the LORD upon the people of the cities round about them, and they pursued not after the sons of Ya’aqob. |
| 6. And Jacob came to Luz, which is in the land of Canaan that is Beth El he and all the people who were with him. | 6. And Ya’aqob came to Luz in the land of Kenaan, which is Bethel, he and all the people who were with him. |
| 7. He built there an altar, and he called the place El Beth El, for there God had been revealed to him when he fled from before his brother Esau. | 7. And he built there an altar, and named that place, To God, who made His Shekinah to dwell in Bethel, because there had been revealed to him the angels of the LORD, in his flight from before Esau his brother. |
| 8. And Deborah, Rebecca's nurse, died, and she was buried beneath Beth el, beneath the plain; so he named it Allon Bachuth. | 8. And Deborah, the nurse of Rivkah, died, and was buried below Bethel, in the field of the plain. And there it was told Ya’aqob concerning the death of Rivkah his mother; and he called the name of it, The other weeping.JERUSALEM: And Deborah the nurse of Rivkah died, and was buried below Beth El under an oak: and he called the name of it, The Oak of Weeping. |

**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎**‎‎‎‎‎‎‎**33:18 – 35:8‎**‎‎‎

        At Shechem – Gen. 33:18-20

        Dinah – Gen. 34:1-31

        The Return to Beth El – Gen. 35:1-8

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**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IIIa: The Twelve Tribes**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 3a – “The Twelve Tribes,” pp. 153-185

 **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.) ‎‎‎‎**‎‎‎‎‎‎‎**33:18 – 35:8**

**18 And Jacob came safely** Heb. שָׁלֵם , lit., **whole, unimpaired in his body, for he was cured of his limp and whole with his money. He did not lose anything because of that entire gift that he had given Esau. [He was also] whole with his Torah, for he had not forgotten [any of] his studies in Laban’s house**.-[from Gen. Rabbah 79:5, Shab. 33b]

**the city of Shechem** Heb. עִיר , [meaning] the city of Shechem, like לְעִיר , to the city, and similar to this, “until they came to Bethlehem (בֵּית לֶחֶם) ” (Ruth 1:19).

**when he came from Padan-aram** Like a person who says to his companion, “So-and-so came out from between the teeth of lions and returned safely.” Here too, he came whole from Padan-aram, from Laban and from Esau, who had come to attack him on the way.

**19 kesitas** [This is a coin known as] a ma’ah. Rabbi Akiva said, “When I traveled to the cities by the sea, they called a ma’ah, kesita.” (The Targum renders it חוּרְפָן , good, acceptable everywhere, like [above 23: 16] “accepted by the merchant”). [from Rosh Hashanah 26a]

**20 and he named it, “God is the God of Israel.”** Not that the altar is called “the God of Israel,” but since the Holy One, blessed be He, had been with him and saved him, he named the altar because of the miracle. That is to say: He Who is God that is the Holy One, blessed be He—He is God to me, whose name is Israel. We find something similar in connection with Moses: “and he named it Hashem Nissi” (Exod. 17:15). Not that the altar was called Hashem, but because of the miracle he named the altar thus, to mention the praise of the Holy One, blessed be He: “The Lord is my miracle.” Our Rabbis (Meg. 18a) interpreted it to mean that the Holy One, blessed be He, called Jacob God [rendering: and the God of Israel called him God]. The words of Torah are “like a hammer that shatters a rock” (Jer. 23:29). They divide into many meanings, **but I have come to establish the simple meaning of the verse.**

**Chapter 34**

**1 the daughter of Leah**And not the daughter of Jacob? However, because of her going out she was called the daughter of Leah, since she (Leah) too was in the habit of going out, as it is said: “and Leah came forth toward him” (above 30:16). [from Tanchuma Vayishlach 7] **(And concerning her, they devise the proverb: Like mother like daughter.)** -[Gen. Rabbah 80:1]

**2 lay with her** in a natural way.-[from Gen. Rabbah 80:5]

**and violated her** Heb. וַיְעַנֶהָ , lit., and afflicted her. [I.e. he was intimate with her] in an unnatural way.-[from Gen. Rabbah 80:5]

**3 and spoke to the girl’s heart** [I.e. he spoke] seductive words, “Look how much money your father squandered for a small parcel of land. I will marry you, and you will acquire the city and all its fields.”-[from Gen. Rabbah 80:7]

**7 and such ought not to be done**- to violate virgins, for the nations (the general population) had refrained from illicit relationships because of the Flood.-[from Gen. Rabbah 80:7]

**8 has a liking** He desires.

**12 marriage settlement** Kethubah-[from Mechilta Mishpatim, Nezikin 17]

**13 with cunning** Heb. בְּמִרְמָה , with cunning.-[from Targum Onkelos]

**because [after all] he had defiled** Scripture states that this was not trickery because [after all] he had defiled their sister Dinah.-[from Gen. Rabbah 80:8]

**14 for that is a disgrace to us**To us, it is a defect. If someone wishes to insult another person, he says, “You are uncircumcised,” or “[You are] the son of an uncircumcised person.” Wherever חֶרְפָּה is mentioned, it is an [expression of] insult.

**15 we will consent to you** Heb. נֵאוֹת . We will consent to you, an expression like (וַיֵאֽתוּ הַכּֽהֲנִים) , “And (the priests) consented,” (in connection with Jehoiada) (II Kings 12:9).

**will be circumcised** Heb. לְהִמֽל , lit., to be circumcised. This is not in the active voice but in the passive.

**16 Then we will give** Heb. וְנָתַנוּ . The second “nun” is punctuated with a “dagesh,” because it serves instead of two “nuns,” [like] וְנָתַנְנוּ .

**and we will take your daughters for ourselves**You find in the stipulation that Hamor suggested to Jacob, and in the reply of Jacob’s sons to Hamor, that they [Hamor and Shechem] attached importance to Jacob’s sons, [allowing them] to take whomever of the daughters of Shechem they would choose for themselves, and their daughters they would give to them [the people of Shechem], as they (the sons of Jacob) wished, for it is written: “Then we will give you our daughters,” as we wish, “and we will take your daughters for ourselves,” however we wish. But, when Hamor and his son Shechem spoke to their townsmen, they reversed the matter, [and said (verse 21),] “We will take their daughters for ourselves as wives, and our daughters we will give them,” in order to appease them (the townsmen), that they would consent to be circumcised.

**21 These men are peaceful with us**Heb. שְׁלֵמִים . With peace and sincerity.

**and the land-behold it is spacious enough** [The metaphor is that of] a person whose hand is wide and generous. That is to say: **You will not lose anything [if they trade here].** Plenty of merchandise comes here, and there is no one to purchase it.

**22 by...being circumcised** Heb. בְּהִמוֹל , by being circumcised.

**23 But let us consent to them** regarding this matter, and thereby, they will dwell with us.

**25 Jacob’s two sons** They were his sons, but nevertheless, Simeon and Levi conducted themselves like other people, who were not his sons, for they did not take counsel with him.-[from Gen. Rabbah 80:10]

**Dinah’s brothers** Since they risked their lives for her, they were called her brothers.-[from Gen. Rabbah 80:10]

**with confidence** Because they (the townsmen) were in pain. The Aggadah (Gen. Rabbah 80:10) says: They were confident in the strength of the elder (Jacob).

**27 upon the slain**-to strip the slain. [from Targum Onkelos]

**29 And all their wealth** Heb. חֵילָם , their money, and similarly; “amassed this wealth (הַחַיִל) for me” (Deut. 8:17); “and Israel amasses wealth (חָיִל) ” (Num. 24:18); “and leave over their possessions (חֵילָם) to others” (Ps. 49:11).

**they captured** Heb. שָׁבוּ , a term denoting captivity. Therefore, the accent is on the latter syllable.-[from Targum Onkelos]

**30 You have troubled me** Heb. עֲכַרְתֶּם , an expression denoting murky water [meaning that] now my mind is not clear [without worry]. The Aggadah (Gen. Rabbah 80:12) [explains]: The barrel was clear, but you have made it murky. (I.e., I saw our way clear to co-exist with the Canaanites, but now you have spoiled the possibility to do so.) The Canaanites had a tradition that they would fall into the hands of Jacob’s sons, but they said [that this would only happen], “Until you are fruitful and inherit the land” (Exod. 23:30). Therefore, they have been silent.

**few in number** few men.

**31 like a harlot**Abandoned-[from Gen. Rabbah 80:12]

**our sister** [Onkelos renders] יָת לַאֲחָתָנָא , our sister.

**Chapter 35**

**1 Arise and go up** -(Tanchuma Vayishlach 8) **Since you tarried on the way, you were punished, and this trouble with your daughter has befallen you.**

**2 the foreign nations** That you have in your possession from the spoils of Shechem.-from Zohar, vol. 1, 173a]

**purify yourselves** from idolatry.

**and change your clothes** Perhaps you have the clothing of idols in your possession.-[from Gen. Rabbah 81:3]

**4 under the terebinth** Heb. אֵלָה , a species of tree that bears no fruit.

**near Shechem** Heb. עִם-שְׁכֶם , lit., with Shechem, [meaning] next to Shechem.-[from Targum Jonathan ben Uzziel]

**5 and the fear**terror.

**7 El Beth-el**Heb. אֵל בֵּית-אֵל , The Holy One, blessed be He, is in Beth- el (בְּבֵית-אֵל) the manifestation of His presence is in Beth-el. Some words lack the prefix “beth,” [meaning “in,”] like “Behold, he is in the house of (בֵּית) Machir, the son of Ammiel” (II Sam. 9:4), [Which is equivalent to] מָכִיר בְּבֵית [Also,] “in your father’s house (בֵּית אָבִיךְ) ,” [equivalent to] בְּבֵית אָבִיךְ [from Targum Jonathan ben Uzziel]

**had been revealed to him** Heb. נִגְלוּ , the plural form. In many places, the noun referring to godliness or mastership appears in the plural form, like “Joseph’s master (אֲדוֹנֵי יוֹסֵף) ” (Gen. 39:20), “if its owner (בְּעָלָיו) is with him” (Exod. 22:14), and it does not say בַּעֲלוֹ . Likewise, אֱלָהוּת (godliness), an expression of judgment and lordship, is mentioned in the plural form, but none of the other names [of the Deity] are found in the plural form.-[from Sanh. 38b]

**8 And Deborah...died**What connection does Deborah have with Jacob’s household? **However, since Rebecca said to Jacob, “and I will send and take you from there” (above 27:45), [it was] Deborah [whom] she sent to him, to Padan- aram [to instruct him] to leave from there, and she died on the way.**I learned this from the words of Rabbi Moshe Hadarshan.-[from Bereishith Rabbathi, p. 113]

**beneath Beth-el**The city was situated on a mountain, and she was buried at the foot of the mountain.

**beneath the plain**[Onkelos renders:] at the bottom of the plain, for there was a plain above, on the incline of the mountain, and the grave was below, and the plain of Beth-el was called Allon. The Aggadah [tells us that] he was informed there of another mourning, for he was told about his mother, who died (Gen. Rabbah 81:5), and Allon in Greek means “another.” For the following reason, the day of her death was concealed, viz. so that people should not curse the womb whence Esau had emerged. Therefore, neither did Scripture publicize it.

**Ketubim: Targum Tehillim (Psalms) 29:1-11**

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| **Rashi** | **Targum on the Psalms** |
| 1. A song of David. Prepare for the LORD, [you] sons of the mighty; prepare for the LORD glory and might. | 1. A psalm of David. Give praise in the presence of the LORD, O bands of angels; give glory and might in the LORD’s presence. |
| 2. Prepare for the LORD the glory due His name; prostrate yourselves to the LORD in the place beautified with sanctity. | 2. Give the glory of His name in the presence of the LORD; bow down before the LORD in the splendour of holiness. |
| 3. The voice of the LORD is upon the waters; the God of glory thunders; the LORD is over the vast waters. | 3. The voice of the LORD is heard above the waters; in His glorious might the LORD called out over many waters. |
| 4. The voice of the LORD is in strength; the voice of the LORD is in beauty. | 4. The voice of the LORD is heard in strength; the voice of the LORD is heard in splendour. |
| 5. The voice of the LORD breaks the cedars, yes, the LORD breaks the cedars of Lebanon. | 5. The voice of the LORD shatters cedars; the word of the LORD has shattered the cedars of Lebanon. |
| 6. He causes them to dance like a calf, Lebanon and Sirion like a young wild ox. | 6. And He made them jump like a calf – Lebanon, and the Mount of Noisome Fruit, like the young of oxen. |
| 7. The voice of the LORD cleaves with flames of fire. | 7. The voice of the LORD splits flames of fire. |
| 8. The voice of the LORD causes the desert to quake; the LORD causes the desert of Kadesh to quake. | 8. The voice of the LORD shakes the wilderness; the Word of the LORD shakes the wilderness of Rekem. |
| 9. The voice of the LORD will frighten the hinds and strip the forests, and in His Temple everyone speaks of His glory. | 9. The voice of the LORD impregnates the hinds, and makes the beasts of the forest give birth; and in His sanctuary above, all His servants say, “Glory,” in His presence. |
| 10. The LORD sat [enthroned] at the flood; the LORD sat as King forever. | 10. In the generation of the Flood, the LORD sat on His throne of judgment to take vengeance on them; and the LORD sat on the throne of mercy and saved Noah; and He reigns over His children forever and ever. |
| 11. The LORD will grant strength to His people; the Lord will bless His people with peace. | 11. The LORD gave the Torah to His people; the Lord will bless His people in peace. |
|   |   |

**Rashi’s Commentary for: Psalm 29:1-11**

**1** **Prepare for the Lord** Heb. הָבוּ. Prepare for the Lord and prepare for Him, you sons of the mighty of the land. From here we derive the ruling that [for the first blessing of the Amidah prayer] we should say the blessing ABOT, the Patriarchs (Meg. 17b, R.H. 32b, Mid. Ps. 29:2). But Menachem (p. 68) associated הָבוּ as an expression of giving.

**mighty** Heb. אֵלִים, princes.

**prepare for the Lord glory and might** From here we derive that [for the second blessing of the Amidah prayer] we should say the blessing of G’BUROT, mighty deeds.

**2** **the glory due His name** This is the blessing of the sanctity of the Name [the third blessing of the Amidah]. In this psalm, there are eighteen mentions of God’s name, and corresponding to them, they instituted eighteen blessings.

**3** **The voice of the Lord is upon the waters** Upon the Sea of Reeds, “The Lord thundered from heaven” (above 18:14).

**thunders** Heb. הִרְעִים, tormanta in Old French.

**4** **The voice of the Lord is in strength** At the time of the giving of the Torah, He moderated His voice according to the strength of Israel, as it is said (Exod. 19:19): “and God would answer him with a voice,” with Moses’ voice.

**5** **The voice of the Lord breaks the cedars** The kings of the nations, as the matter that is written (in I Sam. 7:10): “and the Lord thundered with a loud noise etc. upon the Philistines”; (in Isa. 30:31): “For from the Lord’s voice Assyria will be broken.” And at the time of the giving of the Torah (Deut. 5:23): “For who is there of all flesh who has heard the voice of the living God speak out of the fire as we have and remained alive?” You heard and remained alive, but the nations of the world would hear it and die.

**6** **He causes them to dance like a calf** The cedars and the mountains that came to hear the giving of the Torah.

**Lebanon and Sirion** The names of mountains.

**7** **cleaves with flames of fire** taylont in Old French, to cut. Our Sages (Mechilta ibid.) explained that the utterance of the Decalogue emanated from His mouth with a flame of fire and was engraved on the tablets according to their form.

**8** **causes the desert to quake** Heb. יָחִיל, an expression of (Jer. 6:24), “pain (חִיל) as a woman in travail.”

**the Lord causes the desert of Kadesh to quake** That is the desert of Sinai, as our Sages said in Tractate Shabbath (89a): It was called by five names: the desert of Sinai, the desert of Zin, the desert of Kadesh, the desert of Kedemoth, the desert of Paran. [It was called] the desert of Kadesh because Israel was sanctified on its account.

**9** **The voice of the Lord will frighten the hinds** In the future, it will frighten the nations of the world and cause [them] to quake, those who are now standing firmly like hinds, as the matter that is stated (above 18:34): “He makes my feet like hinds.” Said Rabbi Phinehas: It does not say, “like harts,” but “like hinds,” like the females, because the feet of the females stand straighter than those of the males (Mid. Ps. 22:1). Another explanation: יְחוֹלֵל is kria in Old French, to create, as (in Prov. 8:25), “before the hills, I was created (חוֹלָלְתִּי).”

**and strip the forests** Like (Gen. 30:37), “by uncovering (מַחְשֹׂף) the white.” He will strip the forest trees, i.e., he will strip the nations, compared to forest trees, of their glory, as is stated (in Amos 2:9): “whose height is as the height of the cedar trees.”

**and in His Temple** which will be built.

**everyone speaks of His glory** Everyone will praise Him there and say...

**10** **The Lord sat [enthroned] at the flood** alone in His greatness, and now also, the Lord sits alone forever, “but the idols will completely pass away,” (as in Isa. 2:18), yet to His people He will give strength and a blessing of peace. Our Sages, however, expounded upon it in Midrash Psalms (29:2) that the nations became frightened and startled, and they came to Balaam and said to him, “What is the sound of the stirring that we heard? Is He going to bring a flood upon the world?” He replied to them, “He already swore that He would not bring a flood. Rather, the sound of the stirring that you heard is that the Holy One, blessed be He, is giving a Torah to His people.”

 **Meditation from the Psalms**

**Psalms ‎‎29:1-11**

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

 **Beresheet (Genesis) 33:18 – 35:8**

**Nahum 1:12 – 2:6, 14**

**Tehillim (Psalm) 29**

**Jude 8-10, Lk 7:1-10, Acts 10:1-8**

This psalm is related to the preceding one in which David vowed to thank G-d for giving him might, 'HaShem is my might and my shield ... and from my songs I shall give him thanks'.[[1]](#footnote-2) Rashbam[[2]](#footnote-3) maintains that this magnificent psalm was composed to fulfill that vow. It also serves as an introduction to the following one which is dedicated to 'The inauguration of the House [i.e. the Temple] to David.'

The words of this Psalm bear a striking resemblance to the songs which David sang as he transferred the Holy Ark from its temporary shelter in the house of Oved Edom to its permanent abode in Jerusalem. At that time he sang: “Give unto 'HaShem, ye kindreds of the people, give unto 'HaShem glory and strength. Give unto 'HaShem the glory due unto his name: bring an offering, and come before him: worship 'HaShem in the beauty of holiness”.

Those words are almost an exact replica of the first two verses of this Psalm. This strongly implies that this Psalm was sung when the ark traveled to Jerusalem in preparation for the inauguration of the Temple.[[3]](#footnote-4)

The superscription of this psalm attributes authorship to David. Because the words of this psalm bear a striking resemblance, in Hebrew, to the song which David sang as he transferred the Holy Ark from its temporary shelter in the house of Oved Edom to its permanent abode in Jerusalem,[[4]](#footnote-5) it strongly implies that this psalm was sung when the Ark travelled to Jerusalem in preparation for the inauguration of the Temple.[[5]](#footnote-6) Compare the following pasukim:

***I Divre HaYamim (Chronicles) 16:28-29****Give unto HaShem, ye kindreds of the people, give unto HaShem glory and strength. 29  Give unto HaShem the glory due unto his name: bring an offering, and come before him: worship HaShem in the beauty of holiness.*

***Tehillim (Psalm) 29:1****« A Psalm of David. » Give unto HaShem, O ye mighty, give unto HaShem glory and strength. 2  Give unto HaShem the glory due unto his name;****[[8]](http://betemunah.org/sederim/iyar2776.html%22%20%5Cl%20%22_ftn8%22%20%5Co%20%22)****worship HaShem in the beauty of holiness.*

The name of ‘HaShem’[[6]](#footnote-7) is repeated eighteen times in this psalm. Because of this, Rashi says that the Rabbis made the Shemone Esrei (Amida)[[7]](#footnote-8) to have eighteen benedictions.[[8]](#footnote-9) We also learn something of the order of the blessings of the Amida from the Talmud:

***Megillah 17b****Our Rabbis taught: Whence do we derive that the blessing of the Patriarchs[[9]](#footnote-10) should be said? Because it says, Ascribe unto the Lord, O ye sons of might[[10]](#footnote-11) And whence that we say the blessing of mighty deeds?[[11]](#footnote-12) Because it says, Ascribe unto the Lord glory and strength.[[12]](#footnote-13) And whence that we say sanctifications?[[13]](#footnote-14) Because it says, Ascribe unto the Lord the glory due unto His name, worship the Lord in the beauty of holiness.[[14]](#footnote-15) What reason had they for mentioning understanding[[15]](#footnote-16) after holiness? Because it says, They shall sanctify the Holy One of Jacob and shall stand in awe of the God of Israel,[[16]](#footnote-17) and next to this, They also that err in spirit shall come to understanding. What reason had they for mentioning repentance[[17]](#footnote-18) after understanding? Because it is written, Lest they, understanding with their heart, return and be healed.[[18]](#footnote-19) If that is the reason, healing should be mentioned next to repentance?[[19]](#footnote-20)— Do not imagine such a thing, since it is written, And let him return unto the Lord and He will have compassion upon him, and to our God, for he will abundantly pardon,[[20]](#footnote-21) But why should you rely upon this verse? Rely rather on the other! — There is written another verse, Who forgiveth all thine iniquity, who healeth all thy diseases, who redeemeth thy life from the pit,[[21]](#footnote-22) which implies that redemption and healing come after forgiveness. But it is written, ‘Lest they return and be healed’? That refers not to the healing of sickness but to the healing [power] of forgiveness. What was their reason for mentioning redemption in the seventh blessing?[[22]](#footnote-23) Raba replied: Because they [Israel] are destined to be redeemed in the seventh year [of the coming of the Messiah],[[23]](#footnote-24) therefore the mention of redemption was placed in the seventh blessing. But a Master has said, ‘In the sixth year will be thunderings, in the seventh wars, at the end of the seventh the son of David will come’? — War is also the beginning of redemption. What was their reason for mentioning healing in the eighth blessing? — R. Aha said: Because circumcision which requires healing is appointed for the eighth day, therefore it was placed in the eighth blessing. What was their reason for placing the [prayer for the] blessing of the years ninth? R. Alexandri said: This was directed against those who raise the market price [of foodstuffs], as it is written, Break thou the arm of the wicked; and when David said this, he said it in the ninth Psalm.[[24]](#footnote-25)*

Further the Mussaf Amida of the Sabbath has only seven benedictions which the Talmud teaches us from the seven ‘voices’ recorded in this psalm.

***Berachoth 29a****To what do the seven blessings said on Sabbath[[25]](#footnote-26) correspond? — R. Halefta b. Saul said: To the seven voices mentioned by David [commencing with] ‘on the waters’.*

The following paper is an excerpt from a letter that Hakham Dr. Joseph ben Haggai received from one of his talmidim. In this paper, the Hakham teaches us that the so called *Lord’s prayer* is a memory aid to remember the order of the blessings[[26]](#footnote-27) of the Amida (Shemone Esre). This is the *standing prayer*that is the central part of all Jewish prayer services. With this introduction, let us look at the Rabbi’s letter:

Greetings my friend, the Rabbi!  In continued pursuit of my short course on Yeshua that we've discussed I've come across another area that I need rabbinic advice.  In Lutheran churches (and Catholic, Orthodox, and Anglican) the so-called "Lord's Prayer" is very sacred.  It is said at every service done and it is said privately and personally throughout the day by the more pious souls.  Hence, it is a perfect teaching tool. I've encountered a rabbi who has told me that the "Lord's Prayer" is "as Jewish a prayer one could find" and that if you could find a Jew who did not know the words were attributed to Yeshua, that it would certainly pass as a Jewish prayer with any Jew.

This is absolutely true. I do not know the name of the Rabbi, nor the Rabbi he has asked, but his answer is most accurate.

It seems there is some kind of link between the Amidah and the "Lord's Prayer."  Is it possible when Yeshua disciples asked him to teach them to pray that his response was an abbreviated version or shortened version of the Amidah?  Can you give me some insight (including scholarly, worthy of footnoting in a manuscript/lecture) as to the Jewish nature of the "Lord's Prayer"?  I wish to show that the prayer Yeshua gave wasn't some new thing he invented in the Galilee while fishing with the boys.  I wish to show the "Lord's Prayer" shows how Jewish Yeshua was.

Back some time ago,[[27]](#footnote-28) when in the lectionary we reached the so called Master’s Prayer, or even better, an abbreviated version of the Amida, I wrote the following:

**Midrash of Matityahu (Matthew) 6:9-13**

*9. After this manner therefore you must pray: Our Father Who sits in the heavens, May You and Your Name be hallowed (sanctified).*

*10. May Your government come. May Your will be done in the heavens and in the land.*

*11. Give us of Your bread from day to day.*

*12. And forgive us our sins, as we forgive those that sin against us.*

*13. And do not bring us into the hand of testing, but watch over and guard us from all evil: For Yours is the government, and all the power, and all the glory, forever, and ever. Amen!*

**Commentary**

This week in the Midrash of Matityahu,[[28]](#footnote-29) the Master of Nazareth goes on to provide for us a summary of what is known as the main and central prayer of a Jewish service: The Amida. He is not making a new prayer to substitute for the Amida, but rather he is indicating that our chief prayer three times a day should be the Amida – the heart of a Jewish prayer service.

Roughly, the full Amida, rendered into English reads as follows:

**Patriarchs**

1. Blessed art You, L-rd our G-d and G-d of our Patriarchs, G-d of Abraham, G-d of Isaac, and G-d of Jacob. The great, mighty and awesome G-d, G-d Supreme Who extends loving kindness and is Master of all, Who remembers the gracious deeds of our forefathers, and Who will bring a Redeemer with love to their children’s children[[29]](#footnote-30) for His name’s sake. King, Helper, Savior, and Protector, blessed are You, L-rd, shield (Protector) of Abraham.

**Power of G-d**

2. Your might is eternal, O L-rd, who revives the dead, powerful in saving, who makes the wind to blow and the rain to fall, who sustains the living with loving kindness, who revives the dead with great mercy, who supports the falling, heals the sick, frees the captive, and keeps faith with the dead; who is like You, Almighty, and who resembles You, O King who can bring death and give life.

**Holiness of G-d**

3. You are holy, and Your name is holy, and those who are holy shall praise You every day.  Blessed art You, L-rd, the holy G-d.

**Discernment**

4. You grant knowledge to man, and teach understanding to humans; from Your own self, favor us with knowledge, understanding, and wisdom. Blessed are You, L-rd, giver of knowledge.

**Repentance - Returning**

5. Return us, our Father, to Your Torah, and draw us closer, our King, to Your worship, and bring us back before You in complete repentance.  Blessed are You, L-rd, who desires repentance.

**Forgiveness**

6. Forgive us, our Father, for we have sinned, pardon us, our King, for we have transgressed, for You are a pardoner and forgiver. Blessed are You, L-rd, gracious One who forgives abundantly.

**Redemption**

7. Look upon us in our suffering, and fight our struggles, redeem us speedily, for Your name’s sake, for You are a mighty Redeemer.  Blessed are You, L-rd, Redeemer of Israel.

**Healing**

8. Heal us, O L-rd, and we shall be healed, save us and we shall be saved, for You are our glory.  Send complete healing for our every illness, for You, Divine King, are the faithful, merciful Physician.  Blessed are You, L-rd, who heals the sick of His people Israel.

**For bounty and prosperity**

9. Bless this year for us, O L-rd our G-d, and all its varied produce that it be for good; provide (dew and rain as a) blessing on the face of the earth, satisfy us with Your goodness, and bless this year like the good years.  Blessed are You, L-rd, who blessed the years.

**Return of the exiles**

10. Sound the great shofar (to proclaim) our freedom, lift up a banner for the ingathering of our exiles, and bring us together from the four corners of the earth.  Blessed art You, L-rd, Who gathers together the dispersed of His people Israel.

**Justice**

11. Restore our judges as at first, and our counselors as in the beginning, removing from us sorrow and sighing;  rule over us, You alone, O L-rd, with kindness and mercy, and vindicate us in the judgment.  Blessed are You, L-rd, King, who loves righteousness and judgment.

**Against slanderers and heretics**

12. For slanderers let there be no hope, and let all wickedness instantly perish. May all Your enemies be quickly cut off; and as for the malicious, swiftly uproot, break, cast down, and subdue quickly in our day.  Blessed are You, L-rd, who breaks the power of His enemies and subdues the malicious.[[33]](http://betemunah.org/sederim/iyar2776.html%22%20%5Cl%20%22_ftn33%22%20%5Co%20%22)

**For the righteous**

13. On the righteous and the saintly, on the elders of Your people, the house of Israel, and on their surviving scholars, on the true proselyte and on ourselves, let Your compassion flow, O L-rd our G-d.  Grant a good reward to all who sincerely trust in Your name; place our lot with them forever and let us not be shamed, for in You do we trust.  Blessed are You, L-rd, the support and security of the righteous.

**For Yerushalayim (Jerusalem)**

14. To Jerusalem Your city, return with compassion, and dwell within it as You promised; rebuild it soon in our day, an everlasting structure; and speedily establish in its midst the throne of David.  Blessed art You, L-rd, builder of Jerusalem.

**Davidic (Messiah’s) Reign**

15. The offspring of Your servant David, quickly cause to flourish, and lift up his power by Your deliverance; for Your deliverance do we constantly hope. Blessed are You, L-rd, Who makes the glory of deliverance to flourish.

**Acceptance of prayer**

16. Hear our voice, O L-rd our G-d, show compassion and mercy to us, accept our prayers with mercy and favor, for You are a God Who hears prayers and supplications.

**Restoration of the Temple**

17. Favorably receive, O L-rd our G-d, Your people Israel and their prayer, restore the worship to Your Temple in Zion, receive with love and favor the offerings of Israel and their prayer, and may the worship of Your people Israel always be favorably received by You, may our eyes behold Your return to Zion in mercy.  Blessed art You, L-rd, Who restores His Divine Presence to Zion.

**Thanksgiving**

18. We give thanks unto You Who are the L-rd our Go-d and G-d of our fathers for all eternity.  You are the strength of our lives, the shield of our deliverance.  In every generation, we shall thank You and declare Your praise for our lives that are entrusted in Your hand, and for our souls that are in Your care, and for Your miracles that are daily with us, and for Your wondrous deeds and goodness that occur at all times, evening, morning, and noon.  You are the Benevolent One, for Your mercies are never ended.  The Compassionate One, for Your deeds of kindness do not stop, always have we placed our hope in You.  For all this, O our King, may Your name be always blessed and exalted forever and ever.  All the living will forever thank You and praise Your name in truth, O G-d, our eternal salvation and help.  blessed art You, L-rd, Whose name is goodness; it is pleasing to give thanks to You.

**For peace**

19. Establish peace, well-being, blessing, grace, loving kindness, and mercy upon us and upon all Israel, Your people for by the light of Your presence have You given us, O L-rd our God, a Torah of life, love of kindness, justice, blessing, compassion, life, and peace, and it is good in Your sight to bless Your people Israel at all times and in every hour with Your peace.  Blessed are You, L-rd, Who blessed His people Israel with peace.

The first three blessings of praise appeal to G-d as the protector of our forefathers, and extol His powers and holiness. The blessings of petition ask for six personal needs: knowledge, repentance, forgiveness, redemption, health and economic prosperity. They also plead for six needs of the Jewish people: ingathering of the exiled, restoration of justice, destruction of Israel's enemies, reward for the righteous, restoration of Jerusalem, and the coming of the Messiah. The final supplication asks God to hear our prayers. The closing three blessings speak of the hope of return to Temple worship, thanksgiving to God, and a prayer for peace. In summary:

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| --- | --- |
| **Statements in the Master's Prayer (Matthew 6:9-13)** | **Shemone Esre** |
| **1. Worship (vs. 9)***Our Father Who sits in the heavens, May You and Your Name be hallowed (sanctified).*  | 1.  G-d as the protector of the Forefathers2.  G-d as the power that makes for salvation3.  G-d as the source of holiness4.  For knowledge |
| **4. Repentance (vs. 12)***And forgive us our sins, as we forgive those that sin against us.* | 5.  For the strength to repent6.  For forgiveness |
| **3. Requests (vs. 11)***Give us of Your bread from day to day.*  | 7.  For relief from affliction8.  For healing9.  For bounty and material prosperity10. For the ingathering of the exiles |
| **2. Restoration (vs. 10)***May Your government come. May Your will be done in the heavens and in the land.*   | 11.  For the establishment of the reign of true justice14. For the rebuilding of Jerusalem15. For the coming of the Messiah16. For the acceptance of our prayers17. For the restoration of the Sanctuary |
| **5. Protection for righteous  (vs. 13a)***And do not bring us into the hand of testing, but watch over and guard us from all evil:* | 12. Against slanderers and heretics.13. For the support and protection of the righteous |
| **6. Thanksgiving (Praise) vs. 13b)***For Yours is the government, and all the power, and all the glory, forever, and ever. Amen!* | 18. Gratitude as man's response to G-d's work in the world19. For peace |

*[The above table is a brief outline of the Amida and is in part taken from the book: “Back to the Sources: Reading the Classic Jewish Texts” by Barry W. Holtz, pg. 41, Simon & Schuster; Reprint edition, 1986. Please, also note that there are variations in the Amida for the morning, afternoon and evening services, as well as on Shabbats and Festivals.]*

As can be seen, the Master’s Model prayer was not intended to be repeated verbatim as Christianity does but is given in the Midrashic style of literature as an obvious reference to the Amida, which is to be recited standing three times a day.

I have never made a trace to see if someone before me has discovered this, or has variants on what I see is the architecture of the Master’s Prayer. I have also not seen any Jewish Book or Journal article dealing with the Master’s Prayer in this manner. The scheme described above is completely the product of my own understanding, as I have never come across any piece of Jewish literature relating the so called Master’s Prayer to the Amidah. As to Christian or Messianic literature on the subject, as I said I have never made a trace on this, as it sufficed for me to express my own understanding. If someone anticipated me on this, great! And if not, well here is a piece of my mind. Perhaps anyone who is more acquainted with Christian books and journals can do a trace and let me know of the results on this. I would be very interested in reading whatever literature there is in Christianity or Messianics with regards to the relationship between the Amida and the so called Master’s Prayer.

There is an interesting Jewish principle of Hermeneutics called “Sevarah”,[[30]](#footnote-31) which means “Logical Deduction.” In this principle one does not necessarily need to quote sources, although it is always nice if one knows to attribute the idea to the person one has heard it from. As far as I am concerned the words of our Master in the so called Master’s Prayer is a case of abbreviation of the Amida as per Sevarah. And this kind of argument I believe it is at the very hard to find fault with.

\* \* \*

In line with what the Rabbi said, let me finish by quoting from the Talmud regarding a shortened form of the Amida:

***Berachoth 29a****‘AN ABBREVIATED EIGHTEEN’? Rab said: An abbreviated form of each blessing; Samuel said: Give us discernment, O Lord, to know Thy ways, and circumcise our heart to fear Thee, and forgive us so that we may be redeemed, and keep us far from our sufferings, and fatten us in the pastures of Thy land, and gather our dispersions from the four corners of the earth, and let them who err from Thy prescriptions be punished,[[31]](#footnote-32) and lift up Thy hand against the wicked, and let the righteous rejoice in the building of Thy city and the establishment of the temple and in the exalting of the horn of David Thy servant and the preparation of a light for the son of Jesse Thy Messiah; before we call mayest Thou answer; blessed art Thou, O Lord, who hearkenest to prayer.*

Finally, lets wrap our heads around ‘why’ Chazal instituted eighteen (18) benediction for the Shemone Esrei:

**QUESTION:** The Gemara describes three reasons why the Hakhamim instituted eighteen blessings in the Shemone Esrei.

(a) They correspond to the eighteen times that the name of HaShem is mentioned in Tehillim 29.

(b) They correspond to the eighteen times that the name of HaShem is mentioned in the three paragraphs of Shema.

(c) They correspond to the eighteen vertebrae of the spine. Is there anything common to these three groups of eighteen?

**ANSWER:** The **SEFER HA’IKRIM** (1:5) says that the three main tenets of Jewish belief are that:

(a) HaShem created the world;

(b) HaShem gave us the Torah and commanded us to follow the Mitzvot;

(c) HaShem sees and knows all of man’s actions and will reward and punish appropriately in the World to Come.

It could be that these three tenets are included in the Shemone Esrei according to the three reasons given for why the Hakhamim instituted eighteen blessings.

(a) The verses of Shema declare HaShem as the One and Only Creator.

(b) Tehillim 29 describes the events of the giving of the Torah, and therefore represents our belief that HaShem gave us the Torah.

(c) The spine represents the knowledge that HaShem sees all of our actions, because the spine is the part of the central nervous system that directs every action and movement that a person makes, which are being watched by HaShem. In addition, HaShem will take one vertebrae from the spine and rebuild the body from it at the time of the resurrection. The spine therefore alludes to the belief that HaShem will give eternal life to those who follow His ways[[32]](#footnote-33).

These three illustrations appear to correspond to the three parts of man’s Soul; the vertebrae [Nefesh - physicality]; the Keriat Shema [Ruach - Spirit, with which we praise HaShem]; “Havu la’Shashem B’nei Eilim” (which refers to Matan Torah) [Neshama - the most spiritual of the three Souls]. This teaches us that, when we stand before HaShem, we must pray to him at all three levels.

And there are eighteen benedictions in the Shemone Esrei, according to Rashi, because we find the word ‘HaShem’ eighteen times in the eleven pasukim of our chapter of the Psalms! Who knew so much could be learned by simply counting words.  😊

**Ashlamatah: Nahum 1:12 – 2:6, 14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The harsh prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite. | 1. The oracle of the cup or malediction to be given' to Nineveh to drink. Previously Jonah the son of Amittai, the prophet from Gath-hepher, prophesied against her and she repented of her sins and when she ‎sinned again there prophesied once more against her Nahum of Beth Koshi, as is recorded in this book. |
| 2. The Lord is a jealous and vengeful God and is full of wrath; the Lord avenges Himself upon His adversaries, and He bears a grudge against His enemies. | 2. God is judge and an avenger ‎is the LORD; the LORD takes vengeance, and there is great might before Him, the LORD will take vengeance on the enemies of His people. and ‎on His adversaries with fierce anger. |
| 3. The Lord is slow to anger and great in power, but He will surely not acquit; the Lord-His way is with a tempest and with a storm? and cloud is the dust of His feet. | 3. The LORD removes anger, and there is great might ‎before Him; and He pardons those who return to His Law, but does not leave unpunished those who do not return. The LORD goes forth in ‎storm and wind, and a dark cloud is the path before Him. |
| 4. **He rebukes the sea and dries it up, and He has dried up all the rivers**; Bashan and Carmel are cut off, and the blossoms of the Lebanon are cut off. | 4. **He rebukes the sea and dries it up, and He makes all the rivers dry**; Mathnan ‎and Carmel are desolate, and the trees of Lebanon are withered. |
| 5. Mountains quaked because of him and the hills melted, and the land raised up from before Him-and the inhabited earth and all who dwell thereon. | 5. The mountains quake before Him, and the hills are torn asunder, ‎and the earth is laid waste before Him, even the world and all that dwell in it. |
| 6. Who can stand before His fury and who can rise amidst His wrath? His wrath has reached [the earth] like fire, and the rocks have been broken up by Him. | 6. If the world shook thus before Him when He revealed‎Himself in love to give the Law to His people, then when He reveals Himself in anger to take vengeance on the enemies of His people, who ‎will stand before His vengeance and who will endure in the indignation of His wrath? His anger dissolves like fire; and rocks are torn‎asunder before Him. |
| 7. The Lord is good-yea, a stronghold on a day of trouble- and is cognizant of those who trust in Him. | 7. The LORD is good to Israel that they may lean upon Him in time of affliction, and it is revealed before Him that ‎they are relying upon His Memra. |
| 8. But, with an overrunning flood He shall make a full end of its place, and darkness shall pursue His enemies. | 8. But in fierce anger and in great wrath He will make an end of the nations which rose up and utterly ‎destroyed the Sanctuary. and He will deliver His adversaries to Gehinnam, |
| 9. What do you think of the Lord? He will make a full end; the trouble will not rise twice. | 9. O nations who have plundered Israel, what are you reckoned as before ‎the LORD? He will make an end of you, relief after affliction will not be established twice for you as for the house of Israel |
| 10. For, while the thorns are entangled and the drunkards are drinking, they are consumed like dry stubble, fully ripe. | 10. For the ‎princes of the nations which plundered Israel and made them go astray, as though led astray through wine, destroyed them just as ‎fire destroys among very dry stubble. |
| 11. From you has emanated one who plots evil against the Lord, one who counsels wickedness. **{S}** | 11. From you, Nineveh, there has gone forth a king who plotted evil against the people of the LORD; ‎he gave evil counsel. **{S}** |
| 12. So said the Lord: Though they be at peace-and likewise many-and likewise they have crossed and passed over, I will no longer afflict you. | 12. Thus says the Lord, "Though the nations which assemble to oppress you, O Jerusalem. are perfect in counsel and many in number, and though they ‎cross the Tigris and pass over the Euphrates and come to afflict you, even if I have brought you into servitude I will not enslave you ‎again. ‎ |
| 13. And now I will break off his yoke from you, and I will rend your bonds asunder. | 13. And now I will break the yoke of the nations from your necks and will cut away your chains. |
| 14. And the Lord shall command concerning you; No more [offspring] of your name shall be sown; from the house of your god I will cut off a graven image and a molten image; I will make your grave, for you have become worthless. **{P}** | 14. But the LORD will give ‎commandment concerning you, O king of Assyria. and there will not be a remembrance of your name any more; I will destroy image and ‎molten image from the house of your idols. I will make your grave there. for that is a light matter before Me.” **{P}** |
|   |   |
| 1.**Behold on the mountains the feet of a herald announcing peace. O Judah, keep your feasts, pay your vows for the wicked one shall no longer continue to pass through you; he has been completely cut off.** | 1. **Behold, on the mountains of the land of Israel the feet of him who announces good tidings, proclaiming peace! ‎Celebrate your festivals, O Judah, fulfil your vows, for the wicked will never pass through you again; they are all ‎destroyed. .** |
| 2. The scatterer who came up before you is besieged by a siege. Watch the way! Strengthen your loins! Fortify your power mightily. | 2. For they were coming up and spreading themselves upon your land; they encamped against you in siege. they set watchmen along your ways; strengthen (your) neck. increase (your) might exceedingly.  ‎ |
| 3. **For the Lord has restored the pride of Jacob as the pride of Israel, for the emptiers have emptied them out and destroyed their branches.** | 3. **For the LORD has restored His ‎strength to Jacob, His greatness to Israel; for robbers have robbed. them and have laid waste the cities in which they glory** |
| 4. The shields of his mighty men are dyed red; the men of the army are in crimson; the chariots are in the fire of torches on the day of his preparation, and the cypresses are enwrapped. | 4. The shields ‎of their warriors are dyed red, the men of war are dressed in crimson. the plates of their chariots are prepared in the fire for the day of their ‎display, and their army commanders are attired in fine-coloured garments. |
| 5. The chariots shall dash about madly in the streets; they shall clatter in the city squares; their appearance is like torches; like lightning, they shatter. | 5. The chariots rush to and fro in the streets, the noise of the rattling of their weapons is heard in the city squares;‎their appearance is like torches, like lightnings hurling forth, |
| 6. He shall remember his mighty men; they shall stumble in their walk; they shall hasten to its wall, and the protector is armed. | 6. They appoint their army commanders, they ‎stumble as they go, they hasten on, they break down the wall and build towers. |
| 7. The gates of the rivers have opened, and the palace has dissolved. | 7. The bridges (over) the ‎rivers are opened, and the king trembles in his palace. |
| 8. And the queen has been exposed and taken away, and her maidens moan, like the voice of doves beating their breasts. | 8. And the queen sits in a litter, she goes forth among the exiles, and her maidservants are led away; they go after her moaning like the sound of doves, beating upon ‎their breasts. |
| 9. And Nineveh is like a pool of water-it is since days of yore-and they flee. Halt! Halt! But no one pays attention. | 9. And from the days of old Nineveh is like a gathering of waters. They run away. "Halt! Halt!” but there is none who turns back ‎and halts, |
| 10. Plunder silver! Plunder gold! And there is no end to the treasures-to sweep out [Nineveh] of all precious vessels. | 10. Make spoil of silver, make spoil of gold! There is no end to the treasures. AI1 the desirable goods are finished. |
| 11. Empty, yea, emptied out and breached; and the heart melts, the knees stumble, and there is trembling in all loins; and the faces of all of them have gathered blackness. | 11. She is ‎plundered and spoiled, and the gate is opened to the enemy; and the heart melts, and (there is) knocking of knees, and trembling of ‎the loins, and all their faces are covered with a coating of black like a pot. |
| 12. Where is the lions' den? And it is pasture for young lions, where the grown lion and the old lion went, and the lion's whelp-and none made them afraid. | 12. Where are the dwelling-places of the kings, and the princes' residence? Where the kings went, there they left their sons like a lion which stays by its prey in safety and there ‎is none to scare it away.‎ |
| 13. The grown lion tore enough for his whelps and strangled for his lionesses, and he filled his caves with prey and his dens with prey. | 13. The kings brought spoil for their consorts and plunder for their children, and their storehouses were filled with‎spoil and their castles with plunder. |
| 14. Behold! I am against you, says the Lord of Hosts, and I will ignite her chariots with smoke; and the sword shall consume your young lions, and I will cut off your prey from the land; and the voice of your ambassadors shall no longer be heard. **{P}** | 14.  "Behold, I am sending My wrath upon you, says the LORD of Hosts, and I will burn your chariots ‎with fire, and the sword will slay your princes. and I will destroy your trade from the earth, and the sound of your emissaries will not ‎be heard again.  **{P}** |
|   |   |

**Rashi’s Commentary for: ‎** **Nahum 1:12 – 2:6, 14‎‎**

**Chapter 1**

**1 The harsh prophecy concerning Nineveh** Heb. מַשָׂא . The burden of the cup of the curse [which was] to be given Nineveh to drink.

**The book of the vision of Nahum the Elkoshite** - חזון is vowelized with a “kamatz” (חָזוֹן) since it is not in the construct state, and it is unlike “ חֲזוֹן יִשַׁעְיָהוּ ,” the vision of Isaiah, which is vowelized with a “hataf pattah.” This is its meaning: A book of vision has already been written concerning it [Nineveh], the prophecy of Jonah son of Amittai; and now, again, Nahum the Elkoshite prophesied this harsh prophecy over it. Elkosh is the name of his [Nahum’s] city. And so did Jonathan paraphrase: In early times, Jonah son of Amittai prophesied concerning it, and they repented of their sins, and when they continued to sin, Nahum of the house of Elkosh prophesied further concerning them.

**the Elkoshite** -That city is in the province of Ballynia, which is in the state of Eretz Israel, although it is outside the Holy Land. Proof of the matter is that there is gold, silver, and salt dust near it because the Dead Sea, which is near Eretz Israel, goes there under the earth. In this state they do not crown a king the son of a king [i.e., the throne is not hereditary]; and they are of the seed of Judah. [Sod Mesharim]

**2 The Lord is a jealous and vengeful God** -Nahum prophesied concerning Sennacherib’s descendants, and in the time of Manasseh, as we find in Seder Olalm (ch.20).

**The Lord is a jealous and vengeful God**-from the time He avenged Israel upon their enemies, and now too, He is still vengeful and full of wrath.

**He is destined to wreak vengeance** upon His adversaries who destroyed their land and exiled His people.

**and he bears a grudge** Heb. וְנוֹטֵר , lit. watches. He lays up His hatred for His enemies. Rabbi Simon says: These three expressions of vengeance correspond to the three exiles to which Sennacherib exiled Israel, as we find in Seder Olam (ch. 23).

**3 The Lord is slow to anger and great in power** -He is great in power, and He has the ability to wreak vengeance. The reason He did not hasten His revenge is that He is slow to anger, but, in any case, He will not acquit.

**the Lord - His way is with a tempest and with a storm** -They [the tempest and storm] are His messengers for wreaking retribution upon His enemies, as it is stated concerning Egypt (Exod. 14:21): “with a mighty east wind”; and concerning the generation of the Flood (Job 4:9): “From the breath of God they perish.” Concerning Tyre, it is stated (Ezek. 27:26): “The east wind has broken you.”

**and cloud is the dust of His feet**-That, too, is the way of His vengeance. (Exod. 14:24) “And the Lord looked over the camp of the Egyptians with a pillar of fire and cloud"; also, (Ezek. 30:18) “As for her, a cloud shall cover her."

**4 He rebukes the sea -**To be understood [both] according to its apparent meaning, **and as a figure describing the nations, who are compared to water, as the matter is stated (Isa. 17:12): “Like the rushing of mighty waters they rush."**

**and He has dried up all the rivers** -Here he prophesies that the Holy One, blessed be He, is destined to crown Nebuchadnezzar in the days of Jehoiakim, and He will deliver Assyria and all the lands to the sword.

**Bashan and Carmel**-The good dwelling places.

**and the blossoms of the Lebanon are cut off**-The Sages of Israel explained this as an allusion to the various types of sweet fruit that Solomon planted in the Temple, which were gold; and as soon as the gentiles entered the Temple, they withered. [from Yoma 21b, 39b]

**5 Mountains quaked because of Him** -The kings and the princes (of the heathens) shall fear His decree.

**raised up** Heb. וַתִּשָׂא ; i.e., raised up a pillar of smoke.

**6 has reached** Heb. נִתְּכָה , has reached the earth, as in (Exod. 9:33) “And rain did not reach (נְתַּךְ) the earth. "

**have been broken up by Him** -by His fear.

**7 The Lord is good yea, a stronghold** -Even when he inflicts retribution upon His enemies, His mercies do not cease to do good to those who fear Him. [This ability is] unlike the trait of [a man of] flesh and blood, who, when he is busy with one thing, is not free to [simultaneously] do another thing, as the matter is stated (Exod. 15:3): “The Lord is a man of war; the Lord is His Name." [This is] as it is stated in Mechilta (ad loc.)

**and is cognizant of** -the necessities of those who trust in Him.

**8 But, with an overrunning flood** -with flooding wrath.

**He shall make a full end of its place** -the place of the land. This refers back to “and the land raised up from before Him, " as is stated above.

**9 He will make a full end**-of Nineveh and the kings of Assyria. He will not repeat this to you again.

**10 For, while the thorns are entangled** -I.e., their destruction will come upon them suddenly, and they will not descend from their honor gradually, but while the thorns and the briers are [yet] entangled; i.e., strongly rooted.

**and the drunkards are drinking**-While they are at their feasts and in their joy. Some interpret כִּי עַד סִירִים as an expression of הֲסָרָה , removal.

**they are consumed like dry stubble, fully ripe** -Whose ripening has become full and complete, and it has dried out.

**fully ripe** Heb. מָלֵא ; asovir, to be filled, in O.F And so (Exod. 22:28): “Your ripe fruits (מְלֵאָתְךָ) ”; (Deut. 22:9) “The ripe fruit (הַמְלֵאָה) of the seed.”

**11 From you**-you, Nineveh.

**emanated**- Sennacherib, who plots evil, who thought to destroy the earthly abode and the heavenly abode. One passage reads (II Kings 19:23): “And I will come to its remotest lodge”; and one passage reads (Isa. 37:24): “Its remotest height.” “First I will destroy His earthly abode, and then I will destroy His heavenly abode” - as found in the chapter “ Chelek ” (Sanh. 94b).

**12 Though they be at peace** and likewise many Jonathan’s Targum is very appropriate to the verse: If they [the people of Nineveh] are at peace in their counsel, that they will all be of one accord; and likewise, if the people of Nineveh, your enemies, are many, O Jerusalem; and likewise, even if they have crossed the Tigris and passed over the Euphrates to besiege it, they will not succeed, for I have afflicted you; I will no longer afflict you. I have heard further (this rendering):

**If they are perfect**-the people of Nineveh, in their greatness.

**and likewise** -if they will be still greater and more honored.

**and so they shall be cut down and pass away** -And so I will cut them down and take them away. This is like (Exod 1:12) “And the more they would afflict them, the more they would multiply.”

**and I will no longer afflict you** -I will afflict you this time with destruction and annihilation, and I will no longer be involved with you. Our Sages expounded upon this concerning the practice of charity in Tractate Gittin (7a), but it does not fit in with the context.

**13 And now I will break off his yoke from you** -The Shechinah says this to the prophet, who is of Israel: I will break off the yoke of Assyria from you and from My people.

**14 And the Lord shall command concerning you** -Now the king of Assyria is being addressed.

**No more [offspring]**Of your name shall be sown -No king shall arise from you.

**I will make your grave** -I will make the house of your god your grave, for you shall flee there to escape, and there you shall be slain, as your father was slain in the temple of Nisroch, his god.

**for you have become worthless** -in My eyes.

**Chapter 2**

**1 pay your vows** -that you vowed to the Holy One, blessed be He, if He would save you from the hand of Sennacherib, king of Assyria - for now you are saved.

**for... shall no longer continue to pass through you** -that wicked one.

**he has been completely cut off -**he and his descendants.

**2 The scatterer who came up before you is besieged by a siege** -The scatterer, who came up upon the land of Judah before you during the time of Hezekiah, is now besieged by the siege of Nebuchadnezzar king of Babylon, who has besieged him.

**Watch the way** -You men of Judah, watch the crossroads and see those going to besiege him [Sennacherib] and strengthen your loins and fortify your power mightily.

**3 as the pride of Israel**-As it was already.

**the emptiers have emptied them out** -They have plundered them and emptied them. The expression of בְּקִיקָה is appropriate for a vine.

**4 The shields of his mighty men**-The mighty of Nebuchadnezzar, who lay siege to Assyria.

**are dyed red** -They are dyed red, and the men of their army are in crimson, dressed in crimson.

**the chariots are in the fire of torches on the day of his preparation** Heb. פְּלָדֽת . On the day that he [Nebuchadnezzar] is prepared to go out in the army, he polishes his iron chariots, but I do not know what פְּלָדֽתmeans. I say that it is a material that polishes iron well. And some interpret פְּלָדֽת as an expression of a fiery torch (לַפִּיד) , by transposing the letters.

**and the cypresses are enwrapped** - Jonathan renders: And the heads of the [Babylonian] camps are enwrapped in colored garments.

**are enwrapped** Heb. הַרְעָלוּ , enwrapped. Similar is (Isa. 3:19) “The necklaces and the bracelets and the shawls (הָרְעָלוֹת) .” In the language of the Mishnah we learned “shawled (רְעוּלוֹת) Arabian women” in tractate Shabbath (65a).

**5 shall dash about madly** -They shall behave madly.

**they shall clatter** Heb. יִשְׁתַּקְשְׁקוּן . Jonathan renders: The sound of the clattering of their weapons is heard. And that is from the expression (Joel 2:24) “And the vats shall roar (וְהֵשִׁיקוּ) ,” and (Isa. 33:4) “Like the roaring (כְּמַשַק) of the cisterns.” It is an expression of making a sound heard.

**they shatter**-They shatter their listeners like these lightnings, which agitate the creatures. So did Jonathan render it.

**6 He shall remember**-The king of Assyria shall remember his mighty men and his heroes, and he shall contemplate going forth and waging war, but [he and his men] shall stumble in their walk.

**they shall hasten to its wall**-to flee to run to the wall of the city. Any word requiring a “lammed” in its beginning has a “hey” at its end.

**and the protector is armed** Heb. הַסּֽכֵךְ . Jonathan renders: They shall build towers. We can also explain וְהֻכַן הַסּֽכֵךְ : and the king shall be armed with his weapons, as in (Ezek.28:14) “who shelters over a great distance (מִמְשַׁח הַסּֽכֵךְ) ,” an expression of ruling.

**7 The gates of the river**- The gates of the cities, which are on the sides of the rivers.

**and the palace has dissolved** -It has quaked and trembled because of the stones of the catapult hurled against its walls, called bombe.

**8 And the queen** Heb. וְהֻצַּב . She is the queen who stands to the right of the king, as is stated (Ps. 45:10): “The queen stands to your right.”

**has been exposed and taken away** -In the open, she has gone into captivity and has been taken away from the city.

**moan like the voice of doves** -They moan with a lamentation like the voice of lamenting doves.

**moan** Heb. מְנַהֲגוֹת , gemissant in French.

**beating their breasts** Striking their hand on their heart like the beating of a drum.

**9 And Nineveh is like a pool of water**- it is since days of yore -Since the day it was founded, it has been sitting tranquilly with no one disturbing it, like a pool of gathered water that does not move from its place.

**and they**-Now, out of their stress, they have learned to flee and are fleeing.

**Halt! Halt!**-They say to them, but no one turns his heart to listen and halt.

**10 Plunder silver! Plunder gold!** -You who come upon Nineveh.

**And there is no end** -There is no count.

**to the treasures** Heb. לְתְּכוּנָה , to their treasures. [It is called תְּכוּנָה ] because the silver and gold placed in the treasury is placed there with a count, as you say (II Kings 12:12): “The counted (הַמְתֻכּן) money.” [following Jonathan]

**to sweep out [Nineveh] of all precious vessels** Heb. כָּבֽד , an expression of sweeping, as in (below, 3:15) “You shall be swept out (הִתְכַּבְדִי) like the nibbling locust,” an expression of sweeping the house; escovant, to sweep them out of all their precious vessels. And so did Jonathan render it: All precious vessels have ended. כָּבֽד is like זָכוֹר , to remember, and שָמוֹר , to observe.

**11 Empty** Heb. בּוּקָה .

**yea, emptied out**Heb. וּמְבוּקָה , and emptied out through emptiers.

**and breached** Heb. וּמְבֻלָּקָה , breached in its walls: espartide in O.F.

**the knees stumble** Heb. וּ פִק , the stumbling of the knees, as, in (I Sam. 25:31) “As a stumbling block and a remorse.”

**have gathered blackness** Heb. פָארוּר , blackness like a pot.

**12 Where is the lions’ den?**-This is a lamentation over Nineveh, which was the dwellings of kings, hard and strong as lions.

**where the grown lion and the old lion went** -The place where the kings would go and leave their children there, like a lion that dwelt securely.

**13 The grown lion tore enough for his whelps -**As Jonathan renders it: The kings would bring much plunder, until there was enough for the members of their households.

**and strangled -beasts**, for the necessity of his lionesses; i.e., he would increase his treasures for his children (sic).

**for his lionesses** - for his wives.

**and he filled his caves with prey** -And they filled their treasuries with plunder.

**14 her chariots**-The multiplicity of the chariots therein; caraijedic in O.F. -army of chariots. The additional “hey” converts the language to mean many chariots. Simliarly, there is (Ezek 24:6) “The pot in which there is filth (חֶלְאָתָה) ,” much filth.

**the voice of your ambassadors** Heb. מַלְאָכֵכֵה . The voice of your ambassadors, as Rabshakeh and his colleagues, the ambassadors of Assyria, had already done, “And called in a loud voice in Judean” (Isa. 36: 13).

**Verbal Tallies**

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

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

**Beresheet (Genesis) 33:18 – 35:8**

**Nahum 1:12 – 2:6, 14**

**Tehillim (Psalm) 29**

**The verbal tallies between the Torah and the Psalm are:**

Children / Mighty - בן, Strong’s number 01121.

**The verbal tallies between the Torah and the Ashlamata are:**

Jacob - יעקב, Strong’s number 03290.

Land / Earth - ארץ, Strong’s number 0776.

Before / Face - פנים, Strong’s number 06440.

**Bereshit (Genesis) 33:18**And **Jacob <03290>** came <0935> (8799) to Shalem <08004>, a city <05892> of Shechem <07927>, which is in the **land <0776>** of Canaan <03667>, when he came <0935> (8800) from Padanaram <06307>; and pitched his tent <02583> (8799) **before <06440>** the city <05892>.

19  And he bought <07069> (8799) a parcel <02513> of a field <07704>, where he had spread <05186> (8804) his tent <0168>, at the hand <03027> of the **children <01121>** of Hamor <02544>, Shechem’s <07927> father <01>, for an hundred <03967> pieces of money <07192>.

**Tehillim (Psalm) 29:1**  « A Psalm <04210> of David <01732>. » Give <03051> (8798) unto the LORD <03068>, O ye **mighty <01121>** <0410>, give <03051> (8798) unto the LORD <03068> glory <03519> and strength <05797>.

**Nahum** **2:1** He that dasheth in pieces <06327> (8688) is come up <05927> (8804) before thy **face <06440>**: keep <05341> (8800) the munition <04694>, watch <06822> (8761) the way <01870>, make thy loins <04975> strong <02388> (8761), fortify <0553> (8761) thy power <03581> mightily <03966>.

**Nahum 2:2**  For the LORD <03068> hath turned away <07725> (8804) the excellency <01347> of **Jacob <03290>**, as the excellency <01347> of Israel <03478>: for the emptiers <01238> (8802) have emptied them out <01238> (8804), and marred <07843> (8765) their vine branches <02156>.

**Nahum 2:13** Behold, I am against thee, saith <05002> (8803) the LORD <03068> of hosts <06635>, and I will burn <01197> (8689) her chariots <07393> in the smoke <06227>, and the sword <02719> shall devour <0398> (8799) thy young lions <03715>: and I will cut off <03772> (8689) thy prey <02964> from the **earth <0776>**, and the voice <06963> of thy messengers <04397> shall no more be heard <08085> (8735).

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Gen. 33:18 – 35:8** | **Psalms****29:1-11** | **Ashlamatah****Nahum 1:12 – 2:6, 14** |
| --- | --- | --- | --- | --- |
| **vyai** | men, man | Gen. 34:7Gen. 34:14Gen. 34:20Gen. 34:21Gen. 34:22Gen. 34:25 |  | Nah. 2:3 |
| **lae** | God | Gen. 35:1Gen. 35:3 | Ps. 29:1Ps. 29:3 |  |
| **~yhil{a/** | GOD | Gen. 35:1Gen. 35:2Gen. 35:4Gen. 35:5Gen. 35:7 |  | Nah. 1:14 |
| **~ai** | if | Gen. 34:15Gen. 34:17 |  | Nah. 1:12 |
| **rm;a'** | saying, said | Gen. 34:4Gen. 34:8Gen. 34:11Gen. 34:12Gen. 34:14Gen. 34:20Gen. 34:30Gen. 34:31Gen. 35:1Gen. 35:2 | Ps. 29:9 | Nah. 1:12 |
| **#r,a,** | land, earth | Gen. 33:18Gen. 34:1Gen. 34:2Gen. 34:10Gen. 34:21Gen. 34:30Gen. 35:6 |  | Nah. 2:13 |
| **vae** | fire |  | Ps. 29:7 | Nah. 2:3 |
| **tyIB;** | house, household | Gen. 34:19Gen. 34:26Gen. 34:29Gen. 34:30Gen. 35:2 |  | Nah. 1:14 |
| **!Be** | son | Gen. 33:19Gen. 34:2Gen. 34:5Gen. 34:7Gen. 34:8Gen. 34:13Gen. 34:18Gen. 34:20Gen. 34:24Gen. 34:25Gen. 34:26Gen. 34:27Gen. 35:5 | Ps. 29:1Ps. 29:6 |  |
| **%r,D,** | whereever, road | Gen. 35:3 |  | Nah. 2:1 |
| **lk'yhe** | temple, palace |  | Ps. 29:9 | Nah. 2:6 |
| **hNEhi** | behold | Gen. 34:21 |  | Nah. 1:15 |
| **br,x,** | sword | Gen. 34:25Gen. 34:26 |  | Nah 2:13 |
| **hwhy** | LORD |  | Ps. 29:1Ps. 29:2Ps. 29:3Ps. 29:4Ps. 29:5Ps. 29:7Ps. 29:8Ps. 29:9Ps. 29:10Ps. 29:11 | Nah. 1:12Nah. 1:14Nah. 2:2 |
| **~Ay** | day | Gen. 34:25Gen. 35:3 |  | Nah. 2:3 |
| **bqo[]y"** | Jacob | Gen. 33:18Gen. 34:1Gen. 34:3Gen. 34:5Gen. 34:6Gen. 34:7Gen. 34:13Gen. 34:19Gen. 34:25Gen. 34:27Gen. 34:30Gen. 35:1Gen. 35:2Gen. 35:4Gen. 35:5Gen. 35:6 |  | Nah. 2:2 |
| **bv;y"** | live | Gen. 34:10Gen. 34:16Gen. 34:21Gen. 34:22Gen. 34:23Gen. 34:30Gen. 35:1 | Ps. 29:10 |  |
| **laer'f.yI** | Israel | Gen. 34:7 |  | Nah. 2:2 |
| **yKi** | because | Gen. 34:7Gen. 34:19Gen. 35:7 |  | Nah. 2:2 |
| **lKo** | all, whole, entire, every | Gen. 34:15Gen. 34:19Gen. 34:22Gen. 34:23Gen. 34:24Gen. 34:25Gen. 34:29Gen. 35:2Gen. 35:4Gen. 35:6 | Ps. 29:9 | Nah. 1:15 |
| **AmK.** | like | Gen. 34:15 | Ps. 29:6 |  |
| **!Ke** | such, so, thus | Gen. 34:7 |  | Nah. 1:12 |
| **aol** | no, cannot | Gen. 34:14 |  | Nah. 1:12Nah. 1:14Nah. 1:15 |
| **daom.** | very, ever so, all | Gen. 34:7Gen. 34:12 |  | Nah. 2:1 |
| **!t;n"** | give, given, gave | Gen. 34:8Gen. 34:9Gen. 34:11Gen. 34:12Gen. 34:14Gen. 34:16Gen. 34:21Gen. 35:4 | Ps. 29:11 |  |
| **l[;** | against, over, concerning | Gen. 34:30 | Ps. 29:3 | Nah. 1:14Nah. 2:1 |
| **hl'['** | go up, go | Gen. 35:1Gen. 35:3 |  | Nah. 2:1 |
| **lAq** | voice |  | Ps. 29:3Ps. 29:4Ps. 29:5Ps. 29:7Ps. 29:8Ps. 29:9 | Nah 2:13 |
| **rb;v'** | breaks |  | Ps. 29:5 | Nah. 1:13 |
| **~Alv'** | peace |  | Ps. 29:11 | Nah. 1:15 |
| **~lev'** | safely | Gen. 33:18Gen. 34:21 |  | Nah. 1:12 |
| **~ve** | named | Gen. 35:8 | Ps. 29:2 | Nah. 1:14 |
| **[m;v'** | hear, heard | Gen. 34:5Gen. 34:7Gen. 34:17Gen. 34:24 |  | Nah. 1:15 |
| **r[;v;** | gate | Gen. 34:20Gen. 34:24 |  | Nah. 2:6 |
| **x;Ko** | powerful |  | Ps. 29:4 | Nah. 2:1 |
| **~[;** | people | Gen. 34:16Gen. 34:22Gen. 35:6 | Ps. 29:11 |  |
| **hn"['** | force | Gen. 34:2 |  | Nah. 1:12 |
| **br'** | many |  | Ps. 29:3 | Nah. 1:12 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 33:8-35:8**

**“VaYavo Ya’aqob Shalem” “And came Jacob in peace”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta****(Luke Lk 7:1-10)** | **Hakham Tsefet’s School of Peshat****(Yehudah 8-10)** |
| **After Yeshua finished these Oral Teachings in the presence of the Am HaAretz,** "the people of Land" i.e. the uneducated Jews, **he entered K’far Nachum** (Capernaum – City of Nahum). **Now a** Roman **Centurion** stationed **there had a servant that he highly valued that was ill and close to death. When** the centurion **heard about Yeshua, he inquired** (sending a messenger) **of the Jewish Hakhamim** to see if they might **ask him to come and heal his servant. When the Jewish Hakhamim came to Yeshua they appealed to him earnestly, saying “He** (the Roman Centurion) **is worthy of having you do this for him, because he loves the Jewish people, and he built our Esnoga** (Synagogue) **for us.” And Yeshua went with them** (to heal the servant) **but when he was close to the Centurion’s house the Centurion sent friends to say to him, “Master do not trouble yourself, for I am not worthy to have you come into my house; therefore, I did not presume to come to you. But if you will only speak the word, and let my servant be healed. Because I am a man under authority,[[33]](#footnote-34) with soldiers under my command; and I say to one “Go” and he goes, and to another “come” and he comes and to my servant “do this” and he does it.” When Yeshua heard this he was awestruck at the Centurion’s** understanding of authority,and **turning towards the congregation that followed him said “I have not found even in Yisrael one with faithful obedience like this. And when his** (the Centurion’s) **messengers returned to the house they found that the servant’s health had been restored.** | **Yet[[34]](#footnote-35) in the same way these dreamers (pseudo-prophets and teachers)[[35]](#footnote-36) also destroy themselves[[36]](#footnote-37)** (their flesh) **rejecting the** Rabbinic **Authority[[37]](#footnote-38) of the Hakham with their slanderous disdain. But when Michael the principle Messenger of the Divine contended[[38]](#footnote-39) with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said “The Lord rebuke you!” But these** dreamers **slander what they do not understand and are destroyed by those things that irrational animals know by instinct.** |
| **Hakham Shaul’s School of Remes****(2 Luqas -Acts 19:23-41)** |
| **But when these** things **were resolved, Hakham Shaul intended[[39]](#footnote-40) to go to Yerushalayim, passing through Macedonia[[40]](#footnote-41) and Achaia, saying, “After I have been there, I need to see Rome also.” So** after **sending two of his Paqidim, Timothy and Erastus, to Macedonia, he himself stayed** a **time[[41]](#footnote-42) in Asia. But there happened at that time no little disturbance concerning the Way** (Derekh HaShem through the Mesorah)**. For a man named Demetrius, a silversmith who made silver replicas of the temple of** **Artemis,**[[42]](#footnote-43) **was bringing a good deal of business to the craftsmen. These he gathered together, and the workers occupied with such things,** and **said, “Men, you know that from this business we get our prosperity, and you see and hear that not only in Ephesus but in almost all of Asia this man Hakham Shaul has persuaded** and **turned away large groups** by **saying that the** gods **made by hands are not gods. So not only is there a danger to this line of business of ours** since it will **come into disrepute, but also the temple of the great goddess Artemis[[43]](#footnote-44)** will **be regarded as nothing—and** she **is about to be brought down even from her grandeur,** she **whom the whole** of **Asia and the** entire **world worship!” And** when they **heard** this **and became full of rage, they began to shout, saying, “Great** is **Artemis of the Ephesians!” And the city was filled with the tumult, and with one accord they rushed into the theater, seizing Gaius[[44]](#footnote-45) and Aristarchus,[[45]](#footnote-46) Macedonians** who were **traveling companions of Hakham Shaul. But** when **Hakham Shaul wanted to enter into the popular assembly, the talmidim would not let him. And even some of the Asiarchs who were his friends sent** word **to him** and **were urging** him **not to risk himself** by going **into the theater. So some were shouting** one thing and **some another, for the assembly was in confusion, and the majority did not know why they had assembled. And** some **of the crowd promoted Alexander,** whom **the Jews put forward. But Alexander, motioning** with his **hand, was wanting to defend himself to the popular assembly. But** when they **recognized that he was a Jew, they were shouting in unison for about two hours, “Great** is **Artemis of the Ephesians!” And** when **the city scribe had quieted the assembly, he said, “Ephesian men, for who is there among men who does not know the Ephesian city is honorary temple keeper of the great Artemis and of** sacred stone that **fell from the heavens? Therefore** because **these** things **are undeniable, it is necessary** that **you be quiet and do nothing rash! For you have brought these men** here who are **neither temple robbers nor blasphemers of our goddess. If then Demetrius and the craftsmen** who are **with him have a complaint against anyone, the court days are observed and there are proconsuls—let them bring charges against one another! But if you desire anything further, it will be settled in the lawful assembly. For indeed we are in danger of being accused of rioting concerning today,** since there **is no cause in relation to which we will be able to give an account concerning this disorderly gathering!” And** when he **had said these** things**, he dismissed the assembly.**  |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 33:18 – 35:8** | **Psa. 29:1-11** | **Nahum 1:12-2:6, 14** | **Yehudah 8-10** | **Lk 7:1-10** | **Acts 19:23-41** |

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

### False Dreamers

The translation of **ἐνυπνιαζόμενοι** from **ἐνυπνιάζω –** *enupniazo* should not be understood as “filthy dreamers” but false prophets and teachers. They mimic the prophetic condition by pretence of a hypnotic state whereby they contravene rabbinical authority. On the other hand, they claim that their “dreams” are a source of “Divine Revelation.” By claiming that their “dreams” are divine revelation they seek to establish themselves as an authority with greater position than the Hakhamim. In our present pericope, they reject the authority of the rabbinical hierarchy, as we will see. Yehudah teaches us that these “dreams”, circumvent the authority of G-d, His Messiah and the Oral Torah along with its principle agents.[[46]](#footnote-47) Therefore, we see that Hakham Yehudah points to the denial of authority in the order of the following list …

1. The Only Lord G-d
2. The Only Messiah
3. The Oral Torah as passed down by the Sages
4. The Principle agents – Messengers of the Oral Torah are the Hakhamim

The present pericope draws a contrasting analogy between Michael the “principle heavenly messenger” and the Hakhamim who are the “principle messengers”[[47]](#footnote-48) to the Congregations of Messiah. These “dreamers” claim, according to Hakham Yehudah, that their dreams supersede these authorities.

### LOOK WHO IS COMING WRAPPED IN HIS DREAMS!

The phrase from the Midrash[[48]](#footnote-49) concerning Yosef by his brothers relates to our present train of thought. True dreams have their place in relationship to **prophecy**.

**b. Berachot 57b** ﻿(Mnemonic: Five, Six, Ten). Five things are a sixtieth part of something else: namely, fire, honey, Sabbath, sleep and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Sabbath is one-sixtieth part of the world to come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.[[49]](#footnote-50)

**Midrash Rabbah - Genesis XVII:5[[50]](#footnote-51)** ﻿There are three incomplete phenomena: the incomplete experience of death is sleep; an incomplete form of prophecy is the dream; the incomplete form of the next world is the Sabbath. R. Abin added another two: the incomplete form of the heavenly light is the orb of the sun; the incomplete form of the heavenly wisdom is the Torah.

Therefore, dreams have their place of authenticity in the revelatory world. We cannot escape the notion that Yosef was labelled the “dreamer.” Furthermore, some of the Prophets received their revelations through dreams such as Daniel.[[51]](#footnote-52)

Midrash *Beresheet Rabbah* says, “The blossoms (an incomplete form) of prophecy are dreams.”[[52]](#footnote-53) This is indeed a wonderful simile, for just as a blossom eventually becomes a tangible piece of fruit itself, it is the fruit, which has not fully developed, and the power of the imagination at the time of sleep is the exact mental instrument that operates at the time of prophecy, in an incomplete and unperfected state. Unlike the other animals of the “earth” (adamah) man (Adam) emerged from the “earth” as a lifeless form. It was the Divine Breath (Oral Torah), which when breathed into him that animated his being making him a “speaking” soul full of life, **imagination** and intelligence, which he was able to articulate.[[53]](#footnote-54)

We have stated before “A prophet must be morally sound, intellectually perfect, and have a strong **imagination**.”[[54]](#footnote-55)

### Slander against the Glorious Ones (The Hakhamim)

The problem, according to Hakham Yehudah is not the “dream.” The problem is the claim of the “dreamer” who asserts his pseudo “authority” because of his imaginative fantasy. In other words, he “insults the “Glorious Ones” by rejecting their Divine mandated authority. Hakham Shaul sets the precedent for judging the dreams of these fanatics in his letter to the Congregation at Rome.

**Rom 2:16** On that day when, according to my Mesorah, God will judge the secrets of men through Yeshua HaMashiach.

The disparagement of the “Glorious Ones” produces a definitive result.

**But these** dreamers **slander what they do not understand** and **are destroyed by those things that irrational animals know by instinct.**

Hakham Yehudah notes that they “slander” what they do not understand. Consequently, they are destroyed like irrational animals. This reiterates the notion forwarded by the Rambam in the 13 Principles. If one does not believe in the Olam HaBa he will not take part in its joys. In similar manner, those who do not believe in the Oral Torah and its established chain of transmission will not have their part in the authority of G-d’s people or the Olam HaBa. They will be destroyed like irrational animals. This is because man is a rational being, created by the Divine Breath (Oral Torah), which when breathed into him animated his being making him a “speaking” soul full of life, **imagination** and intelligence. These dreamers are nothing more than Amalek who desire to overthrow the throne of G-d.

### The Mishneh Torah

The Mishneh Torah is referred to as the “Mighty Hand” insinuating the “Mighty Hand of G-d” i.e. G-d’s authority. The various incarnations of Amalek are personified in all who try to take away the Oral Torah and the authority of the Hakhamim. The historical implications are amazing. The Tz’dukim (Sadducees) refused to accept the Oral Torah. They were epicurean hedonists in practice. It is so curious that this eventually became the title for Christianity. Why is it that Christians received this title?

*In Talmudic literature a number of terms are used to refer to heretics: min, apikoros, kofer, and mumar, each of which also has other meanings.*

The term ***apikoros*** seems to be derived from the Epicureans, whose sceptical naturalism denied divine providence, and hence, divine retribution. The sages in accordance with their method of interpretation derived apikoros from an Aramaic form of the root *p-k-r*-, **to be free of restraint**” (Sanh. 38b). **The suggestion is that one who denies divine providence and retribution will feel free not to obey the laws of the Torah**. In the Talmud the term apikoros refers to the Sadducees (Kid. 66a); to those **who denigrate rabbinic authority even in such seemingly insignificant ways as calling a sage by his first name**; and to those who shame neighbors before the sages (Sanh. 99b). Maimonides defined the apikoros as one who denies the possibility of prophecy and divine revelation, that Moses was a prophet, or that there is divine providence (Yad, Teshuvah 3:8; cf. Guide of the Perplexed, 2:13 (end), and ibid., 3:17 (start), in which Maimonides identifies the apikoros with someone who agrees with the opinions of Epicurus)[[55]](#footnote-56).20

*Sanh. 10:1, 28b; cf. also Maimonides’ introduction to the above Mishnah, which explicitly states that it is an Aramaic word). They extended its meaning to refer generally to anyone who throws off the yoke of the commandments, or who derides the Torah and its representatives[[56]](#footnote-57).*21

The title “epicurean” is therefore, associated with “lack of restraint” or lack of the Oral Torah and consequently heresy. However, the association of the Christian with the epicurean is the result of the word *apikoros* being a heretic and their abandonment of the Mitzvot, Oral Torah and the Hakhamim as sources of divine revelation, wisdom and authority. It is worth noting that the person who throws off restraint is associated with the *apikoros* (Amalek)*.*

Thus, Amalek, symbolically speaking, has thrown off all restraint and those who follow suit accept the same title. They refuse to submit to the “mighty hand.” Or, we could say that they oppose the “mighty hand.” It is also interesting to note that the Tz’dukim (Sadducees) disappeared into history just after the first century and destruction of the Temple. Where does an out of work Sadducean Priest go to work?

### Peroration

The present materials suggest that those who have refused Rabbinical Authority have…

1. Destroyed themselves (corrupted the flesh)
2. Have no more understanding than irrational animals

The Holy Zohar[[57]](#footnote-58) in dealing with this section of the Torah has a great deal to say about the Hamor (Donkey) an irrational animal noted for its stubbornness, which cannot be discussed here. While there is a positive aspect of the Hamor throughout Biblical history, there is also a negative one. Shechem the son Hamor, the seed or fruit of the “donkey” is the demonstration of such a case. The positive analogies of the Hamor relate to those who rode on the Hamor representing mastery over their Yester HaRa.

The “irrational animals” are those animals that do not have the ability to speak. The Greek word **ἄλογος** – *alogos* means “without speech,” “speechless” and “dumb.” Greek **ἄ–λογος** *a–logos* literally means, “Not with words” or “without words.” It can also mean, “Opposing words” as in our present pericope. Again, those who divorce themselves from the Oral Torah, detach themselves from the Olam HaBa. To divorce oneself from the Oral Torah is to disconnect himself from his true nature.

### Halakhic Implications

**By submitting to the authority of the Hakhamim, we submit to the authority of the Only G-d and His Messiah. In submitting to rabbinic authority, we strengthen and repair the *Nomos* – Torah of the structured universe.**

**Commentary to Hakham Shaul’s School of Remes**

### Theology?

In traditional scholarship theology means the study of G-d. In antiquity and the first century and especially in our case “Ephesus” Theology was not the study of “G-d” but rather the study of the gods. In ancient Greece this was a philosophical school and not an association with or in the Roman/Greek Temples. From the interaction of the intellectuals and academies the results of *theologia* filtered into the public. Thus, Artemis the goddess of hunting and meaning “complete light: flow restrained.” “Mainsail,” A topsail or foresail of a ship was a vital part of the Roman world. This is easily seen in the present Remes portion of the present Torah Seder. However, it can more readily be seen in the Epistle to the Ephesians. Hakham Shaul where the Letter is coded with the correct order of the diffusion of spiritual light.

In the present Remes portion of text Hakham Shaul is NOT fighting against a silversmith over his “doctrine.” Hakham Shaul is waring with a goddess of war. This also puts him in opposition to the goddess of wild animals’ maidenhood the eagle, scepter, and the throne. Thus, Artemis is especially important in the daily lives of the Roman and Asian (Greek) people of the diaspora. Artemis is a Greek goddess not specifically Roman. Her Romans counterpart is Diana the second or third goddess of the Roman pantheon. Thus, Hakham Shaul wrestles with negative spirits of the unseen world or we might say that we wrestle with the gods of the Gentile world. The dissension revolves around the Grecian belief that **“Great** is **Artemis of the Ephesians!”** Here we can see the foundation of the Epistle to the Ephesians.

**Ephesians 2.1-3** **And you** (Gentiles) **were dead in trespasses and sins, in which you once walked[[58]](#footnote-59) according to the course of this worldly system, according to the ruler[[59]](#footnote-60) of the power[[60]](#footnote-61) of the air,[[61]](#footnote-62) the spirit that now works in the sons[[62]](#footnote-63) of disobedience; and we all behaved according to the passions of our Yetser HaRa, following the desires of the body and of the thoughts,[[63]](#footnote-64) and were by nature the children of wrath, like everyone else. v12 For we do not wrestle[[64]](#footnote-65) against flesh and blood,[[65]](#footnote-66) but against principalities,[[66]](#footnote-67) against authorities,[[67]](#footnote-68) against the rulers of the cosmos,[[68]](#footnote-69)** ruling **the present age of darkness,[[69]](#footnote-70) against spiritual wickedness among the heavenly spheres.[[70]](#footnote-71)**

These gods have a stronghold in areas where the Jewish people lack a strong presence. Therefore, when Hakham Shaul is addressing Gentiles in a region where the Roman overlords have a stronghold, he must break those forces to rescue the souls and fragments of light resident there.

Hakham Shaul’s view in mid first century was that Gentiles were pagans.

Paula Fredriksen Aurelio Professor of Scripture emerita at Boston University suggests that the typical Jewish view of the Gentile in the first century was less than desirable. As noted from our comments above Professor Fredriksen sees that Jewish opinion of the Gentiles as follows:

What, on the average, did the average Jew think of the average Gentile? I think that we can rely here on Paul who, even when addressing Gentiles and in some sense acting as their advocate, refers to them, quite unselfconsciously, as ‘sinners’ (Gal.2:15). Their characteristic social and sexual sins—slander, insolence, deceit, malicious gossip, envy, heartlessness, disrespect of parents, homosexual and heterosexual fornication—are the varied expression of a more fundamental spiritual error: they worship idols. Could there be such a thing, then, as a morally good Gentile?[[71]](#footnote-72)

As can be seen from Professor Fredriksen’s summation, the Jewish view of Gentiles was not positive. The interesting point is that Professor Fredriksen cites Hakham Shaul as her source. Therefore, we might think that Hakham Tsefet and the Nazarean Hakhamim held similar opinions.

As we have stated in the past Professor Fredriksen also notes that there were those Gentiles who liked the best of both worlds[[72]](#footnote-73). In other words, they possibly attended the Esnoga (Synagogue) and the Pagan Festivals where they indulged in all associated pagan rites.[[73]](#footnote-74)

Who are the Godfearers? They are Gentiles, **but not proselytes**; if they were proselytes, they would then be Jews. To think of them as “semi-proselytes” is unhelpful: the word suggests some sort of arrested development or objective impediment.[[74]](#footnote-75)

George Foot Moore makes this point clear.

Nothing but misunderstanding can come from calling the *ger toshab* a “proselyte” or semi-proselyte;” he was not a convert to Judaism at all. [[75]](#footnote-76)

These scholars realize the depth of dealing with Gentiles in Diaspora. The production of the “Fiddler on the Roof,” deals with the delicate balance that is to be maintained when dealing with those of different religious and political persuasions. However, Hakham Tsefet realizes that the “mission” of the Nazarean Jew is cosmic, i.e. tikun. Yosef the son of Ya’aqob is the prototypical Messiah. Deeper still is the idea that he is the prototypical Nazarean. Yosef’s brothers sold him into slavery and was carried into Egypt against his own will. Yet, the day dawned when Yosef became the single prototypical agent who possessed the redemptive key to global tikun. In his bringing deliverance to the Gentiles he procured healing and redemption for the Jewish people. The lesson learned from Yosef (Joseph the son of Jacob) is that there must be interaction with the Gentiles for the plan of G-d to be fulfilled.

**… it will be settled in the lawful assembly. For indeed we are in danger of being accused of rioting concerning today,** since there **is no cause in relation to which we will be able to give an account concerning this disorderly gathering!” And** when he **had said these** things**, he dismissed the assembly.**

The “hint” (Remes) of the above statement is that of “Law.” The illegal assembly is threatened with Law. With regard to the Torah on foreign soil it may not have had a great amount of weight. However, we can see here that the use of the “law” is a Remes (hint) at the Oral Torah which precedes and supersedes all law. Thus, when the Gentiles who have assembled illegally are threatened with the “Law” of the Oral Torah per se, they readily disperse. Therefore, when we wrestle with the gods of the world, we are a greater threat to them than they are to us.

**אמן ואמן סלה**

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “VaYera ELOHIM El-Ya’aqob” -**‎"**And GOD appeared unto Jacob”**‎

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּרָא אֱלֹהִים אֶל-יַעֲקֹב** |  |  |
| **“VaYera ELOHIM El-Ya’aqob”** | Reader 1 – B’resheet 35:9-15 | Reader 1 – B’resheet 37:1-3 |
| **“And GOD appeared unto Jacob”** | Reader 2 – B’resheet 35:16-26 | Reader 2 – B’resheet 37:4-6 |
| **“Y DIO se apareció a Jacob”** | Reader 3 – B’resheet 35:27-29 | Reader 3 – B’resheet 37:7-10 |
| B’resheet (Gen) 35:9 – 36:43‎ | Reader 4 – B’resheet 36:1-8 |   |
| Ashlamatah: Is 61:2-9 + 62:1-2 | Reader 5 – B’resheet 36:9-19 |   |
| Special: I Sam. 20:18,42 | Reader 6 – B’resheet 36:20-30 | Reader 1 – B’resheet 37:1-3 |
| Psalm 30:1-13 | Reader 7 – B’resheet 36:31-43 | Reader 2 – B’resheet 37:4-6 |
|   |     Maftir – ‎B'resheet 36:40-43 | Reader 3 – B’resheet 37:7-10 |
| N.C.: Jude 11-13; Luke 7:11-17; Acts 9-16 |                  Is 61:2-9 + 62:1-2 |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Tehillim (Psalms) 28:7 [↑](#footnote-ref-2)
2. Samuel ben Meir (Troyes, c. 1085 – c. 1158) after his death known as "Rashbam", a Hebrew acronym for: Rabbi Shmuel Ben Meir, was a leading French Totafist and grandson of Shlomo Yitzhaki, "Rashi." [↑](#footnote-ref-3)
3. haMikra V'haMesora 5 [↑](#footnote-ref-4)
4. This introduction was excerpted 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-5)
5. HaMikra V’HaMesora 5. [↑](#footnote-ref-6)
6. HaShem is a substitute for the yod-hay-vav-hay name [↑](#footnote-ref-7)
7. *Shemone Esrei* literally means “eighteen”. *Amida* means “standing”. [↑](#footnote-ref-8)
8. Ibid. 6 [↑](#footnote-ref-9)
9. The first blessing, containing the words, the God of Abraham, the God of Isaac, and the God of Jacob’. For the ‘Amidah prayer v. P.B. pp. 44ff. [↑](#footnote-ref-10)
10. Tehillim (Psalm) 29:1. ‘Sons of might’ is taken as a description of the Patriarchs. The Talmud renders: ‘Mention before the Lord the sons of might’, i.e., the Patriarchs. [↑](#footnote-ref-11)
11. The second blessing, mentioning the ‘mighty deed’ of the resurrection. [↑](#footnote-ref-12)
12. Tehillim (Psalm) 29:1. [↑](#footnote-ref-13)
13. The third blessing beginning, ‘Thou art holy’. [↑](#footnote-ref-14)
14. Tehillim (Psalm) 29:2 [↑](#footnote-ref-15)
15. In the fourth blessing, beginning, ‘Thou grantest to man understanding’. [↑](#footnote-ref-16)
16. Yeshayahu (Isaiah) 29:23ff. [↑](#footnote-ref-17)
17. In the fifth blessing, commencing, ‘Bring us back, O Father’. [↑](#footnote-ref-18)
18. Yeshayahu (Isaiah) 6:10. [↑](#footnote-ref-19)
19. Whereas in fact it comes in the next blessing but one, ‘redemption’ being interposed. [↑](#footnote-ref-20)
20. Yeshayahu (Isaiah) 55:7. [↑](#footnote-ref-21)
21. Tehillim (Psalm) 103:3f. [↑](#footnote-ref-22)
22. Concluding, ‘Blessed art thou, O Lord, who redeemest Israel’. [↑](#footnote-ref-23)
23. Sanhedrin 97a. [↑](#footnote-ref-24)
24. In our books it is the tenth (v. 15), because the Talmud reckoned the first and second Psalms as one. [↑](#footnote-ref-25)
25. Tehillim (Psalm) 29:3 [↑](#footnote-ref-26)
26. One of the verbal tally connections between our psalm and Torah seder. Bless - ברך, Strong’s number 01288. [↑](#footnote-ref-27)
27. Tebeth 28, 5766 [↑](#footnote-ref-28)
28. Matityahu (Matthew) 6:9-13 [↑](#footnote-ref-29)
29. This is our verbal tally between the Torah and the Psalm:  Children / Mighty - בן, Strong’s number 01121. This word is used in Tehillim (Psalms) 29:1 and in Bereshit (Genesis) 33:19. [↑](#footnote-ref-30)
30. According to the Talmud in Berachot 28b, this blessing was added in the days of Rabban Gamliel in response to an increase in heretics. According to Rashi there, “minim” (heretics) refers to those who deny the Divine origin of the Torah. The term minim is commonly, though not exclusively, used by the Talmud to refer to early Christian sects, who were more comparable to today’s “Messianic Jews” than to modern Christianity. (That is, they identified as Jews, albeit with ideas anathema to Jewish thought, rather than as a fully-independent religion.) Since this philosophy posed a threat to the nation, the bracha was instituted as an anti-missionary move. It refers, however, to any individual or group espousing heretical ideas within the community, such as the Sadducees. (In fact, it is the Sadducees who are mentioned by name in the Talmud where Rabban Gamliel requests that such a bracha be composed, though this may be a later edit.). Despite the addition of this nineteenth bracha, the prayer is still called “Shemone Esrei” from a desire that this blessing be rendered unnecessary and removed, restoring our daily prayers to the originally-intended eighteen. [↑](#footnote-ref-31)
31. see Rabbi Nathan T. Lopes Cardozo, in: **The Written and Oral Torah: A Comprehensive Introduction**, pp. 123-131, 132, 136-137 [↑](#footnote-ref-32)
32. Rashi, following Halakhoth Gedoloth emends, Let those who err in judgment, judge according to Thy word. [↑](#footnote-ref-33)
33. The Centurion certainly is speaking of being under the authority of his superior officers, i.e. Romans. But we can easily stretch this “Tosefta” reading to Remes and show that the Centurion, possibly Cornelius, was speaking of being under Jewish authority. [↑](#footnote-ref-34)
34. **μέντοι –** *mentoi*, in spite of knowledge of these scoffers their actions continue, bringing judgment and destruction on themselves because they reject Rabbinical Authority and offer slander against the Oral Torah. [↑](#footnote-ref-35)
35. Contrary to comments made by the so-called scholars, some translate the Greek word ἐνυπνιαζόμενοι as “filthy dreamers.” This does not have to mean, carnal dreams of sexual impropriety. We define their “dreams” (visions) by twofold analogy. Firstly, they imagine that they will be allowed the right to enter the Olam HaBa and continue the life of indecency pictured as the Gentile lifestyle per se. Secondly, they are seen as pseudo-prophets and teachers. These pseudo prophets pretend their prophetic dreamlike state for the sake of disseminating “filthy dreams.” The filthy dreams might best be understood as described in the previous pericope as changing the Chesed of G-d into licentiousness. As pseudo-prophets and teachers they attack the validity of Rabbinical Authority and Oral Torah. [↑](#footnote-ref-36)
36. We have referred to this process as the annihilation of the soul. See the commentary of Remes in [Elul 28, 5772](http://www.torahfocus.com/triennial/Ellul-28-5772.pdf). However, what is noteworthy is the point that the denial of the Oral Torah as taught by the Hakhamim brings the destruction of the soul. While the “flesh” is directly mentioned, the intent is the sum of the person i.e. the whole person body and soul. Therefore, those who deny the truth of the Oral Torah can never derive any of its benefit. This is very much in the same way as those who deny the Olam HaBa and Resurrection. Their denial deprives them the opportunity to enter. Denial of the authority deprives them of any true authority. Even the Roman Centurion understood this cosmic principle. [↑](#footnote-ref-37)
37. The Greek word for authority here is **κυριότης -** *kuriotes* from **κύριος -** *kurios* master or Lord. The notion is *one who possesses dominion.* Therefore, in understanding the Hakhamim as **κυριότης -** *kuriotes,* the “dominion” power of the Hakhamim is *cosmic*. This word is used also in Eph. 1:21 of the “*dominions*.” This is a clear reference to the “Honorable” (Hakhamim) who are “ones filled with knowledge” (Hokhmah – Binah – and Da’at - ChaBaD). Because of their knowledge – Wisdom they are also referred to as ***“light”*** and the ***“Radiant ones”*** (see TDNT 2:B **The NT Use of δόξα, I.**) They are “thinkers” heavy with the “decisions” of the Hakhamim who handed down (Mesorah) their Hokhmah to their successors. As ChaBaD they are **weighed down or heavy**. This means that they through submission have come under the weight of the Oral Torah as its repositories. (see TWOT 943) Interestingly, ChaBaD means to “***struggle with difficulties***.” [↑](#footnote-ref-38)
38. Verbal and thematic connection to B’resheet 33:25 [↑](#footnote-ref-39)
39. Cf. Moshe ben Maimon. *The Guide for the Perplexed*. New York: Dover, 1956.p. 253 The *Hayyah* move by the *Ruach,* the intended direction of G-d. Or we might read and translate they went in the direction He intended to manifest His Divine Presence. They went wherever the Divine Presence willed. The Rambam explanation is that they go in the direction that was predetermined long ago. p. 254 [↑](#footnote-ref-40)
40. Meaning extended land [↑](#footnote-ref-41)
41. **χρόνος** – *chronos* meaning that he stayed long enough to complete a triennial cycle. [↑](#footnote-ref-42)
42. Goddess of the moon, the hunt or hunting and weapons pertaining to the hunt. Here we see the “Pagans” in close proximity to the Gentiles who believed in Yeshua as the Messiah.

**Ἄρτεμις *Ártemis***; gen. *Artémidos* or *Artémios*, fem. proper noun. Artemis, the Greek name of Diana, the goddess of hunting. She was the twin sister of Apollo. Her temple at Ephesus was one of the seven wonders of the world. She was worshiped as the “virgin goddess” and was considered as a mother goddess of Asia Minor. Her temple was supported on one hundred massive columns. Tradition claims that her image fell there from the sky (Acts 19:35) and is thought to refer to a meteorite. Her statues today present her with many breasts. Her silversmiths who made small pottery shrines caused a riot when Paul was at Ephesus (Acts 19:23 to 20:1). Their cry, “Great is Diana of the Ephesians” (Acts 19:28, 34), and inscriptions found at Ephesus indicate that she was indeed called “Artemis the Great.” [↑](#footnote-ref-43)
43. Meaning: also “complete light: flow restrained.” “Mainsail.” A top-sail or foresail of a ship. [↑](#footnote-ref-44)
44. Meaning: “lord/master.” [↑](#footnote-ref-45)
45. Meaning: “the best ruler”. [↑](#footnote-ref-46)
46. **“**[**Shabbat Shuba” “Sabbath of Returning**](http://torahfocus.com/podpress_trac/web/3279/0/Shabbat-Shuba-5773.pdf)**”** [↑](#footnote-ref-47)
47. The phrase “Arch-Angel” can be applied to both those principle heavenly agents of G-d that bring divine “messages” to humanity from the spiritual dimension and the Hakhamim the present source of prophecy and the “principle agents” of the transmission of G-d’s message to humanity. It should be noticed that both the angelic (heavenly) messengers and the Hakhamim have the same occupation and power. Therefore, Hakham Yehudah labels them as the Hakhamim as the “Glorious ones” (**δόξα** – *doxa*) with the principle Hebrew parallel being כּבד / כּבוד – kâbôd / kâbôd. Here, kâbôd demonstrates the weight of Divine revelation and service. [↑](#footnote-ref-48)
48. ﻿Midrash Rabbah - Genesis LXXXIV:1 [↑](#footnote-ref-49)
49. Maimonides states in *Guide for the Perplexed* 2:36: "As you are aware, our Rabbis state that *a dream is one sixtieth of prophecy*; and you know, that it is inappropriate to make comparisons between two unrelated concepts or things...and they repeated this idea in Midrash *Beresheet Rabba* and said, *'the buds of prophecy are dreams.'* **This is indeed a wonderful metaphor, for just as a bud is the actual fruit itself that has not yet developed fully, similarly, the power of the imagination at the time of sleep is exactly that which operates at the time of prophecy, in an incomplete and unperfected state."** [↑](#footnote-ref-50)
50. Some sources cite M.R. B’resheet XVII:7 [↑](#footnote-ref-51)
51. Cf. Dan 2:1 [↑](#footnote-ref-52)
52. Cf. Midrash Rabbah Genesis XVII:7 [↑](#footnote-ref-53)
53. Targum Onkelos to Genesis 2:7 states that when G-d breathed life (i.e. the Oral Torah) into Adam ***man became a speaking spirit***. [↑](#footnote-ref-54)
54. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001. [↑](#footnote-ref-55)
55. 20 Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 9 p. 20 [↑](#footnote-ref-56)
56. 21 Ibid Volume 2 p. 256 [↑](#footnote-ref-57)
57. Matt, D. C. (2006). *The Zohar, Translation and Commentary* (Pritzker Edition ed., Vol.3). Stanford, CA: Stanford University Press. pp 43-4 [↑](#footnote-ref-58)
58. περιπατέω - *peripateō* means to walk about. This has the connotations of either keeping or violating halakhic mishpatim. The reference to Gentiles means that they were without any halakhic observance. The lack of halakhic observance renders one dead to G-d. It is not “sin” that renders on “dead to G-d.” The absence of positive, constructive Halakhot renders us “dead to G-d.”

**B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight and associated the quality of mercy with Himself and created him, as it is written, For the Lord regards the way of the righteous/generous, but the way of the wicked *tobed*- E.V. shall perish (Ps. I, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the Lord knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created [↑](#footnote-ref-59)
59. ἄρχοντα from ἄρχων – *archon* is the chief “ruler” of the “heavenlies.” The positive view of this personality is *árchōn* of the Jews as the Chief/Nasi/Prince of the Jewish Sanhedrin. Here we must also state that there are those positive forces which drive the Cosmos which are opposed to the present (2:1-3) fallen powers, which promote Torah observance and G-dly lifestyles. The subject of our pericope is a negative power operating in opposition to God and Torah observant Jewish Orthodoxy. These “powers” are those powers, which fell/rebelled because God created man with the capacity for good and evil. [↑](#footnote-ref-60)
60. ἐξουσία – *exousia* is usually translated as authority. We have left the translation as “power” minimizing the aspect of authority and relating the idea more with the notion of jurisdiction. In other words, the power (authority) is a limited jurisdictional sphere. cf. Strong’s 1849 (4c1a) We need to further state that all power/authority operates by the principle of delegation. Therefore, the power available to the “power/authority of the “air” is only delegated by ourselves to that power. However, when we understand that the only true Authority is G-d and His agents we can quickly realize that the power of the air only operates by delegated power of authority. Hence, the temptation of Messiah, where the tempter said, “bow down before me/submit yourself to me” etc. [↑](#footnote-ref-61)
61. **air –** thespace immediately above the surface of the earth. However, the idea of “air” is the realm or sphere of limited operation. This “spirit/wind/air” can only operate within a limited space or sphere. As such, that sphere is subordinate to the heavenly spheres dominating and governing the cosmos. Here we are speaking of the spheres, which insure Torah observance. Not only is the sphere of our pericope, i.e. satan limited he is extremely restricted. [↑](#footnote-ref-62)
62. Translations tend to translate **υἱός** – *huios* as “children” without intending gender. We have left the translation masculine in gender because the context relates to halakhic observance. This is not to say that women are sinless and not capable of sin. Our reason is to demonstrate that the “spirit of disobedience” working in sons is directly related to halakhah, the dominate portion of which relate to men. [↑](#footnote-ref-63)
63. **διάνοια** – *dianoia* is used as the antithesis of Binah G-dly understanding. [↑](#footnote-ref-64)
64. The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing” (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo: Complete and unabridged. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match. [↑](#footnote-ref-65)
65. Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga. [↑](#footnote-ref-66)
66. Three specific “powers” are referenced in this pericope, **ἀρχή** – *arche,* principalities, **ἐξουσία** – *exousia,* authorities and **κοσμοκράτωρ** – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, **ἀρχή** – *arche,* is frequently mentioned with **ἐξουσία** – *exousia,* authorities. **Aρχάς** from **ἀρχή** – *arche* in terms of person or personality, **ἀρχή** – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses **ἀρχή** – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, **ἀρχή** – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga. **Eξουσίας** from **ἐξουσία** – *exousia,* authorities. **Eξουσία** – *exousia,* is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. **Eξουσία** – *exousia,* also denotes the power of freedom, the unlimited possibility of action. While **ἀρχή** – *arche,* is related to the “Will of Messiah,” **ἐξουσία** – *exousia,* represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses **ἐξουσία** – *exousia,* as the “symbol of **authority**” over the woman’s head. In this sense **ἐξουσία** – *exousia,* shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have *a symbol of* **authority** on her head,). **Eξουσία** – *exousia,* possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. **Kοσμοκράτωρ** – *kosmokrator,* the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, **rulers of the cosmos,** ruling **the present age of darkness** showing that the Gentile is under the influence of the heavenly spheres. [↑](#footnote-ref-67)
67. **Eξουσία** – *exousia* from **ἔξεστι** – *exesti* the freedom to act. The negative connotations of **ἐξουσία** – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives. [↑](#footnote-ref-68)
68. Hakham Shaul’s inclusion and phrase “we” shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These “spheres” are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are “legalistic.” The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below [↑](#footnote-ref-69)
69. The “present age” of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the “age to come,” Olam HaBa (the eternal, infinite coming age). [↑](#footnote-ref-70)
70. These “Spheres” are discussed by Hakham Yehudah (Jude) in 1:13, **They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written. [↑](#footnote-ref-71)
71. Professor Paula Fredriksen, [Journal of Theological Studies, N.S. 42 (1991) p534](http://www.bu.edu/religion/files/pdf/Judaism-the-Circumcision-of-Gentiles-and-Apocalyptic-Hope-Another-Look-at-Galatians-1-and-2.pdf) [↑](#footnote-ref-72)
72. Ibid [↑](#footnote-ref-73)
73. Ibid p. 542 [↑](#footnote-ref-74)
74. Ibid p. 541 [↑](#footnote-ref-75)
75. Moore, G. F. (1960). *Judaism In the First Centuries of the Christian Era: Age of the Tannaim* (Vol. I). Peabody, MA: Hendrickson Publishers Inc. Vol 1 p. 339 [↑](#footnote-ref-76)