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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2014**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2014**[**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** | **Third Year of the Triennial Reading Cycle** |
| **Heshvan 29, 5775 – Nov 21/22, 2014** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| --- | --- | --- |
| **Amarillo, TX, U.S.**Fri. Nov 21 2014 – Candles at 5:20 PMSat. Nov 22 2014 – Habdalah 6:18 PM | **Austin & Conroe, TX, U.S.**Fri. Nov 21 2014 – Candles at 5:14 PMSat. Nov 22 2014 – Habdalah 6:10 PM | **Brisbane, Australia**Fri. Nov 21 2014 – Candles at 6:03 PMSat. Nov 22 2014 – Habdalah 7:00 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Nov 21 2014 – Candles at 5:14 PMSat. Nov 22 2014 – Habdalah 6:12 PM | **Everett, WA. U.S.**Fri. Nov 21 2014 – Candles at 4:07 PMSat. Nov 22 2014 – Habdalah 5:15 PM | **Manila & Cebu, Philippines**Fri. Nov 21 2014 – Candles at 5:06 PMSat. Nov 22 2014 – Habdalah 5:58 PM |
| **Miami, FL, U.S.**Fri. Nov 21 2014 – Candles at 5:12 PMSat. Nov 22 2014 – Habdalah 6:06 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Nov 21 2014 – Candles at 4:23 PMSat. Nov 22 2014 – Habdalah 5:22 PM | **Olympia, WA, U.S.**Fri. Nov 21 2014 – Candles at 4:13 PMSat. Nov 22 2014 – Habdalah 5:20 PM |
| **San Antonio, TX, U.S.**Fri. Nov 21 2014 – Candles at 5:19 PMSat. Nov 22 2014 – Habdalah 6:14 PM | **Sheboygan & Manitowoc, WI, US**Fri. Nov 21 2014 – Candles at 4:02 PMSat. Nov 22 2014 – Habdalah 5:06 PM | **Singapore, Singapore** Fri. Nov 21 2014 – Candles at 6:34 PMSat. Nov 22 2014 – Habdalah 7:25 PM |
| **St. Louis, MO, U.S.**Fri. Nov 21 2014 – Candles at 4:26 PMSat. Nov 22 2014 – Habdalah 5:26 PM | **Tacoma, WA, U.S.**Fri. Nov 21 2014 – Candles at 4:10 PMSat. Nov 22 2014 – Habdalah 5:17 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham and beloved wife HE Giberet Rivka bat Dorit

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

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

His Excellency Adon Ze’ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

Her Excellency Giberet Whitney Mathison

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

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

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

**Shabbat “B’ne Yehudah” – “The sons of Judah” &**

**Shabbat Mevar’chim HaChodesh Kislev**

**(Proclamation of the New Moon of the month of Kislev)**

**Saturday Evening 22nd of November – Sunday 23rd of November 2014**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּנֵי יְהוּדָה** |  | **Saturday Afternoon** |
| **“B’ne Yehudah”** | Reader 1 – B’Midbar 26:19-22 | Reader 1 – B’Midbar 26:52-56 |
| **“The sons of Judah”** | Reader 2 – B’Midbar 26:23-27 | Reader 2 – B’Midbar 26:57-59 |
| **“**Los hijos de Judá**”** | Reader 3 – B’Midbar 26:28-34 | Reader 3 – B’Midbar 26:60-65 |
| B’Midbar (Num.) 26:19-51B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 26:35-37 |  |
| Ashlamatah: Joshua 14:6-15Special: I Samuel 20:18,42 | Reader 5 – B’Midbar 26:38-41 | **Monday &****Thursday Mornings** |
|  | Reader 6 – B’Midbar 26:42-47 | Reader 1 – B’Midbar 26:52-56 |
| Psalm 105:16-22 | Reader 7 – B’Midbar 26:48-51 | Reader 2 – B’Midbar 26:57-59 |
|  |  Maftir: B’Midbar 28:9-15 | Reader 3 – B’Midbar 26:60-65 |
| N.C.: Mk 12:37b-40; Lk 20:45-47;Rm 6:1-11 |  - Joshua 14:6-15 - I Samuel 20:18,42 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Sons of Judah – Numbers 26:19-22
* The Sons of Issachar – Numbers 26:22-25
* The Sons of Zebulun – Numbers 26:26-27
* The Sons of Joseph – Numbers 26:28-34
* The Sons of Ephraim – Numbers 26:35-37
* The Sons of Benjamin – Numbers 26:38-41
* The Sons of Dan – Numbers 26:42-43
* The Sons of Asher – Numbers 26:44-47
* The Sons of Naphtali – Numbers 26:48-50
* Numbered of the Children of Israel – Numbers 26:51

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 14: Numbers – II – Final Wonderings**

By: Rabbi Yitzchaq Magriso

Published by: Moznaim Publishing Corp. (New York, 1983)

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 237-246.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎26:19-51‎**

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| --- | --- |
| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 19. The sons of Yehudah are Eir and Onan; Eir and Onan died in the land of Canaan. | 19. Of Jehudah, Her and Onan. But Her and Onan died, on account of their sins, in the land of Kenaan.  |
| 20. The descendants of Yehudah by their families are: The Sheilanite family from Sheila, the Partzite family from Peretz, the Zarchite family from Zerach. | 20. Of the Beni Jehudah, the families of Shela, Pherez, Zerach.  |
| 21. The descendants of Peretz were: The Chetzronite family from Chetzron, and the Chamulite family from Chamul. | 21. The sons of Pherez, Hezron, Amul.  |
| 22. These are the families of Yehudah and they numbered seventy-six thousand and five hundred. | 22. The numbers of the families of Jehudah, seventy‑six thousand five hundred. |
| 23. The descendants of Yissachar by their families are: The Tolaite family from Tola, the Punite family from Puva, | 23. Of Issakar, the families of Thola, Puah,  |
| 24. the Yashuvite family from Yashuv, and the Shimronite family from Shimron. | 24. Jashub, Shimron,  |
| 25. These are the families of Yissachar and they numbered sixty-four thousand and three hundred. | 25. sixty‑four thousand three hundred.  |
| 26. The descendants of Zevulun by their families are: The Sardite family from Sered, the Eilonite family from Eilon, [and] the Yachle'eilite family from Yachle'eil. | 26. Of Zebulon, the families of Sered, Elon, Jahleel,  |
| 27. These are the families of Zevulun and they numbered sixty thousand and five hundred | 27. sixty thousand five hundred.  |
| 28. **The descendants of Yosef by their families are:** Menashe and Ephraim. | 28. Of Joseph, the Bene Menasheh,  |
| 29. The descendants of Menashe are: The Machirite family from Machir; Machir's son was Gil'ad, the Gil'adite family from Gil'ad. | 29. Makir, Gilead,  |
| 30. The descendants of Gil'ad are: The I'ezerite family from I'ezer, the Chelkite family from Cheilek, | 30. Thezar, Helek,  |
| 31. the Asrieilite family from Asrieil, the Shechemite family from Shechem, | 31. Asriel, Shekem,  |
| 32. the Shemidaite family from Shemida, and the Chefrite family from Cheifer. | 32. Shemida, Hepher.  |
| 33. Tzelofchad the son of Cheifer had no sons, only daughters; The name[s] of Tzelofchad's daughters were Machlah, No'ah, Choglah, Milkah and Sirtzah. | 33. But Zelophehad bar Hepher had no sons, but daughters only; and the names of the daughters of Zelophebad were, Mahelah, Nohah, Hogelah, Milchah, and Thirzah.  |
| 34. These are the families of Menashe and they numbered fifty-two thousand and seven hundred. | 34. These are the families of Menasheh, and their number fifty‑two thousand seven hundred. |
| 35. **The descendants of Ephraim by their families are:** The Shusalchite family from Shuselach, the Bachrite family from Becher, and the Tachanite family from Tachan. | 35. The Beni Ephraim, Shuthelah, Bekir, Tachan,  |
| 36. These are the sons of Shuselach: The Eiranite family from Eiran.  | 36. Heran the son of Shuthelah,  |
| 37. These are the families of Ephraim's descendants, and they numbered thirty-two thousand and five hundred; these are the descendants of Yoseif by their families. | 37. their numbers thirty‑two thousand five hundred. |
| 38. The descendants of Binyamin by their families were: The Balite family from Bela, the Ashbelite family from Ashbeil, the Achiramite family from Achiram, | 38. The families of Benjamin, Bela, Ashbel, Abiram,  |
| 39. the Shufamite family from Shfufam, and the Chufamite family from Chufam. | 39. Shephuphia,  |
| 40. The sons of Bela were Ard and Na'aman [giving rise to] the Ardite family, and the Na'amite family from Na'aman. | 40. (the sons of Bela, Ared and Naaman,)  |
| 41. These are the descendants of Binyamin by their families, and they numbered forty-five thousand and six hundred. | 41. forty‑five thousand six hundred. |
| 42. These are the descendants of Dan by their families: The Shuchamite family from Shucham, these are Don's families. | 42. The Bene Dan, the families of Shuham,  |
| 43. All Shuchamite families numbered sixty-four thousand and four hundred | 43. sixty‑four thousand four hundred. |
| 44. The descendants of Asher by their families are: The Yimnite family from Yimnah, the Yishvite family from Yishvi, [and] the Bri'ite family from Briah . | 44. Those of Asher, Jimnah, Jishvah, Beriah, and of the sons of Beriah,  |
| 45. The descendants of Briah are: The Chevronite family from Chever, the Malkieilite family from Malkieil. | 45. Heber and Malkiel.  |
| 46. **The name of Asher's daughter was Serach.**  | 46. **The name of the daughter of Asher was Sarach, who was conducted by six myriads of angels, and taken into the Garden of Eden alive, because she had made known to Jacob that Joseph was living.**  |
| 47. These are the families of Asher and they numbered fifty-three thousand and four hundred. | 47. The numbers of Asher, fifty-three thousand four hundred.  |
| 48. The descendants of Naftali by their families are: the Yachtze'eilite family from Yachtze'eil, the Gunite family from Guni, | 48. The Bene Naphtali, according to their families, Jaczeel, Guni,  |
| 49. the Yitzrite family from Yeitzer, and the Shileimite family from Shileim. | 49. Jezer, Shillem,  |
| 50. These are the families of Naftali and they numbered forty-five thousand and four hundred. | 50. forty‑five thousand four hundred.  |
| 51. The total number of B’ne Yisrael was six hundred and one thousand, seven hundred and thirty. | 51. These are the numbers of the sons of Israel, six hundred and one thousand seven hundred and thirty. |
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**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) ‎28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.  | 11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;  |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;  |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.  |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;  |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**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 Commentary for: ‎** **B’Midbar (Num.) ‎26:19-51‎**

**24 from Jashub** This is Iob listed among those who migrated to Egypt (Gen. 46:13), for all the families were named after those who migrated to Egypt, but as for those born from that time on, their families were not called after them except for the families of Ephraim and Manasseh—all of whom were born in Egypt—and Ard and Naaman, the sons of Bela the son of Benjamin. I found in the writings of R. Moshe Hadarshan [the preacher], that their [Ard and Naaman’s] mother migrated to Egypt while she was pregnant with them, and that is why they formed separate families just as did Hezron and Hamul—who were Judah’s grandsons—and Heber and Malchiel, who were Asher’s grandchildren. If this is an Aggadah, all well and good, [we must accept it,] but if not, I maintain that Bela had numerous grandchildren, and from two of them—Ard and Naaman—two large families issued, and the descendants of all the other children were called after Bela’s name, whereas the descendants of these two were called after them [i.e. Ard and Naaman]. Similarly, I maintain that the sons of Machir were divided into two families, one was called after him and one was called after his son Gilead. Five families are missing from the sons of Benjamin, and here the prophecy of his mother [Rachel] was partially fulfilled. She called him Ben Oni, the son of my mourning. As a result of the incident of the concubine at Gibeah (see Jud. 20:35), it was completely fulfilled [as nearly the entire tribe was wiped out]. I found this in the writings of R. Moshe Hadarshan [the preacher].

**36 And these were the descendants of Shuthelah...** The descendants of the other sons of Shuthelah were called after Shuthelah. A large family issued from Eran, so they were called after him. Thus, the descendants of Shuthelah were considered two families. Go and figure it out and you will find that fifty-seven families [are listed] in this chapter, together with eight from the sons of Levi, totaling sixty- five. This is the meaning of what is said, “For you are the least (הַמְעַט) of all the peoples” (Deut. 7:7). [The word הַמְעַט denotes ‘five’ (ה) ‘less’ (מְעַט) .] You are five less than the families of all the nations, since they are seventy [and you are sixty-five]. This too I expounded from the writings of R. Moshe Hadarshan [the preacher], but I had to delete some of his words and add to them. -[Mid. Aggadah.]

**38 from Ahiram** This is Ehi, who migrated to Egypt. Since he was named after Joseph, who was his [Benjamin’s] brother (אֲחִי) , and greater (רָם) than he, he was called Ahiram (אֲחִירָם) . -[Mid. Aggadah.]

**39 from Shupham** This is Muppim, so named because Joseph was humbled (שָׁפוּף) among the nations.

**42 From Shuham** This is Hushim (see Gen. 46:23).

**46 The name of Asher’s daughter was Serah** Because she was still alive, she is mentioned here.-[Sotah 13a, Mid. Aggadah]

**Ketubim: Psalm 105:16-22**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Give thanks to the Lord, call out in His name; make His deeds known among the peoples. | 1. Sing praise in the presence of the LORD, call on His name; tell of His deeds among the Gentiles.  |
| 2. Sing to Him, play music to Him, speak of all His wonders. | 2. Sing praise in His presence, make music in His presence; speak of all His wonders. |
| 3. Boast of His holy name; may the heart of those who seek the Lord rejoice. | 3. Sing praise in His holy name; may the heart of those who seek instruction from the presence of the LORD be glad. |
| 4. Search for the Lord and His might; seek His presence constantly. | 4. Seek the teaching of the LORD, and His Torah; welcome His face continually. |
| 5. Remember His wonders, which He performed, His miracles and the judgments of His mouth. | 5. Call to mind the wonders that he has done; his miracles, and the judgments of his mouth. |
| 6. The seed of Abraham His servant, the children of Jacob, His chosen ones. | 6. O seed of Abraham His servant, O sons of Jacob, His chosen ones. |
| 7. He is the Lord our God; throughout all the earth are His judgments. | 7. He is the LORD our God; His judgments are extended over all the earth.  |
| 8. He remembered His covenant forever, the word He had commanded to the thousandth generation, | 8. He remembered His covenant forever; He commanded a word for a thousand generations. |
| 9. Which He had made with Abraham, and His oath to Isaac, | 9. That which He made with Abraham, and His covenant with Isaac. |
| 10. And He set it up to Jacob as a statute, to Israel as an everlasting covenant, | 10. And He established it for Jacob as a decree, for Israel as a perpetual covenant. |
| 11. Saying, "To you I shall give the land of Canaan, the portion of your heritage." | 11. Saying, "To you I will give the land of Canaan as the lot of your inheritance." |
| 12. When they were few in number, hardly dwelling in it. | 12. When you were a people few in number, like little ones, and dwelling in it. |
| 13. And they walked from nation to nation, from one kingdom to another people. | 13. And they went from people to people, from one kingdom to another people. |
| 14. He let no man oppress them, and He reproved kings on their account. | 14. He did not allow anyone to oppress them, and He rebuked kings on their account. |
| 15. "Do not touch My anointed ones, and do not harm My prophets." | 15. Do not come near My anointed ones, and do no harm to My prophets. |
| 16. He called a famine upon the land; He broke every staff of bread. | 16. And He proclaimed a famine against the land; He broke every support of food. |
| 17. **He sent a man before them; Joseph was sold as a slave.** | 17. **He sent a wise man before them; Joseph was sold as a slave.** |
| 18. They afflicted his foot with fetters; his soul was placed in irons. | 18. They afflicted his feet with chains; a collar of iron went on his soul. |
| 19. Until His word came, the saying of the Lord purified him. | 19. Until the time when His word came true; the word of the LORD purified him. |
| 20. A king sent and released him, a ruler of peoples [sent] and loosed his bonds. | 20. He sent a king and freed him; a ruler of peoples, and he set him free. |
| 21. He made him the master of his household and the ruler over all his possessions. | 21. He made him master of his house, and ruler of all his property. |
| 22. **To bind up his princes with his soul, and he made his elders wise.** | 22. **To bind his princes to, as it were, his soul; and he grew wiser than his elders.** |
|  |  |

**Rashi’s Commentary to Psalm 105:16-22**

**16 He called a famine** in order to exile them to Egypt (I found).

**17 He sent a man before them (Gen. 45:5):** “And God sent me before you.” Now who was the man? Joseph, who was sold.

**18 his soul was placed in irons** Said Rav Huna the son of Idi: She [Potiphar’s wife] made him a “shirtua” under his beard, so that if he bent his face over, the “shirtua” would wound him. שרתוע means a forked, suspended spear.

**19 Until His word came** [The word] of the Holy One, blessed be He, to fulfill His decree that the matter should “roll” and Israel should descend to Egypt.

**the saying of the Lord purified him** It tried Joseph, for he was tested and he overcame the temptation [to sin] with his master’s wife, and he was tortured because of her and purified with tortures to place him in the dungeon.

**20 A king sent and released him** Pharaoh, king of Egypt, sent his messengers and released him. A ruler of peoples, viz. Pharaoh, [sent] and loosed his bonds.

**22 To bind up his princes with his soul** **This is an expression of endearment, as (I Sam. 18:1): “that Jonathan’s soul had become attached to David’s soul.” When he interpreted the dream, they all loved him. Said Rabbi Idi: It is written שָׂרוֹ , his prince. This was Potiphar.**

**Meditation from the Psalms**

**Psalms ‎‎105:16-22**

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

For continuity I am going to redo the opening remarks from the first part of our psalm.

This psalm was composed on the day King David brought the Holy Ark from its temporary quarters in the home of Oved Edom to the holy city of Jerusalem, where it was installed with great ceremony and honor. The full details of the event are described in I Chronicles, chapter 16. Verses 8-22 of that chapter closely parallel the first fifteen verses of this psalm, while verses 23-33 of that chapter are an almost exact repetition of psalm 96.

Verse 7 there reads: On that day David determined the foremost activity to be the offering of thanks to HaShem, under the direction of Assaf and his brothers. Rashi explains that Assaf would recite one verse of praise at a time, which would then be repeated by his fellow Levites.

In this composition, the Psalmist emphasizes that the Jews who escorted the Holy Ark are the seed of Abraham, His servant. Abraham’s greatest accomplishment was that he traveled from place to place teaching and publicizing the Name of the One G-d. The Holy Ark of the Law also represents G-d’s Name. Thus when David carried the Ark from place to place to the accompaniment of thanksgiving to the Almighty, he resembled his illustrious forebear, Avraham.[[1]](#footnote-1)

Radak and Malbim[[2]](#footnote-2) explain that the Levites sang psalm 105 each morning and psalm 96 each evening while the Holy Ark was housed in a temporary tent in Jerusalem. When Solomon built the Temple and the Ark was placed in its permanent abode, a perpetual order of songs was established. These were the Songs of the Day which were related to the respective days of the week and to each special festival.[[3]](#footnote-3)

This section of our psalm centers of Yaaqov’s penultimate son. Lets spend some time learning about the intimate connection between the life of Yosef ben Yaaqov,[[4]](#footnote-4) Yosef HaTsadiq,[[5]](#footnote-5) and the prophecies concerning Mashiach ben Yosef and Mashiach ben David. In this study I would like to understand the life of Yosef ben Yaaqov as it related to the Olam HaBa[[6]](#footnote-6) and the transition to the Olam HaBa. The connection between the life of the Patriarchs and future events is summarized by Chazal in this famous quote from the Talmud:

**“ma'asei avot siman l'banim[[7]](#footnote-7)”**

"The deeds of the fathers

are a sign for the children"

The following Midrash indicates that all the events that occurred in the story of Yosef and his brothers, whether they realized it or not, were directed by Heaven, to bring Mashiach:

***B’resheet Rabbah 85:2*** *The tribes were involved with the sale of Yosef; Yosef was immersed in mournful thoughts about his separation from his father; Reuven was involved with mourning over his sin; Yaaqov was mourning for Yosef; Yehuda was busy taking a wife for himself (Tamar). And the Holy One, Blessed is He, was busy creating the light of Mashiach.*

The Midrash is not merely summarizing disconnected events of the day. Rather, what the Midrash means to indicate is that all the events that occurred in the story of Yosef and his brothers, whether they realized it or not, were directed by Heaven. These events would make possible the revelation of the ***light* of *Mashiach****.* Thus we learn that Yosef’s life reveals the Mashiach; and so this is not a trivial study, but rather a study with prophetic and profound insights. Indeed, the Midrash states:

*All that happened to Yosef happened to Tzion.[[8]](#footnote-8)*

In fact, the gematria of Yosef and Tzion (zion) are exactly the same: 156.

Lets start our study by looking at an enigmatic statement in the Torah which has provoked commentary from nearly every major source:

***B’resheet (Genesis) 37:2*** *These are the generations of Yaaqov: Yosef…*

The above pasuk indicates a clear connection between Yosef and Yaaqov. Chazal, our Sages, draw many parallels between these two such that we can see that **Yosef represents Yaaqov. Yosef, therefore, represents Israel.**

***Midrash Rabbah - Genesis LXXXIV:6****. R. Samuel b. Nahman commented: THESE ARE THE GENERATIONS OF JACOB: YOSEF. Surely Scripture should say,THESE ARE THE GENERATIONS OF JACOB: Reuben? The reason is this: as Jacob was born circumcised, so was Yosef born circumcised: as the former's mother was childless, so was the latter's; as the former's mother had great labor, so did the latter's; as the mother of the former bore two, so did the mother of the latter; as the brother of the former hated him, so did the brothers of the latter; as the brother of the former sought to kill him, so did the brothers of the latter seek to kill him; the one was a shepherd and the other was a shepherd; the one was pursued by Satan and the other was pursued by Satan. 'Stolen' occurs twice in connection with one, and it occurs twice in connection with the other; the one was blessed with ten [blessings] and the other was blessed with ten; the one emigrated from the Land [Eretz Israel], and the other emigrated from the Land; the one took a wife outside the Land, and the other took a wife outside the Land; the one begot children outside the Land, and the other begot children outside the Land; the one was escorted by angels, and the other was escorted by angels ; the one was promoted through a dream, and the other was promoted through a dream; the house of the father-in-law of the former was blessed on his account, and the house of the father-in-law of the latter was blessed on his account; the one went down to Egypt and the other went down to Egypt; the one ended the famine and the other ended the famine; the one adjured [his children] and the other adjured [his brothers]; the one charged [his children] and the other charged [his brothers]; the one died in Egypt and the other died in Egypt; the one was embalmed and the other was embalmed; the bones of the one went up [from Egypt], and the bones of the other went up.*

To make this connection clear, consider that Rashi tells us that Yosef was the spitting image of Yaaqov. Thus we understand that Yosef = Yaaqov.

From a previous study (Mashiach), we learned that:

**Yaaqov = Israel = Mashiach.**

Now we can add:

**Yaaqov = Yosef = Israel = Mashiach.**

In addition, we learn from Tehillim, Psalms, that both Yaaqov and Yosef are associated with redemption:

***Tehillim (Psalms) 77:15*** *Thou hast with arm redeemed thy people, the sons of* ***Jacob*** *and* ***Yosef****. Selah.*

The Ramban presents the fundamental principle that the book of B’resheet (Genesis) is a story not only about the creation of the world, but also about the creation of the Congregation of Israel. This begins with a family and develops into an entire nation. Ramban teaches us that Sefer B’resheet is the book of symbols; it tells us not only what transpired in the past, but more importantly, *it tells us about that which will occur in the future*. The book of B’resheet reflects the image of the Jew throughout history, throughout the generations.

Paro[[9]](#footnote-9) called Yosef HaTsadiq, *Tzafnat Pa'aneach*,[[10]](#footnote-10) which, as *Targum Onkelos* translates, means the (*man through whom*) *the hidden is revealed*. Thus we should expect that Yosef, through his life and acts, will reveal much of the hidden light of Mashiach. Lets look at some hints to the hidden light of Mashiach as reflected by Yosef.

***B’resheet (Genesis) 41:1*** *It happened at the end (mikeitz) of two years to the day . . .*

In the above pasuk, Yosef is remembered by HaShem, using a key word, *keitz*. The word *keitz* is a special word, often denoting the historic arrival at a certain predestined time by which something is meant to happen, *specifically with respect to redemption*. For example, the Talmud uses this term with respect to the final redemption:

***Sanhedrin 97b*** *Rav said, "All the dates of redemption (hakeitzin) have already passed, and now it depends upon repentance and good deeds."*

Thus, when the Torah employs the term *keitz*, it is not merely informing us that twelve years have passed since Yosef was first thrown into prison, and he just "happened" to earn his release at that time. Rather, Yosef HaTsadiq earned his release from jail then, because history reached a moment in time, a moment that was pre-designated long before Yosef was even born, with the **ultimate redemption** in mind.

Thus, Yosef did not find release from prison because of Paro's dreams, but rather, Paro was made to dream as he did because Yosef was meant to be released precisely at that time. Thus, the Arizal taught:

***Sotah 36b*** *However, Yosef did not merit this until the night of the "end of two years",[[11]](#footnote-11) when it was decreed that he should leave jail; that day he rose to greatness. Therefore, it is what is written, "He appointed it as a testimony to Yosef when He went out over the land of Egypt, when I heard a language unknown to me"[[12]](#footnote-12). That night, Gavriel came and taught him seventy languages.[[13]](#footnote-13)*

A *keitz* is an appointed time, a pre-designated immutable moment in Jewish history, and through that time some form of redemption **MUST** occur, even if history has to be turned upside down to bring it about. If need be, HaShem will have one nation attack another, and trigger a war that involves massive armies and expenditures just to bring about a *keitz*, and this is what the Talmud means, or rather, warns.

Mashiach ben Yosef can be seen in the life of Yosef ben Yaaqov from his birth until he is removed from the prison by Paro. Mashiach ben David can be seen in the life of Yosef ben Yaaqov from the time he is crowned king, second only to Paro.

Lets start by comparing what the Torah tells us about Yosef ben Yaaqov and what we read in the Nazarean Codicil about Yeshua – The Mashiach. Notice that it seems as though these two persons are really just one person.

**Mashiach ben Yosef vs. Yosef**

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| **Mashiach ben Yosef** | **Yosef** |
| Mashiach ben Yosef was the firstborn of HaShem’s beloved Israel who is likened to a bride. | Yosef HaTsadiq was the firstborn of Yaaqov’s beloved Rachel. |
| Mashiach ben Yosef’s life begins and ends with prophecy. | Yosef HaTzadiq’s life, as depicted in Torah, begins and ends with prophetic dreams. |
| Mashiach ben Yosef, in his first coming, serves his father and brothers for 37 (33) years before His death. (According to most estimates) | Yosef serves his Father (Israel) and his brothers for 17 years. **B’resheet 37:2 [[14]](#footnote-14)** |
| **Marqos 14:62** And Yeshua said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. | **B’resheet 37:8** And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. |
| HaShem saw spiritual greatness and the continuity of the Jewish people in Mashiach ben Yosef. | Yaaqov saw spiritual greatness and the continuity of the Patriarchs in Yosef. |
| Mashiach ben Yosef was united with his brothers through the agency of the angel Gavriel. | Yosef HaTsadiq was united with his brothers through the agency of the angel Gavriel. |
| Hated by His "brothers". ***Yochanan (John) 15:25*** | Hated by his brothers. ***B’resheet (Genesis) 37:4*** |
| Brought a bad report about his brothers. ***Matityahu (Matthew) 12:30-37*** | Brought a bad report about his brothers. ***B’resheet (Genesis) 37:2*** |
| Loved by his father more than his brothers. ***Matityahu (Matthew) 3:17*** | Loved by his father more than his brothers. **B’resheet (Genesis) 37:3** |
| He was a shepherd. ***Yochanan (John) 10:11*** | He was a shepherd. ***B’resheet (Genesis) 37:2***  |
| He was called the King of the Jews ***Matityahu (Matthew) 27:37*** | He said he would be king ***B’resheet (Genesis) 37:9-10*** |
| He was sent by His Father (HaShem) to check on his brothers. ***Matityahu (Matthew) 15:24*** | He was sent by his father (Yaaqov) to check on his brothers. ***B’resheet (Genesis) 37:14*** |
| "Brothers" plotted to kill Him. ***Matityahu (Matthew) 12:14*** | Brothers plotted to kill him. ***B’resheet (Genesis) 37:20*** |
| His disciples had him buried in a “pit”. | His brothers had Yosef “buried” in a pit. |
| Yeshua did not utter a word to the judges when they judged him. | Yosef did not utter a word to his brothers when they sold him. |
| Mashiach ben Yosef’s pleas were ignored. ***Matityahu 26:42*** | Yosef’s pleas for help were ignored. ***B’resheet 42:21*** |
| His people ate a meal while He was in the pit (Pesach). ***Yochanan (John) 13:1*** | Brothers ate a meal while he was in the pit. ***B’resheet (Genesis) 37:25*** |
| He died doing His Father's will. ***Matityahu (Matthew) 26:42*** | "Died" doing his father's will. ***B’resheet (Genesis) 37:23-24*** |
| Judas sold Him to the Romans for 30 silver pieces. ***Matityahu (Matthew) 26:16***  | His brothers sold him. The coat of many colors dipped in blood and given with a lie to his father. Wild animals killed him. ***B’resheet (Genesis) 37:28*** – Yaaqov’s sons are likened to wild animals in B’resheet 49.  |
| Some Jews worked to save Mashiach ben Yosef’s life, believing Him to be innocent. | Yehudah worked to save Yosef’s life, believing him to be innocent. |
| His robe was covered with blood. ***Marqos (Mark) 15:17*** | His robe was covered with blood. ***B’resheet (Genesis) 37:31*** |
| **Marqos 14:47** And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. | The firstborn sought to rescue Yosef (**B’resheet 37:21-22**) |
| Mashiach ben Yosef, in his first coming, dies at the hands of His brothers and is thrown into a pit. **Matityahu 27:60** | Yosef is thrown into a dual pit by his brothers. **B’resheet 37:24** |
| His empty pit caused concern. ***Matityahu (Matthew) 28:8*** | The empty pit caused Reuben concern. ***B’resheet (Genesis) 37:29*** |
| Came out of the grave alive. ***Marqos (Mark) 16:11***  | Came out of the pit alive. ***B’resheet (Genesis) 37:28*** |
| Met the spice bearers (Miryams). Mashiach ben Yosef is taken out of the tomb and wrapped in spices.**Marqos (Mark) 16:1, Yochanan (John) 20:15**  | Met the spice bearers (Ishmaelites). Yosef is drawn out of the pit and taken by a spice caravan to Egypt. **B’resheet 37:25** |
| Mashiach ben Yosef went down to Egypt as a youth. | Yosef went down to Egypt as a youth. |
| Did not get His kingdom right away.  | Did not get his kingdom right away. |
| His disciples came to search for Him. | His brothers came to search for him. |
| His disciples did not recognize him. | His brothers did not recognize Him. |
| Began His ministry at 30. ***Luqas (Luke) 3:23***  | Began his ministry at 30. ***B’resheet (Genesis) 41:46*** |
| Yeshua was brought out from the pit after death and exalted to the Father's right hand: **Philippians 2:8-11** And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Yeshua every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Yeshua Mashiach is Master, to the glory of God the Father. | Yosef was brought out of the pit and prison to be exalted to the Pharaoh's right hand: **B’resheet (Genesis) 40:39-41** "Then Pharaoh said to Yosef, “Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you.” So Pharaoh said to Yosef, “I hereby put you in charge of the whole land of Egypt.” Then Pharaoh took his signet ring from his finger and put it on Yosef's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as His second in command." |
| Ate a meal with His disciples after the pit. ***Marqos 16:14*** | Ate a meal with his brother’s after the pit. ***B’resheet 43:25*** |
| ***II Luqas 2:4*** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. | ***Sotah 33a*** a Master has declared: Gabriel came and taught [Yosef] the seventy languages. |
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| ***Yeremyahu 23:3*** And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. | ***B’resheet 46:7*** (Yaaqov) His sons, and his sons’ sons with him, his daughters, and his sons’ daughters, and all his seed brought he with him into Egypt. |
| The bride of Mashiach is Israel, but many believe her to be the Christian goyim. | Yosef married a woman who was thought to be a goy who was in reality a grand-daughter of Yaaqov.**B’resheet 41: 50** And unto Yosef were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. |
| Yeshua was not recognized after He was raised from the pit. | Yosef was not recognized after he was raised from the pit. |
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If this comparison is valid, then we ought to be able to follow Yosef's career in Mitzrayim to determine what ***will be*** when Mashiach returns for His second advent. We see that He will sit at the right hand of power. We see that He will reveal Himself to Jews during the second year of a famine following seven prosperous years. We see that Jews will be tested by the King to see if he/they has learned his lesson.

**General Comparisons**

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| **Yeshua** | **Yosef** |
| Preached HaShem's word in prison. ***1 Tzefet (Peter) 3:19*** | Preached HaShem's word in prison. ***B’resheet (Genesis) 40:1-13*** |
| Reigned at the right hand of God. **Matityahu (Matthew) 26:54** | Reigned at the right hand of Pharaoh. **B’resheet (Genesis) 41:39-40** |
| Was a servant before He was the King.**Matityahu (Matthew) 12:15-18** | Was a slave before he became king. **B’resheet (Genesis) 39:1-2** |
| Provided food for His "brothers".**Marqos (Mark) 8:1-8** | Provided food for his brothers. **B’resheet (Genesis) 47:12-13** |
| Was drawn out of the pit by The Supreme Ruler. **II Luqas** (**Acts) 13:32-33** | Was drawn out of the pit by the supreme ruler. ***B’resheet (Genesis) 41:14*** |
| He will be the King of the Jews. ***Marqos (Mark) 15:1-12*** | He was the first king of the Jews. ***B’resheet (Genesis) 4*7*:*12-13** |
| Mashiach ben Yosef, in his second coming, will serve the Gentiles who will see that they are blessed because of him. | Yosef serves the Gentiles and their priest for 13 years. |
| Mashiach ben David will give the Gentiles as an inheritance to His brothers. | Yosef enslaves the Egyptians and they serve him for food. |
| Mashiach ben David will reveal Himself only to His brothers. | Yosef reveals himself ONLY to his brothers. |
| Mashiach ben David will gather is all the outcasts of Israel and settle them in their land (Israel). | Yosef gathers all of Israel and his descendants and settles them in Goshen. |
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**Mashiach ben David vs. Yosef**

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| **Mashiach ben David** | **Yosef** |
| He will be wise and discerning. **1 Corinthians 1:30** | He was wise and discerning. **B’resheet (Genesis) 41:39** |
| He will sit at the right hand of The Supreme Ruler. ***Matityahu (Matthew) 26:64*** | He will sit at the right hand of The Supreme Ruler. **B’resheet (Genesis) 41:40** |
| He will be second only to The Supreme Ruler. ***Ephesians 1:22*** | He will be second only to the supreme ruler. ***B’resheet (Genesis) 41:41*** |
| Will bring His people to where He dwells.**Yeshayahu (Isaiah) 66:20** | Brought his family to where he was dwelling.**B’resheet (Genesis) 45:16-21** |

Chazal indicate that Yosef served Potiphera for one year and then languished in prison for twelve years. Is the first year indicative of the twelve month’s that a person spends in tikkun after their death?[[15]](#footnote-15)

Yosef sent a message to Yaaqov "G-d has made me the master of Egypt. *Redah eilay* [Come down to me], do not stay any longer".[[16]](#footnote-16) The Baal HaTurim says that there are only two times in the entire Tanach that the word 'Redah' [Come down] is used in this sense. The other occurrence is a reference to Nevuchadnezzar's descent to Gehinnom.[[17]](#footnote-17) The Baal HaTurim comments that this teaches us that exile is on par with Gehinnom. Yosef's inviting Yaaqov to leave Eretz Israel and to join him in exile was equivalent to inviting him to Hell!

According to Chazal, in the Talmud, those who go to Gehinnom spend no more than twelve months there.[[18]](#footnote-18)

The verbal tally between our Torah portion and psalm is *land*.[[19]](#footnote-19) The Bne Israel began their journey to the *land* of Israel – as a nation – when Yosef was carried away to Egypt. In our psalm portion, the *land* is associated with a *famine*. It is this famine that brings Yosef to power in Egypt.

***Tehillim (Psalms) 105:16****And He called a famine upon the land; He broke the whole staff of bread.*

Famine: This is a lack of food. Food, by definition, is that which connects the soul to the body. Yosef built the support system in the womb, of Egypt, that would support the fetus (Yaaqob and his family) when he stored the grain for seven years.

From the Garden of Eden, Adam *knew* Chava and the result was the fruit of the womb, Cain. Knowledge is a connection with someone, or something, which will always bear fruit. Thus we see that the intimacy which began with Yosef’s descent into Mitzrayim, ended when a new king arose in Egypt who did not *know* Yosef.

In the building of the body (nation) of Israel, Yosef was the sperm. Sperm is *seed*. *Seed* is quintessentially a collection of memories. Yosef contained the memories of Yaaqob. Yosef is equated (these are the generations of Yaaqob, Yosef….) to Yaaqob by the Torah.[[20]](#footnote-20)

If Yosef was the sperm, then *who* was the egg? To understand this answer, we must first understand the essential difference between male and female. This is best seen in marital intimacy. During intimacy, we see that the **males give** and the **females receive**. The female is primarily a receiver. This helps us to understand why HaShem is called *male* whilst His people are called *female*. HaShem *gives* and we *receive*.

Yosef *gives* food and shelter to his brothers. This makes the brothers the *receiver*. Thus we would say that the brothers are the female component, the egg, if you will.

When the sperm and the egg meet, we see the ecstatic moment. We see also that this meeting is for the purposes of preserving life.[[21]](#footnote-21)

***B’resheet (Genesis) 45:1*** *Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. 2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. 3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to* ***preserve life****.*

***B’resheet (Genesis) 46:29****And Joseph made ready his chariot, and went up to meet* ***Israel*** *his father, to Goshen; and he presented himself unto him, and fell on his* ***neck****, and wept on his* ***neck*** *a good while.*

The neck is the portion of the anatomy that represents the connection between the higher world (of the head) and the lower world (of the body). The Temple is called the neck[[22]](#footnote-22) because it is the connection between the world we live in and the higher world where HaShem dwells. Thus the neck is synonymous with *connection*. Thus we see that the sperm (Yosef) and the egg (Yosef’s eleven brothers) connected in the womb of Egypt. From this point, the nation grows and is nourished in Egypt until the predestined time of its birth.

As we will see in our psalm portion next week, when the time for the birth of the nation of Israel arrived, Moshe carried the bones of Yosef out of Egypt. Yosef was the “bones” that came forth from the womb. These were the memories of Yaaqov ben Yitzchak. These were the memories of Israel which he gave to his children, the Bne Israel!

To connect the various ideas presented in this commentary, consider that Chazal designated Psalms chapter 105 to the Shir Shel Yom, the psalm of the day, for the first day of Pesach. King David saw in our Torah portion that the sons of Yehuda died in *Canaan*, and our psalm portion picks up the story that connects Canaan to that seminal event which will transform Canaan into Israel. That seminal event was the descent of Yaaqob and his family into the womb, the crucible, which would forge a nation worthy of transforming Canaan into Israel. And this all happened on the first day of Pesach! In fact the day of their descent was also the very same day as their ascent. They went down to Egypt on the first day of Pesach and they left Egypt on that very same day!

***B’resheet (Genesis) 12:40*** *Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of HaShem went out from the land of Egypt. 42 It is a night to be much observed unto HaShem for bringing them out from the land of Egypt: this is that night of HaShem to be observed of all the children of Israel in their generations.*

**Ashlamatah: Joshua 14:6-15**

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| **Rashi** | **Targum** |
| 6. ¶ Then the children of Judah came to Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, "You know the thing that the LORD spoke to Moses the man of God concerning me and concerning you in Kadesh- barnea.  | 6. ¶ And the sons of Judah drew near unto Joshua in Gilgal, and Caleb the son of Jepunneh the Kenizzite said to him: “You know the word that the LORD spoke with Moses the prophet of the LORD concerning me and concerning you in Rekam-geah.  |
| 7. **I was forty years old** when Moses the servant of the LORD, sent me from Kadesh-barnea to spy out the land; and I brought him back word as it was in my heart. | 7. **1 was forty years old** when Moses the servant of the Lord sent me from Rekam-geah to spy out the land, and I brought him back the word just as it was with my heart. |
| 8. And my brothers that went up with me, made the heart of the people melt; but I fulfilled the will of the LORD my God. | 8. My brothers who went up with me shattered the heart of the people, and I followed wholly after the fear of the LORD my God. |
| 9. And Moses swore on that day, saying, 'Surely the land upon which your foot has trodden shall be your inheritance, and your children's forever, because you have fulfilled the will of the LORD my God.' | 9. And Moses swore on that day, saying: ‘Surely the land on which the sole of your feet has stepped will be yours for an inheritance and your sons forever, for you have followed wholly after the fear of the LORD my God.’ |
| 10. **And now, behold, the LORD has kept me alive, as He spoke, these forty-five years, from the time the LORD spoke this word to Moses, while Israel walked in the wilderness; and now, behold, I am this day eighty-five years old.** | 10. **And now behold the LORD has sustained me as He said these forty-five years from the time that the LORD spoke this word with Moses when Israel went about in the wilderness. And now behold this day I am eighty-five years old.** |
| 11. **I am still as strong this day as I was on the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in.** | 11. **Even now this day I am strong as on the day that Moses sent me; as my strength was then, so is my strength now to wage battle and to go forth and to come in.** |
| 12. And now, give me this mountain, of which the LORD spoke on that day, for you heard on that day how the 'Anakim were there, and that the cities were big and fortified. It may be that the LORD will be with me, and I shall drive them out, as the LORD spoke." | 12. And now give to me this hill country of which the LORD spoke on that day; for you heard on that day that there were giants there and great and fortified cities. If the Memra of the LORD be at my aid, I will conquer them as the LORD said.” |
| 13. And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh for an inheritance. | 13. And Joshua blessed him and gave Hebron to Caleb and son of Jepunneh for an inheritance. |
| 14. Hebron, therefore, became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he fulfilled the will of the LORD God of Israel. | 14. Therefore Hebron belongs to Caleb the son of Jepunneh the Kenizzite for an inheritance unto this day because he followed wholly after the fear of the the God of Israel. |
| 15. And the name of Hebron before was Kirjath-arba (the city of Arba); Arba was the greatest man among the 'Anakim. And the land had rest from war. **{P}** | 15. And the name of Hebron formerly was “the City of Arba”; he was a great man among the giants. And the land had rest from the making of battle. **{P}** |
|  |  |

**Rashi’s Commentary to Joshua 14:6-15**

**7** **as it was in my heart** and not as it was in my mouth, for the spies were of one counsel, and Caleb was afraid to say to them that he would not say the same as they. But, when he came, he contradicted them. That is what is stated there: “Because there was another spirit with him,” for he said to them one version with his mouth, while he had another version in his heart.

**10** **these forty-five years** We learn that the conquest of the land took seven years, for in the second year, Moses sent the spies. There remain thirty-eight years, during which the Israelites walked through the wilderness, and seven in which they conquered [the land], making a total of forty-five years.

**15** **Arba was the greatest man among the Anakim** Arba was the name of the father of Ahiman, Sheshai and Talmai. Another explanation is: [It was called Kirjath-arba, the city of four] because of the father and the three sons for the scripture calls them the children of 'Anak.

**And the land had rest from war** This refers back to the previous topic, i.e., after the seven years during which they conquered their surroundings the Amorites were humbled and no longer gathered to wage war upon them. Therefore they began to engage in the division of the land. The *Midrash Aggadah* states that the greatest man among the 'Anakim was our father Abraham who was instrumental for them that the land rested from war the forty years that they tarried in the wilderness as a reward for that which they honored the patriarch in Kiriath-arba, for they said to him. ’A Godly prince are you in our midst.’

**Special Ashlamatah: I Samuel 20:18,42‎**

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

**Verbal Tallies**

**By: Hem Rabbi Dr. Hillel ben David**

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

**B’Midbar (Numbers) 26:19-51**

**Tehillim (Psalms) 105:16-22**

**Yehoshua (Joshua) 14:6-15**

**Mk 12:37b-40, Lk 20:45-47, Rm 6:1-11**

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

Land - ארץ, Strong’s number 0776.

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

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

Judah - יהודה, Strong’s number 03063.

Land - ארץ, Strong’s number 0776.

**Bamidbar (Numbers) 26:19** The **sons <01121>** of **Judah <03063>** were Er and Onan: and Er and Onan died in the **land <0776>** of Canaan.

20 And the **sons <01121>** of **Judah <03063>** after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

**Tehillim (Psalms) 105:16** Moreover he called for a famine upon the **land <0776>**: he brake the whole staff of bread.

**Yehoshua (Joshua) 14:6** Then the **children <01121>** of **Judah <03063>** came unto Joshua in Gilgal: and Caleb the **son <01121>** of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea.

**Yehoshua (Joshua) 14:7** Forty years **old <01121>** was I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the **land <0776>**; and I brought him word again as it was in mine heart.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Num 26:19-51** | **Psalms****Psa 105:16-22** | **Ashlamatah****Josh 14:6-15** |
| --- | --- | --- | --- | --- |
| **vyai** | man |  | Ps. 105:17 | Jos. 14:6 |
| **~ai** | if, only | Num. 26:33 |  | Jos. 14:9 |
|  **~y[iB'r>a;** | forty | Num. 26:41Num. 26:50 |  | Jos. 14:7Jos. 14:10 |
| **#r,a,** | land, earth, ground | Num. 26:19 | Ps. 105:16 | Jos. 14:7Jos. 14:9Jos. 14:15 |
| **AB** | come, go |  | Ps. 105:18Ps. 105:19 | Jos. 14:11 |
| **!Be** | sons | Num. 26:19Num. 26:20Num. 26:21Num. 26:23Num. 26:26Num. 26:28Num. 26:29Num. 26:30Num. 26:33Num. 26:35Num. 26:36Num. 26:37Num. 26:38Num. 26:40Num. 26:41Num. 26:42Num. 26:44Num. 26:45Num. 26:47Num. 26:48Num. 26:51 |  | Jos. 14:6Jos. 14:7Jos. 14:9Jos. 14:10Jos. 14:13Jos. 14:14 |
| **rb'D'** | word |  | Ps. 105:19 | Jos. 14:6Jos. 14:7Jos. 14:10 |
|  **hy"h'** | became | Num. 26:33 |  | Jos. 14:14 |
| **vmex'** | five  | Num. 26:27Num. 26:37Num. 26:41Num. 26:50 |  | Jos. 14:10 |
| **hd'Why>**  | Judah | Num. 26:19Num. 26:20Num. 26:22 |  | Jos. 14:6 |
|  **hwhy** | LORD |  | Ps. 105:19 | Jos. 14:6Jos. 14:7Jos. 14:8Jos. 14:9Jos. 14:10Jos. 14:12Jos. 14:14 |
| **@seAy** | Joseph | Num. 26:28Num. 26:37 | Ps. 105:17 |  |
|  **laer'f.yI** | Israel | Num. 26:51 |  | Jos. 14:10Jos. 14:14 |
| **lKo** | all, every, whole, entire | Num. 26:43 | Ps. 105:16Ps. 105:21 |  |
| **aol** | no, none | Num. 26:33 |  | Jos. 14:9 |
| **db,[,** | servant |  | Ps. 105:17 | Jos. 14:7 |
| **d[;** | forever |  | Ps. 105:19 | Jos. 14:9Jos. 14:14 |
| **~ynIP'**  | formerly |  | Ps. 105:17 | Jos. 14:15 |
| **lg<r,** | foot, feet |  | Ps. 105:18 | Jos. 14:9 |
| **xl;v'** | sent, send |  | Ps. 105:17Ps. 105:20 | Jos. 14:7Jos. 14:11 |
|  **~ve** | name | Num. 26:33Num. 26:46 |  | Jos. 14:15 |
| **~[;** | people |  | Ps. 105:20 | Jos. 14:8 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Num 26:19-51** | **Psalms****Psa 105:16-22** | **Ashlamatah****Josh 14:6-15** | **Peshat****Mk/Jude/Pet****Mk 12:37b-40** | **Remes 1****Luke****Lk 20:45-47** | **Remes 2****Acts/Romans****Rm 6:1-11** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀγορά** | places |  |  |  | Mk. 12:38 | Lk. 20:46 |  |
| **ἀκούω** | heard, hear |  |  | Jos 14:12  | Mk. 12:37 | Lk. 20:45 |  |
| **ἀποθνήσκω** | die | Num 26:19  |  |  |  |  | Rom. 6:2Rom. 6:7Rom. 6:8Rom. 6:9Rom. 6:10 |
| **ἀσπασμός** | greetings |  |  |  | Mk. 12:38 | Lk. 20:46 |  |
| **γραμματεύς** | scribes |  |  |  | Mk. 12:38 | Lk. 20:46 |  |
| **δεῖπνον** | supper |  |  |  | Mk. 12:39 | Lk. 20:46 |  |
| **θέλω / ἐθέλω** | want, like |  |  |  | Mk. 12:38 | Lk. 20:46 |  |
| **θεός** | GOD |  |  | Jos 14:6Jos 14:7Jos 14:8 Jos 14:9 Jos 14:14 |  |  | Rom. 6:10Rom. 6:11 |
| **κατεσθίω** | devour |  |  |  | Mk. 12:40 | Lk. 20:47 |  |
| **κρίμα** | condemnation |  |  |  | Mk. 12:40 | Lk. 20:47 |  |
| **λαμβάνω** | take, took, receive |  |  |  | Mk. 12:40 | Lk. 20:47 |  |
| **λαός** | people |  | Ps. 105:20 | Jos. 14:8 |  | Lk. 20:45 |  |
| **λέγω** | saying |  |  | Jos 14:9  | Mk. 12:37Mk. 12:38 | Lk. 20:45 | Rom. 6:1 |
| **μακρός** | long |  |  |  | Mk. 12:40 | Lk. 20:47 |  |
| **οἰκία** | house |  |  |  | Mk. 12:40 | Lk. 20:47 |  |
| **πᾶς** | all, every, entire, whole | Num. 26:43 | Ps. 105:16Ps. 105:21 |  |  | Lk. 20:45 |  |
| **περιπατέω** | walk |  |  |  | Mk. 12:38 | Lk. 20:46 | Rom. 6:4 |
| **περισσός** | greater |  |  |  | Mk. 12:40 | Lk. 20:47 |  |
| **προσεύχομαι** | offer |  |  |  | Mk. 12:40 | Lk. 20:47 |  |
| **πρόφασις** | appearances |  |  |  | Mk. 12:40 | Lk. 20:47 |  |
| **πρωτοκαθεδρία** | seats |  |  |  | Mk. 12:39 | Lk. 20:46 |  |
| **πρωτοκλισία** | places |  |  |  | Mk. 12:39 | Lk. 20:46 |  |
| **στολή** | long |  |  |  | Mk. 12:38 | Lk. 20:46 |  |
| **συναγωγή** | synagogues |  |  |  | Mk. 12:39 | Lk. 20:46 |  |
| **χήρα** | widow |  |  |  | Mk. 12:40 | Lk. 20:47 |  |

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) “26:19 — 51”**

**“B’ne Yehudah” “The sons of Judah”**

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

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta - Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **¶ And** while **all the people were listening, he said to the Talmidim, “Beware of the soferim** (scribes) [of the Tz’dukim]**, who like walking around in long** (ceremonial) **robes and who love greetings in the marketplaces and the best seats in the Synagogues and the places of honor at banquets, who devour the houses of widows and pray lengthy** prayers **for the sake of appearance. These will receive more severe condemnation!”** | ¶ **And the large congregation** (of the many) **heard him with delight.** **And while he** (Yeshua**) was teaching them he said, Behold** (with discernment) **the Soferim** (of the Tz’dukim), **who like to walk around in** (ceremonial) **robes, and desire** (honorary) **salutations in the public places, and chief seats in the Synagogues, and chief places** (places of honor) **at the festivals meals, they seize the houses of widows, and make long pretentious prayers of piety. These will receive a more severe judgment.**¶ **And he** (Yeshua) **sat down before the treasury, and** (Yeshua) **watched the congregation putting coins into the treasury. And many rich ones put in large amounts. And one poor widow came** and **put in two small coins, an insignificant amount. And he called his talmidim near, and he said to them, Amen ve amen I say to you that this poor widow has put in more than all the others depositing money into the treasury. For everyone else put in out of their excess, but she in her poverty put in everything she had to live on.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **What therefore can we** **say? Will we[[23]](#footnote-23) continue in sin,[[24]](#footnote-24) in order that loving-kindness may increase? May it never be so! How can we who died to** [habitual] **sin still live in it? Or do you not know that as many as were immersed into Yeshua the Messiah were immersed into his death**, burial and resurrection**? Therefore,** allegorically speaking **we have been buried with him through immersion into death, in order that just as Messiah was raised from the dead through the glory of the Father, so also we may live in a new way of life. For if we have become identified with** him **in the likeness of his death, certainly also we will be** identified with him in the likeness **of** his **resurrection, knowing this, that our old man was crucified together with** him**, in order that the body of sin may be done away with,** that **we may no longer be enslaved to sin. For the one who has died has been freed from sin. Now if we died with the Messiah, we believe that we will also live with him, knowing that the Messiah,** because he **has been raised from the dead, is going to die no more, death no longer being master over him. For that he died, he died to sin once and never again, but that** life **he lives, he lives for God. So also you, consider yourselves to be dead to** habitual **sin, but alive to God in Yeshua the Messiah.**  |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 26:19-51 | Ps 105:16-22 | Josh 14:6-15 | Mordechai 12:37b-40 | 1 Luqas 20:45-47 | Rom 6:1-11 |

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

**Introduction**

We are certain that by now many of our readers will find our fascination and extolment of Hakham Tsefet fanatical. For this, we make no apologies. The materials and works of Hakham Tsefet form the infrastructure to the ENTIRE Nazarean Codicil. To keep the matter concise we believe that without this foundational material we would be remiss to explain who and what Yeshua really meant and did. No other writer of the Nazarean Codicil has received the level of acclaim achieved by Hakham Tsefet. When we look at the number of times, Hakham Tsefet’s name appears in the Nazarean Codicil we see that his name takes preeminence.[[25]](#footnote-25)

Our reason for lauding Hakham Tsefet here is simple. Many scholars have the habit of trying to interpret Mordechai (Mark) through the lens of the other writers of the Nazarean Codicil. In our humble opinion, this is placing the cart before the horse. The past few pericopes of Mordechai have shown the vitality of proper exegesis when studying the words of The Tanakh, Yeshua, and the authors of the Nazarean Codicil. In keeping with rabbinical style hermeneutic, we place Mordechai at the forefront of the other Nazarean texts. This matches the hermeneutic demonstrated in the Talmud where the Mishnah is laid as the foundation for further commentary (Gemara-Remes) as applied to the Peshat materials. What appears in many of the commentaries of Mordechai is a failed exegesis of the text. We are not trying to criticize anyone or accuse of blatant mistranslation and interpretation at present. Our point is that the contemporary commentators are preoccupied more with doctrinal hype than with truth. The portrayal of the “Christ” made by these commentaries usually results in a pseudo-Christ rather than a clear image of Messiah. This caused the late Vendyl Jones to pen the words of his book “Will the Real Jesus please Stand.”[[26]](#footnote-26) However, there are those who are starting to see through the glass with greater clarity. This is the result of looking at the Nazarean Codicil through Jewish eyes. We have made these opening remarks because we will be looking at some of the pronouncements of contemporary commentators in the elucidation of this pericope. I would ask the readers to read with acumen and care.

**The Congregation**

The Greek text of 12:37b reads as follows …

**καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως** (*ke o polus okhlos ēkouen autou ideōs*). Several translators render this phrase as “common people.”[[27]](#footnote-27) Here I must ask a question. What would be indicated by the use of the phrase “common people”?

The insinuation is simple to follow. If we use Oppenheimer’s definition of the “Am HaArets” we can infer some result.

The “am ha-aretz” were of two types, the “am ha-aretz le-mitzvot,” Jews who were disparaged for not scrupulously observing the commandments, and “am ha-aretz la-Torah,” those stigmatized as ignoramuses for not having studied the Torah at all.[[28]](#footnote-28)

Oppenheimer’s assessment that the “Am HaAretz” seems to be in conjunction with the Talmudic view of this group, which is the antithesis of a Scholar. If we read these people to be “Am HaAretz” in the sense of the uneducated, we have no re-enforcement of Yeshua’s aptitude as a Sofer. Likewise, if we use Am HaAretz” as “Jews disparaged for not scrupulously observing the commandments,” we still have a problem in that there is no solid propensity to follow Yeshua’s teachings. We have noted that the teaching method of Yeshua was that of the Socratic Method.[[29]](#footnote-29) If we follow the Socratic Method of teaching, that education is supposed to reproduce conduct (halakha). Consequently, we do not see either case of the “Am haAretz” as being applicable to our verse. Therefore, the best translation for **πολὺς ὄχλος** - *polus okhlos* is **“a large congregation.”** This would incorporate those of both definitions of “Am-HaAretz” as well as the Hakhamim of the area as indicated by the previous pericope. In other words, Yeshua’s words appealed to the Hakham and the Am-haretz as well. This would have inspired all the intended groups. The Hakhamim would have been encouraged to hear the echo of their teachings. The “Jews disparaged for not scrupulously observing the commandments,” would have been inspired to become more observant and “those stigmatized as ignoramuses for not having studied the Torah at all” would have been inspired to study and apply Torah to their lives.

**Behold the Soferim**

***Behold (with discernment) the Soferim (****of the Tz’dukim****),***

The Greek phrase **Βλέπετε ἀπὸ τῶν γραμματέων** (*blepete apo tōn grammateōn*) means to behold or look at with discernment. Many translations will render the Greek “*blepo*” to mean beware. However, “blepo” is directly related to vision or physical sight. Here we have a play on words regardless of language. The desired result of the accusations made by Yeshua is that the Soferim desire to “be seen” or to “stand out” for reasons of false piety. Robert Gundry suggests a possible translation of “watch out”[[30]](#footnote-30) for the Soferim. But perhaps and more fitting the Greek term “Blepo” answers to the Hebrew word “Hineni” often translated as “Behold”.

We have translated the phrase to denote the targeted Soferim. Behold (with discernment) the Soferim (of the Tz’dukim),[[31]](#footnote-31) clearly demonstrates the class of Soferim to which Yeshua is referring. A careful look at the text will reveal their characteristics. The epicurean lifestyle presented will quickly associate the Soferim mentioned with the Tz’dukim. Consequently, Yeshua again criticizes the Soferim of the Tz’dukim.[[32]](#footnote-32)

Here we must note that while Yeshua censures the Soferim of the Tz’dukim that there were other possible proponents liable for the charges made by Yeshua. However, we must also note that while there are “bad apples” in every group, we cannot label everyone in that group a “bad apple.” Morna Hooker[[33]](#footnote-33) and Joel Marcus[[34]](#footnote-34) note that **“some of** the Soferim” were corrupted, which demonstrates that the Soferim as a scholarly class were not all given to the censures made by Yeshua in this pericope. This assessment is accurate, especially if we look at the Soferim of the Tz’dukim.

However, scholars such as Robert Gundry[[35]](#footnote-35) and Craig Evans[[36]](#footnote-36) tend to make the present pericope a continuation of the previous one. The rationale behind this cretinous scholarship is to place ALL Soferim in a bad light in order to justify their preconceived anti-semitism. Some Soferim were qualified to be called “Doctors of the Law.”[[37]](#footnote-37) This title comes down to us today as a Lawyer. Thus, we might read the text of our pericope to say, “Watch out for the lawyers who like…”

**Abuse of the Ceremonial Robes and Chairs**

We have translated the Greek phrase **ἐν στολαῖς** (*en stolais*) as ceremonial robes. The Theological Dictionary of the New Testament and Greek-English lexicon of the New Testament and other early Christian literature (BDAG) suggest that the mentioned garments are ceremonial or Kohanic (Priestly) garments.[[38]](#footnote-38) These garments serve as “equipment” for the specified office.[[39]](#footnote-39) While there may be those who would frown or disdain the use of “robes” or other such vestments, our society in fact is dependent on a system of “robes” so to speak. Office workers tend to wear the “white collar” while general labor tends to wear a “blue collar.” Uniforms and “robes” are a means of identification. These “robes” are requisite for the harmonious functioning of our society. Such robes demonstrate that we live in a structured society. Uniforms identify spirituality, power and status. We will not try to elaborate on this idea. It is common knowledge albeit something that we may not focus on until we encounter situations that demand our observance. Society without “robes” is devoid of structure. However, we submit that even what might be termed “primitive cultures” have marks or identifying clothing. Yeshua is not demeaning the wearing of robes. His critique is the false piety behind flaunting these robes in order to be lauded by those of lessor rank.

In our years of Biblical studies, we have earned varying Doctoral degrees. When asked to address a collegiate group we always wear our graduate robes. The position of or degrees demanded wearing a Graduate robe at the ceremony. These robes are earned through years and hours of laborious study. Each robe was marked distinctly so that the students could readily tell what degree of honor had been acquired. These robes demonstrate a structured educational system. We have purported that Yeshua was trained rabbinically. His training earned him the title and status of a Hakham. Consequently, in our opinion, he would have, on occasion worn some sort of ceremonial robe, gown or some ceremonial garb to indicate his elevation of status. Therefore, we reiterate, wearing the robe is NOT the issue at hand. The issue at hand is illegitimate use of such a robe or gown to gain appraisal or acclaim and illegitimate gain. Otherwise, how do we explain the use of “robes” in texts like Revelation 6:11, 7:9, 7:13 and 7:14.

The situation can be further explained by realizing that the Synagogues had honorary positions and seats. These “seats” are not designed to intimidate those who have not earned the ability to sit in those honorary chairs. They are seats to foster motivation. However, we do not know any honest man or woman who will not enjoy his or her moment of fame. Ego is a natural and vital part of our structure, through this G-d given mechanism men ever strive for excellence. To suggest otherwise is a blatant lie.

The system of attributing a section or portion (aliyah) of the Torah to be read from an honorary position was established or at minimum promoted by the Sofer (Scribe) Ezra. Why would Ezra enact such a reform?[[40]](#footnote-40) It has been our personal opinion that Ezra’s great genius saw a way of rehabilitating Jews by making them read the Torah. We have discussed this at length in our [Midrashim](http://arba4.com/category/midrashim) series on Ezra’s Takanot.[[41]](#footnote-41) By having Jews from every strata of life read the Torah publicly, Ezra elevated the spiritual and honorary status of Judaism. Therefore, to criticize those honorary positions of reading the Torah and sitting in “elevated seats” we criticize the reforming acts of Ezra the Scribe and Prophet. To remove these honorary acts would be to return to the period before Ezra with the possibility of retarding the resultant spiritual elevations brought about by Ezra and the Men of the Great Assembly. When we review the reforms of Ezra, we will see that Yeshua conformed to those reforms, as did all the Jews of the First Century.[[42]](#footnote-42)

A superficial look at Ezra’s reforms makes one realize that reading Torah is of vital importance to Judaism. However, when we take a deeper look at the reforms we notice something profound. The core of Ezra’s reforms deals with Shabbat.

1. Torah should be read publicly on Shabbat
2. Beit Din should assemble on Mondays and Thursdays
3. Clothing should be washed on Thursdays
4. Garlic should be eaten on Fridays.
5. Women should rise early to make bread.

Out of the eleven reforms, five deal with Shabbat or the preparation for Shabbat. A Shomer Shabbat person will be able to understand how each of these relates to Shabbat.

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

**Connecting to the Torah: A Hermeneutic Lesson on the Nazarean Talmud**

Careful study of the Mishnah will show that it uses Torah passages very sparingly. Not only does the Mishnah use Scripture is a sparse fashion, it has its own way of interpreting it. This does not mean that the Mishnah stands independent of the Torah. What one will notice when studying the Peshat of the Mishnah is that the sparse use of the Torah. This is because the Mishnah takes for granted that the audience is perfectly versed in the (written) Torah. However, the Mishnah seems to build itself on the premise that the Oral Torah is the precursor to the “written Torah.” Repeating the words of Hakham Shaul from the previous pericope notes, “**The** (Written) **Torah came alongside the** Oral Torah **so that the knowledge of what transgression is would increase.**”

Hakham Shaul, a typical first century Sage sees the Oral Torah as being a vital part of the Jewish way of life. However, Hakham Shaul knows that there must be a written Torah. Hakham Shaul has actively and intentionally brought his passages from the Written Torah as a means of undergirding the Mishnaic import of Hakham Tsefet with Torah evidence to support his pericopes. This is true and typical of the two Talmuds, (Yerushalaymi and Bavli) in relation to the Mishnah. We have repeatedly taught that the Oral Torah is the Torah/Nomos of the Cosmos. This is the lesson that we should be learning from the previous pericopes of Hakham Shaul’s Igeret to the Romans.

How does the Mishnaic import of Hakham Tsefet indicate that there is an Oral Torah and that it must be learned as a means of one’s daily walk (conduct)? We will cite a case law and then look at our present pericopes to see the Mishnaic structure of the Nazarean Talmud.

**Mark 2:23-28 And now it happened**that**he**Yeshua **was journeying along on a Second – First -Sabbath along the grain-fields and his talmidim**(disciples)**began to make their way, plucking the heads [of barley]. And the Boethusians said to him, “Behold, why do they do that which is unlawful on the Sabbath?” And he said to them, “Have you never read what David did, when he had need and was hungry, he and those with him? How he went into the house of God, when `Abiathar was the chief priest,” and the loaves of the presentation which they ate, which is unlawful to eat, except to the priests, and he (**David)**gave also to those who were with him?’ And he said to them, “The Sabbath was made for man, not man for the Sabbath, so that the son of man**(Aramaic: “Bar Enosh” – cf. Daniel 7:13)**is master also of the Sabbath.'**

Hakham Tsefet is taking for granted that the reader will understand the Oral Torah and the frequent differences between the varying schools of thought that existed during the First Century. Actually, we can see that a specific halakhic problem is being addressed the same way that the Mishnah orders its arguments.

We will use an alphabetical outline system to make our point. Hakham Tsefet opens with a general statement

**Mark 2:23-28**

**A. 2:23 And now it happened**that**he**Yeshua **was journeying along on a Second – First -Sabbath along the grain-fields, and his talmidim**(disciples)**began to make their way, plucking the heads [of barley].**

Now Hakham Tsefet shows a differing opinion in the same way that the Mishnaic text shows differing opinions of Rabbis etc.

**B. 2:24 And the Boethusians said to him, “Behold, why do they do that which is unlawful on the Sabbath?”**

He now offers a case law as proof for the specific view of the Master and his Talmidim.

**C. 2:25 And he said to them, “Have you never read what David did, when he had need and was hungry, he and those with him?**

**D. 2:26 How he went into the house of God, when `Abiathar was the chief priest,” and the loaves of the presentation which they ate, which is unlawful to eat, except to the priests,** **and he (**David)**gave also to those who were with him?’**

He now offers the Master’s resolution or halakhah

**F. 2:27 “The Sabbath was made for man, not man for the Sabbath,**

**G. 2:28 so that the son of man**(Aramaic: “Bar Enosh” – cf. Daniel 7:13)**is master also of the Sabbath.'**

We further note that the conflict is between the House of the P’rushim (Pharisees, i.e. Hillel and Shammai) and the Boethusians. Contextually the Boethusians were closer to the Priestly caste than the P’rushim (Pharisees). Therefore, the question is mute. The Boethusians[[43]](#footnote-43) have no such halakhic practices nor do they believe in the Oral Torah. However, they were acquainted with the halakhic practices of both of the Schools of the P’rushim. We will now look our present pericope to see if it follows the same pattern.

**Mark 12:37b-40**

**A.** 12:37b ¶ **And the large congregation** (of the many) **heard him with delight.**

Hakham Tsefet begins with a general statement. This should grab the attention of the reader and lecturer as a specific hermeneutic signal.

**B. 12:38 And while he** (Yeshua**) was teaching them he said, Behold** (with discernment) **the Soferim** (of the Tz’dukim), **who like to walk around in** (ceremonial) **robes, and desire** (honorary) **salutations in the public places,**

Hakham Tsefet now makes a halakhic statement in the form of a narrative.

**C. 12:39 and chief seats in the Synagogues, and chief places** (places of honor) **at the festivals**

**D. 12:40a and they seize the houses of widows, and make long pretentious prayers of piety.**

Here below is his halakhic determination on this type of conduct.

**E. 12:40b These will receive a more severe judgment.**

The halakhic argument follows a specific order and process. We can also apply this same reasoning to the Remes of Hakham Shaul. Note the statement of the halakhic argument. We will deal with specific hermeneutics below.

**Romans 6:1-11**

**A. 6:1 What therefore can we** **say? Will we[[44]](#footnote-44) continue in** habitual **sin,[[45]](#footnote-45) in order that loving-kindness may increase?**

Hakham Shaul opens in the exact same way that Hakham Tsefet’s Peshat, that being with a “general statement.”

**B. 6:2 May it never be! How can we who died to sin still live in it?**

And, the argument is laid out offers an immediate retort.

**C. 6:3 Or do you not know that as many as were immersed into Yeshua the Messiah were immersed into his death**, burial and resurrection**?**

**D. 6:4 Therefore,** allegorically speaking **we have been buried with him through immersion into death, in order that just as Messiah was raised from the dead through the glory of the Father, so also we may live a new way of life.**

**E. 6:5 For if we have become identified with him in the likeness of his death, certainly also we will be identified with him in the likeness of his resurrection,**

**F. 6:6 knowing this, that our old man was crucified together with him, in order that the body of sin may be done away with, that we may no longer be enslaved to sin.**

**G. 6:7 For the one who has died has been freed from sin.**

**H. 6:8 Now if we died with the Messiah, we believe that we will also live with him,**

**I. 6:9 knowing that the Messiah, because he has been raised from the dead, is going to die no more, death no longer being master over him.**

**J. 6:10 For that death he died, he died to sin once and never again, but that life he lives, he lives to God.**

**K. 6:11 So also you, consider yourselves to be dead to sin, but alive to God in Yeshua the Messiah.**

We have offered only a brief overview of Hakham Tsefet’s Peshat and Hakham Shaul’s Remes. These two sections are specifically tied together and deal with the issues at hand helping us illustrate our point.

We now proceed with Hakham Shaul’s argument on the cosmic Nomos/Torah. If there is a cosmic Nomos/Torah and it was evident and present in Gan Eden where the first couple’s first experience was Shabbat, we should be able to find adequate evidence for this. First we must set aside the statement that G-d has constantly repeated “and G-d said…”

**B’resheet** (Gen**.) 3:8 ¶ They** (Adam & Chavah) **heard the voice of the LORD God walking** (repeating halakhah) **in** (of**) the garden in the ruach** (time when the halakhah was breathed – spoken i.e. time for the daily lesson of the Oral Torah) **of the day. And, the man and his wife hid themselves from the Shekinah** (presence) **of the LORD God among the trees of the garden.**

It is evident from the text that there is a lesson taught to Adam and Chavah. Now the question remains as to what they were being taught. We can surmise that the previous Oral lesson on the trees of the Garden has been received (kibal). Peering into that lesson we understand that G-d did not want Adam and Chavah to eat the fruit of the tree where the fruit of “good is married to evil” making it impossible to differ one from the other. Furthermore, we must deduce that that Adam and Chavah were aware of the consequences for consuming the fruit of that tree. Adam knew that he would be exiled from the garden and from the immediate presence (Shekinah) of G-d.

Again, we ask, what lesson were they learning in the present pericope? The Jewish mind has no difficulty advancing the answer. It is evident that the lesson was on Shabbat or the Erub. We have shown how the fall and redemption of humanity is evident from the first few verses in our audio classes. Therefore, G-d is aware of the fact that Adam would fall. Such being the case we can understand how that both ideas (Shabbat and Erubin) would be of import to Adam’s exile. Was his sin intentional?

Hakham Shaul takes for granted that his audience is aware of these things. It is for this reason that he has brought an Abrahamic example, as we will see below.

For example, we will use the Mishnah Torah of the Rambam to make our point.

**Shabbat Halacha 1**

Resting from labor on the seventh day fulfills a positive commandment, as [Exodus 23:12] states, "And you will rest on the seventh day." Anyone who performs a labor on this day negates the observance of a positive commandment and also transgresses a negative commandment, for [*ibid.* 20:10] states, "Do not perform any labor [on it]."

What are the liabilities incurred by a person who performs labor [on this day]? If he does so willingly, as a conscious act of defiance, he is liable for ***karet***; if witnesses who administer a warning are present, he should be stoned [to death]. If he performs [labor] without being conscious of the transgression, he is liable to bring a sin offering of a fixed nature.[[46]](#footnote-46)

In other words, Adam was perfectly aware of what his sin on Shabbat would bring about for all humanity.

**Waters of Eden**

We will now concentrate on the allegorical meaning of Hakham Shaul’s pericope. Forgive us for barrowing the title of Rabbi Aryeh Kaplan’s title (The Waters of Eden). While it may not be perfectly evident how this connects the Remes to the Peshat in some minds, we note that Hakham Tsefet uses once again the word **“delight”** in the opening of his pericope. **Gan Eden** is, as we have noted “ad nauseam” a reference to **“delight.”**

Hakham Shaul’s argument so far is that Abraham Abinu logically attached himself to the Cosmic Torah, i.e. the Oral Torah, and as such, Hakham Shaul shows that every Gentile coming to G-d must take the same steps.

If we fail to connect the allegorical dots of Hakham Shaul’s Remes, we will wander in hermeneutic darkness to our eventual demise. Hakham Shaul brought Abraham into the picture to show that the Gentiles turning to G-d MUST be circumcised. If we are not astute enough to garner this information from his Igeret to the Romans, we will have missed his whole agenda. Having shown that Abraham circumcised his whole **household** as a sign of their entering the Covenant with G-d, he shows the next step in conversion is “immersion” in the “waters of Eden” per se. Why do we refer to them as the “waters of Eden?” It should be evident that Hakham Shaul speaks of being immersed into Messiah, the “son of **Delight.”** Interestingly because Hakham Tsefet uses the word **“delight”** once again in the opening of his pericope. Hakham Shaul notices this idea and brings us to the place of “immersion.” Notice the connection between the idea of immersion and delight fostered by Hakham Tsefet.[[47]](#footnote-47)

**The Tents (Academy) of Shem**

Is it possible for a Gentile to attend the academy of Shem?

We have already seen that Hakham Shaul is showing a progressive working out of Gentile conversion. However, we must realize that Hakham Shaul and Hakham Tsefet are not just making “general” converts. They are making “specific” converts. Therefore, we are focusing on the “particular” rather than the general.

Here we connect with five Remes Hermeneutic rules.

**3. Binyan ab:** “A standard from a passage or passages of Scripture.” A certain passage serves as a basis for the interpretation of many others so that the decision given in the case of one is valid for all the rest or a decision in two laws having a characteristic in common is applied to many other laws, which have this same characteristic.

**4. Kelal u-perat:** “General and s, particular and general” is a limitation of the general by the

particular and vice versa.

**5. U-perat. u-kelal:** The particular and the general.

**6. Kelal u-perat. u-kelal:** The general, the particular, and the general.

7. The general, which requires elucidation by the particular, and the particular, which requires elucidation by the general.

Therefore, we are not dealing with Gentiles as a whole. Secondly, we are not dealing with conversion as a whole. We are dealing with particular Gentiles, i.e. those who are turning towards G-d and their particular conversion.[[48]](#footnote-48)

**b. Meg 9b** ﻿R. SIMEON B. GAMALIEL SAYS THAT BOOKS [OF THE SCRIPTURE] ALSO ARE PERMITTED TO BE WRITTEN ONLY IN GREEK. R. Abbahu said in the name of R. Johanan: The halachah follows R. Simeon b. Gamaliel. R. Johanan further said: What is the reason of R. Simeon b. Gamaliel? Scripture says, God enlarge Japheth, and he shall dwell in the tents of Shem;[[49]](#footnote-49) [this means] that the words of Japheth[[50]](#footnote-50) shall be in the tents of Shem. But why not say [the words of] Gomer and Magog?[[51]](#footnote-51) R. Hiyya b. Abba replied: The real reason is because it is written, Let God enlarge [yaft] Japheth: implying, let the **chief beauty** [yafyuth] of Japheth[[52]](#footnote-52) be in the tents of Shem.

The cited Talmudic passage follows our same hermeneutics and connects with the idea that we are positing. There is a specific aspect of Yaphet that the Talmudic passage is dealing with rather than all of Yaphet’s descendants. Note that “Gomer and Magog” are excluded. Therefore, we are dealing with a specific rather than a generality. The Gentiles that Hakham Shaul is addressing are those who are turning to Judaism with the belief that Yeshua is the Messiah. Hakham Shaul then points to the allegorical aspects of the Master’s death burial and resurrection as a means for the Gentile converts in order to understand the structure and meaning of their conversion.

**Talmidim of the Master:**

**Rom 8:1 ¶ Therefore there is now no condemnation for those who are identified with Yeshua HaMashiach.**

While there are as many translations and commentaries on the 8th Chapter of Romans as there are "scholars," this chapter is one of the most misunderstood chapters in all of Hakham Shaul's writings. The opening phrase has been used to propagate more confusion and antinomianism than would seem humanly possible.

So if we suggest that the idea of there being no "condemnation in Messiah," what are we saying?

The reasoning behind the lack of “condemnation” has nothing to do with the “forgiveness of sin.” What Hakham Shaul is saying is that there is not a possibility of condemnation among those who are “in” union, or “identified” with Messiah because they are Shomer Shabbat, .i.e. “La Crème de la Crème." They lead exemplary lives and while not being above reproach they, like Zachariah and Elisheba live as Tsadiqim.[[53]](#footnote-53)

Hakham Shaul is not making these arguments for the sake of “saving the whole world.” Herein we find the context for the statement of Yochanan in 3:16. Yeshua, Hakham Tsefet and Hakham Shaul along with all the other Nazarean Rabbanim are “raising the bar” per se. It is one thing to know of the Master and his works and another to be a full convert. Those who are “without condemnation” are not above reproach because they came to Judaism through the Master. They are above reproach and condemnation because they keep the mitzvoth in the same way that the Master and his Talmidim have taught. They follow the Master’s interpretation of the Mesorah.

**Submission to the Oral Torah: Death of the Old Man**

“Raising the Bar” “(to) raise the bar,” or “raising the bar,”" is an expression used to convey the idea of gradually setting the accepted minimum standards higher in order to reach an objective of excellence.

Hakham Tsefet posits these ideas by using terms to describe the Priesthood of the Firstborn. The Priesthood of the Firstborn is a collegiate institution of Hakhamim who are ἱερός ἀνθρώπους – *ieros anthrapous,* “men as a sanctuary” (***מקדש***),” i.e. the Mishkan. These men are the receptacle of the Oral Torah and personification of an “unwritten Law/Torah.” Being a talmid in the school of a Master/Hakham, was not just the “study” of the “unwritten Torah,” the talmid had to imitate the “living” (incarnate) Torah Scroll that his master represented. This living Torah was imitated in every gesture, which was believed to have been a part of the ancient tradition.[[54]](#footnote-54) These Hakhamim were more than just a living expression of the Torah, they became the new father[[55]](#footnote-55) to their talmidim.[[56]](#footnote-56) As fathers, they were responsible for the welfare of their sons (talmidim). In the school of his Hakham the talmid’s, character was fashioned and readied for the Y’mot HaMashiach (days of Messiah) and the Olam HaBa (the ever coming world). In this way, the Hakhamim were the forge of the talmid’s soul. The acceptance of a talmid into the school of a Hakham meant the end of an “old life” (old man) and the beginning of a new being (creature).[[57]](#footnote-57) “He was a convert from one way of living to another”[[58]](#footnote-58) and said to have been “born again.” This is perfectly illustrated in the present Remes portion of our Nazarean Talmud. “**For if we have become identified with him in the likeness of his death, certainly also we will be identified with him in the likeness of his resurrection, knowing this, that our old man was crucified together with him, in order that the body of sin may be done away with, that we may no longer be enslaved to sin.”** The present Remes pericope demonstrates this when the “talmidim” after hearing the Mesorah of the Master were “immersed into Messiah.” Becoming talmidim of the Master gave them the new life they were looking for. The new life in the Master sets the goal above the norm and creates a new atmosphere of life for his talmidim.

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
3. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
4. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
5. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
6. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming 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 “LaEleh Techaleq” – “To these will be divided”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **לָאֵלֶּה, תֵּחָלֵק** |  | **Saturday Afternoon** |
| **“LaEleh Techaleq”** | Reader 1 – B’Midbar 26:52-56 | Reader 1 – B’Midbar 27:15-17 |
| **“To these will be divided”** | Reader 2 – B’Midbar 26:57-59 | Reader 2 – B’Midbar 27:18-20 |
| **“A éstos se repartirá”** | Reader 3 – B’Midbar 26:60-62 | Reader 3 – B’Midbar 27:21-23 |
| B’Midbar (Num.) 26:52 – 27:14  | Reader 4 – B’Midbar 26:63-65 |  |
| Ashlamatah: Is. 57:13-19 + 58:12-14 | Reader 5 – B’Midbar 27:1-5 | **Monday &****Thursday Mornings** |
|  | Reader 6 – B’Midbar 27:6-11 | Reader 1 – B’Midbar 27:15-17 |
| Psalm 105:23-28 | Reader 7 – B’Midbar 27:12-14 | Reader 2 – B’Midbar 27:18-20 |
|  |  Maftir: B’Midbar 27:12-14 | Reader 3 – B’Midbar 27:21-23 |
| N.C.: Mk 12:41-44; Lk 21:1-4;Rm 6:12-14 |  - Is. 57:13-19 + 58:12-14 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ibn Ezra [↑](#footnote-ref-1)
2. In the name of Seder Olam Rabbah. [↑](#footnote-ref-2)
3. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Yosef ben Yaaqov = Joseph son of Jacob. [↑](#footnote-ref-4)
5. Yosef HaTsadiq – Joseph the Righteous. [↑](#footnote-ref-5)
6. Olam HaBa = The Coming World. [↑](#footnote-ref-6)
7. Sotah 34a [↑](#footnote-ref-7)
8. Tanchuma, Vayigash 10. [↑](#footnote-ref-8)
9. Paro = Pharaoh. [↑](#footnote-ref-9)
10. B’resheet 41:45 [↑](#footnote-ref-10)
11. B’resheet (Genesis) 41:1 [↑](#footnote-ref-11)
12. Tehillim (Psalms) 81:6 [↑](#footnote-ref-12)
13. Sha'ar HaGilgulim, Chapter 31 [↑](#footnote-ref-13)
14. The age at which Yosef was sold is 17. The Mispar Katan is Eight, alluding to the eight days of Chanukah. [↑](#footnote-ref-14)
15. Chazal teach that those souls who have not rectified all of their ways will spend less than 12 months in Gehinnom correcting these final flaws. Gehinnom is not a punishment in the conventional sense; it is, in fact, the expression of a great kindness. The Jewish mystics described a spiritual place called “Gehinnom.” This is usually translated as “Hell,” but a better translation would be “the Supernal Washing Machine.” Because that’s exactly how it works. The way our soul is cleansed in Gehinnom is similar to the way our clothes are cleansed in a washing machine. [↑](#footnote-ref-15)
16. B’resheet (Genesis) 45:9 [↑](#footnote-ref-16)
17. Yehezekel (Ezekiel) 32:19 [↑](#footnote-ref-17)
18. Shabbat 33b [↑](#footnote-ref-18)
19. The verbal tally between the Torah and the Psalm is:Land - ארץ, Strong’s number 0776. [↑](#footnote-ref-19)
20. B’resheet (Genesis) 37:2 [↑](#footnote-ref-20)
21. B’resheet (Genesis) 45:1 [↑](#footnote-ref-21)
22. Shir HaShirim (Song of Songs) 7:4 [↑](#footnote-ref-22)
23. The use of “we” in this verse notes that the Gentiles have been through conversion, receiving the Nefesh Yehudi and now belonging to the Jewish people. The use of “we” throughout the rest of this pericope is rhetorical. [↑](#footnote-ref-23)
24. Here Hakham Shaul is speaking of the transformation to Jewish life. In other words, should you remain as Gentiles “in sin” or should their lives be transformed by the reception of the Nefesh Yehudi. [↑](#footnote-ref-24)
25. Hengel, Martin *Saint Peter, the Underestimated Apostle*, William B. Eerdmans Publishing Co. 2006 p.28ff [↑](#footnote-ref-25)
26. Jones, Vendyl, *Will the Real Jesus Please Stand*, Institute of Judaic-Christian Research, 1983 [↑](#footnote-ref-26)
27. Cf. KJV Mark 12:37b [↑](#footnote-ref-27)
28. Oppenheimer, A., *The ʻam ha-aretz: a study in the social history of the Jewish people in the Hellenistic-Roman period*, E.J. Brill [↑](#footnote-ref-28)
29. I also suggest that the Socratic Method is synonymous with the teaching method of the Mishnah. [↑](#footnote-ref-29)
30. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross*, Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co. p. 726 [↑](#footnote-ref-30)
31. Some scholars have argued that there were no Scribes of the Sadducees. Cf. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross, Grand Rapids, Michigan:* (Vol. 2). William B. Eerdmans Publishing Co. p. 725. Joachim Jeremias has proven by exegetical hermeneutic that the Sadducean Scribes did in fact exist. Cf. Jeremias, J. (1975). *Jerusalem in the time of Jesus: an investigation into economic and social conditions during the New Testament period.* Fortress Press. pp 231. William Lane’s decription of the “robes” of verse 38 shows the robes to be the Priestly ceremonial garments. Cf. Lane, W. L. (1974). *The New International Commentary on the New Testament: The Gospel According to Mark, .* Grand Rapids, Michigan: : W. B. Eerdmans Publishing Co. p. 440. Consequently, Hakham Tsefet through his **SOFER** Mordechai may well have been trying to distinguish the varied types of Soferim when they used the phrase Scribes and Pharisees. Cf. Mark 2:16 [↑](#footnote-ref-31)
32. Cf. [Mordechai 12:18-27](http://torahfocus.com/2011/07/01/mesorah-of-mark-104c-2/) (Pericope 104c) and commentaries. [↑](#footnote-ref-32)
33. Sabin, M. N. (2002). *Reopening the Word, Reading Mark as a Theology in Context of Early Judaism*. Oxford University Press. p.101 [↑](#footnote-ref-33)
34. Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. Yale University. [↑](#footnote-ref-34)
35. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross*, Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co. p. 726 [↑](#footnote-ref-35)
36. Evans, C. (2001). *Word Biblical Commentary, Vol. 34b: Mark 8:27-16:20.* Nashville, Tennessee: Thomas Nelson Publishers. p. 276 [↑](#footnote-ref-36)
37. CF. [Mordechai 12:35—37a](http://torahfocus.com/2011/07/18/tammuz-14-5771/) (Pericope 105b) See my discussion on Gamaliel. [↑](#footnote-ref-37)
38. TDNT 7:687 Cf. στολή Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. (3rd ed.) (946). Chicago: University of Chicago Press. [↑](#footnote-ref-38)
39. See Appendix 4749 στολή of the above Lexicon. [↑](#footnote-ref-39)
40. Cf. b. B.K. 82a for a complete list of Ezra’s tikknuim. Also see the Appendix below [↑](#footnote-ref-40)
41. [Ezra’s Reforms p.1](http://arba4.com/?s=Ezra) [Ezra’s Reforms p. 2](http://arba4.com/page/2?s=Ezra) [↑](#footnote-ref-41)
42. Cf. Lukas (Luke) 4:16ff Yeshua follows the typical reform of Ezra in reading the Torah publically on Shabbat. Here is only one small example of Yeshua following Ezra’s reforms. [↑](#footnote-ref-42)
43. [Boethusians](http://en.wikipedia.org/wiki/Boethusians) [↑](#footnote-ref-43)
44. The use of “we” in this verse notes that the Gentiles have been through conversion, receiving the Nefesh Yehudi and now belonging to the Jewish people. The use of “we” throughout the rest of this pericope is rhetorical. [↑](#footnote-ref-44)
45. Here Hakham Shaul is speaking of the transformation to Jewish life. In other words, should you remain as Gentiles “in sin” or should their lives be transformed by the reception of the Nefesh Yehudi. [↑](#footnote-ref-45)
46. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Shabbat: The Laws of the Sabbath*. Moznaim Publishing Corporation, 1989. p. 12ff. [↑](#footnote-ref-46)
47. We draw our inferences from the fact that Yeshua when immersed is then referred to as the son of “delight.” Therefore, we also note that Aryeh Kaplan aptly writes on the “Waters of Eden” which we can translate to mean the “waters of delight.” If we connect this with Hakham Shaul’s Igeret to the Romans, we note that the Gentile turning to G-d experienced ritual circumcision and then ritual immersion in the “waters of delight” per se. [↑](#footnote-ref-47)
48. While Shammai had basically forbid Gentile conversion, it is still possible that some Rabbis may have been sympathetic and converted talmidim. However, we must believe that while this number was possible it was also very limited. [↑](#footnote-ref-48)
49. Gen. IX, 27. [↑](#footnote-ref-49)
50. Javan (Greece) is reckoned among the sons of Japheth in Gen. X, 2. [↑](#footnote-ref-50)
51. Who are also reckoned among the sons of Japheth, loc. cit. [↑](#footnote-ref-51)
52. I.e., the Greek language. [↑](#footnote-ref-52)
53. **Luqas (Luke) 1:5-6 And now it happened in the days of Herod, king of Y’hudah, that there was a Kohen** (priest) **named Z’kharyah, of the** (priestly) **division of Aviyah. And he had a wife from the daughters of Aharon, and her name was Elisheba. And they were both righteous/generous before God, walking blamelessly** (sinless) **in all the mitzvoth** (commandments) **and statutes of the LORD.** [↑](#footnote-ref-53)
54. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p.95 [↑](#footnote-ref-54)
55. Cf. B’resheet 10:21 where Shem is called the “father” of the children of Eber. [↑](#footnote-ref-55)
56. Ibid [↑](#footnote-ref-56)
57. Cf. 2 Cor. 5:17 [↑](#footnote-ref-57)
58. Ibid [↑](#footnote-ref-58)