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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2022**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Nisan 24, 5783 – April 14/15, 2023** | **First Year of the Shmita Cycle** |

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

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

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

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

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com%20) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

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

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

**A Prayer for our Beloved Hakhamim**

We would like to ask for prayers on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

**Contents of the Torah Seder**

* The Blessing of Isaac to his first born (Part I) – Genesis 27:1-27

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Genesis) 27:1-27**

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

**Reading Assignment:**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol II: The Patriarchs**  By: Rabbi Yaaqov Culi,  Translated by: Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1988)  **Vol. 2 – “The Patriarchs,” pp. 486 - 506** | **Ramban: Genesis Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 338 - 340** |

**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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading a follows:

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

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

**6. Kelal u-Peraṭ 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.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Rashi’s Commentary for: B’Resheet (Genesis) 27:1-27**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Rashi’s Commentary on Psalms 22:23-32**

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

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

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

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

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

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

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

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

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

**his soul** [The soul] of each one.

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎22:23-32**

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

Bereshit (Genesis) 27:1-27

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

Mk 3:7-10, Lk. 6:17-18

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

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

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

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

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

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

What is a seed?

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

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

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

Let me say that again:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**In human beings:**

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

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

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

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

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

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

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

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

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

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

Daat, knowledge, leads to emunah, to faithfulness.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Rashi’s Commentary on Shmuel alef (1 Samuel) 4:15 – 5:1 + 6:14**

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

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

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

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

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

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

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

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

**Chapter 5**

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

**Special Ashlamatah: Shmuel alef (1 Samuel) 20:18 & 42**

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

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Introduction**

**By: Hakham Yitschaq ben Moshe Magriso**

**All Israel has a portion in the World to Come. It is thus written [that God told the prophet], "Your people are all righteous/generous; they will possess the land forever. They are a shoot (**Hebrew: Netser**) I have planted, the work of My hands, to dis­play My greatness" (Isaiah 60:21).**

This Mishnah is not actually part of Pirqe Abot. Rather, it is the begin­ning of the tenth chapter of the tract of *Sanhedrin*(the tract dealing with the judiciary). Still, it is a custom to read this Mishnah before beginning each chapter of Pirqe Abot*.*

When a person undertakes a job, he cannot do it with enthusiasm unless he is aware of the benefits that it will bring. For example, if a person is building a house, he works with enthusiasm, since he knows that when he finishes, he will be able to live in it. Similarly, whenever a person does something, he must be aware of its purpose, so that he will be able to work with will and enthusiasm.

It is therefore customary to read this Mishnah before each chapter of Pirqe Abot*.*It declares that the goal of keeping the Torah and obeying the commandments is to bring a person to life in the World to Come!

We, are thus taught, "All Israel has a portion in the World to Come." A Jewish soul is never lost. Even if a Jew commits a sin punishable by death, if he is executed by the courts, he is granted a por­tion in the World to Come as if he were a righteous/generous man. If one is not punished for his sins in this world, then he is judged in the next world. But, after being punished for his sins, he has a portion in the World to Come. No soul is ever lost.2

It is thus written, "Your people are ***all***righteous/generous; they will possess the land forever." When a Jew sins, he is punished, whether in this world or in the next. But after receiving his punishment, he is considered righteous/ generous. He then can "possess the land forever" - that is, he has a portion in the World to Come.

This Mishnah also reminds one that he should not despair if he has committed many sins. He may fear that he has completely lost his portion in the World to Come due to his sins. The Mishnah therefore comforts the sinner and declares, "All Israel has a portion in the World to Come."

Every Israelite has in him a small portion that is holy and pure. This is his Divine soul, which is a "portion from God on high," originating from beneath the Throne of Glory. This miniscule portion in man must, in the long run, be worthy of the World to Come. One must either pay the penalty for his sins, or else repent them - even in his last moment on earth - and then, he is welcomed into the World to Come.

This is the significance of the ending of the above mentioned verse, where God calls Israel, "A ***shoot*** (Heb.: Netser) I have planted, the work of My hands to display My greatness." God is saying, "The soul in each person's body is the shoot (Heb.: Netser) that I have planted with My own hands, the spirit that I drew from under My Throne of Glory. That is why each soul must be cleansed of sin through receiving its punishment; it is then welcome in the World to Corne."

Although we have noted that a Jewish soul is never lost, and all have a place in the World to Come, there are some exceptions. These are the wicked ones who are punished for their sins eternally. Such people have no portion in the World to Come.

Among those who have no portion in the World to Come are the atheists, agnostics, those who do not believe in Divine revelation and prophecy, those who deny that God rewards good and punishes evil, those who deny the [Torah, which is the] revelation of Moses, and those who claim that God does not know or care about man's deeds."

Also included among the heretics are those who disrespect our Torah sages, as well as those who mock the teachings of the Talmud, the Midrash or the other ancient teachings. It goes without saying that this also includes those who disrespect the Torah itself. All these are considered heretics who are punished forever and have no portion in the World to Come.

Included among those who have no place in the Future World are nonbelievers (***kof’rim***). A nonbeliever is anyone who denies that the Torah was given by God. This is true whether he denies the entire Torah, or any part of it. Even if a person believes in the Divine origin of the entire Torah, but merely denies a single sentence or word, he is considered a nonbeliever.

Also included among the nonbelievers are those deny the Oral Torah (***Torah SheB'al Peh***). The category also includes those who claim that God exchanged the Torah for a new law, as well as those who say that He has abandoned certain commandments.

The category of nonbelievers also includes those who deny the Resurrection (***Techiyath HaMethim***). One who does not believe in the coming of the Messiah is also considered a nonbeliever. Such nonbelievers have no portion in the World to Come.

Also included among those who have no portion in the World to Come is the apostate (***meshumad***). An apostate is one who abandons the Torah and embraces the religion of the gentiles.

He may see the lowly state of the Jews because of the persecutions inflicted upon them by the gentiles, and say to himself, "Why should I endure the persecutions of the gentiles among the Jews? Better I join the gentiles and share the upper hand with .them." Such a person has no portion in the World to Come. [This is, true even when one becomes an apostate due to the suffering and persecution of the Jew.] If a person abandons Judaism without any persecution, he obviously forfeits his portion in the Future World to Come.

A person who abandons even a single commandment of the Torah out of spite is also considered an apostate. This is even true of a minor commandment. Thus, for example, a person may purposely violate the commandments against wearing ***shaatnez***(a garment made of wool and linen), those forbidding the shaving of the sides of the head (***peyoth***) and beard, or the like. Although these are relatively minor commandments, one who purposefully and consistently violates them has no place in the World to Come.

One who causes many to sin (***machte et ha-rabim***) similarly has no portion in the World to Come. Obviously included among those who cause the multitude to sin are those who found heretic sects, such as Jereboam or Tzadok and Bethos. But it also includes those who cause many people to commit even a minor sin or neglect one of the positive commandments (***mitzvath asseh***) of the Torah. Such a person also has no portion in the Future World.

Also among those who have no part in the Future World are those who separate themselves from the community. These are individuals who do not wish to participate in religious functions as part of the com­munity, and do not wish to involve themselves with the community's problems. Although such a person may be an observant Jew, he goes his own way, just as if he were a gentile. He also has no part in the World to Come.

Also included among those who have no portion in the World to Come are those who brazenly affront the Torah *(****megaleh panim ba­Torah***). These are people who sin highhandedly, show­ing respect neither to God nor to man.

An example of this was Yehoyakim king of Judah. Barukh ben Neriah came to him with a copy of the Book of Lamentations, describ­ing the evil that was to come upon Jerusalem. Instead of taking its words to heart, Yehoyakim took the scroll, cut it to pieces, and threw the pieces into the fire in the presence of all the great people who were there at the time (Jeremiah 36). Whether a sin is large or small, if it is committed with such gross disrespect, the person doing it is considered to have brazenly affronted the Torah, and he can lose his portion in the World to Come.

Also included among those who have no portion in the World to Come is the person who gives his Jewish neighbor over to gentiles to be killed or beaten. This is true whenever a person places another in the hands of the wicked.

Those who instill fear in the community for their own pleasure, and not for the sake of heaven, also have no portion in the World to Come.

A murderer can lose his portion in the Future World.

One who despises the covenant of Abraham has no place in the World to Come. This includes the Jewish person who refuses to undergo cir­cumcision.

People who made a practice of destroying the reputations of others *(****baaley lashon ha-ra****),*spreading evil. reports, similarly have no portion in the Future World,

Also included in the category of those who have no portion in the Future World are those who used to make a practice of attempting to heal a wound by occult means, reciting a Biblical verse and then expec­torating.

Obviously, this does not mean that it is forbidden to read Biblical verses while a physician is effecting a normal cure. The primary prohibition is against spitting while reciting God's name. The reason that one loses his portion in the World to Come for this act is that God's name is made part of an occult ritual, and it is desecrated through the act of expectorating.

Some say that the reason for this strong prohibition is that one is making use of Torah verses just as one would a mundane drug or medicine. He is thus treating the Torah as nothing more than a cure for the body. It is true that one who keeps the Torah and its commandments has merit guarding against illness. But to make the/Torah into a superstitious mystical cure is clearly forbidden.

Others give an entirely different reason for this. In Egypt, a rabbi once met an Arab who had a great reputation as a faith healer. While the rabbi was with the healer, the Arabs brought a sick person to be healed. The healer made use of his occult rituals, and, as the rabbi saw, at frequent intervals during the ritual, the healer would spit. When the rabbi inquired as to the reason for the spitting, the healer replied that the sickness is caused by a spirit that entered the patient's body. "In order to heal the patient," he said, "I must get the spirit to leave the body. I speak to the spirit and tell it that since it is a spiritual entity, it should be ashamed to enter a gross, contaminated human body. It is not proper for a spirit to enter a filthy, disgusting human body, the product of a putrid drop of semen."

"But why do you spit?" asked the rabbi.

"Spitting is the only way through which we can communicate with such a spirit," replied the healer.

The rabbi said, "Now I know why it is taught that when one uses verses from our sacred Torah in healing rituals and then spits while praising God's name, he has no portion in the Future Word. The verses are recited and God's name is praised, since we pray that God heal the patient. On the other hand, the purpose of the spitting is to pray to the wicked spirit that it should leave the body. In doing so, then, one equates God and this wicked spirit. When one does this, it is as if he were praying to God and this wicked spirit. When one does this, it is as if he were praying to God and - the spirit equally, and whoever equates God with anything else is torn out of the Future World. Obviously, there is no greater Healer than God. Compared to Him, all mortal physicians are no more than chaff.

Among those who have no portion in the World to Come are those who pronounce God's name as it is written (Yod Hei Vav Hei). ,

There are also sins that are less severe, but nevertheless, our sages have taught that one who commits them habitually has no portion in the Future World. A person must therefore be very careful concerning such matters.

Included among such "minor" sins is calling someone by an embarrassing nickname, or publicly shaming a person. Also included is denigrating the festivals, even by doing forbidden work during the intermediate days (chol ha-moed). A similar sin is being dis-respectful to the sacred.

When our sages teach that certain persons have no portion in the World to Come, they are only speaking of the case when the person dies without repenting. No matter what sins a person may have committed, if he repented during his lifetime and did not repeat the sins, then he has a place in the Future World. There is no sin, no matter how great, that cannot be remedied by repentance.

God thus said, "Peace, peace to those far and near ... and I will heal him" (Isaiah 57:19). Just as God welcomes one who has always been close, He also welcomes one who has been far, but repents. Although a person may have done many sins, if he repents and brings himself close to God, he is welcomed by Him into the World to Come.

**Nazarean Talmud**

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

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

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 6:17-18) Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Mark 3:7-10)**  **Mishnah א:א** |
| **¶ And coming down with them, he stood on a level place. And an assembly of his talmidim, and a great number of people from all Yehudah and Yerushalayim, and the sea coast of Tyre and Sidon** (who came to hear him and to be healed of their diseases) **were there; also those tormented by unclean spirits; and they were healed.** | **¶ And Yeshua with his talmidim[[21]](#footnote-21) withdrew from sight[[22]](#footnote-22)** (disciples) **to the sea** (of Galilee)**, and many congregations from the Galil[[23]](#footnote-23) and from Yehudah, and from Yerushalayim, and from Edom[[24]](#footnote-24)** (Idumea) **and beyond the Yarden; and they about Tyre and Sidon, followed him** (his halakhic decisions – Mesorah)**, and many congregations[[25]](#footnote-25)** (in great numbers) **having heard[[26]](#footnote-26) of the great things he was doing, came to** (see) **him** and to seek his counsel and wisdom. **And he told his talmidim** (disciples) **to have a little boat ready for him, because of the assembly, so that they would not press upon him, For he healed many, so that they threw themselves on him, in order to touch him as many as had plagues; And the spirits** (shedim) **of uncleanness, when they saw him, would fall down before him, and cried out, saying — “You are the Ben Elohim (Son of GOD = Torah Judge)”; but he charged them not make his identity (**as Messiah) **known.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Gen 27:1-27 | Ps. 22:23-32 | I Sam 4:15 – 5:1 + 6:14 | Mk 3:7-10 | Lk 6:17-18 |

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

**Verbal opening of Mark 3:7**

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

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

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

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

Firstly, **ἀναχωρέω –** *anachoreo* speaks of “going” as we see in verse 3, “go forth.” Secondly, it speaks of the “eye” being “dim” or something “disappearing from sight.” The Enhanced Strong’s Lexicon[[27]](#footnote-27) gives us the basic definition of, **ἀναχωρέω –** *anachoreo* “1) to go back, return 2) to withdraw 2a) so as to leave a room 2b) of those who through fear seek some other place, or **shun sight.**” Thus Yeshua and his talmidim are trying to “withdraw from sight.” **Ἀναχωρέω –** *anachoreo* also has the meaning of going and departing. This matches what Yitzchaq tell Esau (Edom) to do, go to the field. When we follow the lexical trail of **ἀναχωρέω –** *anachoreo* we come to its root, **χώρα** – *chora* with the following meanings, “the idea of empty expanse; [[28]](#footnote-28)GK 6001; 27 occurrences; [[29]](#footnote-29)AV translates as “country” 15 times, “region” five times, “land” three times, “field” twice, “ground” once, and “coast” once,” which is synonymous with Hebrew “**שָׂדֶה**”, field as used in B’resheet 27:3 “**go forth to the field,.**”

**Yeshua and HaGalil**

**Many congregations from the Galil[[30]](#footnote-30) and from Yehudah, and from Yerushalayim, and from Edom** (Idumea) **and beyond the Yarden; and they about Tyre and Sidon, followed him** (his halakhic decisions – Mesorah)**, and many congregations** (in great numbers) **having heard of the great things he was doing, came to** (see) **him** and to seek his counsel and wisdom.

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

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

The activities of Jesus and the early Christian apostles had no effect on the Jewishness of Galilee.[[31]](#footnote-31)

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

Tiglath-Pileser III, king of Assyria, conquered Galilee and turned it into the Assyrian province of Magiddu (Megiddo). Some of the Israelite inhabitants were deported but the remaining remnant renewed its relations with Jerusalem in the time of Josiah who may have reunited Galilee with his kingdom.[[32]](#footnote-32)

The deportation of Galilean inhabitants was that of the key artisans and Hakhamim. This left the Galil like the rest of Eretz Yisrael when the Babylonians had finished pillaging the land. Eretz Yisrael was left devoid of Hakhamim. Ezra brought the nation’s capital back to prominence as a place of genuine Torah learning and observance. The Hakhamim began to flourish once again on the streets of this metropolis. The Galil would slowly gain prominence in Eretz Yisrael. This was the result of the rich agricultural produce it was able to generate. The initial priority of the Galil was agricultural. The plane of Megiddo was rich and fertile. It was for this reason that Ahab desired the field of Naboth.[[33]](#footnote-33)

That the Galil was given to the nations during the time of Yesha’yahu’s prophecy[[34]](#footnote-34) is of particular notice. The phrase “Galil of the “nations” is ambiguous and hard to discern. We must also note that the phrase “**beyond the Jordan**, in the **district of the nations**” as translated by the Jewish Publication Society shows that this does not directly relate to the area where Yeshua predominantly ministered. Regardless of the true meaning of this phrase we must determine that the Galil may have been given to the nations during the time of Yesha’yahu. But this was NOT the case during the time of Yeshua and his talmidim. With the conquests of Alexander Yannai, the regions of Eretz Yisrael “was subject to the Jews.”[[35]](#footnote-35) The Galil suffered from assimilation and immersion into the Hellenistic culture. This was because the Galileans were noble in the sense of their wealth. As a result, many were considered Am HaAretz. However, the restorative work of Yeshua and his talmidim brought repentance and tikun (restoration) to the Galil. Therefore, the territories of the North were finally given to the Jewish Hakhamim as we shall see. While Yerushalayim was the cultic center of the nation it was certainly not the center for the deepest wisdom of the Torah. Therefore, we must understand that Yeshua and his talmidim brought the greatest tikun to that area. While there are those who would minimize Yeshua’s role, it is clear from this and other pericopes just how great of a Hakham Yeshua really was.

**The Galil and the Kingdom**

According to Neusner the Galil was preoccupied with the “Kingdom of heaven” and “salvation.” This information he derives from the New Testament (Nazarean Codicil). His rendition of the Galilean “Kingdom of Heaven” is to live under the rule of GOD and thereby be granted the right to enter the Olam HaBa (world-to-come). Yohanan ben Zakkai arrives in the Galil close to the year 40 C.E.[[36]](#footnote-36) It is here that Yohanan ben Zakkai will begin the work of redacting the Mishnah. Later, it is here where the Jerusalem Talmud is redacted, and where the Jewish Sanhedrin last sat. What made the Galil the perfect environment for these activities? While there are other factors to be explained, the truth remains that Yeshua and his talmidim had transformed the Galil from “triviality” into a **community** of highly educated Hakhamim.

**All Yisrael**

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

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

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

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

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

**Peroration**

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

Amen v’amen

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**“Shabbat HaChodesh Iyar” - ”Shabbat of the New Moon of Iyar”**

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

(Friday Evening April 21st – Saturday Evening the 22nd of April, 2023)

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּבְרָאשֵׁי חָדְשֵׁיכֶם** |  | **Saturday Afternoon** |
| **“Shabbat Rosh Chodesh”** | Reader 1 – B’midbar 27:15-17 | Reader1 – B’resheet 27:28-32 |
| **“Sabbath of the New Moon”** | Reader 2 – B’midbar 27:18-20 | Reader2 – B’resheet 27:33-36 |
| **“Sábado del Novilunio”** | Reader 3 – B’midbar 27:21-23 | Reader3 – B’resheet 27:37-40 |
| B’Midbar (Numbers) 27:15 – 28:25 | Reader 4 – B’midbar 28:1-9 |  |
| Tehillim (Psalms) 104:1-35;  Special Ketubim: Mishle (Proverbs) 7:1-27 | Reader 5 – B’midbar 28:10-14 | **Monday and Thursday Mornings** |
| Ashlamatah: Yeshayahu (Isaiah) 66:1-24 | Reader 6 – B’midbar 28:15-18 | Reader1 – B’resheet 27:28-32 |
|  | Reader 7 – B’midbar 28:19-25 | Reader2 – B’resheet 27:33-36 |
| Nazarean Codicil: Colossians 2:16-23 | Maftir : B’midbar 28:23-25  Isaiah 66:1-24 | Reader3 – B’resheet 27:37-40 |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by His Honor Paqid Adon Ezra ben Abraham

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1. Shmuel bet (II Samuel) 16:5-13 [↑](#footnote-ref-1)
2. Megillah 13a [↑](#footnote-ref-2)
3. Esther 2:5 [↑](#footnote-ref-3)
4. Maaseh Rav no. 250 [↑](#footnote-ref-4)
5. Rabbi Benzion Uziel, the first Sephardi chief rabbi of Israel, ruled that when a Jewish father brings his young male child from a gentile mother to a religious court for conversion, the court is duty-bound to convert him. Even Rabbi Moshe Isserles, the Rama, cites the famed Tosafist known as the Ohr Zarua, who speculated as to whether a son born to a gentile mother and Jewish father is considered to be in the category of one who is at least “rabbinically Jewish,” even though he is not Jewish biblically . [↑](#footnote-ref-5)
6. Zera Israel (Hebrew: זרע ישראל, meaning “Seed [of] Israel”) is a legal category in halakha, Jewish religious law, that denotes the blood descendants of Jews who, for one reason or another, are not legally Jewish according to religious criteria. Jewish tradition demands that we not relate to the descendants of Spanish “Anusim” and the Russian immigrants of Jewish descent as gentiles. While they are not Jewish and, of course, require the three steps demanded of all converts – circumcision, immersion in a mikveh (ritual bath), and acceptance of commandments – they actually fall into a unique category called “zera Yisrael” (seed of Israel). According to some of the most prominent medieval sages, this designation means that while they are not Jewish, they do embody “the holiness of Israel”. Some have also suggested that ‘secular Jews’ also fall into this category. Gwyneth Paltrow is the daughter of a Jewish father and a non-Jewish mother, which means that she is the classic example of what rabbinical literature refers to as “Zera Yisrael” (“the seed of Israel”). - **Haïm Korsia** (born 23 September 1963, Lyon) is the Chief Rabbi of France. [↑](#footnote-ref-6)
7. Used in a remez or drash sense – non-literal. [↑](#footnote-ref-7)
8. Bereshit (Genesis) 1:11 / 2:16-17 [↑](#footnote-ref-8)
9. The first half of the alefbet is male (alef through kaf) and the last half is female (lamed through tav). [↑](#footnote-ref-9)
10. The ecstatic moment is a sharp sense of *arrival*, of being *there*. (The Hebrew word for *heaven* is ‘shamayim’. The root of shamayim is sham, which means ‘there’.) [↑](#footnote-ref-10)
11. Daat – knowledge, is also the Torah’s word for sexual intercourse. Then a child becomes a man physically, this is also the time when he becomes a man spiritually and becomes obligated to the commandments. [↑](#footnote-ref-11)
12. Shemot (Exodus) 17:11-12 [↑](#footnote-ref-12)
13. Shemot (Exodus) 17:11-12 [↑](#footnote-ref-13)
14. Lit., ‘break war’. [↑](#footnote-ref-14)
15. Bamidbar (Numbers) 21:8. [↑](#footnote-ref-15)
16. This disquisition in the Mishna is suggested by the references above to ‘religious intention’ (v. Maharsha). [↑](#footnote-ref-16)
17. Yeshayahu (Isaiah) 33:6. [↑](#footnote-ref-17)
18. These are the six orders into which the Talmud is divided. Faith is applied to Seeds, because it requires faith in the Almighty to sow with the assurance of a crop (J.T.); ‘times’ as meaning Festivals is self-explanatory; hosen, here translated ‘strength’, is derived by Rashi from a root meaning to inherit, and thus identified with the Order of Women, because heirs are created through women; Nezikin treats of civil law, knowledge of which saves men (i.e., brings him ‘salvation’) from encroaching upon his neighbor’s rights or allowing his own to be filched away; the last two Orders are very intricate and require deep understanding, and are therefore identified with wisdom and knowledge. [↑](#footnote-ref-18)
19. Ibid. Learning without piety is valueless. [↑](#footnote-ref-19)
20. Nazir 23a [↑](#footnote-ref-20)
21. Verbal connection to 1 Sa 4:17 [↑](#footnote-ref-21)
22. **ἀναχωρέω –** *anachoreo* “1) to go back, return 2) to withdraw 2a) so as to leave a room 2b) of those who through fear seek some other place, or **shun sight.**” [↑](#footnote-ref-22)
23. The name Galilee is derived from the Hebrew galil, which comes from the root גלל (“to roll”), and thus means a circle. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-23)
24. Thematic connection to Esau B’resheet 27:1 [↑](#footnote-ref-24)
25. Verbal connection to 1 Sa 4:17 [↑](#footnote-ref-25)
26. Verbal connection to B’resheet 27:6 [↑](#footnote-ref-26)
27. Strong, J. (1996). *The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G5562). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-27)
28. GK = Goodrick-Kohlenberger [↑](#footnote-ref-28)
29. AV = Authorized Version [↑](#footnote-ref-29)
30. The name Galilee is derived from the Hebrew galil, which comes from the root גלל (“to roll”), and thus means a circle. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-30)
31. Avi-Yonah, Michael. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 346 [↑](#footnote-ref-31)
32. Avi-Yonah, Michael. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-32)
33. Cf. 1 Ki 21:1ff. [↑](#footnote-ref-33)
34. Cf. Yesha’yahu 8:23 (9:1 English published Bibles) The phrase “Galil HaGoyin” is ambiguous and difficult to determine. Rashi has translated this phrase as the “attraction of the Gentiles.” The Jewish Published Bible suggests that the phrase should be translated “the district of the Gentiles.” *The Keter – Crown Bible*, Jerusalem: Chorev Publishing House, 20006, translated into English by Rabbi Mordechai Breur from the Aleppo Codex, has: “the region of the nations”, and by “nations” he means Gentiles. [↑](#footnote-ref-34)
35. Schurer, E. (2003). *A History of the Jewish People in the Time of Jesus Christ (Second Division) Volume 1.* Hendrickson Publishers Inc. p. 61 [↑](#footnote-ref-35)
36. Neusner, J. (1982). *First Century Judaism in Crisis, Yohanan ben Zakkai and the Renasissance of Torah* (Augmented Edition ed.). KTAV Publishing House, Inc. pp. 59-61 [↑](#footnote-ref-36)