|  |  |  |
| --- | --- | --- |
|  **Esnoga Bet Emunah**[**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)[**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)**United States of America****© 2019**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2019**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Nisan 08, 5779 – April 12/13, 2019** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

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

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**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!**

**Please pray for your local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that they may be for much blessing to all concerned. Amen ve Amen!**

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him and take care of his job situation. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who has problems with her gall bladder and who has recently had heart flutters and has been recommended by the Doctors appropriate medicines to correct these ailments. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Bett’eina bat Sarah who has problems with her thyroids and had a successful surgery which growth was diagnosed as cancerous, and doctors have recommended a course of radio therapy or chemotherapy to eliminate any remaining cancerous cells. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Bett’eina bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Pamala bat Noach (the sister of HE Adon Yeshoshua ben Abraham) who is very, very sick - **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Pamala bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please our G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Vinus Felty bat Noach the daughter of HE Giberet Mirit bat Sarah who is quite sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Vinus Felty bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is affected with prostate cancer. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the father of HE Giberet Mirit bat Sarah. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Adon Philippe ben Noach, the husband of HE Giberet Sarai bat Sarah, that the new monthly headache injections that the VA hospital will soon be providing for him will bring relief from the severe headaches that he has been experiencing for many years. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Philippe ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

We pray for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gambling on the stock market and consequently losing money. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

**Shabbat HaGadol – “The Great”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַגָּדוֹל** |   | **Saturday Afternoon** |
| **“HaGadol”** | Reader 1 – B’resheet 2:4-6 | Reader 1 – B’resheet 3:22-24 |
| **“The great”** | Reader 2 – B’resheet 2:7-14 | Reader 2 – B’resheet 4:1-5 |
| **“El Grande”** | Reader 3 – B’resheet 2:15-24 | Reader 3 – B’resheet 4:5-7 |
| B’Resheet 2:4 – 3:21 | Reader 4 – B’resheet 2:25 – 3:7 |   |
| Ashlamatah: Is. 51:6-16 | Reader 5 – B’resheet 3:8-12 |  **Monday and Thursday Mornings** |
| Special: Malachi 3:4-24\* | Reader 6 – B’resheet 3:13-16 | Reader 1 – B’resheet 3:22-24 |
| Psalms 2:1-12 | Reader 7 – B’resheet 3:17-21 | Reader 2 – B’resheet 4:1-5 |
|  Mark 1:3-8; Lk. 3:1-9;Acts 1:23 – 2:21 |  Maftir – B’midbar 28:9-15 | Reader 3 – B’resheet 4:5-7 |
|  |                   Malachi 3:4-24\*   |   |

**\* To be read by the greatest Torah Scholar available to the community**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

        The Blessing of Jacob – Gen. Gen. 27:28 – 29

        Esau’s Blessing – Gen. 27:30-40

        Esau’s Hatred of Jacob – Gen. 27:41-46

        Jacob flees Esau – Gen. 28:1-5

        Esau’s wives – Gen. 28:6-9

**Reading Assignment:**

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

By: Rabbi Ya’aqob Culi

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

Vol. II, pp. 506-523.

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 27:28 - ‎28:9**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 28. And may G-d give you of the dew of heaven, and of the fatness [riches] of the land, and abundance of grain and wine. | 28. Therefore the Word of the Lord give you of the good dews which descends from the heavens, and of the good fountains that spring up, and make the herbage of the earth to grow from beneath, and plenty of provision and wine. |
| 29. Peoples will serve you and nations bow to you. Be master over your brothers, and your mother's sons will bow to you. Those who curse you are cursed, and those who bless you are blessed." | 29. Let peoples be subject to you, all the sons of Esau, and kingdoms bend before you, all the sons of Keturah; a chief and a ruler be you over your brethren, and let the sons of your mother salute you. Let them who curse you, my son, be accursed as Bileam bar Beor; and them who bless you be blessed as Mosheh the prophet, the scribe of Israel.[JERUSALEM. Let peoples serve before you, all the sons of Esau: all kings be subject to you, all the sons of Ishmael: be you a chief and a ruler over the sons of Keturah: all the sons of Laban the brother of your mother will come before you and salute you. Whosoever curses you, Jakob, my son, will be accursed as Bileam ben Beor; and whosoever blesses you will be blessed as Mosheh the prophet and scribe of Israel.] |
| 30. It was when Yitschaq had finished blessing Ya’aqob, and Ya’aqob had just left the presence of Yitschaq, his father, that Esav came back from his trapping. | 30. And it was when Izhak had finished blessing Jakob, and Jakob had only gone out about two handbreadths from Izhak his father, that Esau his brother came in from his hunting. |
| 31. He too made a tasty dish and brought it to his father. He said to his father, "Let my father rise and eat of his son's trapping, that your soul may bless me." | 31. And the Word of the Lord had impeded him from taking clean venison; but he had found a certain dog, and killed him, and made food of him, and brought to his father, and said to his father, Arise, my father, and eat of my venison, that your soul may bless me. |
| 32. Yitschaq, his father, said to him, "Who are you?" He said, "I am your son, your firstborn, Esav." | 32. And Izhak his father said to him, Who are you? And he said, I am your firstborn, Esau. |
| 33. Yitschaq was seized with a powerful trembling; and said, "Who, then, is he who trapped [deer] and brought it to me. I ate all of it before you came, and I blessed him. He will be blessed." | 33. And Izhak was moved with great agitation when he heard the voice of Esau, and the smell of his food rose in his nostrils as the smell of the burning of Gehinom; and he said, Who is he who has got venison, and came to me, and I have eaten of all which he brought me before you came, and I have blessed him, and he will, too, be blessed? |
| 34. When Esav heard his father's words, he wailed a most loud and bitter cry, and he said to his father, "Bless me too, my father." | 34. When Esau heard the words of his father, he cried with a cry exceeding great and bitter, and said to his father, Bless me, me also, my father! |
| 35. [Yitschaq] said, "Your brother came with cunning and he took your blessing." | 35. And he said, Your brother has come with subtlety, and has received from me your blessing. |
| 36. [Esav] said, "Is he not rightly called Ya’aqob? He has deceived me twice; he took my birthright, and now he has taken my blessing." He said, "Have you not saved a blessing for me?" | 36. And he said, His name is truly called Jakob; for he has dealt treacherously with me these two times: my birthright he took, and, behold, now he has received my blessing! And he said, Have you not reserved a blessing for me? |
| 37. Yitschaq replied and said to Esav. "Behold, I have made him your master, and all his brothers I have given him as slaves. I have sustained him with grain and wine. Where--- What can I do for you, my son?" | 37. And Izhak answered and said to Esau, Behold, I have appointed him a ruler over you, and all his brethren have I made to be his servants, and with provision and wine have I sustained him: and now go, leave me; for what can I do for you, my son? |
| 38. Esav said to his father, "Do you have only one blessing, my father? Bless me too, my father," and Esav raised his voice and wept | 38. And Esau answered his father, Have you but one blessing, my father? Bless me, me also, my father. And Esau lifted up his voice and wept. |
| 39. Yitschaq, his father replied and said to him, "Behold the fatness [richness] of the earth will be your dwelling, and of the dew of heaven from above. | 39. And Izhak answered and said to Esau, Behold, among the good fruits of the earth will be your habitation, and with the dews of the heavens from above. |
| 40. You will live by your sword, and you will serve your brother. When you have cause to be grieved, you will throw off his yoke from your neck. | 40. And upon your sword will you depend, entering at every place: yet you will be supple and credulous, and be in subjection to your brother; but it will be that when his sons become evil, and fall from keeping the commandments of the Law, you will break his yoke of servitude from off your neck.[JERUSALEM. And by your weapons you will live, and before your brother be subject. And it will be when the sons of Jakob labour in the Law, and keep the commandments, they will set the yoke of subjection on your neck; but when the sons of Jakob withdraw themselves and study not the Law, nor keep the commandments, behold, then will you break their yoke of subjection from off your neck.] |
| 41. Esav hated Ya’aqob because of the blessing with which his father blessed him, and Esav said in his heart, "The mourning days for my father are approaching. I will then kill my brother, Ya’aqob." | 41. And Esau kept hatred in his heart against Jakob his brother, on account of the order of blessing with which his father had blessed him. And Esau said in his heart, I will not do as Kain did, who slew Habel in the life (time) of his father, for which his father begat Sheth, but will wait till the time when the days of mourning for the death of my father come, and then will I kill Jakob my brother, and will be found the killer and the heir. |
| 42. Rivkah was informed about the words of Esav, her older son, and she sent [a messenger] to call Ya’aqob, her younger son, and she said to him. "Behold, your brother Esav is consoled through you, [for he intends] to kill you. | 42. And the words of Esau her elder son, who thought in his heart to kill Jakob, were shown by the Holy Spirit to Rivekah, and she sent, and called Jakob her younger son, and said to him, Behold, Esau your brother lies in wait for you, and plots against you to kill you. |
| 43. Now my son listen to me. Get up and flee to Lavan, my brother, to Charan. | 43. And now, my son, hearken to me: arise, escape for your life, and go unto Laban my brother, at Haran, |
| 44. Remain with him a short time until your brother's fury has subsided. | 44. and dwell with him a few days, until the wrath of your brother be abated, |
| 45. Until your brother's rage toward you has subsided, and he has forgotten what you did to him. I will then send [for you] and bring you [back] from there. Why should I lose both of you on one day?" | 45. until your brother's anger have quieted from you, and he have forgotten what you have done to him; and I will send and take you from thence. Why should I be bereaved of you both in one day: you being slain, and he driven forth, as Hava was bereaved of Habel, whom Kain slew, and both were removed from before Adam and Hava all the days of the life of Adam and Hava? [JERUSALEM. Until the time when the bitterness of your brother will be turned away from you.] |
| 46. Rivkah said to Yitschaq, "I am disgusted with my life because of the daughters of Chet. If Ya’aqob marries a woman of the daughters of Chet, like these, from the daughters of the land, what is life [worth] to me." | 46. And Rivekah said to Izhak, I am afflicted in my life on account of the indignity of the daughters of Heth. If Jakob takes a wicked/ Lawless wife from the daughters of Heth, such as these of the daughters of the people of the land, what will life be to me? |
|   |   |
| 1. Yitschaq called Ya’aqob and blessed him. He commanded him and said to him, "Do not marry a woman of the daughters of Canaan. | 1. And Izhak called Jakob, and blessed him, and commanded him, and said to him, You will not take a wife from the daughters of the Kenaanaee. |
| 2. Set out and go to Padan Aram, to the house of Betuel, your mother's father, and marry one of the daughters of Lavan, your mother's brother. | 2. Arise, go to Padan of Aram, to the house of Bethuel your mother's father, and take from thence a wife from the daughters of Laban you mother's brother. |
| 3. May the Almighty, Shaddai, bless you, make you fruitful and multiply you. May you become an assembly of peoples. | 3. And El Shadai will bless you with many possessions, and increase you and multiply you into twelve tribes, and you will be worthy of the congregation of the sons of the Sanhedrin, the sum of which is seventy, according to the number of the nations (of the Gentiles). |
| 4. May He give you the blessing of Avraham, to you and to your descendants with you, that you may inherit the land of your dwelling which G-d gave to Avraham. | 4. And He will give the blessing of Abraham to you, and to your sons with you, and cause you to inherit the land of your sojourning, which he gave unto Abraham. |
| 5. Yitschaq sent Ya’aqob on his way, and he went to Paddan Aram, to Lavan, son of Betuel the Aramean, the brother of Rivkah, mother of Ya’aqob and Esav. | 5. And Izhak sent Jakob away, and he went to Padan Aram unto Laban bar Bethuel the Armaite, the brother of Rivekah the mother of Jakob and Esau. |
| 6. Esav saw that Yitschaq blessed Ya’aqob, and sent him to Paddan Aram, to find a wife there; and as he blessed him, he commanded him saying, "Do not take a wife from the daughters of Canaan." | 6. And Esau considered that Izhak had blessed Jakob, and had sent him to Padan Aram to take to him from thence a wife, when he blessed him, and commanded him, saying, You will not take a wife of the daughters of the Kenaanites; |
| 7. And Ya’aqob listened to his father and mother, and went to Paddan Aram. | 7. and that Jakob obeyed the word of his father, and the word of his mother, and was gone to Padan Aram: |
| 8. Esav [thus] realized that the daughters of Canaan were evil in the eyes of Yitschaq, his father. | 8. and Esau considered that the daughters of Kenaan were evil before Izhak his father, |
| 9. Esav [then] went to Yishmael, and took Mochalat, the daughter of Yishmael, the son of Avraham and sister of Nevayot, in addition to his other wives for a wife. | 9. and Esau went unto Ishmael, and took to wife Mahalath, who is Besemath the daughter of Ishmael bar Abraham, the sister of Nebaioth from his mother, besides his other wives. |
|   |   |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: B’Resheet (Gen.) 27:28 – 28:9**

**28. And may the Lord give you**-May He give and repeatedly give (444 Gen. Rabbah 66: 3). According to its simple meaning, it refers back to the previous topic: “Look, the fragrance of my son” which God has given him, “is like the fragrance of a field, etc.,” and furthermore, “May He give you of the dew of the heavens, etc.”

**of the dew of the heavens** [It is to be interpreted] according to its simple meaning, and there are Midrashic interpretations of many kinds. (Another explanation: What is the meaning of **הָאֱלֹהִים**? [i.e., why is the Divine Name which signifies God’s attribute of Justice used here? To teach that He will treat you] with justice. If you deserve it, He will give to you, and if not, He will not give to you. But to Esau he said, “The fat places of the earth will be your dwelling place.” Whether righteous/ generous or wicked/Lawless, He will give to you. And from him [Isaac], Solomon learned; when he built the Temple, he arranged his prayer, [saying that] an Israelite, who has faithful obedience and justifies the Divine decree upon himself, will not complain about You; therefore (I Kings 8:39): “and give to every man [Israelite] according to his ways,” for You know what is in his heart. But a gentile lacks faithfulobedience; therefore [Solomon] said (ibid. verse 43): “You will hear in heaven, etc., and do according to all that the stranger calls upon You for,” i.e., whether he is deserving or undeserving, give to him, so that he should not complain about You. [This is found] in an old and correct edition of *Rashi*.) [From *Tanchuma* Buber, *Toledoth* 14]

**29.** **your mother’s sons** But Jacob said to Judah, “your father’s sons” because he [Jacob] had sons from many mothers, but here, since he [Isaac] had married only one wife, he said, “your mother’s sons” (*Gen. Rabbah* 66:4).

**Those who curse you will be cursed, and those who bless you will be blessed** But concerning Balaam, Scripture says (Num. 24:9): “Those who bless you will be blessed, and those who curse you will be cursed” (*Gen. Rabbah* ibid.). [The reason for this is that, for] the righteous/generous—their beginning is suffering and their end is tranquility; and thus, those who curse them and cause them pain precede those who bless them. Isaac therefore mentioned the curse of those who curse before the blessing of those who bless. As for the wicked/Lawless, however, their beginning is tranquility, and their end is suffering; Balaam, therefore, mentioned the blessing before the curse. [From *Gen. Rabbah* 66:4]

**30.** **had just left** Heb. **יָצֹא יָצָא**, [lit., going out, had gone out.] This one was leaving, and that one was coming in. [From *Gen. Rabbah* 66:5]

**33.** **And Isaac shuddered** [ **וַיֶּחֱרַד** is to be explained] as the *Targum*,  an expression of bewilderment. According to the *Midrash*, however, he [actually shuddered because] he saw Gehinnom open beneath him. [From *Tanchuma, Vezoth Haberachah* 1]

**Who then** [the word] **אֵפוֹא** is an expression by itself, which has many usages. Another explanation: **אֵפוֹא** is a combination of **אַיּה** [where] and **פֺּה** [here], [so that **אֵפוֹא** **מִי** means]: Who is he and where is he, who hunted game?

**and I ate of everything** Any flavors I wished to taste, I tasted in it (*Gen. Rabbah* 67:2).

**He, too, will be blessed** That you should not say that had Jacob not deceived his father, he would not have received the blessings. Therefore, he concurred and blessed him intentionally (*Gen. Rabbah* 67:2).

**35.** **with cunning** with cleverness. [From *Targumim*]

**36.** **And he said, “Is it for this reason that he was named Jacob** - **הֲכִי** is an expression denoting the interrogative, as in (below 29:15): “Is it because (**הֲכִי**) you are my kinsman…?” Was he named Jacob (**יַעֲקֹב**) because of the future, because he was destined to deceive me (**לְעָקִבֵנִי**)? *Midrash Tanchuma* (Buber, *Toledoth* 23) [asks]: Why did Isaac shudder? He said, “Perhaps I am guilty of an iniquity/ Lawlessness, for I have blessed the younger son before the older one, and thus altered the order of the relationship.” [Thereupon], Esau started crying, “He has already deceived me twice!” His father said to him, “What did he do to you?” He replied, “He took my birthright.” He [Isaac] said, “That is why I was troubled and shuddered, for [I was afraid that] perhaps I [had] transgressed the line of strict justice, [but] now [that I know that] I actually blessed the firstborn, ‘he too will be blessed’.”

**for he has deceived me** Heb. **וַיַּעְקְבֵנִי.** [To be explained] according to the *Targum* [meaning]: and he lay in wait for me.

**reserved** [**אָצַלְתָּ**] an expression of separation, as in **וַיָּאצֶל** (“and he separated”) (Num. 11:25).

**37.** **Behold...a master** This is the seventh blessing [given to Jacob] and yet he puts it first? Rather, he said to him, “What use will a blessing be to you? If you acquire property, it will be his, for I have made him a master over you, and whatever a slave acquires, belongs to his master.” [From Gen. 67:5]

**so for you then, what will I do** Where will I seek for something to do for you?

**38** **Have you [but] one blessing** The “hey” [**הַבְרָכָה**] indicates an interrogative expression, as in (Num. 13:19): “are they in open cities (**הַבְּמַחֲנִים**)?”

**39** **Behold...the fat places of the earth** This is the part of Italy belonging to Greece (from *Gen. Rabbah* 67:6).

**40** **And...by your sword** -  **וְעַל-חַרְבְּךָ** is the same as **בְּחַרְבְּךָ** [by your sword]. Sometimes **עַל** takes the place of the letter “beth,” as in (Ezek. 33:26); “You stood by your sword (**עַל-חַרְבְּכֶם**),” [which is the same as] **בְּחַרְבְּכֶם** (Exod. 6:26); “by their hosts (**עַל-צִבְאֹתָם**)” [is the same as בְּ**צִבְאֹתָם**].

**and it will be, when you grieve** [**תָּרִיד**] is an expression of pain, as in (Ps. 55:3): “I will lament (**אָרִיד**) in my speech”; i.e., when the Israelites will transgress the Torah, and you will have cause to grieve about the blessings that he took, “you will break his yoke,” etc. [From *Targum Onkelos*]

**41** **Let the days of mourning for my father draw near** As its apparent meaning, “that I should not grieve my father,” and there are various Midrashic explanations.

**42** **And Rebecca was told of** She was told by Divine Inspiration what Esau was thinking in his heart. [From *Gen. Rabbah* 67:9]

**regrets [his relationship] to you** Heb. **מִתְנַחֵם**. He regrets the brotherly relationship, to consider other [than brotherly] thoughts, to behave towards you as a stranger and to kill you. The *Midrash Aggadah* (*Gen. Rabbah* 67:9), however, explains [it as an expression of consolation]: In his eyes, you are already dead, and he has drunk a cup of consolation [a cup of wine customarily drunk in the house of mourning] over you. But according to its simple meaning, it is an expression of consolation. By killing you he consoles himself about [losing] the blessings (*Tanchuam* Buber, *Vayetzei* 1).

**44** **a few days** Heb. **יָמִים אֲחָדִים**, few.

**45** **Why should I be bereft** Heb. **אֶשְׁכַּל**. I will be bereft of both of you. [This teaches that] one who buries his children is called **שָׁכוּל**, bereft. And so, concerning Jacob, it is said (below 43:14): “As I am bereft (**שָׁכֹלְתִּ**י), I shall be bereft **(שָׁכָלְתִּי**).” **of both of you** If he rises up against you and you kill him, his sons will rise up and kill you. And the Divine Spirit poured itself upon her and she prophesied that they would die on the same day, as is delineated in (*Sotah* 13a).

**46** **I am disgusted with my life** Heb.**קַצְתִּ**י, I am disgusted with my life.

**2** **to Padan** Heb. **פַּדֶּנָה** like **לְפַדָּן**. [From *Targum Onkelos*]

**to the house of Bethuel** Heb. **בֵּיתָה** to the house of (**לְבֵית**) Bethuel [*Targum Onkelos*]. Any word that requires a “lamed” at the beginning may take a “hey” at the end instead. [From *Yev.* 13b]

3. **And...the Almighty God** Heb. **שַׁדַּי**. May He Who has enough (**שֶׁדַּי**) blessings for those who are blessed from His mouth, bless you.

**4** **the blessing of Abraham** that He said to him (above 12:2): “And I will make you into a great nation”; (above 22:18): “[And all the nations of the world] will bless themselves with your seed.” May those aforementioned blessings be for you. May that nation and that blessed seed emanate from you. [From *Tanchuma, Vezoth Haberachah* 1]

**5** **the mother of Jacob and Esau** I do not know what this teaches us. [I.e., We already know from the narrative that Rebecca was their mother.]

**7** **And Jacob listened** This is connected to the aforementioned topic: When Esau saw that Isaac had blessed [Jacob] and that he had sent him off to Padan- aram, and that Jacob listened to his father and went to Padan-aram, and that the daughters of Canaan were displeasing [to his father], then he, too, went to Ishmael.

**9** **the sister of Nebaioth** Since it says, “the daughter of Ishmael,” do I not know that she was the sister of Nebaioth? But this teaches us that Ishmael died after he had betrothed her to Esau, before her marriage, and her brother Nebaioth gave her hand in marriage. This also teaches us that Jacob was sixty-three years old at that time, for Ishmael was seventy-four years old when Jacob was born. Ishmael was fourteen years older than Isaac, and Isaac was sixty years old when they were born, hence [Ishmael was] seventy-four. He lived one hundred and thirty seven years, as it is stated (above 25:17): “and these are the years of the life of Ishmael,” etc. Consequently, Jacob was sixty-three at Ishmael’s death. We learn from here that he hid for fourteen years in the house of Eber and afterwards went to Haran. [This can be deduced from the fact that] he stayed in Laban’s house before Joseph’s birth only fourteen years, as it is said (below 31:41): “I worked for you fourteen years for your two daughters and six years for your sheep,” and the payment for the sheep took place after Joseph was born, as it is said (below 30:25): “And it came to pass when Rachel had given birth to Joseph, etc.,” and Joseph was thirty years old when he became ruler, and from then until Jacob descended to Egypt were nine years: seven of plenty and two of famine. And Jacob said to Pharaoh (below 47:9): “The days of the years of my sojournings are one hundred and thirty years.” Go forth and figure 14 years before Joseph was born, plus the 30 years of Joseph’s age, plus the 9 years from the time he became ruler until Jacob came. The total is 53. And when he [Jacob] left his father, he was 63, totaling 116. Yet he said [to Pharaoh, “I am] one hundred and thirty years old.” Hence, there are fourteen years missing. Thus, you learn that after he had received the blessings, he hid in the house of Eber for fourteen years. [From *Meg.* 17:1] (However, he was not punished [for these fourteen years] because of the merit [of having studied] Torah, for Joseph was separated from his father only twenty-two years, i.e., from age seventeen until age thirty-nine, corresponding to the twenty-two years that Jacob was separated from his father [when] he did not honor him. These are the twenty years in Laban’s house, plus the two years that he spent traveling [home], as it is written (below 33:17): “And he built himself a house, and for his cattle he made booths.” Our Rabbis of Blessed Memory inferred from this verse that he spent eighteen months on the road, for the house was for the rainy season, and the booths were for the summer. And, according to the calculation of the verses, which we calculated above, from the time he left his father until he went down to Egypt, at the age of one hundred and thirty, we find an additional fourteen years, therefore, it is certain that he hid in the house of Eber to learn Torah while on his way to the house of Laban. And because of the merit of the Torah, he was not punished for them [those fourteen years], and Joseph was separated from him for only twenty-two years-measure for measure. The above is from an old *Rashi* text).

**to his other wives** He added wickedness/Lawlessness upon his wickedness/Lawlessness, for he did not divorce the first ones. [From *Gen. Rabbah* 67:13]

 **Ketubim: Psalms**‎**2:1-12**‎

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. Why have nations gathered and [why do] kingdoms think vain things? | 1. Why are the Gentiles disturbed, and the nations murmuring vanity? |
| 2. Kings of a land stand up, and nobles take counsel together against the Lord and against His anointed (Heb. Messiah)? | 2. The kings of the earth arise and the rulers will join together to rebel in the LORD's presence, and to strive against his Anointed (Heb. Messiah). |
| 3. "Let us break their bands and cast off their cords from us." | 3. They say, "Let us break their bonds, and let us throw off their chains from us." |
| 4. He Who dwells in Heaven laughs; the Lord mocks them. | 4. The one who sits in heaven will laugh; the word of the LORD will mock at them. |
| 5. Then He speaks to them in His wrath; and He frightens them with His sore displeasure. | 5. Then He will speak to them in His strength, and in His wrath He will frighten them. |
| 6. "But I have enthroned My king on Zion, My holy mount." | 6. I have anointed My king, and appointed him over My sanctuary. |
| 7. I will tell of the decree; The Lord said to me, "You are My son; this day have I begotten you. | 7. I will tell of the covenant of the LORD. He said: "You are as dear to me as a son to a father (abba), pure as if this day I had created you." |
| 8. **Request of Me, and I will make nations your inheritance, and the ends of the earth your possession.** | 8. **Ask Me and I will give the riches of the Gentiles as your inheritance, the rulers of the ends of the earth as your holding.** |
| 9. You shall break them with an iron rod; like a potter's vessel you shall shatter them." | 9. You will shatter them as with a rod of iron, like a potter's vessel you will break them. |
| 10. And now, [you] kings, be wise; be admonished, [you] judges of the earth. | 10. And now, O kings, grow wise; accept discipline, O princes of the earth. |
| 11. Serve the Lord with fear, and rejoice with quaking. | 11. Worship in the presence of the LORD with fear, and pray with trembling. |
| 12. **Arm yourselves with purity lest He become angry and you perish in the way, for in a moment His wrath will be kindled; the praises of all who take refuge in Him.** | 12. **Accept instruction lest He be angry, and you lose your way; for His wrath will tarry a little. Happy all who trust in His word!** |
|   |   |

**Rashi’s Commentary on Psalm**‎**2**

**1 Why have nations gathered** Our Sages (Ber. 7b) expounded the passage as referring to the King Messiah, but according to its apparent meaning, it is proper to interpret it as referring to David himself, as the matter is stated (II Sam. 5:17): “And the Philistines heard that they had anointed David as king over Israel, and all the Philistines went up to seek, etc.,” and they fell into his hands. Concerning them, he says, “Why have nations gathered,” and they all gathered.

**and kingdoms think vain things** in their heart.

**and kingdoms**Heb. ולאמים . Menachem interprets לאמים , אמות , and גוים as all closely related.

**2 Kings of a land stand up and nobles take counsel, etc.** Heb. רוזנים , senors (seigneurs) in Old French, lords.

**take counsel**Heb. נוסדו , an expression of counsel (סוד) , furt konsilez in Old French (furent conseilles), they hold counsel (see below 55:15). And what is the counsel?...

**3 Let us break their bands** Deronproms lor koyongles in Old French (as in Jer. 27:2). These are the bands with which the yoke is tied. their cords Heb. עבתימו , lor kordes (leur cordes) in Old French.

**4 laughs...mocks...speaks** They are meant as the present tense.

**5 Then He speaks to them** Heb. אלימו , like אליהם . And what is the speech?...

**6 But I have enthroned My king**Why have you gathered together? I have appointed this one for Me to govern and to reign on Zion, My holy mount.

**7 I will tell of the decree** Said David, “This is an established decree, and [one] that I have received to tell this and to make known.”

**The Lord said to me** through Nathan, Gad, and Samuel.

**You are My son** The head over Israel, who are called “My firstborn son.” And they will endure through you, as is stated concerning Abner (II Sam. 3:18): “for God said, etc., ‘By the hand of My bondsman David shall I deliver...Israel.’” And for their sake, you are before Me as a son because they are all dependent upon you.

**this day have I** for I have enthroned you over them.

**begotten you** to be called My son and to be beloved to Me as a son for their sake, as it is stated (II Sam. 7: 14) concerning Solomon: “I will be to him a father, and he shall be to Me a son.” We find further concerning David (Ps. 89:27) “He shall call Me, ‘You are my Father, my God, and the Rock of my salvation.’”

**8 Request of Me** Pray to Me whenever you come to battle your enemies.

**9 You shall break them** Heb. תרעם [like] תרוצצם .

**with an iron rod** That is the sword.

**you shall shatter them** Heb. תנפצם , you shall break them, and that is the expression of נפוץ throughout the Scriptures, a potsherd that is broken into fine pieces.

**10 And now, [you] kings, be wise** The Jewish prophets are merciful people. They reprove the heathens to turn away from their evil, for the Holy One, blessed be He, extends His hand to the wicked and to the righteous.

**11 and rejoice with quaking** When the quaking, about which it is written (Isa. 33:14): “Trembling seized the flatterers,” comes, you will rejoice and be happy if you have served the Lord.

**12 Arm yourselves with purity** Arm yourselves with purity of the heart. Some explain נשקו as garnimont in Old French, equipping. (This is from the verb, garnir. Garnimont means to provide, as in Gen. 41:40). Menachem (p. 179) interprets it as an expression of desire, as (in Gen. 3:16): “Your longing (תשוקתך) shall be for your husband.”

**lest He become angry** Heb. יאנף , lest He become angry.

**and you perish in the way** Like the matter that is stated (above 1:16): “but the way of the wicked shall perish.”

**for in a moment His wrath will be kindled**For in a short moment His wrath will suddenly be kindled against them, and at that time, the praises of all those who take refuge in Him will be discerned, the praises of all who take refuge in Him.

 **Meditation from the Psalms**

**Psalms ‎‎2**

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

**Psalms chapter 2**: After describing the good fortunes of the righteous and the failure of the wicked in Psalm 1, the Psalmist now answers the classical question which is posed against this thesis: ‘Why then do the wicked prosper?’ He replies that the success of the evil is short lived. Their doom is impending for G-d Himself scorns them from above. If we are not worthy of witnessing their downfall today, the world will surely see it in Messianic times.

Thus we understand why Chazal[[1]](#footnote-1) consider the first two Psalms as one. Though technically and physically separated, they complement each other spiritually and thematically.[[2]](#footnote-2)

Although the Sages taught that this chapter describes Messianic times, Rashi[[3]](#footnote-3) and Radak[[4]](#footnote-4) suggest that the simple reading of the text lends itself more readily to the events of David’s own career, specifically the time immediately following his coronation. ‘And when the Philistines heard that they had anointed David King over Israel, all of the Philistines came up to seek David’ [to attack him].[[5]](#footnote-5)

In reality, the two proposed settings past and future, present no contradiction. David had the ability and the genius to be stimulated and inspired so profoundly by present events that he could soar above the boundaries of time, and sing of past, present, and future in the same breath, with the same words.

In the brazen Philistines of his day, David detected the seeds of גוג ומגוג, Gog and Magog, the arch-enemies of Messiah. The war of Gog and Magog begins when all seventy nations of the world unite against Israel (the numerical value of גוג ומגלג, is 70). All of those nations will suffer internal instability, and will be plagued by revolution, audacity, atheism, scandal, and unbridled inflation. Truth will be virtually non-existent and falsehood will prevail.[[6]](#footnote-6)

The ultimate victory of Messiah over evil will demonstrate G-d’s supremacy as it was never displayed before. ‘And David said. .. Yours, HaShem is the greatness and the power and the glory and the victory and the majesty, for all that is in heaven and on earth is Yours. Yours, HaShem, is the kingdom and You are exalted as Head above all.[[7]](#footnote-7) ‘Exalted as head above all: This will be evident after the war of Gog and Magog’.[[8]](#footnote-8)

It seems to me that the pivitol pasuk of this chapter of Psalms is:

***Tehillim (Psalms) 2:7****I will tell of the decree: HaShem said unto me: 'Thou art My son, this day have I begotten thee.*

His Eminence wrote an excellent introduction to the Psalms which uses the above pasuk as it’s introduction:

**The Psalms:**

**A Theocratic Commentary on the Torah**

**By the Messiah of Israel**

**Introduction Part I**

**By Hakham Dr. Yosef ben Haggai**

INTRODUCTION

David M. Howard[[9]](#footnote-9) has published a good overview of major studies in the books of Psalms since the 19th century. Particularly, this article surveys the trends in Psalms studies since 1970, but more particularly in the last 10-15 years. This overview describes how the academic study of the book of Psalms has lead us nowhere, thanks in great measure to the obsessive and dogmatic positions of the school of higher criticism. It seems that those who did not accept this “trend” were labeled not worthy enough to be considered of academic value, and their writings were shunned from major Theological Journals.

Duane L. Christensen[[10]](#footnote-10) makes this point clear when describing some of the ground breaking work being done on the Psalms from a different perspective. He writes:

“Edward G. King examined the Psalter in light of Büchler’s thesis with fascinating results. Unfortunately his insights were not easily reconciled with the conclusions and underlying presuppositions of the method of form criticism as it was developing in the study of the Psalms. The result was that the work of Büchler and King was largely ignored within the mainstream of Biblical scholarship, particularly in Christian circles.”

In fact, several most expensive thick tomes have appeared since the 19th century as academic commentaries on the Psalms, and with little practical application whatsoever, monuments to man’s folly and intellectual endeavors without being thoroughly grounded in the fear of G-d, which King Solomon by divine revelation informs us that it is “the beginning and chief part of wisdom.” On the other hand, a constellation of folksy volumes pretending to be commentaries on the Psalms but totally devoid of any rigorous academic research are being retailed for the benefit of those concerned only with a skin-deep religion that is totally intended not to cause any major transformation in the individual nor to produce such behaviors and perfect religion that a man should have at all times before his Creator. Sadly, such is the present state of research and commentary on this most important book of the Hebrew Scriptures.

The problem for this state of affairs has been one of approach that looks at the book of Psalms devoid of the context in which they were penned or intended to be read. This can be seen from the commonly held assumption as to the basic purpose and understanding of the book of Psalms. Such has been put succinctly as[[11]](#footnote-11):

“Composed by King David, the book of Psalms has been a source of inspiration and a refuge from distress throughout the centuries for both Jew and non-Jew alike. To read from its pages is to enter into a conversation with G-d, whether to express our gratitude or plead for His compassion and confers upon the reader the ability to draw down a G-dly light which can light up the world.”

And whilst this is perfectly true, this and similar definitions do poor justice as to how these Psalms came into being. This widely and most eloquent explanation fails to explain or give an account as to how the Psalms “confer upon the reader the ability to draw down a G-dly light which can light up the world.” The problem then with this definition is one that fails to address its internal evidence, and context.

This commentary on the Psalms tries to build upon the work of Büchler[[12]](#footnote-12) and King[[13]](#footnote-13) but with a totally different point of departure. One which is based in part on the command in the Torah given to Jewish kings to write for themselves a scroll of the Torah so that he should read from it and meditate on it, all the days of his life (cf. Deuteronomy 17:18)[[14]](#footnote-14).

DAVID AS THE MESSIAH

Few have considered that it was to David, the only human being, to whom G-d ever said:

“Truly it is I that has established My king upon Zion, My holy mountain.” I will tell of the decree: Ha-Shem said unto me: “You are My son, this day have I begotten you. Ask of Me, and I will give the Gentiles for Your inheritance, and the ends of the earth for Your possession.” – Psalms 2:6-8

Some have taken these words as referring to the Messiah that it is to come, yet none can refute the obvious, that is, that the plain and literal meaning of these words were spoken of and directed to King David, the Messiah of Israel. This can’t be disputed since in Psalm 89:28-34 we read:

“I also will appoint him My first-born, the highest of the kings of the earth. For ever will I keep for him My mercy, and My covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake My law, and walk not in Mine ordinances; if they profane My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with strokes. But My mercy will I not break off from him, nor will I be false to My faithfulness.”

This self evident truth is important since then the Psalms must be understood as the writings of the Messiah, the son of G-d, and the begotten of Ha-Shem. This “begotten” (in Psalm 2:7) of course must be understood as Cohen, et al[[15]](#footnote-15) state:

“To be understood in a figurative sense. On the day of his enthronement, the king was *begotten* of G-d, as His servant to guide the destinies of His people.”

This does not do away, though with the metaphorical (Midrashic) interpretation that Psalm 2:7 alludes to the coming Messiah. For in Midrash Tehillim II:9[[16]](#footnote-16) we read:

*“This day have I begotten thee* (ibid.). R. Huna said: Suffering is divided into three portions: one, the Patriarchs and all the generations of men took; one, the generation that lived in the time of [Hadrian’s] persecution took; and one, the generation of the lord Messiah will take. When the time comes, the Holy One, blessed be He, will say: “I must create the Messiah – a new creation.” As Scripture says, *This day have I begotten thee* – that is, on the very day of redemption, God will create the Messiah.”

In other words, the Psalms like most of the Hebrew Scriptures seem to have a prophetic bipolarity or double assignment, in this case, one to King David the Messiah, and the other to the Messiah to come. Perhaps, what we have here is David fully imbued with the spirit of the Messiah, and the Messiah to come, fully imbued with the genetic make-up of David as his physical descendant. And thus what applies to one also applies to the other. The fact of this double polarity and assignment can be better seen in the purpose of this book as stated by its author or compiler.

A similar case of Scripture bi-polarity or “double fulfillment” can also be seen in the case for example of Moses’ words:

“A prophet will the LORD thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken” (Deuteronomy 18:15).

The plain and literal meaning of these words have their fulfillment in the successor of Moses, his disciple Yeshoshua (more commonly known as Joshua). Yet, there is also a fulfillment of these words also in the Messiah that is to come.

SEARCHING FOR PURPOSE OF THE BOOK OF PSALMS

King David is not only the author of a number of Psalms but also tradition, both Christian and Jewish, attributes him as the compiler of this book of Psalms. The question then is what did David aim to accomplish when he compiled this book of Psalms? Did he merely intend to express his spirituality and devotion to G-d through music and thereby establish a normative approach to G-d?

In fact if we pay attention to the definitions of purpose advanced by many, that the Psalms’ objective, are merely expressions of meditation and spirituality. However, even if this be so, it seems that this is only part of the story and does not fully explain nor take into account the centrality of the role of the Torah in the life of G-d’s people, and in the life and ministry of King Messiah, neither does it fully explain the relationship of the Messiah with the Torah (cf. Deuteronomy 17:18 & Joshua 1:7-8).

To accomplish this, we need a better and more profound explanation of the basic purpose of the books of Psalms. We need to rediscover the purpose of the Psalms and bring them to their legitimate position and place within the context of the Torah. We need to explain how obedience to the Torah by the Messiah gave birth to such expressions of spirituality praise and devotion to G-d, most blessed be He!

The picture or impression one often obtains when reading commentaries on the Psalms, both Jewish and Christian is one in which David went about composing some hymns or songs of praise to accompany the worship at the Temple. And this, completely divorced from the Scroll of the Torah which he was to read all the days of his life, and at the same time divorced from the Sabbath and festival and readings of the Torah at the Temple. This seems a bit far fetched given the caliber of his prophecy which is itself derived from the prophetic Torah.

Other authors would leave us with the impression that David was such a spiritual light that he would be equivalent to a modern Kabbalist plumbing the depths of the interaction of G-d with men, and men’s response to G-d’s merciful deeds. Again, neither this explanation or the one before it account for the social milieu in which these songs of praise were composed. The problem with these defective portrayals of the Psalms is the disjunction of the Psalms from the Torah. The Torah seems to be somehow divorced from the reality of the Psalms make-up, there is a complete lack of an intimate and profound meaningful nexus between the two.

What is much needed then is a paradigm shift in the understanding and identification of the main objective of the Psalms, one which accounts fully for the milieu in which they were composed. What is this milieu that we have repeatedly mentioned is lacking in explaining the objective of the Psalms?

THE SABBATH AND THE TORAH IN RELATION TO THE PSALMS

Chiefly among them is the “Lectio Continua” of the Torah. When King David and others wrote these wonderful songs of praise and worship they did so in relation to the portion of the Torah that was read for that week in the Temple or the local gatherings (Ma’amadot) in localities far from the Temple. The Torah is not just only a series of five books to be read whenever one pleases, but it is also a series of five books to be read in “Lectio Continua,” each lesson at a precise point in time during the year!

This idea that the Torah is read in time to create a specific prophetic space, can be seen with regards to the Sabbath. The Sabbath comes whether we acknowledge it or not. Yet if we want to enter to that prophetic space in time of the Sabbath, the lady of the house needs to light candles and inaugurate that “prophetic Sabbath space” in her home at a certain point in time. She needs to separate the holy from the mundane and create a Sabbath reality so to speak, at a certain time in order that this particular prophetic space in time can be enjoyed. Men have to join a minyan (group of ten or more men) and recite Kabbalat Shabbat (reception of the Sabbath) at a certain point in time in order to create that prophetic space in time for the community in order that all may enjoy the Sabbath.

In other words when a certain portion of the Torah is read at a precise time, a definite and special prophetic space in time is created which differs in substance if we would have read a different portion of Torah at the same prophetic point in time. The two realities or prophetic spaces in time would be completely different. For example, the prophetic reality of Shabbat Parah (the Sabbath when we read about the red heifer) differs in substance from the prophetic reality of Shabbat Shekalim (the Sabbath when we read about the annual Temple tax). Thus, certain words of the Torah, certain divisions of the Torah, are meant to be read at specific prophetic points in time so that we may create specific realities, specific prophetic spaces in time. When we then read the exact specific portions of the Torah in their corresponding specific points in time then we are most solemnly creating new prophetic realities in time.

Viewed from this perspective, we can, therefore, say that there could be no greater meaningful prophetic activity than the observance of G-d’s Sabbaths, and the reading and meditation of the correct portions of the Torah prescribed for the appropriate specific points in time.

David, the Messiah, is then very aware of this important prophetic principle and that the Torah is the greatest prophecy ever uttered. His Psalms, are very much aware of this phenomenon, and each share in this special prophetic space that each section of the Torah creates in time. This principle of particular words of prophecy suited for particular times is reflected in the statement of King Solomon who wrote: “A man has joy in the answer of his mouth; and **a word in due season, how good is it!”** (Proverbs 15:23). That is, the words of the prophetic Torah are connected to particular “due seasons,” and were designed to be uttered at specific times to create specific intended realities and prophetic spaces in time. Conversely, when a word is read out of season it is not good – i.e. it does not produce the reality which was intended to be its outcome.

Each week we read special Seder of the Torah that creates a specific space in time, it prophesies uniquely to our needs, desires, and endeavors that take place in the specific week which it addresses. It is our duty then to explore this prophetic space in time which these specific words of Torah have created. We need to appropriate for ourselves these holy words and shape the week of our endeavors, thoughts, emotions and happenings by them. And this is exactly what the Psalmist does. He takes in order a particular Seder or Sedarim of the Torah and gives expression to the realities of G-d’s kingdom before him. The King Messiah, enters into those holy and prophetic spaces in time created by the specific readings of the Torah and takes possession of them and then goes about shaping the world and the future by means of those specific words of Torah.

The Psalmist in fact alludes to this principle on two occasions:

“All of them wait for You, that You may give them their food (i.e. their portion of Torah) in due season.” (Psalm 104:27), and

“The eyes of all wait for You, and You give them their food (i.e. their portion of Torah) in due season. (Psalm 145:15).

Much later the Master of Nazareth equally restates this principle in his abbreviated form of the Amidda prayer when he teaches:

“Give us this day our daily bread (i.e. our daily portion of the Torah).” (Matityahu 6:11)

Therefore, the reading of the Torah on each Sabbath frames the living reality of the coming week inaugurated by it, for it is the specific bread needed for that specific season in time. The Psalmist, that is the Messiah, then goes about taking this “bread given in its due season” and proceeds to digest it and derive from it important principles of Theocratic government. For the Messiah’s chief preoccupation and need is to provide good and just governance based upon the teachings of the Torah for the chosen people of G-d, most blessed be He!

Any particular Psalm, therefore, is not by itself a self-contained unit of prophetic revelation, but it is, as we might put it, a unit of derived prophetic revelation borne in the particular context of a specific Torah Seder read at a precise and specific point in time. Apart from Joshua, Samuel, and Chronicles, the books of Psalms are therefore the most ancient Midrashic commentary on the Torah. Each psalm speaking about and addressing theocratic issues consistent with a very specific reality created in time by a specific Torah Seder.

The great Jewish philosopher, Rabbi Abraham Joshua Heschel[[17]](#footnote-17), in endeavoring to explain the Sabbath, coined the famous phrase “the Sabbaths are sanctuaries in time.” He explains that the Sabbaths are our great cathedrals, the Jewish equivalent of sacred architecture. In fact, when explaining the meaning of time from a Scriptural perspective, Heschel argues:

“Judaism is a religion of time aiming at the sanctification of time. Unlike the space-minded man to whom time is unvaried, iterative, homogeneous, to whom all hours are alike, quality-less, empty shells, the Bible senses the diversified character of time. There are no two hours alike. Every hour is unique and the only one given at the moment, exclusive and endlessly precious. …

Technical civilization is man’s conquest of space. It is a triumph frequently achieved by sacrificing an essential ingredient of existence, namely, time. In technical civilization, we expend time to gain space ... The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world. …

What is the Sabbath? A reminder of every man’s royalty; an abolition of the distinction of master and slave, rich and poor, success and failure. To celebrate the Sabbath is to experience one’s ultimate independence of civilization and society, of achievement and anxiety. The Sabbath is an embodiment of the belief that all men are equal and that equality of men means the nobility of men. The greatest sin of man is to forget that he is prince.” [[18]](#footnote-18)

Whilst Heschel is correct in his proposition that Sabbaths are “sanctuaries in time,” we must however note that these sanctuaries are not just mere empty cathedrals in time, since what makes each particular Sabbath different and distinct from any other is the specific Torah furnishing that has been particularly designed for that specific Sabbath.

Perhaps, the greatest obstacle to be breached in order to effect this paradigm shift when understanding the goal of each individual Psalm, and the five books of Psalms as a whole, is intrinsically connected to how we view and understand time and the Sabbath in particular. Sabbath-observance is a mighty act of creation. To observe the Sabbath is to participate in God’s intention for the rhythm of creation. To observe the Sabbath entails the framing of the realities of the week to conform to the specific words of the prophetic Torah that were precisely designed for that specific Sabbath. Not observing the Sabbath is a violation of the created order; it gradually returns that created order to a state of chaos. What the creatures do with the Sabbath has numerous and vital cosmic effects.

Western civil religion, on the other hand, calls us to worship in the temple of the free, unrestricted marketplace, offering up our time and receiving the blessings of money. "Time is money," its catechism says. How did this "time is money" idea come about? During World War II, Britain developed the Gross Domestic Product as a measure of national wealth, to track the resources necessary to fight the war. Afterward, the U.N. adopted it as a way to compare the relative wealth of nations. It measures only goods and services bought and sold, and is taken as an indicator or national well-being. Increase is good, decrease is bad. Yet in medical science, unrestricted growth in the body is called a cancer.

Measured by the GDP, cancer is good, Infant mortality is good, and Drive-by shootings are good because they are worth $20K in services bought and sold. If the victim dies and there's a murder trial, then from the GDP perspective it is even better, since the services traded may amount to $100K or more. An oil tanker spill is worth $5-20M, an airline crash or terrorist bombing is worth even more. Yet on this scale of productivity measurement, teaching to read to a child is worthless (unless this activity is seen as producing a better slave to produce more sophisticated products in our modern conveyor-belt industries). Kindness and courtesy are absolutely worthless. Helping a neighbor: totally worthless. Volunteer work with the hungry and thirsty, the sick, the homeless, those in prison - all worthless. And of course observing the Sabbath from this utilitarian perspective is totally worthless and even counterproductive, since that time could be used for enjoyment or provision of pleasures that by themselves produce even more trade.

But if we accept the paradigm shift, and discover the reality that Sabbath observance with its specific and tailor-made prophetic Torah reading, for each individual Sabbath, frames the realities and outcomes for the next six coming days, then we would pay special attention as to what specific Torah Readings must be read, commented upon, and internalized on each specific Sabbath. For we would be aware that a Torah reading for the wrong Sabbath will not produce the required and intended results, and that issues of the coming week are all related to the specific prophetic Torah portion that G-d designed to be read on a specific Sabbath.

If we could but understand that vital issues in our life, and that of the world in general, are framed by the specific, prophetic, Torah portion we read for a specific week, that the system of “Lectio Continua” of the Torah was intended to prophesy to every specific coming week in time, then our Sabbath observance would turn, in fact, to become the most creative time in the whole week! And it is this principle that the Psalmist, in his five books of Psalms, wants to impress upon us.

The message of the Psalmist in each of his Psalms is, therefore, that man does not need to surrender to helplessness, he does not need to surrender to a co-modified price-tag, he does not need to accept the fate created by others for him, for he has been divinely endowed with particular gifts and abilities to shape his future and to create his own fate. But, as in every mechanism, there is a protocol or order in which things happen or are being done, and if man wants to express and enjoy the fullness and wealth of his humanity he needs to observe certain rules and procedures of the cosmic mechanism that G-d mercifully created for him and for his enjoyment.

The connection of each Psalm to specific Torah readings and therefore to particular Sabbaths, was first proposed in earlier times by the Midrash on Psalms[[19]](#footnote-19) and at the beginning of this century by Edward G. King.[[20]](#footnote-20) King, went about to apply the principles laid out by Büchler (ibid) on his work of the Triennial Cycle of Torah readings. And whilst his application broke new ground in the understanding of the composition and goals of each psalm, yet he parted from some defective information which Büchler had advanced. The Torah, in fact, was to be read in two cycles each of 3 and ½ years and attuned to the Shemittah cycles. Nevertheless, the ground-breaking findings of Büchler on the Torah, and King on the Psalms is that the Psalms are not unrelated pieces of revelation or special praises that came spontaneously with reference to nothing. But on the contrary, King proposed that the Psalms are connected harmoniously to the reading of the Torah, and that their arrangement in the Psaltery was effected in relation to the specific Torah readings for each Sabbath in a particular cycle of years.

THE CHIEF PURPOSE OF THE MESSIAH

It is evident from the reading of Joshua 1:7-8 that the concept of the Messiah is thoroughly grounded in the Torah. One of the little explored definitions of the purpose of the Messiah has been precisely described by the prophet Isaiah, who stated:

“The LORD is delighted, for his righteousness’ sake, he will magnify the Torah (Law) and make (it – i.e. the Torah) honorable.” (Isaiah 42:21)

That is, one of the basic purposes of the Messiah is to enlarge (magnify), make great, and honorable all the commandments and prophecies contained in the Torah for each particular Sabbath.

At the beginning of the books of Psalms, King David the Messiah, states that an “ISH” (a prominent regal man who is righteous (i.e. the Messiah and his officers) “will delight in G-d’s Torah and in it will meditate day and night” (Psalm 1:2). This principle is best understood if we quote four passages in toto so that the profound relationship of Messiah with the Torah becomes quite evident.

“And it shall be, when he (i.e. the King Messiah of Israel) sits upon the throne of his kingdom, that he will write for himself a copy of this Torah (law) in a book, out of that which is before the priests the Levites. And it (i.e. the book of the Torah) shall be with him, and he will read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this Torah (law) and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.” (Deuteronomy 17:18-20).

“‘Only, be strong and very courageous, to observe to do according to all the Torah (law) which Moses My servant commanded you; you will not turn aside from it right or left, so that you do act wisely in every place wherever you go; this book of the Torah (law) will not depart out of your mouth, and you will meditate in it by day and by night, so that you will observe to do according to all that is written in it, for then you will cause your way to prosper, and then you will act wisely.” (Joshua 1:7-8)

“O the happiness of the (royal) man that has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful. But his delight (his will) is in the Torah (law) of the LORD; and in His Torah (law) does he meditate day and night.” (Psalms 1:1-2).

“The LORD is delighted, for his righteousness’ sake, he will magnify the Torah (Law) and make (it – i.e. the Torah) honorable.” (Isaiah 42:21)

From this picture we can see that King David the Messiah was under the obligation to read from the Torah “all the days of his life” (Deut. 17:19), and which he interprets as: “But his delight (his will) is in the Torah (law) of the LORD; and in His Torah (law) does he meditate day and night.” (Psalms 1:1-2). Now, the text says “all the days of his life,” and since the throne of David is forever, as we read in Psalm 89:28-29 –

“I also will appoint him My first-born, the highest of the kings of the earth. For ever will I keep for him My mercy, and My covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven.”

Then it logically follows that G-d through His King Messiah and his agents will cause the reading of the Torah in “Lectio Continua” to be in force even during the coming Messianic age.

The above four Scripture quotations pretty much tie the concept of the Messiah King of Israel with the Torah, as one who rules the people of G-d by means of and by virtue of the prophetic Torah. It is he and his officers who enable the people of G-d to occupy that prophetic space in time of the Sabbaths and fashion each week of the cycles of year according to the prophecies of the Torah. Thus, a Messiah King of Israel, or an officer of him who fails to establish week by week the prophecies of the Torah, and shape the realities of each week by means of that Torah, is relinquishing his sacred duty and is guilty, in fact, of nothing less than treason.

Thus far His Eminence’s shiur.

We see that when Psalms chapter one and two are viewed together, as Chazal did, they form the introduction and the conclusion for this shiur.[[21]](#footnote-21) It is also apparent that there is a firm connection between the Psalms and the Torah portion.

**Ashlamatah: Yeshayahu (Isaiah) 51:6-16‎**

|  |  |
| --- | --- |
| **Rashi’s Translation** | **Targum** |
| 4. ¶ The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings. | 4. The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for ‎the words of His Law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners ears might be opened and‎they might listen to teaching. |
| 5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards. | 5. The LORD God has sent me to prophesy, and I was not rebellious, I turned not backward. |
| 6. I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting. | 6. I gave ‎my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting. |
| 7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed. | 7. For the LORD God ‎helps me; therefore I have not been confounded; therefore I have set my face strong like rock, and I know that I will not be put to shame; |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me. |
| 9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them. **{S}** | 9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out, that the moth eats. |
| 10. Who among you is God-fearing, who hearkens to the voice of His servant, who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God. **{S}** | 10. Who among you of those who fear the LORD obeys the voice of His servants the prophets, who performs the Law in distress as a man ‎who walks in the darkness and has no light, trusts in the name of the LORD and relies upon the salvation of his God? |
| 11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down. **{S}** | 11. Behold, all you ‎who kindle a fire, who grasp a sword! Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My ‎Memra: you will return to your stumbling. ‎ |
|   |   |
| 1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug. | 1. ‎"Attend to My Memra, you who pursue the truth, you who seek teaching from the LO RD; consider that as the hewn stone from the rock ‎you were hewn and as the rubble from an empty pit you were hacked. |
| 2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many. | 2. Consider Abraham your father and Sarah who was pregnant ‎with you; for when Abraham was but one, single in the world, I brought him near to My service, and I blessed him and made him many. |
| 3. **For the Lord shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song.{S}** | 3. **For the LORD is about to comfort Zion and to comfort all her waste places, and He will make her wilderness like Eden, her desert like the ‎garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing.** |
| 4. **Hearken to Me, My people, and My nation, bend your ears to Me, when Torah shall emanate from Me, and My judgment [shall be] for the light of the peoples, I will give [them] rest.** | 4. **Attend to My ‎Memra, My people, and give ear to My service, My congregation; for the Law will go forth before Me, and My judgment as a light; to it the ‎peoples will join.** |
| 5. **My righteousness is near, My salvation has gone forth, and My arms shall chasten peoples; islands shall wait for Me, and on My arm shall they trust.** | 5. **My virtue draws near, My salvation has gone forth, and by the strength of My mighty arm peoples will be judged;‎islands wait for My Memra, and for the strength of My mighty arm they hope.** |
| 6. Raise your eyes to heaven and look at the earth from beneath, for the heavens shall vanish like smoke, and the earth shall rot away like a garment, and its inhabitants shall likewise die, and My salvation shall be forever, and My righteousness shall not be abolished. **{P}** | 6. Lift up your eyes to the heavens, and consider the earth‎beneath; for the heavens will pass as the smoke which passes, the earth will wear out as a covering wears out, and they who dwell in it, even ‎they, will die in like manner; but My salvation will be forever, and My virtue will never be checked. |
| 7. ¶ **Hearken to Me, you who know righteousness, a people that has My Torah in their heart, fear not reproach of man, and from their revilings be not dismayed.** | 7. **Attend to My Memra, you who know ‎the truth, people in whose heart is the teaching of my Law; fear not from the reproaches of the sons of men, and be not shattered at their self-‎exaltation.** |
| 8. For, like a garment, the moth shall consume them, and like wool, the worm shall consume them, but My righteousness shall be forever, and My salvation to all generations. **{S}** | 8. For [they are] like a garment which the moth eats, and like wool which rot attacks; but My virtue will be forever, and My ‎salvation to all generations. |
| 9. Awaken, awaken, dress yourself with strength, **O arm of the Lord,** awaken, awaken like days of old, generations of yore; **are you not the one that hewed Rahab and slew the sea monster?** | 9. Be revealed, be revealed, put on strength, 0 **might from before the LORD**; be revealed as in the days of old, the generations of long ago. Was ‎it not for your sake,‎congregation of Israel, that I shattered the mighty men,**destroyed Pharaoh and his armies, which were strong as the dragon?** |
| 10. Are you not the one who dried up the sea, the waters of the great deep? Who made the depths of the sea a road for the redeemed ones to pass? | 10. Was it not for your sake, congregation of Israel, that I dried up the sea, the waters of the great deep? I made the depths of the sea a way ‎for the redeemed to pass through. |
| 11. And the redeemed of the Lord shall return, and they shall come to Zion with song, and [with] everlasting joy on their heads; gladness and joy shall overtake them; sorrow and sighing shall flee. **{S}** | 11. And the ransomed of the LORD will be gathered from among their exiles, and come to Zion with ‎singing; everlasting joy will be theirs, that does not cease, and a cloud of glory will cover their heads; they will find joy and gladness, and ‎sorrow and sighing will cease from them. from those of the house of Israel. |
| 12. **I, yea I am He Who consoles you;** who are you that you fear man who will die and the son of man, who shall be made [as] grass? | 12. **I, I am He that comforts you;**of whom are you afraid, ‎of man who dies, of the son of man who is reckoned as the grass? |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. And you have forgotten the service of the LORD, your Maker, who ‎stretched out the heavens and founded the earth, and do you fear continually all the day because of the fury of the oppressor, when he sets ‎himself to destroy. And now, where is the fury of the oppressor? |
| 14. **What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting.** | 14. **The avenger will speedily be revealed; the righteous/ generous will not die ‎in destruction, neither will they lack their food.** |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who rebukes the sea so that its waves roar,-the LORD ‎of hosts is His name. |
| 16. **And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people.** **{S}** | 16. **And I have put the words of My prophecy in your mouth, and protected you in the shadow of My might, to ‎establish the people concerning whom it was said that they would increase as the stars of the heavens and to found the congregation ‎concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, 'You are my people.’** |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained. | 17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk ‎to the dregs a bowl of the cup of cursing, |
| 18. She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised. | 18. There is none to comfort her among all the sons she has borne; there is none to take her by the ‎hand among all the sons she has brought up. |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two distresses have come upon you, Jerusalem you are not able to stand. When four ‎will come upon you-spoil and breaking and famine and sword; there is none that will comfort you but I. |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be dashed ‎to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God. |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. **{P}** | 21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. ‎ |
|   |   |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 51:6-16**

**6 the heavens shall vanish like smoke** The princes of the hosts of the heathens who are in heaven.

**shall vanish** Heb. נִמְלָחוּ , shall rot away. Comp. (Jer. 38:12) “Rags and decayed clothing (בְּלוֹאֵי הַסְּחָבוֹת) ,” a decayed garment. Another explanation of נִמְלָחוּ is: shall be stirred. This is an expression similar to “the sailors of (מַלָּחֵי) the sea,” who stir the water with the oars that guide the ship. Comp. also (Ex. 30:35) “Stirred (מְמֻלָּח) , pure, and holy.”

**and the earth** the rulers of the earth.

**and its inhabitants** the rest of the people.

**and My salvation**for My people shall be forever. Another explanation is: [It refers] actually [to] the heavens and the earth, and this is its explanation: Raise your eyes and look at the heaven and at the earth, and see how strong and sturdy they are, yet they shall rot away, but My righteousness and My salvation shall be forever. Hence, My righteousness is sturdier and stronger than they.

**8 the moth...the worm** They are species of worms. 9 Awaken, awaken This is the prophet’s prayer.

**Rahab [lit. pride.]** Egypt, about whom it is written (supra 30:7): “They are haughty (רַהַב) , idlers.”

**slew** Heb. מְחוֹלֶלֶת , an expression of slaying, related to חָלָל .

**the sea monster** Pharaoh.

**11 And the redeemed of the Lord shall return** This is an expression of prayer, and it is connected to “Awaken, awaken.”

**12 who are you the daughter of the righteous** like you and full of merits, why should you fear man, whose end is to die?

**13 And you forgot the Lord your Maker** and you did not rely on Him.

**the oppressor**The rulers of the heathens (the nations of the world [Parshandatha, K’li Paz]) who subjugate you.

**when he prepared** Prepared himself.

**Now where is the wrath of the oppressor**Tomorrow comes and he is not here.

**14 What must be poured out hastened to be opened** Heb. מִהַר צֽעֶה לְהִפָּתֵחַ . Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צֽעֶה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צֽעִים) upon him and they shall pour him out (וְצֵעֻהוּ) , and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מִהַר צֽעֶהThat enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צֽעֶה Girded. Comp. (infra 63:1) “Girded (צֽעֶה) with the greatness of His strength.”

**and he shall not die** i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

**15 Who wrinkles the sea** Heb. רֽגַע , an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע) .” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

**to plant the heavens**to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

**and to found the earth** **And to found the congregation** about whom it is said that they shall be as many as the dust of the earth [from Jonathan].

**Special Ashlamatah Malachi 3:4-24**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years. | 4. And the offering of the people Judah and the inhabitants of Jerusalem will be accepted before the Lord as in the days of old and as in former years. |
| 5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts. | 5. And I will reveal Myself against you to exercise judgement, and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgement of the stranger, and have not feared from before Me, says the LORD of hosts. |
| 6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end. | 6. For I the Lord have not changed my covenant which is from of old; but you, O house of Israel, you think that if a man dies in this world his judgement has ceased. |
| 7. From the days of your fathers you have departed from My laws and have not kept [them]. **"Return to Me, and I will return to you,"** said the Lord of Hosts, but you said, "With what have we to return?" | 7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service **and I will return by My Memra to do good for you**, says the LORD of hosts. And if you say, 'How will we return?’ |
| 8. Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"-**With tithes and with the terumah-levy.** | 8. Will a man provoke before a judge? But you are provoking before Me. And if you say, 'How have we provoked before You? - **in tithes and offerings!** |
| 9. You are cursed with a curse, but you rob Me, the whole nation! | 9. You are cursed with a curse, and you are provoking before Me, the whole nation of you. |
| 10. Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it. | 10. Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary. and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say, 'Enough! |
| 11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts. | 11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of hosts. |
| 12. And then all the nations shall praise you, for you shall be a desirable land, says the Lord of Hosts. | 12. And all the Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts. |
| 13. "Still harder did your words strike Me," says the Lord, but you say, "What have we spoken against You?" | 13. Your words have been strong before Me, says the LORD. And if you say, 'How have we multiplied words before you?' |
| 14. You have said, "It is futile to serve God, and what profit do we get for keeping His charge and for going about in anxious worry because of the Lord of Hosts? " | 14. You have said, 'He who serves before the LORD is not benefited, and what gain do we earn for ourselves, because we have kept the charge of His Memra and because we have walked in lowliness of spirit before the LORD of hosts? |
| 15. And now we praise the bold transgressors. Yea, those who work wickedness are built up. Yea, they tempt God, and they have, nevertheless, escaped. | 15. And now we praise the wicked; yes, evil-doers are established. and, moreover, they make trial before the LORD and are delivered. |
| 16. Then the God-fearing men spoke to one another, and the Lord hearkened and heard it. And a book of remembrance was written before Him for those who feared the Lord and for those who valued His name highly. | 16. Then those who feared the LORD spoke each with his companion, and the LORD hearkened and it was revealed before him and was written in the book of records before Him, for those who feared the LORD and for those who thought to honour His name. |
| 17.  And they shall be Mine, says the Lord of Hosts, for that day when **I make a treasure (Heb. S’gulah)**. And I will have compassion on them as a man has compassion on his son who serves him. | 17. And they will be before me. says the LORD of hosts, on the day when I will make up **(My) special possession(Heb. S’gulah)**, and I will have mercy upon them just as a man has mercy upon his son who has served him. |
| 18. And you shall return and discern between the righteous and the wicked, between him who serves God and him who has not served Him. | 18. And you will again distinguish between the righteous/generous and the wicked, between those who have served before the LORD and those who have not served before Him. |
| 19. For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes shall burn them up so that it will leave them neither root nor branch, says the Lord of Hosts. | 19. For behold, the day has come, burning like an oven, and all the wicked and all the evil-doers will be weak as stubble, and the day that is coming will consume them, says the LORD of hosts, so that it will leave them neither son nor grandson. |
| 20. **And the sun of mercy shall rise with healing in its wings (Heb. BiK’nafeiah) for you who fear My Name. Then will you go forth and be fat as fatted calves.** | 20. **But for you who fear My name the sun of righteousness will arise with healing in her wings (Heb. BiK’nafeiah), and you will go out and sport like calves from the stall**. |
| 21. And you shall crush the wicked, for they will be as ash under the soles of your feet on the day that I will prepare, says the Lord of Hosts. | 21. And you will trample upon the wicked, for they will be ashes under the sole of your feet on the day when I act, says the LORD of hosts. |
| 22. **Keep in remembrance the teaching of Moses, My servant-the laws and ordinances which I commanded him in Horeb for all Israel.** | 22. **Remember the Law of Moses my servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances.** |
| 23. Lo, I will send you Elijah the prophet before the coming of the **great** and awesome day of the Lord, | 23. Behold, I am sending to you Elijah the prophet before the coming of the **great** and terrible day which will come from the LORD. |
| 24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers - lest I come and smite the earth with utter destruction. | 24. And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out. |
|   |   |

**Rashi’s Commentary for: Malachi 3:4-24**

**6** **For I, the Lord, have not changed** **Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love good and to hate evil.**

**and you, the sons of Jacob** Although you die in your evil, and I have not requited the wicked in their lifetime

**you have not reached the end** You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: א שָׁנִיתִי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

**8** **Will a man rob** **Our Sages explained this as an expression of robbery, and it is an Aramaism.**

**With tithes and with the terumah levy** **The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.**

**9** **You are cursed with a curse** because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

**10** **so that there may be nourishment in My House** There shall be food accessible for My servants.

**11** **And I will rebuke the devourer for your sake** The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

**12** **a desirable land** A land that I desire.

**14** **“It is futile to serve God”** We worship Him for nothing, for we will receive no reward.

**in anxious worry** with low spirits.

**15** **And now we praise the bold transgressors, etc.** We worshipped Him and kept His charge, but now we see that the wicked are prospering - to the extent that we praise them for the wicked deeds.

**Yea, they tempt God,** saying, “Let us see what He will be able to do to us.”

**and they have, nevertheless, escaped** harm, and they have not stumbled.

**16** **Then the God-fearing men spoke, etc.** I retort upon your words then, when the wicked commit evil and the good go about in anxious worry because of Me. The God-fearing men spoke to one another not to adopt their evil deeds; and, as for Me, their words are not forgotten to Me. And although I do not hasten to visit retribution, I have hearkened and heard, and I have commanded that a book of remembrance be written for them. Their words shall be preserved for Me.

**17** **for that day when I make a treasure** that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.

**a treasure** a treasure; estouj, estui in Old French.

**19** **For lo, the sun comes** This instance of יוֹם is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): “And the sun of mercy shall rise for you who fear My Name, etc.”

**neither root nor branch** Neither son nor grandson

**20** **and be fat** an expression of fat, as in (Jer. 50: 11), “as you become fat, like a threshing heifer.”

**as fatted calves** [the calves] that enter the team to be fattened; kopla, cople in Old French: animals tied together.

**21** **And you shall crush** and you shall press. This is an expression of pressing, similar to (Ezek. 23:8) “they pressed their virgin breasts.”

**24** **that he may turn the heart of the fathers back** to the Holy One, blessed be He.

**through the children**lit., on. He will say to the children affectionately and appeasingly, “Go and speak to your fathers to adopt the ways of the Omnipresent.” So we explain, “and the heart of the children through their fathers.” This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyoth (8:7), that he will come to make peace in the world.

 **Verbal Tallies**

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

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

**Beresheet (Genesis) 2:4 – 3:21**

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

**Tehillim (Psalms) 2**

**Mk. 1:3-8, Lk. 3:1-8, Acts 1:23 – 2:21**

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

Heavens - שמים, Strong’s number 08064.

Earth - ארץ, Strong’s number 0776.

Day - יום, Strong’s number 03117.

LORD - יהוה, Strong’s number 03068.

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

Heavens - שמים, Strong’s number 08064.

Earth - ארץ, Strong’s number 0776.

Created - ברא, Strong’s number 01254.

LORD - יהוה, Strong’s number 03068.

**Beresheet (Genesis) 2:4** These *are* the generations of the **heavens <08064>** and of the **earth <0776>** when they were **created <01254> (8736)**, in the **day <03117>** that the **LORD <03068>** God made the **earth <0776>** and the **heavens <08064>**,

**Tehillim (Psalms) 2:2** The kings of the **earth <0776>** set themselves, and the rulers take counsel together, against the **LORD <03068>**, and against his anointed, *saying*,

**Tehillim (Psalms) 2:4** He that sitteth in the **heavens <08064>** shall laugh: the Lord shall have them in derision.

**Tehillim (Psalms) 2:7** I will declare the decree: the **LORD <03068>** hath said unto me, Thou *art* my Son; this **day <03117>** have I begotten thee.

**Yeshayahu (Isaiah) 42:5** Thus saith God the **LORD <03068>**, he that **created <01254> (8802)** the **heavens <08064>**, and stretched them out; he that spread forth the **earth <0776>**, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Gen. 2:4 – 3:21** | **Psalms****2:1-12** | **Ashlamatah****Is. 51:6-16** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| **~d'a'** | men, man | Gen. 2:5Gen. 2:7Gen. 2:8Gen. 2:15Gen. 2:16Gen. 2:18Gen. 2:19Gen. 2:20Gen. 2:22Gen. 2:23Gen. 2:25Gen. 3:8Gen. 3:9Gen. 3:12Gen. 3:20Gen. 3:21 |  | Isa. 51:12 |
| **lk;a'** | freely eat, ate | Gen. 2:16Gen. 2:17Gen. 3:1Gen. 3:2Gen. 3:3Gen. 3:5Gen. 3:6Gen. 3:11Gen. 3:12Gen. 3:13Gen. 3:14Gen. 3:17Gen. 3:18Gen. 3:19 |  | Isa. 51:8 |
| **~yhil{a/** | God | Gen. 2:4Gen. 2:5Gen. 2:7Gen. 2:8Gen. 2:9Gen. 2:15Gen. 2:16Gen. 2:18Gen. 2:19Gen. 2:21Gen. 2:22Gen. 3:1Gen. 3:3Gen. 3:5Gen. 3:8Gen. 3:9Gen. 3:13Gen. 3:14Gen. 3:21 |  | Isa. 51:15 |
| **rm;a'** | saying, spoke | Gen. 2:16Gen. 2:18Gen. 2:23Gen. 3:1Gen. 3:2Gen. 3:3Gen. 3:4Gen. 3:9Gen. 3:10Gen. 3:11Gen. 3:12Gen. 3:13Gen. 3:14Gen. 3:16Gen. 3:17 | Ps. 2:7 | Isa. 51:16 |
| **@a;** | nostril, wrath | Gen. 2:7Gen. 3:19 | Ps. 2:5Ps. 2:12 |  |
| **#r,a,** | earth, land, ground | Gen. 2:4Gen. 2:5Gen. 2:6Gen. 2:11Gen. 2:12Gen. 2:13 | Ps. 2:2Ps. 2:8Ps. 2:10 | Isa. 51:6Isa. 51:13Isa. 51:16 |
| **rv,a]** | whom, who, which | Gen. 2:8Gen. 2:11Gen. 3:17 |  | Isa. 51:13 |
| **aAB** | come, go, brought | Gen. 2:19Gen. 2:22 |  | Isa. 51:11 |
| **!Be** | son, children | Gen. 3:16 | Ps. 2:7 | Isa. 51:12 |
| **%r,D,** | way |  | Ps. 2:12 | Isa. 51:10 |
| **[dy** | knowing | Gen. 3:5Gen. 3:7 |  | Isa. 51:7 |
|  **hw"hoy>** | LORD | Gen. 2:4Gen. 2:5Gen. 2:7Gen. 2:8Gen. 2:9Gen. 2:15Gen. 2:16Gen. 2:18Gen. 2:19Gen. 2:21Gen. 2:22Gen. 3:1Gen. 3:8Gen. 3:9Gen. 3:13Gen. 3:14Gen. 3:21 | Ps. 2:2Ps. 2:7Ps. 2:11 | Isa. 51:9Isa. 51:11Isa. 51:13Isa. 51:15 |
| **~Ay** | day | Gen. 2:4Gen. 2:17Gen. 3:5Gen. 3:8Gen. 3:14Gen. 3:17 | Ps. 2:7 | Isa. 51:9Isa. 51:13 |
| **dl;y"**  | bring forth | Gen. 3:16 | Ps. 2:7 |  |
| **ds;y"** | counsel, foundations |  | Ps. 2:2 | Isa. 51:13Isa. 51:16 |
| **rc;y"** | formed | Gen. 2:7Gen. 2:8Gen. 2:19 | Ps. 2:9 |  |
| **arey"** | fear, afraid | Gen. 3:10 |  | Isa. 51:7Isa. 51:12 |
| **bv;y"** | sits, dwells |  | Ps. 2:4 | Isa. 51:6 |
| **vb;l'** | clothed | Gen. 3:21 |  | Isa. 51:9 |
| **~x,l,** | bread | Gen. 3:19 |  | Isa. 51:14 |
| **tAm'** | die | Gen. 2:17Gen. 3:3Gen. 3:4 |  | Isa. 51:6Isa. 51:12Isa. 51:14 |
| **[j;n"** | planted | Gen. 2:8 |  | Isa. 51:16 |
| **!t;n"** | gave, given, give | Gen. 3:6Gen. 3:12 | Ps. 2:8 | Isa. 51:12 |
| **db;['** | till, work | Gen. 2:5Gen. 2:15 | Ps. 2:11 |  |
| **!yI[;** | eyes | Gen. 3:5Gen. 3:6Gen. 3:7 |  | Isa. 51:6 |
| **hf'['** | made, make, do, did, done | Gen. 2:4Gen. 2:18Gen. 3:1Gen. 3:7Gen. 3:13Gen. 3:14Gen. 3:21 |  | Isa. 51:13 |
| **~ynIP'** | face, before | Gen. 2:6Gen. 3:8 |  | Isa. 51:13 |
| **!AYci** | Zion |  | Ps. 2:6 | Isa. 51:11Isa. 51:16 |
| **~d,q,** | eastward | Gen. 2:8 |  | Isa. 51:9 |
| **varo**  | riverheads, head | Gen. 2:10Gen. 3:15 |  | Isa. 51:11 |
| **bWv** | return, turn | Gen. 3:19 |  | Isa. 51:11 |
| **~Wf** | put, place, set | Gen. 2:8 |  | Isa. 51:10Isa. 51:16 |
| **lk;f'** | wise | Gen. 3:6 | Ps. 2:10 |  |
| **~ve** | name | Gen. 2:11Gen. 2:13Gen. 2:14Gen. 2:19Gen. 2:20Gen. 3:20 |  | Isa. 51:15 |
| **~yIm;v'** | heavens | Gen. 2:4Gen. 2:19Gen. 2:20 | Ps. 2:4 | Isa. 51:6Isa. 51:13Isa. 51:16 |
| **[m;v'** | heard, hear | Gen. 3:8Gen. 3:10Gen. 3:17 |  | Isa. 51:7 |

**Greek:**

| **Greek** | **English** | **Torah****Gen. 2:4 – 3:21** | **Psalms****2:1-12** | **Ashlamatah****Is. 51:6-16** | **Mishnah of** **Mark, 1-2 Peter****& Jude****Mk. 1:3-6** | **Tosefta of Luke****Lk. 3:1-9** | **Gemarah of** **Acts/Romans****James****Acts 1:5-11** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀνήρ | man, men | Gen 2:23Gen 3:6 Gen 3:16 |  |  |  |  | Acts 1:10Acts 1:11 |
| βίβλος | book | Gen 2:4 |  |  | Lk. 3:4 |  |  |
| γῆ | earth, land, ground | Gen. 2:4Gen. 2:5Gen. 2:6Gen. 2:11Gen. 2:12Gen. 2:13 | Ps. 2:2Ps. 2:8Ps. 2:10 | Isa. 51:6Isa. 51:13Isa. 51:16 |  |  | Acts 1:8 |
| γινώσκω | knowing | Gen. 3:5Gen. 3:7 |  | Isa. 51:7 |  |  | Acts 1:7 |
| δύο | two | Gen 2:24 Gen 2:25 Gen 3:7 |  |  |  |  | Acts 1:10 |
| ἐκπορεύομαι | goes forth | Gen 2:10 |  |  | Mk. 1:5 | Lk. 3:7 |  |
| ἐμβλέπω | look |  |  | Isa 51:6 |  |  | Acts 1:11 |
| ἐνδύω | clothed | Gen. 3:21 |  | Isa. 51:9 | Mk. 1:6 |  |  |
| ἔπω | said | Gen 2:18 Gen 2:23 Gen 3:1 Gen 3:2 Gen 3:3 Gen 3:4 Gen 3:9 Gen 3:10 Gen 3:11 Gen 3:12 Gen 3:13 Gen 3:14 Gen 3:16 Gen 3:17 | Psa 2:7  |  |  |  | Acts 1:7Acts 1:9Acts 1:11 |
| ἡμέρα | day | Gen. 2:4Gen. 2:17Gen. 3:5Gen. 3:8Gen. 3:14Gen. 3:17 | Ps. 2:7 | Isa. 51:9Isa. 51:13 |  |  | Acts 1:5 |
| θεός | God | Gen. 2:4Gen. 2:5Gen. 2:7Gen. 2:8Gen. 2:9Gen. 2:15Gen. 2:16Gen. 2:18Gen. 2:19Gen. 2:21Gen. 2:22Gen. 3:1Gen. 3:3Gen. 3:5Gen. 3:8Gen. 3:9Gen. 3:13Gen. 3:14Gen. 3:21 |  | Isa. 51:15 |  | Lk. 3:2Lk. 3:6Lk. 3:8 |  |
| ἵστημι | establish, stop |  |  | Isa 51:14Isa 51:16 |  |  | Acts 1:11 |
| καλός | good | Gen 2:9 Gen 2:12Gen 2:17Gen 2:18Gen 3:5Gen 3:6 |  |  |  | Lk. 3:9 |  |
| καρπός | fruit | Gen 3:2Gen 3:3Gen 3:6 |  |  |  | Lk. 3:8Lk. 3:9 |  |
| κύριος | LORD | Gen. 2:4Gen. 2:5Gen. 2:7Gen. 2:8Gen. 2:9Gen. 2:15Gen. 2:16Gen. 2:18Gen. 2:19Gen. 2:21Gen. 2:22Gen. 3:1Gen. 3:8Gen. 3:9Gen. 3:13Gen. 3:14Gen. 3:21 | Ps. 2:2Ps. 2:7Ps. 2:11 | Isa. 51:9Isa. 51:11Isa. 51:13Isa. 51:15 | Mk. 1:3 | Lk. 3:4 | Acts 1:6 |
| λαμβάνω | taking, took | Gen 2:7 Gen 2:15 Gen 2:21 Gen 2:22 Gen 3:6 Gen 3:19  |  |  |  |  | Acts 1:8 |
| λέγω | saying, spoke | Gen. 2:16Gen. 2:18Gen. 2:23Gen. 3:1Gen. 3:2Gen. 3:3Gen. 3:4Gen. 3:9Gen. 3:10Gen. 3:11Gen. 3:12Gen. 3:13Gen. 3:14Gen. 3:16Gen. 3:17 |  |  |  | Lk. 3:4Lk. 3:7Lk. 3:8 | Acts 1:6 |
| λίθος | stone | Gen 2:12  |  |  |  | Lk. 3:8 |  |
| λόγος | words |  |  | Isa 51:16  |  | Lk. 3:4 |  |
| ὁδός | way |  | Psa 2:12  | Isa 51:10 | Mk. 1:3 | Lk. 3:4Lk. 3:5 |  |
| ὄνομα | name | Gen. 2:11Gen. 2:13Gen. 2:14Gen. 2:19Gen. 2:20Gen. 3:20 |  | Isa. 51:15 |  |  |  |
| ὀργή | anger |  | Psa 2:5 |  |  | Lk. 3:7 |  |
| ὄρος | mount |  | Psa\_2:6  |  |  | Lk. 3:5 |  |
| οὐρανός | heavens | Gen. 2:4Gen. 2:19Gen. 2:20 | Ps. 2:4 | Isa. 51:6Isa. 51:13Isa. 51:16 |  |  | Acts 1:10Acts 1:11 |
| ὀφθαλμός | eyes | Gen. 3:5Gen. 3:6Gen. 3:7 |  | Isa. 51:6 |  |  | Acts 1:9 |
| παρίστημι   | stood, stand |  | Psa 2:2 |  |  |  | Acts 1:10 |
| πατήρ | father | Gen 2:24  |  |  |  | Lk. 3:8 | Acts 1:7 |
| ποιέω | made, make, do, did, done | Gen. 2:4Gen. 2:18Gen. 3:1Gen. 3:7Gen. 3:13Gen. 3:14Gen. 3:21 |  | Isa. 51:13 | Mk. 1:3 | Lk. 3:4Lk. 3:8Lk. 3:9 |  |
| πορεύομαι | shall go | Gen 3:14 |  |  |  |  | Acts 1:10Acts 1:11 |
| ποταμός | river | Gen 2:10Gen 2:13 Gen 2:14  |  |  | Mk. 1:5 |  |  |
| σάρξ | flesh | Gen 2:21Gen 2:23Gen 2:24 |  |  |  | Lk. 3:6 |  |
| σωτήριον | deliverance |  |  | Isa 51:6Isa 51:8  |  | Lk. 3:6 |  |
| τέκνον | children | Gen 3:16 |  |  |  | Lk. 3:8 |  |
| τίθημι | put, putting | Gen 2:15 Gen 3:15  |  | Isa 51:10Isa 51:16 |  |  | Acts 1:7 |
| τρόπος | manner |  |  | Isa 51:13 |  |  | Acts 1:11 |
| ὕδωρ  /  ὕδατος | water |  |  | Isa 51:10  |  |  | Acts 1:5 |
| υἱός | son, children |  | Ps. 2:7 | Isa. 51:12 |  | Lk. 3:2 |  |
| φωνή | sound, voice | Gen 3:8Gen 3:10 Gen 3:17  |  |  | Mk. 1:3 | Lk. 3:4 |  |
| χρόνος | time |  |  | Isa 51:8 |  |  | Acts 1:6Acts 1:7 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 2:4 – 3:21**

**“Toldoth HaShamayim” “Generations of the Heavens”**

**By: Rabbi Dr. Eliyahu ben Abraham[[22]](#footnote-22)**

|  |  |
| --- | --- |
| **Hakham Shaul’s School** **of Tosefta Luqas (Lk)** | **Hakham Tsefet’s School of Peshat Mordechai (Mk)**  |
| **In the fifteenth year of the governorship of Tiberius Caesar, when Pontius Pilate was procurator of Y’hudah, and Herod** Antipas **was tetrarch of Galil, and Philip his brother was tetrarch of the lands of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Anan and Kayafa, God's word came to Yochanan** (John), **bar Z’kharyah, while he was in the wilderness** of the Araba. **He went into all the territories surrounding the Yarden, heralding immersion based on Teshuba — for the atonement of sins. He cited the text in the scroll of Yesha’yahu** (Isaiah) **the prophet: “A voice rings out: Clear in the desert** (wilderness) **A path for the Lord! Level in the wilderness A highway for our God! Every valley will be lifted up, and every mountain and hill will be made low; and the rugged will be made level, and the rough places a plain; And the glory of the Lord will be revealed, and all flesh will see it together; for the mouth of the Lord has spoken it.”** (Is. 40:3-5). **Then he said to those who had assembled to be immersed by him, “You generation of vipers![[23]](#footnote-23) Who taught you to flee from the coming wrath? Therefore, demonstrate[[24]](#footnote-24) fruits worthy Teshuba.[[25]](#footnote-25) Do not begin[[26]](#footnote-26) saying to yourself, we have Abraham as our father; for I say to you, God is able to rise up children out of these stones. Even now, the axe is laying[[27]](#footnote-27) against the root of fruit trees; therefore, every tree that does not bear** (make) **good fruit is cut down and thrown into the fire.** | **¶ A voice rings out: “Clear in the wilderness,** (desert) **A path for the Lord! Level in the wilderness A highway for our God!”** (Isaiah 40:3)**. And now it happened Yochanan, was immersing in the wilderness, and proclaiming the immersion of Teshuba unto atonement of sins** during the Yamim Noraim. **And there went out unto him all the country of Y’hudah, and all them from Yerushalayim; and they were immersed of him in the** river **Yarden, confessing their sins** and doing Teshuba**. And Yochanan was clothed with a garment** Tallit made of **camel’s hair, and had a leather girdle around his waist;** |
| **Hakham Shaul’s School of Remes****2 Lukas** (**Acts) 1:23 – 2:21****Therefore, they** (the Talmidim) **proposed two: Yosef Bar-Sabba known as Justus, and Matityahu. And they** (Yeshua’s Talmidim) prayed saying LORD G-d **you know all things. Show us which one of these two to choose to take the place in this company of scholars and *sh’lachim*, which Yehudah turned away from to go to his place. So, they cast purim** (lots) **for them and the pur (**lot) **fell on Matityahu; and he was added to the eleven** remaining **sh’lachim***.***2.1-13** **When the day of Shavuot had come, they** (Yeshua’s Talmidim) **were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind** (the voices of the Hakhamim – elucidating Torah), **and it filled the whole house** (temple of living stones) **where they were sitting** (studying Torah). **And tongues as of fire appeared to them divided among them, distributing themselves** (the tongues of – the words of the Hakhamim running back and forth to elucidate the Torah), **and they rested on each one of them[[28]](#footnote-28). And they were all filled[[29]](#footnote-29) with the Holy Spirit** (holy breath of the Mesorah as elucidated by the Hakhamim) **and began to speak in foreign languages** (of the Diaspora), **according to the Ruach** (Mesorah) **that was given** (transmitted) **to them. Now there were Jews living** (visiting during the feast of Shavuot) in **Yerushalayim, devout** (God fearing) **men from every nation under the heavens. And when this sound** (the voices of the Hakhamim – elucidating Torah) **began, the congregation assembled was astonished, because everyone heard them speaking in his own language.[[30]](#footnote-30) Being amazed and astonished they asked “Are not all of these who are speaking from the Galil? And how is it that each of us hears in his own language? We are Parthians, Medes, Elamites: residents of Mesopotamia, Y’hudah, Cappadocia, Pontus, Asia, Phyrgia, Pamphilia, Mitzrayim, and the parts of Libya bear Cyrene; visitors from Rome; Jews by birth with proselytes; Judeans from Crete and from Arabia! – We hear them speaking about G-d’s wonderful works in our own language.” And all were amazed and perplexed saying to each other, “What does this mean?” But others mockingly said “They are filled with new wine** (drunk).”2.14-21 **But Hakham Tsefet standing with the eleven *sh’lachim*** (apostles) **and raising his voice, addressed them, Noblemen, Jews, and those staying in Yerushalayim, let it be known to you, and listen to my words. "For these men are not drunk, as you suppose, for it is only the third hour[[31]](#footnote-31) of the day; but this is what was spoken of through the prophet Yoel:** “**And it will come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun will be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD comes. And it will come to pass, that whosoever will call on the name of the LORD will be delivered: for in mount Tzion and in Yerushalayim will be deliverance, as the LORD has said, and in the remnant who the LORD will call**. (Yoel 2:28-32) |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 2:4 – 3:21** | **Psalms 2** | **Is 51:6-16** | **Mark:1:3-6a** | **Luke 3:1-6** | **Acts 1:23 – 2:21** |

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

Hakham Tsefet in establishing the precedential materials of the Master’s Mesorah establishes protocol for all the materials, which will build upon his Mishnaic/Peshat catechistic School. Hakham Tsefet does not always use mechanisms such as, “that it might be fulfilled” as does Matityahu. Yet, the words of Hakham Tsefet are permeated with scriptural fulfilment. In many places, Matityahu uses the classic phrase “it is written.” Hakham Tsefet’s references to the Tanakh may open with the “it is written” phrase or he, as in present case, assumes that his readers know the Tanakh rather than try to remind them of his association with a particular piece of its text. If Hakham Tsefet uses the concept “it is written” he frequently places these words in the mouth of the Master in the form of a question, “is it not written?”[[32]](#footnote-32) The opening of Mark 1:1 announces the fact that this Mesorah is read with the Triennial Torah reading cycle. His prophetic textual association with the Prophet Malachi and Shemot (Exodus), as His Eminence Rabbi Dr. Yosef ben Haggai has pointed out, is common practice. Hakham Tsefet frequently uses a mechanism of quoting two prophets in a single setting.[[33]](#footnote-33) Furthermore, Hakham Tsefet’s mechanisms are highly Mishnaic.[[34]](#footnote-34) His use of Peshat hermeneutic mechanisms demonstrates the Mishnaic association of Yeshua’s teachings with the teachings of the Rabbis from the Mesorah (Oral Torah). The present text assumes[[35]](#footnote-35) that the reader will automatically connect the “voice crying in the wilderness” with Eliyahu, Messiah’s harbinger. Herein Hakham Tsefet clearly understands the Bi-modal aspects of the Septennial Torah reading cycle.[[36]](#footnote-36) While the setting of our present pericope can be that of the month of Elul/Tishrei, we can clearly see the relationship between Yochanan, Eliyahu and Pesach Adar/Nisan. Also concluded in the Petrine materials is the **διὰτεσσάρων** – *diatessarōn*[[37]](#footnote-37) hermeneutic PRDS.

As we progress through these coming passages, we will see the unfolding of the Tanakh from a Peshat hermeneutic. Likewise, we will see how Hakham Tsefet has masterminded the Nazarean Codicil’s engineering to reveal Messiah from the weekly Torah readings.

While we do not know if Yochanan used the refrain “the voice of one crying in the wilderness”, from a Peshat hermeneutic of the Markan text, we are certain that those from the surrounding area got the message as the text says, “**And there went out unto him all the country of Y’hudah, and all them from Yerushalayim; and they were immersed of him in the river Yarden, confessing their sins [and doing Teshuba]**.” Hakham Tsefet’s use of this prophetic refrain is his way of interpreting Scripture messianically. Consequently, all the writers of the Nazarean Codicil understand that the one “crying in the wilderness” to be a reference to Eliyahu. Therefore, the opening of the Markan text clearly depicts Yochanan as Eliyahu the Kohanic (priestly) harbinger of Messiah. This harbinger clearly announces Yeshua (ben Elohim – son of the King/Judge) as Messiah.

**“Clear in the wilderness (desert) A path for the Lord!**

To “clear the wilderness” was the occupation of the “cloud” and the “pillar” when the B’ne Yisrael left Egypt. These two manifestations of the single entity called the “messenger” (angel) went before the B’ne Yisrael to clear and prepare a path for the B’ne Yisrael and they made their trek towards the Promised Land. The “cleared path” gave direction and bearing expediting the movement of the B’ne Yisrael.

The prophetic voice “rings out, “Clear in the wilderness (desert), A path for the Lord! Level in the wilderness, A highway for our God!” Scholars suggest that the “voice crying out” as an echo of the Babylonian exile.[[38]](#footnote-38) Regardless of the original intent of this passage, it is clear that Yochanan had a substantial number of repentant immersions, establishing the fact that his message was clear to his audience.

The entire scenario depicted in the present text cries for elucidation. A man (angel – messenger) in the wilderness dressed in a tallit made of Camel’s hair cries out for interpretation. The present hermeneutic of Peshat limits the genre of interpretation. Yet, this man in the wilderness depicts a change in social norms. Yochanan in the wilderness cannot eat or act in the same way that people of the “city” act. Terminology such as “wilderness” and “immersion” bespeak Har Sinai and reform.

1st Corinthians 10:1-2 **Now, brothers, I do not want you to be ignorant, how that all our fore-fathers were under the cloud** (Shechinah), **and all passed through the sea** (Yam Suf); **And were all immersed to Moshe in the cloud** (Shechinah) **and in the sea;[[39]](#footnote-39)**

Yochanan cries for reform. Making things straight and making things level speaks of introspection and restructure. Furthermore, this voice in the wilderness must allude to Har Sinai (Mt. Sinai) where the B’ne Yisrael received the Torah. Likewise, the terminology of immersion and atonement are a play on words. Among other things, כָפַר (*kapar*) “to be atoned for” means to be covered[[40]](#footnote-40) thus alluding to immersion.[[41]](#footnote-41) Therefore, it is plausible that Hakham Tsefet wanted to remind his readers of Sinai with his quote from Yeshayahu concerning the prophet in the wilderness. If Hakham Tsefet was so earnest in bringing the Sinai theme to his audience, what lesson are we to extrapolate from this material?

**Sinai and Mesorah**

The scenario before us is amazing. This is because it demonstrates just how much prophetic insight the P’rushim possessed in the first century. Yochanan was from the Kohanic priesthood. The legitimate Priesthood is corrupted to the extent that he is not able to serve as a Priest by the time he becomes eligible to serve. It would not have been Yochanan’s free will to forfeit the office of the priesthood. Some might argue that Yochanan could serve as a Kohen when he was scheduled to serve. His time in the “wilderness” could have been at a time when he was not scheduled to serve as a Kohen in the Temple. While plausible, this is not probable. The time in the “wilderness” would have been near Rosh Hashanah and Yom Kippur. This time would have required many of the local Kohanim to serve due to the increased Temple activity. This tells us that from the time that he was conceived, until the time we see him preaching in the wilderness there were some far-reaching changes in the offices of the priesthood. The main body of the Nazarean Codicil demonstrates a Sadducean corrupt Priesthood. The Lucan text makes an explicit reference to “the high priesthood of Anan and Kayafa.” The corruption of their priesthood is so overwhelmingly decadent that when we reach the crucifixion of Yeshua, they blatantly have him crucified to satiate their agendas. Therefore, the corrupt priesthood relegates Yochanan to the wilderness to preach messages related to the *moedim* (Divine appointments). We cannot accept that the only message that Yochanan preached was that of “repentance.” Yochanan heralded repentance because it was the season for repentance. However, we will also see Yochanan heralding **the coming of Messiah and the governance of G-d through the Hakhamim and Bate Din**. This was a vital part of salvaging Judaism from the coming destruction of the Temple and the looming Diaspora. The Nazarean Jews in conjunction with the House of Hillel saw the coming demise of the Temple and dispersion of Eretz Yisrael. Ezra and the men of the Great Assembly said three things.

**They** the Men of the Great Assembly ‎**emphasized three things: Be cautious in judgment, raise up many disciples, and make a fence around the Torah."**

Through these maxims, they had salvaged Judaism from falling into the idolatry during their generation until the generation of Hillel and Yeshua. However, Judaism was facing another problem in the first century. Yeshua, the House of Hillel and Nazarean Judaism addressed Judaism’s problems during that period and made provisions for a continued Judaism of the future. Hillel and his talmidim, Yeshua and Hakham Tsefet played a vital role in establishing a Judaism that would weather the coming storm of the Temple’s destruction and imminent Diaspora.

As noted above the B’ne Yisrael had a “messenger” that went before them in the wilderness.

Ex. 23:20-22 Behold, I send a messenger (Angel) before thee, to keep you in the **way**, and to bring you into the place (Makom) which I have prepared. 21 Beware of him, and obey his voice, do not provoke him; for he will not pardon your transgressions: for my Name is in him (he is an agent of Mine). 22 But if thou will indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.

Where did Yochanan Immerse? The Lucan text tells us “He went into all the territories surrounding the Yarden.” The exact location is neither divulged nor relevant. What is pertinent is the fact that Yochanan must have placed himself close to the path of pilgrimage. This key positioning maximizes his audience.

What is Yochanan promoting? Is he only calling for *teshuba* (repentance)? Or, does Yochanan have a deeper agenda. The simple reading of the text can make things seem as if Yochanan is simple minded and has a superficial agenda. We cannot accept that Yochanan was not highly aware of the time he was living in. If the priesthood had devolved to the picture we derive from the Nazarean Codicil, we must believe that Yochanan like Hillel, Yeshua and others saw the demise of Judaism and the Temple. While these men were certainly prophetic, possessing the Ruach HaKodesh (the spirit of prophecy) certain signs were inevitable.

**Camels Hair and Locusts**

Wild locust of a particular species is acceptable within the kosher diet. That Yochanan eats locusts and is dressed in a camel hair tallit speak volumes.

Lev 11:22 These of them you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds.

**m. Hullin 3:7** And among locusts: Any which has four legs, four wings, and jointed legs [Lev. 11:21], and the wings of which cover the greater part of its body. R. Yose says, “And the name of which is locust.”

As we have noted above, the voluminous imagery speaks to our senses and cries reform. Consequently, Hakham Tsefet introducing Yochanan with such imagery tells us that the entire life and ministry of the harbinger is to announce that a radical change is about to take place. Furthermore, that this harbinger announces the coming of Messiah, speaks of an unexpected Messiah. Scholars, trying to deify Messiah make note of the principal phrase “A path for the Lord!”[[42]](#footnote-42) Their ignorance lies in their failure to apprehend the principle of agency. As we have mentioned above (Ex 23:20–22) the messenger bears the title of the Master who he represents, i.e. “the angel of the LORD.” The messenger is no more “G-d” than the sun moon and stars, which are the LORD’s messengers. Messiah does not need to be “G-d” in order to accomplish his mission. He bears a heavenly title because he is heavenly agent. The term “apostle” (sent one) means that the apostle is an agent of the sender. In the case of the “apostles”, they are agents of Messiah. However, they are not “messiah” because Messiah sends them. Yochanan is not “G-d” because he is a “messenger” of G-d. Why do these scholars think that they need to deify Messiah to qualify him for his mission? The Bible is filled with agents and messengers of G-d. Yet we do not make any of those agents, “deity.” Therefore, we do not need to deify Yeshua to qualify him for his messianic mission.

**Peroration**

The “wilderness” theme as it unfolds in Scripture, speaks of transition. When Moshe was relegated to the wilderness, his life changed. In some special way, G-d was preparing him for the future trek with the B’ne Yisrael to Har Sinai where they received Torah. Likewise, passing through the wilderness the B’ne Yisrael found transformation in the words of Har Sinai. They entered a special environment, which was not a “desert” (wilderness) in the sense that we can fathom or elucidate in the present genre of Peshat. Yochanan, a prophet in the wilderness, speaks of change. The coming change already announced is that the “Mesorah” is a way of life. Yochanan Hillel and Yeshua were preoccupied with the Malkhut Shamayim – the governance of G-d through the Bate Din and Hakhamim who would use the Mesorah as the fundamental structure for daily life.

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

When we begin our investigation of Remes materials, we must do as we have above, we must ask questions. We will posit only one question here. What is Hakham Shaul trying to tell us through the Remes “hint?”

Citing again “corral hermeneutics”, as derived from Hillel’s seventh rule,[[43]](#footnote-43) which is R. Ishmael’s 12th rule, we see that Hakham Shaul clearly associates the inauguration of the Master with the Lag B’Omer experience. In other words, Yeshua’s being “filled” with the Ruach – i.e. Mesorah is celebrated by his talmidim on Lag B’Omer.

We have seen from the previous pericope of the Nazarean Codicil that, “**it is the duty of every Nazarean Hakham to raise up many talmidim and make them stand by themselves**.” We contend that the inauguration of Yeshua’s talmidim may very well have occurred on Lag B’ Omer rather than on Shavuot. Our argument is from the 4th – 5th  and 12th hermeneutic rules of R. Ishmael (**Kelal u-Peraṭ:** The general and the particular - **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context. Deduced from scripture that is close together (i.e. corral hermeneutics), #5 **u-Peraṭ u-kelal:** The particular and the general. And the #12, **Deduction from the context.**).

**The General and Particular Statements**

When the day of Shavuot had come, they (Yeshua’s Talmidim) were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind (the voices of the Hakhamim – elucidating Torah), and it filled the whole house (temple of living stones) where they were sitting (studying Torah).

The general statement of “Yeshua’s talmidim being together in one place is elucidated by the particular statement…

Being amazed and astonished they asked “Are not all of these who are speaking from the Galil? And how is it that each of us hears in his own language?

Therefore, we see that the amazement is at the ability of the Nazarean Talmidim as they produce the “astonishing events” of the 2 Luqas 2:1-13, “**And suddenly there came from the heavens a noise like a violent rushing wind** (**the voices of the Hakhamim – elucidating Torah**).” The “voices of the Hakhamim elucidating Torah” on Shavuot are the “voices” of the Nazarean Hakhamim who have already been inaugurated as Hakhamim on Lag B’ Omer. Through their immersion in the Ruach – i.e. Mesorah they are able to reproduce the events of Har Sinai.

And tongues as of fire (voices of the Hakhamim elucidating Torah) appeared to them divided among them, distributing themselves (the tongues of – the words of the Hakhamim running back and forth to elucidate the Torah),

**D’barim (De.) 5:21** and ye said: 'Behold, the Lord our God has shown us His glory and His greatness, and **we have heard His voice out of the midst of the fire**; we have seen this day that God speaks with man, and he lives.

The particular statement of contiguity, “**And in those days Hakham Tsefet stood up among the Talmidim with the faithfully obedient** (congregation of about one hundred and twenty),”[[44]](#footnote-44) teaches us that Hakham Tsefet was already inaugurated as a Hakham prior to this event. This implies a past tense inauguration of the Nazarean Hakhamim. Therefore, we deduce from these statements that the Nazarean Hakhamim did not inaugurate their office as Hakhamim on Shavuot. The presence of the Nazarean Hakhamim produces a phenomenal result on Shavuot. Their voices echo Har Sinai. The “wind of their voices,” sounds like the thunders (*kolot*) of Sinai. Furthermore, their “voices” are an echo of Adam Kadmon (Messiah) as he gave the daily lesson of Oral Torah in Gan Eden.

Their voices inspire their audience. As we have learned the Greek word **θεόπνευστος -** *theopneustos* means, “G-d breathed.” However, the idea of “inspiration” means, “to breathe in” and “**set the mind aflame**.”[[45]](#footnote-45) Another term for this is “brain sweat!” The Nazarean Hakhamim are “breathing the Mesorah into the audience of Jews and prostyles from every part of the known world.

The statement “Are not all of these who are speaking from the Galil?” is elucidated from the Midrash,

R. Judah applied the verse[[46]](#footnote-46) to the students of the Torah (Hakhamim). LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches**, **they [will] run to and fro like the lightnings** (Nah. II, 5).[[47]](#footnote-47)

Consequently, there are those who “mock” with amazement the Nazarean Hakhamim, as it is written: “But others mockingly said “They are filled with new wine (drunk).”

**Another Particular Statement**

**Mat 28:16-20** Then the eleven talmidim went away into Galil, into a mountain (Tzfat) where Yeshua had **appointed them (Ordained them as Hakhamim).** And when they saw him, they honoured him (as their Hakham): but some (of those from the community) doubted. And Yeshua came and spake unto them, saying, All authority is given unto me in heaven and in earth (as Messiah the King). Go ye therefore, and teach (talmudize) all nations, immersing them (bringing them to conversion) by the authority of the Father, and of the (His) son (Messiah), and of the Ruach HaKodesh (Oral Torah): Teaching them to observe all commandments (the mitzvoth as I have taught) you: and, behold, I am always with you, even unto the end of the age.

Again, we must rely on hermeneutics to help us with this material. Before we apply the needed hermeneutics, we should take note that these events took place BEFORE Shavuot (2 Luqas - Acts chapter 2).

We find the particular statement in the words, “**appointed them (Ordained them as Hakhamim).**” Our Greek text use the verb **ἐτάξατο** rooted in **τάσσω** *tasso*. Before we delve further into the meaning of these words, we must correct the word order of the verse. Some try to read the verse as if Yeshua “designated a specific mountain where they were to meet.” We must note that the mountain (Tzfat) was a prearranged meeting place and not a part of this verse’s thought.

**Mordechai (Mk) 16:7 But go and say to his talmidim (disciples) and to Tsefet** (the capital of the Pillar), **'He goes before you into the Galil. You will see him there just as he told you'."**

We can see that the meeting was prearranged. However, the statement in Matityahu is specific (particular) with regard to “ordination.” **Tάσσω** *tasso* is a “legal appointment.” **Tάσσω** *tasso* is also a setting in order or establishing a well-ordered government.[[48]](#footnote-48) Therefore, we see that Yeshua “ordains” the eleven Talmidim and sets the order of their governance. Yeshua divided the hierarchy was among them, ordaining **Tsefet (Tzfat) the capital of the Pillar),** Yaakov and Yochanan as the Triad of Bate Din’s chief Hakhamim. We also find it very interesting that during the 16th century, R. Jacob (I) Berab, (of Tzfat) tried to re-establish the Sanhedrin and renew rabbinical ordination (*semikhah*). It is also noteworthy to point out the Tzfat was frequently titled Beth-El and that “there were 300 rabbinical scholars, 18 schools, 21 synagogues and a large *yeshivah* with 100 pupils, and 20 teachers at the beginning of the 17th century” were in residence there.[[49]](#footnote-49) The history of Tzfat is closely related to Jewish scholarship and education. Tzfat is still a place where thousands congregate on Lag B’ Omer.[[50]](#footnote-50)

Again, this meeting took place BEFORE Shavuot. And again, we conclude that the most logical time for this “Ordaining” was on Lag B’ Omer. Looking at the tradition of this semi-festival we find that in some Jewish circles it is a day of mourning. However, in other circles it is a day of rejoicing. There is a tradition of young children playing with the bow and arrow.[[51]](#footnote-51) These Lag B Omer practices are an enigma to many scholars. When we realize that the Triennial Torah reading cycle places the present Torah Seder, “Tol’dot Noach” and “Vayzkhor Elohim Et Noach” in the temporal purlieu of Lag B’ Omer, we can readily understand why the bow and arrow is an ancient game for children to play at Lag B’ Omer. The rainbow, a token of peace fits well with these materials as G-d makes a covenant with the earth. Our next Torah Seder, “Vayzkhor Elohim Et Noach” will include the Rainbow as a token of G-d covenant with the earth,[[52]](#footnote-52) promising not to flood it again.

Lag ba-Omer in modern Israel is a school holiday. Youngsters light bonfires in open spaces in towns and villages and **Students’ Day is celebrated on the campuses of the different universities**. The scores of weddings held on Lag B’Omer add to the festive character of this semi holiday.[[53]](#footnote-53)

During the Middle Ages, Lag B’ Omer earned the title **“the Scholars Festival.”**[[54]](#footnote-54) Perhaps there is more to Lag B’ Omer than meets the eye. It would appear that there was an ancient custom linking Lag B’ Omer with graduating students, particularly in Yeshivot. Of course, the big question is, why? We would here opine based again on the 4th – 5th and 12th hermeneutic rules of R. Ishmael, noted above that Yeshua ordained his Talmidim as Hakhamim at Tzfat on Lag B’ Omer. Interestingly we find that Tzfat and Lag B’ Omer seem to be intimately entwined.

We will also opine that Lag B’ Omer is the date for Yeshua’s ascension.

The custom of children playing with a bow (Heb. *keshet*) and arrows on Lag ba-Omer is traced, by certain scholars, to the legend that the rainbow (Heb. *keshet*), a symbol of peace (Gen. 9:11–17).[[55]](#footnote-55)

Why is the bow and arrow a symbol of peace? And, why is it associated with this specific time of the year? Logic tells us that the Triennial Torah Reading Cycle is VERY ancient and that the Lag B’ Omer practices mentioned above are the result of reading about Noach at this time of the year. Therefore, we maintain that the child’s game of playing with bows and arrows is a picture of Yeshua’s Ascension which undoubtedly took place in the present season. The arrow launched into the sky (heavens) can be seen as a hint (Remes) of Yeshua’s ascension. Therefore, Lag B’ Omer is the most logical time for the Ordination of Yeshua’s Talmidim, elevating them to the status of Hakhamim. Likewise, Lag B Omer is the most logical time for Yeshua’s ascension.

Having established that the talmidim were ordained as Hakhamim on Lag B Omer[[56]](#footnote-56) we look at the other details of Shavuot, which will further validate this thesis.

**Tongues as of “Fire”?**

And **tongues as of fire** (voices of the Hakhamim elucidating Torah) appeared to them divided among them, distributing themselves (the tongues of – the words of the Hakhamim running back and forth to elucidate the Torah), and they **rested on each one of them**.

We have seen that “fire” is analogous of Hakhamim.[[57]](#footnote-57) Therefore, we deduce that the “tongues as of fire” are the voices of the Nazarean Hakhamim as they elucidate Torah, specifically the Torah (Mesorah) that was transmitted from their Hakham, Yeshua.

**m. Abot 2:10** And warm yourself by the **fire of the (Nazarean) Hakhamim**, **but be careful of their coals, so you don’t get burned**.”

Generally speaking, the Hakhamim are seen as “fire.” **Particularly** speaking, “fire” is the Nazarean Hakhamim. The present pericope furthers the connection of the talmidim with Yeshua through the thought of the Mesorah – i.e. Oral Torah “**resting on them**” (the Nazarean Hakhamim).

In the Jerome, *Commentary on Isaiah 11:2,* it states the following, “When the Master ascended from the water, the whole fount of the Holy Spirit (Mesorah i.e. – Oral Torah) descended and **rested upon him**, and said to him, "My son, in all the prophets I was waiting for you, that you might come, and that I might **rest** in you. For you are my ***rest***; and you are my ***firstborn son***, who reigns forever.”

**Yeshua in the Wilderness**

Yeshua’s being driven (cast out) into the wilderness is a Remes hint to the Diaspora. His “temptation” models the trials, which his Nazarean Hakhamim will face in Diaspora. Philo teaches us that the wilderness can be a positive experience rather than a negative one. He also teaches that a “mental wilderness” can be a positive state of mind.

**Leg 2:85** And there are times when in the midst of a multitude composed of infinite numbers of men, I can bring my mind into solitude, God having scattered for me the crowd which perplexes my soul, and having taught me that it is not the difference of place that is the cause of good and evil, but rather **God, who moves and drives this vehicle of the soul wherever he pleases**.

Philo continues with the allegory of those who have sinned in Egypt and those who sin in the wilderness.

**Leg 2:86-87** Moreover, the soul falls in with a scorpion, that is to say, with **dispersion in the wilderness**; and the thirst, which is that of the passions, seizes on it **until God sends forth upon it the stream of his own accurate wisdom**, and causes the changed soul to drink of unchangeable health; **for the abrupt rock is the wisdom of God, which being both sublime and the first of things he quarried out of his own powers**, **and of it he gives drink to the souls that love God; and they, when they have drunk, are also filled with the most universal manna; for manna is called something which is the primary genus of everything**. **But the most universal of all things is God; and in the second place the word of God**. But other things have an existence only in word, but in deed they are at times equivalent to that which has no existence. 87 See now the difference between him who turns to sin in the desert and him who sins in Egypt. For the one is bitten by serpents which cause death, that is to say by insatiable pleasures which inflict death; but the other, he who meditates in the wilderness, is only bitten by pleasure and driven astray, but is not killed. **And the one, indeed, is healed by temperance, which is the brazen serpent** which was made by the wise Moses; but the other is supplied by God with a most beautiful draught to drink, namely, wisdom, from the fountain which He himself has brought forth out of his own **wisdom**.

**Peroration**

Again, through textual contiguity we learn from the 12th hermeneutic rule of Remes that the Talmidim were from the Galil. And, that their ordination took place in the Galil.

**Are not all of these who are speaking from the Galil?**

When we connect this with the words of our previous pericope, we begin to see the wisdom of the Nazarean Hakhamim.

“**And now it happened in those days, Yeshua came from the [city of] Branches of the Galil.”[[58]](#footnote-58)**

There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years and possibly parts of his ministry years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. Nor is there any archaeological evidence to suggest that it was ever a Jewish city. Archaeological evidence suggests that this area was not populated until the 1500’s. The etymology of the word “Nazareth” seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “**Guardians**” or “**City of Watchmen**” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “**guardian, watchman of the “soul**,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). We would also note that it was in Tzfat that Yeshua passed his messianic mission on to his talmidim.

Therefore, Yeshua passes his messianic mission to his talmidim who are now the guardians of the Mesorah, access to Gan Eden (Delight) or the garden of secrets (Hokhmah). Hokhmah being the teachings G-d gave daily to Adam and Havah in Gan Eden and the primordial teachings of G-d before they were written in words and letters.

Though the world was brought to the brink of destruction in Noach’s generation, G-d in His infinite wisdom (Hokhmah) saw that in the future (*eschatos*) the Nazarean Hakhamim would labour for its repair and elevation. Therefore, it is the duty of the Nazarean Hakhamim to elevate the world back to G-d by bringing their talmidim to the heights of Hokhmah. Teshubah is the return to Binah, the return to Hokhmah is the return to complete oneness (unity).

**אמן ואמן סלה**

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Festivals:**

**First Two Days of Pesach- Passover**

**Nisan 15 & 16 - Friday Evening the 19th of April – Sunday Evening the 21st of April, 2019**

**Next Shabbat:**

**VIIIth day of Pesach**

1. Berachot 10a [↑](#footnote-ref-1)
2. Meiri [↑](#footnote-ref-2)
3. Shlomo Yitzchaki (22 February 1040 – 13 July 1105), today generally known by the acronym Rashi (Hebrew: רש"י‬, RAbbi SHlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanakh. Acclaimed for his ability to present the basic meaning of the text in a concise and lucid fashion, Rashi appeals to both learned scholars and beginner students, and his works remain a centerpiece of contemporary Jewish study. [↑](#footnote-ref-3)
4. David Kimhi (Hebrew: דוד קמחי‎, also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד"ק) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-4)
5. II Shmuel (Samuel) 5:17 [↑](#footnote-ref-5)
6. Sotah 49b [↑](#footnote-ref-6)
7. I Divre Hayamim (Chronicles) 29:11 [↑](#footnote-ref-7)
8. Berachot 58a – The above section was excerpted an edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-8)
9. *The Face of Old Testament Studies: A Survey of Contemporary Approaches* (Grand Rapids: Baker, 1999), pp. 329-68 [↑](#footnote-ref-9)
10. *The Book Of Psalms Within The Canonical Process In Ancient Israel*, Journal of the Evangelical Theological Society, 39/3 (September 1996) pp. 421–432 [↑](#footnote-ref-10)
11. See <http://www.chabad.org/dailystudy/> This definition is being quoted for its conciseness and elegance, as well as summarizing most popular definitions, and not as a criticism of its author or authors. [↑](#footnote-ref-11)
12. A. Büchler, *“The Reading of the Law and Prophets in a Triennial Cycle,”* JQR 5 (1893) 420-468; JQR

6 (1894) 1-73. [↑](#footnote-ref-12)
13. E. G. King, *“The Influence of the Triennial Cycle upon the Psalter,”* JTS 5 (1904) 203-213. See also I. Abrahams, *“E. G. King on ‘The Influence of the Triennial Cycle upon the Psalter,”* JQR 16 (1904) 420-423. [↑](#footnote-ref-13)
14. See Positive Commandment # 17 in: Charles B. Chavel, *The Commandments*, Soncino Press: London, 1967, Vol. I, p. 24. [↑](#footnote-ref-14)
15. A. Cohen, D. Oratz, & Shalom Shahar, *The Psalms: Soncino Books of the Bible,* Soncino Press Ltd., New York, 1992, p. 4 [↑](#footnote-ref-15)
16. William G. Braude, *The Midrash on Psalms*, Yale University Press, New Haven, 1959, vol. I, p.41. [↑](#footnote-ref-16)
17. The Sabbath, by Abraham Joshua Heschel, Farrar, Straus and Giroux, 1975 [↑](#footnote-ref-17)
18. Ibid. [↑](#footnote-ref-18)
19. Cf. n.8. In I.2 it states: “As Moses gave five books of laws to Israel, so David gave five books of Psalms to Israel …” (p. 5) [↑](#footnote-ref-19)
20. E. G. King, “The Influence of the Triennial Cycle upon the Psalter,” JTS 5 (1904) 203–213. See also I. Abrahams, “E. G. King on ‘The Influence of the Triennial Cycle upon the Psalter,’” JQR 16 (1904) 420–423. [↑](#footnote-ref-20)
21. Sefer Yitzirah 3:1 Ten Sefirot out of nothing. Stop your mouth from speaking, stop your heart from thinking, and if your heart runs (to think) return to a place of which it is said “they ran and returned”; and concerning this thing the covenant was made; and they are ten in extent beyond limit. **Their end is infused with their beginning, and their beginning with their end** like a flame attached to a glowing ember. Know, think [reflect, meditate] and imagine that the Creator is One and there is nothing apart from Him, and before One what do you count? [↑](#footnote-ref-21)
22. All Nazarean Codicil texts are Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-22)
23. “generation of vipers” – According to Pirqe Abot … [↑](#footnote-ref-23)
24. Here the phrase *poiēsate* finds no parallel in English or Greek. This Greek word ποιέω – *poieo* is anchored in the two key words of Beresheet, namely **בָּרָא** and **עָשָׂה**. Here the use of *poiēsate* firmly anchors this section of Luqas with Beresheet. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 6:459 [↑](#footnote-ref-24)
25. Just as the above term *poiēsate* anchors Luqas to Beresheet through the idea of **בָּרָא** and עָשָׂה, we can see contextually the connection between Beresheet 2:4–9 with great ease. Beresheet opens with “no man to till the ground” (bring forth fruit). Likewise, Luqas opens with the concept of “bringing forth fruit.” [↑](#footnote-ref-25)
26. **ἄρχω** *archomai* from **ἀρχή** *arche* the beginning i.e. **ἐν ἀρχῇ,** in the beginning. Further anchoring this section of Luqas with Beresheet. [↑](#footnote-ref-26)
27. **κεῖσθαι** “to be laid down or given,” “to recline at table.” [↑](#footnote-ref-27)
28. Each person was touched by a “tongue” his language – Today’s English Version. The implication of this statement is that everyone presents received (was touched) by the presentation of the Mesorah in his language. [↑](#footnote-ref-28)
29. Here “they” refers to the ones hearing the Nazarean Hakhamim as they elucidated the Torah. [↑](#footnote-ref-29)
30. We would suggest that the visiting Jews and Proselytes received a miracle of hearing. While there certainly could be a miracle of speaking, it is most likely that there was a miracle of hearing. [↑](#footnote-ref-30)
31. Between 9:00 AM and Noon [↑](#footnote-ref-31)
32. Cf. Mk 11:17 [↑](#footnote-ref-32)
33. Cf. Mk. 13:27 – This **διαπασων** - *diaspason* allows Hakham Tsefet to cover the vast range of prophetic materials by only mentioning two prophetic statements. This approach is also very Rabbinic. The while we have mentioned the relationship to prophetic materials the rabbinic system of the Talmud (Mishnah + Gemara) serves to produce a **διαπασων** - *diaspason* of all the halakhic thought. [↑](#footnote-ref-33)
34. Hakham Tsefet groups two or more prophetic thoughts to anchor his point with Scripture. The Sages in writing the Oral Torah follow this mechanism. Sometimes that text seems to be out of context with the surrounding context of the Scripture that it was borrowed from. When the text is brought into the Nazarean Codicil or the Oral Torah the borrowed text become relative to the materials of the Nazarean Codicil or the Oral Torah. This system of “borrowing” text is very Rabbinic as we have stated. However, this system is also a mechanism that the Rabbis used to solidify their organic (categorical) thinking. [↑](#footnote-ref-34)
35. Hakham Yochanan (Jn. 1:21) makes this fact perfectly clear. Hakham Tsefet lays foundational materials in such a way to prepare the Mishnaic Mesorah of the Master so that it can be unfolded from many layers of understanding. [↑](#footnote-ref-35)
36. This can also be seen in then **διαπασων** - *diaspason* approach. The Bi-modal aspect of the Septennial reading cycles covers the complete range of thoughts alluded to in the Torah with regard to the calendar. [↑](#footnote-ref-36)
37. We must here assert that we do not hold the idea that **διὰτεσσάρων** – *diatessarōn* means “four in one” with the idea of the “harmony” of four “gospels.” By **διὰτεσσάρων** – *diatessarōn* we mean that all four levels are included in one level i.e. Peshat. Before one can understand the four levels of Prds he must master Peshat. Peshat in and of itself is **διὰτεσσάρων** – *diatessarōn* containing all levels. [↑](#footnote-ref-37)
38. Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 61 [↑](#footnote-ref-38)
39. While the present passages may be read in the Elul/Tishrei period, the voice of one in the wilderness immersing cries Adar/Nisan through the idea of the cloud and sea. [↑](#footnote-ref-39)
40. See TWOT 1023.0 [↑](#footnote-ref-40)
41. Hakham Shaul in his letter to the Bereans speaks of “immersions” (He. 6:2). From this, we learn that the immersions associated with the Tanakh are not all associated with “sin.” This is very apropos when we realize that during Pesach time it is required searching our homes for Chametz (leaven), which is a symbol for pride **NOT SIN!** Yochanan heralds change and reform. While speaks of those “vipers,” Lk. 3:7 not everyone is a sinner or a “viper” in the negative sense of the word. [↑](#footnote-ref-41)
42. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. pp. 23–6 Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* London: A & C Black Publishers Ltd. pp. 35–6 [↑](#footnote-ref-42)
43. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context. Deduced from scripture that is close together (i.e. corral hermeneutics) #12 **Deduction from the context.** [↑](#footnote-ref-43)
44. Cf. Acts 1:15 [↑](#footnote-ref-44)
45. mid-14c., *enspiren*, "to fill (the mind, heart, etc., with grace, etc.);" also "to prompt or induce (someone to do something)," from O.Fr. *enspirer* (13c.), from L. *inspirare* "inflame; blow into" (see ***inspiration***), a loan-translation of Gk. *pnein* in the Bible. General sense of "influence or animate with an idea or purpose" is from late 14c. Also sometimes used in literal sense in M.E. Related: *Inspired*; *inspires*; *inspiring*. <http://www.etymonline.com> “inspire” [↑](#footnote-ref-45)
46. Song of Solomon 5:11 [↑](#footnote-ref-46)
47. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-47)
48. TDNT 8:28 [↑](#footnote-ref-48)
49. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 17). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 661 [↑](#footnote-ref-49)
50. Ibid. [↑](#footnote-ref-50)
51. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 12). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 438 [↑](#footnote-ref-51)
52. Cf. Gen 9:13 [↑](#footnote-ref-52)
53. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 12). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 438 [↑](#footnote-ref-53)
54. Ibid. [↑](#footnote-ref-54)
55. Ibid. [↑](#footnote-ref-55)
56. I have His Eminence Rabbi Yosef ben Haggai to thank for alerting me to the Matthew passage cited above. This information opened up the deeper understanding of the Ordination and location of the inauguration of the Nazarean Hakhamim. [↑](#footnote-ref-56)
57. Cf. Iyar 06, 5772 Remes commentary to the Nazarean Codicil. [↑](#footnote-ref-57)
58. Cf. Mk 1:9 [↑](#footnote-ref-58)