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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Tammuz 10, 5772 – July 12/13 2019** | **Fourth Year of the Shmita Cycle** |

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

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

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**Sabbath: “Vayera”**

**“And appeared”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| וַיֵּרָא |  |  |
| **“Vayera”** | Reader 1 – B’resheet 18:1-5 | Reader 1 – B’resheet 19:1-3 |
| **“And appeared”** | Reader 2 – B’resheet 18:6-8 | Reader 2 – B’resheet 19:4-7 |
| **“Y se le apareció”** | Reader 3 – B’resheet 18:9-14 | Reader 3 – B’resheet 19:8-10 |
| B’resheet (Gen.) Gen. 18:1-33 | Reader 4 – B’resheet 18:15-19 |  |
| Ashlamatah: Isaiah 33:17-24 + 35:10  | Reader 5 – B’resheet 18:20-22 |  |
|  | Reader 6 – B’resheet 18:23-25 | Reader 1 – B’resheet 19:1-3 |
| Psalms 15:1-5 | Reader 7 – B’resheet 18:26-33 | Reader 2 – B’resheet 19:4-7 |
|  |  Maftir – B’resheet 18:31-33 | Reader 3 – B’resheet 19:8-10 |
| N.C.: Mark 1:40-45Luke 5:12-16 & Acts 9:10-31 |  Isaiah 33:17-24 + 35:2 |   |

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

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

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: 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**

* Visit of the Angels – Genesis 18:1-16
* Abraham’s Intercession for Sodom – Genesis 18:17-33

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet ‎18:1-33‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. Now the Lord appeared to him in the plains of Mamre and he was sitting at the entrance of the tent when the day was hot  | 1. AND the glory of the LORD was revealed to him in the valley of Mamre; and he, being ill from the pain of circumcision, sat at the door of the tabernacle in the fervour (or strength) of the day.  |
| 2. And he lifted his eyes and saw, and behold, three men were standing beside him, and he saw and he ran toward them from the entrance of the tent, and he prostrated himself to the ground. | 2. And he lifted up his eyes and looked, and, behold, three angels in the resemblance of men were standing before him; (angels) who had been sent from the necessity of three things;--**because it is not possible for a ministering angel to be sent for more than one purpose at a time**;--one, then, had come to make known to him that Sarah should bear a man-child; one had come to deliver Lot; and one to overthrow Sedom and Amorah. And when he saw them, he ran to meet them from the door of the tent, and bowed himself on the earth.JERUSALEM: Three angels were sent to our father Abraham; **and the three were sent for three things; because it is not possible that one of the high angels should be sent for more things than one.** The first angel was sent to announce to our father Abraham, that, behold, Sarah would bear Izhak; the second angel was sent to deliver Lot from the midst of the overthrow; the third angel was sent to overthrow Sedom and Amorah, Admah and Zeboim. Therefore was there a word of prophecy from before the LORD unto Abraham the Just, and the Word of the LORD was revealed to him in the valley of vision; and he sat in the door of the tabernacle, comforting himself from his circumcision in the fervour (or strength) of the day. |
| 3. And he said, "My lords, if only I have found favor in your eyes, please do not pass on from beside your servant. | 3. And he said, I beseech, by the mercies (that are) before You, O LORD, if now I have found favour before You, that the glory of Your Shekina may not now ascend from Your servant, until I have set forth provisions |
| 4. Please let a little water be taken and bathe your feet and recline under the tree. | 4. Abraham again said to these men, Let a little water be brought, and wash your feet, and recline under the tree. |
| 5. And I will take a morsel of bread, and sustain your hearts; after[wards] you shall pass on, because you have passed by your servant." And they said, "So shall you do, as you have spoken." | 5. And I will bring food of bread, that you may strengthen your hearts, and give thanks in the Name of the Word of the LORD, and afterwards pass on. For therefore at the time of repast are you come, and have turned aside to your servant to take food. And they said, You have spoken well; do according to your word. |
| 6. And Abraham hastened to the tent to Sarah, and he said, "Hasten three seah of meal[and]fine flour; knead and make cakes." | 6. And Abraham hastened into the tent unto Sarah, and said to her, Hasten three measures of flour-meal, mix and make cakes. |
| 7. And to the cattle did Abraham run, and he took a calf, tender and good, and he gave it to the youth, and he hastened to prepare it. | 7. And unto the flock ran Abraham, and took a calf, tender and fat, and gave to a young man, and hastened to make prepared meats; |
| 8. And he took cream and milk and the calf that he had prepared, and he placed[them]before them, and he was standing over them under the tree, and they ate. | 8. and he took rich cream and milk and the calf which the young man had made into prepared meats, and set them before them, according to the way and conduct (hilkath) of the creatures of the world; and he served before them, and they sat under the tree; and he quieted himself (to see) whether they would eat. |
| 9. And they said to him, **"Where is Sarah your wife?" And he said, "Behold in the tent."** | 9. And they said to him, **Where is Sarah your wife? And he said, Behold, she is in the tent.**JERUSALEM: And they said to him, **Where is Sarah your wife? And he said, Behold, she is in the tent.** |
| 10. And he said, "I will surely return to you at this time next year, and behold, your wife Sarah will have a son." And Sarah heard from the entrance of the tent, and it was behind him.  | 10. And one of them said, Returning I will return to you in the coming year; and you will be revived, and, behold, Sarah your wife will have a son. And Sarah was hearkening at the door of the tent, and Ishmael stood behind her, and marked what the Angel said.JERUSALEM: And He said, Returning I will return to you at that time, to revive you, and, behold, Sarah your wife will have a male child. And Sarah was hearkening at the door of the tent, and Ishmael stood behind her. |
| 11. Now Abraham and Sarah were old, coming on in years; Sarah had ceased to have the way of the women. | 11. But Abraham and Sarah were old, they had mounted in days, and with Sarah the way of women had ceased. |
| 12. And Sarah laughed within herself, saying, "After I have become worn out, will I have smooth flesh? **And also, my master** is old." | 12. And Sarah wondered in her heart, saying After that I am old will I have conceptions, **and my lord Abraham** is old?JERUSALEM: And Sarah derided in her heart, saying, After that I am old, is it possible to return to the days of my youth, for me to have conception, **and my lord Abraham** is old? |
| 13. And the Lord said to Abraham, "Why did Sarah laugh, saying, 'Is it really true that I will give birth, although I am old?' | 13. And the LORD said to Abraham, Why has Sarah so laughed, saying, Can it be in truth that I will bear, being old? |
| 14. **Is anything hidden from the Lord?** At the appointed time, I will return to you, at this time next year and Sarah will have a son."  | 14. **Is it possible to hide anything from before the LORD?** At the gracious time I will return to you, in the time when you will be revived, and Sarah will have a son. |
| 15. And Sarah denied, saying, "I did not laugh," **because she was afraid**. And He said, "No, but you laughed." | 15. And Sarah denied and said, I wondered not; **for she was afraid**. And the Angel said, Fear not: yet in truth you did laugh. |
| 16. And the men arose from there, and they looked upon Sodom, and Abraham went with them to escort them, | 16. And the angels, who had the likeness of men, arose from thence, and the one who had made known the tidings to Sarah ascended to the high heavens; and two of them looked toward Sedom; and Abraham went with them. JERUSALEM: And they looked towards.  |
| 17. And the Lord said, "Shall I conceal from Abraham what I am doing? | 17. And the LORD said, with His Word, I cannot hide from Abraham that which I am about to do; and it is right that before I do it, I should make it known to him.JERUSALEM: And the LORD with His Word said, Will I hide from Abraham, My friend, that which I am about to do? Forasmuch as the town of Sedom is among the gifts that I have given to him, it is just that I should not overthrow it, till I have made it known to him.  |
| 18. And Abraham will become a great and powerful nation, **and all the nations of the world will be blessed in him.**  | 18. For Abraham is to be a great and mighty people, **and through him will all the peoples of the earth be blessed.** |
| 19. For I have known him because he commands his sons and his household after him, that they should keep the way of the Lord to perform righteousness and justice, in order that the Lord bring upon Abraham that which He spoke concerning him." | 19. Because his holiness (piety) is manifest before Me, (and) that he will instruct his sons, and the men of his house after him, to keep the ways that are right before the LORD, to do justice and judgment, that the LORD may bring upon Abraham that which He has spoken concerning him. |
| 20. And the Lord said, "Since the cry of Sodom and Gomorrah has become great, **and since their sin has become very grave,**  | 20. And the LORD said to the ministering angels, The cry of Sedom and Amorah, **because they oppress the poor, and decree that whosoever gives a morsel to the needy will be burned with fire, is therefore great, and their guilt exceedingly weighty.** |
| 21. I will descend now and see, whether according to her cry, which has come to Me, they have done;[I will wreak] destruction[upon them]; **and if not, I will know.**" | 21. I will now appear, and see whether, as the cry of a damsel torn away, which ascends before Me, they have made completion of their sins; (or, whether they have made an end of their sins;) **and if they have wrought repentance, will they not be as (if) innocent before Me? and as if not knowing, I will not punish.**JERUSALEM: Now will I appear and see, according as the cry of the people of Sedom and Amorah has ascended before Me, whether they have made a complete end. It may be, that some among these sinners do not know that their works of evil are manifest before Me. **And if they seek to work repentance, behold, they will be considered before Me as if those works had not been known.** |
| 22. And the men turned from there and went to Sodom, and Abraham was still standing before the Lord. | 22. And the angels who had the likeness of men, turned thence and went towards Sedom. And Abraham now supplicated mercy for Lot, and ministered in prayer before the LORD. |
| 23. And Abraham approached and said, "Will You even destroy the righteous with the wicked? | 23. And Abraham prayed and said, Will You destroy in Your displeasure the innocent with the guilty? |
| 24. Perhaps there are **fifty righteous men** in the midst of the city; will You even destroy and not forgive the place for the sake of the fifty righteous men who are in its midst? | 24. Perhaps there are **fifty innocent persons** within the city, who pray before You,--ten for every city, of all the five cities of Sedom, Amorah, Admah, Zeboim, and Zoar. Wilt You in Your displeasure destroy and not forgive the country, on account of the fifty innocent ones who are in it? Unholy would it be before You to do according to this word, to slay the innocent with the guilty, and to make the innocent to be as the guilty! |
| 25. Far be it from You to do a thing such as this, to put to death the righteous with the wicked so that the righteous should be like the wicked. Far be it from You! Will the Judge of the entire earth not perform justice?" | 25. That be unholy with You. It cannot be that One who is the Judge of all the earth should not do justice. |
| 26. And the Lord said, "If I find in Sodom **fifty righteous men** within the city, I will forgive the entire place for their sake."  | 26. And the LORD said, If I find in Sedom **fifty innocent** in the midst of the city who pray before Me, I will forgive all the land on their account. |
| 27. And Abraham answered and said, "Behold now I have commenced to speak to the Lord, although I am dust and ashes. | 27. And Abraham responded, and said, I pray for mercy. Behold, now, I have begun to speak before the LORD; I, who am as dust and ashes. |
| 28. Perhaps the fifty righteous men will be missing five. Will You destroy the entire city because of five?" And He said, "I will not destroy if I find **there forty-five."** | 28. Perhaps of the fifty innocent persons, five may be wanting. On account of the five who may be wanting to Zoar, will You destroy the whole city? And He said, I will not destroy it, if I find there **forty and five.** |
| 29. And he continued further to speak to Him, and he said, "Perhaps forty will be found there." And He said, "I will not do it **for the sake of the forty."** | 29. And he added yet to speak before Him, and said, Perhaps there may be forty found there; ten for each city of the four cities, and Zoar, whose guilt is lighter, forgive You for Your mercy's sake. And he said, I will not make an end for the sake **of the forty innocent ones.** |
| 30. And he said, "Please, let the Lord's wrath not be kindled, and I will speak. Perhaps thirty will be found there." And He said, "I will not do it if I find **thirty there."** | 30. And he said, Let not the displeasure of the LORD, the LORD of all the world, wax strong against me, and I will speak. Perhaps thirty who pray may be found there, ten for each of the three cities, and Zeboim and Zoar forgive them for Your mercy's sake. And He said, I will not make an end **if I find thirty there.** |
| 31. And he said, "Behold now I have desired to speak to the Lord, perhaps twenty will be found there." And He said, "I will not destroy **for the sake of the twenty."** | 31. And he said, Imploring mercy, I have now begun to speak before the LORD, the LORD of all the world. Perhaps twenty who pray may be found; ten in each of the two cities, and forgive You for Your mercy's sake! And He said, I will not destroy for the sake of **the twenty innocent.** |
| 32. And he said, "Please, let the Lord's wrath not be kindled, and I will speak yet this time, perhaps ten will be found there." And He said, "I will not destroy **for the sake of the ten."** | 32. And he said, I implore mercy before You! Let not the anger of the LORD, the LORD of all the world, grow strong, and I will speak only this time. Perhaps ten may be found there; and I and they will pray for mercy upon all the land, and You will forgive them. And He said, I will not destroy for the sake of the **ten who may be innocent.** |
| 33. And the Lord departed when He finished speaking to Abraham, and Abraham returned to his place. | 33. And the majesty of the (Shekinah of the) LORD went up when He had ceased to speak with Abraham; and Abraham returned to his place. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 2 – “The Patriarchs,” pp. 157-219

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 18:1-33‎**

**1 And [the Lord] appeared** to him to visit the sick (Tan. Buber, Vayera 1). Said Rabbi Chama the son of Chanina: It was the third day from his circumcision, and the Holy One, blessed be He, came and inquired about his welfare (B. M. 86b).

**in the plains of Mamre** He [Mamre] was the one who counseled him about circumcision. Therefore, He appeared to him [Abraham] in his [Mamre’s] territory.-[from Tan. Vayera 3]

**was sitting** It is written יֽשֵׁב [without a “vav,” and may therefore be read: “he sat”]. He wished to stand. The Holy One, blessed be He, said to him, **“Sit and I will stand, and you will be a sign for your children that I am destined to stand in the congregation of the judges, and they will sit,”** as it is said (Ps. 82:1): **“God stands in the Divine assembly.”**-[from Gen. Rabbah 48:7]

**at the entrance of the tent** to see whether there were any passersby whom he would bring into his house.-[from B.M. 86b]

**when the day was hot** -(B.M. 86b) The Holy One, blessed be He, took the sun out of its sheath so as not to trouble him with wayfarers, but since He saw that he was troubled that no wayfarers were coming, He brought the angels to him in the likeness of men.-[from Gen. Rabbah 48:9, Exod. Rabbah 25:2]

**2 and behold, three men** One to bring the news [of Isaac’s birth] to Sarah, and one to overturn Sodom, and one to heal Abraham, for one angel does not perform two errands (Gen. Rabbah 50:2). You should know that [this is true] because throughout the entire chapter, Scripture mentions them in the plural, e.g., (below verse 8): “and they ate”; (ibid. verse 9): “and they said to him.” Concerning the announcement, however, it says (ibid. verse 10): “And he said: I will surely return to you.” And concerning the overturning of Sodom, it says (below 19:22): “For I will not be able to do anything”; (ibid. verse 21): “I will not overturn” (Gen. Rabbah 50:11). And Raphael, who healed Abraham, went from there to save Lot. This is what is stated: “And it came to pass when they took them outside, that he [the angel] said, ‘Flee for your life.’“ You learn that only one acted as a deliverer.

**were standing beside him** Heb. עָלָיו , lit. over him. Before him, like (Num. 2:20): “And next to him (וְעָלָיו) , the tribe of Manasseh,” but it is a euphemism in reference to the angels.

**and he saw** Why is וַיַרְא written twice [in this verse?] The first is to be understood according to its apparent meaning [i.e., and he saw], and the second means “understanding.” He observed that they were standing in one place, and he understood that they did not wish to burden him. And although they knew that he would come out toward them, they stood in their place out of respect for him, to show him that they did not wish to trouble him, and he went out first and ran toward them. (This is the reading in an old Rashi ms.) In Bava Metzia (ad loc.) it is written: “standing beside him,” and then it is written: “and he ran toward them!” When they saw that he was untying and tying [his bandages], they separated from him. Immediately, “he ran toward them.”

**3 And he said, “My lords, if only I have, etc.”** To the chief one he said this, and he called them all lords, and to the chief one he said, “Please do not pass by,” because if he would not pass by, his companions would stay with him. According to this version, it (אֲדֽנָי) is profane (Shev. 35b) (i. e., it does not refer to God). Another explanation: It (אֲדֽנָי) is holy, and he was telling the Holy One, blessed be He, to wait for him until he would run and bring in the wayfarers. And although this [“Do not pass by”] is written after, “and ran toward them,” the statement [to God, “do not pass by”] preceded it. It is customary for the verses to speak in this manner, as I explained in reference to (above 6:3): “Let My spirit not quarrel forever concerning man” [the decree that God would wait 120 years before bringing the Flood] which was written after (5:32): “And Noah begot.” But it is impossible to say otherwise than that the decree preceded the birth [of Japhet] by 20 years. And the two interpretations [of אֲדֽנָי as being profane and holy in this context] are in Genesis Rabbah.

**Please let...**be taken through a messenger, and the Holy One, blessed be He, rewarded his [Abraham’s] children through a messenger, as it is said (Num. 20:11): “And Moses raised his hand, and he struck the rock.”-[from B.M. 86b]

**and bathe your feet** He thought that they were Arabs, who prostrate themselves to the dust of their feet, and he was strict not to allow any idolatry into his house. But Lot, who was not strict, mentioned lodging before washing, as it is said (below 19: 2): “and lodge and bathe your feet.”-[from Gen. Rabbah 54:4]

**under the tree** under the tree.-[from Targumim]

**5 and sustain your hearts** In the Torah, in the Prophets, and in the Hagiographa, we find that bread is the sustenance of the heart. In the Torah-”and sustain your hearts”; in the Prophets-(Jud. 19:5): “Sustain your heart with a morsel of bread”; in the Hagiographa-(Ps. 104:15): “and bread sustains man’s heart.” Said Rabbi Chama: לְבַבְכֶם is not written here, but לִבְָּכֶם . This teaches us that the evil inclination does not rule over the angels.-[from Gen. Rabbah 48:11]

**after[wards] you shall pass on** Afterwards, you shall go.

**because you have passed by** For I request this from you [i.e., to sustain your hearts] because you have passed by me [i.e., have stopped in my home] to honor me.

**because** - כִּי עַל כֵּן is like עַל אֲשֶׁר , because, and so is every כִּי עַל כֵּן in Scripture, e.g., (below 19:8): “because (כִּי עַל כֵּן) they have come in the shadow of my roof”; (below 33:10): “because (כִּי עַל כֵּן) I have seen your countenance”; (below 38: 26): “because (כִּי עַל כֵּן) I have not given her”; (Num. 10:31): “because (כִּי עַל כֵּן) you know our encamping.”

**6 meal [and] fine flour** The fine flour for the cakes [and] the meal for the starch used by cooks to cover the pot, to draw out the scum.-[from B.M. 86b]

**7 a calf, tender and good** There were three calves, in order to feed them three tongues with mustard.-[from B.M. 86b]

**to the youth** This was Ishmael, to train him to perform mitzvoth.-[from Aboth d’Rabbi Nathan, ch. 13]

**8 And he took cream and milk, etc.** But he did not bring bread, because Sarah became menstruous, for the manner of the women returned to her on that day, and the dough became ritually unclean.-[from B.M. 87a] cream the fat of the milk that is skimmed off the top.

**and the calf that he had prepared that he had prepared.** Each one that he prepared, he took and brought before them.-[from B.M. 86b]

**and they ate** They appeared to be eating.-[from here we learn that a person should not deviate from custom.-[from B.M. ad loc., Gen. Rabbah 48:14, Targum Jonathan]

**9 And they said to him** Heb. אֵלָיו . There are dots over the letters איו in the word אֵלָיו . And we learned: Rabbi Simeon the son of Eleazar says: “Wherever the [undotted] letters are more than the dotted ones, you must expound on the [undotted] letters, etc.” And here, the dotted letters are more than the [undotted] letters, and you must expound on the dotted [letters]. [The meaning is that] they also asked Sarah, “Where (אַיוֹ) is Abraham?” (Gen. Rabbah 48:15) **We learn that a person should ask in his lodging place of the husband about the wife, and of the wife about the husband** (B.M. 87a). In Bava Metzia (ad loc.) it is said: **The ministering angels knew where our mother Sarah was, but [they asked in order] to make known that she was modest, in order to endear her to her husband.** Said Rabbi Joseph the son of Chanina: **In order to send her a cup of blessing (i.e., the cup of wine upon which the Grace after Meals is recited).**

**Behold in the tent** **She is modest.**-[from B.M. ad loc., Mid. Ps. 128:3]

**10 at this time next year** At this time, next year. **It was Passover, and on the following Passover, Isaac was born,** since we do not כְּעֵת [at “a” time] כָּעֵת [at “this” time]. כָּעֵת חַיָה means: at this time, when there will be life for you, when you will all be alive and well.-[from Targum Yerushalmi, Targum Jonathan]

**I will surely return** The angel did not announce that he [himself] would return to him, **but he was speaking to him as an emissary of the Omnipresent.** Similarly (above 16:10): “And the angel said to her: I will greatly multiply [your seed]” but he [the angel] did not have the power to multiply [her children], **but he spoke as an emissary of the Omnipresent.** Here too, it was as an emissary of the Omnipresent that he said this to him. (Elisha said to the Shunamite woman (II Kings 4:16): “At this season, at this time next year, you will be embracing a son.” And she said, “No my lord, O man of God, do not fail your maidservant. Those angels who announced to Sarah, said (below verse 14): ‘At the appointed time, I will return,’“ [but Elisha did not promise to return]. Elisha replied, “Those angels, who live and endure forever, said, ‘At the appointed time, I will return.’ But I am flesh and blood, alive today and dead tomorrow. Whether I shall be alive or dead, ‘At this time, etc. [you will embrace a son.’“] (Gen. Rabbah 53:2).

**and it was behind him** The entrance was behind the angel.

**11 ceased to have** It had ceased from her.-[from Gen Rabbah 48:16]

**the way of the women** the menstrual cycle.

**12 within herself** She looked at her insides and said, “Is it possible that these insides will carry a child; that these breasts, which have dried up, will give forth milk?”-[from Tan. Shoftim 18] smooth flesh Heb. עֶדְנָה , smoothness of flesh, and in the language of the Mishnah (Meg. 13a, Men. 86a): “It causes the hair to fall out and smooths (מְעַדֵָּן) the flesh.” Another explanation: an expression of time (עִידָן) , the time of the menstrual period.-[from Gen. Rabbah 48:17]

**13 Is it really true** Is it really true that I will give birth?-

**although I am old** Scripture altered [her statement] for the sake of peace, for she had said, “and my master is old.”-[from B.M. 87a]

**14 Is...hidden** Heb. הֲיִפָָלֵא , as the Targum renders: הַיִתְכַּסֵי . Is anything too hidden and separated and concealed from Me [to prevent Me] from doing My will?

**At the appointed time** At that time that was appointed, that I set for you yesterday, [when I said] (17:21): “at this time next year.”

**15 because she was afraid...but you laughed** The first כִּי serves as an expression of “because,” for it gives the reason for the matter: “And Sarah denied...because she was afraid,” and the second כִּי serves as an expression of “but.” And He said, “It is not as you say, but you did laugh.” F**or our Sages said: כִּי has four different meanings: if, perhaps, but, and because.-[from R.H. 3a]**

**16 and they looked** Heb. וַיַשְׁקִיפוּ . Whenever the word הַשְׁקָפָה occurs in Scripture, it denotes evil, except (Deut. 26:15): “ Look (הַשְׁקִיפָה) from Your holy dwelling,” **for the power of gifts to the poor is so great that it converts the Divine attribute of wrath to mercy**.- [from Tan. Ki Thissa 14]

**to escort them** Heb. לְשַׁלְחָם , to escort them. He thought that they were wayfarers.-[from Zohar, vol. 1, 104a]

**17 Shall I conceal** Heb. הַמְכַסֶה ? This is a question.[i.e., The “hey” is not the definite article but the interrogative “hey.”]

**what I am doing in Sodom?** It would be improper for Me to do this thing without his knowledge. I gave him this land, and these five cities are his, as it is said (10:19): “And the border of the Canaanite was from Sidon..., as you come to Sodom and Gomorrah, etc.” I called him Abraham, the father of a multitude of nations. Now, can I destroy the sons without informing the father, who loves Me?-[from Gen. Rabbah 49:2, Pirkei d’Rabbi Eliezer ch. 25]

**18 And Abraham will become** [According to] a Midrash Aggadah (Yoma 38b) (Prov. 10: 7): “The mention of a righteous man is for a blessing.” Since He mentioned him, He blessed him. Its simple meaning is, however: Shall I conceal this from him? He is so dear to Me as to become a great nation, **and through him will be blessed all the nations of the earth.**

**19 For I have known him** Heb. יְדַעְתִּיו , an expression of love, like (Ruth 2:1): “a kinsman (מוֹדַע) of her husband”; (ibid. 3:2): “And now, Boaz our kinsman (מוֹדַעְתָּנוּ) ”; (Exod. 33:17): “and I shall know you (וָאֵדָעֲךָ) by name.” But, in fact, **the primary meaning of them all is none other than an expression of knowing, for if one loves a person, he draws him near to himself and knows him and is familiar with him.** **Now why do I love him? “Because he commands”... for he commands his sons concerning Me, to keep My ways.** But if you explain it as the Targum renders: “I know about him that he will command his sons, etc.,” the word לְמַעַן does not fit into the sense [of the verse].

**because he commands** Heb. יְצַוֶּה , a present tense, (i.e., a habitual action) like (Job 1: 5): “So would Job do (יַעֲשֶׂה) ”; [(Num. 9:20): “in accordance to the utterance of the Lord they would camp” (יַחֲנוּ) ].

**in order that [the Lord] bring** So would he command his sons, “Keep the way of the Lord in order that the Lord bring upon Abraham, etc.” It does not say “upon the house of Abraham” but “upon Abraham.” **We learn from this that whoever raises a righteous son is considered as though he does not die.-[from Gen. Rabbah 49:4]**

**20 And the Lord said to Abraham,** for He did as He had said, that He would not conceal from him.

**since [it] has become great** Wherever רָבָָּה appears in Scripture, the accent is on the last syllable, on the “beth,” because they are translated: “great”, or “becoming great.” But this one has its accent on the first syllable, on the “resh,” because it is to be translated: “has already become great,” as I have explained regarding (above 15:17): “Now it came to pass that the sun had set (בָּאָָה) ”; (Ruth 1:15): “Lo, your sister-in-law has returned (שָׁבָָה) .”

**21 I will descend now** This teaches judges that they should not decide capital punishment cases unless they see it [i.e., they must go to the site of the crime and investigate the matter.]-[Divrei David]) Everything is as I explained in the chapter dealing with the dispersion (Tan. Noah 18). Another explanation: I will descend to the end of their deeds (to fathom the results thereof). -[Be’er Mayim Chayim]).

**whether according to her cry** [i.e., the cry] of the land.

**which has come to Me, they have done** And [if] they remain in their state of rebellion, I will wreak destruction upon them, but if they do not remain in their state of rebellion, I will know what I will do, to punish them with suffering, but I will not destroy them. Similar to this we find elsewhere (Exod. 33:5): “But now, leave off your ornament from yourself, so that I may know what to do to you.” Therefore, there is a pause marked by the cantillation sign of a פּסִיק between עָשָׂוּ and כָָּלָה , in order to separate one word from another. Our Sages, however, interpreted הַכְָּצַעֲקָתָה to refer to the cry of a certain girl, whom they killed with an unusual death because she gave food to a poor man, as is delineated in [chapter] Chelek. (Sanh. 109b)

**22 And [the men] turned from there** from the place to which Abraham had escorted them.

**and Abraham was still standing, etc.** But is it not so that he did not go to stand before Him, but the Holy One, blessed be He, came to him and said to him (above verse 20): “Because the cry of Sodom and Gomorrah has become great, etc.,” and it should have been written here: “and the Lord was still standing beside Abraham?” But this is an emendation of the Scribes (Gen. Rabbah 49:7). (The Sages of blessed memory changed the text and wrote it in this manner) [to avoid an irreverent expression, i.e., it would be offensive to God to say that He was standing before Abraham!]

**23 And Abraham approached and said** We find [the expression]”approaching” for war (II Sam. 10:13): “And Joab drew forward, etc.”; and “approaching” for placating (below 44:8): “And Judah approached him”; and “approaching” for prayer (I Kings 18:36): “And Elijah the prophet came near.” For all these, Abraham approached: to speak harshly [i.e., when he requested justice], to placate, and to pray.-[from Gen. Rabbah 49:8]

**Will You even destroy** Heb. הַאַף . Will You also destroy? And according to the translation of Onkelos, who rendered אַף as an expression of wrath, this is its interpretation: Will wrath entice You that You should destroy the righteous with the wicked?

**24 Perhaps there are fifty righteous men ten righteous men for each city,** because there were five places.-[from Targum Jonathan]

**25 Far be it from You** And if You say that the righteous will not save the wicked, why should You kill the righteous?-[from Gen. Rabbah 49:8]

**Far be it from You** Heb. חָלִילָה . It is profane (חוּלִין) , [i.e., unfitting] for You. They will say, “So is His craft. He inundates everyone, righteous and wicked.” So You did to the Generation of the Flood and to the Generation of the Dispersion.-[from Tan. Vayera 8]

**a thing such as this** Neither this nor anything similar to it.-

**Far be it from You** for the World to Come.-[from Tan. Buber]

**Will the Judge of the entire earth** The “hey” of הֲשֽׁפֵט is vowelized with a “chataf pattach,” as an expression of wonder: Will He Who judges not perform true justice?!

**26 “If I find in Sodom, etc.,** the entire place [Sodom refers to] all the cities, but because Sodom was the metropolis and the most important of them all, Scripture ascribes [the fifty righteous men] to it.

**27 although I am dust and ashes** I was already fit to be dust at the hands of the kings and ashes at the hands of Nimrod, were it not for Your mercies that stood by me.

**28 Will You destroy because of five** Will there not be nine for each city? And You, the Righteous One of the world, will be counted with them.-[from Gen. Rabbah 49:9]

**29 Perhaps forty will be found there** And four cities will be saved, and so thirty will save three of them, or twenty will save two of them, or ten will save one of them.-[from Zohar, vol. 1, omissions, 255b]

**31 Behold now I have desired** Heb. הוֹאַלְתִּי . I have desired, as in (Exod. 2:21): “And Moses was willing (וַיוֹאֶל) .”

**32 perhaps ten will be found there** For fewer [than ten] he did not ask. He said, “In the Generation of the Flood, there were eight: Noah and his sons, and their wives, but they did not save their generation.” And for nine, together with counting [God] he had already asked, but did not find.

**33 And the Lord departed, etc.** Since the defender was silent, the Judge left.

**and Abraham returned to his place** The Judge left, the defender left, and the prosecutor is accusing. Therefore: ”And the two angels came to Sodom,” to destroy (Gen. Rabbah 49:14) One to destroy Sodom and one to save Lot, and he [the latter] is the same one who came to heal Abraham, but the third one, who came to announce [Isaac’s birth] to Sarah, since he had performed his mission, he departed (Tan. Vayera 8).

**Ketubim:**

**Targum Tehillim (Psalms) 15**

| **JUDAICA PRESS  TRANSLATION** | **TARGUM** |
| --- | --- |
| 1. **A song of David; O Lord, who will sojourn in Your tent, who will dwell upon Your holy mount?** | 1. **A hymn of David. O LORD, who is worthy to dwell in your tabernacle, who is worthy to abide on the mountain of your sanctuary?** |
| 2. He who walks uprightly and works righteousness/generosity, and speaks truth (i.e. Torah) in his heart. | 2. One who walks in integrity, and does righteous/ generous deeds, and speaks truth (i.e. Torah) in his heart. |
| 3. He did not slander with his tongue; he did his neighbor no harm, neither did he take up reproach upon his kinsman. | 3. He does not slander with his tongue, he causes no harm to his fellow, and he bears no shame against his neighbor. |
| 4. A base person is despised in his eyes, and he honors the God- fearing; he swears to [his own] hurt and does not retract. | 4. Who despises the contemptible to his face, but honors those who fear the LORD; who will swear to do harm to himself and does not change. |
| 5. He did not give his money with interest, nor did he accept a bribe against the innocent; he who does these will not falter forever. | 5. He has not given his money at interest; he has not accepted a bribe against the innocent; one who does these things will never be moved. |
|   |   |

**RASHI’S COMMENTARY ON PSALMS**

**Psalm Fifteen**

**3 He did not slander with his tongue** Ankuza in Old French, to accuse, as (in II Sam. 19:28) “And he slandered **(וַיְרַגֵּל)** your servant.” This psalm is to inform us of the [proper] measure of piety.

**and speaks truth in his heart** The good that he says in his heart is true. He is not a hypocrite [lit. one in mouth and one in heart].

**neither did he take up reproach** Rapporta in Old French, to report.

**upon his kinsman** If his kinsman committed a transgression for which he was punishable, he would punish him with justice, and he did not bear upon himself his reproach, that the reproacher should have an excuse to say, “So-and-so, your relative, committed such-and-such a sin, and you covered up for him.”

**4 A base person is despised in his eyes** One who is base with his wickedness/Lawlessness is despised in the eyes of the righteous man, e.g. Hezekiah, who dragged his father’s remains in disgrace.

**he swears to hurt**himself.

**and does not retract** his oath. How much more does he not retract it if it concerns something that is not to his hurt!

**5 nor did he accept a bribe, etc.** against a poor man, to condemn him in judgment by judging perversely. Our Sages explained it further to mean that he would not accept a bribe to exonerate him in judgment, and he certainly will not take a bribe to pervert the judgment.

**will not falter** and he deserves to sojourn in Your tent.

**will not falter forever** If he falters, his faltering will not be permanent faltering, but he will falter and ascend.

**Meditation on the Psalms by H. Em. Rabbi Dr Hillel b. David**

July 13, 2019 - Tammuz 10, 5779

**Bereshit (Genesis) 18:1-33**

**Tehillim (Psalms) 15**

**Yeshayahu (Isaiah) 33:17-24 + 35:10**

Mk 1:40-45, Lk 5:12-15, Acts 4:32-37

The superscription on this psalm ascribes it to King David. This psalm gives us eleven cardinal principles of observance which A David stressed and taught.[[1]](#footnote-1) They are examples of ‘beyond the letter of the law’, i.e. service of G-d beyond the Torah’s minimum requirements. In order to instill in people a love for the law itself, they must be taught to go even beyond it with extra devotion and sacrifice. These principles are particularly appropriate for those who are near the ark. It is likely that David was thinking of Uzzah[[2]](#footnote-2) as he wrote this psalm.[[3]](#footnote-3) The Talmud comes and lists these eleven cardinal principles of observance for us.

***Makkoth 24a*** *David came and reduced them[[4]](#footnote-4) to eleven [principles],[[5]](#footnote-5) as it is written, A Psalm of David.[[6]](#footnote-6) Lord, who shall sojourn in Thy tabernacle? Who shall dwell in Thy holy mountain? —*

1. *He that walketh uprightly, and*
2. *worketh righteousness, and*
3. *speaketh truth in his heart; that*
4. *hath no slander upon his tongue,*
5. *nor doeth evil to his fellow,*
6. *nor taketh up a reproach against his neighbor,*
7. *in whose eyes a vile person is despised, but*
8. *he honoureth them that fear the Lord,[[7]](#footnote-7)*
9. *He sweareth to his own hurt and changeth not,*
10. *He putteth not out his money on interest,*
11. *nor taketh a bribe against the innocent. He that doeth these things shall never be moved.*

All of these eleven items deal with man’s relationship with his fellow man and they also concern the earning and spending of money. From this we understand that David’s subjects were weak in the mitzvot which govern the relationships between men.

David’s subjects were weak in these eleven areas. As the Sages said, ‘The people of David’s generation were all righteous and observant. Yet, they would fall in battle because they harbored slanderers and tale-bearers. The people of King Achav’s generation were wicked idolaters, yet, because they had no slanderers and tale-bearers in their ranks, they entered battle and emerged victorious, with no casualties’.[[8]](#footnote-8)

Einei Yitzchak[[9]](#footnote-9) notes that the masses were corrupted by the example of depraved leaders. Doeg and Achitophel, two prominent personalities of that period, were vicious men who engaged in vile slander and wanton bloodshed.

Hirsch makes a final observation. This chapter of psalms opens with: ‘HaShem, who will reside in Your tent?’, implying that the topic of G-dly service will be discussed. But the Psalmist launches into a discussion of man’s obligations towards his fellow man. This proves that the person who aspires to come close to G-d cannot hope to do so until he has first made himself acceptable to his brethren.[[10]](#footnote-10)

The Talmud[[11]](#footnote-11) states that Rav Safra[[12]](#footnote-12) fulfilled King David’s words[[13]](#footnote-13) that one must speak truth even in one’s heart. Rashi relates the event through which Rav Safra earned this accolade. He had an item for sale and was approached by a potential buyer while he was reciting the Shema. Involved in his prayer and being unable to respond, Rav Safra seemed to be ignoring him. Thinking that the offer was too low, the buyer repeatedly raised his bid, only to be stonewalled again and again. After making his final exorbitant offer, which happened to coincide with the prayer’s end, Rav Safra nodded in agreement. The buyer began to count out the money only to be told that the price would be original amount offered. Rav Safra explained to this astounded buyer that in his heart he had agreed to the original offer. Accepting any more money than that would be dishonest. He spoke truth in his heart.

Avraham stressed the eleven principles that were enumerated by David, and he elucidated the taryag[[14]](#footnote-14) mitzvot through each of the four levels. This is all alluded in the Targum to v.33:

***Targum Pseudo Jonathan for Bereshit 21:33*** *And he planted a garden, (lit., “a paradise” - PaRDeS) at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; and he preached to them there, Confess, and faithfully obey in the Name of the Word of the Lord, the everlasting G-d. [JERUSALEM. And Abraham planted a paradise in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to them of that which he had said, that the world was by His Word. Pray before your Father who is in heaven, from whose bounty you have eaten and drunk. And they stirred not from their place until the time when he had made them proselytes, and had taught them the way everlasting. And Abraham praised and prayed there in the name of the word of the Lord, the G-d of Eternity.]*

Since all of these eleven items deal with the earning and spending of money, let’s look at Torah economics in greater detail.[[15]](#footnote-15)

Making money is a Torah virtue, it is inherently moral. Prospering is a virtue. Why is it that Jews are disproportionately successful with money? Mark Twain made this same observation in his essay, *Concerning Jews*:

*“If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk…”*

We know that Jews have won a disproportionate number of Nobel Prizes: over twenty per cent of them from a group that represents 0.2 per cent of the world population, an over-representation of 100 to one. But the most striking disproportion is in the field of economics. The first Nobel Prize in economics was awarded in 1969. The most recent winner, in 2017, was Richard Thaler. In total there have been 79 laureates, of whom 29 were Jews; that is, over 36 per cent!

The reason Jews have excelled in the area of economics is because they have believed that **making money is a good thing in and of itself**. When you are making money you are doing something good. Philanthropy and tzedaka (charity – righteousness) do not have to be the goal. **Making money is, in the end, good**. Not doing tzedaka is reprehensible, but that does not detract from the fact that making money is good. For Jews especially, making money is a perfectly natural thing to do. How can this be?

Consider a man who knocks of people’s doors and offers to take away their unwanted items, their junk. If he pays a pittance for the goods, so much the better. In fact, businesses have sprouted up for the sole purpose of taking unwanted items from people. These businesses charge people good money to take unwanted items. Whether the business is the city trash collector, or a junk hauler, they both charge money to remove a man’s junk. Now if one could purchase one man’s junk and fix it up and sell it to another man for a good price, then all are extremely satisfied with this arrangement. The one has his junk removed without cost or for a small profit, and the other has obtained a needed item for a good price. The end result is two happy customers and a junk dealer who has made a profit.[[16]](#footnote-16) The whole world is better off because of this transaction. By engaging in this sort of commerce we are doing something good for people. People welcome such junk dealers. When we do these types of transactions everyone is happy with the outcome. The ability to make multiple people happy is at the root of the Torah. Thus **making money is a good thing in, and of, itself**!

In Hebrew, and in English, we use the same word to characterize good business dealings and our worship of HaShem. We call it *avodah*, or service. Those who get good service are glad. Whether they are HaShem or men. Providing good service is what the Torah is all about. When we please the men whom HaShem made, then we are also pleasing HaShem! When children treat their siblings well, then the parents are extremely happy. In the same way, when HaShem sees his children treating each other well, then He is extremely happy. To make HaShem happy, all we have to do is make people happy when we make money.

Does it matter whether we are serving HaShem’s children with a profit motive? Absolutely not! In fact, in both the Torah and in common wisdom we find that actions are more important than intentions. Obeying HaShem for the wrong reason is certainly better than not obeying Him at all. In the same way, if we serve people with a profit motive we still serve people. Now clearly kavanah, or intent, is important. Never the less, obedience is more important. Consider a child who obeys his parents with a bad attitude. While the parents would prefer a good attitude, they are never the less glad that the child obeyed. Since only HaShem understands the motives of our hearts, it is impossible for us to judge this aspect. In fact, a Jewish court looks for the actions and words, to discern intent. Actions speak louder than words and actions trump intention. The fact that a waiter provides good service to his customers is appreciated, despite the fact that he is looking for a good tip.

The process of building good economic relationships is integral to building good relationships between human beings. The world was created for the purpose of building bonds and relationships. Consider the elements on the periodic chart. As important as those elements are, the compounds that are produced from those elements are infinitely more important. The air we breathe is a mixture. Water is a mixture. As nice as iron is, steel is ever so much more useful.

Salt, for example, is composed of sodium (toxic) and chlorine (toxic). Yet the result graces nearly every dinner table in the world. With the alchemy of relationships, even toxic substances become tov, beneficial. In the same way, we take a toxic male and marry him to a toxic female and the relationship is called love, and the whole world is better off because of this relationship. In fact, Bereshit (Genesis) describes the creation as good except for one exception. The Torah tells us that it is not good for man to be alone. Man needs a relationship with a woman. Bonding and connectivity are what make the world go around.

Does HaShem want us to be rich? While His desire in inscrutable, it is quite clear that He wants us to be obsessively preoccupied with the need and desires of other people. Whether they are your clients or your customers; whether they are your boss or your employees. No matter what the relationship, HaShem warns us to be concerned with the needs of others. When we do this, prosperity and wealth are the natural outcome. To put it another way, **if we want to become wealthy, all we have to do is become obsessively preoccupied with the needs of others**. If we build buggy whips whilst the world is driving automobiles, then we will never meet the desires of others and we will never make a profit. We make profit when we sell what others want. The more we understand the needs and desires of the world and obsess with how to meet those needs and desires, the more we will become wealthy. It is interesting that the more we do what we want to do, the more poverty stricken we become. It is only when we turn outward to the desires of others that we can become wealthy.

Many have said that the most important occupation is the occupation that you enjoy. This is not the Torah perspective. The Torah perspective is to choose an occupation that meets the needs of others. This is the only way to have success in life because we will be serving HaShem in the process. Prosperity is the result of building relationships by meeting the needs of others.

The Torah is full of contracts (covenants) because contracts allow relationships to flower. The contract that Yaaqov made with Esav regarding the birthright was a contract that allowed the Jewish people to become a nation of priests.

***Bereshit (Genesis) 25:30-33*** *And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me this day thy birthright. 32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.*

***Shemot (Exodus) 19:6*** *And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

A profit motive is what allowed Joseph to survive his encounter with his brothers at Shechem.

***Bereshit (Genesis) 37:26-27*** *And Judah said unto his brethren: ‘What profit is it if we slay our brother and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh’. And his brethren hearkened unto him.*

Yehuda asked, “what profit do we get by killing the boy? Come let us sell him instead”. Thus Joseph will succinctly state that their intention to do evil was used by HaShem to do good.

***Bereshit (Genesis) 50:19-20*** *And Joseph said unto them, Fear not: for am I in the place of G-d? 20 But as for you, ye thought evil against me; but G-d meant it unto good, to bring to pass, as it is this day, to save much people alive.*

This good came about only because of a motive for profit. Consider the alternative: Joseph is dead and the Jewish people all starve to death. Where is the good in that? Even Joseph greatly benefited from this transaction. Thus the whole world benefited from the profit motive of Joseph’s ten brothers.

When Joseph’s ten brothers encountered Joseph in Egypt he accused them of spying.

***Bereshit (Genesis) 42:9*** *And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.*

Additionally, he had their money returned to them in the top of their sacks of grain.

***Bereshit (Genesis) 42:35*** *And it came to pass as they emptied their sacks, that, behold, every man’s bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.*

When they saw the money they were terrified because they imagined that they would be accused of theft. Yet Joseph’s intention was to teach them that relationships were more important than money. The brothers thought that squandering their relationship with Joseph to produce a profit was a good thing. Joseph’s message was just the opposite. His message was that profit comes from good relationships, not the other way around. It is not about money, it is about relationships.

Relationships and profit go hand in hand with the uniqueness of each individual. If we were all clones we would find it very hard to meet the needs of others. What we have is what they have. There is no profit in having each individual being a clone. Having different desires allows commerce. If no one wants to get rid of his junk, then there can be no sale of that junk. If everyone desires the same junk, then there is no opportunity for commerce. Being created in the image of G-d makes us unique.

While most economists would tend to call us consumers, in reality we are actually producers. If everything were consumed there would be no museums, buildings, roads, or parks. We produce! When we create wealth we acknowledge the uniqueness of the individual. When a government attempts to equalize its citizens, then they will necessarily produce poverty. The more we are alike the more commerce fails. It is our uniqueness that allows commerce to thrive. Thus the more freedom (uniqueness) that exists in the world, the greater the prosperity of the world. The more we are free to pursue our own desires, the more we allow the world to prosper.

Socialism destroys uniqueness. Consider government housing, public transportation, and confiscatory taxation. These socialist tools are all designed to destroy our uniqueness and in the process doom us to poverty. We must produce wealth, not merely move it around.

At the tower of Babel the goal was to make bricks, not to make a tower. Notice that bricks come first followed by what was to be done with the bricks:

***Bereshit Genesis) 11:1-4*** *And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.*

Bricks were the goal! That is why the people were FIRST encouraged to make bricks, then to build a city and a tower. *Bricks* are made by man and are all identical. *Stones* are made by HaShem and each is unique. The goal of Babel was to make all individuals the same, to destroy their uniqueness, to make bricks. One of the reasons that HaShem confused the languages at Babel was to make it very difficult to all be alike.

The Torah records that bricks were used only in two regards: The tower of Babel and the building of Egypt by the Israelites.[[17]](#footnote-17) As the Israelites were enslaved, so too were the people of Babel. As the people at Babel received no pay for their service, so too were the Israelites deprived of their pay.

We had two economic models: The Abrahamic model[[18]](#footnote-18) and the Nimrod model.[[19]](#footnote-19) The Abrahamic model is the basis for the economy of the western world. This model is based on giving, not on taking. Abraham wanted to give to and to serve other human beings. This is the source of the strength of the Abrahamic model. Nimrod’s model was based on taking from people and making them all the same. The Abrahamic model is the modified free market system whereas the Nimrod model is the socialistic / communist type system.

The free market system is propped up by a spiritual system. The Torah establishes that once every fifty years, there is a redistribution of the primary, and almost exclusive means of production during the biblical period – land:[[20]](#footnote-20)

***Vayikra (Leviticus) 25:8-13*** *And you shall number seven sabbaths of years to you, seven times seven years; and the space of the seven sabbaths of years shall be to you forty nine years. Then shall you cause the shofar to sound on the tenth day of the seventh month, on the day of atonement shall you sound the shofar throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants: it shall be a jubilee for you; and you shall return every man to his possession, and you shall return every man to his family. A jubilee shall that fiftieth year be to you: you shall not sow, neither reap that which grows of itself in it, nor gather in it the grapes of your undressed vine. For it is the jubilee; it shall be holy to you: you shall eat its increase out of the field. In the year of this jubilee you shall return every man to his possession.*

Expression is given here to a revolutionary idea whose aim is to prevent entire generations from drowning in abject poverty: every fifty years land returns to the family to which it had originally belonged, and the family members are given another opportunity at economic success.[[21]](#footnote-21) This is not communism, where the means of production belong to the collective; this is not even insistence on a constant equal allocation of the means of production. Halacha recognizes that free competition is critical in order to guarantee a state of general welfare. But Halacha sets limits on this free competition. This has an economic price: real estate transactions will clearly be influenced by the fact that land is sold for only fifty years at the most. Surely the rich will also have less motivation to achieve economic success, when the most productive assets that they can buy, real estate, will not remain in their possession for the long term. Halacha is prepared to pay this economic price.

The same objective is found in another important law, the release of debts in the seventh year:

***Debarim (Deuteronomy) 15:1****-2 At the end of every seven years you shall make a release. And this is the manner of the release; every creditor that lends anything to his neighbor shall release it; he shall not exact if of his neighbor or of his brother; because he has proclaimed a release to the Lord.*

Here too we find the same principle: a second chance. Every seven years all debts are released, and every person receives a second chance to extricate himself from his troubles. This law as well has a considerable economic price – it limits the credit market. Historical testimony teaches that the people of Israel had difficulty practicing the law governing the release of debts in the seventh year, and in the end Hillel made it irrelevant by instituting the prozbul,[[22]](#footnote-22) after he understood that limiting credit created an untenable situation, especially for the poor. Without a doubt, however, from here we can learn the moral inclinations of the Torah, which as a rule accepts free competition as a driving force from an economic perspective, but makes sure to repair at fixed intervals the damage that this causes.

Emphasis should be placed on a difference that was already noted above: The mitzvot of the jubilee year and the release of debts in the seventh year are not the same as the mitzva of giving charity. We are not dealing here with a private contribution on the part of one person on behalf of another, but rather with an all-embracing and uniform public system. Such a system is more efficient and also spares the poor person the humiliation of begging at his neighbor's doors.

Long term business relationships can not endure if we ‘rip people off’. Bad business dealings do not make for long term business relationships.

We are predominately spiritual creatures with a subordinate physical aspect. We are souls with a body. This is an important mental perspective. We must focus on the spiritual and use the physical to accomplish the spiritual goals. We must use our minds to impact our bodies. If we believe that something can be done, then it can be done. Nothing stands in the way of *desire*, nothing! The only thing that makes us different from robots is our *desire*. Robots do not have any desires. HaShem does NOT desire robots, neither does He desire one just avoids doing the negative mitzvot. HaShem desires our love, a love demonstrated by going above and beyond what the Torah demands.

The Hebrew language speaks truth and speaks about things as they really are. No other language is like this. To understand the relationship between wealth and charity, all we have to do is to look at the words:

The Hebrew word for *wealth* is: עשר.

The Hebrew word for *charity* is: עשר.

Now, because the same Hebrew word is used for both concepts, we know that these two concepts are intimately related. Thus we understand that the act of giving charity results in wealth. Note that charity comes first and the wealth follows.

Who knew that earning and spending of money, correctly, could allow us to dwell in HaShem’s tent? Who knew that speaking[[23]](#footnote-23) the truth in one’s heart could have benefits both in this world and in the next?

**Ashlamatah: Yeshayahu (Isaiah) 33:17-24 + 35:10**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 13. ¶ **Hearken, you far-off ones, what I did, and know, you near ones, My might.**  | 13. ¶ **Hear, you righteous/generous, who have kept My Law from the beginning, what I have done; and you penitent, who have repented to the Law ‎recently, acknowledge My might.** |
| 14. Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?'  | 14. Sinners in Zion are shattered; fear has seized them. To the wicked whose ways are thieving they ‎say, "Who can dwell for us in Zion, where the splendour of the Shekhinah is like a devouring fire? Who can sojourn for us in Jerusalem, ‎where the wicked are about to be judged and handed over to Gehenna, everlasting burning?" |
| 15. He who walks righteously, and speaks honestly, who contemns gain of oppression, who shakes his hands from taking hold of bribe, closes his ear from hearing of blood, and closes his eyes from seeing evil. | 15. The prophet said, The righteous/generous will ‎sojourn in it, everyone who walks in innocence and speaks uprightly, who despises mammon of deceit, who removes his soul from ‎oppressors, who withholds his hands, lest they accept a bribe, who stops his ears from hearing those who spill innocent blood and averts his ‎eyes from looking upon those who do evil, |
| 16. He shall dwell on high; rocky fortresses shall be his defense; his bread shall be given [him], his water sure. | 16. He, his camping place will be in a high and exalted place, the sanctuary; his soul will ‎amply provide his food; his water will be sure as a spring of waters whose waters do not cease. |
| 17. The King in His beauty shall **your eyes behold**; they shall see [from] a distant land. | 17. **Your eyes will see** the glory of the ‎Shekhinah of the eternal king in his celebrity; you will consider and behold those who go down to the land of Gehenna. |
| 18. Your heart shall meditate [in] fear; where is he who counts, where is he who weighs, where is he who counts the towers?  | 18. Your mind ‎will reckon up great things: ‎‎"Where are the scribes, where are the reckoners?" Let them come if they are able to reckon the number of the slain heads of the armies ‎of the mighty ones. |
| 19. A people of a strange tongue you shall not see, a people of speech too obscure to comprehend, of stammering tongue, without meaning. | 19. You will no more see the mastery of a strong people, the people whose obscure speech you cannot comprehend, ‎scoffing with their tongue because there is no understanding among them. |
| 20. See Zion, the city of our gathering; your eyes shall see Jerusalem, a tranquil dwelling, a tent that shall not fall, whose pegs shall never be moved, and all of whose ropes shall not be torn. | 20. You will look upon their downfall. Zion, city of our assemblies! **Your eyes will see** the consolation of Jerusalem in its prosperity, in its contentedness, like a tent which is not loosed, whose stakes are ‎never plucked up, nor will any of its cords be broken.  |
| 21. But there, the Lord is mighty for us; a place of broad rivers and streams, where a galley with oars shall not go, and a great ship shall not pass. | 21. But from there the might of the LORD will be revealed to do good for us, ‎from a place of rivers going forth, overflowing, broad, where no fishermen's ship can go, nor any great sailboat can pass through. |
| 22. For the Lord is our judge; the Lord is our ruler; the Lord is our king; He shall save us.  | 22. For the LORD is our judge, who brought us by His might out of Egypt, the LORD is our teacher, who gave us the teaching of His ‎Law from Sinai, the LORD is our king; He will save us and take just retribution for us from the armies of Gog. |
| 23. Your ropes are loosed, not to strengthen their mast properly; they did not spread out a sail; then plunder [and] booty were divided by many; the lame takes the prey. | 23. In that time the ‎Gentiles will be broken of their strength, and will resemble a ship whose ropes are cut, which has no strength in their mast, which has ‎been cut, and it is not possible to spread a sail on it. Then the house of Israel will divide the possessions of the Gentiles, booty and spoil ‎in abundance; although there are blind and lame among them, even they will divide booty and spoil in abundance. |
| 24. And the neighbor shall not say, "I am sick." The people dwelling therein is forgiven of sin. **{S}** | 24. From now on ‎they will not say to the people who dwell in safety all around the Shekhinah, "From You a stroke of sickness has come upon us"; the ‎people, the house of Israel, will be gathered and return to their place, forgiven of their sins.‎ **{S}** |
|  |  |
| 1. Nations, come near to hear, and kingdoms, hearken. The earth and the fullness thereof, the world and all its offspring.  | 1. Draw near, O peoples, to hear, and hearken, O kingdoms! Let the earth listen, and all that fills it; the world, and all that reside in it.  |
| 2. For the Lord has indignation against all the nations and wrath against all their host. He has destroyed them; He has given them to the slaughter.  | 2. For there ‎is anger before the LORD against all the Gentiles, and slaughter against all their armies, He has declared them sinners, handed them over ‎for slaughter. |
| 3. And their slain ones shall be thrown, and their corpses-their stench shall rise, and mountains shall melt from their blood. | 3. Their slain will be cast out, and the smoke of their corpses will rise; the mountains will flow with their blood. |
| 4. And all the host of heaven shall melt, and the heavens shall be rolled like a scroll, and all their host shall wither as a leaf withers from a vine, and as a withered [fig] from a fig tree. | 4. All the ‎forces of heaven will melt completely and be wiped from under the skies just as was said concerning them in the scroll. All their armies ‎will come to an end as leaves fall from a vine, like what is withered from a fig. |
| 5. For My sword has become sated in the heaven. Behold, it shall descend upon Edom, and upon the nation with whom I contend, for judgment. | 5. For My sword will be revealed in the heavens; behold ‎it will be revealed for the judgment upon Edom, upon the people I have declared sinners. |
| 6. The Lord's sword has become full of blood, made fat with fatness, from the blood of lambs and goats, from the fat of the kidneys of rams, for the Lord has a slaughter in Bozrah and a great slaughter in the land of Edom.  | 6. The sword from the LORD is sated with blood, ‎it is gorged with fat, with the blood of kings and rulers, with the fat of the kidneys of princes. For there is slaughter from the LORD in Bozrah, ‎and great sacrifice in the land of Edom. |
| 7. And wild oxen shall go down with them, and bulls with fat bulls, and their land shall be sated from blood, and their dust shall become saturated from fat. | 7. Mighty ones will be killed with them, and rulers with tyrants. Their land will be soaked with ‎their blood, and their soil made rich with their fat. |
| 8. For it is a day of vengeance for the Lord, a year of retribution for the plea of Zion. | 8. For there is a day of vengeance before the LORD, a year of recompense, to take just ‎retribution for the mortification of Zion. |
| 9. And its streams shall turn into pitch and its dust into sulfur, and its land shall become burning pitch. | 9. And the streams of Rome will be turned into pitch, and her soil into brimstone; her land will ‎become burning pitch. |
| 10. By night and by day, it shall not be extinguished; its smoke shall ascend forever and ever; from generation to generation it shall be waste, to eternity, no one passing through it. | 10. Night and day it will not be quenched; its smoke will go up forever. From generation to generation it will be ‎desolate; none will pass through it forever and ever. |
| 11. Pelican and owl shall inherit it, and night owl and raven shall dwell therein, and He shall stretch over it a line of waste, and weights of destruction.  | 11. But pelicans and porcupines will possess it, owls and ravens will dwell in it. The ‎line of desolation and ‎ the plummet of devastation will be stretched over it.  |
| 12. As for its nobles, **there are none who proclaim the kingdom**, and all its princes shall be nothing. | 12. They were saying, **We are free, and did not wish to accept a kingdom over ‎them**, and all its princes will be for nothing. |
| 13. And its palaces shall grow thorns, thistles and briers in its fortresses, and it shall be the habitat of jackals, an abode for ostriches. | 13. Thorns will grow over its palaces, and nettles and thistles in the stronghold of its fortresses. ‎It will be a haunt of jackals, a place for ostriches. |
| 14. And martens shall meet cats, and a satyr shall call his friend, but there the lilith rests and has found for herself a resting place. | 14. And wild beasts will meet with cats, demons will play, one with his fellow; yea, ‎there will night hags lie, and find for themselves a resting place. |
| 15. There the owl has made its nest, and she has laid eggs and hatched them, and gathered its young under its shadow, but there have the vultures gathered, each one to her friend.  | 15. There will a porcupine nest and lay and their young mew in her ‎shadow; yea, thence will kites be gathered, each one with her mate. |
| 16. Seek out of the Book of the Lord and read; not one of them is missing, one did not miss her friend, for My mouth it has commanded, and its breath it has gathered them. | 16. Seek and search in the book of the LORD: not one of these is ‎missing; no female is without her mate. For by His Memra they will be gathered, and by His pleasure they will draw near. |
| 17. And He cast lots for them, and His hand distributed it to them with a line; forever they shall inherit it, to every generation they shall inhabit it. **{S}** | 17. He by His ‎Memra has cast the lot for them, by His pleasure He has portioned it out to them with the line; they will possess it forever, from generation ‎to generation they will dwell in it. ‎ **{S}** |
|  |  |
| 1. Desert and wasteland shall rejoice over them, and the plain shall rejoice and shall blossom like a rose. | 1. Those who dwell in the wilderness, in a thirsty land, will be glad, those who settle in the desert will rejoice and blossom like lilies. ‎ |

**Isaiah 35:10**

וּפְדוּיֵ֨י יְהוָ֜ה יְשֻׁב֗וּן וּבָ֤אוּ צִיּוֹן֙ בְּרִנָּ֔ה וְשִׂמְחַ֥ת עוֹלָ֖ם עַל־רֹאשָׁ֑ם שָׂשׂ֤וֹן וְשִׂמְחָה֙ יַשִּׂ֔יגוּ וְנָ֖סוּ יָג֥וֹן וַאֲנָחָֽה׃ (פ)

**And the ransomed of the LORD shall return, and come with shouting to Zion, Crowned with joy everlasting. They shall attain joy and gladness, while sorrow and sighing flee.**

**Targum Jonathan on Isaiah 35:10**

**And the redeemed of the Lord shall return, because they shall be gathered from the midst of their captivity; and they shall come to Zion with a song, and they shall have everlasting joy, which shall not cease, and a cloud of glory shall over- shadow their heads; joy and gladness shall be found, and sorrow and sighing shall cease from them, namely, from the house of Israel.**

**Rashi’s Commentary for: Yeshayahu (Isaiah) 33:17-24 + 35:10**

**13 you far-off ones** Those who believe in Me and do My will from their youth.

**you near ones** Repentant sinners who have recently drawn near to Me.

**14 Sinners in Zion were afraid** How they would find an opening to repent.

**Who will stand up for us against a consuming fire?** (lit., Who will live for us a consuming fire?) I.e., who will stand up for us to appease burning wrath? Alternatively, who among us will dwell, i.e., who among us will dwell in Zion with the Rock, Who is a consuming fire? And he replies, “He who walks righteously, etc.”

**15 He who walks righteously** Who will be found? One who walks righteously.

**who shakes his hands** (eskot in O.F.).

**closes his ear** (אֽטֵם) Comp. (I Kings 6:4) “transparent but closed (אֲטֻמִים) .”

**and closes** (וְעֽצֵם) Comp. (supra 29:10) “And He has closed (וַיְעַצֵּם) your eyes.”

**16 his bread shall be given** He will not seek bread, for it will be supplied to him from heaven.

**his water sure** The source of his water will not fail. I.e., his seed will become great, and all his wants will be supplied.

**17 The King in His beauty shall your eyes behold** (The Holy One, blessed be He, Who is a King, Him you shall see from a distant land where you are standing. You shall see the miracles and the greatness that I will perform for you, and a people of a strange tongue, of obscure speech, shall not see the Shechinah of the King in His beauty. [This does not appear in many editions.]) The King in His beauty shall your eyes behold. To you, O righteous man, I say that you shall merit to see the splendor of the Shechinah of the Omnipresent.

**they shall see [from] a distant land** Jonathan renders: You shall look and see those who go down to the land of Gehinnom.

**18 Your heart shall meditate [in] fear** When you see the princes and the savants of the heathens, who ruled during their lifetime, and who are now being judged in Gehinnom, your heart will meditate in terror, and you will say, “Where is the wisdom and the greatness of these men? Where is the one who, during his lifetime, would count and weigh every word of wisdom, for they would ask him every counsel of the kingdom?

**Where is he who counts the towers** This too is a matter of the kingdom. He is appointed over the houses of the kingdom, how many they are, and how many towers a certain city requires. Comp. (Ps. 48:13) “Encircle Zion and surround it, count its towers,” how many towers it requires.

**19 A people of a strange tongue** (נוֹעָז) like לוֹעֵז . These are all the heathens, whose language is not the holy tongue. ([Other editions read:] These are Assyria and Babylon, whose language is not the holy tongue.) ([Manuscripts read:] These are all the nations whose language is not the holy tongue.)

**you shall not see** You shall not esteem in your heart, for they shall all be dark and humble.

**speech...obscure** ( שָׂפָה , lit. lip.) Comp. (Gen. 11:1) “And all the land was one speech (שָׂפָה) .”

**of stammering tongue** (נִלְעָג לָשׁוֹן) . Comp. (32:4) “The tongue of the stammerers עִלְּגִים) (לְשׁוֹן ,” (and of obscure speech. All this is a foreign language, for they do not understand the holy tongue.)

**20 See Zion** But whom will you see in your heart to be regarded as a kingdom and a ruling power? Zion, which is the city of our meeting place.

**that shall not fall** (יִצְעָן) shall not be lowered. Comp. (Jud. 4:11) “Elon-bezaanannim בְּצַעֲנַנִּים) (אֵלוֹן ,” which is rendered as: the plain of pits (מִישׁוֹר אַגְנַיָּא) , which are pits in the fields, called kombes in O.F. Comp. (Baba Kamma 61b) “The pits of the earth (אַגְנֵי דְאַרְעָא) they are considered,” where water gathers from the mountains and the hills. I believe that the ‘beth’ of the word בְּצַעֲנַנִּים is not radical, but is a prefix.

**whose pegs shall never be moved** (יִסַּע) The pegs with which they tie the ropes of the tent he shall not move them from the earth, from the place into which they are thrust. Comp. (I Kings 5:31) “And they quarried (וַיַּסִּעוּ) great stones.” Also (Jud. 16: 3), “And he plucked them (וַיִּסּעֵם) together with the bolt,” an expression of uprooting.

**21 But there** ‘But’ refers back to ‘whose pegs shall never be moved,’ and ‘shall not be torn.’ The evil shall not be, only the good. There the Lord shall be mighty for us, and the city shall be a place of rivers and streams, in the manner it is said in Ezekiel (47: 4f.): “And He measured a thousand (cubits), and He led me...a stream that I could not cross.” And so did Joel prophesy (4:18) “And a spring shall emanate from the house of the Lord,” that it shall become progressively stronger.

**a galley with oars** a ship that floats on the water.

a**nd a great ship** (וְצִי אַדִּיר) and a great ship [from Jonathan].

**22 For the Lord is our judge** Our prince and judge.

**23 Your ropes that draw the ship, you sinful city.** ([Mss. yield:] you, sinful Rome.)

**properly** prepared well.

**a sail** Heb. נס , the sail of a ship.

**they did not spread out a sail** They will not be able to spread the sail that guides the boat.

**then plunder [and] booty were divided** (עד) related to עֲדָאָה , plunder, in Aramaic.

**by many** Many will divide the plunder of the heathens. ([Mss. yield:] the plunder of Edom.) ([Others:] the nations.) ([Still others:] Sennacherib.)

**lame** Israel, who were weak until now.

**24 And the neighbor shall not say** (I.e., the neighbor of) Israel.

**“I am sick”** Because of this nation, this misfortune has befallen me, for

**The people Israel, who is called a people,** that dwells in Jerusalem, shall be forgiven of sin.

**Chapter 34**

**4 And all the host of heaven shall melt** They shall be frightened when I cast down the princes of the heathens.([Mss. yield:] the princes of the nations.) ([Warsaw edition:] of Assyria and Babylon.)

**shall be rolled** (וְנָגֽלּוּ) an expression of rolling. And the heavens shall be rolled like a scroll. Jonathan renders: And they shall be erased from beneath the heavens, as it is stated about them in the Book. But I explain it according to the context, for now, the kingdoms of the Ishmaelites (the nations [ms.]) (the wicked [Warsaw ed.]) have fortune and light. When they are erased and destroyed, it will be as though the world has darkened for them, as though the sun and the light are rolled up like the rolling of a scroll.

**withers** (יִבּוֹל) withers.

**and as a withered [fig] from a fig tree** The withered fruit of a tree is called נוֹבְלוֹת . This is what our Rabbis (Ber. 40b) explained: What are ‘noveloth’? Fruit ripened in the heater, that become ripe in the heater. After they are picked, he gathers them and they become heated and ripen.

**5 For My sword has become sated in the heaven** To slay the heavenly princes, and afterward it shall descend on the nation Ishmael ([mss. and Kli Paz:] Edom) ([Warsaw ed.:] Babylonians) below, for no nation suffers until its prince suffers in heaven.

**the nation with whom I contend** (עַם חֶרמִי) , the nation with whom I battle. This is a Mishnaic expression: (Keth. 17b) They taught this in connection with time of strife (חֵרוּם) . Comp. (I Kings 20:42) “The man with whom I contend חֶרְמִי) (אִישׁ ,” referring to Ahab.

**6 lambs and goats** princes and governors.

**in Bozrah** It is from the land of Moab, but since it supplied a king for Edom, as it is stated (Gen. 36:33): “And Jobab son of Zerah of Bozrah reigned in his stead,” it will, therefore, suffer with them. This is found in Pesikta.

**7 wild oxen with them** Kings with governors, wild oxen with the goats mentioned above.

**fat bulls** (אַבִּירִים) fat and large bulls, as it is stated (Ps. 22:13): “Fat bulls (אַבִּירֵי) of Bashan surrounded me.”

**8 retribution for the plea of Zion** That He will mete out punishment (lit., pay a reward) for the plea of Zion, who cries before Him to judge her from those who harm her.

**9 And its streams shall turn** (I.e., the streams) of the heathens. ([Mss. yield:] of Edom.)

**10 from generation to generation** From that generation until the last generation. Another explanation is that this is Moses’ curse (Ex. 17:16): “The Lord has a war against Amalek from generation to generation.” From Moses’ generation to Saul’s generation, and from there to Mordecai’s generation, and from there to the generation of the King Messiah.

**11 owl** (קִפּֽד) a bird that flies at night (chouette in French), an owl.

**a line of waste** A judgment of desolation.

**and weights of destruction** Weights of the judgment of destruction. ( אַבְנֵי , lit., stones.) Comp. (Deut. 25:15) “a whole weight (אֶבֶן) .”

**12 As for its nobles, there are none who proclaim the kingdom** Its princes stand, and none of them calls upon himself the name of ruling and kingdom.

**nothing** Destruction.

**13 And its palaces shall grow thorns** So is the nature of ruins to grow thorns and briers, and that is ‘kimosh’ and that is ‘choach’; they are all types of thorns, e.g., ortias, (nettles,) and the like.

**the habitat of jackals** (תַּנִּים) That is a desert, which is usually frequented by ‘tannim,’ which is a species of wild animal.

**14 And martens shall meet cats** And martens shall meet with cats. In this matter Jonathan rendered it. תַּמְוָן is נִמִּיּוֹת (martrines in O.F.), martens.

**and a satyr** A demon.

**rests** (הִרְגִּיעָה) an expression related to מַרְגּוֹעַ , rest.

**lilith** The name of a female demon.

**15 has made its nest** (קִנְּנָה) an expression related to ‘a bird’s nest’ (קַן) (Deut. 22:6).

**owl** (קִפּוֹז) that is the owl (קִפּֽד) .

**and she has laid** She laid eggs.

**and hatched** This is the emerging of the chicks from the egg. Comp. (below 59:5) The eggs of the viper have hatched.

**and gathered** This is the call that the bird calls with its throat to draw the chicks after it, gloussera in French. Comp. (Jer. 17:11) “A cuckoo gathers (דָגָר) what it did not lay.”

**vultures** (דַיּוֹת) voltojjrs in O.F.

**each one to her friend** (lit., each one her friend,) like to her friend.

**16 Seek out of the Book of the Lord** Read out of the Book of Genesis; when He brought the Flood, He decreed that all the creatures gather in the Ark, male and female, and none of them was missing. How much more will this be so when He decrees this upon them, to gather to drink blood and to eat flesh and fat!

**did not miss** (פָקָדוּ) Comp. (Num. 31: 49) “Not a man was missing (נִפְקַד) of us.”

**for My mouth it has commanded that they come, and the breath of My mouth it gathered them.** The antecedent of ‘its breath’ is ‘My mouth.’ Comp. (Ps. 33:6) “And with the breath of His mouth all their host.” Here too, the breath of My mouth it gathered them.

**17 And He cast...for them** Now the prophet says concerning the Holy One, blessed be He, “And He cast lots for them,” for all those beasts and fowl, that these shall fall to their share.

**Chapter 35**

**1 shall rejoice over them** (יְשֻׂשׂוּם) This is usually the sign of the direct object, inappropriate here in the case of an intransitive verb. (like יָשׂוּשׂוּ מֵהֶם , shall rejoice from them). Comp. (Jer. 10:20) “My sons have gone away from me (יְצָאֻנִי) .” Also, (I Kings 19:21) “He cooked the meat for them (בִּשְּׁלָם) ,” equivalent to בִּשֵּׁל לָהֶם , “He cooked the meat for them.”

**Desert and wasteland Jerusalem,** called ‘wasteland,’ and Zion, called ‘desert,’ they shall rejoice over the downfall of the mighty of the heathens and Persia ([Manuscripts yield:] of Edom and Bozrah). ([The Warsaw edition reads:] the mighty of Seir (and Bozrah).)

**and the plain shall rejoice** the plain of Jerusalem.

**2 and to sing** (lit., and sing,) like: and to sing.

**the Lebanon** The Temple. the beauty of His glory will be given to Zion.

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) Gen. 18:1-33**

 **“Vayera” “And appeared”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta (Luqas 5:12-16)** | **Hakham Tsefet’s School of Peshat****(Mark 1:40-45)** |
| **And now it happened when he** (Yeshua) **was in one of the cities there was a man full of leprosy. When he saw Yeshua, he fell on his face begging him saying “Master if you choose** (desire) **you have the power to make me clean. Then Yeshua stretched his hand over him, to send him away** (to the Kohanim) **saying to him, “My will** (desire) **for you is to be clean.” and saying to him see that you never speak** Lashon HaRa – gossip **against anyone; Go and show yourself to the Kohen** (Priest) **and offer for your cleansing what Moshe** in the Torah and Oral Torah **has commanded as a witness** of teshuba **for them” Now after these events the reputation[[24]](#footnote-24) of Yeshua spread throughout the region and many congregations gathered to hear him and to be cured of their diseases. But he** (Yeshua) **would withdraw to isolated places for prayer.[[25]](#footnote-25)**  | **And a leper appeared** (came) **[[26]](#footnote-26) to him** (Yeshua) **begging him on his knees,** Master[[27]](#footnote-27) **if you so desire, you have the power to make me clean.[[28]](#footnote-28) And Yeshua being moved with indignation stretched his hand out towards him, to send him away[[29]](#footnote-29) [to the Kohanim] saying[[30]](#footnote-30) to him, “My will[[31]](#footnote-31) (desire) for you is to be clean.” And immediately the leprosy went from[[32]](#footnote-32) him and he was clean.[[33]](#footnote-33) And after harshly reprimanding[[34]](#footnote-34) him** for gossip – Lashon HaRa **he** (Yeshua) **sent him away[[35]](#footnote-35) immediately,[[36]](#footnote-36) saying see[[37]](#footnote-37) never speak** Lashon HaRa – gossip **against anyone;[[38]](#footnote-38) now go show yourself to the Kohen** (Priest) **and offer for your cleansing what Moshe** in the Torah and Oral Torah **has commanded as a witness** of teshuba **for them”** (the Kohanim)**. And he** (Yeshua) **went out and publicized the chief principles of the Mesorah so much that Yeshua could not openly appear in the city, but was constrained to staying in remote places** where he devoted time to the prayers**,** because **people came to him from everywhere.** |
|  |
| **Hakham Shaul’s School of Remes****(2 Luqas – Acts 9:10-31)** |
| **Acts 9:10-22****Now there was a talmid** (of Yeshua)[[39]](#footnote-39) **at Dammesek named Chananyah; and the master** (Yeshua) **said to him in a vision, “Chananyah.” And he said, "Here I am, master." And the Master *said* to him, "Get up and go to the street called Straight, and inquire at the house of Y’hudah for a man from Tarsus named Shaul, for he is praying, and he has seen in a vision a man named Chananyah come in and lay his hands on him, so that he might regain his sight." But Chananyah answered, “Master, I have heard from many about this man, how much harm he did to Your saints at Yerushalayim; and here he has authority from the Kohen Gadol to bind[[40]](#footnote-40) all who call on your name.” But the master said to him, “Go, for he is a chosen instrument of mine, to bear my name before the Goyim** (Gentiles) **and kings and the B’ne Yisrael; for I will show him how much he must suffer for my name's sake.” So Chananyah departed and entered the house[[41]](#footnote-41), and after laying his hands on him said, “Brother Shaul, the Master Yeshua, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the** (Master’s) **Orally breathed Torah.” And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was immersed; and he ate food and was strengthened. Now for several days, he was with the talmidim who were at Dammesek, and immediately he *began* to proclaim Yeshua as Messiah in the Esnogas (synagogues), saying, “He is the Ben Elohim (Son of the Judge).” All those hearing him continued to be amazed, and were saying, “Is this not he who in Yerushalayim destroyed those who called on this name, and** who**had come here for the purpose of bringing them bound before the Kohen Gadol?” But Shaul kept increasing in strength and confounding the Jewish people who lived at Dammesek by proving[[42]](#footnote-42) that this Yeshua is the Messiah.****Acts 9:23-31****And after many days** (three and a half years)[[43]](#footnote-43) **had been fulfilled, the Shammaite Jews plotted together to kill him.[[44]](#footnote-44) But what they planned to do was told to** Paqid **Shaul. And they waited at the gates day and night in order to murder him. Then the talmidim[[45]](#footnote-45)** of Yeshua **took him one night and let him down through** a hole in **the wall[[46]](#footnote-46) in a basket.[[47]](#footnote-47)** **And** when he **arrived in Yerushalayim,** Paqid **Shaul attempted to join himself to the talmidim[[48]](#footnote-48)** of Yeshua**. But, because they did not believe that he was** really **a talmid** of Yeshua **they were all afraid of him. But Bar-Nechamah[[49]](#footnote-49) took him and brought him to the emissaries[[50]](#footnote-50)** (the Twelve Nazarean Hakhamim/Rabbis) to talk with them **and tell them how he** (Paqid Shaul) **had seen the master** as the Primordial Light **on the way** to Dammesek**, and that he** (the master) **had spoken to him, and how he had spoken effectively** with boldness **in Dammesek with the authority of a Paqid[[51]](#footnote-51) of Yeshua. And he stayed with them** becoming one of them**, coming[[52]](#footnote-52) in and going out in Yerushalayim. And he spoke boldly with the authority** of a Hakham[[53]](#footnote-53) **concerning the master[[54]](#footnote-54) Yeshua, and argued with the Hellenists** (Greek-speaking Jews)**. But they seized him in order to kill him. But knowing, the brothers brought him down to Caesarea and sent him forth to Tarsus.****Then, indeed, the Nazarean Esnogas** (Synagogues) **had rest throughout all Yehudah and The Galil and Shomron, and having been built up. And having gone on in the awe (**fear**) of the Lord and in the comfort of the Oral Torah, they were increased.** |

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

**Yeshua and the Torah**

C.S. Mann notes Yeshua’s consonant moral attitude and relation to the “Law” [Torah].[[55]](#footnote-55) While Mann finds this a revelation, we see it as normative to daily life within the circles of Yeshua’s influence. The present materials tell us that Yeshua upheld the Torah, Oral Torah and its ritual requirements along with its ceremonial aspects, since all is but one indivisible Torah.

**Compassion or Reprimand?**

**And a leper came to him (Yeshua) begging him on his knees, [Master] if you so desire, you have the power to make me clean.**

And now it happened when he (Yeshua) was in one of the cities there was man full of leprosy.

Scholars find trouble with Yeshua’s indignation.[[56]](#footnote-56) They cannot understand the great difficulty found in interaction with a leper. The most reasonable answer to this problem is “remember what the Lord God did to Miriam’ (Deut. 24:8).” If Miriam, the sister of Moshe was excommunicated from interaction with the B’ne Yisrael and the Divine Presence **how much the more** should a lowly leper from the regions of the Galil be rejected and reprimanded. Hooker[[57]](#footnote-57) joins in with Marcus[[58]](#footnote-58) in their explanation that this leper had a *shade* – demon due to similar Greek expressions. While this is not entirely impossible we do not find the language of exorcism in the present text with the exception of the Greek word ἐκβάλλω (*ekballo*). Due to the harsh language and attitude Yeshua possesses in this pericope we do not find this evidence strong enough to concur with their assessment. This phrase strengthens the nature of Yeshua’s indignation towards the leper who has appeared in public amidst the congregation. If the leper is repentant, we do not see any indication in the text. Neusner citing (Sifra CLV:i.8) says …

(Sifra CLV:i.8): “…saying” (Lev. 14:35) — The priest will say to him words of reproach: “My son, plagues come only because of **gossip**, as it is said, ‘Take heed of the plague of leprosy to keep very much and to do, remember what the Lord God did to Miriam’ (Deut. 24:8).[[59]](#footnote-59)

If, in the cited text we see the indignation and “reproach” by the Kohanim (Priests) **how much the more** should we note the consternation of Yeshua HaMashiach concerning this slanderous plague. The Lukan Tosefta further illustrates reason for consternation. “And now it happened when he (Yeshua) was **in one of the cities**.”

Lev 14:45 "He will therefore tear down the house, its stones, and its timbers, and all the plaster of the house, and he will take *them* **outside the city** to an unclean place.

Here we see that the contents of the house and the leper are relegated to their place “**outside the city**.” The Lukan Tosefta sees the leper in violation of Halakhah mandated in the Torah. His entry into the city is a desecration of Torah prohibition with further disregard for others. This demonstrates the deep disregard for G-d, Torah and humanity. Firstly, because he has spoken Lashon HaRra against his neighbor, and, secondly because he jeopardizes others with his contagious condition both physically and spiritually.

The Leper comes to Yeshua in need of “mercy. He also comes in simple trust that Yeshua will have compassion on him in his situation. Simple “trust” or “faith” as some would have it is not enough to merit forgiveness and cleansing. Many translations suggest that Yeshua was in fact “compassionate” towards the leper. Close scrutiny of the text does not lend itself to this translation. The text clearly demonstrates Yeshua’s indignation. Consequently, we see Yeshua’s balanced approach as an authorized Hakham. He is perfectly capable of demonstrating compassion in those cases where it is merited. Yet, in the present case he sternly reprimands (rebukes) the leper for his violation of Torah. Yeshua as a representative of the Torah, Oral and Written would naturally find offense in those who freely violated its commands.

**And after harshly reprimanding him** for gossip – Lashon HaRa

Scholars stumble over the Greek phrase ἐμβριμάομαι (*embrimaomai*). They try to translate and interpret this phrase from classical secular Greek sources. Their idiotic explanations try to make Yeshua growl like a dog or snort like a horse.[[60]](#footnote-60) The phrase is a hyperbole to demonstrate the extreme disdain for the cause that brings this miraculous leprosy and his reprimand of the leper’s avoidance of Torah obligations. This is because ἐμβριμάομαι (*embrimaomai*) finds no suitable translation into English.

While some scholars suggest that the cleansed leper is disobedient to the reprimand of Yeshua we find no such case in the present materials. Most translations have Yeshua saying “do not tell anyone” to the leper however, this phrase should be translated “**never speak [Lashon HaRa – gossip] against anyone.**”[[61]](#footnote-61) While we have noted above that the leper meets the consternation of Yeshua, we see the language of rebuke rather than an indication of disobedience to Yeshua’s command. This is not to suggest that it is impossible for the leper to have disregarded Yeshua’s command. We are simply not given that information noting that he is commanded NOT to speak Lashon HaRa.

**Yeshua, a Hands On Hakham?**

**[Master] if you so desire, you have the power to make me clean. And Yeshua being moved with indignation stretched his hand out towards him, to send him away [to the Kohanim] saying to him, “My will (desire) for you is to be clean.” And immediately the leprosy went from him and he was clean. And after harshly reprimanding him [for gossip – Lashon HaRa] he (Yeshua) sent him away immediately,**

Traditional readings of the materials of Hakham Tsefet and Luqas would indicate that Yeshua placed his hands on the leper to confer upon him a cleansing/healing. As we have noted in the footnotes above this cannot be the case in the present context. Aπτω (*haptomai*) by its literal “Greek” definition means to touch something or someone, which should well fit our Peshat text. However, we CANNOT accept that Yeshua, an authorized Rabbi (Hakham) would willingly touch a leper, making himself unclean unless the situation absolutely mandated it. Therefore, we are forced by hermeneutic principle to see how ἅπτω (*haptomai*) is used in the LXX. Cross – linguistic hermeneutics can be used to determine the truth of what Yeshua does. Cross – linguistic hermeneutics is the exegesis of a piece of Scripture in one language i.e. Greek or Hebrew, trying to determine its meaning from the Hebrew Tanakh, understanding that all things must be interpreted from the Torah. This principle builds on Hillel's 3rd rule, **Binyan ab mi-katub eḥad** and the 4th **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages. Application of this hermeneutic demonstrates that the Greek word ἅπτω (*haptomai*) in mirrored in the Hebrew word H7971 **שָׁלַח** (*shalach*) meaning to send away. Therefore, Yeshua does “stretch forth” his hand, only to point for the leper’s departure. The “compassion” attributed to Yeshua may very well have been compassion for the congregation he was speaking to. The infectious disease of Lashon HaRa shows up as soon as the leper makes his entry. Yeshua’s compassion is that of a Hakham for his talmidim. The pandemic plague must not be permitted entry to the city of scholars.

**“My will (desire) for you is to be clean”**

It is true that Yeshua desired ritual purity for the leper. This is because as a personification of the Torah Yeshua wanted this leper to do teshuba and return in faithful obedience to Torah observance. Therefore, the will of the Master is such that he wants **immediate** conformity to Torah Oral and Written. As such, he “desires” the cleansing/healing of the leper. Consequently, Yeshua’s desire of “cleansing” for the leper may very well have been preventative medicine for the congregation rather than the leper himself.

**Peroration**

The criminal offense of Lashon HaRa is punished with a greater punishment than its deed.

**m. Arakhin 3:5** It turns out that the one who says something with his mouth [suffers] more than the one who actually does a deed. For so we find that the decree against our forefathers in the wilderness was sealed only on account of evil speech [Num. 13:32],[[62]](#footnote-62)

**b. Arakhin 15a** It ﻿ was taught: R. Eleazar b. Perata said, **Come and see** **how great the power of an evil tongue is!** Whence do we know [its power]? From the spies: for if it happens thus to those who bring up an evil report against wood and stones, **how much more** **will it happen to him who brings up an evil report against his neighbour!** But whence [follows] that? Perhaps it is as explained by R. Hanina b. Papa; for R. Hanina b. Papa said: A stark thing did the spies say in that hour, as it is written: For they are stronger than we. Do not read: than we but then He: as it were, even the Master of the house cannot remove his utensils from here! Rather, said Rabbah in the name of Resh Lakish: Scripture said, Even those men that did bring up an evil report against the land, **died by the plague** against the Lord, i.e., [they died just] **because of the evil report which they had brought up**.

We cannot help but notice that the typical phrase “Come and hear” has been replaced by the Kabbalistic phrase “Come and See.” We understand that the phrase is teaching us just how vicious the sin of Lashon HaRa actually is. Furthermore, we find here Yeshua in agreeance with this Mishnah and Gemara. While we are not given the details of the leper’s Lashon HaRa we can aptly see that Yeshua abhors this criminal offence.

**Remes Commentary to Hakham Shaul**

Hakham Shaul bears some things in common with Yoseph.

| **Yosef**  | **Hakham Shaul in Israel** |
| --- | --- |
| Second to Paro | Subordinate to Hakham Tsefet |
| 14 years of plenty and famine, two sevens | 14 years in Yerushalayim, two sevens |
| Brothers as strangers | Stranger to brothers |
| Spies | Doubt concerning true identity |

We have reiterated the commonly held truth that the Torah is not recorded in chronological order. Therefore, logic demands that we apply the same truth to the Nazarean Codicil. The following verse in Galatians offers information extraneous to our Nazarean Talmud.

**Gal. 1:18[[63]](#footnote-63) Then after three** and a half[[64]](#footnote-64) **years I went up to Yerushalayim to enquire[[65]](#footnote-65) of Hakham Tsefet, and resided with him fifteen days. But other of the emissaries – Nazarean Hakhamim/Rabbis I did not see, except Ya’aqob the Master's brother**.

This verse tells us that Paqid Shaul did not “go up” to Yerushalayim for three and a half years. The three and a half years represent the allegorical teaching of the Torah from a Peshat hermeneutic. Here we opine that Paqid Shaul needed the specific interaction and training that only Bar-Nechamah could offer. One would think that Paqid Shaul would have experienced a similar education in the Yeshiva of Shammai. However, we have no confirmation that the Shammaite Schools used similar hermeneutics. This is not to say that it is not possible. We need to keep in mind that even if there was a similar system of hermeneutics it was imbalanced, accentuated primarily with *din* (justice). Consequently, we note that Paqid Shaul must have studied Hakham Tsefet’s Mishnaic Import at the feet of Hakham[[66]](#footnote-66) Bar-Nechamah a wealthy native of Cyprus[[67]](#footnote-67) qnd a Levite named Yosef, who was surnamed Bar-Nechamah by the emissaries – ie. the Nazarean Hakhamim/Rabbis. Bar-Nechamah means, “The son of consolation,” which indicates his association with *chesed*. This, as noted in last week’s Torah Seder is by Divine decree since Paqid Shaul needs training in *chesed* before he can effectively apprehend the Peshat Hermeneutics and Mesorah of the Master.

Paqid Shaul’s escape from Dammesek was most likely an escape from Jews who were sympathetic to Shammaite ideology. Dammesek would have offered a fertile environment for soliciting Gentile “God-fearers” into the Nazarean Community. Paqid Shaul would have appeared as a **spy** or **traitor** to these Shammaite partisans. However, it will also be noted that the true characteristic of Paqid Shaul’s nature, *din* was never fully suppressed. This is not a negative assessment of Paqid Shaul. What it demonstrates is that every soul has a counterpart in the Esnoga (Synagogue) which always balances the characteristics of Paqidim and Hakhamim.

**I went up to Yerushalayim to see Hakham Tsefet, and resided with him fifteen days**

We have learned well that the Remes of 2 Luqas and Galatians demands allegorical interpretation. Therefore, fifteen days becomes fifteen years. As we stated above in our footnote it is common Jewish practice to round numbers off to their nearest equivalent. In the present case, the number fifteen is fourteen and a few days/months, which means that Paqid Shaul has completed his Rabbinic training at the feet of Hakham Tsefet/Gamaliel. Therefore, when we review the events of Hakham Shaul’s education we note…

1. He was first a Paqid in the School of Shammai
2. He saw the Master in the Primordial Light on the way to Dammesek
3. He then sat at the feet of Hakham Bar–Nechamah the talmid of Hakham Tsefet. This training was especially necessary for Paqid Shaul because he was schooled in ultra-din (justice) ideology.
4. He then went to Yerushalayim to sit at the feet of Hakham Tsefet and be taught directly by the Chief Emissary of the Master.
5. It is after these fourteen years that Paqid Shaul is ordained a Hakham.

**Hakham Tsefet and the Primordial light**

Christian theology brings Hakham Shaul to the forefront of their theology as if he were the principle “Apostle” of the Nazarean Jews. A cursory study of the Nazarean Codicil will point out that Hakham Tsefet is mentioned more frequently than any of the other character of the Nazarean Codicil.

Many commentaries on the Nazarean Codicil laud Hakham Shaul because he “saw the Primordial Light” as if this revelation were the key to some “New Gospel.” Did Hakham Tsefet ever see the Primordial light? What about any of the other emissaries?

**Mark 9:2-8 And after six days Yeshua took Tsefet and Ya’aqob and Yochanan and brought them into a high mountain alone. And He transformed** (showing them the Primordial Light) **in front of them. And His clothing began shining, outstandingly white as snow such as no launderer on earth had the capacity to whiten them. And they saw Eliyahu with Moshe, and they were talking with Yeshua. And independently Tsefet said to Yeshua, Rabbi, it is good for us to be here.**

The three pillars of Nazarean Judaism saw the Primordial light and they could not tell anyone what they had seen. When we apply Remes hermeneutic to the Mishnaic text to draw out its deeper meaning we can see that Hakham Tsefet not only saw the Primordial Light, he was carried into the Y’mot HaMashiach. We must realize the depth of this thought. While there are aspects of the Y’mot HaMashiach, which wait to be fulfilled we are presently in the first-fruits of the Y’mot HaMashiach, otherwise known as the **Kingdom** (governance) **of G-d** [through the Hakhamim and Bate Din as opposed to human kings]. What we are saying is that Hakham Tsefet saw its most intricate functions in its entire minutia. The Remes encoded data betrays itself. On a **high mountain,** the Governance of G-d, and the statement “after six days,” is referring to the Y’mot HaMashiach or the Governance of G-d, which would dominate the earth after the sixth millennium.

Hakham Tsefet’s training took three and one half years. As we will see Hakham Shaul’s training took 17 years. The density of the education received at the feet of the Master is unimaginable. However, as soon as the Master disappears into the heavens, Hakham Tsefet emerges as the “cha**piter**.”

**I went up to Yerushalayim to enquire[[68]](#footnote-68)** (to be catechized) **of Hakham Tsefet**

**Luqas Pereq א: אInasmuch as many have undertaken to repeat the liturgical[[69]](#footnote-69) narrative of the events that are fully known[[70]](#footnote-70) among us,[[71]](#footnote-71) just as they were orally[[72]](#footnote-72) handed down** (Mesorah)[[73]](#footnote-73) **to us from those who were eyewitnesses from the beginning,**[[74]](#footnote-74) (from the) **Hakhamim[[75]](#footnote-75)** (Sages) **of the Torah.[[76]](#footnote-76) So I, carefully following every teaching, which has been** (orally)[[77]](#footnote-77) **transmitted from the beginning, am writing a liturgical account for Your Excellency Theophilus, that you may know the truth concerning the things which you have been catechized.[[78]](#footnote-78)**

We will not try to restate all we have concerning Hakham Shaul being the author of “Luke.” This argument has already been discussed and resolved. Therefore, we read the words of Hakham Shaul noting that he carefully follows every teaching handed (Mesorah) to him by the Hakhamim, i.e. Hakham Tsefet and the triad of Hakhamim, which stood as the principle Bet Din for Nazarean Jews.

This shows us that Hakham Shaul’s education in the Mesorah (Gospel) was “handed down” to him in a very systematic method. As we have pointed out his “revelation” is not independent of Halakhic education. His “revelation” is the result of systematic education and training at the feet of Hakham Tsefet, the *sine qua non* of Nazarean Judaism.

Hakham Shaul’s enquiry of Hakham Tsefet is not simply an asking of a question. Kατηχέω – *katecheo* advocates the notion of formal systematic education on particular matters. One can easily see the word “catechism” in κατηχέω – *katecheo.* This is why the system of asking questions such as “What questions were asked of Rashi regarding” etc.

**Seven and Seven**

Torah Seder shows Yosef’s activities in the “seven” years of plenty and the initiation of “seven” years of dearth. Therefore, the fourteen years of Rabbinic training in the four levels of hermeneutics divide into two “sevens.” We should understand that the Mishnah and Gemara form the “Talmud.” Similarly, Hakham Tsefet’s school of Mishnaic import is read in conjunction with the Gemara of 2 Luqas and Romans during the second half of the first seven. Therefore, these two conjoined materials initiate the first two cycles of the Nazarean Talmud. We memorize the Mishnah of Hakham Tsefet and then we deepen our education with the Gemara as stated. The first seven is primarily devoted to memorization, and to learn how those things we have memorized in the light of allegory become practical/halakhah. However, during the first seven years we do not ask for a talmid’s thoughts. We are only concerned with his “walk” per se. In other words, “***naaseh v'nishma***” we do and then we hear. On the other hand, we may explicate the matter by saying we do and then learn why. The Second seven are composed of Midrash and So’od. These two cycles of Rabbinic hermeneutic teach us how to think. In other words, Peshat and Remes are doing without thinking “***naaseh v'nishma.***” When we graduate to Midrash, we learn how to think about the cosmos and more abstract aspects of G-d’s creation and our role in life.

**Peroration**

It should be duly observed, that Paqid Shaul could not gain access to the Bet Din of Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob without formal invitation. This clearly establishes the hierarchy of Nazarean Hakhamim. We maintain what has been said before. Hakham Tsefet is the linchpin to Nazarean Judaism. Yeshua hand picked him specifically for the occupation of “Tsefet.” Furthermore, it was G-d’s Divine design that subordinated the impulsive Hakham Shaul to Hakham Tsefet. Hakham Tsefet has been labelled impetuous ect. However, when we look at Hakham Tsefet in his later years we see a monumental Hakham worth emulating.

**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. What questions were asked of Rashi regarding Gen. 18:1?
3. What questions were asked of Rashi regarding Gen. 18:9?
4. What questions were asked of Rashi regarding Gen. 18:10?
5. What questions were asked of Rashi regarding Gen. 18:15?
6. What questions were asked of Rashi regarding Gen. 18:16?
7. What questions were asked of Rashi regarding Gen. 18:18?
8. What questions were asked of Rashi regarding Gen. 18:19?
9. What questions were asked of Rashi regarding Gen. 18:24?
10. What important and key halakhic ruling was made by Abraham Abinu in our Torah Seder, and why is it his ruling so important to Nazarean Jews?‎
11. Compare Hos. 12:11 (KJV 12:10) with Numbers 12:8. What important truths can we learn from this comparisson of Hebrew words used in these two verses?
12. Why does Abraham’s vision of the ‎Shechinah was a cure for his sickness on account of the circumcision? Please explain your answer.
13. The angel said to Abraham: “I will certainly return unto you when the season ( ) comes around.” Has an angel such authority to say this? Please explain.
14. What is the bare minimum of Torah study required in order to fulfil this critical Mitzvah (commandment)?
15. In your opinion, what the “chief principles” of the Mesorah?
16. 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 Fast:**

**Fast of the 18th of Tammuz**

**(Sunday July 08, 2012)**

**For further study and information see:**

[**http://www.betemunah.org/mourning.html**](http://www.betemunah.org/mourning.html) **&** [**http://www.betemunah.org/tamuz17.html**](http://www.betemunah.org/tamuz17.html)

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Makkoth 24a [↑](#footnote-ref-1)
2. Shmuel bet (1 Samuel) 6:6. In this passage, The ark was being carried incorrectly by an oxen cart. When the cart went into a rut and the ark was in danger of falling, Uzza reached out and steadied the ark. For this mis-deed, Uzzah was killed by HaShem. [↑](#footnote-ref-2)
3. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-3)
4. TaRYaG is the gematria for the number “613” (*tav* - ת *=* 400, *resh* - ר *= 200, yod* - י *=* 10, and *gimel* - ג *=* 3). [↑](#footnote-ref-4)
5. I.e., reduced them to eleven leading virtues. [↑](#footnote-ref-5)
6. Tehillim (Psalm) 15 [↑](#footnote-ref-6)
7. King Yehoshafat illustrates this. When he would see a Hakham, he would rise from his throne, kiss him and say ‘Avi Rebbi... ‘ [↑](#footnote-ref-7)
8. Yerushalmi, Peah 1:1 [↑](#footnote-ref-8)
9. Rav Chayim Yitzchak Aharon Rappaport [↑](#footnote-ref-9)
10. This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-10)
11. In Makkoth 24a [↑](#footnote-ref-11)
12. Rav Safra was a prominent Babylonian Amora of the fourth generation of the amoraic era. Safra studied under R. Abba, then went abroad with two colleagues, R. Kahana and R. Huna the son of R. Ika. He debated the Halakha with Abaye and Rava, and was most probably a disciple of Rava, who would sometimes impose various tasks upon him. [↑](#footnote-ref-12)
13. Tehillim (Psalm) 15:2 [↑](#footnote-ref-13)
14. The Talmud refers to the 613 commandments as *taryag* mitzvot. Classical Jewish sources assign a numerical value to each letter of the Hebrew alphabet, which is treated not as a mere utilitarian collection of word components but as a conveyor of esoteric information through the Kabbalistic medium of *gematria.* Thus the *gematria* of *taryag* is 613 *(tav =* 400, *resh = 200, yud =* 10, and *gimel =* 3). The tradition of *taryag* mitzvot was developed by Rabbi Simlai of the Talmud, reasoning as follows: Scripture tells us that Moses commanded the Torah (Pentateuch) to the Children of Israel. The *gematria (num*erical equivalent) of the four Hebrew letters of the word *Torah* is 611. Add to this the two commandments which all of Israel heard from God Himself at Mt. Sinai and you have a total of 613 *- taryag.* [↑](#footnote-ref-14)
15. The following study is based on a lecture given by Rabbi Daniel Lapin at the Ludwig von Mises Institute, Lou Church memorial lecture in religion and Economics. Rabbi Lapin’s lecture was titled: *What is Morally Right About Economic Freedom.* [↑](#footnote-ref-15)
16. New businesses have sprung up just to bring those with junk together with those who want such junk. Can you say ‘EBay’? [↑](#footnote-ref-16)
17. Shemot (Exodus) 1:14 [↑](#footnote-ref-17)
18. Bereshit (Genesis) 18 [↑](#footnote-ref-18)
19. Bereshit (Genesis) 11 [↑](#footnote-ref-19)
20. The following excerpt is from a shiur given by Rav Chaim Navon, titled: THE TORAH'S APPROACH TO ECONOMICS. [↑](#footnote-ref-20)
21. See, R. Samson Raphael Hirsch, commentary to Vayikra (Leviticus) 25:34. [↑](#footnote-ref-21)
22. The Prozbul (Hebrew: פרוזבול‎ of Greek origin; i.e. προσβολή) was established in the waning years of the Second Temple of Jerusalem by Hillel the Elder. The writ, issued historically by rabbis, technically changed the status of individual private loans into the public administration, allowing the poor to receive interest-free loans before the Sabbatical year while protecting the investments of the lenders. [↑](#footnote-ref-22)
23. This the verbal tally with the Torah portion: Spoken / Speak - דבר, Strong’s number 01696. [↑](#footnote-ref-23)
24. Verbal connection to B’resheet 18:10, Yeshayahu 33:15 [↑](#footnote-ref-24)
25. Thematic connection to B’resheet 18:22 [↑](#footnote-ref-25)
26. Verbal connection to B’resheet 18:2

**ἔρχομαι** (1) of persons; (a) as coming forward publicly *come, appear, show up*  [↑](#footnote-ref-26)
27. Some manuscripts have the address of “Sir” i.e. Master before the query. [↑](#footnote-ref-27)
28. The requirement of cultic purity had inner value and justification as a symbol pointing to something more profound. *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. (3:417). **καθαρίζω (***katharizo*) here implies 1. Healing and consequent 2. Cleansing. We note here that the notion of being “made” clean does not fit the translation, being absent from the text. Therefore, we must translate this phrase contextually from the principle of Torah mitzvoth and hermeneutic principle of Rov. Furthermore, we cannot find here anything more that an authorized Rabbi who inspects a leper to see if he is “clean” – ritually pure. [↑](#footnote-ref-28)
29. ἅπτω (*haptomai*) by its literal “Greek” definition means to touch something or someone. However, we CANNOT accept that Yeshua an authorized Rabbi would willingly touch a leper, making himself unclean. Therefore, we are forced by hermeneutic principle to see how ἅπτω (*haptomai*) is used in the LXX. Cross – linguistic hermeneutics is the exegesis of a piece of Scripture in one language i.e. Greek or Hebrew, trying to determine its meaning from the Hebrew Tanakh. Understanding that all things must be interpreted from the Torah. This principle builds on Hillel's 3rd rule,  **Binyan ab mi-katub eḥad** and the 4th **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages. Application of this hermeneutic demonstrates that the Greek word ἅπτω (*haptomai*) in mirrored in the Hebrew word H7971 **שָׁלַח** (*shalach*) meaning to send away. [↑](#footnote-ref-29)
30. Verbal connection to B’resheet 18:3 and Psalms 13:4 [↑](#footnote-ref-30)
31. The play on Hebrew words here as it would have appeared in the original Hebrew text is a play on words. It is my desire (**רֹצֶה**) bears the idea of “**running** towards something.” Therefore, we might see the immediacy of the next phrase, Greek (**εὐθύς (***euthus*) “immediately”. Furthermore, in this notion we see a verbal/thematic connection to B’resheet 18:2, “Abraham (**רוּץ** *ruts*) ran from his tent.” [↑](#footnote-ref-31)
32. Verbal connection to B’resheet 18:22 [↑](#footnote-ref-32)
33. The connotation here is that the leper is clean – ritually pure. However, we should understand that he is “pure” of the disease. Yet, he is still in a state of ritual impurity until he is pronounced clean by the appropriate Kohen (Priest). We also note here that there is an allusion to the restoration of the priesthood to the firstborn. [↑](#footnote-ref-33)
34. First let us take up the matter of punishment for specific sins or crimes. Here is a clear statement that individuals shape their own fate. The person afflicted with the ailment described at Lev. 13–14, here translated as “plagues” or “plague of leprosy,” has brought the illness upon himself by gossiping, and Scripture contains ample proof of that fact…

(Sifra CLV:i.8): “…saying” (Lev. 14:35) — The priest will say to him words of reproach: “My son, plagues come only because of gossip, as it is said, ‘Take heed of the plague of leprosy to keep very much and to do, remember what the Lord God did to Miriam’ (Deut. 24:8). “And what has one thing to do with the other?” “But this teaches that she was punished only because of gossip.” “And is it not an argument *a fortiori*?” “If Miriam, who did not speak before Moses’ presence, suffered so, one who speaks ill of his fellow in his very presence, how much the more so?”

Not only gossip, but other sins bring on specific penalties, arrogance too:

R. Simeon b. Eleazar says, “Also because of arrogance do plagues come, for so do we find concerning Uzziah, “as it is said, ‘And he rebelled against the Lord his God and he came to the Temple of the Lord to offer on the altar incense and Azariah the priest came after him and with him priests of the Lord, eighty strong men, and they stood against Uzziah and said to him, It is not for you to do, Uzziah, to offer to the Lord, for only the priests the sons of Aaron who are sanctified do so. So forth from the sanctuary. And Uzziah was angry,’ etc. (2 Chron. 26:16).”

Gossip is penalized by an attack of whatever disease, if any, is represented by the word “plagues” or by the skin-ailment under discussion here. God has spelled out in the Torah both sins and the penalty attaching to them. (Sifra CLV:i.8): “…saying” (Lev. 14:35) — The priest will say to him words of reproach: “My son, plagues come only because of gossip, as it is said, ‘Take heed of the plague of leprosy to keep very much and to do, remember what the Lord God did to Miriam’ (Deut. 24:8). [↑](#footnote-ref-34)
35. The Greek language is harsh here further indicating Yeshua’s displeasure in the leper. ἐκβάλλω (*ekballo*) is translated “cast out” more often than not. The leper is ejected, cast out of the presence of the Tsaddiq. [↑](#footnote-ref-35)
36. Thematic connection to B’resheet 18:2, 6, 7 [↑](#footnote-ref-36)
37. Verbal/thematic connection B’resheet 18:1 See/Appear. The Greek word **ὁράω (***horao*) make allusion to So’od materials buried in the vocabulary of the Peshat. Here “seeing”- **ὁράω (***horao*) contains the idea of coming to a spiritual awareness of the root of his leprosy. [↑](#footnote-ref-37)
38. Cf. Lev 19:16 [↑](#footnote-ref-38)
39. We should learn from this that the Nazarean Codicil, like the Torah is not written in chronological order. It is also noteworthy to see how fast the Mesorah of the Master spread throughout the immediate region. This pericope of 2 Luqas perfectly aligns itself with the pericope of Mordechai “**And He** when **came home, the congregation assembled again, to such an extent that they could not even eat a meal.**” [↑](#footnote-ref-39)
40. Verbal connection to the Peshat of Hakham Tsefet Marqos 3: 27 [↑](#footnote-ref-40)
41. Verbal connection to the Peshat of Hakham Tsefet Marqos 3:19b [↑](#footnote-ref-41)
42. **συμβιβάζω** – *sumbibazo* carries the idea of proving as noted in our translation. However, its primary meaning is to “knit together.” Therefore, we see that Hakham Shaul was able to “string the pearls” or knit together the Tanakh, and the Oral Torah in such a way that proved that Yeshua was he Messiah. Cf. TDNT 7.763 **συμβιβάζω** – *sumbibazo* when paralleled to possible Hebrew words suggests “walking” and “standing.” **συμβιβάζω** – *sumbibazo* also seems to be connected to the idea of Da’at. **Midrash Rabbah Song of Songs 1:53** When they were “stringing pearls” the words of the Pentateuch with those of the prophets and the prophets with the Writings, and the fire flashed around them and the words rejoiced as on the day when they were delivered from Sinai. For was not their original delivery from Mount Sinai with fire, as it says, And the mountain burned with fire unto the heart of heaven (Deut. IV, 11)? ﻿Once as Ben Azzai sat and expounded, the fire played round him. They went and told R. Akiba, saying, “Sir, as Benn Azzai sits and expounds the fire is flashing round him. He went to him and said to him:” “I hear that as you were expounding the fire flashed round you.” He replied: “That is so.” He said to him: “Were you perhaps treating of the secrets of the Divine Chariot?” “No, he replied. I was only linking up the words of the Torah with one another and then with the words of the prophets, and the prophets with the Writings, and the words rejoiced as when they were delivered from Sinai, and they were sweet as at their original utterance. And were they not originally delivered from Sinai in fire, as it says," And the mountain burned with fire"? As R. Abbahu sat and expounded, the fire flashed around him. He said: Am I perhaps not linking together the words of the Torah in the proper way? For R. Levi said: “Some are able to link together but not to penetrate, (the extreme difficulties of the text) and some are able to penetrate but not to link together.” [↑](#footnote-ref-42)
43. We have translates Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί as **after many days** (three and a half years) based on **Gal. 1:18 Then after three** and a half **years I went up to Yerushalayim to see Hakham Tsefet, and resided with him fifteen days. But other of the emissaries – Nazarean Hakhamim/Rabbis I did not see, except Ya’aqob the Master's brother**. [↑](#footnote-ref-43)
44. 2 Cor. 11:32 In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me, and I was let down in a basket through a window in the wall, and *so* escaped his hands. [↑](#footnote-ref-44)
45. Some scholars suggest that the “talmidim” of this verse are the talmidim of Paqid Shaul. While this is not impossible, it is not probable. It is more likely that Paqid Shaul was studying under Bar-Nabba and the talmid of Yeshua deliver him from the murderous plot. Cf. Ludemann, G. (2005). *The Acts of the Apostles, What Really Happened in the Earliest Days of the Church.* New York: Prometheus Books. p. 131 [↑](#footnote-ref-45)
46. This “hole in the wall” is most likely a place where the watchmen watched the city. [↑](#footnote-ref-46)
47. The word used in 2 Corinthians refers to a large woven bag or basket which may be used for straw or for bales of wool; the basket here is made of similar material, but was probably smaller, though it was evidently large enough for a man to stand in. Newman, B. M., & Nida, E. A. (993], c1972). A handbook on the Acts of the Apostles. Originally published: A translator's handbook on the Acts of the Apostles, 1972. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 195 [↑](#footnote-ref-47)
48. The text here demonstrates Paqid Shaul’s desire to be considered a talmid of Yeshua. [↑](#footnote-ref-48)
49. A Levite named Yosef, who was surnamed Bar-Nechamah by the emissaries (Nazarean Hakhamim/Rabbis) which is, being translated, “The son of consolation,” a native of Cyprus. Cf. 2 Luqas (Acts) 4:36 [↑](#footnote-ref-49)
50. We must take not of protocol here. As a Paqid Shaul did not have the ability to approach the Bet Din of the Nazarean Hakhamim. He needed introduction by another Hakham. In this case we have surmised that Bar – Nabba had achieved the level of a Hakham. [↑](#footnote-ref-50)
51. “With the authority” meaning “with the authority of a Paqid,” this can also be translated “in favor of Yeshua.” Cf. Culy, M. M., Parsons, M. C., & Stigal, J. J. (2003). *Acts, A handbook on the Greek Text.* Waco, TX: Baylor University Press. [↑](#footnote-ref-51)
52. **εἰσπορεύομαι** *eisporeuomai* more likely intends that Paqid Shaul enters the office of Hakham with the other Emissaries – Nazarean Hakhamim/Rabbis. [↑](#footnote-ref-52)
53. Barret, Barrett, C. K. (1994). *The Acts of the Apostles* (International Critical Commentary ed., Vol. I). London: T&T Clark Ltd. fails to notice or understand the process whereby one is elevated from a Paqid to a Hakham. [↑](#footnote-ref-53)
54. See footnote above. “**with the authority** (in the name) **of Yeshua**” [↑](#footnote-ref-54)
55. Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible).* New York: Bantam Doubleday Dell Publishing Group Inc. p. 218 [↑](#footnote-ref-55)
56. arcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). p. 209 [↑](#footnote-ref-56)
57. Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* London: A & C Black Publishers Ltd. pp. 78ff [↑](#footnote-ref-57)
58. Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). pp. 205ff [↑](#footnote-ref-58)
59. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (3:1412). Brill "With more than 100 lengthy essays, this exceptional work on Judaism covers more than its historical framework. The Encyclopedia of Judaism provides complete and accurate coverage of Judaism--everything from its history, beliefs, and observances, from the beginning to modern times. It is an excellent source written by scholars."--"Outstanding Reference Sources," American Libraries, May 2001. [↑](#footnote-ref-59)
60. Stein, R. H. (2008). *Baker Exegetical Commentary of the New Testament: Mark.* Grand Rapids, Michigan: Baker Academic. p. 107 [↑](#footnote-ref-60)
61. Cf. Lev 19:16 [↑](#footnote-ref-61)
62. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 813 [↑](#footnote-ref-62)
63. Galatians appears to offer extraneous information similar to the Baraitot of the Talmud. [↑](#footnote-ref-63)
64. It common Jewish practice to round numbers off to their nearest equivalent. This is because Hebrew is an alpha-numeric language. [↑](#footnote-ref-64)
65. ἱστορέω and ἱστορία derive from ἵστωρ as ἀδικέω and ἀδικία from ἄδικος. Therefore, the enquiry of Hakham Shaul is the equivalent of saying that he went to Binah to gain his information. We have associated ἱστορῆσαι with Binah rather than Hokhmah because the Master stands as the Hokhmah of the Nazarean tree of lights. [↑](#footnote-ref-65)
66. We surmise that by this time Bar-Nabba is a Hakham. [↑](#footnote-ref-66)
67. Cf. 2 Luqas 4:36 [↑](#footnote-ref-67)
68. ἱστορέω and ἱστορία derive from ἵστωρ as ἀδικέω and ἀδικία from ἄδικος. Therefore, the enquiry of Hakham Shaul is the equivalent of saying that he went to Binah to gain his information. We have associated ἱστορῆσαι with Binah rather than Hokhmah because the Hakham Ya’aqob the brother of the Master stands as Hokhmah in the Nazarean tree of lights. [↑](#footnote-ref-68)
69. Most translations will agree that the “*anatassomai*” means “orderly” transmission. Building on the concept being the Oral tradition – Mesorah of Messiah, I translate “*anatassomai”* as “liturgical.” We should see this as a “liturgical” account of the Master’s life. Or, the events of the Masters life in relation to the Torah Lectionary. See TDNT 8:32 – “to repeat” what has been learned, from memory i.e. the Mishnaic import of Mordechai (Mark). John Nolland here suggests that the literary composition of this “liturgy” is the effort of the “many.” Nolland, J. (2000). *Word Biblical Commentary Luke 1-9:20* (Vol. 35a). (B. M. Metzger, D. A. Hubbard , & G. W. Barker, Eds.) Nashville: Thomas Nelson. p.6 [↑](#footnote-ref-69)
70. **πληροφορέω** *plerophoreo* Scholars suggest the use of the concept of **πληροφορέω** *plerophoreo* as “fulfillment” or “accomplished” preferring the former. This matches their agenda to use Matt 5:17 in a way, which demonstrates the completion and abrogation of the Torah. Nothing could be farther from the truth. I have translated according to the lexical use of the word as demonstrated in TNDT 6:309. I fully acknowledge the work of Yeshua and his messianic mission. In this frame, his work has “accomplished” or “fulfilled” its goal. However, this fulfillment can NEVER be seen as an abrogation of the Torah. [↑](#footnote-ref-70)
71. I.e., the Hakhamim entrusted with the Mesorah of Messiah. My reference here is in particular to Hakham Shaul and his sofer (scribe) Hillel (Luke). [↑](#footnote-ref-71)
72. See TDNT 2:909 where it is determined that Luke received his account of the “Gospel” orally. [↑](#footnote-ref-72)
73. I have translated “handed down” because this is typical nomenclature for transmission of materials such as Torah and Mesorah. Similar phrases from this Greek word are handed over, or passed on. [↑](#footnote-ref-73)
74. ἀρχή – *arche*, relating this opening pericope with the Torah Seder “B’resheet.” The opening phrase of Genesis reading – ἐν ἀρχῇ in the LXX and also found in the Peshat of Mordechai (Mark) 1:1. [↑](#footnote-ref-74)
75. Here I translate the “officer” as the Hakhamim by contextual hermeneutic rule #12 of R. Yishmael’s 13 middot. It is for this reason that I will use Hakham as a preface for men such as Hakham Tsefet – St. Peter. [↑](#footnote-ref-75)
76. The “word” here should be understood as the Torah [↑](#footnote-ref-76)
77. I have used “orally” here because its use is implied from above. See TDNT 2:909 [↑](#footnote-ref-77)
78. κατηχέω – *katecheo* implying formal systematic education on particular matters. Theophilus (the beloved of God) has already been catechized by the Mesorah of Mark or “schooled” in the School of Hakham Tsefet. Having graduated the School of Peshat, Theophilus is now ready to move forward. Hakham Shaul, in making the liturgical presentation of Tosefta and Remes furthers Theophilus’ education. [↑](#footnote-ref-78)