

Luke 4:16-20; 9:1-6

And he came to Natzaret,¹ where he was raised up,² and entered per his religious practice,³ in (on) the day of Sabbaths into the Synagogue and stood up to read aloud⁴. And given to him was the Prophet Yeshayahu⁵ and he unrolled the scroll to find the place where he was to read it was written,⁶

Mark 6:1-13

And he departed from there and came into his native town,⁹ and his talmidim followed¹⁰ after him. And when Shabbat had come, he began teaching¹¹ in the Synagogue, and many listening were struck with astonishment,¹² saying from who,¹³ does this one get this and what wisdom is this which has been given to him, and such

¹ There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that נצר also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of David (Davidic stock). Given the Toseftan interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od).

² Greek τρέφω *trepho* indicating the early years of childhood. However, τρέφω *trepho* seems to be rooted in τροπή *tropē* which means a turning. This seems to suggest he was here until his Bar Mitzvah. Moulton and Milligan seem to think that the word carries the idea of apprenticeship although it encompasses any period where a child is maintained by his or her parents.

³ εἰωθὸς αὐτῷ indicates “his custom or practice.” Here it clearly indicates his “religious practice.” Obviously, it is not only his practice but also the practice of every observant Jew. However, this goes much farther as we will see shortly.

⁴ ἀναγινώσκω *anaginosko* it is readily understood by this word that he stood and read aloud. Likewise, the word ἀναγινώσκω *anaginosko* is a compound of *ana* –up and γινώσκω *ginōskō* “know – *da’at*.” Therefore, he stood up and knew what he should read. Or, he read with understanding, knowledge – *da’at*.

⁵ Alfred Edersheim tells us that Yeshua was selected (probably for honors sake) to conduct the service as a *Chazzan* or *Shaliach Tsibbur* for this Shabbat. This information is based on Mishnah Megillah 4:5 He who concludes with the prophetic lection is the one who recites the *Shema* [with its blessings fore and aft], and passes before the ark, and raises his hands [in the priestly benediction]. Nevertheless, if he was a minor, his father or his teacher pass [before the ark] in his behalf. See - The Life and Times of Jesus the Messiah Book 3 Chapter 10. (Edersheim Alfred, The Life and Times of Jesus the Messiah, Henderson Publishers pg 304ff)

⁶ Please Note: The Jubilee year was announced during that year's Yom HaKippurim festival (cf. Leviticus 25:9), and one of the readings for this day of announcing the Jubilee was Isaiah 61:1-9. The references of the Nazarean Codex only have the initial reading of Yeshua’ yahu 61:1-2, however the reading is a pars pro toto for the reading of Yeshua’ yahu (Isaiah) 61:1-9.

⁹ VGNT argues that this word be translated “native place” or “native town.” J.H. Moulton and G. Milligan, Vocabulary of the Greek Testament, Hendrickson Publishers, 1930 pg. 499 We are certain that his “native town” is Nazareth from the Gemara associated with this verse as we will see 1 Hillel 4.16. However, it is also stated 1 Hillel 2.39 where the vocabulary of these two verses is similar. While Nazareth is not mentioned, it is readily assumed, from the P’shat, that this was his native town.

¹⁰ Argument is made in several lexicons that this verse can and or should be translated with the idea that “his talmidim and “followers” went with him. Henry Barclay suggests that here the “followers” are scholars not simple “followers.” See Henry Barclay, Swete, D.D, The Gospel According to Mark, The Greek Text with Introduction Notes and Indices, Macmillan and Co, 1898, pg. 105 Consequently, he states that the visit was NOT a visit with his family seeking rest and seclusion as some scholars suggest. He was surrounded by scholars who followed him seeking his wisdom.

¹¹ Based on secular writings there seems to be a graduation of status in this word as used here. It seems plausible that Yeshua is now a Hakham sought by other hakamim. J.H. Moulton and G. Milligan, Vocabulary of the Greek Testament, Hendrickson Publishers, 1930 pg. 159

¹² Note ἀκούω *akouo* is ἀκούοντες present active. When joined with ἐκπλήσσω *ekplesso* the “amazement is amplified. Not only is the expression an amplification it demonstrates that the Master, possibly in the presence of other scholars or Hakhamim, overwhelmed them with his words (wisdom).

¹³ While the Greek text clearly says “from where” the true intention of the text is from whom.

“The spirit of the Lord GOD⁷ is upon me, Because the LORD has anointed me; He has sent me as a herald of joy to the humble, To bind up the broken hearted, To proclaim release to the bond servants, Liberation to the imprisoned; To proclaim a year of the LORD's favour and a day of vindication by our God; To **comfort** all who mourn.”

To provide for the mourners in Zion -- To give them a turban instead of ashes, The festive ointment instead of mourning, A garment of splendor instead of a drooping spirit. They will be called terebinths of victory, Planted by the L-RD for His glory. And they will build the ancient ruins, Raise up the desolations of old, And renew the ruined cities, The desolations of many ages. Strangers will stand and pasture your flocks, strangers will be your plowmen and vine-trimmers; While you will be called “Priests of the LORD,” And termed “Servants of our God.” You will enjoy the wealth of nations And revel in their riches. Because your shame was double -- Men cried, “Disgrace is their portion” --

supernatural power¹⁴ happens¹⁵ through his hands. Is not this the craftsman's son, the son of Miriam and the brother of Ya'aqob and Yosef and Yehudah and Shim'on; and *are* not these his sisters here with us and they criticized him (and would not acknowledge his authority).¹⁶ And Yeshua said to them that a Prophet is without honour (or dignity) in his native town and with relatives (or fellow citizens) or in his own house.¹⁷ And he was not able to perform even one miracle except he cured a few weak ones by laying his hands on them. And he marvelled at their disobedient lifestyle.¹⁸

And he called the twelve (talmidim) and began to **send them**¹⁹ out in pairs, and gave them authority to cast out **shedim** (unclean spirits); and he instructed them that they should take nothing for their journey, **except a mere staff,**²⁰ no bread, no money in their belt, but to wear sandals; and he added, “Do not put on two tallits.”²¹ And he said to them, “Wherever you enter a house, stay there until you leave town. Any place that does not receive you or listen to

⁷ The “Spirit of the Lord GOD here refers to the “Divine Shekinah” (presence) and the “Spirit of Prophecy.”

¹⁴ The word *Dunamis*, is a word often used in the Nazarene Codicil, to speak of miracles from the standpoint of the supernatural power exerted in some sort of performance. Use of the word “supernatural” implies its Latin origins of “supra” and “natura” meaning above nature. *δύναμις* – *dunamis* is used for the “virtue,” which flows from the person of Yeshua. This is clearly an association with Messiah and the principle of agency. Therefore, the demonstration of *dunamis* here implies that the Master somehow defied the natural order of things in his miracles. Hakham Shaul uses this word in Romans 1:16 to speak of the Mesorah (Oral Tradition of the Master) as the power of G-d resulting in safety (shalom).

¹⁵ *γίνομαι ginomai* used here in the perfect Hebraic sense. The Hellenized form is usually preceded by the *kai* of second clause. The Hebraic sense of this word does not need this *kai*. However, when preceded with the *kai* we can still see the Hebraic כִּי־ When this form is found in Greek it is usually written *kai egoneto*.

¹⁶ Greek - *skandalizō*, it is not hard to see this word is associated with our idea of scandalize. However, its use in antiquity takes the Theological Dictionary of the New Testament nearly 20 pages to define its use. In short, it has the idea of wanting to lay a trap or ensnare in many cases. However, it is used here to tell us of their disapproval of him and their failure to accept his authority. This has caused Scholars to believe that because he did not fit certain circles they rejected him. This is not hard to imagine given the contest between the School of Hillel and Shammai.

¹⁷ Note that the translation can also read, “A prophet is not without honor, except in his own country, and among his kindred, and in his own house”

¹⁸ Here I believe that the Greek *apistis* is trying to tell us that their life did not match their speech.

¹⁹ We find here the typical word for being sent. Greek *ἀποστέλλω*, - *apostello* and the Hebrew *שָׁלַח* – *shalach*. This placement will establish the foundation upon which synonyms for this word are used in both Hebrew and Greek throughout our text. We find that the Mishnah Tractate Berakhot 5:5 elucidates the principle of agency. “One who prays and errs—it is a bad sign for him. And if he is a communal agent, [who prays on behalf of the whole congregation], it is a bad sign for them that appointed him. [**This is on the principle that] a man's agent (Hebrew: Shaliach = Apostle) is like [the man] himself.** They said concerning R. Haninah b. Dosa, “When he would pray for the sick he would say ‘This one will live’ or ‘This one will die.’ ” They said to him, “How do you know?” He said to them, “If my prayer is fluent, then I know that it is accepted [and the person will live]. “But if not, I know that it is rejected [and the person will die].” (Emphasis is ours)

²⁰ Verbal and thematic connection to Shemot (Exodus) 8:16

²¹ Notice here the moral expediency, which the Talmidim must do their work of spreading the Mesorah of the Master. The expediency is equal to the original Egyptian Passover.

Assuredly, They will have a double share in their land, Joy will be theirs for all time. For I the LORD love justice, I hate robbery with a burnt offering. I will pay them their wages faithfully, And make a covenant with them for all time. Their offspring will be known among the nations, Their descendants in the midst of the peoples. All who see them will recognize That they are a stock the L-RD has blessed. {P}

you, as you go out from there, shake the **dust**²² off the soles of your feet for a testimony against them.” They went out and preached that *men* should repent. And they were casting out many **shedim** (demons – unclean spirits) and were anointing with oil many sick people and healing them.

And *he* rolled up the scroll and gave it back to the **Chazan**⁸ (clerk or Paqid) and **sat down**. And everyone in the Synagogue *intently* fixed their eyes on him.

Acts 2:1-13

When the day of Shavuot had come, they (Yeshua’s Talmidim) **were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind** (the voices of the Hakhamim – elucidating Torah), **and it filled the whole house** (temple of living stones) **where they were sitting** (studying Torah). **And tongues as of fire appeared to them divided among them, distributing themselves** (the tongues of – the words of the Hakhamim running back and forth to elucidate the Torah), **and they rested on each one of them**²³. **And they were all filled**²⁴ **with the Holy Spirit** (holy breath of the Mesorah as elucidated by the Hakhamim) **and began to speak in foreign languages** (of the Diaspora), **according to the Ruach** (Mesorah) **that was given** (transmitted) to them. **Now there were Jews living** (visiting during the feast of Shavuot) **in Yerushalayim, devout** (God fearing) **men from every nation under the heavens. And when this sound** (the voices of the Hakhamim – elucidating Torah) **began, the congregation assembled was astonished, because everyone heard them speaking in his own language.**²⁵ **Being amazed and astonished they asked “Are not all of these who are speaking from the Galil? And how is it that each of us hears in his own language? We are Parthians, Medes, Elamites: residents of Mesopotamia, Y’hudah, Cappadocia, Pontus, Asia, Phrygia, Pamphilia, Mitzrayim, and the parts of Libya bear Cyrene; visitors from Rome; Jews by birth with proselytes; Judeans from Crete and from Arabia! – We hear them speaking about G-d’s wonderful works in our own language.” And all were amazed and perplexed saying to each other, “What does this mean?” But others mockingly said, “They are filled with new wine (drunk).”**

⁸ Here the reference to the “attendant” is a reference to the Chazan, ὑπηρέτης – *huperetes* in Greek. see Schurer, E. (2003). *A History of the Jewish People in the Time of Jesus Christ (Second Division) Volume II*. Hendrickson Publishers Inc. pp. 66-7

²² Verbal connection to the soot, which becomes as fine as dust. Shemot 8:16, 9:8

²³ Each person was touched by a “tongue” his language – Today’s English Version. The implication of this statement is that everyone present received (was touched) by the presentation of the Mesorah in his language.

²⁴ Here “they” refers to the ones hearing the Nazarean Hakhamim as they elucidated the Torah.

²⁵ We would suggest that the visiting Jews and Proselytes received a miracle of hearing. While there certainly could be a miracle of speaking, it is most likely that there was a miracle of hearing.