

## Esnoga Bet Emunah

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## Esnoga Bet El

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### Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)

<b>Three and 1/2 year Lectionary Readings</b>	<b>First Year of the Triennial Reading Cycle</b>
<b>Iyar 20, 5776 – May 27/28, 2016</b>	<b>First Year of the Shmita Cycle</b>

### Candle Lighting and Habdalah Times:

#### Amarillo, TX, U.S.

Fri. May 27 2016 – Candles at 8:36 PM

Sat. May 28 2016 – Habdalah 9:38 PM

#### Chattanooga, & Cleveland, TN, U.S.

Fri. May 27 2016 – Candles at 8:29 PM

Sat. May 28 2016 – Habdalah 9:32 PM

#### Murray, KY, & Paris, TN, U.S.

Fri. May 27 2016 – Candles at 7:45 PM

Sat. May 28 2016 – Habdalah 8:49 PM

#### San Antonio, TX, U.S.

Fri. May 27 2016 – Candles at 8:09 PM

Sat. May 28 2016 – Habdalah 9:07 PM

#### St. Louis, MO, U.S.

Fri. May 27 2016 – Candles at 7:59 PM

Sat. May 28 2016 – Habdalah 9:04 PM

#### Austin & Conroe, TX, U.S.

Fri. May 27 2016 – Candles at 8:08 PM

Sat. May 28 2016 – Habdalah 9:07 PM

#### Manila & Cebu, Philippines

Fri. May 27 2016 – Candles at 6:02 PM

Sat. May 28 2016 – Habdalah 6:55 PM

#### Olympia, WA, U.S.

Fri. May 27 2016 – Candles at 8:37 PM

Sat. May 28 2016 – Habdalah 9:54 PM

#### Sheboygan & Manitowoc, WI, US

Fri. May 27 2016 – Candles at 8:04 PM

Sat. May 28 2016 – Habdalah 9:16 PM

#### Tacoma, WA, U.S.

Fri. May 27 2016 – Candles at 8:36 PM

Sat. May 28 2016 – Habdalah 9:54 PM

#### Brisbane, Australia

Fri. May 27 2016 – Candles at 4:44 PM

Sat. May 28 2016 – Habdalah 5:39 PM

#### Miami, FL, U.S.

Fri. May 27 2016 – Candles at 7:48 PM

Sat. May 28 2016 – Habdalah 8:45 PM

#### Port Orange, FL, U.S.

Fri. May 27 2016 – Candles at 7:58 PM

Sat. May 28 2016 – Habdalah 8:57 PM

#### Singapore, Singapore

Fri. May 27 2016 – Candles at 6:49 PM

Sat. May 28 2016 – Habdalah 7:41 PM

For other places see: <http://www.chabad.org/calendar/candlelighting.htm>

### Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah  
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah  
His Honor Paqid Adon David ben Abraham  
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,  
His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit  
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah  
Her Excellency Giberet Sarai bat Sarah & beloved family  
His Excellency Adon Barth Lindemann & beloved family  
His Excellency Adon John Batchelor & beloved wife  
Her Excellency Giberet Leah bat Sarah & beloved mother  
Her Excellency Giberet Zahavah bat Sarah & beloved family  
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah  
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah  
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah  
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick  
Her Excellency Giberet Jacquelyn Bennett  
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah  
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah  
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah  
His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum  
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to [benhaggai@GMail.com](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with cancer. We also pray for her daughter and family. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery. Please GOD heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We also pray for His Honor Paqid Adon Ezra ben Abraham who has underwent surgery on his leg. May He Who blessed our forefathers Abraham, Yitschaq and Ya'aqob, Mosheh, Aharon, David and Shelomoh, may He bless and heal His Honor Paqid Adon Ezra ben Abraham. May the Holy One, most blessed be He be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to make him whole. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael amen ve amen!

Also His Eminence Rabbi Dr. Eliyahu is unwell and at some point will be scheduled for an operation. May He Who blessed our forefathers Abraham, Yitschaq and Ya'aqob, Mosheh, Aharon, David and Shelomoh, may He bless and heal His Eminence Rabbi Dr. Eliyahu ben Abraham. May the Holy One, most blessed be He be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to make him whole. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael amen ve amen!

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### Friday Evening Counting of the Omer Day 35

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
35	Parnas 2/Moreh	Iyar 20	5:11-14	Sincerity united with Humility

**Ephesians 5:11-14 Do not associate<sup>1</sup> with the fruitless works<sup>2</sup> of darkness, but rather reprimand<sup>3</sup> them. For it**

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<sup>1</sup> Do not associate turns from not contact to rebuke or reprimand.

<sup>2</sup> "Fruitless works" of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of "unfruitful" matches the Hebrew word עָרָא – *ra*, which is usually translated evil. However, as noted above עָרָא – *ra*, means empty. Therefore, the "unfruitful" works of the "darkness" are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these "works" are of "shameful" nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12 These are a hidden**

is a shame<sup>4</sup> even to mention of those things, which they do in secret.<sup>5</sup> But all things that are reprov'd are made manifest by the light,<sup>6</sup> for light makes all things visible. Therefore he says,<sup>7</sup> "Wake up, sleeper!<sup>8</sup> And arise from the dead,<sup>9</sup> and Messiah will shine<sup>10</sup> on you."<sup>11</sup>

## Shabbat: "VaYishlach" Sabbath: "And sent"

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיִּשְׁלַח		
"VaYishlach"	Reader 1 – B'Resheet 32:4-8	Reader 1 – B'rsheet 33:18-20
"And sent"	Reader 2 – B'Resheet 32:9-12	Reader 2 – B'rsheet 34:1-3
"Y envió"	Reader 3 – B'Resheet 32:13-20	Reader 3 – B'rsheet 34:4-7
B'rsheet (Gen.) 32:4 – 33:17	Reader 4 – B'Resheet 32:21-23	
Ashlamatah: Joel 4:13-21 + 1:11-12	Reader 5 – B'Resheet 32:24-30	
	Reader 6 – B'Resheet 32:31- 33:5	Reader 1 – B'rsheet 33:18-20
Psalms 28:1-9	Reader 7 – B'Resheet 33:6-17	Reader 2 – B'rsheet 34:1-3
	Maftir – B'Resheet 33:15-17	Reader 3 – B'rsheet 34:4-7
N.C.: Jude 6-7, Luke 6:43-49, Acts 9:32-43	Joel 4:13-21 + 1:11-12	

**danger in your Festivals while they feast with you they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven (wild) waves of the sea, foaming without water to their own shame; wandering spheres (stars) for who the deepest darkness is reserved for (their) eternity.**

<sup>3</sup> While some translations suggest "exposure," the true meaning of this word is rebuke or reprimand. The concept of "exposure" comes from the idea of being children of light. Light is a natural exposure of darkness or "works of darkness." Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is; whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul's way of teaching them to be Torah observant and submission to the Officials Synagogue. Because we have the union of the 2<sup>nd</sup> Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way.

<sup>4</sup> It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly.

<sup>5</sup> Κρυφῆ – *kruphe* that which is hidden or concealed. Κρυφῆ – *kruphe* being the opposite of the "secret" of So'od.

<sup>6</sup> Light here is an allegorical reference to what is made public

<sup>7</sup> We seem to have a quote from some undefined source. The Tanakh is replete with pesukim (verses) on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that the Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning.

<sup>8</sup> While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. "Walk..."

<sup>9</sup> Hoehner suggests that ἀνάστα rooted in ἀνίστημι – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the "raising" is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar*, 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 687

<sup>10</sup> Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection.

<sup>11</sup> Referring to the days of Messiah, see Pesach Seder, Magid "R. Eliezer, R. Yehoshua" ...

## Blessings Before Torah Study

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

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your 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: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

## Rashi & Targum Pseudo Jonathan for: B'reshet (Genesis) 32:4 – 33:17

Rashi's Translation	Targum Pseudo Jonathan
4. Jacob <b>sent</b> angels ahead of him to his brother Esau, to the land of Seir, the field of Edom.	4. And Ya'aqob <b>sent</b> messengers before him to Esau his brother in the land of Gabla the territory of the Edomites,
5. And he commanded them, saying, "So shall you say to my master to Esau, "Thus said your servant Jacob, "I have sojourned with Laban, and I have tarried until now.	5. and instructed them to say, Thus will you speak to my lord Esau: Thus says your servant Ya'aqob, With Laban have I dwelt, and have tarried until now.
6. And I have acquired oxen and donkeys, flocks, manservants, and maidservants, and I have sent to tell [this] to my master, to find favor in your eyes.' "	6. And of all that in which my father blessed me there is nothing in my hand; but I have a few oxen and asses, sheep, and servants and handmaids; and I have sent to tell my lord that that blessing has not profited me; that I may find mercy in your eyes and that you may not maintain (enmity) against me on account thereof.
7. The angels returned to Jacob, saying, "We came to	7. And the messengers returned to Ya'aqob, saying, We

<b>Rashi's Translation</b>	<b>Targum Pseudo Jonathan</b>
your brother, to Esau, and he is also coming toward you, and four hundred men are with him."	came to your brother, to Esau, and he also comes to meet you, and four hundred chief--warriors with him. JERUSALEM: And four hundred men, warlike leaders with him.
8. Jacob became very frightened and was distressed; so he divided the people who were with him and the flocks and the cattle and the camels into two camps.	8. And Ya'aqob was greatly afraid, because for twenty years he had not been mindful of the glory of his father: and he had anxiety; and he divided the people who were with him, the sheep, and oxen, and camels, into three troops, for a portion. to Leah, and a portion to Rahel.
9. And he said, "If Esau comes to one camp and strikes it down, the remaining camp will escape."	9. And he said, If Esau come to the one troop of them and smite it, the remaining troop may escape.
10. And Jacob said, "O God of my father Abraham and God of my father Isaac, the Lord, Who said to me, 'Return to your land and to your birthplace, and I will do good to you.'	10. And Ya'aqob said, God of my father Abraham, You, the God of my father Yizchaq, the LORD, who said to me, Return to your country and to your kindred, and I will do you good:
11. I have become small from all the kindnesses and from all the truth that You have rendered Your servant, for with my staff I crossed this Jordan, and now I have become two camps.	11. I am altogether less than any of the (acts of) goodness and truth which You have exercised towards Your servant: for with my staff, alone, I passed this Jardena, and now I am become two bands.
12. Now deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest he come and strike me, [and strike] a mother with children.	12. Deliver me I pray, from the hand of my elder brother, from the hand of Esau, for I fear him: for he has been mindful of the glory of his father; lest he come and smite the mother with the children.
13. And You said, 'I will surely do good with you, and I will make your seed [as numerous] as the sand of the sea, which cannot be counted because of multitude.'"	13. But You have promised, I will surely do you good, and will make your sons many as the sand of the sea be numbered for that cannot be numbered for multitude.
14. So he lodged there on that night, and he took from what came into his hand a gift for his brother Esau:	14. And he abode there that night; and he took what was ready at his hand a present for Esau his brother:
15. Two hundred she goats and twenty he goats, two hundred ewes and twenty rams,	15. she--goats two hundred, and he--goats twenty; ewes two hundred and rams twenty:
16. Thirty nursing camels with their young, forty cows and ten bulls, twenty she donkeys and ten he donkeys.	16. nursing camels with their young ones thirty; cows forty, and bulls ten, small colts ten. JERUSALEM: And small colts ten.
17. And he gave into the hands of his servants each herd individually, and he said to his servants, "Pass on ahead of me and make a space between one herd and another herd."	17. And he made them ready by the hand of his servants in flocks apart, and said to his servants, Pass over before me, and put much (room) between flock and flock.
18. And he commanded the first one, saying, "When my brother Esau meets you, and asks you, saying, "To whom do you belong, and where are you going, and for whom are these before you?"	18. And he instructed the first, Saying, When Esau my brother will meet you, and ask of you, saying, Whose are you, and where are you journeying and whose are these before you?
19. You shall say, '[I belong] to your servant Jacob; it is a gift sent to my master, to Esau, and behold, he himself is behind us.'"	19. You will say it is a gift of your servant Ya'aqob, which he sends to my lord Esau, and, behold, he also comes after us.
20. And he commanded also the second one, also the third one, also all those who followed the herds, saying, "In this manner shall you speak to Esau when you meet him.	20. And so he instructed the second, and the third, and all them who followed the flock, saying According to these words You must speak with Esau when you find him,
21. And you shall say, 'Also, behold, your servant Jacob is behind us.' " For he said, "I will appease his anger with the gift that is going before me, and afterwards I	21. and say, And, behold, your servant Ya'aqob also comes after us. For he said, I will make his countenance friendly by the gift which goes before me, and afterward

<b>Rashi's Translation</b>	<b>Targum Pseudo Jonathan</b>
will see his face, perhaps he will favor me."	will see his face: peradventure he may accept me.
22. So the gift passed on before him, and he lodged that night in the camp.	22. And the present passed over before him, and he abode that night in the camp.
23. And he arose during that night, and he took his two wives and his two maidservants and his eleven children, and he crossed the ford of [the] Jabbok.	23. And he arose in the night and took his two wives, and his two concubines, and eleven children, and went over the ford Jubeka.
24. And he took them and brought them across the stream, and he took across what was his.	24. And taking them he made them pass over the torrent, and all that he had went over.
25. And Jacob was left alone, and a man wrestled with him until the break of dawn.	25. And Ya'aqob remained alone beyond the Jubeka; and an Angel contended with him in the likeness of a man. And he said, Have you not promised to give the tenth of all that is yours? And, behold, you have ten sons and one daughter: nevertheless you have not tithed them. Immediately he set apart the four firstborn of the four mothers, and there remained eight. And he began to number from Shimeon, and Levi came up for the tenth. Michael answered and said, Lord of the world, this is Your lot. And on account of these things he (Michael) remained from God at the torrent till the column of the morning was ascending.
26. When he saw that he could not prevail against him, he touched the socket of his hip, and the socket of Jacob's hip became dislocated as he wrestled with him.	26. And he saw that he had not power to hurt him, and he touched the hollow of his thigh, and the hollow of Ya'aqob's thigh was distorted in his contending with him.
27. And he (the angel) said, "Let me go, for dawn is breaking," but he (Jacob) said, "I will not let you go unless you have blessed me."	27. And he said, Let me go, for the column of the morning ascends; and the hour comes when the angels on high offer praise to the LORD of the world: and I am one of the angels of praise, but from the day that the world was created my time to praise has not come until now. And he said, I will not let you go, until you bless me. JERUSALEM: And the hollow of Ya'aqob's thigh was displaced in contending with him. And he said, Send me away, for the column of the dawn arises, and, behold, the hour comes for the angels to praise. And he said, I will not release you until you bless me.
28. So he said to him, "What is your name?" and he said, "Jacob."	28. And he said, What is your name? He answered, Ya'aqob.
29. And he said, "Your name shall no longer be called Jacob, but Israel, because you have commanding power with [an angel of] God and with men, and you have prevailed."	29. And he said, Your name will be no more be called Ya'aaqob but Yisrael, because you are magnified with the angels of the LORD and with the mighty, and you have prevailed with them.
30. And Jacob asked and said, "Now tell me your name," and he said, "Why is it that you ask for my name?" And he blessed him there.	30. And Ya'aqob asked and said, Show me now your name. And he said, Why do you ask for my name? And he blessed Ya'aqob there.
31. And Jacob named the place Peniel, for [he said,] I saw an angel face to face, and my soul was saved."	31. And Ya'aqob called the name of the place Peniel; for he said, I have seen the Angels of the LORD face to face, and my soul is saved.
32. And the sun rose for him when he passed Penuel, and he was limping on his thigh.	32. And the sun rose upon him before his time, (the sun) which on his account had set before his time, on his going out from Beersheba, as he crossed over Peniel.

Rashi's Translation	Targum Pseudo Jonathan
	And he began to journey, and was lame upon his thigh.
33. Therefore, the children of Israel may not eat the displaced tendon, which is on the socket of the hip, until this day, for he touched the socket of Jacob's hip, in the hip sinew.	33. Therefore the sons of Israel eat not the sinew which shrank, which is in the hollow of the thigh of cattle and of wild animals, until this day; because the Angel touched and laid hold of the hollow of the right thigh of Ya'aqob, in the place of the sinew which shrank.
1. Jacob lifted his eyes and saw, and behold, Esau was coming, and with him were four hundred men; so he divided the children with Leah and with Rachel and with the two maidservants.	1. And Ya'aqob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men of war. And he divided the children unto Leah, and to Rachel, and to the two concubines,
2. And he placed the maidservants and their children first and Leah and her children after, and Rachel and her Joseph last.	2. and placed the concubines and their sons foremost; for he said, If Esau come to destroy the children and abuse the women, he will do it with them, and meantime we will arise and encounter him in fight; and Leah and her children after, and Rachel and Yoseph after them.
3. And he went ahead of them and prostrated himself to the ground seven times, until he came close to his brother.	3. And he himself went over before them, praying and asking mercy before the LORD; and he bowed upon the earth seven times, until he met with his brother.
4. And Esau ran toward him and embraced him, and he fell on his neck and kissed him, and they wept.	4. And Esau ran to meet him, and embraced him, and fell upon his neck and kissed him, and they wept. Esau wept on account of the pain of his teeth which were shaken; but Ya'aqob wept because of the pain of his neck. JERUSALEM: And Esau ran to meet him, and hugged him, and fell upon his neck and kissed him. Esau wept for the crushing of his teeth, and Ya'aqob wept for the tenderness of his neck.
5. And he lifted his eyes and saw the women and the children, and he said, "Who are these to you?" And he said, "The children with whom God has favored your servant."	5. And he lifted up his eyes and saw the wives and the children, and said, Who are these with you? And he said, They are the souls which have been given to me through mercy from before the LORD upon you servant.
6. And the maidservants and their children drew near and prostrated themselves.	6. And the concubines came near, they and their children, and bowed themselves;
7. And Leah and her children drew near and prostrated themselves, and after [them], Joseph and Rachel drew near and prostrated themselves.	7. and Leah also approached, and her children, and bowed; and afterward Yoseph came near and stood before Rachel, and hid her by his stature, and they bowed.
8. And he said, "What is to you [the purpose of] all this camp that I have met?" And he said, "To find favor in my master's eyes."	8. And he said, What to you is all this troop that I have met? And he said, It is a present I have sent to find mercy in the eyes of my lord.
9. But Esau said, "I have plenty, my brother; let what you have remain yours."	9. And Esau said, I have much substance, my brother; let what you have be confirmed to you.
10. Thereupon Jacob said, "Please no! If indeed I have found favor in your eyes, then you shall take my gift from my hand, because I have seen your face, which is like seeing the face of an angel, and you have accepted me.	10. And Ya'aqob said, Say not so, I beseech you. If now I have found favor in your eyes, accept my present from my hand; because I have seen the look of your face, and it is to me as the vision of the face of your angel; for, behold, you are propitious to me.
11. Now take my gift, which has been brought to you, for God has favored me [with it], and [because] I have everything." He prevailed upon him, and he took [it].	11. Receive now the present which is brought to you, because it has been given me through mercy from before the LORD, and because I have much substance. And he

Rashi's Translation	Targum Pseudo Jonathan
	urged upon him, and he received.
12. Thereupon, he said, "Travel and we will go, and I will go alongside you."	12. And he said, Let us journey and proceed, and I will go along with you, till you come to the house of your habitation.
13. And he said to him, "My master knows that the children are tender, and the flocks and the cattle, which are raising their young, depend upon me, and if they overdrive them one day, all the flocks will die.	13. And he said to him, My lord knows that the children are tender, and the flocks and kine giving milk are with me; and if I overdrive them one day, all the flock may die. JERUSALEM: That the children are tender.
14. Now, let my master go ahead before his servant, and I will move [at] my own slow pace, according to the pace of the work that is before me and according to the pace of the children, until I come to my master, to Seir."	14. Let me beseech my lord to pass over and journey before your servant, and I will lead on quietly alone, according to the foot of the work which is before me, and according to the foot of the instruction of the children; until the time that I come to my lord at Gabla.
15. Thereupon Esau said, "Let me leave with you some of the people who are with me." But he said, "Why [do] that? May I find favor in my master's eyes."	15. And Esau said, Let me now leave with you some of the soldiers who are with me. But he said, Why this? Let me find favour before you, my lord.
16. So Esau returned on that day on his way to Seir.	16. And a miracle was wrought for Ya'aqob, and that day Esau returned on his way to Gabla.
17. And Jacob traveled to Succoth and built himself a house, and for his cattle he made booths; therefore he named the place Succoth.	17. And Ya'aqob journeyed to Succoth, and sojourned there the twelve months of the year; and he built in it a midrasha, and for his flocks he made booths; therefore he called the name of the place Succoth.

## Summary of the Torah Seder – B'reshet (Genesis) 32:4 – 33:17

- The Fear of Esau – Gen. 32:4-21
- Jacob Becomes Israel – Gen. 32:23-33
- The Meeting of Jacob and Esau – Gen. 33:1-17

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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. Kal va-homer:** "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 ehad:** 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-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

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## Reading Assignment:

### The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol IIIa: The Twelve Tribes

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

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 3a – “The Twelve Tribes,” pp. 111-153

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## Rashi's Commentary for: B'resheet (Gen.) 32:4 – 33:17

**4 Jacob sent angels** Heb. מַלְאָכִים , literally angels (Gen. Rabbah 75:4).

to the land of Seir Heb. אֶרֶץ שְׂעִיר [like] אֶרֶץ שְׂעִיר , to the land of Seir. [In] every word that requires the prefix “lamed” [to] at the beginning, Scripture placed a “heh” at the end.-[from Yev. 13b]

**5 I have sojourned** Heb. גֵּרְתִּי . I did not become an officer or a dignitary, but a stranger (גֵּר) . It is not worthwhile for you to hate me on account of your father's blessing, [with] which he blessed me (27:29): “You shall be a master over your brothers,” for it was not fulfilled in me (Tanchuma Buber Vayishlach 5). **Another explanation: גֵּרְתִּי has the numerical value of 613. That is to say: I lived with the wicked Laban, but I kept the 613 commandments, and I did not learn from his evil deeds.**

**6 And I have acquired oxen and donkeys** My father said to me, (27:28): “of the dew of the heavens and [of] the fatness of the earth,” but this is neither from the heavens nor from the earth.-[from Tanchuma Buber Vayishlach 5]

**oxen and donkeys** Heb. שׁוֹר וְחֹמֹר , lit., an ox and a donkey. It is customary to call many oxen “ox.” A person says to his companion at night, “The rooster has crowed,” but does not say, “The roosters have crowed.”-[from Tanchuma Buber Vayishlach 5]

**and I have sent to tell [this] to my master** to let [you] know that I am coming to you.-

**to find favor in your eyes** That I am at peace with you and seek your love.-

**7 We came to your brother, to Esau** Concerning whom you said, “He is my brother,” but he still behaves toward you like the wicked Esau. He still has hatred (Genesis Rabbah 75:7).

**8 Jacob became...frightened, and...distressed** He was frightened lest he be killed (Gen. Rabbah 75:2, Tanchuma, Vayishlach 4), and he was distressed that he might kill others.

**9 one camp and strikes it down** Heb. הַמַּחֲנֶה הָאֶחָד וְהַכֹּהוּ . [The word] מַחֲנֶה is used both in the masculine and feminine genders. [Other examples are:] (Ps. 27:3): “If a camp encamps (תִּחַנֶּה) against me.” This is feminine. (Below, 33:8) “this (הַחֵיָה) camp.” That is masculine. Likewise, there are other things (nouns) that are used both in the masculine and feminine genders, e.g. (above 19:23): “The sun (הַשֶּׁמֶשׁ) came out (יָצָא) upon the earth”; (Ps. 19:7): “From the end of the heavens is its source (מוֹצְאוֹ) .” These are masculine. (II Kings 3:22): “the sun shone (זָרְחָה) on the water.” This is feminine. And likewise, רִיחַ , wind (Job 1:19): “when, behold, a great (גְּדוֹלָה) wind came (בָּאָה) .” This is feminine; “and struck (וַיַּגֵּעַ) the four corners of the house.” This is masculine. [Another instance is] (I Kings 19: 11): “and a great (גְּדוֹלָה) and strong (וְחֹזֵק) wind, splitting (מִפְרֵק) mountains.” This is both

masculine and feminine. Likewise, אֵשׁ, fire, as (Num. 16:35): “And fire went forth (אֵשׁ) from before the Lord,” feminine gender; (Ps. 104: 4): “burning (אֵשׁ) fire, masculine gender.

**the remaining camp will escape** Against his will, for I will wage war with him. **He (Jacob) prepared himself for three things: for a gift, for war, and for prayer.** For a gift, [as Scripture says] (verse 22): “So the gift passed on before him.” For prayer, [as Scripture says] (verse 10): “God of my father Abraham...” For war, [as Scripture says]: “the remaining camp will escape.”-[from Tanchuma Buber, Vayishlach 6]

**10 and God of my father Isaac** But elsewhere (31:42), it says: and the Fear of Isaac. Moreover, why did he repeat the Tetragrammaton? Scripture should have written: “Who said to me, ‘Return to your land, etc.’ ” Rather, so did Jacob say before the Holy One, blessed be He: You gave me two promises: one when I left my father’s house from Beer-sheba, when You said to me (28:13): “I am the Lord, the God of Abraham your father, and the God of Isaac,” and there You said to me, (ibid., verse 15): “and I will guard you wherever you go.” And in Laban’s house You said to me (31:3), “Return to the land of your forefathers and to your birthplace, and I will be with you.” There You revealed Yourself to me with the Tetragrammaton alone, for it is said: “And the Lord (יהוה) said to Jacob, ‘Return to the land of your forefathers, etc.’ ” With these two promises I am coming before You.

**11 I have become small** My merits have diminished because of the kindnesses and the truth that You have rendered me. Therefore, I fear lest I have become sullied with sin since [the time that] You promised me, and it will cause me to be delivered into Esau’s hand[s].-[from Shab. 32a, Ta’anith 20b, Ber. 41]

**and from all the truth** The realization of Your words, that You kept for me all the promises that You made to me. for with my staff I had with me neither silver nor gold nor livestock, but only my staff. The Midrash Aggadah states: He placed his staff into the Jordan, and the Jordan split.-[from Tanchuma Buber, Vayetze 3; Aggadah Beresheet 45:2]

**12 from the hand of my brother, from the hand of Esau** From the hand of my brother, who does not behave toward me like a brother, but like the wicked Esau.-[apparently from Gen. Rabbah 75:7]

**13 I will surely do good** Heb. אֵיטִיב אֵיטִיב . [The double expression denotes:] אֵיטִיב , [I will do good] in your merit; אֵיטִיב , [I will do good] in the merit of your forefathers (Gen. Rabbah 76:7).

**and I will make your seed [as numerous] as the sand of the sea** Now where did He tell him this? Is it not so that He said to him only (28:14): “And your seed shall be like the dust of the earth”? But He said to him (ibid. 15): “for I will not forsake you until I have done for you what I have spoken concerning you,” and to Abraham He said (22:17): “I will surely bless you, and I will surely multiply your seed as the stars of the heavens and as the sand that is on the seashore.”

**14 what came into his hand** Into his possession. And similarly, (Num. 21: 26): “and he took all his land from his possession (מִקְדָּו) .” [According to the] Midrash Aggadah, “what came into his hand” means precious stones and pearls, which a person binds in a packet and carries in his hand. Another explanation: “what came into his hand” signifies ordinary animals [which have no sanctity], for he had already tithed them, as it is stated: “I will surely tithe to You.” And then he took [animals for] a gift.

**15 Two hundred she-goats and twenty he-goats** **Two hundred she-goats require twenty he-goats, and so all of them, the males according to what are required by the females.** In Genesis Rabbah (76:7) the Rabbis derive from here the conjugal duties stated in the Torah: Men of leisure, every day; laborers, twice a week; donkey-drivers, once a week; camel-drivers, once in thirty days; sailors, once in six months. I do not know, however, how this midrash arrives at exactly these requirements. Nevertheless, it appears to me that we learn from here that conjugal duties are not uniform with every person, but according to the burden he must bear, for we find here that he (Jacob) gave each he-goat ten she-goats, and so for each ram. Since they are free from work, they generally mate frequently and [each male] can impregnate ten females, for as soon as an animal conceives, she does not accept a

male [and he is compelled to seek another mate]. With the bulls, however, since they are occupied with work, he gave each male only four females, and for a donkey, which goes long distances, two females for a male, and for camels, which go longer distances, one female for a male.

**16 Thirty nursing camels with their young** Heb. וּבְנֵיהֶם . And their young with them. According to the Midrash Aggadah, the word וּבְנֵיהֶם means בְּנֵאֵיהֶם , their builders [those who impregnate them], a male corresponding to a female, but since it (the camel) is discreet in mating, Scripture did not publicize it (Gen. Rabbah 76:7).

**and...he- donkeys** Heb. וְעִזִּים , male donkeys.

**17 each herd individually** Each species by itself.

**Pass on ahead of me-a day's journey** or less, and I will come after you.

**and make a space** One herd before the next [within] the distance the eye can see, in order to satisfy the eye of the wicked man and bewilder him with the enormity of the gift.-[from Gen. Rabbah 76:8]

**18 To whom do you belong** Heb. לְמִי . To whom do you belong? Who is sending you? The Targum, therefore, renders: דְּמֵאֵן אֵת , whose are you?

**and for whom are these before you** To whom is this gift being sent? The “I ammed” serves at the beginning of the word in lieu of “shel,” “of,” like (above 31:43), “and all that you see is mine”; it is mine. [Similarly, we find,] (Ps. 24:1): “The land and the fullness thereof are the Lord’s”; of the Lord.

**19 You shall say, ‘[I belong] to your servant Jacob...’** He replied first to the first question and last to the last question. [In reference to] what you asked, “To whom do you belong?” [the answer is:] I belong to your servant Jacob, and the Targum renders: דְּעֵבְדְךָ דְיַעֲקֹב , of your servant, of Jacob, and [in reference to] what you asked, “and for whom are these before you?” it is a gift sent, etc.-[from Avoth d’Rabbi Nathan, ch. 37]

**and behold, he himself** Jacob.

**21 I will appease his anger**-Heb. פָּנִי אֶכְפֹּרָה , I will do away with his anger (Targum Onkelos). Similarly (Isa. 28:18): “And your treaty with death shall be nullified (וְכִפַּר)”; (ibid., 47:11) “you shall not be able to rid yourself of it (כִּפְרָה) .” This is Aramaic, and there are many instances of it in the Talmud, e.g. (B.M. 24a): “and he wiped (וְכִפַּר) his hands”; (Gittin 56a): “He wishes to wipe (לְכַפֵּר) His hands on this person.” In biblical Hebrew also, the sacred sprinkling basins are called כַּפֹּרֵי זָהָב (Ezra 1:10) because the priest wipes his hands on them at the edge of the sprinkling basin.

**22 before him** Heb. עַל-פָּנָיו , lit., on his face, like לְפָנָיו , before him, and similarly (Jer. 6: 7): “violence and spoil is heard therein before Me (עַל-פָּנַי) continually,” and so (Isa. 65:3): “who vex Me to My face (עַל-פָּנַי) .” He (Jacob) too was in an angry mood that he required all this.-[from Gen. Rabbah 75:8]

**23 and his eleven children** But where was Dinah? [Benjamin was not yet born, but Dinah should have been counted.] He put her into a chest and locked her in, so that Esau should not set eyes on her. Therefore, Jacob was punished for withholding her from his brother-[because had he married her,] perhaps she would cause him to improve his ways-and she fell into the hands of Shechem.-[from Gen. Rabbah 75:9]

**Jabbok** The name of the river.

**24 what was his** The animals and the movables. He made himself like a ferry-man, כְּגִשְׁר , taking from here and depositing there.-[from Gen. Rabbah 75:9]

**25 And Jacob was left** He had forgotten small bottles and returned for them.-[from Gen. Rabbah 77:2, Chullin 91a]

**and a man wrestled** Heb. וַיִּאָבֵק . Menachem (p. 14) explains: And a man became covered with dust, derived from אָבֵק , dust, for they were raising dust with their feet through their movements. I believe, however, that it is a term meaning that he attached himself, and it is an Aramaic expression [found in the Talmud] (Sanh. 63b): “After they became attached (דִּאָבֵיקוּ) to it,” “and he would tie it (וַאֲבִיק לִיהּ מִיָּבֵק) ,” for so is the habit of two people who make strong efforts to throw each other down, that one embraces the other and attaches himself to him with his arms. Our Rabbis explained (Gen. Rabbah 77:3, 78:3) that this was the prince (guardian angel) of Esau.

**26 he touched the socket of his hip** --The upper thigh bone that is thrust into the hip bone is called the כַּף , lit., ladle, because the flesh on it is like a sort of pot ladle.

**became dislocated** Heb. וַתִּקַּע . It became dislocated from its joint, and similar to this (Jer. 6:8): “lest My soul be alienated (תִּקַּע) from you,” and in the Mishnah: לִקְעָקַע בְּיָצְתָן , to tear out their roots.- [from Gen. Rabbah 77:3] 27

**for dawn is breaking** And I must recite a song [of praise] (Gen. Rabbah 78:1, Chullin 91a).

**unless you have blessed me** Acknowledge for me the blessings [with] which my father blessed me, which Esau is contesting.

**29 no... Jacob** It shall no longer be said that the blessings came to you through trickery (עֲקָבָה) and deceit, but with nobility and openness, and ultimately, the Holy One, blessed be He, will reveal Himself to you in Beth-el and change your name, and there He will bless you, and I will be there.” He then acknowledged them (the blessings) as being his (Jacob’s). This is [the meaning of] what is written (Hos. 12:5): “He strove with an angel and prevailed over him; he wept and supplicated him,” [meaning that] the angel wept and supplicated him. With what did he supplicate him? “In Beth-el he will find Him, and there He will speak with us” (ibid). Wait for me until He speaks with us there. Jacob, however, did not consent, [to release the angel] and, against his (the angel’s) will, he (the angel) acknowledged them (the blessings) as being his (Jacob’s). This is [the meaning of] “And he blessed him there,” that he entreated him to wait, but he did not wish [to do so].-[from Zohar, vol. 3, 45a]

**and with men** Esau and Laban.

**and you have prevailed over them.**-[from Targum Jonathan]

**30 Why is it that you ask** -(Gen. Rabbah 78:4) We have no permanent name. Our names change, (all) according to the service we are commanded [to do] in the mission upon which we are sent.

**32 And the sun rose for him** This is a common expression: When we arrived at such-and-such a place, the dawn broke for us. This is the simple explanation. The Midrashic Aggadah (Tanchuma Buber, Vayishlach 10; Gen. Rabbah 68:10) [explains]: And the sun rose for him-to heal his limp, as it is said: (Mal. 3:20): “the sun of mercy, with healing in its wings”; and those hours that it hastened to set for him when he left Beer-sheba, it hastened to rise for him.

**and he was limping on his thigh** He was limping on his thigh when the sun rose.

**33 the hip sinew-** Heb. גֵּיד הַנֶּשֶׂה . Now why was it named גֵּיד הַנֶּשֶׂה Because it sprang (נֶשֶׂה) out of its place and rose, and that [root] is a term for springing. Similarly (Jer. 51:30): “their might has failed (נֶשְׂתָה) ,” and similarly (below 41:51): “for God has caused me to forget (נִשְׁכַּח) all my toil.”-[from Chullin 91a]

## Chapter 33

**2 and Leah and her children after** The further back the more beloved.-[from Gen. Rabbah 78:8]

**3 went ahead of them** He said, "If that scoundrel comes to fight, let him fight with me first."-[from Gen. Rabbah 78:8]

**4 and embraced him** His compassion was moved when he saw him prostrate himself all those times.-[from Gen. Rabbah 78:8]

**and kissed him** Heb. וַיִּשָּׂקֶהוּ. There are dots over the word. There is controversy concerning this matter in a Baraitha of Sifrei (Beha'alothecha 69). Some interpret the dots to mean that he did not kiss him wholeheartedly. Rabbi Simeon ben Yochai said: It is a well known tradition that Esau hated Jacob, but his compassion was moved at that time, and he kissed him wholeheartedly.

**5 "Who are these to you?"** Who are these to be yours?

**7 Joseph and Rachel drew near** In all cases, the mothers drew near before the sons, but in Rachel's case, Joseph preceded her. He said, "My mother has a pretty figure. Perhaps that scoundrel will set his eyes on her. I will stand in front of her and prevent him from gazing upon her." Because of this deed, Joseph merited the blessing (below 49:22), "over the eye" [meaning that he stood up in front of Esau's eyes].-[from Pesikta Rabbathi, ch. 12; Targum Jonathan ben Uzziel]

**8 What is to you** [the purpose of] all this camp Who is all this camp that I have met, which is yours? That is to say, why is it yours? The simple meaning of the verse is [that Esau asked] about those who brought the gift. Its midrashic interpretation is that he (Esau) encountered groups of angels, who were shoving him and his men and asking them, "To whom do you belong?" and they responded, "We belong to Esau." They (the angels) said [to one another], "Hit [them], hit [them]!" These [men of Esau] would say, "Leave them alone! He is Isaac's son." But [the angels] would pay this no heed. [Esau's men then retorted,] "He is Abraham's grandson." But they (the angels) would pay this no heed. [Esau's men again retorted,] "He is Jacob's brother." [The angels] then said to them, "If so, he is one of ours."-[from Gen. Rabbah 78:11]

**9 let what you have remain yours** Here he acknowledged his (Jacob's) right to the blessings (Gen. Rabbah 78:11).

**10 Please no!**-Please do not say this to me. [from Targum Jonathan ben Uzziel]

**If indeed I have found favor ...shall take my gift from my hand, because I have seen your face, etc.**-It is worthy and proper for you to accept my gift, because I have seen your face, and to me this is tantamount to seeing the face of the angel, for I saw your prince [guardian angel], and furthermore [you should take my gift], because you have consented to forgive my offense. Why did he (Jacob) mention that he saw the angel? In order that he [should] fear him and say, "He saw angels and was saved. From now on, I will not be able to prevail against him."-[from Gen. Rabbah 75:10]

**and you have accepted me** You have become reconciled with me. Likewise, every [instance of] רְצוֹן in Scripture is an expression of appeasement, apayement in Old French, e.g., "for it will not be for an appeasement (לְרְצוֹן) for you" (Lev. 22:20), "The lips of a righteous man know רְצוֹן. They know how to placate and appease (לְרְצוֹת) " (Prov. 10:32). [from Targum Onkelos]

**11 my gift** Heb. בְּרִכָּה. This gift, which is given for an audience and after an interval [of not seeing a person], is intended only as a greeting, as is every [instance of] בְּרִכָּה for an audience. It is similar to: "And Jacob blessed (וַיְבָרֵךְ) Pharaoh" (Gen. 47:7); "Make peace (בְּרִכָּה) with me" (II Kings 18:31), mentioned in connection with Sennacherib, and, "to greet him and to bless him וַיִּלְבְּרֵכּוּ " (II Sam. 8:10), mentioned in connection with Toi, king of Hamath. All are expressions of greeting, called in Old French saluder. This, too, viz. בְּרִכָּה means mon salud, my greeting.

**which has been brought to you** You had no trouble with it, but I have toiled to bring it until it came into your hand.-[from Gen. Rabbah 78:12]

**has favored me** Heb. תַּנְנִי . The first “nun” has a “dagesh,” because it serves instead of two “nuns”. It should have been תַּנְנִי since there is no instance of the root חנן without two “nuns.” The third one is a suffix, similar to “He [did not] make me (עֲשֵׂנִי) ” (Isa. 29: 16), “has given me (תָּרַדְנִי) ” (above 30:20).

**I have everything** All my necessities. Esau, however, spoke haughtily, “I have plenty,” [meaning] much more than I need.-[from Tanchuma Vayishlach 3]

**12 Travel** Heb. נָסַע , similar to: “hear (שָׁמַע) , forgive (סָלַח) ” (Dan. 9:19), like שָׁמַע , טָלַח . Here, too, נָסַע is like נָסַע , and the “nun” is part of the radical. Therefore, Onkelos renders: טוּל וְנָסַע . Esau said to Jacob, “[You] travel from here and we will go.”

**and I will go alongside you** Even with you. I will do you a favor and I will lengthen my traveling time to go as slowly as you require. That is the meaning of “alongside you,” even with you.

**13 which are raising their young**, depend upon me The sheep and cattle, which are raising their young, depend on me to lead them slowly.

**which are raising their young** Heb. עֹלֵלִים raising their young (עוֹלֵלִים) , an expression of “infant (עוֹלֵל) and suckling” (Lam. 2:11),”a youth (עוֹלֵל יָמִים) ” (Isa. 65:20), “and two nursing (עֹלֵלִים) cows” (I Sam 6:7), and in French, enfantes, rearing, suckling.

**and if they overdrive them one day**-to tire them on the road by running, all the flocks will die.

**and if they overdrive them** Heb. וַיִּדְפְּקוּם , lit., and if they knock them, like “Hark! My beloved is knocking (דוֹפֵק) ” (Song 5:2), knocking at the door.

**14 Now, let my master go ahead** Please, do not lengthen the days of your traveling. Go ahead according to your speed, even if you will distance yourself [from me].

**and I will move** Heb. אֶתְנַהֵל , [like] אֶתְנַהֵל , the “hey” is superfluous, like “I will descend (אֶרְדָּה) ” (above 18:21), “I shall hear (אֶשְׁמָע) ” (Ps. 85:9).

**my own slow pace** Heb. לְאִטִּי , my slow pace, a term denoting gentleness, [like] “that flow gently (טָלַע) ” (Isa. 8:6), “Deal gently (טָלַע) with the lad for my sake” (II Sam. 18:5). [In the word] לְאִטִּי , the “lammed” is a radical, [meaning] my slow pace, and it is not a prefix. I will move [at] my own slow pace.

**according to...the work** According to the need made by the pace of the feet of the work [cattle] that I am obliged to lead.

**and according to the pace of the children** Heb. וּלְרַגְלָם , according to their feet, how [fast] they can walk.

**until I come to my master**, to Seir He told him of a longer journey, although he intended to go only as far as Succoth. He said [to himself], “If he intends to harm me, he will wait until I come to him,” but he did not go [to Seir]. (Gen. Rabbah 78:14) So when will he go? **In the days of the Messiah, as it is said (Obadiah 1:21): “And saviors shall ascend Mt. Zion to judge the mountain of Esau.”** There are [also] many midrashic interpretations to this section.

**15 But he said, “Why [do] that...”** [Why] should you do me a favor that I do not need?

**May I find favor in my master's eyes** And now you shall not pay me any reward.

**16 Esau returned on...his way** -(Gen. Rabbah 78:15) Esau alone, the four hundred men slipped away one by one. Where did the Holy One, blessed be He, recompense them? In the days of David, as it is said: “[and none of them escaped] except four hundred young men who rode on the camels” (I Sam. 30:17).

**17 and built himself a house** He stayed there eighteen months: summer, winter, and summer. “Succoth” denotes summer. “A house” denotes winter, and [again] “succoth” denotes summer.-[from Gen. Rabbah 78:16]

## Ketubim: Psalms 28:1-9

Rashi's Translation	Targum
1. Of David. To You, O Lord, I call. My Rock, do not be deaf to me, lest You be silent to me, and I will be likened to those who descend into the Pit.	1. Of David. To You, O LORD, I cry; O my strength, do not be silent to me, lest, when You are silent, I become like those who descend to the pit.
2. Hearken to the voice of my supplications when I cry out to You, when I lift my hands towards Your Holy Sanctuary.	2. Accept the voice of my petition when I pray to You, whenever I spread my hands in prayer before Your holy temple.
3. Do not cause me to be drawn with the wicked or with those who work iniquity, who speak peace with their friends but evil is in their heart.	3. Do not drag me away with the wicked or with those who do wrong; who speak peace with their fellows, while evil is in their hearts.
4. Give them according to their deeds and according to the evil of their endeavors; according to the work of their hands give to them; return their recompense to them.	4. Give to them according to their deeds, and according to their evil deeds; according to the works of their hands, repay them; turn upon them their retribution.
<b>5. For they do not understand the works of the Lord or the deeds of His hands. He shall break them down and not build them up.</b>	<b>5. Because they do not understand the Torah of the LORD or the works of His hands; He will tear them down and not rebuild them.</b>
6. Blessed is the Lord, for He has heard the voice of my supplication.	6. Blessed is the LORD because He has accepted the voice of my prayer.
7. The Lord is my strength and my shield; my heart trusted in Him and I was helped; my heart rejoiced and I will thank Him with my song.	7. The LORD is my strength and shield; on Him my heart has set its hope; and You have aided me, and my heart exults; I will give thanks in His presence by my psalm.
<b>8. The Lord is strength to them and He is the stronghold of the salvations of His anointed.</b>	<b>8. The LORD is their strength and might; He is the redemption of His anointed (Messiah).</b>
9. Save Your people and bless Your inheritance, and tend them and elevate them forever.	9. Redeem Your people and bless Your inheritance; feed them and support them forever.

## Rashi's Commentary on Psalms 28:1-9

**3 Do not cause me to be drawn** Heb. תמשכני , do not draw me with the wicked; treras moy in Old French.

**7 and I will thank Him with my song** Now what is the thanks?...

**8 The Lord is strength to them to those who rely on Him**, viz. the entire house of Israel, at the time **that He is the stronghold of the salvations of His anointed.**

**9 and tend them** Heb. ורעם , an expression of pasture (מרעה) .

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## Meditation from the Psalms

### Psalms 28:1-9

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

The theme of this psalm is similar to that of Psalms chapter 27. Once again David calls upon HaShem to release him from temporal responsibilities so that he can devote himself completely to HaShem's service. This tranquility will enable him to fully repent his past sins and will afford him the opportunity to ascend ever higher and closer to HaShem.<sup>12</sup>

This psalm was written by King David and is similar in theme to the previous psalm. Ibn Ezra teaches us that there is a possibility that this psalm was written by a Temple musician and dedicated to King David. Several parts of this psalm suggest that it was written after David's battle with the giant, Yishbi, at Nob.<sup>13</sup> It was after this battle that David's men no longer permitted David to engage in battle. David was thus free to study Torah.<sup>14</sup>

Similarly, in our Torah portion, Yaaqob came to Shechem,<sup>15</sup> from Laban, in peace. He came from a monumental period that brought him wives, children, and wealth, yet it also took away his shalom and brought him constant battles with Laban and with Esav.

When you think about it, all that Mashiach boils down to, in the end, is helping Yaaqob leave behind all connections to Esav once and for all, so that he can finally take his right place in history as Israel. Obliteration of evil, identified only with the Days of Mashiach is synonymous with the cleansing of all traces of Esav within the heart of every Jew. It is also what the Talmud refers to as the "slaughtering of the yetzer hara" in Mashiach's day.<sup>16</sup>

Finally, in our Torah portion, Yaaqob rests from his battles and settles down. Thus it is fitting that he should come to this location to end his exile. This is where Avraham, Yehoshua, and the Bne Israel all ended their exiles.<sup>17</sup>

Our chapter of Psalms concludes with the following pasuk:

*Tehillim (Psalms) 28:9 Save Thy people, and bless Thine inheritance; and tend them, and carry them for ever.*

Let's look at a unique method of "carrying" that "carried" Mashiach.

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<sup>12</sup> Radak

<sup>13</sup> II Shmuel (Samuel) 21:16-17

<sup>14</sup> 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.

<sup>15</sup> Rashi says that the Hebrew word *shechem*, means "portion," or "division" (see Rashi on Bereshit 48:22); inherent in the name *Shechem* is the idea of divisiveness. See the Pri Tzadik, Parashat Vayishlach, 9

<sup>16</sup> Succah 52a

<sup>17</sup> It is interesting to note that every entrance into Israel – from the north, i.e. Shechem – ended in exile. It is said that the final entrance will be from the south and will end all exiles. When Moses sent scouts to scout the land, they looked at the length and breadth of the land, but they only looked at one city: Hebron (Bamidbar 13:22). When Joshua sent the two spies to spy out the land, they only went to one city: Jericho. Joshua entered the land from the east and began his conquest with Jericho. This route roughly parallels the route taken by Avraham when he entered the land and by Yaaqov when he returned from Laban. Joshua thus followed a tried and true route that had great significance. Joshua traveled to Shechem for the blessings and the curses: From Ebal and Gerizim. His campaign then proceeded south. The significance of this route must not be lost. Avraham's route led to a temporary exile in Egypt. Yaaqov's route led to a much longer exile in Egypt. Moses intended to reverse this pattern in order to eliminate the exile. Because of the sin of the spies, this pattern was abandoned and the road to exile was paved again. We know that the conquest of the land led to the Assyrian and Babylonian exiles. After that exile we restored to the land only to be sent into the longest exile, the exile we are currently experiencing.

The Hebrew word Chamor, usually translated as an *ass* or *donkey*, is used frequently in the Tanach.<sup>18</sup> This common animal is found in several very uncommon circumstances. We have Avraham<sup>19</sup> and Moshe<sup>20</sup> using the Chamor to *carry things* and to *carry their family*, and we have the Mashiach<sup>21</sup> actually *riding a Chamor*. Interestingly enough, every time a Chamor is mentioned in the Tanach, it was connected to bringing people to a higher spiritual level, which is even more interesting if a Chamor is supposed to represent materialism, the Torah is taking what is often considered bad and using it for good.

In this study I would like to examine this animal and try to understand why this animal is used in such exceptional circumstances.

The Zohar explains that a donkey is “bad on the outside and good on the inside”,<sup>22</sup> very “material” but loving and loyal.<sup>23</sup> The Mashiach “takes a ride” on a generation comparable to a donkey (a generation steeped in materialism).

The first use of the Hebrew word for *donkey*, *Chamor*, is found in the following passage:

***Bereshit (Genesis) 12:16*** *And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.*

We know that the Torah's first use of a word defines its meaning. In a sense, it creates the meaning. In this first usage we see Pharaoh taking Sarai from Abram. At the same time, the Torah tells us that Abram had donkeys and other animals. Why are we told this at this point? It appears the Torah is telling us that Abram had other material possessions that were not taken by Pharaoh.

His Eminence Hakham Dr. Yosef ben Haggai has taught that the Chamor is a picture of the Gentiles. His Eminence has pointed out that the only unclean animal that needs to be redeemed is the Chamor. This was the beast of burden that brought the treasures out of Egypt. If we keep this understanding in mind, then many of the following ideas will come into sharp focus.

With this in mind, let us return to Abram. When the pasuk tells us that he had these various animals it is telling us that he possessed more than animals, he possessed what the animals represent. The donkeys that he had represent Gentiles that belonged to him. The Maharal concurs and makes the designation more interesting. The Maharal says that the donkey is a symbol of Mitzrayim, Egypt.

In Hebrew, the name of something reveals its essential characteristic. The Midrash tells us that the first man, Adam, looked into the essence of every animal and named it accordingly. The donkey, for example, is characterized by carrying heavy, physical burdens:

***Midrash Rabbah - Genesis XVII:4 R.*** *Aha said: When the Holy One, blessed be He, came to create Adam, He took counsel with the ministering angels, saying to them, 'Let us make man' (1,26). 'What will be the nature of this man?' they inquired. 'His wisdom will exceed yours,' He answered. What did the Lord do? He brought the animals, beasts, and birds before them and asked them, 'What should be the name of this?' 'but they did not know;' of this? 'and they did not know. Then He paraded them before Adam, and asked him, 'What is the name of this?' 'An ox.' 'And of this?' 'A camel.' 'And of this?' 'An ass.' 'And of this?' 'A horse.' Thus it is written, AND THE MAN GAVE NAMES TO ALL CATTLE, etc. (II, 20).*

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<sup>18</sup> Tanach is a Hebrew acronym formed from the initial Hebrew letters of the Masoretic Text's three traditional subdivisions: The Torah (“Teaching”, also known as the Five Books of Moses), Neviim (Prophets) and Ketuvim (Writings)—hence **Tanach**.

<sup>19</sup> Bereshit (Genesis) 22:3)

<sup>20</sup> Shemot (Exodus) 4:20

<sup>21</sup> I am using Mashiach without further qualification, to apply to Mashiach ben Joseph, which is *not the normal* Jewish way. The normal Jewish way is to that ‘Mashiach’ without qualification always applies to Mashiach ben David only. See Rambam's *Hilchot Melachim*.

<sup>22</sup> Tikkunei Zohar 60

<sup>23</sup> Igrot Re'iyah no. 555

The Ba'al Shem Tov explains<sup>24</sup> that Chamor, from the root *Chomer* “material” and *chumriut* “materialism”, refers to a person’s physical body.

The word “chomer” means *physicality* or *material*. “Chomer” can be thought of as raw material, which needs to be fashioned in to some functional object. Doing so requires imposing a certain structure, purpose and direction on this material, something which, conceptually, raw material resists. It would rather remain “undisciplined”, leaving all possibilities open. The animal “Chamor” - donkey, is most representative of this concept of “chomer”. Another dimension of “chomer” is that it can be viewed as physical “matter,” the substance which composes the entire physical world.

A Chamor, a donkey, represents physicality, materialism, and the very word for a completely physical entity is the word ‘*chomer*’. The donkey is a beast of burden that exists for little reason other than to function in this way, and thus symbolize materialism.

Remembering that the donkey represents Gentiles, we can understand that the role of the Gentile is to function as a beast of burden in this world. They are the ones who bear the burden of building this world of physicality. The Zohar reinforces this idea:

*Soncino Zohar, Bereshit, Section 1, Page 238a BINDING HIS FOAL UNTO THE VINE. The vine is the Community of Israel, so called also in the verse: “Thou didst remove a vine from Egypt” (Ps. LXXX, 9). By “his foal” is meant the Messiah,<sup>25</sup> who is destined to rule over all the hosts of the peoples, that is to say, the heavenly hosts who have charge of the Gentiles, and from whom they derive their strength. The Messiah will prevail over them, because this vine dominates all those lower crowns through which the Gentiles have dominion. This will be the victory above. Israel, who are “a choice vine”, will conquer and destroy other hosts below; and the Messiah will prevail over all. Hence it is written of him that he will be “poor and riding on an ass and on a young ass’s colt” (Zech. IX, 9). “Colt” and “ass” are two crowns by virtue of which the Gentiles have dominion, and they are from the left side, the side of uncleanness. It is strange that the Messiah should be called “poor”. R. Simeon explained that it is because he has nothing of his own, and he is compared to the holy moon above, which has no light save from the sun. This Messiah will have dominion and will be established in his place. Below he is “poor”, because he is of the side of the moon, and above he is poor, being a “mirror which does not radiate”, “the bread of poverty”. Yet withal he “rides upon an ass and upon a colt”, to overthrow the strength of the Gentiles; and God will keep him firm.*

The Midrash also gives us a glimpse into the meaning behind the Chamor:

*Midrash Rabbah - Genesis LXXV:6 AND I HAVE AN OX, AND AN ASS, etc. (XXXII, 6). R. Judah said: From one ox many oxen came forth, and from one ass many asses came forth.’ R. Nehemiah said: This is the common idiom: an ass, a camel. The Rabbis maintained: OX is an allusion to the one anointed for battle, as it says, His firstling bullock, majesty is his (Deut. XXXIII, 17)3; ASS refers to the royal Messiah, for it says of him, Lowly, and riding upon an ass (Zech. IX, 9); FLOCKS refers to Israel, as it says, And ye are My sheep, the sheep of My pasture (Ezek. XXXIV, 31); AND MEN-SERVANTS AND MAID-SERVANTS [likewise alludes to Israel, as it says], Behold, as the eyes of the servants unto the hand of their master (Ps. CXXIII, 2). THAT I MAY FIND FAVOUR [GRACE]-as it says, Be gracious unto us (ib. 3).*

The Midrash and the Zohar are both telling us that the royal Messiah is associated with a donkey! His association, however, is from the standpoint of dominion and control. He is “riding” the donkey.

Chamor is not arbitrary moniker. The donkey was seen as an animal of all brawn, and no brains. If Chazal were

<sup>24</sup> HaYom Yom, Shevat 28; Keser Shem Tov (Kehot) addendum, sec. 16.

<sup>25</sup> The normal Jewish way is that ‘Mashiach - Messiah’, without qualification, always applies to Mashiach ben David only. See Rambam’s *Hilchot Melachim*.

around today, they would undoubtedly question how many Chamorim<sup>26</sup> there were under the hood of a Chevy truck. It represented brute physical power. Its name is directly related to the words for substance (chomer), mortar, and clay. As such, it makes a good symbol, argues Maharal, for the purely physical side of Man.

Chazal teach that Bilaam's donkey, the one that spoke to Bilaam, was no ordinary donkey. It had an incredible pedigree. In fact, according to the Tanna, in Pirke Avot 5:6, it was one of the ten things that were created on Erev Shabbat, at twilight, on the sixth day of Creation. The meaning of this is debated by the commentators. The Rav, Rabbi Ovadiah m'Bartenura, writes that on Erev Shabbat, the decree was issued that the donkey would speak to Bilaam. This Chamor is female, it is different from Avraham's Chamor.

We find textual, and Mishnaic parallels between Bilaam and Avraham: they both arise early and mount their donkeys. However, Avraham's is donkey is described as a *Chamor* while Bilaam's is called an *aton*.<sup>27</sup> This suggests that Abraham transcends, and indeed harnesses the donkey - a symbol of the physical. But Bilaam is seen no better than his donkey, therefore his donkey speaks to him. The Sages who are willing to accuse Bilaam of almost any indecency, actually suggest that Bilaam was guilty of bestiality with his donkey.

Pirke D'Rav Eliezer, chapter 31, notes that the Chamor used by Avraham is the same Chamor mentioned by Moses, and will be the same Chamor ridden by Mashiach!

**Pirke d'Rabbi Eliezer:** This donkey was born to the famous donkey formed on the first Friday of creation, after sunset.<sup>28</sup> It is the donkey on which Moshe rode when coming to Egypt. And it is the donkey which the son of David<sup>29</sup> will ride upon.

Pirke d'Rabbi Eliezer teaches us that the donkey which accompanied Avraham Avinu to the Akeida<sup>30</sup> was none other than the son of the original donkey that was created on the Erev Shabbat of creation. This donkey later served Moshe Rabbeinu, his wife and sons, when they returned to Egypt to take part in HaShem's plan for liberating the Jews from Egypt. This is the donkey that Mashiach ben David will ride as he heralds the future redemption. We see from here that the she-donkey that spoke with Bilaam was created on the Erev Shabbat of creation.

Hmmm, our Chamor is the offspring of the MOST famous donkey ever created:

*Ethics of the Fathers 5:6 Ten things were created on the eve of Shabbat at twilight. These are: the mouth of the earth (where it swallowed Korach) the mouth of the well (of Miriam, that provided water for the Israelites in the desert); **the mouth of the (Bilaam's) ass**; the rainbow; the manna; (Moses') staff; the Shamir (that cut the stones of the Altar in the Holy Temple); and the writing, the inscription, and the tablets [of the Ten Commandments].*

Mashiach's donkey makes its first appears in the year 2084 from creation (1677 BCE):

*Bereshit (Genesis) 22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.*

The Chamor is used for many things involving the carrying of burdens. What did Avraham use his Chamor for? Avraham used the Chamor to carry the bundles of wood and the knife. In other words, the Chamor didn't carry Avraham or Yitzchak. It carried only the items which Avraham was planning to use for the Akeida.

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<sup>26</sup> Plural of Chamor – lit. donkeys.

<sup>27</sup> *Aton* is a female donkey. The general name for a donkey, male or female, is "*Chamor*".

<sup>28</sup> Avot 5:6

<sup>29</sup> Mashiach

<sup>30</sup> The binding of Isaac.

Avraham's journey was only the first time in history that this type of service was performed. That's why so very little was put on top of the Chamor, only the items he needed for the Akeida.

What was Avraham's Chamor trip for? Avraham was going to redeem his son, and by redeeming his son he would be redeeming all of the Children of Israel, because, at that time, all of the Children of Israel were in the loins of Yitzchak. This was a redemption journey using the Chamor for transportation.

In Shemot, we see a pasuk that describes how Moshe used THE Chamor to carry his wife and children to their destination:

***Shemot (Exodus) 4:20** And Moses took his wife and his sons, and set them upon **the ass**, and he returned to the land of Egypt: and Moses took the rod of God in his hand.*

Rashi says the following about this ass (donkey):

**mounted them upon the donkey** - The designated donkey. That is the donkey that Abraham saddled for the binding of Isaac, and that is the one upon whom the King Messiah is destined to appear, as it is said: "humble, and riding a donkey".<sup>31</sup>

Rabbi Yechiel Michel of Zlotchov in *Be'er Mayim Chayim* said:

Rashi is troubled why the verse says that he "mounted them upon *the donkey*" rather than merely "a donkey". Therefore, he concluded that the Torah must be hinting that it is a famous donkey.

Moshe placed his wife and children atop the Chamor. People who are close to you are much more important than tools. This shows that in the many years that had passed since Avraham, a lot had been accomplished in the task of using physicality to serve HaShem. By then, it was people who were on the Chamor, not items. Still, we were talking about Moshe's family, not Moshe himself.

What was Moshe's Chamor trip for? Moshe was going to redeem all of the Children of Israel. This was a redemption journey using the Chamor for transportation.

In describing the advent of Mashiach, the Prophet states,

***Zechariah 9:9** Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

This is the Chamor who carries *not* the belongings or the wife and children, but the person himself, this is the Chamor of Mashiach!<sup>32</sup>

When describing the exile, our sages tell us that Mashiach himself will ride atop the Chamor. Then the physicality of our world will be fully used for spirituality.

Mashiach will ride the same Chamor that was used by Avraham and by Moshe. The Mashiach will be one who has conquered the material aspects of Himself, and he will ride them, and it will be a Chamor, because it will provide him with the material as a means to His ends.

What was Mashiach's Chamor trip for? Mashiach was going to redeem the Gentiles. This was a redemption journey using the Chamor for transportation. Matityahu tells us the Midrashic perspective of this Chamor and the carrying

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<sup>31</sup> Zech. 9:9).-[from Pirke d'Rabbi Eliezer, ch. 31]

<sup>32</sup> This time, *Mashiach* applies to both Mashiach ben David and Mashiach ben Joseph.

of Mashiach:

**Matityahu (Matthew) 21:1-9** *And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Yeshua two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose [them], and bring [them] unto me. And if any [man] say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Yeshua commanded them, And brought the ass, and the colt, and put on them their clothes, and they set [him] thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed [them] in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed [is] he that cometh in the name of HaShem; Hosanna in the highest.*

Yochanan tells us the Sod level perspective of this Chamor and the carrying of Mashiach:

**Yochanan (John) 12:12-16** *On the next day much people that were come to the feast, when they heard that Yeshua was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed [is] the King of Israel that cometh in the name of the Lord. And Yeshua, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Yeshua was glorified, then remembered they that these things were written of him, and [that] they had done these things unto him.*

Apparently, this donkey alludes to a higher spiritual dimension than the simple animal itself. The purpose of using and riding a donkey is to enable the person and his belongings to reach such a place which, due to its height or distance, would be unreachable without the donkey.

The same is true in the spiritual act of "riding on a donkey." Chamor is linked with chomer, materialism. The purpose of a Jew, and every human being, is to refine the coarseness of this materialistic world, one's body, household, etc. through the study of Torah and observance of mitzvot. In so doing one is elevated to such a level that the soul, in and by itself, is unable to attain. Only when the soul enters the corporeal, physical body (at birth) does it have the challenge - and HaShem given ability to refine the body and all materialistic aspects through a life devoted to HaShem and His Torah.

Why do our Sages go to such great lengths to teach us that Avraham, Moshe, and Mashiach all rode the same Chamor? What difference does it make?

**Sanhedrin 98a** *Rebi Alexandri said: Rebi Yehoshua ben Levi raised the following contradiction: It says, "Behold like the clouds of Heaven came one like the son of man" (Daniel 7:13). It is also written, "Lowly and riding upon a donkey" (Zechariah 9:9). If they merit it, he will come with the clouds of Heaven, but if they do not merit it, he will come upon a donkey.*

The great and holy scholar, Rabbi Chiam Midini,<sup>33</sup> in his work Sdei Chemed,<sup>34</sup> connects this Talmudic statement referring to the prophecy of Daniel: "If the generation is fortunate the Mashiach will come from the dead, i.e. on

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<sup>33</sup> Rabbi Chaim Chizkiyah Medini was born in Jerusalem on the seventh day of Cheshvan, in the year 5593 (1833), or perhaps a year or two later. Originally he had only one first name Chizkiyah, but when he was once gravely ill, the name "Chaim" ("Life") was added to his name, as is customary in such a case.

He was born into a distinguished Sephardic family. His father's name was Rabbi Rafael Eliyahu, and his mother's Kalu Vida. The boy showed extraordinary qualities of character and intelligence from his earliest youth. He studied Torah with unusual diligence and devotion. His brilliant mind and memory helped him absorb knowledge with ease. His teachers were some of the most outstanding Rabbis of Jerusalem, particularly the Rishon Mion (Sephardic Chief Rabbi) Yitzchak Kubo and Rabbi Joseph Nissim. Burla, Head of the Beth Din of Jerusalem.

<sup>34</sup> Peyas HaSadeh, Maareches "Alef", os Eyin

“clouds of heaven,” and then everyone will accept him with no reservations. But if not he will come from the living, i.e. riding on a Chamor.

And so agrees the Holy Hakham Yosef Chaim<sup>35</sup> in his commentary on Sanhedrin 98, in his book “Ben Yehoyada”, that the Mashiach can come from the dead. (He also explains the topic there of Mashiach ben Yosef and how he can also be Mashiach.)

Mashiach’s donkey represents the essence of the Messianic process: a process that began before creation and which constitutes the very soul of history. In the beginning, when HaShem created the heavens and the earth, when the world was still void, unformed, and shrouded in darkness, the spirit of Elohim hovered above the emerging existence. Says the Midrash:

*Midrash Rabbah - Genesis II:4 R. Simeon b. Lakish applied the passage to the [foreign] Powers. NOW THE EARTH WAS TOHU (E.V. ‘UNFORMED’) symbolises Babylonia: I beheld the earth, and, lo, it was tohu- E.V. ‘waste’ (Jer. IV, 23); AND BOHU (E.V. ‘VOID’) symbolises Media: They hastened (wa-yabhillu) to bring Haman (Est. VI, 14). AND DARKNESS symbolises Greece, which darkened the eyes of Israel with its decrees, ordering Israel, ‘Write on the horn of an ox that ye have no portion in the God of Israel.’ UPON THE FACE OF THE DEEP- this wicked State: just as the great deep cannot be plumbed, so one cannot plumb [the depths of iniquity of] this wicked State. AND THE SPIRIT OF GOD HOVERED: this alludes to the spirit of Messiah, as you read, And the spirit of the Lord shall rest upon him (Isa. XI, 2). In the merit of what will [this spirit] eventually come? [For the sake of that which] HOVERED OVER THE FACE OF THE WATERS, i.e. in the merit of repentance which is likened to water, as it is written, Pour out thy heart like water (Lam. II, 19). R. Haggai said in the name of R. Pedath: A covenant was made with water that even in the hot season a breeze stirs over it.*

“The spirit of Elohim hovered”, this is the spirit of Mashiach”. For Mashiach represents the divine spirit of creation, the vision of the perfected world that is Elohim’s purpose in creating it and populating it with willful, thinking and achieving beings.

Mashiach’s donkey has a long, prestigious history. Time and again it makes its appearance through the generations, surfacing at key junctures of the messianic redemptive process. Each time we see it fulfilling the same function, but in a slightly different manner; reflecting the changes in our world.

When Yaaqov approached the land he sent messengers to tell Esav, “I have oxen and mules” or, literally, “an ox and a mule.” These animals represent the two Meshichim:<sup>36</sup> Mashiach ben Yosef and Mashiach ben David. Each one has a different mission. Yosef, the ox, can overturn the power of negativity that is Esav. The other Mashiach, ben David, rides a Chamor, and stands for the power to raise up the seductions of Yishmael who is called Am Chamor, Donkey Nation. Chamor is the symbol of “chumriut,” physicality and Yishmael has to do with taking the light of spirituality and sinking it into worldly lust, stealing from the longing for HaShem by directing it into worldly appetites where it doesn’t belong. Thus the midrash says that when HaShem offered the Torah to Yishmael he refused it because of the prohibition of stealing.

According to the Talmud, the animal that symbolizes Yishmael and his descendants is the ‘Chamor’ - the donkey:

*Yevamot 62a Rab said: All agree that a slave has no legally recognized relatives, since it is written, Abide ye here with the ass<sup>37</sup>, people who are like the ass.*

However, it is not the Talmud’s way to take pot shots at nations of the world, especially by playing on a word in the Torah. There is a message to the Jewish people in this comparison of Yishmael to the Chamor, one that takes on

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<sup>35</sup> The Ben Ish Chai

<sup>36</sup> Meshichim = plural of Mashiach

<sup>37</sup> Bereshit 22:5.

added importance at this late and troubling stage of world history, for, if *Mashiach* is coming, he seems to be 'arriving' on a '*Chamor*.'

### The King

Now it is not the accepted thing for a King or Queen to ride on a donkey. Majesty rides on a horse as it is written:

**Habakkuk 3:8** "You rode on Your horses, your chariots of salvation".

One does not degrade a Queen by putting her on a donkey and certainly not the King himself. It is more proper for the king's servant to ride a donkey and this is the reason it is written about the Mashiach that he is:

**Zechariah 9:9** He is just and victorious; humble and riding on a donkey

The servant is not called King until he rides on his horse that is called the Assembly of Israel. When the King is outside his residence, and not united with his Queen, he is not in his full majesty. In the future, when He returns to His residence, then

**Zechariah 14:9** The Lord shall be King over all the earth; on that day the Lord will be one, and his name one.

All Israel are called the sons of the King. Their relationship is like father and son, but not like the sons of the King until they return to the land of Israel. When they return to the land of Israel the full majesty of their relationship will be revealed.

When David looked at our Torah portion it appears that he focused on our verbal tally of "Return"<sup>38</sup> in:

**Bereshit (Genesis) 33:6 7** And the messengers returned to Jacob, saying: 'We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.'

Our Torah portion concerns the return of Yaaqob to the land. David uses this word to speak of that time when we are all returned to the land and HaShem will:

**Tehillim (Psalm) 28:4** Give them according to their deeds, and according to the evil of their endeavours; give them after the work of their hands; render to them their desert.

**Habakkuk 3:8** "You rode on Your horses, your chariots of salvation".

## Ashlamatah: Joel 4:13-21 + Amos 1:11-12

Rashi	Targum
9. ¶ Announce this among the nations, prepare war, arouse the mighty men; all the men of war shall approach and ascend.	9. ¶ Proclaim this among the nations, prepare the fighters, let the warriors come openly, let all the fighting men draw near and go up.
10. Beat your plowshares into swords and your pruning hooks into spears; the weak one shall say, "I am mighty."	10. Beat your ploughshares into swords, and your sickles into spears. Let the weakling say, "I am strong."
11. Gather and come, all you nations from around, and	11. Let all the nations gather together and come from

<sup>38</sup> Returned / Render - שׁוּב, Strong's number 07725.

<b>Rashi</b>	<b>Targum</b>
they shall gather; there the Lord shall break your mighty men.	round about, and draw near; there the LORD will destroy the power of their warriors.
12. The nations shall be aroused and shall go up to the Valley of Jehoshaphat, for there I will sit to judge all the nations from around.	12. Let the nations come openly, and go up to the valley of judicial decision; for there I will reveal Myself to judge all the nations round about.
13. Stretch out a sickle, for the harvest is ripe; come, press, for the winepress is full; the vats roar, for their evil is great.	13. Put the sword into them, for the time of their end has arrived; go down and tread their warrior dead like grapes that are trodden in the winepress; pour out their blood, for their wickedness is great.
14. Multitudes [upon] multitudes in the valley of decision, for the day of the Lord is near in the valley of decision.	14. Army upon army in the valley of judicial decision; for near is the day which will come from the LORD in the valley of judicial decision.
15. The sun and the moon have darkened, and the stars have withdrawn their shining.	15. Sun and moon are darkened, and the stars withdraw their brightness.
16. And the Lord shall roar from Zion, and from Jerusalem He shall give forth His voice, and the heavens and earth shall quake, and the Lord is a shelter to His people and a stronghold for the children of Israel.	16. And the LORD will call from Zion, and from Jerusalem he will lift up His Memra, and the heavens and earth will tremble. But the LORD is a support to His people and a help to the children of Israel.
17. And you shall know that I, the Lord your God, dwell in Zion, My holy mount, and Jerusalem shall be holy, and strangers shall no longer pass through there. <b>{S}</b>	17. And you will know that I the LORD your God have caused my Shekinah to dwell in Zion, My holy mountain; and Jerusalem will be holy and strangers will never again pass through it. <b>{S}</b>
18. And it shall come to pass on that day that the mountains shall drip with wine, and the hills shall flow with milk, and all the springs of Judah shall flow with water, and a spring shall emanate from the house of the Lord and water the valley of Shittim.	18. And at that time, the mountains shall drip with sweet wine and the hills shall flow with goodness all the watercourses of the house of Judah shall flow with water; and a spring shall come forth from the Sanctuary of the LORD and shall water the Valley of Acacias.
19. And Egypt shall become desolate, and Edom shall be a desert waste, because of the violence done to the children of Judah, because they shed innocent blood in their land.	19. Egypt shall become a desolation, and Edom a desolate wilderness, because of the violence done to the people of Judah in whose land they shed innocent blood.
20. But Judah shall remain forever, and Jerusalem throughout all generations.	20. But Judah shall be inhabited forever, and Jerusalem for generation after generation.
21. Now should I cleanse, their blood I will not cleanse, when the Lord dwells in Zion. <b>{P}</b>	21. Their blood which I avenged on the nations I will avenge again. says the LORD, who caused his Shekinah to dwell in Zion. <b>{P}</b>
11. ¶ So said the Lord: For three sins of Edom, yea for four, I will not return them: For pursuing their brother with a sword, and they destroyed their mercy and grasped forever their anger and kept their fury forever.	11. ¶ Thus says the LORD, "For three transgressions of Edom, and for four, I will not forgive them; because he pursued his brother with the sword and destroyed his pity, and his anger killed perpetually, and he keeps his wrath forever.
12. And I will send fire into Teman, and it shall consume the palaces of Bozrah. <b>{P}</b>	12. So I will send down fire upon the south, and it will destroy the fortresses of Bozrah." <b>{P}</b>

## Rashi's Commentary for: Joel 4:13-21 + Amos 1:11-12

**9 prepare war** -if you can wage war against Me.

**10 your plowshares** Heb. אֶתְיָקָם, *koltres* in O.F., colters.

**and your pruning hooks** Heb. וּמִזְמֵ רְוּתֵיכֶם, *serpes* in French.

**11 Gather** Heb. עָוָשׁוּ. Like חָוָשׁוּ, hasten, so did Menahem associate it. *Jonathan*, however, renders: they shall gather, and I say that it is an expression of a block of iron (עֲשָׂוֶת), which is gathered together, *masse* in French, and the “tav” is not a radical.

**there the Lord shall break your mighty men** Heb. הִנְחָתָה. **There in the gathering of the Valley of Jehoshaphat, He will break your might.** So did *Jonathan* render it, but I do not know whether it is an Aramaic expression of lowering (נָחַת) or an expression of breaking (חָתַת), and the “nun” is defective. Cf. (Dan. 2: 25) “brought Daniel in (הִנְעֵל) before the king,” which has no radical but על.

**13 Stretch out a sickle etc.** -Draw the swords, you who go on My mission to destroy the nations.

**for the harvest is ripe** -I.e, for their time has arrived, and he compared the matter to harvest, which is harvested with sickles when it becomes completely ripe.

**come press for the winepress is full** -of grapes. Come and tread them; i.e., the measure of their iniquity is full.

**press** Heb. רָדַן, an expression of pressing [or ruling]. Cf. (Gen. 1:28) “And rule (וַיִּרְדּוּ) over the fish of the sea.”

**and the vats shall roar** -The sound of the stream of the wine going down in the vats before the winepresses is heard.

**14 in the valley of decision** -**For there it is decided that the judgment is true.** And so did *Jonathan* render: the valley of judgment.

**15 have withdrawn their shining** -Have taken in their shining.

**16 shall roar from Zion** -Because of what they did to Zion.

**and the heavens and earth shall quake** -**He will deal retribution upon the heavenly princes and then upon the nations.**

**a shelter** Heb. מְחֻסָּה, an expression of a cover, *abri* in O. F., *abri* in modern French, a shelter.

**18 springs** Heb. אֶפְיָקָי, a place of the source of water.

**and water the valley of Shittim** -According to its apparent meaning, and it will water the valley of Shittim (*Targum*), and, according to its Midrashic meaning, He will atone for the iniquity of Peor.

**19 Egypt etc. and Edom** -**He juxtaposed them as regards their retribution. You find that, were it not for Egypt, Edom would not exist, as it is stated:** (I Kings 11:16 21) “For Joab and all Israel remained [stationed] there for six months etc. every male in Edom.” And it is stated there: (verse 17) “Adad fled, he and some Edomite men etc. And Hadad pleased Pharaoh very much etc. And Hadad etc. that David slept with his fathers etc.” And, at the end, (verse 25) “And he was an adversary to Solomon (sic).” Said the Holy One, blessed be He: I will destroy

both of them.

**because of the violence done to the children of Judah -Because of the violence they did to the children of Judah, viz., that they shed their blood.**

**21 Now should I cleanse, their blood I will not cleanse** -Even if I cleanse them of other sins in their hands, and of the evils they have done to Me, I will not cleanse them of the blood of the children of Judah. **When will this come to pass? At the time the Holy One, blessed be He, dwells in Zion.**

## Amos Chapter 1

**11 Gather** Heb. עוּשׂוּ. Like חוּשׂוּ, hasten, so did Menahem associate it. *Jonathan*, however, renders: they shall gather, and I say that it is an expression of a block of iron (עֲשָׂוֹת), which is gathered together, masse in French, and the “tav” is not a radical.

**there the Lord shall break your mighty men** Heb. הִנְחִיתָ. **There in the gathering of the Valley of Jehoshaphat, He will break your might.** So did *Jonathan* render it, but I do not know whether it is an Aramaic expression of lowering (נִחַת) or an expression of breaking (חִתָּת), and the “nun” is defective. Cf. (Dan. 2: 25) “brought Daniel in (הִנְעִל) before the king,” which has no radical but על.

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## PIRQE ABOT (Chapters of the Fathers)

Pereq Hei

Mishnah 5:2-3

By: Hakham Yitschaq ben Moshe Magriso

**There were ten generations from Adam to Noah. This shows how much patience there is before [God], since all these generations caused anger before Him? until He brought upon them the waters of the Flood.**

**There were ten generations from Noah to Abraham. This shows how much patience there is before [God], since all these generations caused anger before Him until Abraham came and accepted upon himself the reward of them all.**

Noah was a direct descendants of Adam. The ten generations from Adam to Noah were:

1. Adam
2. Seth
3. Enosh
4. Kenan
5. Mahalalel
6. Yered
7. Enoch
8. Methuselah
9. Lemekh
10. Noah

The ten generations from Noah to Abraham were:

- Noah
1. Shem
  2. Arpachshad
  3. Shelach
  4. Eber
  5. Peleg
  6. Reu
  7. Serug
  8. Nachor
  9. Terach
  10. Abraham

The master now tells us that we should not question the earlier teaching that God punishes the wicked because they destroy the world through their deeds and rewards the righteous/generous because they sustain the world. We might be apt to question this, because we see the exact opposite. The wicked are often well off, and enjoy peace, while the righteous/generous have no rest. Where then is the reward of the righteous/generous for sustaining the world, and the punishment for the wicked for wrecking it?

This question is answered in the Torah, which tells about the ten generations from Adam to Noah. This teaches us that God gives the wicked a long tether, allowing them ample time to repent. There were ten generations from Adam to Noah and all were wicked, continually angering God with their deeds.

God, had patience for ten generations, paralleling the ten sayings with which the world was created. Only when they consistently refused to repent did He bring the Great Flood upon them.

The opposite was true in the case of Abraham. It is well known that there was no greater saint than he. But observe how many misfortunes befell him. He endured famine, had his wife, Sarah, taken from him twice, and endured many other evils.

Abraham suffered for all the ten generations from Noah until his own time. These generations consisted of sinners who, angered God, but in the end, they were spared through the merit (zekhuth) of Abraham. He suffered in their stead, and through his merit they all escaped.

As a result of this, Abraham will have reward in the World to Come compared to all those ten generations. He had the share that they would have had in the World to Come if they had been good.

Every person has two shares, one in Paradise (Gan Eden, literally "Garden of Eden"), and the other in Purgatory (Gehinom). If he walks the righteous/generous path and keeps the commandments, then in the next world, he receives two shares in Paradise, both his own and that of his fellow man [who is wicked]. Conversely, if he turns out to be wicked and does not walk in the paths of the righteous/generous, he takes two shares in Purgatory. his own and that of his fellow man [who is righteous/generous].

The master also reminds us not to become discouraged because of the harsh exile in which we now find ourselves. We should not wonder why God does not seek revenge for what the wicked kingdom (malkhuth ha-resha'ah) is doing to His children.

The master therefore points out that there were ten generations From Adam to Noah, and all were sinners, angering God. Still, God had patience and did not punish them until the year 1656 of creation (2105 b.c.e.) [when He brought the Great Flood on mankind]. We thus see that God can wait patiently for as much as 1656 years. The

destruction of the Holy Temple (Beth HaMikdash) occurred in 3828 (68 c.e.). It is obvious that God has much patience and does not punish the wicked immediately. Therefore, if the Messiah (Melekh HaMashiach) is late in coming, do not despair. He will arrive in due time, and just as God eventually punished the wicked of the path, so will He punish the nations of the world for what they are doing to His children.

## Verbal Tallies

By: H. Em. Rabbi Dr. Hillel ben David  
& HH Giberet Dr. Elisheba bat Sarah

**Beresheet (Genesis) 32:4 – 33:17**

**Tehillim (Psalm) 28:1-9**

**Yoel (Joel) 4:13-21 + Amos 1:11-12**

**Jude 6-7, Lk 6:43-49, Acts 9:32-43**

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

Returned / Render - שׁוּב, Strong's number 07725.

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

Sent / Put - שָׁלַח, Strong's number 07971.

**Beresheet (Genesis) 32:4** And he commanded <06680> (8762) them, saying <0559> (8800), Thus shall ye speak <0559> (8799) unto my lord <0113> Esau <06215>; Thy servant <05650> Jacob <03290> saith <0559> (8804) thus, I have sojourned <01481> (8804) with Laban <03837>, and stayed there <0309> (8799) until now:

**32:5** And I have oxen <07794>, and asses <02543>, flocks <06629>, and menservants <05650>, and womenservants <08198>: and I have **sent <07971> (8799)** to tell <05046> (8687) my lord <0113>, that I may find <04672> (8800) grace <02580> in thy sight <05869>.6 And the messengers <04397> **returned <07725> (8799)** to Jacob <03290>, saying <0559> (8800), We came <0935> (8804) to thy brother <0251> Esau <06215>, and also he cometh <01980> (8802) to meet thee <07125> (8800), and four hundred <03967> men <0376> with him.

**Tehillim (Psalm) 28:4** Give <05414> (8798) them according to their deeds <06467>, and according to the wickedness <07455> of their endeavours <04611>: give <05414> (8798) them after the work <04639> of their hands <03027>; **render <07725> (8685)** to them their desert <01576>.

**Yoel (Joel) 3:13** **Put <07971> (8798)** ye in the sickle <04038>, for the harvest <07105> is ripe <01310> (8804): come <0935> (8798), get you down <03381> (8798); for the press <01660> is full <04390> (8804), the fats <03342> overflow <07783> (8689); for their wickedness <07451> is great <07227>.

## Hebrew:

Hebrew	English	Torah Reading Gen. 32:4 – 33:17	Psalms 28:1-9	Ashlamatah Joel 3:13-21 + Amos 1:11-12
אֱלֹהִים	God	Gen. 32:9 Gen. 32:28 Gen. 32:30 Gen. 33:5 Gen. 33:10 Gen. 33:11		Joel 3:17
אֶרֶץ	country, ground	Gen. 32:9		Joel 3:16

Hebrew	English	Torah Reading Gen. 32:4 – 33:17	Psalms 28:1-9	Ashlamatah Joel 3:13-21 + Amos 1:11-12
		Gen. 33:3		Joel 3:19
אֲשֶׁר	who, which	Gen. 32:7 Gen. 32:10 Gen. 32:12 Gen. 32:23 Gen. 32:32 Gen. 33:5 Gen. 33:8 Gen. 33:9 Gen. 33:11 Gen. 33:14 Gen. 33:15		Joel 3:19
בוא	came,go. Come	Gen. 32:6 Gen. 32:8 Gen. 32:11 Gen. 32:13 Gen. 33:1 Gen. 33:11 Gen. 33:14		Joel 3:13
בית	house	Gen. 33:17		Joel 3:18
בן	son, children	Gen. 32:11 Gen. 32:15 Gen. 32:32		Joel 1:12 Joel 3:16 Joel 3:19
בנה	built	Gen. 33:17	Ps. 28:5	
ברך	bless	Gen. 32:26 Gen. 32:29	Ps. 28:6 Ps. 28:9	
גם	also, furthermore	Gen. 32:6 Gen. 32:18 Gen. 32:19 Gen. 32:20 Gen. 33:7		Joel 1:12
דבר	speak	Gen. 32:19	Ps. 28:3	
היה	have, have become	Gen. 32:5 Gen. 32:10 Gen. 33:9		Joel 3:19
הלך	coming, going	Gen. 32:6 Gen. 32:17 Gen. 32:19 Gen. 32:20 Gen. 33:12		Joel 3:18
יד	hand	Gen. 32:11 Gen. 32:16 Gen. 33:10	Ps. 28:2 Ps. 28:4 Ps. 28:5	
ידע	knows	Gen. 33:13		Joel 3:17
יהוה	LORD	Gen. 32:9	Ps. 28:1 Ps. 28:5 Ps. 28:6 Ps. 28:7 Ps. 28:8	Joel 3:14 Joel 3:16 Joel 3:17 Joel 3:18 Joel 3:21
יום	day	Gen. 32:32 Gen. 33:13 Gen. 33:16		Joel 3:14 Joel 3:18
יָרַד	go, come		Ps. 28:1	Joel 3:13
ישראל	Israel	Gen. 32:28		Joel 3:16

Hebrew	English	Torah Reading Gen. 32:4 – 33:17	Psalms 28:1-9	Ashlamatah Joel 3:13-21 + Amos 1:11-12
		Gen. 32:32		
כִּי	when, that for	Gen. 32:17 Gen. 32:26 Gen. 32:32 Gen. 33:11	Ps. 28:5 Ps. 28:6	Joel 1:11 Joel 1:12
כָּל	all, whole, entire	Gen. 32:10 Gen. 32:19 Gen. 33:8 Gen. 33:11 Gen. 33:13		Joel 1:12 Joel 3:18
לֹא	no, nor	Gen. 32:28	Ps. 28:5	Joel 3:17
מִן	too, also, some	Gen. 32:12 Gen. 33:15		Joel 3:19
מְעוֹז	defense, stronghold		Ps. 28:8	Joel 3:16
נָשָׂא	accept, lifted, carry	Gen. 32:20 Gen. 33:1 Gen. 33:5	Ps. 28:2 Ps. 28:9	
נָתַן	delivered, requite, uttered	Gen. 32:16	Ps. 28:4	Joel 3:16
עַד	until, to	Gen. 32:4 Gen. 32:24 Gen. 33:3 Gen. 33:14	Ps. 28:9	
עוֹד	longer, more	Gen. 32:28		Joel 3:17
עוֹלָם	forever		Ps. 28:9	Joel 3:20
קֹדֶשׁ	holy		Ps. 28:2	Joel 3:17
קוֹל	voice		Ps. 28:2 Ps. 28:6	Joel 3:16
קָרָא	named, called	Gen. 32:30 Gen. 33:17	Ps. 28:1	
שׁוּב	turn, return	Gen. 32:6 Gen. 32:9 Gen. 33:16	Ps. 28:4	
שָׁלַח	send, sent	Gen. 32:5 Gen. 32:18 Gen. 32:26		Joel 3:13
שֶׁמֶשׁ	sun	Gen. 32:31		Joel 3:15
נַחַל	stream, valley	Gen. 32:23		Joel 3:18
עָבַר	cross, pass over, across	Gen. 32:10 Gen. 32:16 Gen. 32:21 Gen. 32:22 Gen. 32:23 Gen. 32:31 Gen. 33:3 Gen. 33:14		Joel 3:17
עַם	people	Gen. 32:7 Gen. 33:15	Ps. 28:9	Joel 3:16
רַב	plenty, much, many	Gen. 33:9		Joel 3:13
רָעָה	evil, wicked		Ps. 28:3	Joel 3:13

## Greek:

GREEK	ENGLISH	Torah Reading Gen. 32:4 – 33:17	Psalms 28:1-9	Ashlamatah Joel 4:13-21 + Amos 1:11-12	Peshat Mishnah of: Mark, 1-2 Peter, & Jude Jud 1:6-7	Tosefta of Luke Luke 6:43-45, Luk 6:46-49	Remes/Gemara of Acts/Romans and James Act 9:32-43
ἀγαθός	good					Lk. 6:45	Acts 9:36
ἄγγελος	angel, messengers	Gen 32:6			Jud 1:6		
ἅγιον	holy		Ps. 28:2	Joel 3:17			Act 9:32 Act 9:41
αἶων	eon, age		Psa 28:9	Joe 3:20			
ἀκούω	heard, hearing					Lk. 6:47 Lk. 6:49	Acts 9:38
άνηρ	man, men	Gen 32:6 Gen 33:1					Acts 9:38
άνθρωπος	man, men	Gen 32:24 Gen 32:28		Joe 1:12		Lk. 6:45 Lk. 6:48 Lk. 6:49	Acts 9:33
άνιστημι	rising, get, arose	Gen 32:22					Acts 9:34 Acts 9:39 Acts 9:40 Acts 9:41
ἀποθνήσκω	die, died	Gen 33:13					Acts 9:37
ἀποστελλω	sent	Gen 32:5 Gen 32:18 Gen 32:26					Acts 9:38
γη	earth, land, ground, country	Gen. 32:9 Gen. 33:3		Joel 3:16 Joel 3:19		Lk. 6:49	
γινώσκω	knowing	Gen. 33:13		Joel 3:17		Lk. 6:44	
δίδωμι	gave, give, gave	Gen 32:16	Psa 28:4	Joe 3:16			Acts 9:41
διέρχομαι	shall go, was travelling			Joe 3:17			Acts 9:32 Acts 9:38
δικη	punishment			Joe 3:14	Jude 1:7		
δύο	two	Gen 32:7 Gen 32:10 Gen 32:22 Gen 33:1 Gen 33:2					Acts 9:38
ἐγγύς	near			Joe 3:14			Acts 9:38
εἶδω	saw	Gen 32:25 Gen 32:30 Gen 33:1 Gen 33:5 Gen 33:10					Act 9:35 Act 9:40
εἶπω	say, speak	Gen 32:8 Gen 32:9 Gen 32:12 Gen 32:16 Gen 32:20 Gen 32:26 Gen 32:27 Gen 32:28 Gen 32:29 Gen 33:5 Gen 33:8 Gen 33:9 Gen 33:10 Gen 33:12 Gen 33:13 Gen 33:15					Act 9:34 Act 9:40
ἔργον	works		Psa 28:4				Acts 9:36

GREEK	ENGLISH	Torah Reading Gen. 32:4 – 33:17	Psalms 28:1-9	Ashlamatah Joel 4:13-21 + Amos 1:11-12	Peshat Mishnah of: Mark, 1-2 Peter, & Jude Jud 1:6-7	Tosefta of Luke Luke 6:43-45, Luk 6:46-49	Remes/Gemara of Acts/Romans and James Act 9:32-43
			Psa 28:5				
έρχομαι	come, came	Gen 32:6 Gen 32:8 Gen 32:11 Gen 33:1 Gen 33:14				Lk. 6:47	
εὐθέως	immediately					Luk 6:49	Acts 9:34
εὕρισκω	find, found	Gen 32:5 Gen 32:19 Gen 33:8 Gen 33:10 Gen 33:15					Acts 9:33
ἕως	until, unto	Gen. 32:4 Gen. 32:24 Gen. 33:3 Gen. 33:14	Ps. 28:9				Act 9:38
ἡμέρα	days	Gen. 32:32 Gen. 33:13 Gen. 33:16		Joel 3:14 Joel 3:18	Jude 1:6		Acts 9:37 Acts 9:43
ἴδιος	own				Jude 1:6	Lk. 6:44	
ἴκανός	enough, many	Gen 33:15					Acts 9:43
καλέω	called	Gen 32:28 Gen 32:30 Gen 33:17				Lk. 6:46	
καρδία	heart		Psa 28:3 Psa 28:7			Lk. 6:45	
κατά	according to, over	Gen 32:16 Gen 32:19 Gen 32:21 Gen 33:14	Psa 28:4				Acts 9:42
κατοικέω	dwell			Joe 3:20			Acts 9:32 Acts 9:35
κλαίω	wept	Gen 33:4					Acts 9:39
κύριος	LORD	Gen. 32:9	Ps. 28:1 Ps. 28:5 Ps. 28:6 Ps. 28:7 Ps. 28:8	Joel 3:14 Joel 3:16 Joel 3:17 Joel 3:18 Joel 3:21		Lk. 6:46	Acts 9:35 Acts 9:42
λαλέω	speaking	Gen. 32:19	Ps. 28:3			Lk. 6:45	
λέγω	saying	Gen 32:4 Gen 32:6 Gen 32:17 Gen 32:19				Lk. 6:46	Acts 9:34 Acts 9:36 Acts 9:40
μέγας	great				Jude 1:6	Lk. 6:49	
οἰκία	house	Gen 33:17				Lk. 6:48 Lk. 6:49	
οἰκοδομεω	built		Psa 28:5			Lk. 6:48 Lk. 6:49	
ὅμοιος	liken, like				Jude 1:7	Lk. 6:47 Lk. 6:48 Lk. 6:49	
ὄνομα	name	Gen 32:27 Gen 32:28 Gen 32:29 Gen 32:30 Gen 33:17					Acts 9:33 Acts 9:36
ὀπίσω	behind, after	Gen 32:18 Gen 32:19			Jude 1:7		

GREEK	ENGLISH	Torah Reading Gen. 32:4 – 33:17	Psalms 28:1-9	Ashlamatah Joel 4:13-21 + Amos 1:11-12	Peshat Mishnah of: Mark, 1-2 Peter, & Jude Jud 1:6-7	Tosefta of Luke Luke 6:43-45, Luk 6:46-49	Remes/Gemara of Acts/Romans and James Act 9:32-43
		Gen 32:20 Gen 33:2					
παραγίνομαι	come, came	Gen 32:20					Acts 9:39
πᾶς	all, every, whole, entire	Gen. 32:10 Gen. 32:19 Gen. 33:8 Gen. 33:11 Gen. 33:13		Joel 1:12 Joel 3:18		Lk. 6:47	Acts 9:32 Acts 9:35 Acts 9:39 Acts 9:40
πλήρης	full, abounding			Joe 3:13			Acts 9:36
ποιεω	made, make, did, do	Gen 32:9 Gen 32:10 Gen 32:12 Gen 32:16 Gen 33:2 Gen 33:17				Lk. 6:43 Lk. 6:46 Lk. 6:47 Lk. 6:49	Acts 9:36 Acts 9:39
πολύς / πολλός	many, much	Gen 33:9					Acts 9:42
σὰρξ	flesh		Psa 28:7		Jude 1:7		
τίθημι	establish, laid, knelt down	Gen 32:12				Lk. 6:48	Acts 9:37 Acts 9:40
υἱός	son, children	Gen. 32:11 Gen. 32:15 Gen. 32:32		Joel 1:12 Joel 3:16 Joel 3:19			
χεῖρ	hand	Gen. 32:11 Gen. 32:16 Gen. 33:10	Ps. 28:2 Ps. 28:4 Ps. 28:5				Acts 9:41
Χριστός	anointed one, christ		Psa 28:8				Acts 9:34

# NAZAREAN TALMUD

SIDRA OF B'RESHEET (GEN.) 32:4 – 33:17

"VAYISH'LACH" "AND SENT"

BY: H. EM. RABBI DR. ADON ELIYAHU BEN ABRAHAM &  
HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL' SCHOOL OF TOSEFTA  
(Luke Lk 6:43-45, 46-49)  
Mishnah כ:כ

HAKHAM TSEFET'S SCHOOL OF  
PESHAT  
(Yehudah 6-7)  
Mishnah כ:כ

Good trees do not bear bad fruit, nor does a bad tree bear good fruit: each tree is known by its own fruit. Figs are not gathered from thorns nor are grapes picked from a bush. The Royal Ish (good man) from the good things stored in his mind (heart) naturally produces beneficial results, and the *rasha* (empty<sup>39</sup> man) from the evil thoughts stored in his mind produces evil (empty futile results); for out of the abundance stored in the mind (heart) the mouth speaks.

Why do you call me my Master when you do not obey my Mesorah? I will show<sup>40</sup> you what the Royal Anashim are like, he who comes to me and hears my words (Mesorah) and acts on them resembles me. This man resembles a Royal Ish (man) building a house<sup>41</sup> digging deep enough to lay the foundation on bedrock; when a flood arose, the river vehemently beat against that house but could not move it because it was well built. But one who hears and does not walk as I have taught in my Mesorah is like a *rasha* (empty-man) who built a house on the earth without a foundation. When the river beat against the house it immediately fell down and brought great ruination to that house.

Now the heavenly messengers<sup>42</sup> that did not keep their Divinely appointed position of pre-eminence but forsook their proper sphere (station) are kept under guard in everlasting chains in deepest darkness for the great day of judgment.<sup>43</sup>

Furthermore, S'dom and Amora and those cities that surrounded them practicing the same manner of (spiritual) infidelity<sup>44</sup> departing from natural (affection) for persons are an example, now suffering eternal punishment in fire.

<sup>39</sup> Note the "empty" house abandoned by the heavenly messengers Yehudah 6

<sup>40</sup> Implies one who is ready for action i.e. one who is ready to observe the mitzvot - Mesorah

<sup>41</sup> Here we have a connection to Yehudah's thoughts on those heavenly messengers who leave their proper sphere (*oikia* – house). The analogy here is that of a Royal Ish who builds a house for proper habitation.

<sup>42</sup> Verbal connection to B'resheet (Genesis) 32:4, 6

<sup>43</sup> Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azazel foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire.

<sup>44</sup> Contrasted with the "unnatural" produce of those in S'dom and Amora.

**HAKHAM SHAUL' SCHOOL OF REMES**  
**(2 Luqas -Acts 7:54-60)**  
**Pereq א:א**

**When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim<sup>45</sup> heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully<sup>46</sup> belonged<sup>47</sup> to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.**

**And he said “Look, I see the highest heavens opened and the Son of Man standing at the right hand of God!” But the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim covered their ears, and with a great sound rushed together against him. And they dragged him out of the city and began to stone him. And those who (falsely) testified<sup>48</sup> against him laid their coats at the feet of Paqid Shaul. While they were illegally stoning<sup>49</sup> him Stephen, he prayed: “LORD, receive my spirit.” Then he knelt and cried with a loud voice, “LORD, do not hold this sin against them.” Having said this he fell asleep.**

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

*Gen 32:4 – 33:17	Psa. 28:1-9	Yoel 4:13-21 + Amos 1:11-12	Jude 6-7	Lk 6:43-45, 46-49	Acts 7:54-60
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**COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT**

**A TWO-FOLD ANALOGY OF JUDGMENT**

Hakham Yehudah makes a division of the cosmos into two spheres to demonstrate the far-reaching effects of judgment.

- the spiritual world v.6
- the world of the flesh v.7

In both cases, we have a select group, heavenly messengers and earthly men who abandon their natural status in exchange for what Yehudah labels as “**licentiousness**.”<sup>50</sup>

The heavenly messengers leave their spheres as a rebellion against the actions of G-d, which they deemed unacceptable. These messengers, though heavenly in origin are still limited in their intellect.

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<sup>45</sup> This translation is logically derived from the 3<sup>rd</sup> hermeneutic rule of Hillel, **3. Binyan ab mi-katub ehad**: 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. The key to the argument is Yeshua as being resurrected. The Sanhedrin proper had already heard this case with Hakham Tsefet and the other Talmidim in Acts 5.

<sup>46</sup> **5639** ὑπάρχω (*hyparchō*): vb.; ≡ Str 5225 & 5224—**1.** LN 13.5 **be** am, was, were, etc.; in a state (Ac 5:4); **2.** LN 13.4 **be identical** (Lk 8:41); **3.** LN 13.77 **belong to** (Ac 28:7), for another focus, see next; **4.** LN 57.2 **belong to** (Ac 28:7); **5.** LN 57.16 τὰ ὑπάρχοντα (*ta hyparchonta*), possessions (Mt 19:21; 25:14; Lk 11:21; 12:33; 16:1; 1Co 13:3+)

<sup>47</sup> The Greek idea here is that Stephen fully belonged to the Mesorah or that he was “identical” to the Mesorah, i.e. the living embodiment of the Mesorah

<sup>48</sup> This is an exceptional word in that it follows normal translation of “witness” except in the case of Laban and Ya’aqob Cf. B’resheet (Gen 31:47-48)

<sup>49</sup> This “stoning” is illegal in that it does not meet the criteria for legal halakhic stoning. Cf. **m. San.** 10ff

<sup>50</sup> Cf. Yehudah (Jude ) 4

**1 Tsefet 1:10 Concerning the Y'mot HaMashiach, which the Prophets prophesying concerning the Chesed that was for you; making careful inquiry about the person and searching for what, or what manner of time, the Breath of Mashiach, i.e. Mesorah made clear within them, testifying beforehand of the sufferings of Mashiach, and the glories that should follow. It was revealed to them that they themselves were not serving themselves (prophesying for themselves), but to us, they prophesied the things that are now reported to you by those who have transmitted the Mesorah through prophecy sent from the Heavens; which things the heavenly messengers (angels) desire to look into.<sup>51</sup>**

While there were those heavenly messengers who rebelled because of their limited intellect, the mystery of Messiah and Adam (Yisrael) perplexes them. In the case of some of those messengers, they are perplexed to the point of defection.

The Apocryphal work of 1 Enoch seems to shed some light on the idea of these fallen messengers paralleling our pericope of Yehudah.

**1 Enoch 10:4 - 6** And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great Day of Judgment he will be lead into the fire."

However, for our Peshat commentary we need to understand that Yehudah is discussing the abandonment of office. The picture of "infidelity" is analogous. Hakham Yehudah is not interested in discussing the immoral activities of literal infidelity. He, like all the Hakhamim are interested in making us aware of the consequences of spiritual defection. The citation of 1 Enoch and the analogy from Yehudah 7 concerning S'dom and Amora demonstrates the judgment meted out against those who are unfaithful to their office.

Note the high level that **Paqid**<sup>52</sup> Stephen had reached. **Stephen fully belonged to the Oral Torah.** As such **he was able to gaze** (with spiritual vision) **into the highest heavens.** In other words, **it was impossible to distinguish Stephen from the Oral Torah they were the same.**

Stephen qualified as one of the Seven Paqidim because he was the personification of the Mesorah. In this way, he resembled Yeshua.

**2 Luqas (Acts) 6:46** **Why do you call me my Master when you do not obey my Mesorah? I will show you what the Royal Anashim are like, he who comes to me and hears my words and acts on them resembles me.**

Stephen has modelled the faithful Paqid. He follows the direction of his Hakham as a son would follow the words of his father. Likewise, every Hakham must treat his Paqidim as sons.<sup>53</sup>

One does not need special glasses to see that there is an undertone of the High Holy days undergirding the text of Hakham Yehudah. Key words like "judgment, darkness, great day punishment and fire" show that we are in the wake of these Yamim Noraim. Nor should the reader need these glasses to note that immediate connection to the

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<sup>51</sup> Here we see that there is a level of ignorance among the heavenly messengers. They are only apprised of their mission, not the entire plan of G-d.

<sup>52</sup> We stress that point here that Stephen was a Paqid. As a Paqid, he had become the Mesorah. This was the model for all of the seven officers.

<sup>53</sup> **m. Ber 1:1** From what time may they recite the *Shema* in the evening?... Rabban Gamaliel says, "Until the rise of dawn." *M'SH Š*: His [Gamaliel's] sons returned from a banquet hall [after midnight]. They said to him, "We did not [yet] recite the *Shema*. He said to them, "If the dawn has not yet risen, you are obligated to recite [the *Shema*].

**m. Abot 4:12** R. Eleazar b. Shammua says, "The honor owing to your disciple should be as precious to you as yours. "And the honor owing to your fellow should be like the reverence owing to your master. "And the reverence owing to your master should be like the awe owing to Heaven."

Torah Seder B' resheet 32:4 (Jewish published Bible) where Ya'aqob sends out messengers.

## Peroration

Hakham Yehudah establishes protocol and halakhah in the present pericope. Hakham Shaul's Mesorah, "Luqas" captures Hakham Yehudah's halakhic words and intentions.

**Luqas (Luke) 9:62** And Yeshua said to him, No one, having put his hand to the plow and looking back, is fit for the **Kingdom** (governance) of **G-d** [through the Hakhamim and Bate Din as opposed to human kings].

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## REMES COMMENTARY OF HAKHAM SHAUL

### WHAT IS MAN?

**Psa 8:4-6** What is man, that You take thought of him? And the son of man, that You care for him? Yet You have made him a little lower than the Elohim, And crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet

The trio of Hakhamim<sup>54</sup> responsible for our present Nazarean Talmud present their genius so carefully that we often miss their unpretentious point. Note the connection between the Torah Seder and the foundational Mishnah for the Nazarean Talmud.

**B' resheet 32:4.** And Ya'aqob sent **messengers** before him to Esau his brother to the land of Seir, the country of Edom.  
**Yehudah 6** And the heavenly **messengers**

Hakham Shaul's "Luqas" contrasts the qualities of the good and the bad, the beneficial and empty men, i.e. messengers. In 2 Luqas (Acts) he models the qualities of a true Paqid in the martyr of Stephen. All of this is to illuminate the words of Hakham Yehudah's Mishnah for the sake of deriving halakhah.

### THE RIVALRY OF ANGELS

**b. San 38b** Rab Judah said in Rab's name: When the Holy One, blessed be He, wished to create man, He [first] created a company of ministering angels and said to them: Is it your desire that we make a man in our image? They answered: Sovereign of the Universe, what will be his deeds? Such and such will be his deeds, He replied. Thereupon they exclaimed: Sovereign of the Universe, **What is man that You are mindful of him, and the son of man that you think of him?** Thereupon He stretched out His little finger among them and consumed them with fire. The same thing happened with a second company. The third company said to Him: Sovereign of the Universe, what did it avail the former [angels] that they spoke to Thee [as they did]? the whole world is Yours, and whatsoever that You wish to do therein, do it. When He came to the men of the Age of the flood and of the division [of tongues] whose deeds were corrupt, they said to Him: LORD of the Universe, did not the first [company of angels] speak aright? Even to old age, I am the same, and even to hoar hairs will I carry,<sup>55</sup> He retorted.

**B' resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the LORD do? He

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<sup>54</sup> Hakham Tsefet, Hakham Yehudah and Hakham Shaul

<sup>55</sup> Isa. XLVI, 4. I.e., I shall suffer humankind under all conditions.

removed the way of the wicked out of His sight<sup>56</sup> and associated the quality of mercy<sup>57</sup> with Himself and created him, as it is written, For the LORD regards the way of the righteous/generous, but the way of the wicked *tobed*- E.V. shall perish (Ps. I, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the LORD knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created.

While time and space do not allow us to make an exhaustive commentary on the subject of Angelic rivalry, we note here that the angels seem to detest the creation of Adam. This is because within man is the capacity to do good or evil. Angels themselves do not have a Yetser HaRa, therefore they are not subject to evil in the same capacity as man. The present Gemara and Midrash play on the Psalmists words "what is man"?

The phrase "**Yet You have made him a little lower than the Elohim**" speaks of the seventh class of angelic beings.<sup>58</sup> The rivalry also stems from the idea that the host of the Heavens serve as messengers to humankind in subservience. Therefore, we have angelic subservience to humanity. Some of these messengers created prior to man did not want to subject themselves to human authority. The story of Elisha in 2 Kings 6 is an illustration of angelic powers being subjected to the Prophet Elisha as a single example. Those messengers that contested man's creation and their required subservience **did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station). These spheres are mentioned in B'reshet where God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; and **let them be for lights in the expanse of the heavens to give light on the earth (Adamah)**."<sup>59</sup> These spheres are the messengers of the seasons and times. Furthermore, they are messengers to the earth, the abode of man and therefore servants on mans behalf.

**The principle question generated by these thoughts is how does this affect the *nomos* – Torah, structured universe?**

## THE RAGE OF ANGELS

**If the above materials suggest that we live in a world of Angelic Rivalry, what then is the Angelic Rage? Or we might phrase the question a bit differently. If the creation of Adam brought angelic rivalry into the cosmos, what event in history could have produced angelic rage?**

A climactic point in human history is the giving of the Torah to the **B'ne Yisrael** at Har Sinai. At Har Sinai the B'ne Yisrael not only received the Torah, they became the but Priesthood of humanity, the quintessential **messenger** to humanity. The messengers of the cosmos resonate with the *nomos* – Torah. This is because the Oral Torah is their master. Therefore, Matan HaTorah (gift of the Torah) given to the B'ne Yisrael further subjugated the heavenly messengers and the cosmos<sup>60</sup> to the B'ne Yisrael.

**b. Shab 88b-89a** When Moshe ascended on high, the ministering angels spoke before the Holy One, blessed be He, Sovereign of the Universe! What business has one born of woman among us? He has come to receive the

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<sup>56</sup> He deliberately disregarded it.

<sup>57</sup> This is often hypostatized.

<sup>58</sup> (Rambam), M. M. (1998). *Mishneh Torah, Hilchot Yesodei HaTorah* (Vol. 1). (R. E. Touger, Trans.) Moznaim Publishing Corp. pp. 166-7

<sup>59</sup> Cf. B'reshet 1:14-15

<sup>60</sup> The story of Abraham receiving the blessing from G-d while looking down on the spheres is indication that the spheres are subjugated to the B'ne Yisrael.

Torah, answered He to them. Said they to Him, That secret treasure, which has been hidden by You for nine hundred and seventy-four generations before the world was created. You desire to give to flesh and blood! **What is man, that thou art mindful of him, And the son of man, that thou visit him?** O Lord our God, How excellent is your name in all the earth! Who has set your glory [the Torah] upon the Heavens!<sup>61</sup> Return them an answer, bade the Holy One, blessed be He, to Moshe. Sovereign of the Universe replied he, I fear lest they consume me with the [fiery] breath of their mouths. Hold on to the Throne of Glory, said He to him, and return them an answer, as it is said, He makes him to hold on to the face of his throne, And spreadeth [Parshez] his cloud over him,<sup>62</sup> whereon R. Nahman<sup>63</sup> observed: This teaches that the Almighty [SHaddai] spread [Pirash] the lustre [Ziw] of His Shechinah and cast it as a protection over him. He [then] spoke before Him: Sovereign of the Universe! The Torah, which You give me, what is written therein? I am the LORD your God, which brought thee out of the Land of Egypt. Said he to them [the angels], Did you go down to Egypt; were ye enslaved to Pharaoh: why then should the Torah be yours? Again, What is written therein? You will have none other gods: do you dwell among peoples that engage in idol worship? Again what is written therein? Remember the Sabbath day, to keep it holy: do ye then perform work, that ye need to rest? Again what is written therein? You will not take [tissa] [the name ... in vain]: is there any business [massa] dealings among you? Again what is written therein, Honour your father and thy mother; do you have fathers and mothers? Again what is written therein? You will not murder. You will not commit adultery. You will not steal; is there jealousy among you; is the Evil Tempter among you? Straightway they conceded [right] to the Holy One, blessed be He, for it is said, O Lord, our Lord, How excellent is thy name, etc. whereas Who has set Your glory upon the heavens is not written. Immediately each one was moved to love him [Moshe] and transmitted something to him, for it is said, You have ascended on high, thou hast taken spoils [the Torah]; You have received gifts on account of man: as a recompense for their calling thee man [adam] you did receive gifts. The Angel of Death too confided his secret to him, for it is said, and he put on the incense, and made atonement for the people; and it is said. And he stood between the dead and the living, etc. Had he not told it to him, whence had he known it?

Both discussions from the Gemara down play the midrashic versions of these events. We have only given these examples for the sake of understanding that man stands between the cosmos structured by the *nomos* – Torah and the rivalry and rage of angelic defection that desire the destruction of humanity. They **did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station).

Again, we are left with another question. **What has become of the offices and positions abandoned by these deserting angels?**

**Ephesians 4:10** Yeshua who descended is himself also he who ascended far above all the heavens, that he might accomplish all things. And he (Yeshua) gave some *as Sheliachim* (apostles) and some *as Masorets* (Evangelists), and some *as Chazanim* (Chantors/Sheliach Tsibur), and some *as Darshanim* – Magid (prophets), and some *as Parnasim* (pastors) and **Moreim** (teachers), for the equipping of the Tsadiqim for the work of service, to the construction of the body (living stones) of Messiah;

Yeshua as a “prophet like Moshe”<sup>64</sup> functions as Moshe’s counterpart. Moshe represents the Torah and the Master represents the Oral Torah. Together they compensate for the abandoned offices and stations of the spheres. Furthermore, the seven officers of the Esnoga, subordinated to Moshe and Yeshua are the mirror of the seven holy angels who present the prayers of the Tsadiqim before G-d.

**Tob. 12:15** I am Raphael, one of the **seven holy angels** (messengers), which present the prayers of the saints, and which go in and out before the glory of the Holy One.

Moshe was given the task of making the Mishkan (Tabernacle). Yeshua was given the task of building a Temple of

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<sup>61</sup> Ps. VIII, 5, 2.

<sup>62</sup> Job XXVI, 9

<sup>63</sup> In Suk. 5a the reading is Tanhum.

<sup>64</sup> Cf. D’varim (Deut) 18:15

Living Stones. The seven men are the carpenters of the Divine, building a house for David – Messiah.

**1 Chronicles 14:1** Now Hiram king of Tyre sent messengers to David with cedar trees, masons, and carpenters, to build a house for him.

They build a temple of living stones

**1 Chr 22:15** "Moreover, there are many (seven) workmen with you, stonecutters (1) and masons of stone (2) and carpenters, (3) and all men who are skillful in every kind of work. "Of the gold, (4) the silver (5) and the bronze (6) and the iron, (7) there is no limit. Arise and work, and may the LORD be with you."

## PERORATION

**The above materials suggest that, we live in a world of Angelic Rivalry and Angelic Rage. The principle question generated by these thoughts is how does this affect the *nomos* – Torah, structured universe?**

Like the fiddler on the roof, Nazarean Jews live a precarious life. We find that the structured universe in its original design demands Torah observance. Yet, the angelic rivalry and rage contend against these activities. **The ONLY resolve is to devote hours and energies in such a way as to live without regret. Giving oneself to the Torah, both in studying it for himself and for the sake of elucidating it to others, and in doing acts of material kindness.**

AMEN V'AMEN

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## Questions for Understanding and Reflection

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

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## Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléché 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!"**

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**Next Sabbath:**  
**Shabbat: "VaYavo Ya'aqob Shalem" - "And came Jacob in peace"**  
**&**  
**Shabbat Mevar'chim Rosh Chodesh Heshvan Sivan**  
**(Proclamation of the New Moon for the Month of Sivan)**  
**Monday Evening June the 6<sup>th</sup> - Tuesday Evening June the 7<sup>th</sup>, 2016**

Shabbat	Torah Reading:	Weekday Torah Reading:
ויבא יעקב שלם		
"VaYavo Ya'aqob Shalem"	Reader 1 – B'resheet 33:18-20	Reader 1 – B'resheet 35:9-11
"And came Jacob in peace"	Reader 2 – B'resheet 34:1-6	Reader 2 – B'resheet 35:12-14
"Y llegó Jacob en paz"	Reader 3 – B'resheet 34:7-10	Reader 3 – B'resheet 35:15-17
B'resheet (Gen) 33:18 – 35:8 B'midbar (Num.) 28:9-15	Reader 4 – B'resheet 34:11-17	
Ashlamatah: Nahum 1:12 – 2:6, 14	Reader 5 – B'resheet 34:18-24	
Special: I Sam. 20:18,42	Reader 6 – B'resheet 34:25 – 35:3	Reader 1 – B'resheet 35:9-11
Psalms 29:1-11	Reader 7 – B'resheet 35:4-8	Reader 2 – B'resheet 35:12-14
	Maftir – B'midbar 28:9-15	Reader 3 – B'resheet 35:15-17
N.C.: Jude 8-10; Luke 7:1-10; Acts 10:1-8	Nahum 1:12 – 2:6, 14. I Sam. 20:18,42	



Hakham Dr. Yosef ben Haggai  
 Rabbi Dr. Hillel ben David  
 Rabbi Dr. Eliyahu ben Abraham

## The Ten (3 + 7) Men of a Jewish Nazarean Congregation

Bench of Three Hakhamim (Local Bet Din)			HEAVENLIES  Or HEAVENLY PLACES
	<p><b>Keter</b> (Crown) – Colourless Ministry: Invisible Divine Will in the Messiah</p>		
<p><b>Binah</b> (Understanding) - Gray Virtue: Simchah (Joy) Ministry: 2<sup>nd</sup> of the bench of three APOSTLE</p>		<p><b>Chochmah</b> (Wisdom) - Black Virtue: Emunah (Faithful Obedience) Ministry: Chief Hakham 1<sup>st</sup> of the bench of three APOSTLE</p>	
	<p><b>Da'at</b> (Knowledge) - White Virtue: Yichud (Unity) Ministry: 3<sup>rd</sup> of the bench of three APOSTLE</p>		
The Seven Paqidim (Servants at the Bench)			EARTHLY  Or EARTHLY PLACES
<p><b>Gevurah</b> (Strength/Might) – Scarlet Red Virtue: Yir'ah (Fear of G-d) Ministry: Sheliach [Chazan/Bishop]</p>		<p><b>G'dolah / Chessed</b> (Greatness/Mercy) – Royal Blue Virtue: Ahavah (love) Ministry: Masoret [Catechist/Evangelist]</p>	
	<p><b>Tiferet</b> (Beauty) - Yellow Virtue: Rachamim (Compassion) Ministry: Darshan or Magid [Prophet]</p>		
<p><b>Hod</b> (Glory) - Orange Virtue: Temimut (Sincerity) Ministry: Parnas [Pastor]</p>		<p><b>Netzach</b> (Victory) – Emerald Green Virtue: Bitahon (Confidence) Ministry: Parnas [Pastor]</p>	
	<p><b>Yesod</b> (Foundation) - Violet Virtue: Emet (Truth/Honesty) Ministry: Parnas [Pastor] (Female – hidden)</p>		
	<p><b>Shekhinah / Malkhut</b> (Presence) – Purple Virtue: Humility Ministry: Meturgeman/Moreh/ Zaqen [Teacher/Elder]</p>		

### Saturday Evening Counting of the Omer Day 36

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
36	Parnas 3/Masoret	Iyar 21	5:15-16	Truth united with Chesed

**Ephesians 5:15-16** See then how your conduct (walk)<sup>65</sup> is (to be) in Chochmah (wisdom),<sup>66</sup> not as those without wisdom (fools),<sup>67</sup> but as wise,<sup>68</sup> redeeming<sup>69</sup> the time,<sup>70</sup> because the days are evil.<sup>71</sup>

### Sunday Evening Counting of the Omer Day 37

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
37	Parnas 3/Chazan	Iyar 22	5:17-20	Truth united with Reverential Awe

**Ephesians 5:17-20** Therefore, do not be like those without wisdom,<sup>72</sup> but hold to understanding<sup>73</sup> what the

<sup>65</sup> This is not an inference on how one “should” walk. This is a direct “command” on how one is to walk. Walking in “wisdom” means guarding every step.

<sup>66</sup> ἀκριβῶς – *akribos* here refers to Chochmah refers to the highest office of the Bet Din. This character is often mirrored in the middah G’dolah/Chesed. Just as there is a Bet Din manifesting the three highest qualities of Messiah the middot of the three officers reflect the qualities of Messiah modeled in the Bet Din. The “wisdom” of the Seven Officers is secure in their position and rank. They are not so ego-centered as to need to point all attention on themselves. The challenge of the Hakham (Shaul) is to “walk in wisdom.” This implies an intimate connection with the Torah (Law), Mitzvoth (Commandments) and the Mesorah (Oral Torah of Messiah).

<sup>67</sup> The analogy of “light” is now changed into a comparative allegory of wisdom versus the “those without wisdom.” “Fools” here is the opposite of wisdom... This statement is mirrored in Abot 5:7/10 (In some versions the reference is 5:10) “Seven qualities characterize the boor...” **5:7** There are seven traits to an unformed clod, and seven to a sage.

1. A sage does not speak before someone greater than he in wisdom.
2. And he does not interrupt his fellow.
3. And he is not at a loss for an answer.
4. He asks a relevant question and answers properly.
5. And he addresses each matter in its proper sequence, first, then second.
6. And concerning something he has not heard, he says, “I have not heard the answer.”
7. And he concedes the truth [when the other party demonstrates it].

And the opposite of these traits apply to a clod.

<sup>68</sup> As noted the Seven Officers do not model the negativity of the ego-centric person. They model wisdom, as it is manifest through the Bet Din. The conduct of those who subject themselves to the Torah, the Bet Din and the seven officers is the “way of the wise.”

<sup>69</sup> The idea of “redemption” is that of buying up “time.” However, as is the case throughout, Hakham Shaul is telling the Gentile converts to make tikun (healing, repair and restoration). Therefore, we must understand that Hakham Shaul is referring to the abstract idea of tikun for the sin of Adam.

<sup>70</sup> The redemption (tikun) of “time,” refers here to observance of Shabbat and festivals. These Festivals (including Shabbat) form the blueprint for order and structure governing societal and cultural means redeeming time. The allegory of “buying time” is that of, 1 The Galut HaGadol and 2 an Indebted servant. The indebted servant is “redeemed” (bought back) from his debtors and taught proper economics. This is “buying time/days.” Furthermore, the plural “days” is also allegorical of the “ages.” This nomenclature will change in the sixth chapter to the singular. Cf. 6:13 See... Schweid, E. (2000). *The Jewish Experience of Time, Philosophical Dimensions of the Jewish Holy Days*. (A. Hadary, Trans.) Northvale: Jason Aaronson Inc.

<sup>71</sup> The days are “evil” רע – *ra*, empty or fruitless. The allegory of “evil days” refers to being subjected to foreign powers. At the time of Ephesians, the power of the Romans guaranteed Pax Romana interpreted as the “Peace of Rome” or “Roman Peace.” This was generally the environ that “Rome” wanted to project. However, Pax Romana came at a heavy price. Furthermore, when the “citizens” of the Roman Empire did not behave according to Roman dogma they were quickly squashed. Redemption of time, the tikun can only be accomplished by keeping the Feasts and Shabbat. This further demands an observance of the Oral Torah in that the Torah does not explicitly teach us how to keep those feasts.

<sup>72</sup> See footnote above, foolish – without wisdom. We must note that the Chazan has entered the “picture” so to speak. The mention of “chochmah” should call to mind the Psalmists acclaim that “fear (reverential awe) is the beginning of wisdom (Psa 111:10). Therefore, Hakham Shaul is establishing a path for his readers to walk.

<sup>73</sup> Σύνημι – *suniami* referring to the quality of בינה – *Binah*. However, we see from this text that the inference is Binah pouring into Da’at. This is also a reference to the Mesorah/Oral Torah. Understanding in the presents setting means understanding (bringing into Da’at) what has been heard. We also have the undertone of the Hebrew word שמע – *shema* (hear/observe). Hoehner, H. W. (2002). *Ephesians, An Exegetical*

will<sup>74</sup> of the Lord is. And do not be drunk with wine,<sup>75</sup> in which is dissipation,<sup>76</sup> but be filled with the Mesorah,<sup>77</sup> speaking to one another<sup>78</sup> in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks (hodu) for all things<sup>79</sup> to God the Father in the authority of our master Yeshua HaMashiach,

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**Monday Evening Counting of the Omer Day 38**  
**Then read the following:**

Day of the Omer	Ministry	Date	Ephesians	Attributes
38	Parnas 3/Darshan	Iyar 23	5:21-23	Truth united with Compassion

**Ephesians 5:21-23 Submitting yourselves<sup>80</sup> to one another<sup>81</sup> in the reverential awe of Messiah.<sup>82</sup> Wives,<sup>83</sup> submit<sup>84</sup> yourselves to your own husbands,<sup>85</sup> as to the priest of the home.<sup>86</sup> For the man (husband) is principle chief (agent) before the woman (wife),<sup>87</sup> even as Messiah is the principle chief of the Esnoga (congregation/Synagogue); and he (Messiah and the Husband) is the guardian<sup>88</sup> (shomer) of the body.**

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*Commentary.* Grand Rapids, MI: Baker Academic. p. 697 (footnote 6)

<sup>74</sup> רצון – *ratson*, meaning will desire. This is a possible reference to the ability to attach one's self to the Divine Mind.

<sup>75</sup> "Redeeming the time" as noted above relates to the Festivals. It is a natural flow of thought to the Pesach Seeder where wine should not be drunk in excess. However, the convert must not succumb to excess.

<sup>76</sup> Jewish brothers and converts are to conduct themselves in moderation. They are never to lose control by excessive consumption. However, here we have an allegorical analogy, just as one is not to become **excessive** in alcohol and intoxicating substances, we are to become "full" of the Mesorah, Orally Breathed Torah. Because the quality of **συνίημι** – *suniami* relates to **שמע** – *shema* (hear/observe) we can see that the reference of **πνεύματι** from **πνεῦμα** – *pneuma* (breath, spirit and wind) refers to the Orally Breathed Torah. **2 Luqas (Acts) 7:55 When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully belonged to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.**

<sup>77</sup> Here we see the perfect example of Rabbi Yishmael's 4<sup>th</sup> hermeneutic rule **Kelal u-Perat**: The general and the specific. This hermeneutic draws from the general statement inferred that we are not to behave as the "fools" but to behave as those filled with Chochmah. The statement now follows the hermeneutic precisely by contrasting soulish dissipation with Spiritual goals. Doctors of antiquity were apt to look on these souls as following the path of ruination. Those who are given to this lifestyle will not have a high standard of morals. The contrast established here is that of ruination vs. Redemption, foolish vs. the wise. The contrast is not between wine and "spirit." The contrast is between the results of the two activities.

<sup>78</sup> Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others.

<sup>79</sup> The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur.

<sup>80</sup> Scholars point out that this division falls in the middle of a sentence. This shows firstly, the continuity of thought. Secondly, it contextually shows that the ministry of the 3<sup>rd</sup> Parnas, Emet (truth) is still being emphasized. The three aspects of the previous pericope, speaking to one another, singing and making melody, and the final giving thanks all deal with corporate worship. The present pericope deals with more personal/private matters. Thielman refers to this as "household conduct." Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 365

<sup>81</sup> The use the dative here shows that there is not any control over one another. Therefore, the dative use of **ἀλλήλων** – *allelon* here is indicative of cooperation and the subjects are "free agents."

<sup>82</sup> Because the Chazan produces reverential awe, it would seem appropriate to place this verse with the pericope above. We have placed this verse with the present pericope intentionally. The reverential awe of the present verse is the result of the Chazan's influence from the previous pericope. Reverential awe is now the product of having encountered the combination of the 3<sup>rd</sup> Parnas joined with the Chazan.

<sup>83</sup> Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships.

<sup>84</sup> The contextual theme is established in due benevolence. Just as we are to have reverential awe and respect for Messiah, we are to reverence one another. This is equally true in any marriage. Without mutual benevolence, no marriage can exist. The point here is that the wife is not subject to every man in the congregation. She is to render abundant due benevolence to her husband and he in turn must reverentially respect her with the same abundant benevolence. Voluntary submission on the wife's part forces the husband to do his part as the guardian/Priest of the home.

<sup>85</sup> Judaism subjects the wife to the husband for the sake of protection. Natural Law shows that the male is more suited for Legal encounters.

<sup>86</sup> Here we have translated **κύριος** – *kurios* contextually. The "master" of the home should be understood as the "Priest of the home."

<sup>87</sup> Hakham Shaul is establishing household order as a means of understanding the order and hierarchy of the Esnoga (Synagogue). Therefore, just as each level has a "head" that "head" is subjective to the willing submissive.

<sup>88</sup> The "salvific" role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home.

**Tuesday Evening: Counting of the Omer Day 39**  
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
39	Parnas 3/Parnas 1	Iyar 24	5:24-28	Truth united with Confidence

**Ephesians 5:24-28** Just as the Esnoga (congregation/Synagogue) submits to Messiah,<sup>89</sup> so let the wives be to their own husbands in everything.<sup>90</sup> Husbands, love<sup>91</sup> your wives,<sup>92</sup> even as Messiah also loved the Esnoga and gave himself for it,<sup>93</sup> that he might sanctify (set apart) and cleanse<sup>94</sup> it with the washing of water<sup>95</sup> by the Torah,<sup>96</sup> that he cause it to stand by<sup>97</sup> himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,<sup>98</sup> but that it should be holy and without blame.<sup>99</sup> Therefore, men should follow the example of Messiah and love their wives as their own bodies. He who loves his wife loves himself.

**Wednesday Evening Counting of the Omer Day 40**  
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
40	Parnas 3/Parnas 2	Iyar 25	5:29-33	Truth united with Sincerity

**Ephesians 5:29-33** For, no man ever hates his own body,<sup>100</sup> rather (he) sustains and values<sup>101</sup> it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.<sup>102</sup> As it

<sup>89</sup> Submission to Messiah is that of submitting to the Bet Din. The Bet Din is that halakhic authority. However, should the Congregation choose to reject the halakhic decision of the Bet Din the Bet Din in and of itself is powerless to correct their actions. Nevertheless, that congregation which fails to submit to the Hakhamim and Bet Din places itself in a very precarious situation. This principle applies to the wife/husband relationship.

<sup>90</sup> The words *ἐν παντί* mean in everything within the proper circuit of conjugal obligation.

<sup>91</sup> The numerical value of love (ahavah) is 13, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12 Hatred stirs up strife: But love atones for all sins.** Also, note the relationship to “love” in the 3<sup>rd</sup> Parnas, the feminine aspect of the Parnasim.

<sup>92</sup> This command appears nowhere else. It is exclusive to Hakham Shaul. However, we can see that high ethic that is presented to the Congregation of the Master.

<sup>93</sup> The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life’s work of Messiah.

<sup>94</sup> *καθαρίζω* – *katharizo* infers ritual purity.

<sup>95</sup> The Torah washes? What does the Torah wash? The Torah washes the mind, Nefesh bringing it to a higher state of consciousness.

<sup>96</sup> Note that it is by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase *ῥῆμα* – *rhema* can only refer to the “spoken” Torah i.e. Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah.

<sup>97</sup> The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers simultaneously to Messiah and to the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world.

The text should read that he, Messiah caused his Congregation to stand at his side etc. *Παρίστημι* – *paristemi* can also mean to “serve at his side.”

<sup>98</sup> How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward.

<sup>99</sup> This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah.

<sup>100</sup> No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate *σάρξ* – *sarx* as “body” makes most sense here.

<sup>101</sup> Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 766-7

<sup>102</sup> These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e.

is written, **“For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.”**<sup>103</sup> This is a profound So’od, (secret – mystery)<sup>104</sup> **but I speak concerning Messiah and his congregation. But also let everyone of you in particular so love his wife even as himself, and the wife should defer to her own husband.**

**Thursday Evening Counting of the Omer Day 41**  
**Then read the following:**

Day of the Omer	Ministry	Date	Ephesians	Attributes
41	Parnas 3	Iyar 26	6:1-4	Foundation – Office of the Pastor #3 Virtue: Emet (Truth/Honesty) Ministry: Parnas [Pastor] (Female – hidden)

**Ephesians 6:1-4 Children, obey your parents<sup>105</sup> in the Lord,<sup>106</sup> for this is right (just)<sup>107</sup>. “Honor your father and mother, (which is the first mitzvah with a promise),<sup>108</sup> so that it may be well with you, and that you may live long on the earth.”<sup>109</sup> And fathers, do not provoke your children to anger,<sup>110</sup> but bring them up in the**

“sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words.

<sup>103</sup> Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will atone for them.

<sup>104</sup> The **Mystery – So’od** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph:9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it...*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia”. It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, Man is not Alone, Farrar, Straus and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or, we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but is must be blended with it natural and finite mirror before we can comprehend it.

<sup>105</sup> The “household conduct” continues as a general theme in the office of the 3<sup>rd</sup> Parnas. Likewise, we can determine that the Ephesian congregants had children of reasonable age to comprehend the message Hakham Shaul is transmitting. Furthermore, we see here a hierarchical order. Hakham Shaul first dealt with the marital relationship and now deals with the parental roles. From the parental responsibility we see Hakham Shaul address the children and then the “bond-servants.”

<sup>106</sup> We capitalize **LORD** so that the reader understands that we are referring to HaShem – G-d rather the Master – Yeshua. We see this reference to the Decalogue, where G-d says “Honor father and mother.” Shemot 20:12

<sup>107</sup> δίκαιος – *dikaios* “just/right.” This refers to the standard/expectancy of G-d’s mitzvot (commandments). This also speak of what is obligatory with regard to the mitzvot. Hebrew יָשָׁר, יֵשֶׁר – *yashar*, straight or upright.

<sup>108</sup> Cf. Shemot 20:12

<sup>109</sup> As a general rule, the Torah does not promise a reward for observing the Mitzvot. In this case, the Torah gives the reward of longevity for obedience to this Mitzvah.

<sup>110</sup> אָפַּי, אָפַּי – *aph/af*, anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children.

**discipline<sup>111</sup> (Mesorah – Oral) Torah and instruction<sup>112</sup> of the Lord.<sup>113</sup>**

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<sup>111</sup> The Gk. words παιδεία and παιδεύειν are mostly used for יסר and מוסר. The Tanakh has a whole series of words for teaching and direction, for chastisement and correction, but only the one word יסר and the derived מוסר can denote “to educate,” “education.” This word certainly belongs to the same field and can itself denote “rearing” (in the moral, not the biological sphere) as “correction,” but it can also take on a more intellectual sense and stand for “culture” in the sense of possession of wisdom, knowledge, and discernment. 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. (5:604).

<sup>112</sup> We find in this wording an association to the Shema. D'varim (Deut.) 6:7 You will teach them clearly to your children and will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

<sup>113</sup> Bring them up with the instruction of G-d.