

Esnoga Bet Emunah

4544 Highline Dr. SE
Olympia, WA 98501
United States of America
© 2016

<http://www.betemunah.org/>

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
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<http://torahfocus.com/>

E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Iyar 27, 5776 – June 03/04, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Jun 03 2016 – Candles at 8:40 PM

Sat. Jun 04 2016 – Habdalah 9:43 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Jun 03 2016 – Candles at 8:34 PM

Sat. Jun 04 2016 – Habdalah 9:36 PM

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

Fri. Jun 03 2016 – Candles at 7:50 PM

Sat. Jun 04 2016 – Habdalah 8:54 PM

San Antonio, TX, U.S.

Fri. Jun 03 2016 – Candles at 8:12 PM

Sat. Jun 04 2016 – Habdalah 9:11 PM

St. Louis, MO, U.S.

Fri. Jun 03 2016 – Candles at 8:04 PM

Sat. Jun 04 2016 – Habdalah 9:10 PM

Austin & Conroe, TX, U.S.

Fri. Jun 03 2016 – Candles at 8:12 PM

Sat. Jun 04 2016 – Habdalah 9:11 PM

Manila & Cebu, Philippines

Fri. Jun 03 2016 – Candles at 6:05 PM

Sat. Jun 04 2016 – Habdalah 6:58 PM

Olympia, WA, U.S.

Fri. Jun 03 2016 – Candles at 8:43 PM

Sat. Jun 04 2016 – Habdalah 10:02 PM

Sheboygan & Manitowoc, WI, US

Fri. Jun 03 2016 – Candles at 8:10 PM

Sat. Jun 04 2016 – Habdalah 9:23 PM

Tacoma, WA, U.S.

Fri. Jun 03 2016 – Candles at 8:42 PM

Sat. Jun 04 2016 – Habdalah 10:01 PM

Brisbane, Australia

Fri. Jun 03 2016 – Candles at 4:43 PM

Sat. Jun 04 2016 – Habdalah 5:38 PM

Miami, FL, U.S.

Fri. Jun 03 2016 – Candles at 7:51 PM

Sat. Jun 04 2016 – Habdalah 8:48 PM

Port Orange, FL, U.S.

Fri. Jun 03 2016 – Candles at 8:02 PM

Sat. Jun 04 2016 – Habdalah 9:01 PM

Singapore, Singapore

Fri. Jun 03 2016 – Candles at 6:51 PM

Sat. Jun 04 2016 – Habdalah 7:42 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 with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

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!

Also His Eminence Rabbi Dr. Eliyahu is unwell and at some point he will be scheduled for an operation. Mi Sheberach – 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!

We also pray for His Excellency Adon Lukas ben Abraham and his beloved wife and children for Shalom Bayit, and that their household become permeated by the ways of Torah which are the ways of pleasantness, nobility and spiritual and psychological wholeness, and we all say amen ve amen!

Evening Counting of the Omer Day 42 Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
42	Parnas 3/Moreh	Iyar 27	6:5-8	Truth united with Humility

Ephesians 6:5-8 Bondservants,¹ follow the direction of your masters² according to the flesh, with reverential

¹ The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bond-servant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc.

² The use of **κύριος** – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors) joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life.

awe (fear and trembling), in purity of motive (singleness of your heart), as if it (your service) were to Messiah; not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding (motive – neshamah), with good will doing service as to the Lord and not to men knowing that the Lord rewards midda kneged midda (measure for measure), whether he is a bondservant or a freeman.

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 6th – Tuesday Evening June the 7th, 2016

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיָּבֹא יַעֲקֹב שָׁלֵם		
"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	

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'resheet (Genesis) 33:18 - 35:8

Rashi's Translation	Targum Pseudo Jonathan
18. And Jacob came safely [to] the city of Shechem, which is in the land of Canaan, when he came from Padan aram, and he encamped before the city.	18. Then came Ya'aqob in peace with all that he had to the city of Shekem, in the land of Kenaan, in his Coming from Padan Aram; and he dwelt near the city,
19. And he bought the part of the field where he had pitched his tent from the sons of Hamor, the father of Shechem, for a hundred kesitas.	19. and bought the possession of a field where lie spread his tent from the hand of the sons of Hamor father of Shekem, for a hundred pearls.
20. There he erected an altar, and he named it "God is the God of Israel."	20. And he raised there an altar, and there he gave the tithes which he had set apart of all that he had before God, the God of Israel.
1. Dinah, the daughter of Leah, whom she had borne to Jacob, went out to look about among the daughters of the land.	1. And Dinah the daughter of Leah whom she bare to Jakob, went forth to see the manners of the daughters of the people of the land.
2. And Shechem the son of Hamor, the Hivvite, the prince of the land, saw her, and he took her, lay with her, and violated her.	2. And Shekem, the son of Hamor the Hivite, prince of the land, saw her, and took her by force, and lay with her and afflicted her.
3. And his soul cleaved to Dinah the daughter of Jacob; he loved the girl and spoke to the girl's heart.	3. And his soul delighted in Dinah the daughter of Ya'aqob; and he loved the girl, and spoke kindly to the heart of the girl.
4. And Shechem spoke to his father Hamor saying, "Take this girl for me as a wife."	4. And Shekem spoke to Hamor his father, saying, Take for me this damsel to wife.
5. Jacob had heard that he had defiled his daughter Dinah, but his sons were with his livestock in the field, and Jacob kept silent until they came [home].	5. But Ya'aqob had heard that he had polluted Dinah his daughter, And his sons were with the flocks in the field, and Ya'aqob was silent until they came.
6. And Hamor, the father of Shechem, went out to Jacob to speak with him.	6. And Hamor the father of Shekem came forth to Ya'aqob to speak with him.
7. And Jacob's sons had come from the field when they heard, and the men were grieved, and they burned fiercely, because he had committed a scandalous act in Israel, to lie with a daughter of Jacob, and such ought not to be done.	7. And the sons of Ya'aqob had come up from the field when they heard. And the men were indignant, and very violently moved, because Shekem had wrought dishonour in Israel in lying with the daughter of Ya'aqob; for so it was not right to have been done.
8. And Hamor spoke with them, saying, "My son Shechem his soul has a liking for your daughter. Please give her to him for a wife."	8. And Hamor spoke with them, saying, The soul of Shekem my son delights in your daughter: give her, I pray, to him to wife;
9. And intermarry with us; you shall give us your	9. and conjoin yourselves by marriage with us. Give

Rashi's Translation	Targum Pseudo Jonathan
daughters, and you shall take our daughters for yourselves.	your daughters to us, and take our daughters to you;
10. And you shall dwell with us, and the land shall be before you; remain, do business there and settle there."	10. and dwell with us, and the land will be before you, to dwell where you please and do business in it and possess it.
11. And Shechem said to her father and to her brothers, "May I find favor in your eyes. Whatever you tell me I will give.	11. And Shekem said to her father and to her brethren, Let me find grace in your sight, and what you will tell me I will give.
12. Impose upon me a large marriage settlement and gifts, and I will give as [much as] you ask of me, but give me the girl for a wife."	12. Multiply upon me greatly dowry and gift, and I will give as you will tell me; only give me the damsel to wife. JERUSALEM: Dotation and marriage portion.
13. Thereupon, Jacob's sons answered Shechem and his father Hamor with cunning, and they spoke, because [after all] he had defiled their sister Dinah.	13. But the sons of Ya'aqob answered Shekem. and Hamor his father with subtlety, and so spoke, because he had polluted Dinah their sister,
14. And they said to them, "We cannot do this thing, to give our sister to a man who has a foreskin, for that is a disgrace to us.	14. and said to them, We cannot do this thing, to give our sister to a man who is uncircumcised, because that would be a disgrace to us.
15. But with this, however, we will consent to you, if you will be like us, that every male will be circumcised.	15. But in this we will accede to you, if you will be as we are by circumcising every male.
16. Then we will give you our daughters, and we will take your daughters for ourselves, and we will dwell with you and become one people.	16. And we will give our daughters to you, and will take your daughters to us, and dwell with you, and be one people.
17. But if you do not listen to us to be circumcised, we will take our daughter and go."	17. But if you will not hearken to us to be circumcised, we will take our daughter by force and will go.
18. Their words pleased Hamor and Shechem, the son of Hamor.	18. And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem, the son of Hamor.
19. And the young man did not delay to do the thing because he desired Jacob's daughter, and he was the most honored in all his father's household.	19. And the young man delayed not to do the thing; because he wished for the daughter of Ya'aqob; and he was more honourable than all his father's house.
20. And Hamor and his son Shechem came to the gate of their city, and they spoke to the people of their city, saying,	20. And Hamor and Shekem his son came to the gate of their city, and spoke with the men of the gate of their city, saying,
21. "These men are peaceful with us, and they will dwell in the land and do business there, and the land behold it is spacious enough for them. We will take their daughters for ourselves as wives, and we will give them our daughters.	21. These men are friendly with us; and they may dwell in the land and do business in it; and the land, behold, it is broad (in) limits before them; let us take their daughters to us for wives, and give our daughters to them.
22. However, [only] with this [condition] will the men consent to dwell with us, to become one people, by every male among us being circumcised, just as they are circumcised.	22. But in this only will the men accede to us, to dwell with us, and to be one people, by every male of us being circumcised as they are.
23. Then shall not their cattle, their property, and all their beasts be ours? But let us consent to them, and they will dwell with us."	23. Their flocks, and their substance, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us.
24. And all those coming out of the gate of his city listened to Hamor and his son Shechem, and every male, all who went out of the gate of his city, became circumcised.	24. And all they who came out of the gate of his city received from Hamor and from Shekem, his son; and they circumcised every male, all who came out of the gate of the city.
25. Now it came to pass on the third day, when they were in pain, that Jacob's two sons, Simeon and Levi,	25. And it was on the third day, when they were weak from the pain of their circumcision, two of the sons of

Rashi's Translation	Targum Pseudo Jonathan
Dinah's brothers, each took his sword, and they came upon the city with confidence, and they slew every male.	Ya'aqob, Shimeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which was dwelling securely and killed every male.
26. And Hamor and his son Shechem they slew with the edge of the sword, and they took Dinah out of Shechem's house and left.	26. And Hamor and Shekem his son they killed with the edge of the sword; and they took Dinah from the house of Shekem, and went forth.
27. Jacob's sons came upon the slain and plundered the city that had defiled their sister.	27. And the rest of the sons of Ya'aqob came to the spoil of the slain, and they sacked the city because they had polluted their sister in the midst of it.
28. Their flocks and their cattle and their donkeys, and whatever was in the city and whatever was in the field they took.	28. Their flocks, and oxen, and asses, and whatever was in the city or in the field they spoiled; and all their wealth and all their little ones they took and spoiled, and all that was in the houses.
29. And all their wealth and all their infants and their wives they captured and plundered, and all that was in the house.	29. - - -
30. Thereupon, Jacob said to Simeon and to Levi, "You have troubled me, to discredit me among the inhabitants of the land, among the Canaanites and among the Perizzites, and I am few in number, and they will gather against me, and I and my household will be destroyed."	30. And Ya'aqob said to Shimeon and Levi, You have made my name to go forth as evil among the inhabitants of the land, among the Kenaanites and Phezerites. And I am a people of (small) number, and they will gather together against me, and destroy me and the men of my house.
31. And they said, "Shall he make our sister like a harlot?"	31. And Shimeon and Levi answered, It would not have been fit to be said in the congregations of Israel that the uncircumcised polluted the virgin, and the worshippers of idols debased the daughter of Ya'aqob: but it is fit that it should be said, The uncircumcised were slain on account of the virgin, and the worshippers of idols on account of the daughter of Ya'aqob. Shekem bar Hamor will not (now) deride us with his words; for as a whorish woman and an outcast who has no avenger would he have made our sister, if we had not done this thing. JERUSALEM: The two sons of Ya'aqob answered together, and said to Israel their father, It would not be fit to be said in the congregations of Israel, in their house of instruction, that the uncircumcised polluted the virgin, and the worshippers of idols the daughter of Ya'aqob; but it is fit that it be said in the congregations of Israel and in their house of instruction, that the uncircumcised were put to death for the sake of the virgin, and the worshippers of idols because they had defiled Dinah the daughter of Ya'aqob. And Shekem bar Hamor will not boast in his heart and say, As a woman who has no man to avenge her injury, so has Dinah the daughter of Ya'aqob been made. And they said, As an impure woman and an outcast would he have accounted our sister.
1. And God said to Jacob, "Arise and go up to Beth El and abide there, and make there an altar to the God Who appeared to you when you fled from your brother Esau."	1. And the LORD said to Ya'aqob, Arise, go up to Bethel and dwell there, and make there an altar unto Elohim, who revealed Himself to you in your flight

Rashi's Translation	Targum Pseudo Jonathan
	from before Esau your brother.
2. Thereupon Jacob said to his household and to all those who were with him, "Remove the deities of the foreign nations, which are in your midst, purify yourselves and change your clothes.	2. And Ya'aqob said to the men of his house, and to all who were with him, Put away the idols of the peoples which are among you which you took from the temple of Shekem, and purify yourselves from the uncleanness of the slain whom you have killed and change your clothes.
3. And we will arise and go up to Beth El, and I will make an altar to the God Who answered me on the day of my distress, and was with me on the way that I went."	3. And we will arise and go up to Bethel, and I will make there an altar unto Elohim, who heard my prayer in the day when I was afflicted, and whose Word was my helper in the way that I went.
4. And they gave Jacob all the deities of the nations that were in their possession and the earrings that were in their ears, and Jacob hid them under the terebinth that was near Shechem.	4. And they delivered into Ya'aqob's hand all the idols of the people which were in their hands which they had taken from the temple of Shekem, and the jewels that had been in the ears of the inhabitants of the city of Shekem, in which was portrayed the likeness of their images; and Ya'aqob hid them under the terebinth that was near to the city of Shekem.
5. Then they traveled, and the fear of God was upon the cities that were around them, so that they did not pursue Jacob's sons.	5. And they journeyed from thence, offering praise and prayer before the LORD. And there was a tremor from before the LORD upon the people of the cities round about them, and they pursued not after the sons of Ya'aqob.
6. And Jacob came to Luz, which is in the land of Canaan that is Beth El he and all the people who were with him.	6. And Ya'aqob came to Luz in the land of Kenaan, which is Bethel, he and all the people who were with him.
7. He built there an altar, and he called the place El Beth El, for there God had been revealed to him when he fled from before his brother Esau.	7. And he built there an altar, and named that place, To God, who made His Shekinah to dwell in Bethel, because there had been revealed to him the angels of the LORD, in his flight from before Esau his brother.
8. And Deborah, Rebecca's nurse, died, and she was buried beneath Beth el, beneath the plain; so he named it Allon Bachuth.	8. And Deborah, the nurse of Rivkah, died, and was buried below Bethel, in the field of the plain. And there it was told Ya'aqob concerning the death of Rivkah his mother; and he called the name of it, The other weeping. JERUSALEM: And Deborah the nurse of Rivkah died, and was buried below Beth El under an oak: and he called the name of it, The Oak of Weeping.

Special Torah Reading - B'midbar (Num.) 28:9-15

Rashi's Translation	Targum Pseudo Jonathan
9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation.	9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11. And on the beginning of your months, you shall	11. And at the beginning of your months you will offer a

Rashi's Translation	Targum Pseudo Jonathan
offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished.	burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram.	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD.
14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year.	14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

Summary of the Torah Seder - B'reshet (Genesis) 33:18 - 35:8

- At Shechem – Gen. 33:18-20
 - Dinah – Gen. 34:1-31
 - The Return to Beth El – Gen. 35:1-8
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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. 153-185

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-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoṣe bo mi-maḳom aher:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: B'reshet (Gen.) 33:18 – 35:8

18 And Jacob came safely Heb. שָׁלֵם , lit., **whole, unimpaired in his body, for he was cured of his limp and whole with his money. He did not lose anything because of that entire gift that he had given Esau. [He was also] whole with his Torah, for he had not forgotten [any of] his studies in Laban's house.**-[from Gen. Rabbah 79:5, Shab. 33b]

the city of Shechem Heb. שֵׁעִיר , [meaning] the city of Shechem, like לְעִיר , to the city, and similar to this, “until they came to Bethlehem (בֵּית לֶחֶם)” (Ruth 1:19).

when he came from Padan-aram Like a person who says to his companion, “So-and-so came out from between the teeth of lions and returned safely.” Here too, he came whole from Padan-aram, from Laban and from Esau, who had come to attack him on the way.

19 kesitas [This is a coin known as] a ma'ah. Rabbi Akiva said, “When I traveled to the cities by the sea, they called a ma'ah, kesita.” (The Targum renders it חוֹרֵקָן , good, acceptable everywhere, like [above 23: 16] “accepted by the merchant”). [from Rosh Hashanah 26a]

20 and he named it, “God is the God of Israel.” Not that the altar is called “the God of Israel,” but since the Holy One, blessed be He, had been with him and saved him, he named the altar because of the miracle. That is to say: He Who is God that is the Holy One, blessed be He—He is God to me, whose name is Israel. We find something similar in connection with Moses: “and he named it Hashem Nissi” (Exod. 17:15). Not that the altar was called Hashem, but because of the miracle he named the altar thus, to mention the praise of the Holy One, blessed be He: “The Lord is my miracle.” Our Rabbis (Meg. 18a) interpreted it to mean that the Holy One, blessed be He, called Jacob God [rendering: and the God of Israel called him God]. The words of Torah are “like a hammer that shatters a rock” (Jer. 23:29). They divide into many meanings, **but I have come to establish the simple meaning of the verse.**

Chapter 34

1 the daughter of Leah And not the daughter of Jacob? However, because of her going out she was called the daughter of Leah, since she (Leah) too was in the habit of going out, as it is said: “and Leah came forth toward him” (above 30:16). [from Tanchuma Vayishlach 7] **(And concerning her, they devise the proverb: Like mother like daughter.)** -[Gen. Rabbah 80:1]

2 lay with her in a natural way.-[from Gen. Rabbah 80:5]

and violated her Heb. וַיַּעֲבֹדָהּ , lit., and afflicted her. [I.e. he was intimate with her] in an unnatural way.-[from Gen. Rabbah 80:5]

3 and spoke to the girl's heart [I.e. he spoke] seductive words, “Look how much money your father squandered

for a small parcel of land. I will marry you, and you will acquire the city and all its fields.”-[from Gen. Rabbah 80:7]

7 and such ought not to be done- to violate virgins, for the nations (the general population) had refrained from illicit relationships because of the Flood.-[from Gen. Rabbah 80:7]

8 has a liking He desires.

12 marriage settlement Kethubah-[from Mechilta Mishpatim, Nezikin 17]

13 with cunning Heb. בְּמַרְמָה , with cunning.-[from Targum Onkelos]

because [after all] he had defiled Scripture states that this was not trickery because [after all] he had defiled their sister Dinah.-[from Gen. Rabbah 80:8]

14 for that is a disgrace to us To us, it is a defect. If someone wishes to insult another person, he says, “You are uncircumcised,” or “[You are] the son of an uncircumcised person.” Wherever תְּרֵפָה is mentioned, it is an [expression of] insult.

15 we will consent to you Heb. נָאִוֹת . We will consent to you, an expression like (וְנִאָּוְתוּ הַכֹּהֲנִים) , “And (the priests) consented,” (in connection with Jehoiada) (II Kings 12:9).

will be circumcised Heb. לְהִקָּל , lit., to be circumcised. This is not in the active voice but in the passive.

16 Then we will give Heb. וְנִתְּנָנוּ . The second “nun” is punctuated with a “dagesh,” because it serves instead of two “nuns,” [like] וְנִתְּנָנוּ .

and we will take your daughters for ourselves You find in the stipulation that Hamor suggested to Jacob, and in the reply of Jacob’s sons to Hamor, that they [Hamor and Shechem] attached importance to Jacob’s sons, [allowing them] to take whomever of the daughters of Shechem they would choose for themselves, and their daughters they would give to them [the people of Shechem], as they (the sons of Jacob) wished, for it is written: “Then we will give you our daughters,” as we wish, “and we will take your daughters for ourselves,” however we wish. But, when Hamor and his son Shechem spoke to their townsmen, they reversed the matter, [and said (verse 21),] “We will take their daughters for ourselves as wives, and our daughters we will give them,” in order to appease them (the townsmen), that they would consent to be circumcised.

21 These men are peaceful with us Heb. שְׁלָמִים . With peace and sincerity.

and the land-behold it is spacious enough [The metaphor is that of] a person whose hand is wide and generous. That is to say: **You will not lose anything [if they trade here]**. Plenty of merchandise comes here, and there is no one to purchase it.

22 by...being circumcised Heb. בְּהִמּוּל , by being circumcised.

23 But let us consent to them regarding this matter, and thereby, they will dwell with us.

25 Jacob’s two sons They were his sons, but nevertheless, Simeon and Levi conducted themselves like other people, who were not his sons, for they did not take counsel with him.-[from Gen. Rabbah 80:10]

Dinah’s brothers Since they risked their lives for her, they were called her brothers.-[from Gen. Rabbah 80:10]

with confidence Because they (the townsmen) were in pain. The Aggadah (Gen. Rabbah 80:10) says: They were

confident in the strength of the elder (Jacob).

27 upon the slain-to strip the slain. [from Targum Onkelos]

29 And all their wealth Heb. הִילָם , their money, and similarly; “amassed this wealth (הִילָל) for me” (Deut. 8:17); “and Israel amasses wealth (הִילָל) ” (Num. 24:18); “and leave over their possessions (הִילָם) to others” (Ps. 49:11).

they captured Heb. שָׁבוּ , a term denoting captivity. Therefore, the accent is on the latter syllable.-[from Targum Onkelos]

30 You have troubled me Heb. עֲכָרָתִים , an expression denoting murky water [meaning that] now my mind is not clear [without worry]. The Aggadah (Gen. Rabbah 80:12) [explains]: The barrel was clear, but you have made it murky. (I.e., I saw our way clear to co-exist with the Canaanites, but now you have spoiled the possibility to do so.) The Canaanites had a tradition that they would fall into the hands of Jacob's sons, but they said [that this would only happen], “Until you are fruitful and inherit the land” (Exod. 23:30). Therefore, they have been silent.

few in number few men.

31 like a harlot Abandoned-[from Gen. Rabbah 80:12]

our sister [Onkelos renders] לְאָחֵתְנָא יְתָ , our sister.

Chapter 35

1 Arise and go up -(Tanchuma Vayishlach 8) **Since you tarried on the way, you were punished, and this trouble with your daughter has befallen you.**

2 the foreign nations That you have in your possession from the spoils of Shechem.-from Zohar, vol. 1, 173a]

purify yourselves from idolatry.

and change your clothes Perhaps you have the clothing of idols in your possession.-[from Gen. Rabbah 81:3]

4 under the terebinth Heb. אֶלֶה , a species of tree that bears no fruit.

near Shechem Heb. עַם-שֶׁכֶם , lit., with Shechem, [meaning] next to Shechem.-[from Targum Jonathan ben Uzziel]

5 and the fear terror.

7 El Beth-el Heb. אֵל בֵּית-אֵל , The Holy One, blessed be He, is in Beth- el (בֵּית-אֵל) the manifestation of His presence is in Beth-el. Some words lack the prefix “beth,” [meaning “in,”] like “Behold, he is in the house of (בֵּית) Machir, the son of Ammiel” (II Sam. 9:4), [Which is equivalent to] מְכִיר בֵּית [Also,] “in your father's house (בֵּית אֲבִיךָ) ,” [equivalent to] אֲבִיךָ בֵּית [from Targum Jonathan ben Uzziel]

had been revealed to him Heb. נִגְלוּ , the plural form. In many places, the noun referring to godliness or mastership appears in the plural form, like “Joseph's master (אֲדוֹנָי יוֹסֵף) ” (Gen. 39:20), “if its owner (בְּעֹלָיו) is with him” (Exod. 22:14), and it does not say בְּעֹלָיו . Likewise, אֱלֹהִים (godliness), an expression of judgment and lordship, is mentioned in the plural form, but none of the other names [of the Deity] are found in the plural form.-[from Sanh. 38b]

8 And Deborah...died What connection does Deborah have with Jacob's household? **However, since Rebecca said to Jacob, “and I will send and take you from there” (above 27:45), [it was] Deborah [whom] she sent to him, to Padan- aram [to instruct him] to leave from there, and she died on the way.** I learned this from the

words of Rabbi Moshe Hadarshan.-[from Bereishith Rabbathi, p. 113]

beneath Beth-el The city was situated on a mountain, and she was buried at the foot of the mountain.

beneath the plain [Onkelos renders:] at the bottom of the plain, for there was a plain above, on the incline of the mountain, and the grave was below, and the plain of Beth-el was called Allon. The Aggadah [tells us that] he was informed there of another mourning, for he was told about his mother, who died (Gen. Rabbah 81:5), and Allon in Greek means “another.” For the following reason, the day of her death was concealed, viz. so that people should not curse the womb whence Esau had emerged. Therefore, neither did Scripture publicize it.

Ketubim: Targum Tehillim (Psalms) 29:1-11

Rashi	Targum on the Psalms
1. A song of David. Prepare for the LORD, [you] sons of the mighty; prepare for the LORD glory and might.	1. A psalm of David. Give praise in the presence of the LORD, O bands of angels; give glory and might in the LORD's presence.
2. Prepare for the LORD the glory due His name; prostrate yourselves to the LORD in the place beautified with sanctity.	2. Give the glory of His name in the presence of the LORD; bow down before the LORD in the splendour of holiness.
3. The voice of the LORD is upon the waters; the God of glory thunders; the LORD is over the vast waters.	3. The voice of the LORD is heard above the waters; in His glorious might the LORD called out over many waters.
4. The voice of the LORD is in strength; the voice of the LORD is in beauty.	4. The voice of the LORD is heard in strength; the voice of the LORD is heard in splendour.
5. The voice of the LORD breaks the cedars, yes, the LORD breaks the cedars of Lebanon.	5. The voice of the LORD shatters cedars; the word of the LORD has shattered the cedars of Lebanon.
6. He causes them to dance like a calf, Lebanon and Sirion like a young wild ox.	6. And He made them jump like a calf – Lebanon, and the Mount of Noisome Fruit, like the young of oxen.
7. The voice of the LORD cleaves with flames of fire.	7. The voice of the LORD splits flames of fire.
8. The voice of the LORD causes the desert to quake; the LORD causes the desert of Kadesh to quake.	8. The voice of the LORD shakes the wilderness; the Word of the LORD shakes the wilderness of Rekem.
9. The voice of the LORD will frighten the hinds and strip the forests, and in His Temple everyone speaks of His glory.	9. The voice of the LORD impregnates the hinds, and makes the beasts of the forest give birth; and in His sanctuary above, all His servants say, “Glory,” in His presence.
10. The LORD sat [enthroned] at the flood; the LORD sat as King forever.	10. In the generation of the Flood, the LORD sat on His throne of judgment to take vengeance on them; and the LORD sat on the throne of mercy and saved Noah; and He reigns over His children forever and ever.
11. The LORD will grant strength to His people; the Lord will bless His people with peace.	11. The LORD gave the Torah to His people; the Lord will bless His people in peace.

Rashi's Commentary for: Psalm 29:1-11

1 Prepare for the Lord Heb. הָבִי. Prepare for the Lord and prepare for Him, you sons of the mighty of the land. From here we derive the ruling that [for the first blessing of the Amidah prayer] we should say the blessing ABOT, the Patriarchs (Meg. 17b, R.H. 32b, Mid. Ps. 29:2). But Menachem (p. 68) associated הָבִי as an expression of giving.

mighty Heb. אַלִּים, princes.

prepare for the Lord glory and might From here we derive that [for the second blessing of the Amidah prayer] we should say the blessing of G'BUROT, mighty deeds.

2 the glory due His name This is the blessing of the sanctity of the Name [the third blessing of the Amidah]. In this psalm, there are eighteen mentions of God's name, and corresponding to them, they instituted eighteen blessings.

3 The voice of the Lord is upon the waters Upon the Sea of Reeds, "The Lord thundered from heaven" (above 18:14).

thunders Heb. הִרְעִים, tormanta in Old French.

4 The voice of the Lord is in strength At the time of the giving of the Torah, He moderated His voice according to the strength of Israel, as it is said (Exod. 19:19): "and God would answer him with a voice," with Moses' voice.

5 The voice of the Lord breaks the cedars The kings of the nations, as the matter that is written (in I Sam. 7:10): "and the Lord thundered with a loud noise etc. upon the Philistines"; (in Isa. 30:31): "For from the Lord's voice Assyria will be broken." And at the time of the giving of the Torah (Deut. 5:23): "For who is there of all flesh who has heard the voice of the living God speak out of the fire as we have and remained alive?" You heard and remained alive, but the nations of the world would hear it and die.

6 He causes them to dance like a calf The cedars and the mountains that came to hear the giving of the Torah.

Lebanon and Sirion The names of mountains.

7 cleaves with flames of fire taylont in Old French, to cut. Our Sages (Mechilta ibid.) explained that the utterance of the Decalogue emanated from His mouth with a flame of fire and was engraved on the tablets according to their form.

8 causes the desert to quake Heb. יָהִיֵּל, an expression of (Jer. 6:24), "pain (הָיִל) as a woman in travail."

the Lord causes the desert of Kadesh to quake That is the desert of Sinai, as our Sages said in Tractate Shabbath (89a): It was called by five names: the desert of Sinai, the desert of Zin, the desert of Kadesh, the desert of Kedemoth, the desert of Paran. [It was called] the desert of Kadesh because Israel was sanctified on its account.

9 The voice of the Lord will frighten the hinds In the future, it will frighten the nations of the world and cause [them] to quake, those who are now standing firmly like hinds, as the matter that is stated (above 18:34): "He makes my feet like hinds." Said Rabbi Phinehas: It does not say, "like harts," but "like hinds," like the females, because the feet of the females stand straighter than those of the males (Mid. Ps. 22:1). Another explanation: הוֹלֵלֵי is kria in Old French, to create, as (in Prov. 8:25), "before the hills, I was created (הוֹלֵלֵי)." "

and strip the forests Like (Gen. 30:37), "by uncovering (מְהַשֵּׁר) the white." He will strip the forest trees, i.e., he will strip the nations, compared to forest trees, of their glory, as is stated (in Amos 2:9): "whose height is as the height of the cedar trees."

and in His Temple which will be built.

everyone speaks of His glory Everyone will praise Him there and say...

10 The Lord sat [enthroned] at the flood alone in His greatness, and now also, the Lord sits alone forever, “but the idols will completely pass away,” (as in Isa. 2:18), yet to His people He will give strength and a blessing of peace. Our Sages, however, expounded upon it in Midrash Psalms (29:2) that the nations became frightened and startled, and they came to Balaam and said to him, “What is the sound of the stirring that we heard? Is He going to bring a flood upon the world?” He replied to them, “He already swore that He would not bring a flood. Rather, the sound of the stirring that you heard is that the Holy One, blessed be He, is giving a Torah to His people.”

Meditation from the Psalms

Psalms 29:1-11

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

Beresheet (Genesis) 33:18 – 35:8

Nahum 1:12 – 2:6, 14

Tehillim (Psalm) 29

Jude 8-10, Lk 7:1-10, Acts 10:1-8

This psalm is related to the preceding one in which David vowed to thank G-d for giving him might, 'HaShem is my might and my shield ... and from my songs I shall give him thanks'.³ Rashbam⁴ maintains that this magnificent psalm was composed to fulfill that vow. It also serves as an introduction to the following one which is dedicated to 'The inauguration of the House [i.e. the Temple] to David.'

The words of this Psalm bear a striking resemblance to the songs which David sang as he transferred the Holy Ark from its temporary shelter in the house of Oved Edom to its permanent abode in Jerusalem. At that time he sang: “Give unto 'HaShem, ye kindreds of the people, give unto 'HaShem glory and strength. Give unto 'HaShem the glory due unto his name: bring an offering, and come before him: worship 'HaShem in the beauty of holiness”.

Those words are almost an exact replica of the first two verses of this Psalm. This strongly implies that this Psalm was sung when the ark traveled to Jerusalem in preparation for the inauguration of the Temple.⁵

The superscription of this psalm attributes authorship to David. Because the words of this psalm bear a striking resemblance, in Hebrew, to the song which David sang as he transferred the Holy Ark from its temporary shelter in the house of Oved Edom to its permanent abode in Jerusalem,⁶ it strongly implies that this psalm was sung when the Ark travelled to Jerusalem in preparation for the inauguration of the Temple.⁷ Compare the following pasukim:

***I Divre HaYamim (Chronicles) 16:28-29** Give unto HaShem, ye kindreds of the people, give unto HaShem glory and strength. 29 Give unto HaShem the glory due unto his name: bring an offering, and come before him: worship HaShem in the beauty of holiness.*

***Tehillim (Psalm) 29:1** « A Psalm of David. » Give unto HaShem, O ye mighty, give unto HaShem glory and strength. 2 Give unto HaShem the glory due unto his name;⁸ worship HaShem in the beauty of holiness.*

³ Tehillim (Psalms) 28:7

⁴ Samuel ben Meir (Troyes, c. 1085 – c. 1158) after his death known as "Rashbam", a Hebrew acronym for: Rabbi Shmuel Ben Meir, was a leading French Tofafist and grandson of Shlomo Yitzhaki, "Rashi."

⁵ haMikra V'haMesora 5

⁶ This introduction was excerpted from: The ArtScroll Tanach Series, Tehillim, a new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁷ HaMikra V'HaMesora 5.

⁸ One of the verbal tally connections to the Torah seder. Name - ׀ש, Strong's number 08034.

The name of 'HaShem'⁹ is repeated eighteen times in this psalm. Because of this, Rashi says that the Rabbis made the Shemone Esrei (Amida)¹⁰ to have eighteen benedictions.¹¹ We also learn something of the order of the blessings of the Amida from the Talmud:

***Megillah 17b** Our Rabbis taught: Whence do we derive that the blessing of the Patriarchs¹² should be said? Because it says, Ascribe unto the Lord, O ye sons of might.¹³ And whence that we say the blessing of mighty deeds?¹⁴ Because it says, Ascribe unto the Lord glory and strength.¹⁵ And whence that we say sanctifications?¹⁶ Because it says, Ascribe unto the Lord the glory due unto His name, worship the Lord in the beauty of holiness.¹⁷ What reason had they for mentioning understanding¹⁸ after holiness? Because it says, They shall sanctify the Holy One of Jacob and shall stand in awe of the God of Israel,¹⁹ and next to this, They also that err in spirit shall come to understanding. What reason had they for mentioning repentance²⁰ after understanding? Because it is written, Lest they, understanding with their heart, return and be healed.²¹ If that is the reason, healing should be mentioned next to repentance?²² — Do not imagine such a thing, since it is written, And let him return unto the Lord and He will have compassion upon him, and to our God, for he will abundantly pardon.²³ But why should you rely upon this verse? Rely rather on the other! — There is written another verse, Who forgiveth all thine iniquity, who healeth all thy diseases, who redeemeth thy life from the pit,²⁴ which implies that redemption and healing come after forgiveness. But it is written, 'Lest they return and be healed'? That refers not to the healing of sickness but to the healing [power] of forgiveness. What was their reason for mentioning redemption in the seventh blessing?²⁵ Raba replied: Because they [Israel] are destined to be redeemed in the seventh year [of the coming of the Messiah],²⁶ therefore the mention of redemption was placed in the seventh blessing. But a Master has said, 'In the sixth year will be thunderings, in the seventh wars, at the end of the seventh the son of David will come'? — War is also the beginning of redemption. What was their reason for mentioning healing in the eighth blessing? — R. Aha said: Because circumcision which requires healing is appointed for the eighth day, therefore it was placed in the eighth blessing. What was their reason for placing the [prayer for the] blessing of the years ninth? R. Alexandri said: This was directed against those who raise the market price [of foodstuffs], as it is written, Break thou the arm of the wicked; and when David said this, he said it in the ninth Psalm.²⁷*

Further the Mussaf Amida of the Sabbath has only seven benedictions which the Talmud teaches us from the seven 'voices' recorded in this psalm.

***Berachoth 29a** To what do the seven blessings said on Sabbath²⁸ correspond? — R. Halefta b. Saul said: To*

⁹ HaShem is a substitute for the yod-hay-vav-hay name.

¹⁰ *Shemone Esrei* literally means "eighteen". *Amida* means "standing".

¹¹ *Ibid.* 6

¹² The first blessing, containing the words, the God of Abraham, the God of Isaac, and the God of Jacob'. For the 'Amidah prayer v. P.B. pp. 44ff.

¹³ *Tehillim* (Psalm) 29:1. 'Sons of might' is taken as a description of the Patriarchs. The Talmud renders: 'Mention before the Lord the sons of might', i.e., the Patriarchs.

¹⁴ The second blessing, mentioning the 'mighty deed' of the resurrection.

¹⁵ *Tehillim* (Psalm) 29:1.

¹⁶ The third blessing beginning, 'Thou art holy'.

¹⁷ *Tehillim* (Psalm) 29:2.

¹⁸ In the fourth blessing, beginning, 'Thou grantest to man understanding'.

¹⁹ *Yeshayahu* (Isaiah) 29:23ff.

²⁰ In the fifth blessing, commencing, 'Bring us back, O Father'.

²¹ *Yeshayahu* (Isaiah) 6:10.

²² Whereas in fact it comes in the next blessing but one, 'redemption' being interposed.

²³ *Yeshayahu* (Isaiah) 55:7.

²⁴ *Tehillim* (Psalm) 103:3f.

²⁵ Concluding, 'Blessed art thou, O Lord, who redeemest Israel'.

²⁶ *Sanhedrin* 97a.

²⁷ In our books it is the tenth (v. 15), because the Talmud reckoned the first and second Psalms as one.

²⁸ *Tehillim* (Psalm) 29:3.

the seven voices mentioned by David [commencing with] 'on the waters'.

The following paper is an excerpt from a letter that Hakham Dr. Joseph ben Haggai received from one of his talmidim. In this paper, the Hakham teaches us that the so called *Lord's prayer* is a memory aid to remember the order of the blessings²⁹ of the Amida (Shemone Esre). This is the *standing prayer* that is the central part of all Jewish prayer services. With this introduction, let us look at the Rabbi's letter:

Greetings my friend, the Rabbi! In continued pursuit of my short course on Yeshua that we've discussed I've come across another area that I need rabbinic advice. In Lutheran churches (and Catholic, Orthodox, and Anglican) the so-called "Lord's Prayer" is very sacred. It is said at every service done and it is said privately and personally throughout the day by the more pious souls. Hence, it is a perfect teaching tool. I've encountered a rabbi who has told me that the "Lord's Prayer" is "as Jewish a prayer one could find" and that if you could find a Jew who did not know the words were attributed to Yeshua, that it would certainly pass as a Jewish prayer with any Jew.

This is absolutely true. I do not know the name of the Rabbi, nor the Rabbi he has asked, but his answer is most accurate.

It seems there is some kind of link between the Amidah and the "Lord's Prayer." Is it possible when Yeshua disciples asked him to teach them to pray that his response was an abbreviated version or shortened version of the Amidah? Can you give me some insight (including scholarly, worthy of footnoting in a manuscript/lecture) as to the Jewish nature of the "Lord's Prayer"? I wish to show that the prayer Yeshua gave wasn't some new thing he invented in the Galilee while fishing with the boys. I wish to show the "Lord's Prayer" shows how Jewish Yeshua was.

Back some time ago,³⁰ when in the lectionary we reached the so called Master's Prayer, or even better, an abbreviated version of the Amida, I wrote the following:

Midrash of Matityahu (Matthew) 6:9-13

9. After this manner therefore you must pray: Our Father Who sits in the heavens, May You and Your Name be hallowed (sanctified).

10. May Your government come. May Your will be done in the heavens and in the land.

11. Give us of Your bread from day to day.

12. And forgive us our sins, as we forgive those that sin against us.

13. And do not bring us into the hand of testing, but watch over and guard us from all evil: For Yours is the government, and all the power, and all the glory, forever, and ever. Amen!

Commentary

This week in the Midrash of Matityahu,³¹ the Master of Nazareth goes on to provide for us a summary of what is known as the main and central prayer of a Jewish service: The Amida. He is not making a new prayer to substitute for the Amida, but rather he is indicating that our chief prayer three times a day should be the Amida – the heart of a Jewish prayer service.

Roughly, the full Amida, rendered into English reads as follows:

Patriarchs

1. Blessed art You, L-rd our G-d and G-d of our Patriarchs, G-d of Abraham, G-d of Isaac, and G-d of Jacob. The great, mighty and awesome G-d, G-d Supreme Who extends loving kindness and is Master of all, Who remembers

²⁹ One of the verbal tally connections between our psalm and Torah seder. Bless - בריך, Strong's number 01288.

³⁰ Tebeth 28, 5766

³¹ Matityahu (Matthew) 6:9-13

the gracious deeds of our forefathers, and Who will bring a Redeemer with love to their children's children³² for His name's sake. King, Helper, Savior, and Protector, blessed are You, L-rd, shield (Protector) of Abraham.

Power of G-d

2. Your might is eternal, O L-rd, who revives the dead, powerful in saving, who makes the wind to blow and the rain to fall, who sustains the living with loving kindness, who revives the dead with great mercy, who supports the falling, heals the sick, frees the captive, and keeps faith with the dead; who is like You, Almighty, and who resembles You, O King who can bring death and give life.

Holiness of G-d

3. You are holy, and Your name is holy, and those who are holy shall praise You every day. Blessed art You, L-rd, the holy G-d.

Discernment

4. You grant knowledge to man, and teach understanding to humans; from Your own self, favor us with knowledge, understanding, and wisdom. Blessed are You, L-rd, giver of knowledge.

Repentance - Returning

5. Return us, our Father, to Your Torah, and draw us closer, our King, to Your worship, and bring us back before You in complete repentance. Blessed are You, L-rd, who desires repentance.

Forgiveness

6. Forgive us, our Father, for we have sinned, pardon us, our King, for we have transgressed, for You are a pardoner and forgiver. Blessed are You, L-rd, gracious One who forgives abundantly.

Redemption

7. Look upon us in our suffering, and fight our struggles, redeem us speedily, for Your name's sake, for You are a mighty Redeemer. Blessed are You, L-rd, Redeemer of Israel.

Healing

8. Heal us, O L-rd, and we shall be healed, save us and we shall be saved, for You are our glory. Send complete healing for our every illness, for You, Divine King, are the faithful, merciful Physician. Blessed are You, L-rd, who heals the sick of His people Israel.

For bounty and prosperity

9. Bless this year for us, O L-rd our G-d, and all its varied produce that it be for good; provide (dew and rain as a) blessing on the face of the earth, satisfy us with Your goodness, and bless this year like the good years. Blessed are You, L-rd, who blessed the years.

Return of the exiles

10. Sound the great shofar (to proclaim) our freedom, lift up a banner for the ingathering of our exiles, and bring us together from the four corners of the earth. Blessed art You, L-rd, Who gathers together the dispersed of His people Israel.

Justice

11. Restore our judges as at first, and our counselors as in the beginning, removing from us sorrow and sighing; rule over us, You alone, O L-rd, with kindness and mercy, and vindicate us in the judgment. Blessed are You, L-rd, King, who loves righteousness and judgment.

Against slanderers and heretics

³² This is our verbal tally between the Torah and the Psalm: Children / Mighty - יב, Strong's number 01121. This word is used in Tehillim (Psalms) 29:1 and in Bereshit (Genesis) 33:19.

12. For slanderers let there be no hope, and let all wickedness instantly perish. May all Your enemies be quickly cut off; and as for the malicious, swiftly uproot, break, cast down, and subdue quickly in our day. Blessed are You, L-rd, who breaks the power of His enemies and subdues the malicious.³³

For the righteous

13. On the righteous and the saintly, on the elders of Your people, the house of Israel, and on their surviving scholars, on the true proselyte and on ourselves, let Your compassion flow, O L-rd our G-d. Grant a good reward to all who sincerely trust in Your name; place our lot with them forever and let us not be shamed, for in You do we trust. Blessed are You, L-rd, the support and security of the righteous.

For Yerushalayim (Jerusalem)

14. To Jerusalem Your city, return with compassion, and dwell within it as You promised; rebuild it soon in our day, an everlasting structure; and speedily establish in its midst the throne of David. Blessed art You, L-rd, builder of Jerusalem.

Davidic (Messiah's) Reign

15. The offspring of Your servant David, quickly cause to flourish, and lift up his power by Your deliverance; for Your deliverance do we constantly hope. Blessed are You, L-rd, Who makes the glory of deliverance to flourish.

Acceptance of prayer

16. Hear our voice, O L-rd our G-d, show compassion and mercy to us, accept our prayers with mercy and favor, for You are a God Who hears prayers and supplications.

Restoration of the Temple

17. Favorably receive, O L-rd our G-d, Your people Israel and their prayer, restore the worship to Your Temple in Zion, receive with love and favor the offerings of Israel and their prayer, and may the worship of Your people Israel always be favorably received by You, may our eyes behold Your return to Zion in mercy. Blessed art You, L-rd, Who restores His Divine Presence to Zion.

Thanksgiving

18. We give thanks unto You Who are the L-rd our Go-d and G-d of our fathers for all eternity. You are the strength of our lives, the shield of our deliverance. In every generation, we shall thank You and declare Your praise for our lives that are entrusted in Your hand, and for our souls that are in Your care, and for Your miracles that are daily with us, and for Your wondrous deeds and goodness that occur at all times, evening, morning, and noon. You are the Benevolent One, for Your mercies are never ended. The Compassionate One, for Your deeds of kindness do not stop, always have we placed our hope in You. For all this, O our King, may Your name be always blessed and exalted forever and ever. All the living will forever thank You and praise Your name in truth, O G-d, our eternal salvation and help. blessed art You, L-rd, Whose name is goodness; it is pleasing to give thanks to You.

For peace

19. Establish peace, well-being, blessing, grace, loving kindness, and mercy upon us and upon all Israel, Your people for by the light of Your presence have You given us, O L-rd our God, a Torah of life, love of kindness, justice, blessing, compassion, life, and peace, and it is good in Your sight to bless Your people Israel at all times and in every hour with Your peace. Blessed are You, L-rd, Who blessed His people Israel with peace.

³³ According to the Talmud in Berachot 28b, this blessing was added in the days of Rabban Gamliel in response to an increase in heretics. According to Rashi there, "minim" (heretics) refers to those who deny the Divine origin of the Torah. The term minim is commonly, though not exclusively, used by the Talmud to refer to early Christian sects, who were more comparable to today's "Messianic Jews" than to modern Christianity. (That is, they identified as Jews, albeit with ideas anathema to Jewish thought, rather than as a fully-independent religion.) Since this philosophy posed a threat to the nation, the bracha was instituted as an anti-missionary move. It refers, however, to any individual or group espousing heretical ideas within the community, such as the Sadducees. (In fact, it is the Sadducees who are mentioned by name in the Talmud where Rabban Gamliel requests that such a bracha be composed, though this may be a later edit.). Despite the addition of this nineteenth bracha, the prayer is still called "Shemone Esrei" from a desire that this blessing be rendered unnecessary and removed, restoring our daily prayers to the originally-intended eighteen.

The first three blessings of praise appeal to G-d as the protector of our forefathers, and extol His powers and holiness. The blessings of petition ask for six personal needs: knowledge, repentance, forgiveness, redemption, health and economic prosperity. They also plead for six needs of the Jewish people: ingathering of the exiled, restoration of justice, destruction of Israel's enemies, reward for the righteous, restoration of Jerusalem, and the coming of the Messiah. The final supplication asks God to hear our prayers. The closing three blessings speak of the hope of return to Temple worship, thanksgiving to God, and a prayer for peace. In summary:

Statements in the Master's Prayer (Matthew 6:9-13)	Shemone Esre
1. Worship (vs. 9) <i>Our Father Who sits in the heavens, May You and Your Name be hallowed (sanctified).</i>	1. G-d as the protector of the Forefathers 2. G-d as the power that makes for salvation 3. G-d as the source of holiness 4. For knowledge
4. Repentance (vs. 12) <i>And forgive us our sins, as we forgive those that sin against us.</i>	5. For the strength to repent 6. For forgiveness
3. Requests (vs. 11) <i>Give us of Your bread from day to day.</i>	7. For relief from affliction 8. For healing 9. For bounty and material prosperity 10. For the ingathering of the exiles
2. Restoration (vs. 10) <i>May Your government come. May Your will be done in the heavens and in the land.</i>	11. For the establishment of the reign of true justice 14. For the rebuilding of Jerusalem 15. For the coming of the Messiah 16. For the acceptance of our prayers 17. For the restoration of the Sanctuary
5. Protection for righteous (vs. 13a) <i>And do not bring us into the hand of testing, but watch over and guard us from all evil:</i>	12. Against slanderers and heretics. 13. For the support and protection of the righteous
6. Thanksgiving (Praise) vs. 13b) <i>For Yours is the government, and all the power, and all the glory, forever, and ever. Amen!</i>	18. Gratitude as man's response to G-d's work in the world 19. For peace

[The above table is a brief outline of the Amida and is in part taken from the book: "Back to the Sources: Reading the Classic Jewish Texts" by Barry W. Holtz, pg. 41, Simon & Schuster; Reprint edition, 1986. Please, also note that there are variations in the Amida for the morning, afternoon and evening services, as well as on Shabbats and Festivals.]

As can be seen, the Master's Model prayer was not intended to be repeated verbatim as Christianity does but is given in the Midrashic style of literature as an obvious reference to the Amida, which is to be recited standing three times a day.

I have never made a trace to see if someone before me has discovered this, or has variants on what I see is the architecture of the Master's Prayer. I have also not seen any Jewish Book or Journal article dealing with the Master's Prayer in this manner. The scheme described above is completely the product of my own understanding, as I have never come across any piece of Jewish literature relating the so called Master's Prayer to the Amidah. As to Christian or Messianic literature on the subject, as I said I have never made a trace on this, as it sufficed for me

to express my own understanding. If someone anticipated me on this, great! And if not, well here is a piece of my mind. Perhaps anyone who is more acquainted with Christian books and journals can do a trace and let me know of the results on this. I would be very interested in reading whatever literature there is in Christianity or Messianics with regards to the relationship between the Amida and the so called Master's Prayer.

There is an interesting Jewish principle of Hermeneutics called "Sevarah",³⁴ which means "Logical Deduction." In this principle one does not necessarily need to quote sources, although it is always nice if one knows to attribute the idea to the person one has heard it from. As far as I am concerned the words of our Master in the so called Master's Prayer is a case of abbreviation of the Amida as per Sevarah. And this kind of argument I believe it is at the very hard to find fault with.

* * *

In line with what the Rabbi said, let me finish by quoting from the Talmud regarding a shortened form of the Amida:

***Berachoth 29a** 'AN ABBREVIATED EIGHTEEN'? Rab said: An abbreviated form of each blessing; Samuel said: Give us discernment, O Lord, to know Thy ways, and circumcise our heart to fear Thee, and forgive us so that we may be redeemed, and keep us far from our sufferings, and fatten us in the pastures of Thy land, and gather our dispersions from the four corners of the earth, and let them who err from Thy prescriptions be punished,³⁵ and lift up Thy hand against the wicked, and let the righteous rejoice in the building of Thy city and the establishment of the temple and in the exalting of the horn of David Thy servant and the preparation of a light for the son of Jesse Thy Messiah; before we call mayest Thou answer; blessed art Thou, O Lord, who hearkenest to prayer.*

Finally, lets wrap our heads around 'why' Chazal instituted eighteen (18) benediction for the Shemone Esrei:

QUESTION: The Gemara describes three reasons why the Hakhamim instituted eighteen blessings in the Shemone Esrei.

- (a) They correspond to the eighteen times that the name of HaShem is mentioned in Tehillim 29.
- (b) They correspond to the eighteen times that the name of HaShem is mentioned in the three paragraphs of Shema.
- (c) They correspond to the eighteen vertebrae of the spine. Is there anything common to these three groups of eighteen?

ANSWER: The **SEFER HA'IKRIM** (1:5) says that the three main tenets of Jewish belief are that:

- (a) HaShem created the world;
- (b) HaShem gave us the Torah and commanded us to follow the Mitzvot;
- (c) HaShem sees and knows all of man's actions and will reward and punish appropriately in the World to Come.

It could be that these three tenets are included in the Shemone Esrei according to the three reasons given for why the Hakhamim instituted eighteen blessings.

³⁴ see Rabbi Nathan T. Lopes Cardozo, in: **The Written and Oral Torah: A Comprehensive Introduction**, pp. 123-131, 132, 136-137

³⁵ Rashi, following Halakhoth Gedoloth emends, Let those who err in judgment, judge according to Thy word.

- (a) The verses of Shema declare HaShem as the One and Only Creator.
- (b) Tehillim 29 describes the events of the giving of the Torah, and therefore represents our belief that HaShem gave us the Torah.
- (c) The spine represents the knowledge that HaShem sees all of our actions, because the spine is the part of the central nervous system that directs every action and movement that a person makes, which are being watched by HaShem. In addition, HaShem will take one vertebrae from the spine and rebuild the body from it at the time of the resurrection. The spine therefore alludes to the belief that HaShem will give eternal life to those who follow His ways³⁶.

These three illustrations appear to correspond to the three parts of man's Soul; the vertebrae [Nefesh - physicality]; the Keriat Shema [Ruach - Spirit, with which we praise HaShem]; "Havu la'Shshem B'nei Eilim" (which refers to Matan Torah) [Neshama - the most spiritual of the three Souls]. This teaches us that, when we stand before HaShem, we must pray to him at all three levels.

And there are eighteen benedictions in the Shemone Esrei, according to Rashi, because we find the word 'HaShem' eighteen times in the eleven pasukim of our chapter of the Psalms! Who knew so much could be learned by simply counting words. 😊

Ashlamatah: Nahum 1:12 - 2:6, 14

Rashi	Targum
1. The harsh prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite.	1. The oracle of the cup or malediction to be given' to Nineveh to drink. Previously Jonah the son of Amittai, the prophet from Gath-hepher, prophesied against her and she repented of her sins and when she sinned again there prophesied once more against her Nahum of Beth Koshi, as is recorded in this book.
2. The Lord is a jealous and vengeful God and is full of wrath; the Lord avenges Himself upon His adversaries, and He bears a grudge against His enemies.	2. God is judge and an avenger is the LORD; the LORD takes vengeance, and there is great might before Him, the LORD will take vengeance on the enemies of His people. and on His adversaries with fierce anger.
3. The Lord is slow to anger and great in power, but He will surely not acquit; the Lord-His way is with a tempest and with a storm? and cloud is the dust of His feet.	3. The LORD removes anger, and there is great might before Him; and He pardons those who return to His Law, but does not leave unpunished those who do not return. The LORD goes forth in storm and wind, and a dark cloud is the path before Him.
4. He rebukes the sea and dries it up, and He has dried up all the rivers; Bashan and Carmel are cut off, and the blossoms of the Lebanon are cut off.	4. He rebukes the sea and dries it up, and He makes all the rivers dry; Mathnan and Carmel are desolate, and the trees of Lebanon are withered.
5. Mountains quaked because of him and the hills melted, and the land raised up from before Him-and the inhabited earth and all who dwell thereon.	5. The mountains quake before Him, and the hills are torn asunder, and the earth is laid waste before Him, even the world and all that dwell in it.
6. Who can stand before His fury and who can rise amidst His wrath? His wrath has reached [the earth] like fire, and the rocks have been broken up by Him.	6. If the world shook thus before Him when He revealedHimself in love to give the Law to His people, then when He reveals Himself in anger to take

³⁶ M. Kornfeld

Rashi	Targum
	vengeance on the enemies of His people, who will stand before His vengeance and who will endure in the indignation of His wrath? His anger dissolves like fire; and rocks are torn asunder before Him.
7. The Lord is good-yea, a stronghold on a day of trouble- and is cognizant of those who trust in Him.	7. The LORD is good to Israel that they may lean upon Him in time of affliction, and it is revealed before Him that they are relying upon His Memra.
8. But, with an overrunning flood He shall make a full end of its place, and darkness shall pursue His enemies.	8. But in fierce anger and in great wrath He will make an end of the nations which rose up and utterly destroyed the Sanctuary. and He will deliver His adversaries to Gehinnam,
9. What do you think of the Lord? He will make a full end; the trouble will not rise twice.	9. O nations who have plundered Israel, what are you reckoned as before the LORD? He will make an end of you, relief after affliction will not be established twice for you as for the house of Israel
10. For, while the thorns are entangled and the drunkards are drinking, they are consumed like dry stubble, fully ripe.	10. For the princes of the nations which plundered Israel and made them go astray, as though led astray through wine, destroyed them just as fire destroys among very dry stubble.
11. From you has emanated one who plots evil against the Lord, one who counsels wickedness. {S}	11. From you, Nineveh, there has gone forth a king who plotted evil against the people of the LORD; he gave evil counsel. {S}
12. So said the Lord: Though they be at peace-and likewise many-and likewise they have crossed and passed over, I will no longer afflict you.	12. Thus says the Lord, "Though the nations which assemble to oppress you, O Jerusalem. are perfect in counsel and many in number, and though they cross the Tigris and pass over the Euphrates and come to afflict you, even if I have brought you into servitude I will not enslave you again.
13. And now I will break off his yoke from you, and I will rend your bonds asunder.	13. And now I will break the yoke of the nations from your necks and will cut away your chains.
14. And the Lord shall command concerning you; No more [offspring] of your name shall be sown; from the house of your god I will cut off a graven image and a molten image; I will make your grave, for you have become worthless. {P}	14. But the LORD will give commandment concerning you, O king of Assyria. and there will not be a remembrance of your name any more; I will destroy image and molten image from the house of your idols. I will make your grave there. for that is a light matter before Me." {P}
1. Behold on the mountains the feet of a herald announcing peace. O Judah, keep your feasts, pay your vows for the wicked one shall no longer continue to pass through you; he has been completely cut off.	1. Behold, on the mountains of the land of Israel the feet of him who announces good tidings, proclaiming peace! Celebrate your festivals, O Judah, fulfil your vows, for the wicked will never pass through you again; they are all destroyed. .
2. The scatterer who came up before you is besieged by a siege. Watch the way! Strengthen your loins! Fortify your power mightily.	2. For they were coming up and spreading themselves upon your land; they encamped against you in siege. they set watchmen along your ways; strengthen (your) neck. increase (your) might exceedingly.
3. For the Lord has restored the pride of Jacob as the pride of Israel, for the emptiers have emptied them out and destroyed their branches.	3. For the LORD has restored His strength to Jacob, His greatness to Israel; for robbers have robbed them and have laid waste the cities in which they glory
4. The shields of his mighty men are dyed red; the men	4. The shields of their warriors are dyed red, the men of

Rashi	Targum
of the army are in crimson; the chariots are in the fire of torches on the day of his preparation, and the cypresses are enwrapped.	war are dressed in crimson. the plates of their chariots are prepared in the fire for the day of their display, and their army commanders are attired in fine-coloured garments.
5. The chariots shall dash about madly in the streets; they shall clatter in the city squares; their appearance is like torches; like lightning, they shatter.	5. The chariots rush to and fro in the streets, the noise of the rattling of their weapons is heard in the city squares; their appearance is like torches, like lightnings hurling forth,
6. He shall remember his mighty men; they shall stumble in their walk; they shall hasten to its wall, and the protector is armed.	6. They appoint their army commanders, they stumble as they go, they hasten on, they break down the wall and build towers.
7. The gates of the rivers have opened, and the palace has dissolved.	7. The bridges (over) the rivers are opened, and the king trembles in his palace.
8. And the queen has been exposed and taken away, and her maidens moan, like the voice of doves beating their breasts.	8. And the queen sits in a litter, she goes forth among the exiles, and her maidservants are led away; they go after her moaning like the sound of doves, beating upon their breasts.
9. And Nineveh is like a pool of water-it is since days of yore-and they flee. Halt! Halt! But no one pays attention.	9. And from the days of old Nineveh is like a gathering of waters. They run away. "Halt! Halt!" but there is none who turns back and halts,
10. Plunder silver! Plunder gold! And there is no end to the treasures-to sweep out [Nineveh] of all precious vessels.	10. Make spoil of silver, make spoil of gold! There is no end to the treasures. All the desirable goods are finished.
11. Empty, yea, emptied out and breached; and the heart melts, the knees stumble, and there is trembling in all loins; and the faces of all of them have gathered blackness.	11. She is plundered and spoiled, and the gate is opened to the enemy; and the heart melts, and (there is) knocking of knees, and trembling of the loins, and all their faces are covered with a coating of black like a pot.
12. Where is the lions' den? And it is pasture for young lions, where the grown lion and the old lion went, and the lion's whelp-and none made them afraid.	12. Where are the dwelling-places of the kings, and the princes' residence? Where the kings went, there they left their sons like a lion which stays by its prey in safety and there is none to scare it away.
13. The grown lion tore enough for his whelps and strangled for his lionesses, and he filled his caves with prey and his dens with prey.	13. The kings brought spoil for their consorts and plunder for their children, and their storehouses were filled with spoil and their castles with plunder.
14. Behold! I am against you, says the Lord of Hosts, and I will ignite her chariots with smoke; and the sword shall consume your young lions, and I will cut off your prey from the land; and the voice of your ambassadors shall no longer be heard. {P}	14. "Behold, I am sending My wrath upon you, says the LORD of Hosts, and I will burn your chariots with fire, and the sword will slay your princes. and I will destroy your trade from the earth, and the sound of your emissaries will not be heard again. {P}

Rashi's Commentary for: Nahum 1:12 – 2:6, 14

Chapter 1

1 The harsh prophecy concerning Nineveh Heb. נִשְׁמָה . The burden of the cup of the curse [which was] to be given Nineveh to drink.

The book of the vision of Nahum the Elkoshite - נחום is vowelized with a “kamatz” (נְחֻם) since it is not in the construct state, and it is unlike “נְחֻם נְשִׁיעָהוּ,” the vision of Isaiah, which is vowelized with a “hataf patah.” This is its meaning: A book of vision has already been written concerning it [Nineveh], the prophecy of Jonah son of Amittai; and now, again, Nahum the Elkoshite prophesied this harsh prophecy over it. Elkosh is the name of his [Nahum’s] city. And so did Jonathan paraphrase: In early times, Jonah son of Amittai prophesied concerning it, and they repented of their sins, and when they continued to sin, Nahum of the house of Elkosh prophesied further concerning them.

the Elkoshite -That city is in the province of Ballynia, which is in the state of Eretz Israel, although it is outside the Holy Land. Proof of the matter is that there is gold, silver, and salt dust near it because the Dead Sea, which is near Eretz Israel, goes there under the earth. In this state they do not crown a king the son of a king [i.e., the throne is not hereditary]; and they are of the seed of Judah. [Sod Mesharim]

2 The Lord is a jealous and vengeful God -Nahum prophesied concerning Sennacherib’s descendants, and in the time of Manasseh, as we find in Seder Olalm (ch.20).

The Lord is a jealous and vengeful God -from the time He avenged Israel upon their enemies, and now too, He is still vengeful and full of wrath.

He is destined to wreak vengeance upon His adversaries who destroyed their land and exiled His people.

and he bears a grudge Heb. וְנֹטֵר , lit. watches. He lays up His hatred for His enemies. Rabbi Simon says: These three expressions of vengeance correspond to the three exiles to which Sennacherib exiled Israel, as we find in Seder Olam (ch. 23).

3 The Lord is slow to anger and great in power -He is great in power, and He has the ability to wreak vengeance. The reason He did not hasten His revenge is that He is slow to anger, but, in any case, He will not acquit.

the Lord - His way is with a tempest and with a storm -They [the tempest and storm] are His messengers for wreaking retribution upon His enemies, as it is stated concerning Egypt (Exod. 14:21): “with a mighty east wind”; and concerning the generation of the Flood (Job 4:9): “From the breath of God they perish.” Concerning Tyre, it is stated (Ezek. 27:26): “The east wind has broken you.”

and cloud is the dust of His feet -That, too, is the way of His vengeance. (Exod. 14:24) “And the Lord looked over the camp of the Egyptians with a pillar of fire and cloud”; also, (Ezek. 30:18) “As for her, a cloud shall cover her.”

4 He rebukes the sea -To be understood [both] according to its apparent meaning, **and as a figure describing the nations, who are compared to water, as the matter is stated (Isa. 17:12): “Like the rushing of mighty waters they rush.”**

and He has dried up all the rivers -Here he prophesies that the Holy One, blessed be He, is destined to crown Nebuchadnezzar in the days of Jehoiakim, and He will deliver Assyria and all the lands to the sword.

Bashan and Carmel -The good dwelling places.

and the blossoms of the Lebanon are cut off -The Sages of Israel explained this as an allusion to the various types of sweet fruit that Solomon planted in the Temple, which were gold; and as soon as the gentiles entered the Temple, they withered. [from Yoma 21b, 39b]

5 Mountains quaked because of Him -The kings and the princes (of the heathens) shall fear His decree.

raised up Heb. נִשְׂאָה ; i.e., raised up a pillar of smoke.

6 has reached Heb. נִגְרָה , has reached the earth, as in (Exod. 9:33) “And rain did not reach (נִגְרָה) the earth. ”

have been broken up by Him -by His fear.

7 The Lord is good yea, a stronghold -Even when he inflicts retribution upon His enemies, His mercies do not cease to do good to those who fear Him. [This ability is] unlike the trait of [a man of] flesh and blood, who, when he is busy with one thing, is not free to [simultaneously] do another thing, as the matter is stated (Exod. 15:3): “The Lord is a man of war; the Lord is His Name.” [This is] as it is stated in Mechilta (ad loc.)

and is cognizant of -the necessities of those who trust in Him.

8 But, with an overrunning flood -with flooding wrath.

He shall make a full end of its place -the place of the land. This refers back to “and the land raised up from before Him, ” as is stated above.

9 He will make a full end -of Nineveh and the kings of Assyria. He will not repeat this to you again.

10 For, while the thorns are entangled -I.e., their destruction will come upon them suddenly, and they will not descend from their honor gradually, but while the thorns and the briars are [yet] entangled; i.e., strongly rooted.

and the drunkards are drinking -While they are at their feasts and in their joy. Some interpret כִּי עַד סִירִים as an expression of הַסְרָה , removal.

they are consumed like dry stubble, fully ripe -Whose ripening has become full and complete, and it has dried out.

fully ripe Heb. מְלֵא ; asovir, to be filled, in O.F And so (Exod. 22:28): “Your ripe fruits (מְלֵאִתָּהּ) ”; (Deut. 22:9) “The ripe fruit (הַמְלֵאִתָּהּ) of the seed.”

11 From you -you, Nineveh.

emanated - Sennacherib, who plots evil, who thought to destroy the earthly abode and the heavenly abode. One passage reads (II Kings 19:23): “And I will come to its remotest lodge”; and one passage reads (Isa. 37:24): “Its remotest height.” “First I will destroy His earthly abode, and then I will destroy His heavenly abode” - as found in the chapter “ Chelek ” (Sanh. 94b).

12 Though they be at peace and likewise many Jonathan’s Targum is very appropriate to the verse: If they [the people of Nineveh] are at peace in their counsel, that they will all be of one accord; and likewise, if the people of Nineveh, your enemies, are many, O Jerusalem; and likewise, even if they have crossed the Tigris and passed over the Euphrates to besiege it, they will not succeed, for I have afflicted you; I will no longer afflict you. I have heard further (this rendering):

If they are perfect -the people of Nineveh, in their greatness.

and likewise -if they will be still greater and more honored.

and so they shall be cut down and pass away -And so I will cut them down and take them away. This is like (Exod 1:12) “And the more they would afflict them, the more they would multiply.”

and I will no longer afflict you -I will afflict you this time with destruction and annihilation, and I will no longer

be involved with you. Our Sages expounded upon this concerning the practice of charity in Tractate Gittin (7a), but it does not fit in with the context.

13 And now I will break off his yoke from you -The Shechinah says this to the prophet, who is of Israel: I will break off the yoke of Assyria from you and from My people.

14 And the Lord shall command concerning you -Now the king of Assyria is being addressed.

No more [offspring] Of your name shall be sown -No king shall arise from you.

I will make your grave -I will make the house of your god your grave, for you shall flee there to escape, and there you shall be slain, as your father was slain in the temple of Nisroch, his god.

for you have become worthless -in My eyes.

Chapter 2

1 pay your vows -that you vowed to the Holy One, blessed be He, if He would save you from the hand of Sennacherib, king of Assyria - for now you are saved.

for... shall no longer continue to pass through you -that wicked one.

he has been completely cut off -he and his descendants.

2 The scatterer who came up before you is besieged by a siege -The scatterer, who came up upon the land of Judah before you during the time of Hezekiah, is now besieged by the siege of Nebuchadnezzar king of Babylon, who has besieged him.

Watch the way -You men of Judah, watch the crossroads and see those going to besiege him [Sennacherib] and strengthen your loins and fortify your power mightily.

3 as the pride of Israel -As it was already.

the emptiers have emptied them out -They have plundered them and emptied them. The expression of **בְּקִיקָה** is appropriate for a vine.

4 The shields of his mighty men -The mighty of Nebuchadnezzar, who lay siege to Assyria.

are dyed red -They are dyed red, and the men of their army are in crimson, dressed in crimson.

the chariots are in the fire of torches on the day of his preparation Heb. **פְּלָדָה**. On the day that he [Nebuchadnezzar] is prepared to go out in the army, he polishes his iron chariots, but I do not know what **פְּלָדָה** means. I say that it is a material that polishes iron well. And some interpret **פְּלָדָה** as an expression of a fiery torch (**לַפִּיד**), by transposing the letters.

and the cypresses are enwrapped - Jonathan renders: And the heads of the [Babylonian] camps are enwrapped in colored garments.

are enwrapped Heb. **הִרְעָלוּ**, enwrapped. Similar is (Isa. 3:19) “The necklaces and the bracelets and the shawls (**הִרְעָלוֹת**) .” In the language of the Mishnah we learned “shawled (**רְעוּלוֹת**) Arabian women” in tractate Shabbath (65a).

5 shall dash about madly -They shall behave madly.

they shall clatter Heb. יִשְׁתַּקְּשְׁקוּן . Jonathan renders: The sound of the clattering of their weapons is heard. And that is from the expression (Joel 2:24) “And the vats shall roar (וְהִשְׁיִקוּ) ,” and (Isa. 33:4) “Like the roaring (קִמְשַׁק) of the cisterns.” It is an expression of making a sound heard.

they shatter -They shatter their listeners like these lightnings, which agitate the creatures. So did Jonathan render it.

6 He shall remember -The king of Assyria shall remember his mighty men and his heroes, and he shall contemplate going forth and waging war, but [he and his men] shall stumble in their walk.

they shall hasten to its wall -to flee to run to the wall of the city. Any word requiring a “lammed” in its beginning has a “hey” at its end.

and the protector is armed Heb. הִסְכִּיחַ . Jonathan renders: They shall build towers. We can also explain וְהָכֵן הִסְכִּיחַ : and the king shall be armed with his weapons, as in (Ezek.28:14) “who shelters over a great distance (מִמְּשַׁח הַסִּכָּח) ,” an expression of ruling.

7 The gates of the river - The gates of the cities, which are on the sides of the rivers.

and the palace has dissolved -It has quaked and trembled because of the stones of the catapult hurled against its walls, called bombe.

8 And the queen Heb. וְהִצָּב . She is the queen who stands to the right of the king, as is stated (Ps. 45:10): “The queen stands to your right.”

has been exposed and taken away -In the open, she has gone into captivity and has been taken away from the city.

moan like the voice of doves -They moan with a lamentation like the voice of lamenting doves.

moan Heb. מְנַהֲגוֹת , gemissant in French.

beating their breasts Striking their hand on their heart like the beating of a drum.

9 And Nineveh is like a pool of water - it is since days of yore -Since the day it was founded, it has been sitting tranquilly with no one disturbing it, like a pool of gathered water that does not move from its place.

and they -Now, out of their stress, they have learned to flee and are fleeing.

Halt! Halt! -They say to them, but no one turns his heart to listen and halt.

10 Plunder silver! Plunder gold! -You who come upon Nineveh.

And there is no end -There is no count.

to the treasures Heb. לְתִכּוּנָה , to their treasures. [It is called תִּכּוּנָה] because the silver and gold placed in the treasury is placed there with a count, as you say (II Kings 12:12): “The counted (הִמְתִּכַּן) money.” [following Jonathan]

to sweep out [Nineveh] of all precious vessels Heb. כָּבַד , an expression of sweeping, as in (below, 3:15) “You shall be swept out (הִתְכַבְּדִי) like the nibbling locust,” an expression of sweeping the house; escovant, to sweep them

out of all their precious vessels. And so did Jonathan render it: All precious vessels have ended. פָּקֵד is like זָכוֹר , to remember, and שָׁמֹר , to observe.

11 Empty Heb. בּוֹקֵה .

yea, emptied out Heb. וּמְבוֹקֵה , and emptied out through emptiers.

and breached Heb. וּמְבַלְקֵה , breached in its walls: espartide in O.F.

the knees stumble Heb. וּפְקֵה , the stumbling of the knees, as, in (I Sam. 25:31) “As a stumbling block and a remorse.”

have gathered blackness Heb. פְּאֹרוֹר , blackness like a pot.

12 Where is the lions’ den? -This is a lamentation over Nineveh, which was the dwellings of kings, hard and strong as lions.

where the grown lion and the old lion went -The place where the kings would go and leave their children there, like a lion that dwelt securely.

13 The grown lion tore enough for his whelps -As Jonathan renders it: The kings would bring much plunder, until there was enough for the members of their households.

and strangled -beasts, for the necessity of his lionesses; i.e., he would increase his treasures for his children (sic).

for his lionesses - for his wives.

and he filled his caves with prey -And they filled their treasuries with plunder.

14 her chariots -The multiplicity of the chariots therein; caraijedic in O.F. -army of chariots. The additional “hey” converts the language to mean many chariots. Similarly, there is (Ezek 24:6) “The pot in which there is filth (הַלְאָתָהּ) ,” much filth.

the voice of your ambassadors Heb. מְלַצְכֵיָהּ . The voice of your ambassadors, as Rabshakeh and his colleagues, the ambassadors of Assyria, had already done, “And called in a loud voice in Judean” (Isa. 36: 13).

Special Ashlamatah: I Sam. 20:18,42

Rashi	Targum
18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.	18. And Jonathan said to him, “Tomorrow is the new moon and you will be sought out, for your dining place will be empty.”
42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.	42. and Jonathan said to David, “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he rose up and went. And Jonathan went into the city.

PIRQE ABOT
(Chapters of the Fathers)

Pereq Hei

Mishnah 5:4

By: Hakham Yitschaq ben Moshe Magriso

Our father Abraham was tried with ten tests, and he withstood them all. This is to show how great was Abraham's love. Ten miracles were done for our ancestors in Egypt, and ten at the [Red] Sea. The Blessed Holy One brought ten plagues upon the Egyptians in Egypt, and ten at the [Red] Sea. Our fathers tried the Blessed Omnipresent One with ten tests in the desert, as He said, "they have tested Me these ten times, and they have not listened to My voice" (Numbers 14:22).

God tested Abraham ten times:

1. Abraham suffered greatly in the town of Casdim when Nimrod threw him into the Fiery Furnace (Noah, Chapter 18).
2. God commanded Abraham to separate himself from his father and the rest of his family, and to abandon all his family and friends to go to a strange land. His anguish was greater because God did not tell him where he was to go, nor did He reveal to him the length of his journey.
3. There was a great famine in Canaan. All the world had plenty except the area where Abraham was. Since he did not want to violate God's command by returning to his father, he was forced to go to Egypt.
4. When Abraham entered Egypt, Sarah was taken from him and held in the royal palace.
5. A number of kings attacked with the intent to kill Abraham. Their plan was to take his nephew, Lot, captive, and when he came to save Lot, they would kill Abraham. When they took Lot captive along with all the people of Sodom and Gemorrah, Abraham had to do battle with them. This caused him great suffering, because he had to fight against such great odds.
6. God appeared to Abraham between the halves (beyn ha-betarim), and told him of the exile (galut) his children would have to endure if they were wicked, as well as the torments of purgatory that they would suffer.
7. When Abraham was 99 years old he was commanded to undergo circumcision. He was very apprehensive about this, since he hoped to have a son in his old age, and everything possible would have to be done to enhance his virility. Now he was told to reduce his virility by undergoing circumcision.
8. When Abraham went to the land of the Philistines, King Abimelekh ordered that Sarah be taken to his palace.
9. When Isaac grew up, Sarah noticed Ishmael hiding behind a wall, aiming an arrow at Isaac to kill him. She said to Abraham, "I want you to write a note (shetar maianah) right now, giving to Isaac all that God promised to give you. I do not want the son of the slave to inherit (yoresh) together with Isaac." God also commanded Abraham to discharge Hagar and her son from his house. Of all Abraham's troubles, none was worse than having to send his firstborn (bekhor) son away from his house.
10. The tenth was the "binding" (akedah) of Yitschaq. After Abraham had been gratified by having a long-awaited

son, he was commanded to slaughter him as a sacrifice to God.

Paralleling these ten tests, God gave us ten special days during the year. These are the Ten Days of Repentance (Assarah Yemey Teshuvah), [the ten days from Rosh HaShanah to Yom Kippur, inclusively]. During these days, a person's prayers (tefillah, and repentance (teshuvah) are particularly acceptable to God. These ten days parallel the ten trials through which God put Abraham to the test. Therefore, during these ten days, Abraham's merit (zekhuth) is particularly helpful to us.

Throughout all these tests, Abraham did not question God's intentions. He did everything he was asked with great love. The ten tests paralleled the ten sayings with which the world was created (5:1). It was because of Abraham's merit that the world is, sustained.

Ten generations passed from Adam to Noah. During these generations, God had patience, hoping that they would repent. When they did not, this period ended in disaster through the Flood (mabul). Still, the merit of Noah was enough to save him and his family. The ten generations from Abraham to Noah were also wicked. However, because of the greatness of Abraham, the people eventually learned to repent. God therefore did not destroy the wicked, and Abraham was thus responsible for sustaining the world.

Paralleling Abraham's ten tests, God also brought about ten miracles (nissim) for the Israelites in Egypt, and an additional ten at the [Red] Sea. For the same reason, He brought the Ten Plagues (makkoth) upon the Egyptians.

It was also because of Abraham's ten tests that God gave us the Ten Commandments (Assereth HaDibroth). When the Israelites made the Golden Calf, and the Tablets (Luchoth) containing the Ten Commandments were broken, God again remembered Abraham's ten trials. As a result of his merit, God took pity on the Israelite nation (Umah Yisraelit).

God tested Abraham because of his good qualities.

1. When a shopkeeper knows that the cloth he is selling is very fine, he demonstrates its strength to his customers by wrinkling the material and pulling at it with all his might. The customer then knows that the merchandise is sound and will not rip. Obviously, if the goods were of an inferior quality the merchant would not do this, since the goods would tear.

God likewise knew that Abraham was "sound merchandise." that his heart was pure and that he, was extremely God-fearing. God therefore put him through many tests, so that his saintliness (chasidut) would be proclaimed throughout the world, and all would know that his heart was faithful to God. It is thus written, "God tests the saint" (Psalms 11 :4). This means that God only tests those whom He knows will pass.

2. God had promised Abraham tranquility and peace of mind. But instead, Abraham received all these troubles. Still, Abraham remained quiet and did not complain that God was not keeping His promises. Therefore, God increased Abraham's reward. Since Abraham spent his life in one struggle after another, receiving suffering without complaint, his reward was threefold.

3. To a large degree, Abraham's greatness was due to the fact that people learned from his good attributes. When a person brings merit to many others '(mezakeh et ha-rabbim) he is greatly loved and esteemed by God. Thus, for example, when a person is the voluntary fundraiser (gabbai) for the needs of the sick (bikkur cholim) or the Torah school (talmud Torah), he has great merit. Since he is the one who causes the general public to contribute, his spiritual level (maalah) is much greater than those who merely contribute. God tested Abraham so that people would see his greatness and try to emulate him. Many more people would then walk in the paths of

righteousness/generosity and ignore the false values of the world.

4. We see that some good people have success and peace of mind in this world, while others suffer many troubles and great poverty. Many people consider this highly unfair. If the observance of Judaism yields any good, why do so many good Jews lead a trying life with so much suffering? This can also lead to false conclusions. As a result of such observations, philosophers claim that God acts capriciously, granting wealth or poverty to whomever he desires, with no regard to whether the person is good or bad. One is no different from another in God's eyes; everything depends on the person's destiny (ma'arakhah). If it is his lot to have peace of mind and pleasure, he will have it.

This actually is a false conclusion. We know for certain that a person's merit is enough to change bad to good fortune. God therefore made Abraham undergo many trials. The world would then know his saintliness, and when he had good fortune, they would realize that it was a result of his merit. Just as his saintliness was greater than that of all the other righteous/generous people, so was his success ultimately greater. Moreover, it shows that any person who attains his level (madregah) will also do well, even if it is against his destiny (mazel). When good people suffer, it is because they are not perfect in their Judaism.

Because of the merit of Abraham in undergoing these ten trials, God pardoned the Israelites for their sin of testing Him ten times.

The ten tests were:

1. Before crossing the Red Sea, they complained, "Were there not enough graves in Egypt?" (Exodus 14:11).
2. After they crossed the Red Sea, they complained about their lack of water. It is thus written: "They came to Marah ... and the people complained ... " (Exodus 15:23,24).
3. In Rephidim, the people complained about the lack of water. It is thus written, "The people argued with Moses ... " (Exodus 17:2).
4. When God gave the manna, He commanded, "No man shall leave his place on the seventh day" (Exodus 16 :29). Still, people disobeyed and went out (Exodus 16 :27).
5. When God gave the manna, He also commanded, "Let no man leave any over for the morning" (Exodus 16:19). Still, people disobeyed, as it is written, "And men left some over" (Exodus 16:20).
6. Before God sent the quails, the people complained, "If only we had died in Egypt, when we sat by the flesh-pots" (Exodus 16:3).
7. Also with regard to eating flesh, the Torah states, "The camp followers among them began to experience desire" (Numbers 11:4).
8. The sin of the Golden Calf (Exodus 32).
9. The complaints against God (Numbers 11:1).
10. The sin of the Spies (meraglim) (Numbers 13).

Regarding these ten tests, God said, "[The Israelites] tested Me these ten times, and did not listen to My voice"

(Numbers 14:22). God is telling the Israelites that although they tried Him ten times, He did not retaliate. The Israelites tested God in the desert (midbar). They saw it as a desolate place, arid in every respect, and they concluded that God had no oversight (hashgachah) in such a barren place. That is why the master said, "Our fathers tried the Blessed Omnipresent One with ten tests in the desert." Because they were in the desert, which is a dry, desolate place, they had the evil idea of testing God.

The mistake of the Israelites was that they did not realize that the whole world is filled with [God's] glory" (Isaiah 6:3). They were not aware that there is no place that God does not oversee. The master therefore says, "Our fathers tried the Blessed Omnipresent One." He uses the term Omnipresent (Makom) for God, rather than the term, "The Blessed Holy One" (HaKadosh Barukh Hu), as he did earlier. God is called the Omnipresent because "the whole world is filled with His glory." The Israelites should have known that God oversees all the world, and they should not have tested Him in the desert.

Verbal Tallies

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

Beresheet (Genesis) 33:18 – 35:8

Nahum 1:12 – 2:6, 14

Tehillim (Psalm) 29

Jude 8-10, Lk 7:1-10, Acts 10:1-8

The verbal tallies between the Torah and the Psalm are:

Children / Mighty - בן, Strong's number 01121.

The verbal tallies between the Torah and the Ashlamata are:

Jacob - יעקב, Strong's number 03290.

Land / Earth - ארץ, Strong's number 0776.

Before / Face - פנים, Strong's number 06440.

Beresheet (Genesis) 33:18 And **Jacob <03290>** came <0935> (8799) to Shalem <08004>, a city <05892> of Shechem <07927>, which is in the **land <0776>** of Canaan <03667>, when he came <0935> (8800) from Padanaram <06307>; and pitched his tent <02583> (8799) **before <06440>** the city <05892>.

19 And he bought <07069> (8799) a parcel <02513> of a field <07704>, where he had spread <05186> (8804) his tent <0168>, at the hand <03027> of the **children <01121>** of Hamor <02544>, Shechem's <07927> father <01>, for an hundred <03967> pieces of money <07192>.

Tehillim (Psalm) 29:1 « A Psalm <04210> of David <01732>. » Give <03051> (8798) unto the LORD <03068>, O ye **mighty <01121>** <0410>, give <03051> (8798) unto the LORD <03068> glory <03519> and strength <05797>.

Nahum 2:1 He that dasheth in pieces <06327> (8688) is come up <05927> (8804) before thy **face <06440>**: keep <05341> (8800) the munition <04694>, watch <06822> (8761) the way <01870>, make thy loins <04975> strong <02388> (8761), fortify <0553> (8761) thy power <03581> mightily <03966>.

Nahum 2:2 For the LORD <03068> hath turned away <07725> (8804) the excellency <01347> of **Jacob <03290>**, as the excellency <01347> of Israel <03478>: for the emptiers <01238> (8802) have emptied them out <01238> (8804), and marred <07843> (8765) their vine branches <02156>.

Nahum 2:13 Behold, I am against thee, saith <05002> (8803) the LORD <03068> of hosts <06635>, and I will burn <01197> (8689) her chariots <07393> in the smoke <06227>, and the sword <02719> shall devour <0398> (8799) thy young lions <03715>: and I will cut off <03772> (8689) thy prey <02964> from the **earth <0776>**, and the voice <06963> of thy messengers <04397> shall no more be heard <08085> (8735).

Hebrew:

Hebrew	English	Torah Reading Gen. 33:18 – 35:8	Psalms 29:1-11	Ashlamatah Nahum 1:12 – 2:6, 14
אִישׁ	men, man	Gen. 34:7 Gen. 34:14 Gen. 34:20 Gen. 34:21 Gen. 34:22 Gen. 34:25		Nah. 2:3
אֱלֹהִים	God	Gen. 35:1 Gen. 35:3	Ps. 29:1 Ps. 29:3	
אֱלֹהִים	GOD	Gen. 35:1 Gen. 35:2 Gen. 35:4 Gen. 35:5 Gen. 35:7		Nah. 1:14
אִם	if	Gen. 34:15 Gen. 34:17		Nah. 1:12
אָמַר	saying, said	Gen. 34:4 Gen. 34:8 Gen. 34:11 Gen. 34:12 Gen. 34:14 Gen. 34:20 Gen. 34:30 Gen. 34:31 Gen. 35:1 Gen. 35:2	Ps. 29:9	Nah. 1:12
אָרֶץ	land, earth	Gen. 33:18 Gen. 34:1 Gen. 34:2 Gen. 34:10 Gen. 34:21 Gen. 34:30 Gen. 35:6		Nah. 2:13
אֵשׁ	fire		Ps. 29:7	Nah. 2:3
בַּיִת	house, household	Gen. 34:19 Gen. 34:26 Gen. 34:29 Gen. 34:30 Gen. 35:2		Nah. 1:14
בֶּן	son	Gen. 33:19 Gen. 34:2 Gen. 34:5 Gen. 34:7 Gen. 34:8 Gen. 34:13 Gen. 34:18 Gen. 34:20	Ps. 29:1 Ps. 29:6	

Hebrew	English	Torah Reading Gen. 33:18 – 35:8	Psalms 29:1-11	Ashlamatah Nahum 1:12 – 2:6, 14
		Gen. 34:24 Gen. 34:25 Gen. 34:26 Gen. 34:27 Gen. 35:5		
הַרְדֵּף	whereever, road	Gen. 35:3		Nah. 2:1
הַיְכָל	temple, palace		Ps. 29:9	Nah. 2:6
הִנֵּה	behold	Gen. 34:21		Nah. 1:15
חֶרֶב	sword	Gen. 34:25 Gen. 34:26		Nah 2:13
יהוה	LORD		Ps. 29:1 Ps. 29:2 Ps. 29:3 Ps. 29:4 Ps. 29:5 Ps. 29:7 Ps. 29:8 Ps. 29:9 Ps. 29:10 Ps. 29:11	Nah. 1:12 Nah. 1:14 Nah. 2:2
יום	day	Gen. 34:25 Gen. 35:3		Nah. 2:3
יַעֲקֹב	Jacob	Gen. 33:18 Gen. 34:1 Gen. 34:3 Gen. 34:5 Gen. 34:6 Gen. 34:7 Gen. 34:13 Gen. 34:19 Gen. 34:25 Gen. 34:27 Gen. 34:30 Gen. 35:1 Gen. 35:2 Gen. 35:4 Gen. 35:5 Gen. 35:6		Nah. 2:2
יָשָׁב	live	Gen. 34:10 Gen. 34:16 Gen. 34:21 Gen. 34:22 Gen. 34:23 Gen. 34:30 Gen. 35:1	Ps. 29:10	
יִשְׂרָאֵל	Israel	Gen. 34:7		Nah. 2:2
כִּי	because	Gen. 34:7 Gen. 34:19 Gen. 35:7		Nah. 2:2
כָּל	all, whole, entire, every	Gen. 34:15 Gen. 34:19 Gen. 34:22 Gen. 34:23 Gen. 34:24 Gen. 34:25	Ps. 29:9	Nah. 1:15

Hebrew	English	Torah Reading Gen. 33:18 – 35:8	Psalms 29:1-11	Ashlamatah Nahum 1:12 – 2:6, 14
		Gen. 34:29 Gen. 35:2 Gen. 35:4 Gen. 35:6		
כְּמוֹ	like	Gen. 34:15	Ps. 29:6	
כֵּן	such, so, thus	Gen. 34:7		Nah. 1:12
לֹא	no, cannot	Gen. 34:14		Nah. 1:12 Nah. 1:14 Nah. 1:15
מְאֹד	very, ever so, all	Gen. 34:7 Gen. 34:12		Nah. 2:1
נָתַן	give, given, gave	Gen. 34:8 Gen. 34:9 Gen. 34:11 Gen. 34:12 Gen. 34:14 Gen. 34:16 Gen. 34:21 Gen. 35:4	Ps. 29:11	
עַל	against, over, concerning	Gen. 34:30	Ps. 29:3	Nah. 1:14 Nah. 2:1
עָלָה	go up, go	Gen. 35:1 Gen. 35:3		Nah. 2:1
קוֹל	voice		Ps. 29:3 Ps. 29:4 Ps. 29:5 Ps. 29:7 Ps. 29:8 Ps. 29:9	Nah 2:13
שָׁבַר	breaks		Ps. 29:5	Nah. 1:13
שָׁלוֹם	peace		Ps. 29:11	Nah. 1:15
שָׁלַם	safely	Gen. 33:18 Gen. 34:21		Nah. 1:12
שָׁם	named	Gen. 35:8	Ps. 29:2	Nah. 1:14
שָׁמַע	hear, heard	Gen. 34:5 Gen. 34:7 Gen. 34:17 Gen. 34:24		Nah. 1:15
שַׁעַר	gate	Gen. 34:20 Gen. 34:24		Nah. 2:6
כֹּחַ	powerful		Ps. 29:4	Nah. 2:1
עַם	people	Gen. 34:16 Gen. 34:22 Gen. 35:6	Ps. 29:11	
עֲנָה	force	Gen. 34:2		Nah. 1:12
רַב	many		Ps. 29:3	Nah. 1:12

Greek:

GREEK	ENGLISH	Torah Reading Gen. 33:18 – 35:8	Psalms 29:1-11	Ashlamatah Nah 1:12 – 2:6, 14	Peshat Mishnah of Mark, 1-2 Peter, & Jude Jude 8-10	Tosefta of Luke Lk 7:1-10	Remes/Gemara of Acts/Romans and James Acts 10:1-8
ἀγαπάω	loved	Gen 34:3	Psa 29:6			Lk. 7:5	
ἀκοή	report, hearing			Nah 1:12		Lk. 7:1	
ἀκούω	be heard of, heard	Gen 34:5 Gen 34:7		Nah 2:13		Lk. 7:3 Lk. 7:9	
ἀναβαίνω	ascend	Gen 35:1 Gen 35:3		Nah 2:1			Acts 10:4
άνηρ	men, man	Gen. 34:7 Gen. 34:14 Gen. 34:20 Gen. 34:21 Gen. 34:22 Gen. 34:25		Nah. 2:3			Acts 10:1 Acts 10:5
άνθρωπος	men, man	Gen 34:14 Gen 34:21 Gen 34:22		Nah. 2:3		Lk. 7:8	
ἀπέρχομαι	go forth, left	Gen 34:17					Acts 10:7
ἀποστέλλω	sent					Lk. 7:3	Acts 10:8
ἀσθενέω	weak, weakened			Nah 2:5		Luk 7:10	
διασώζω	preserved	Gen 35:3				Lk. 7:3	
δίδωμι	gave, give, given	Gen. 34:8 Gen. 34:9 Gen. 34:11 Gen. 34:12 Gen. 34:14 Gen. 34:16 Gen. 34:21 Gen. 35:4	Ps. 29:11				
δόξα	glory		Psa 29:1 Psa 29:2 Psa 29:3 Psa 29:9		Jude 1:8		
δύο	two	Gen 34:25					Acts 10:7
εἶδω	beheld, know not, behold	Gen 34:2			Jud 1:10		Act 10:3
εἰσέρχομαι	entered	Gen 34:25 Gen 34:27				Lk. 7:1 Lk. 7:6	Acts 10:3
ἐκατοντάρχης	centurion					Lk. 7:2 Lk. 7:6	Acts 10:1
ἐπικαλέομαι	called	Gen 33:20					Acts 10:5
ἔπω	speak, say, said	Gen 34:4 Gen 34:11 Gen 34:12 Gen 34:14 Gen 34:30 Gen 34:31 Gen 35:1 Gen 35:2			Jud 1:9	Luk 7:7 Luk 7:9	Act 10:3 Act 10:4
έρχομαι	came, come	Gen 33:18 Gen 34:5 Gen 34:7 Gen 34:20 Gen 35:6				Lk. 7:3 Lk. 7:7 Lk. 7:8	
εὕρισκω	find, found	Gen 34:11				Lk. 7:9 Lk. 7:10	
ἡμέρα	day	Gen. 34:25		Nah. 2:3			Acts 10:3

GREEK	ENGLISH	Torah Reading Gen. 33:18 – 35:8	Psalms 29:1-11	Ashlamatah Nah 1:12 – 2:6, 14	Peshat Mishnah of Mark, 1-2 Peter, & Jude Jude 8-10	Tosefta of Luke Lk 7:1-10	Remes/Gemara of Acts/Romans and James Acts 10:1-8
		Gen. 35:3					
θεός	God	Gen. 35:1 Gen. 35:2 Gen. 35:4 Gen. 35:5 Gen. 35:7	Ps. 29:1 Ps. 29:3	Nah. 1:14			Acts 10:2 Acts 10:3 Acts 10:4
καλέω	called	Gen 35:7 Gen 35:8					Acts 10:1
κύριος	LORD		Ps. 29:1 Ps. 29:2 Ps. 29:3 Ps. 29:4 Ps. 29:5 Ps. 29:7 Ps. 29:8 Ps. 29:9 Ps. 29:10 Ps. 29:11	Nah. 1:12 Nah. 1:14 Nah. 2:2	Jude 1:9	Lk. 7:6	Acts 10:4
λαλέω	spoke, speak	Gen 34:3 Gen 34:6 Gen 34:8 Gen 34:13 Gen 34:20					Acts 10:7
λαός	people	Gen. 34:16 Gen. 34:22 Gen. 35:6	Ps. 29:11			Lk. 7:1	Acts 10:2
λέγω	saying, speaking	Gen. 34:4 Gen. 34:8 Gen. 34:11 Gen. 34:12 Gen. 34:14 Gen. 34:20 Gen. 34:30 Gen. 34:31 Gen. 35:1 Gen. 35:2	Ps. 29:9	Nah. 1:12	Jude 1:9	Lk. 7:4 Lk. 7:6 Lk. 7:7 Lk. 7:8 Lk. 7:9	Acts 10:3 Acts 10:4
λόγος	words	Gen 34:18				Lk. 7:7	
μιαίνω	defiled	Gen 34:5 Gen 34:13 Gen 34:27			Jude 1:8		
οἶκία	house,	Gen 34:29				Lk. 7:6	Acts 10:6
οἰκοδομέω	built	Gen 35:7				Lk. 7:5	
οἶκος	house, household	Gen 34:19 Gen 34:26 Gen 34:30 Gen 35:2		Nah 1:14		Lk. 7:10	Acts 10:2
ὄνομα	name	Gen. 35:8	Ps. 29:2	Nah. 1:14			Acts 10:1
ὅσος	as much as, which	Gen 34:28 Gen 34:29			Jude 1:10		
παῖς	servant, child	Gen 34:4 Gen 34:12				Lk. 7:7	
πᾶς	all, every, entire, whole	Gen. 34:15 Gen. 34:19 Gen. 34:22 Gen. 34:23 Gen. 34:24 Gen. 34:25 Gen. 34:29	Ps. 29:9	Nah. 1:15		Lk. 7:1	Acts 10:2

GREEK	ENGLISH	Torah Reading Gen. 33:18 – 35:8	Psalms 29:1-11	Ashlamatah Nah 1:12 – 2:6, 14	Peshat Mishnah of Mark, 1-2 Peter, & Jude Jude 8-10	Tosefta of Luke Lk 7:1-10	Remes/Gemara of Acts/Romans and James Acts 10:1-8
		Gen. 35:2 Gen. 35:4 Gen. 35:6					
πέμπω	send forth					Lk. 7:6 Lk. 7:10	Acts 10:5
περί	concerning			Nah 1:14	Jude 1:9	Lk. 7:3	Acts 10:3
ποιεῶ	made,make, do, did, done	Gen 34:7 Gen 34:14 Gen 34:19 Gen 34:30 Gen 35:1 Gen 35:3				Lk. 7:8	Acts 10:2
πόλις	city	Gen 33:18 Gen 34:20 Gen 34:24 Gen 34:25 Gen 34:27 Gen 34:28 Gen 34:29 Gen 35:5		Nah 2:6			
πολύς / πολλός	many		Psa 29:3	Nah 1:12			Acts 10:2
πορεύομαι	went, started on his way	Gen 35:3				Lk. 7:6 Lk. 7:8	
ῥήμα	words	Gen 34:14 Gen 34:19				Lk. 7:1	
σὰρξ	flesh	Gen 34:24			Jude 1:8		
στρατιώτης	soldiers					Lk. 7:8	Acts 10:7
σῶμα	body, persons	Gen 34:29			Jude 1:9		
ὕδωρ / ὕδατος	water		Psa 29:3	Nah 1:12			

NAZAREAN TALMUD

SIDRA OF B'RESHEET (GEN.) 33:18-35:8

"VAYAVO YA'AQOB SHALEM" "AND CAME JACOB IN PEACE"

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

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
(Luke Lk 7:1-10)
Mishnah א:א

HAKHAM TSEFET'S
SCHOOL OF PESHAT
(Yehudah 8-10)
Mishnah א:א

After Yeshua finished these Oral Teachings in the presence of the Am HaAretz, "the people of Land" i.e. the uneducated Jews, he entered K'far Nachum (Capernaum – City of Nahum). **Now a Roman Centurion** stationed there had a servant that he highly valued that was ill and close to death. When the centurion heard about Yeshua, he inquired (sending a **messenger**) of the Jewish Hakhamim to see if they might ask him to come and heal his servant. When the Jewish Hakhamim came to Yeshua they appealed to him earnestly, saying "He (the Roman Centurion) is worthy of having you do this for him, because he loves the Jewish people, and he built our Esnoga (Synagogue) for us." And Yeshua went with them (to heal the servant) but when he was close to the Centurion's house the Centurion sent friends to say to him, "Master do not trouble yourself, for I am not worthy to have you come into my house; therefore, I did not presume to come to you. But if you will only speak the word, and let my servant be healed. **Because I am a man under authority**,³⁷ with soldiers under my command; and I say to one "Go" and he goes, and to another "come" and he comes and to my servant "do this" and he does it." When Yeshua heard this he was awestruck at the **Centurion's** understanding of authority, and turning towards the congregation that followed him said "I have not found even in Yisrael one with faithful obedience like this. And when his (the Centurion's) messengers returned to the house they found that the servant's health had been restored.

Yet³⁸ in the same way these dreamers (pseudo-prophets and teachers)³⁹ also destroy themselves⁴⁰ (their flesh) rejecting the Rabbinic **Authority**⁴¹ of the Hakham with their slanderous disdain. But when Michael the principle Messenger of the Divine contended⁴² with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said "The LORD rebuke you!" But these dreamers slander what they do not understand and are destroyed by those things that irrational animals know by instinct.

³⁷ The Centurion certainly is speaking of being under the authority of his superior officers, i.e. Romans. But we can easily stretch this "Tosefta" reading to Remes and show that the Centurion, possibly Cornelius, was speaking of being under Jewish authority.

³⁸ μέντοι – *mentoi*, in spite of knowledge of these scoffers their actions continue, bringing judgment and destruction on themselves because they reject Rabbinical Authority and offer slander against the Oral Torah.

³⁹ Contrary to comments made by the so-called scholars, some translate the Greek word ἐνπνιαζόμενοι as "filthy dreamers." This does not have to mean, carnal dreams of sexual impropriety. We define their "dreams" (visions) by twofold analogy. Firstly, they imagine that they will be allowed the right to enter the Olam HaBa and continue the life of indecency pictured as the Gentile lifestyle per se. Secondly, they are seen as pseudo-prophets and teachers. These pseudo prophets pretend their prophetic dreamlike state for the sake of disseminating "filthy dreams." The filthy dreams might best be understood as described in the previous pericope as changing the Chesed of G-d into licentiousness. As pseudo-prophets and teachers they attack the validity of Rabbinical Authority and Oral Torah.

⁴⁰ We have referred to this process as the annihilation of the soul. See the commentary of Remes in [Eulul 28, 5772](#). However, what is noteworthy is the point that the denial of the Oral Torah as taught by the Hakhamim brings the destruction of the soul. While the "flesh" is directly mentioned, the intent is the sum of the person i.e. the whole person body and soul. Therefore, those who deny the truth of the Oral Torah can never derive any of its benefit. This is very much in the same way as those who deny the Olam HaBa and Resurrection. Their denial deprives them the opportunity to enter. Denial of the authority deprives them of any true authority. Even the Roman Centurion understood this cosmic principle.

⁴¹ The Greek word for authority here is **κυριότης** - *kuriotes* from **κύριος** - *kurios* master or Lord. The notion is *one who possesses dominion*. Therefore, in understanding the Hakhamim as **κυριότης** - *kuriotes*, the "dominion" power of the Hakhamim is *cosmic*. This word is used also in Eph. 1:21 of the "*dominions*." This is a clear reference to the "Honorable" (Hakhamim) who are "ones filled with knowledge" (Hokhmah – Binah – and Da'at - ChaBaD). Because of their knowledge – Wisdom they are also referred to as "*light*" and the "*Radiant ones*" (see TDNT 2:B **The NT Use of δόξα, I**). They are "thinkers" heavy with the "decisions" of the Hakhamim who handed down (Mesorah) their Hokhmah to their successors. As ChaBaD they are **weighed down or heavy**. This means that they through submission have come under the weight of the Oral Torah as its repositories. (see TWOT 943) Interestingly, ChaBaD means to "*struggle with difficulties*."

⁴² Verbal and thematic connection to B'resheet 33:25

HAKHAM SHAUL'S SCHOOL OF REMES
(2 Luqas -Acts 10:1-8)
Pereq 8:8

And a certain man named Cornelius was in Caesarea, a (Roman) centurion of the Italian cohort, a man of piety and a G-d fearer, with all his household, both doing many acts of tsedaqah for the Jewish⁴³ people, and praying to God continually. About the ninth hour of the day (three o'clock, the time for the afternoon prayer), he saw plainly in a vision a messenger (angel) from G-d coming to him and saying to him, "Cornelius!" And as he was staring at the messenger, becoming terrified, he said, "What is it, lord?" And he said to him, "Your prayers and acts of tsedaqah for the Jewish people have come up as a memorial before God. And now send men to Yafo and call for Shim'on, who is called Tsefet. This man (Hakham Tsefet) is being entertained as a guest in the presence (near)⁴⁴ of a certain Shim'on the tanner, whose house is by the seaside.

"He (a Jewish Hakham) will tell you what you must do."

And when the messenger who spoke to Cornelius departed, he called two of his household servants⁴⁵ and a soldier of piety from his (military) staff under his authority continually. And explaining all things to them, he sent them to Yafo.

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

Gen 33:18 – 35:8	Psa. 29:1-11	Nahum 1:12-2:6, 14	Yehudah 8-10	Lk 7:1-10	Acts 10:1-8
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

FALSE DREAMERS

The translation of ἐνυπνιαζόμενοι from ἐνυπνιάζω – *enupniazo* should not be understood as "filthy dreamers" but false prophets and teachers. They mimic the prophetic condition by pretence of a hypnotic state whereby they contravene rabbinical authority. On the other hand, they claim that their "dreams" are a source of "Divine Revelation." By claiming that their "dreams" are divine revelation they seek to establish themselves as an authority with greater position than the Hakhamim. In our present pericope, they reject the authority of the rabbinical hierarchy, as we will see. Yehudah teaches us that these "dreams", circumvent the authority of G-d, His Messiah and the Oral Torah along with its principle agents.⁴⁶ Therefore, we see that Hakham Yehudah points to the denial of authority in the order of the following list ...

1. The Only LORD G-d
2. The Only Messiah
3. The Oral Torah as passed down by the Sages
4. The Principle agents – Messengers of the Oral Torah are the Hakhamim

The present pericope draws a contrasting analogy between Michael the "principle heavenly messenger" and the

⁴³ Joseph Fitzmyer also supports this insertion of "Jewish." See Fitzmyer, J. A. (1998). *The Acts of the Apostles, A New Translation w Introduction and Commentary* (The Anchor Yale Bible ed., Vol. 31). New Haven: The Anchor Yale Bible. p. 447

⁴⁴ Parsons and Cully suggest that Hakham Tsefet is not dwelling "in the house of Shim'on the tanner," but translate the clause as "this man (Hakham Tsefet) is being entertained as a guest in the presence (near) of a certain Shim'on the tanner." Culy, M. M., Parsons, M. C., & Stigal, J. J. (2010). *Acts, A handbook on the Greek Text*. Waco, TX: Baylor University Press. p. 194

⁴⁵ Verbal connection to B'resheet 43:16, 19 & 44:4

⁴⁶ "[Shabbat Shuba](#)" "[Sabbath of Returning](#)"

Hakhamim who are the “principle messengers”⁴⁷ to the Congregations of Messiah. These “dreamers” claim, according to Hakham Yehudah, that their dreams supersede these authorities.

LOOK WHO IS COMING WRAPPED IN HIS DREAMS!

The phrase from the Midrash⁴⁸ concerning Yosef by his brothers relates to our present train of thought. True dreams have their place in relationship to **prophecy**.

b. Berachot 57b (Mnemonic: Five, Six, Ten). Five things are a sixtieth part of something else: namely, fire, honey, Sabbath, sleep and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Sabbath is one-sixtieth part of the world to come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.⁴⁹

Midrash Rabbah - Genesis XVII:5⁵⁰ There are three incomplete phenomena: the incomplete experience of death is sleep; an incomplete form of prophecy is the dream; the incomplete form of the next world is the Sabbath. R. Abin added another two: the incomplete form of the heavenly light is the orb of the sun; the incomplete form of the heavenly wisdom is the Torah.

Therefore, dreams have their place of authenticity in the revelatory world. We cannot escape the notion that Yosef was labelled the “dreamer.” Furthermore, some of the Prophets received their revelations through dreams such as Daniel.⁵¹

Midrash *Beresheet Rabbah* says, “The blossoms (an incomplete form) of prophecy are dreams.”⁵² This is indeed a wonderful simile, for just as a blossom eventually becomes a tangible piece of fruit itself, it is the fruit, which has not fully developed, and the power of the imagination at the time of sleep is the exact mental instrument that operates at the time of prophecy, in an incomplete and unperfected state. Unlike the other animals of the “earth” (adamah) man (Adam) emerged from the “earth” as a lifeless form. It was the Divine Breath (Oral Torah), which when breathed into him that animated his being making him a “speaking” soul full of life, **imagination** and intelligence, which he was able to articulate.⁵³

We have stated before “A prophet must be morally sound, intellectually perfect, and have a strong **imagination**.”⁵⁴

SLANDER AGAINST THE GLORIOUS ONES (THE HAKHAMIM)

⁴⁷ The phrase “Arch-Angel” can be applied to both those principle heavenly agents of G-d that bring divine “messages” to humanity from the spiritual dimension and the Hakhamim the present source of prophecy and the “principle agents” of the transmission of G-d’s message to humanity. It should be noticed that both the angelic (heavenly) messengers and the Hakhamim have the same occupation and power. Therefore, Hakham Yehudah labels them as the Hakhamim as the “Glorious ones” (δόξα – *doxa*) with the principle Hebrew parallel being כבוד / כבוד – *kâbôd / kâbôd*. Here, *kâbôd* demonstrates the weight of Divine revelation and service.

⁴⁸ Midrash Rabbah - Genesis LXXXIV:1

⁴⁹ Maimonides states in *Guide for the Perplexed* 2:36: “As you are aware, our Rabbis state that *a dream is one sixtieth of prophecy*; and you know, that it is inappropriate to make comparisons between two unrelated concepts or things...and they repeated this idea in Midrash *Beresheet Rabba* and said, *‘the buds of prophecy are dreams.’* **This is indeed a wonderful metaphor, for just as a bud is the actual fruit itself that has not yet developed fully, similarly, the power of the imagination at the time of sleep is exactly that which operates at the time of prophecy, in an incomplete and unperfected state.**”

⁵⁰ Some sources cite M.R. B’resheet XVII:7

⁵¹ Cf. Dan 2:1

⁵² Cf. Midrash Rabbah Genesis XVII:7

⁵³ Targum Onkelos to Genesis 2:7 states that when G-d breathed life (i.e. the Oral Torah) into Adam *man became a speaking spirit*.

⁵⁴ Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. “Published in collaboration with the Museum of Jewish Heritage, New York.” (2:722). Brill May 2001.

The problem, according to Hakham Yehudah is not the “dream.” The problem is the claim of the “dreamer” who asserts his pseudo “authority” because of his imaginative fantasy. In other words, he “insults the “Glorious Ones” by rejecting their Divine mandated authority. Hakham Shaul sets the precedent for judging the dreams of these fanatics in his letter to the Congregation at Rome.

Rom 2:16 On that day when, according to my Mesorah, God will judge the secrets of men through Yeshua HaMashiach.

The disparagement of the “Glorious Ones” produces a definitive result.

But these dreamers slander what they do not understand and are destroyed by those things that irrational animals know by instinct.

Hakham Yehudah notes that they “slander” what they do not understand. Consequently, they are destroyed like irrational animals. This reiterates the notion forwarded by the Rambam in the 13 Principles. If one does not believe in the Olam HaBa he will not take part in its joys. In similar manner, those who do not believe in the Oral Torah and its established chain of transmission will not have their part in the authority of G-d’s people or the Olam HaBa. They will be destroyed like irrational animals. This is because man is a rational being, created by the Divine Breath (Oral Torah), which when breathed into him animated his being making him a “speaking” soul full of life, **imagination** and intelligence. These dreamers are nothing more than Amalek who desire to overthrow the throne of G-d.

THE MISHNEH TORAH

The Mishneh Torah is referred to as the “Mighty Hand” insinuating the “Mighty Hand of G-d” i.e. G-d’s authority. The various incarnations of Amalek are personified in all who try to take away the Oral Torah and the authority of the Hakhamim. The historical implications are amazing. The Tz’dukim (Sadducees) refused to accept the Oral Torah. They were epicurean hedonists in practice. It is so curious that this eventually became the title for Christianity. Why is it that Christians received this title?

In Talmudic literature a number of terms are used to refer to heretics: min, apikoros, kofer, and mumar, each of which also has other meanings.

*The term **apikoros** seems to be derived from the Epicureans, whose sceptical naturalism denied divine providence, and hence, divine retribution. The sages in accordance with their method of interpretation derived apikoros from an Aramaic form of the root p-k-r-, **to be free of restraint**” (Sanh. 38b). **The suggestion is that one who denies divine providence and retribution will feel free not to obey the laws of the Torah.** In the Talmud the term apikoros refers to the Sadducees (Kid. 66a); to those **who denigrate rabbinic authority even in such seemingly insignificant ways as calling a sage by his first name**; and to those who shame neighbors before the sages (Sanh. 99b). Maimonides defined the apikoros as one who denies the possibility of prophecy and divine revelation, that Moses was a prophet, or that there is divine providence (Yad, Teshuvah 3:8; cf. Guide of the Perplexed, 2:13 (end), and ibid., 3:17 (start), in which Maimonides identifies the apikoros with someone who agrees with the opinions of Epicurus).²⁰*

Sanh. 10:1, 28b; cf. also Maimonides’ introduction to the above Mishnah, which explicitly states that it is an Aramaic word). They extended its meaning to refer generally to anyone who throws off the yoke of the commandments, or who derides the Torah and its representatives.²¹

²⁰ Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 9 p. 20

²¹ Ibid Volume 2 p. 256

The title “epicurean” is therefore, associated with “lack of restraint” or lack of the Oral Torah and consequently heresy. However, the association of the Christian with the epicurean is the result of the word *apikoros* being a heretic and their abandonment of the Mitzvot, Oral Torah and the Hakhamim as sources of divine revelation, wisdom and authority. It is worth noting that the person who throws off restraint is associated with the *apikoros* (Amalek).

Thus, Amalek, symbolically speaking, has thrown off all restraint and those who follow suit accept the same title. They refuse to submit to the “mighty hand.” Or, we could say that they oppose the “mighty hand.” It is also interesting to note that the Tz’dukim (Sadducees) disappeared into history just after the first century and destruction of the Temple. Where does an out of work Sadducean Priest go to work?

PERORATION

The present materials suggest that those who have refused Rabbinical Authority have...

1. Destroyed themselves (corrupted the flesh)
2. Have no more understanding than irrational animals

The Holy Zohar⁵⁵ in dealing with this section of the Torah has a great deal to say about the Hamor (Donkey) an irrational animal noted for its stubbornness, which cannot be discussed here. While there is a positive aspect of the Hamor throughout Biblical history, there is also a negative one. Shechem the son Hamor, the seed or fruit of the “donkey” is the demonstration of such a case. The positive analogies of the Hamor relate to those who rode on the Hamor representing mastery over their Yester HaRa.

The “irrational animals” are those animals that do not have the ability to speak. The Greek word *ἄλογος* – *alogos* means “without speech,” “speechless” and “dumb.” Greek *ἄ-λογος* *a-logos* literally means, “Not with words” or “without words.” It can also mean, “Opposing words” as in our present pericope. Again, those who divorce themselves from the Oral Torah, detach themselves from the Olam HaBa. To divorce oneself from the Oral Torah is to disconnect himself from his true nature.

HALAKHIC IMPLICATIONS

By submitting to the authority of the Hakhamim, we submit to the authority of the Only G-d and His Messiah. In submitting to rabbinic authority, we strengthen and repair the *Nomos* – Torah of the structured universe.

COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

“HE (A JEWISH HAKHAM) WILL TELL YOU WHAT YOU MUST DO.”

The paradoxical concept of Judaism continues in the Nazarean Remes materials of our readings this week. Hakham Shaul, in his letter to the Roman congregation gives the reason for his letter by saying...

⁵⁵ Matt, D. C. (2006). *The Zohar, Translation and Commentary* (Pritzker Edition ed., Vol.3). Stanford, CA: Stanford University Press. pp 43-4

Through him (Yeshua) we have received chesed⁵⁶ and a commission to bring into obedience all gentiles, (to live in) faithful obedience (to the Torah) by his (Yeshua's) authority.⁵⁷

The paradoxical allegory of the present pericope weighs the Gentiles as a symbol of power against true Jewish authority. The allegory shows the paradox we presently live in. Cornelius, a figure of the Roman regime is prototypical for all gentile subservience to true Jewish authority. Cornelius accepts the authority of Yeshua and all his agents, i.e. Hakham Tsefet. However, the allegory is deeper than just superficial acceptance of Yeshua as a **JEWISH MESSIAH**. The truth and Remes halakhic ruling establishes that there is no such thing as a Jewish "Christ!"

SALVATION VS CONVERSION

Common nomenclature among Christians is the acceptance of Jesus (Yeshua) as Messiah. The difficulty being, **CHRISTIANITY (ROME) HAS YET TO ACCEPT A JEWISH MESSIAH!** The "JESUS we believed in in our youth was a blond-haired, blue-eyed hippie type rebel, who was in rebellion against the "establishment," which at the time was the Jewish religion. Much to our surprise Yeshua turned out to be a pro – Orthodox Torah Rabbi of the first century promoting rabbinic halakhah. Only after embracing the Jewish interpretation of Messiah can we say that we have ACCEPTED YESHUA AS THE MESSIAH! THERE IS NO SUCH THING AS A GENTILE MESSIAH!

And a certain man named Cornelius was in Caesarea, a centurion of the Italian cohort, a man of piety and a G-d fearer,⁵⁸ with all his household, both doing many acts of tsedeqah for the Jewish⁵⁹ people, and praying to God continually.

2 Luqas (Act) 10:47-48 "Can anyone forbid water, that these should not be immersed who received the Nefesh Yehudi just as we have?" And he commanded them to be immersed (a symbol of their new life as converts)⁶⁰ ...

Cornelius demonstrates the profile of a genuine Gentile follower of Yeshua. While Cornelius appears here in our initially cited text as a "pious" man (Gentile) who "fears G-d" and converts to Nazarean Judaism⁶¹ in verse 47. It is a fallacy to believe or purport that Cornelius became a "Christian." In other words, the true path of ANY follower of Yeshua is eventually to convert to Judaism. The passage cited above from Hakham Shaul's letter to the Romans clearly instructs Gentiles to "*(live in) faithful obedience (to the Torah) by his (Yeshua's) authority.*"⁶² In other words, the Gentile's acceptance of Yeshua as Messiah is the acceptance of the "Way" of Torah. Now the allegorical interpretation of the "Sower" shows who will and will not accept the authority of the Living Torah, Messiah. If the hardened path is an area next to the prepared soil, the "hardened path" is the rejection of the Torah (the G-d breathed Torah).

CORNELIUS, A CENTURION⁶³ OF THE ITALIAN COHORT⁶⁴

⁵⁶ Note: It is G-d's grace, if we may use the term, **to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.**

⁵⁷ Cf. Rom 1:5

⁵⁸ If he, his household, and troops were "G-d fearers" as the text clearly states this means that they were "proselytes of the Gate" (i.e. B'ne Noach).

⁵⁹ Joseph Fitzmyer also supports this insertion of "Jewish." See Fitzmyer, J. A. (1998). *The Acts of the Apostles, A New Translation w Introduction and Commentary* (The Anchor Yale Bible ed., Vol. 31). New Haven: The Anchor Yale Bible. p. 447

⁶⁰ Remes is fond of using "pars pro toto" artifices. Therefore "immersing" in this context presupposes that the males were already circumcised in accordance to Jewish Law. It then follows: "Can anyone forbid water" ...

⁶¹ Nazarean Judaism is Jewish Orthodoxy and believing Yeshua to be Messiah.

⁶² Cf. Rom 1:5

⁶³ One who was the commander of a division in the Roman army, consisting of 100 men (equivalent to a modern captain).

⁶⁴ The Italian band - The band called the Italian band - The word *στειρα*, which we translate band, signifies the same as cohort or regiment, which sometimes consisted of 555 infantry, and 66 cavalry; but the cohorts prima, or first cohort, consisted of 1105 infantry, and 132 cavalry, in the time of Vegetius. But the cavalry are not to be considered as part of the cohort, but rather a company joined to it. A Roman legion consisted of ten cohorts; the first of which surpassed all the others, both in numbers and in dignity. *Clarke's Commentary on the Bible*

As allegories would have it, we see that Cornelius is a picture of Gentile authority in submission to Jewish Bate Din. The initiation of Gentile subservience to the Jewish authority of the Bate Din is pictured in Cornelius' acceptance of Hakham Tsefet as his Hakham. Cornelius is responsible as a leader of other Gentiles for bringing them into subservience to the Jewish Messiah. Cornelius and his household were "G-d fearers." We must also note that his influence had reached his troops, "**he called two of his household servants and a soldier of piety.**"

In case you missed the connection between 2 Luqas (Acts) and the seeds we will draw a four-fold analogy.

1. Cornelius is a man of piety, along with his house and troops
2. Cornelius is a "G-d fearer" not the same as a man of piety
3. Cornelius gives alms to the Jewish people
4. Cornelius is a man of continual prayer, i.e. communication with G-d

While there is a Christian cliché, that G-d does not hear the prayers of a "sinner" (one who has not "accepted" Messiah) they need to re-read this pericope. Cornelius the man of continual prayer has merited the "Ear of G-d" per se. There is also an allegorical play on words here. The name "Cornelius" means "horn" from Latin "cornu."

A HERALD

And explaining all things to them...

The allegorical language will escape the untrained eye. **Εξηγήομαι** – *exegeomai* means to expound or **teach by means of deduction, i.e. hermeneutic.** Cornelius (the horn/Shofar) heralds the Mesorah as a message and messenger to the Gentiles how to find the path to redemption. He as a Gentile that submits to Jewish authority and teaches the Mesorah to all his indentured servants. The allegorical language here means Cornelius was an interpreter of the Mesorah to his subordinates. He is the light, which brings the lights of the Menorah into full focus. The word is used by Philo in relation to Pesach.

Special Laws II 158-161 The **interpreters** of the holy scriptures do also say that the unleavened food is a gift of nature, but that barmed bread is a work of art. (160) Since, therefore, the vernal festival is a commemoration of the creation of the world, and since that it was inevitable that the most ancient persons, those formed out of the earth, must have used the gifts of the world without alteration, pleasure not having as yet obtained the dominion, the lawgiver ordained that food which was the most suitable to the occasion, wishing to kindle every year a desire to walk in the paths of a holy and rigid way of life.¹⁹ (161) The setting out of twelve loaves—the same number as the tribes—on the sacred table especially guarantees the things which have been said. For they are all unleavened, the clearest example of an unmixed food which has been prepared not by human skill for pleasure but by nature for the most essential use. These things are sufficient for this topic.⁶⁵

Cornelius knows what it is to be the servant. Therefore, he can serve the Master through his Hakham Tsefet. This is the miracle of Hanukah. The Gentile can experience the beauty of the Festival of Hanukah only when he learns to submit to Jewish authority rather than contest it.

PERORATION

Proper submission to authority is to seek guidance from a Jewish Hakham and follow that guidance without hesitation. Is this because the Hakham is in G-d's place? Heaven forbid! The reason we willingly submit to the authority of a Hakham and seek his guidance is because ...

¹⁹ Section 161 was omitted in Yonge's translation because the edition on which Yonge based his translation, Mangey, lacked this material. These lines have been newly translated for this volume.

⁶⁵ Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo : Complete and unabridged* (583). Peabody: Hendrickson.

- He fathers our soul, so to speak
- He has devoted his life to Torah study and cares deeply for his talmidim
- He is usually aware of the deepest faculties of his students
- He brings us fully into the kingdom (governance) of G-d and under the rule of Israel's Messiah.

The world largely is in a state of depression, the pits as we say. Why is there so much depression in the world? The world mirrors the spiritual patterns of their submission to genuine authority. In other words, the world is depressed because they have not submitted to G-dly authority. The spiritual depression of the world is due to their failure to accept the principle instructions of the Hakhamim. The talmid thinks he knows more than the Hakham and therefore he does not need to follow all of those rules. G-d asks Kayin, "Why is your countenance fallen?" Kayin was depressed because he realized that he had not obeyed the Oral Torah – principle instructions of G-d.

Mishle (Proverbs) 28:14 Happy is the man that fears (God) always: but he that hardens his heart shall fall into misery.

AMEN V'AMEN

IMPLICIT HALAKAH

TORAH

To honor the Hakhamim (Lev. 19:32)

To learn Torah and to teach it (Deut. 6:7)

To cleave to those who know Him (Deut. 10:20) (the Talmud states that cleaving to Hakhamim is equivalent to cleaving to Him).

Not to add to the commandments of the Torah, whether in the Written Law or in its interpretation received by Mesorah (Deut. 13:1)

Not to take away from the commandments of the Torah (Deut. 13:1).

That every person shall write a scroll of the Torah for himself (Deut. 31:19)

PRAYER AND BLESSINGS

To pray to G-d (Ex. 23:25; Deut. 6:13) (according to the Talmud, the word "serve" in these verses refers to prayer)

To read the Shema in the morning and at night (Deut. 6:7)

To recite grace after meals (Deut. 8:10)

Not to lay down a stone for worship (Lev. 26:1)

EMPLOYEES, SERVANTS AND SLAVES

Not to delay payment of a hired man's wages (Lev. 19:13).

That the hired laborer shall be permitted to eat of the produce he is reaping (Deut. 23:25-26)

That the hired laborer shall not take more than he can eat (Deut. 23:25)

That a hired laborer shall not eat produce that is not being harvested (Deut. 23:26).

To pay wages to the hired man at the due time (Deut. 24:15).

Not to permit a gentile to treat harshly a Hebrew bondman sold to him (Lev. 25:53) (negative).

Not to send away a Hebrew bondman servant empty handed, when he is freed from service (Deut. 15:13) (negative).

Not to wrong such a slave (Deut. 23:17) (negative).

Not to muzzle a beast, while it is working in produce which it can eat and enjoy (Deut. 25:4)

Questions for Understanding and Reflection

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu 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!”

Next Sabbath:

Shabbat: “VaYera ELOHIM El-Ya’aqob” - “And GOD appeared unto Jacob”

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיֵּרָא אֱלֹהִים אֶל-יַעֲקֹב		
“VaYera ELOHIM El-Ya’aqob”	Reader 1 – B’resheet 35:9-15	Reader 1 – B’resheet 37:1-3
“And GOD appeared unto Jacob”	Reader 2 – B’resheet 35:16-26	Reader 2 – B’resheet 37:4-6
“Y DIO se apareció a Jacob”	Reader 3 – B’resheet 35:27-29	Reader 3 – B’resheet 37:7-10
B’resheet (Gen) 35:9 – 36:43	Reader 4 – B’resheet 36:1-8	
Ashlamatah: Is 61:2-9 + 62:1-2	Reader 5 – B’resheet 36:9-19	
Special: I Sam. 20:18,42	Reader 6 – B’resheet 36:20-30	Reader 1 – B’resheet 37:1-3
Psalms 30:1-13	Reader 7 – B’resheet 36:31-43	Reader 2 – B’resheet 37:4-6
	Maftir – B’resheet 36:40-43	Reader 3 – B’resheet 37:7-10
N.C.: Jude 11-13; Luke 7:11-17; Acts 9-16	Is 61:2-9 + 62:1-2	



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

Saturday Evening Counting of the Omer Day 43

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
43	Moreh/Masoret	Iyar 28	6:9	Humility united with Chesed

Ephesians 6:9 And masters, do the same things to them⁶⁶ the (bondservants),⁶⁷ setting aside any coercion (threats), knowing⁶⁸ that your Master also is in the heavens.⁶⁹ There is no partiality⁷⁰ with him.

Sunday Evening Counting of the Omer Day 44

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
44	Moreh/Chazan	Iyar 28	6:10-12	Humility united with Reverential Awe

Ephesians 6:10-12 Finally,⁷¹ my brothers, be clothed⁷² (strong)⁷³ in the Lord and in the strength⁷⁴ of His might.⁷⁵ Put on⁷⁶ the whole armor of G-d⁷⁷ so that you may be able to stand against the deceits⁷⁸ (methods) of

⁶⁶ “Do the same things to them” requires the master to respect with reverential awe the bondservants he is to mentor. Furthermore, we can see that the master is called upon to demonstrate integrity, dedication to G-d and goodwill. These qualities are to be expressed towards the bondservant as if the master had the Master in his household as a bondservant.

⁶⁷ The bondservant is in the house of the Goel for the sake of leaning from a master the things the servant needs in order to live a life pleasing to G-d. This system only works when both the bondservant and the master conduct themselves in a manner according to the Oral Torah.

⁶⁸ To have intimate knowledge that the Master above is watching all his talmidim below.

⁶⁹ **Midda kneged midda** (measure for measure), also applies here where the master must be patient with the bondservant. While threats may seem like the correct approach, these attempts to control by coercion never work. The key thought here is also that the masters are being watched by the master.

⁷⁰ We must realize that in Messiah, and in G-d there is no partiality. Therefore, masters should not think that because they are the “master” over bondservants that they are the “favoured” of G-d.

⁷¹ Hakham Shaul has followed the structure of Shemot and the directions of the Mishkan’s (Tabernacle) construction. G-d’s instruction begins in the Kodesh Kodeshim (Holy of Holies) and “finally” moves to the outer courtyards. The beginning of Ephesians starts with the closest proximity to the “heavenlies” and progresses to the way things are “walked out” (halakhah) in everyday life. These lessons are addressed by the Moreh and the corresponding officers. Interestingly enough, the translation allegorically suggests that garments of the Jewish men i.e.; tallits and T’fillin. With a possible reference to the tallit as a “little Mishkan” (tent) we see that connection that Hakham Shaul is trying to make.

⁷² **ἔνδυναμόω** – *endunamoo* is paralleled by the Hebrew **לָבַשׁ** (*lābēš*) to be clothed or dressed. Therefore, we have opted to translate the sentence, as it would have appeared in its Mishnaic Hebrew original. Likewise, we note that the allegory suggests the apparel of Jewish men, i.e. tallits and T’fillin. Being wrapped in the tallit and T’fillin is a symbol of G-d’s power and might.

⁷³ See note above. **ἔνδυναμόω** – *endunamou* could be translated “be empowered.” If we follow this translation, we need to extend the thought to capture the true nuance of the word, by saying “be empowered with virtuous power.” It would appear that Hakham Shaul is using the power of allegory to teach us that there is virtuous power associated with the way we dress. Be “dressed” is the L-RD carrying the connotations that being dressed in the tallit and the T’fillin.

⁷⁴ **κράτος** – *kratos* is the power of dominion. **Κράτος** as a word associated with power seems to be in concert with two other words, **ἀρχή** – *arche*, meaning the chief or principle power, **ἐξουσία** – *exousia*, meaning authority. The difficulty with these Greek words is that they do not directly translate into Hebrew.

⁷⁵ Based on contextual hermeneutics **ἰσχύς** – *ischus* seems to be associated with the power of “warfare” and “Adonai Tzabot.” What stands out in this concept and the context of the present pericope is that it is the L-RD that is associated with “Adonai Tzabot.” In other words we would seem to expect the title Elohim (G-d) rather than the L-RD because Elohim is associated with justice. Even here, where we have the Moreh working in concert with the Chazan, who represents justice we do not have the title Elohim used. Therefore, we determine that Hakham Shaul is demonstrating the true diffusion and balance of power. The Moreh in this case balances the Chazan’s justice into the more merciful aspect of the office and officer. What is also evident in Hakham Shaul’s presentation of the officers of the Esnoga (congregation) is that each officer labour is to produce the opposite of his character. As we face the tree of Messiah’s lights, we see the right side as given to chesed and the left side as justice. However, when we look down on these powers from the heavens we see that the right side is given to justice and the left side demonstrates chesed. Consequently, we understand that the heavenly perspective of these officers shows their maturity and connection to the upper realms of their office. “Adonai Tzabot” is the compassionate power that is an affront to the negativity. Through the power of “Adonai Tzabot” warfare is waged and the resultant force is compassion which defeats the despotic negative power.

⁷⁶ **ἔνδύω** – *enduo*, meaning “to draw on” like **ἔνδυναμόω** – *endunamoo* is rooted in Hebrew **לָבַשׁ** (*lābēš*) to be clothed or dressed. The meaning or allusion is to draw down the power that is above. In each case, with exception to the officers in the middle column, “draw” down

the adversary.⁷⁹ For we do not wrestle⁸⁰ against flesh and blood,⁸¹ but⁸² against principalities,⁸³ against

the power from above incorporates the balanced power of the right or left side. Those sefirot in the middle column, which we see as “balanced” draw their balance from the power above. **Ενδύω** – *enduo*, to sink into (clothing) further shows that the officer’s power is derived from above.

⁷⁷ **The Armour of G-d** – Scholars generally look at the Roman soldier as a model for the “**Armour of G-d**.” **This absolute nonsense!** How can we look at a Roman soldier as “G-d?” This approach is Hellenistic paganism. Isa 59, below shows the “Armour of G-d.”

Isa. 59:14-19 Justice is turned back, and righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice. And He saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation** to Him, And His **righteousness upheld** Him. He **put on righteousness like a breastplate**, And a **helmet of salvation** on His head; And He **put on garments of vengeance for clothing** And **wrapped Himself with zeal as a mantle** (*tallit*). According to *their* deeds, so He will repay, Wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense. So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind (Ruach) – breath or sprit of the LORD drives.

The Davidic Midrash of Psalm 7 shows the anger of G-d focused on the wicked.

Ps. 7:11-13 God judges the righteous/generous, and God is angry *with the wicked* every day. If he does not repent, He (God) will whet his **sword**; He has bent His bow, and made it ready. He has also prepared for him the instruments of death; He ordains his arrows against the persecutors.

Ps. 91:4 He (God) will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a **shield and buckler**.

⁷⁸ The English vocabulary does not have a comparable word to describe Greek μεθοδείας from μεθοδεία – *methodeia*, which is founded in the Hebrew word רגל – *ragal*, meaning “to go about as a calumniator.”

⁷⁹ The meaning of the Greek διάβολος – *diabolos*, does not mean “Satan” in the Christian sense. The better explanation is those spirits that are most commonly involved in the sense of complaint and especially calumny. The reference here to “spirits” is that of the shedim (demons) rather than the “devil” of Christian myth. We should note that by use of “*shade* – demon,” Hakham Shaul is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to “*shedim* – demons” teaches us that the person, who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. We state that the Torah Scholar is never controlled or possessed by the *shedim* – demons. Throughout the Nazarean Codicil we see that different persons are under the control and influence of shedim, “demon possessed.” Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the shedim – demons giving them uncompelled and free movement of the will. If the Master gives uncompelled and free movement of the will, we can logically deduce (through Severah) that shedim compel, bind and dominate the will or soul of a person. On a deeper level Gaston says... Early Judaism held that **God ruled over Israel directly, his rule over the Gentile nations was indirect and impersonal, through an agent something like a Persian satrap, if one will**. The most common way of imagining these agents is in terms of the “**angels of the nations**.” A more Hellenistic way of putting the matter is to say that God’s rule, especially over nature, is administered by the “elements of the world,” that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning “the powers.” If in principle, the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Hakham Shaul, but the basic pattern must be presupposed as part of the first century world-view. Cf. Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphasis)

⁸⁰ The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing” (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged*. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn, and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match.

⁸¹ Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga.

⁸² Greek ἀλλά (but) is adversative showing struggle.

⁸³ Three specific “powers” are referenced in this pericope, ἀρχή – *arche*, principalities, ἐξουσία – *exousia*, authorities and **κοσμοκράτωρ** – *kosmokratōr* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, ἀρχή – *arche*, is frequently mentioned with ἐξουσία – *exousia*, authorities. **Ἀρχάς** from ἀρχή – *arche* in terms of person or personality, ἀρχή – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses ἀρχή – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The

authorities,⁸⁴ against the rulers of the cosmos,⁸⁵ ruling the present age of darkness,⁸⁶ against spiritual wickedness among the heavenly spheres.⁸⁷

Monday Evening Counting of the Omer Day 45
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
45	Moreh/Darshan	Iyar 29	6:13-15	Humility united with Compassion

Ephesians 6:13-15 Therefore,⁸⁸ take upon yourselves⁸⁹ the whole armor of G-d,⁹⁰ that you may be able to withstand in the evil day,⁹¹ and having done all, to stand. Therefore stand, being equipped with the knowledge (Da'at) truth,⁹² being clothed about with a breastplate of righteousness/generosity⁹³ and your walk⁹⁴ ordered⁹⁵ by the restorative⁹⁶ Mesorah. In all circumstances, take upon yourselves the shield of faithful obedience, with which you will be able to extinguish all the flaming darts of the Yetser HaRa (evil

Torah/Oral is the infrastructure of the whole universe. Therefore, ἀρχή – arche is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga. Εξουσία from ἐξουσία – exousia, authorities. Εξουσία – exousia, is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. Εξουσία – exousia, also denotes the power of freedom, the unlimited possibility of action. While ἀρχή – arche, is related to the “Will of Messiah,” ἐξουσία – exousia, represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses ἐξουσία – exousia, as the “symbol of authority” over the woman’s head. In this sense ἐξουσία – exousia, shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have a symbol of authority on her head.). Εξουσία – exousia, possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. Κοσμοκράτωρ – kosmokrator, the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, rulers of the cosmos, ruling the present age of darkness showing that the Gentile is under the influence of the heavenly spheres.

⁸⁴ Εξουσία – exousia from ἐξεστι – exesti the freedom to act. The negative connotations of ἐξουσία – exousia show a licence for action, meaning that we may have given licence for negative authority in our lives.

⁸⁵ Hakham Shaul’s inclusion and phrase “we” shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These “spheres” are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are “legalistic.” The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below

⁸⁶ The “present age” of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the “age to come,” Olam HaBa (the eternal, infinite coming age).

⁸⁷ These “Spheres” are discussed by Hakham Yehudah (Jude) in 1:13, **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.** In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written.

⁸⁸ The previous day of the Omer recounted the cosmic opposites to the Seven Men of the Esnoga. The present day of the Omer teaches how to withstand those forces and to look at the Seven Men of the Esnoga as though they were clothed with the virtues of G-d.

⁸⁹ “Be clothed” with the virtues of G-d

⁹⁰ Please refer to Iyar 29, the 44th day of the Omer.

⁹¹ This phrase is synonymous with the phrase “evil age” used in the previous pericope, i.e. Iyar 29, the 44th day of the Omer.

⁹² This translation is consistent with a true Remes translation.

⁹³ Here we see that Hakham Shaul is teaching us that the “Breastplate of Righteousness/Generosity” belongs to the Priesthood of the Firstborn, i.e. those of the Master/Messiah’s house

⁹⁴ Allegorically “feet” here is a reference to hakahah.

⁹⁵ Ετοιμασία – hetoimasia, prepared, ordered, ability, resolution or ready. Meaning that the feet (allegorically speaking) are prepared to keep the restorative Mesorah. קַיֵּם – kûn A primitive root; properly to be erect (that is, stand perpendicular – upright);, hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous): - certain (-ty), confirm, direct, **faithfulness**, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, **order**, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed.

⁹⁶ εἰρήνη – eirene of the possibly Hebrew synonyms there are two distinct possibilities. The first referring to halakhah, (H1980) and the second being Shalom (H7965) meaning wholeness, restoration etc.

inclination).

Tuesday Evening Counting of the Omer Day 46

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
46	Moreh/Parnas 1	Sivan 2	6:17-18	Humility united with Confidence

Ephesians 6:17-18 And take the head-covering⁹⁷ of atonement,⁹⁸ and the circumcision knife⁹⁹ of the Oral Torah,¹⁰⁰ which is the Torah of G-d,¹⁰¹ praying always the prayer (i.e. Amidah) and supplication in accordance to the Siddur,¹⁰² and guarding this very thing with all reverence¹⁰³ and supplication for all Tsadiqim.¹⁰⁴

Wednesday Evening Counting of the Omer Day 47

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
47	Moreh/Parnas 2	Sivan 3	6:19-20	Humility united with Sincerity

Ephesians 6:19-20 And pray for me, that words may be given to me,¹⁰⁵ that I may open my mouth¹⁰⁶ and

⁹⁷ *περικεφαλαία* – *perikephalaia* head-covering, generally translated “helmet” is only used twice in the Nazarean Codicil. It is used once here in Ephesians and once in 1 Thes 5:8

⁹⁸ The head covered with a *קובה*, (*koba*) which is NOT a “helmet.” It can be referred to as a head-covering of “salvation.” 1 Thes 5:8 refers to this as a “helmet,” literally a head-covering of the “hope of salvation.” Therefore, we have translated “head-covering of atonement.” Because *קובה*, (*koba*) as used in the Tanakh is a turban (cf. TWOT 1993) or head-covering we cannot translate as a “helmet.” While the terminology is allegoric, we do not accept the image of a Roman soldier as a means of perceiving G-d! However the parallel between Ephesians and Yesha’yahu 59:17 stands as a positive image of G-d as the Captain of the hosts. From this phraseology, we see that Jewish men of the first century wore a “*kippah*.” The *kippah* in the first century reflected the return of the priestly office to the “First-born.” There is no “salvation” (atonement) apart from the gift of G-d, i.e. the Torah. The English Standard Version of Ephesians 2:8-10 says that “salvation” (being made whole)⁹⁸ is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “human attempts to please God.” If we accept that, no human works devoid of the Torah can please G-d we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation). Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole.**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4982

⁹⁹ **Romans 13:3-4** For the Rulers of the Synagogue are not a terror to good works (acts of righteousness/generosity), but to those who do evil. Do you want to (be) irreverent to the authority (of the Bet Din)? Do what is beneficial, and you will have praise from the same. For he, the Chazan is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he (the Chazan) does not bear the circumcision knife (*μάχαιρα* – *Machaira*) in vain; for he is God's minister (Deputy of the Bet Din), avenger to execute wrath on him who practices evil. Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek *μάχαιραν* holds the idea of some sort of contention. This is not always the case with the *μάχαιραν*, however in our present case the *μάχαιραν* is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion.

¹⁰⁰ Πνεῦμα – *pneuma* is a reference to the “Word of G-d” i.e. the Orally Breathed Torah.

¹⁰¹ We are often in the habit of saying the Oral Torah and the Written Torah. This verse reflects that same use in the first century.

¹⁰² While there is nothing wrong with making request for personal needs, the Jewish people pray collectively. Just as the master taught his talmidim to pray collectively, so are we to pray. “Our Father.” Therefore, all prayers when being offered, even for personal needs should be prayed in the collective.

¹⁰³ TDNT 3.619

¹⁰⁴ As noted above we see that “supplication” is not personal or independent of the whole body of Messiah, i.e. the Jewish people.

¹⁰⁵ Hakham Shaul now makes a personal request.

¹⁰⁶ *כי בקהתי* – we have an overwhelming similarity between the words of Hakham Shaul and Patach Eliyahu. These words sublimely

speaking freely¹⁰⁷ to make known the mystery¹⁰⁸ (So'od) of the Mesorah,¹⁰⁹ for which I am an imprisoned ambassador; so that in it I may speak freely, as I ought to speak.¹¹⁰

Thursday Evening Counting of the Omer Day 48
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
48	Moreh/Parnas 3	Sivan 4	6:21-22	Humility united with Truth

Ephesians 6:21-22 But, so that you also may know¹¹¹ my affairs and how I am doing, Tychicus, a beloved brother and faithfully obedient servant in the Lord (God), will reveal to you everything,¹¹² who I have sent¹¹³ to you for the same purpose, that you might know our affairs and that he might comfort your hearts.

incorporate the ideas (of Adam Kadmon) which is the key thought behind Patach Eliyahu. The Hebrew word for "opened" used is "*patach*", which implies a bilateral "opening:" *Patach* is an opening to elevate one's self through the incredible expanses on the heavens that lie beyond the confines of this telluric sphere, **to stand** in the presence of the Holy One blessed be He. It is also an "Opening" to bring the heavenly light of *Ein Sof* down into our dark and unconscious world by revealing the exalted teachings of the Supernal Heavenly Torah. Elijah opened the "*faucets*" of the spiritual dimension to bring down Torah that had never been revealed before. (Rabbi Avraham Galanti, commentary on Introduction to the Zohar 1:1). Hakham Shaul would have been consciously aware of this idea. Therefore, the So'od meaning of *patach* Eliyahu must have been known in the first century. We are not suggesting that "Patach Eliyahu" as we read in our Siddur is exactly what was known. However, there must have been some similitude of this thought/prayer in the first century.

¹⁰⁷ Hakham Shaul is speaking boldly (speaking freely) is juxtaposed with being imprisoned.

¹⁰⁸ See Nisan 30 day 15 of the Omer

¹⁰⁹ The allegorical "meaning of the secret of the Mesorah is "Messiah" (Adam Kadmon) the goal of the Oral Torah. We should also note that Hakham Shaul has been in the process of systematically revealing the "Secret (So'od) of Messiah (the Mesorah) through his quasi-mystical letter of "Ephesians." We can also say that the allegorical meaning of the "mystery of the Mesorah" refers to the Seven Men of the Congregation who are the congregation's attachment to the higher realms. Chesed [Loving-kindness], the Masoret. Gevurah [Might, severity], the Chazzan. Tiferet [Harmony], the Darshan. Netzach [Victory] the 1st Parnas and Hod [Glory] the 2nd Parnas. Yesod [Foundation, bonding], the 3rd Parnas, the sign of the Holy Covenant [the circumcision]. Malchut [Kingship], the Moreh. In Patach Eliyahu these seven characteristics are detailed as the "body" of Adam Kadmon" the archetypical man i.e. Messiah.

¹¹⁰ Speaking "freely as I ought to speak" carries the connotation of finding a receptive ear. However, this is not just someone who will listen. This refers to someone who wants to learn and has the capacity for learning the deeper meanings of the Oral Torah/Mesorah.

¹¹¹ Hakham Shaul's wants his readers to "know," be intimately acquainted with his teachings on the Mesorah. "**Tychicus, a beloved brother and faithfully obedient servant in the Lord (God),**"

¹¹² We see from these words that "**Tychicus, a beloved brother and faithfully obedient servant**" is perfectly versed in the Mesorah and capable of expounding all levels to the "Ephesian" congregation. Or we might say that "**Tychicus, a beloved brother and faithfully obedient servant**" will systematically organize the Esnoga among the Ephesians. This is very much in line with the "ordered Mishnah."

¹¹³ שְׁלֵחַת־הַיָּד – sent – apostle, sent as an emissary on Hakham Shaul's behalf.