

## Esnoga Bet Emunah

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## Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Nisan 29, 5776 – May 06/07, 2016	First Year of the Shmita Cycle

### Candle Lighting and Habdalah Times:

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

Fri. May 06 2016 – Candles at 8:20 PM

Sat. May 07 2016 – Habdalah 9:20 PM

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

Fri. May 06 2016 – Candles at 8:13 PM

Sat. May 07 2016 – Habdalah 9:13 PM

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

Fri. May 06 2016 – Candles at 7:28 PM

Sat. May 07 2016 – Habdalah 8:30 PM

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

Fri. May 06 2016 – Candles at 7:56 PM

Sat. May 07 2016 – Habdalah 8:53 PM

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

Fri. May 06 2016 – Candles at 7:41 PM

Sat. May 07 2016 – Habdalah 8:44 PM

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

Fri. May 06 2016 – Candles at 7:55 PM

Sat. May 07 2016 – Habdalah 8:52 PM

#### Manila & Cebu, Philippines

Fri. May 06 2016 – Candles at 5:56 PM

Sat. May 07 2016 – Habdalah 6:48 PM

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

Fri. May 06 2016 – Candles at 8:12 PM

Sat. May 07 2016 – Habdalah 9:24 PM

#### Sheboygan & Manitowoc, WI, US

Fri. May 06 2016 – Candles at 7:42 PM

Sat. May 07 2016 – Habdalah 8:50 PM

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

Fri. May 06 2016 – Candles at 8:11 PM

Sat. May 07 2016 – Habdalah 9:23 PM

#### Brisbane, Australia

Fri. May 06 2016 – Candles at 4:55 PM

Sat. May 07 2016 – Habdalah 5:48 PM

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

Fri. May 06 2016 – Candles at 7:37 PM

Sat. May 07 2016 – Habdalah 8:32 PM

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

Fri. May 06 2016 – Candles at 7:46 PM

Sat. May 07 2016 – Habdalah 8:42 PM

#### Singapore, Singapore

Fri. May 06 2016 – Candles at 6:48 PM

Sat. May 07 2016 – Habdalah 7:38 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 loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to [benhaggai@GMail.com](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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We pray for His Honor Paqid Adon Ezra ben Abraham who has problems with his legs. He Who blessed our holy and pure forefathers, Abraham, Yitschaq, Ya'aqob, Mosheh and Aharon, David and Shelomo, will bless HH Paqid Adon Ezra ben Abraham and send him a complete recovery. Please God heal him, please. Please God heal him, please. Please God heal him, please. Cure him, strengthen him, make him healthy and return him to his original strength, together with all the sick of Israel. And may it so be willed, and we will say, Amen ve Amen!

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**Shabbat: "VaYetse Ya'aqob"**  
**Sabbath: "And left Jacob"**  
&  
**Mevar'chim HaChodesh Iyar**  
**Proclamation of the New Moon of the Month of Iyar**  
**(Sat. Evening 7<sup>th</sup> of May – Monday Evening 13<sup>th</sup> of May, 2016)**

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיֵּצֵא יַעֲקֹב		
"VaYetse Ya'aqob"	Reader 1 – B' resheet 28:10-15	Reader 1 – B' resheet 29:31-33
"And left Jacob"	Reader 2 – B' resheet 28:16-22	Reader 2 – B' resheet 29:33-35
"Y salió Jacob"	Reader 3 – B' resheet 29:1-3	Reader 3 – B' resheet 29:31-35
B' resheet (Gen.) 28:10 – 29:30	Reader 4 – B' resheet 29:4-9	
Ashlamatah: Hos. 12:13 – 13:5 + 14:9-10	Reader 5 – B' resheet 29:10-12	
Special: I Sam. 20:18-42	Reader 6 – B' resheet 29:13-17	Reader 1 – B' resheet 29:31-33
Psalms 24:1-10	Reader 7 – B' resheet 29:18-30	Reader 2 – B' resheet 29:33-35
	Maftir – B' resheet 29:27-30	Reader 3 – B' resheet 29:31-35
N.C.: Mk. 3:13-19a; Luke 6:12-16; Acts 8:26-38	I Samuel 20:18-42	

## Friday Evening Counting of the Omer Day 14

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
14	Chazan/Moreh	Nisan 29	2:19-22	Justice expressed with humility

**Ephesians 2:19-22 Now therefore you (Gentiles) are no longer strangers and foreigners, but conjoined with the legal administration of Jewish life (fellow citizens) with the Tsadiqim, (the Jewish Tsadiqim – righteous/generous) and (through your conversion to Judaism) belonging to the household of GOD,<sup>1</sup> and are built upon the foundation of the emissaries (apostles) and prophets, Yeshua HaMashiach himself being the chief cornerstone, in whom the whole structure having being framed together, grows into a holy sanctuary (of living stones) in the LORD; in whom you also are built together as a dwelling place of GOD through the Nefesh Yehudi (Jewish Soul).**

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### 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!

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<sup>1</sup> "Salvation" means joining the community. Therefore, "salvation" is communal rather than individual. While some find cultic insinuations here we find only the idea that the Gentiles have been inducted into the family (household) of G-d" as an allegory for becoming a part of the family per se. We also note that the Community of "Tsadiqim" is the household – habitation where G-d resides. The language of our pericope now turns towards the Temple of "living stones." cf. 1 Peter 2:5

## Rashi & Targum Pseudo Jonathan for: B'resheet (Genesis) 28:10 – 29:30

Rashi's Translation	Targum Pseudo Jonathan
<p>10. And Jacob left Beer sheba, and he went to Haran.</p>	<p>10. <b>Five miracles were wrought for our father Ya'aqob at the time that he went forth from Beersheba. The first sign: the hours of the day were shortened, and the sun went down before his time, forasmuch as the Word had desired to speak with him. The second sign: the four stones which Ya'aqob had set for his pillow he found in the morning, had become one stone. Sign the third: the Stone which, when all the flocks were assembled, they rolled from the mouth of the well, he rolled away with one of his arms. The fourth sign: the well overflowed, and the water rose to the edge of it, and continued to overflow all the days that he was in Haran. The fifth sign: the country was shortened before him, so that in one day he went forth and came to Haran.</b></p> <p><b>JERUSALEM:</b> Five signs were wrought for our father Ya'aqob at the time he went forth from Beersheba to go unto Haran. The first sign: the hours of the day were shortened for him, and the sun was hidden from him before its time, because His Word had desired to speak with him. The second sign: after our father Ya'aqob had lifted up his feet from Beersheba, the country was shortened before him, and he found himself sitting in Haran. The third sign: the stones which Ya'aqob our father had taken in the evening, and set as the resting-place of his head, when he had risen in the morning he found had all become one stone; and that is the stone which he set up in the first covenant, pouring oil upon the top of it. The fourth sign: when all the shepherds had gathered together at the stone to roll it from the mouth of the well, and could not, then came our father Ya'aqob and lifted it with one hand, and watered the flock, of Laban his mother's brother. The fifth sign: after our father Ya'aqob had lifted the stone from the mouth of the well, the well overflowed, and was overflowing twenty years; all the days that our father Ya'aqob dwelt in Haran. These five signs were wrought for our father Ya'aqob in the time when he departed from Beersheba to go to Charan.</p>
<p>11. And he arrived at the place and lodged there because the sun had set, and he took some of the stones of the place and placed [them] at his head, and</p>	<p>11. And he prayed in the place of the house of the sanctuary, and lodged there, because the sun had gone down. And he took four stones of the holy place, and</p>

Rashi's Translation	Targum Pseudo Jonathan
he lay down in that place.	set his pillow, and slept in that place.
<p>12. And he dreamed, and behold! a ladder set up on the ground and its top reached to heaven; and behold, angels of God were ascending and descending upon it.</p>	<p>12. And he dreamed, and, behold, a ladder was fixed in the ground, and the top of it reached to the height of heaven. And, behold, the two angels who went unto Sedom, and who had been expelled from the midst of them, because they had revealed the secrets of the LORD of the world; and being cast forth they had walked till the time that Ya'aqob went out from the house of his father, and had accompanied him with kindness unto Bethel, in that day had ascended to the high heavens, and said, Come, see Ya'aqob the pious, whose likeness is inlaid in the throne of glory, and whom you have so greatly desired to behold. Then the rest of the angels of the holy LORD descended to look upon him.</p> <p><b>JERUSALEM: And he dreamed, and, behold, a ladder was fixed in the earth, and the summit of it reached to the height of heaven. And, behold, the angels who had accompanied him from the house of his father, ascended to make known to the angels on high, saying, Come, see Ya'aqob the pious, whose likeness is in the throne of glory, and whom you have been desirous to see! And, behold, the holy angels from before the LORD ascended and descended, and looked upon him.</b></p>
<p>13. And behold, the Lord was standing over him, and He said, "I am the Lord, the God of Abraham your father, and the God of Isaac; the land upon which you are lying to you I will give it and to your seed.</p>	<p>13. And, behold, the Glory of the LORD stood above him, and He said to him, I am the LORD the God of Abraham your father, and the God of Yitschaq, The land on which you are lying I will give to you and to your sons.</p>
<p>14. And your seed shall be as the dust of the earth, and you shall gain strength westward and eastward and northward and southward; and through you shall be blessed all the families of the earth and through your seed.</p>	<p>14. And your sons will be many as the dust of the earth, and will become strong on the west and on the east, on the north and on the south: and all the kindred of the earth will through your righteousness/generosity and the righteousness/generosity of your sons be blessed.</p>
<p>15. And behold, I am with you, and I will guard you wherever you go, and I will restore you to this land, for I will not forsake you until I have done what I have spoken concerning you."</p>	<p>15. And, behold, My Word is for your help, and will keep you in every place where you will go, and will bring you (again) to this land; for I will not leave you until the time when I have performed all that I have told you.</p>
<p>16. And Jacob awakened from his sleep, and he said, "Indeed, the Lord is in this place, and I did not know [it]."</p>	<p>16. And Ya'aqob awoke from his sleep, and said, Verily the Glory of the LORD's Shekinah dwells in this place, and I knew it not.</p>
<p>17. And he was frightened, and he said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."</p>	<p>17. And he was afraid, and said, How dreadful and glorious is this place! This place is not common, but the sanctuary of the Name of the LORD, the proper spot for prayer, set forth before the gate of heaven and founded beneath the throne of glory.</p>

Rashi's Translation	Targum Pseudo Jonathan
18. And Jacob arose early in the morning, and he took the stone that he had placed at his head, and he set it up as a monument, and he poured oil on top of it.	18. And Ya'aqob arose in the morning, and took the stone which he had placed for his pillow, and set it standing, and poured oil on the top of it.
19. <b>And he named the place Beth El, but Luz was originally the name of the city.</b>	19. <b>And he called the name of that place Beth El; but Luz was the name of the city at the first.</b>
20. And Jacob uttered a vow, saying, "If God will be with me, and He will guard me on this way, upon which I am going, and He will give me bread to eat and a garment to wear;	20. And Ya'aqob vowed a vow, saying, If the Word of the LORD will be my Helper, and will keep me from shedding innocent blood, and from strange worship, and from impure converse, in this way that I am going; and will give me bread to eat, and raiment to wear,
21. And if I return in peace to my father's house, and the Lord will be my God;	21. and will bring me back in peace to my father's house; the LORD will be my God:
22. Then this stone, which I have placed as a monument, shall be a house of God, <b>and everything that You give me, I will surely tithe to You.</b>	22. and this stone which I have set (for) a pillar will be ordained for the house of the sanctuary of the LORD, and upon it will generations worship the Name of the LORD; <b>and of all that You may give me, the tenth will I separate before You.</b>
1. Now Jacob lifted his feet and went to the land of the people of the East.	1. And Ya'aqob lifted up his feet lightly to proceed, and he came to the land of the children of the east.
2. And he looked, and behold! a well in the field, and behold! three flocks of sheep lying beside it, because from that well they would water the flocks, and a huge rock was upon the mouth of the well.	2. And he looked and saw, and behold (there was) a well in a field, and behold there three flocks of sheep lying near it; because from that well they watered the flocks; and a great stone was laid upon the mouth of the well.
3. And all the flocks would gather there, and they would roll the rock off the mouth of the well and water the sheep, and [then] they would return the rock onto the mouth of the well, to its place.	3. And they gathered the flocks there, and rolled the stone from the well's mouth, and watered the sheep, and set the stone on the mouth of the well in its place.
4. And Jacob said to them, "My brothers, where are you from?" And they said, "We are from Haran."	4. And Ya'aqob said to them, My brethren, from where are you? And they said, From Haran are we.
5. And he said to them, "Do you know Laban the son of Nahor?" And they said, "We know [him]."	5. And he said to them, Do you know Laban bar Nachor? And they said, We know.
6. And he said to them, "[Are things going] well with him?" And they said, "[Things are going] well, and behold, his daughter Rachel is coming with the sheep."	6. And he said, Has he peace? And they said, Peace; and, behold, Rachel his daughter comes with the sheep.
7. And he said, "The day is yet long; it is not the time to take in the livestock. Water the sheep and go, pasture."	7. And he said, Behold, the time of the day is great; it is not time to gather home the cattle; water the sheep, and let them go (again) to pasture. JERUSALEM: It is not time to gather?
8. And they said, "We cannot [do that], until all the flocks are gathered together, and they will roll the rock off the mouth of the well, and we shall [then] water the sheep."	8. And they said, We cannot until all the flocks are gathered together, and we roll the stone from the mouth of the well and water the sheep.
9. While he was still talking with them, Rachel came with her father's sheep, for she was a shepherdess.	9. While they were speaking with him, Rachel came with her father's sheep; for she was a shepherdess at that time, because there had been a plague from the

Rashi's Translation	Targum Pseudo Jonathan
	LORD among the sheep of Laban, and but few of them were left, and he had dismissed his shepherds, and had put the remaining (flock) before Rachel his daughter.
10. And it came to pass, when Jacob saw Rachel, the daughter of Laban, his mother's brother and the sheep of Laban, his mother's brother, that Jacob drew near and rolled the rock off the mouth of the well, and he watered the sheep of Laban, his mother's brother.	10. And it was when Ya'aqob saw Rachel the daughter of Laban his mother's brother that Ya'aqob went near, and rolled the stone with one of his arms from the mouth of the Well; and the well rose up, and the waters ascended to the top of it; and he watered the sheep of Laban his mother's brother; and it uprose for twenty years.
11. And Jacob kissed Rachel, and he raised his voice and wept.	11. And Ya'aqob kissed Rachel, and lifted up his voice and wept.
12. And Jacob told Rachel that he was her father's kinsman and that he was Rebecca's son, and she ran and told her father.	12. And Ya'aqob told unto Rachel, that he was come to be with her father to take one of his daughters. And Rachel answered him You cannot dwell with him, for he is a man of cunning. And Ya'aqob said to her, I am more cunning and wiser than he; nor can he do me evil, because the Word of the LORD is my Helper. And when she knew that he was the son of Rivqah, she ran and made it known to her father.
13. Now it came to pass when Laban heard the report of Jacob, his sister's son, that he ran towards him, and he embraced him, and he kissed him, and he brought him into his house. He told Laban all these happenings.	13. And it was when Laban heard the account of the strength and piety of Ya'aqob the son of his sister; how he had taken the birthright and the order of blessing from the hand of his brother, and how the LORD had revealed Himself to him at Bethel; how the stone had been removed, and how the well had up-flowed and risen to the brink; he ran to meet him and embrace him, and kissed him and led him into his house; and he related to Laban all these things.
14. And Laban said to him, "Indeed, you are my bone and my flesh." And so he stayed with him a full month.	14. And Laban said to him, Truly you are my near one and my blood; and he dwelt with him a month of days.
15. And Laban said to Jacob, "Because you are my kinsman, should you work for me gratis? Tell me what your wages shall be."	15. And Laban said to Ya'aqob, Though you are reputed my brother, should you serve me for nothing? Tell me, what will be your wages?
16. Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel.	16. And Laban had two daughters, the name of the elder Leah, and the name of the younger Rachel.
17. Leah's eyes were tender, but Rachel had beautiful features and a beautiful complexion.	17. <b>And the eyes of Leah were moist, (or dropping, running,) from weeping and praying before the LORD that He would not destine her for Esau the wicked;</b> and Rachel was beautiful in appearance, and of a fair countenance. <b>JERUSALEM: And the eyes of Leah were tender, for she had wept and prayed that she might not be brought up in the lot of Esau;</b> and Rachel was beautiful in appearance, and of fair countenance.
18. And Jacob loved Rachel, and he said, "I will work for you seven years for Rachel, your younger daughter."	18. And Ya'aqob loved Rachel; and he said, I will serve you seven years for Rachel your younger daughter.

Rashi's Translation	Targum Pseudo Jonathan
19. And Laban said, "It is better that I give her to you than I should give her to another man. Stay with me."	19. And Laban said with deceit, It is better that I give her to you, than to another man abide with me.
20. So Jacob worked for Rachel seven years, but they appeared to him like a few days because of his love for her.	20. And Ya'aqob served for Rachel seven years; and they seemed in his eyes as a few days, because he loved her.
21. And Jacob said to Laban, "Give me my wife, for my days are completed, that I may come to her."	21. And Ya'aqob said to Laban, Give me my wife: for the days of my service are completed, and I will go in with her.
22. So Laban gathered all the people of the place, and he made a feast.	22. And Laban gathered all the men of the place, and made them a feast. Answering he said to them, Behold, seven years since Ya'aqob came to us the wells have not failed and the watered places are multiplied: and now come, let us counsel against him cunning counsel, that he may remain with us. And they gave him cunning counsel that he should take Leah to him instead of Rachel. JERUSALEM: And Laban gathered all the people of the place, and made a feast. And Laban answered and said to them, <b>Behold seven years are from the coming of this just man to us; our waterings have not failed, and our springs are many:</b> and now come, give me counsel how we may settle (or subject) him among us yet seven years. And they gave him cunning counsel to take Leah to him instead of Rachel.
23. And it came to pass in the evening that Laban took his daughter Leah, and he brought her to him, and he came to her.	23. And it was in the evening that he brought Leah his daughter, and introduced her to him, and he went in with her. JERUSALEM: And it was in the evening that he brought Leah his daughter, and introduced her to him, and he went in with her.
24. And Laban gave Zilpah his maidservant to his daughter Leah as a maidservant.	24. And Laban gave to him Zilpha his daughter, whom his concubine had borne to him, and he delivered her to Leah his daughter to be her handmaid.
25. And it came to pass in the morning, and behold she was Leah! So he said to Laban, "What is this that you have done to me? Did I not work with you for Rachel? Why have you deceived me?"	25. And it was the time of the morning and he saw her, and behold, she was Leah, whom all the night he had thought to be Rachel; because Rachel had delivered to her all the things with which Ya'aqob had presented her. But when he saw this, he said to Laban, what is this that you have done to me? Was it not for Rachel that I served with you? Why have you deceived me?
26. And Laban said, "It is not done so in our place to give the younger one before the firstborn.	26. And Laban said, It is not so done in our place, to give the younger before the elder.
27. Complete the [wedding] week of this one, and we will give you this one too, for the work that you will render me for another seven years."	27. Fulfil now the seven days of the feast of this, and I will give you also that for the service which you will serve with me yet seven other years. JERUSALEM: Fulfil the seven days of this feast of Leah, and I will give ...
28. And Jacob did so, and he completed the week of	28. And Ya'aqob did so, and fulfilled the seven days of

Rashi's Translation	Targum Pseudo Jonathan
this one, and he gave his daughter Rachel to him as a wife.	the feast of Leah, and he gave him Rachel his daughter to wife.
29. And Laban gave his daughter Rachel his maidservant Bilhah, for a maidservant.	29. And Laban gave to Rachel his daughter Bilhah, whom his concubine bare him, and he delivered her unto her to be her handmaid.
30. And he came also to Rachel, and he also loved Rachel more than Leah; and he worked with him yet another seven years.	30. And he went in also unto Rachel; and he loved Rachel also more than Leah. And he served with him for her yet seven other years.

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## Summary of the Torah Seder – B'reshet (Genesis) 28:10 – 29:30

- Jacob's Dream – Genesis 28:10-22
- Jacob & Laban – Genesis 29:1-30

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## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Peraṭ and Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoṣe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

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## Reading Assignment:

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

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## Rashi's Commentary for: B'reshet (Genesis) 28:10 – 29:30

**10 And Jacob left** Because, it was due to the fact that the daughters of Canaan were displeasing in the eyes of his father Isaac, that Esau went to Ishmael, Scripture interrupted the account dealing with Jacob and it is written (above verse 6): "When Esau saw that Isaac had blessed [Jacob], etc." And as soon as Scripture finished [the account of Esau's marriage], it returned to the previous topic.

**And Jacob left**-Scripture had only to write: "And Jacob went to Haran." Why did it mention his departure? **But this tells [us] that the departure of a righteous man from a place makes an impression, for while the righteous/generous man is in the city, he is its beauty, he is its splendor, he is its majesty. When he departs from there, its beauty has departed, its splendor has departed, its majesty has departed. And likewise (Ruth 1:7): "And she went forth from the place," stated in reference to Naomi and Ruth.** -[From Gen. Rabbah 68:6]

**and he went to Haran** He left in order to go to Haran.-[From Gen. Rabbah 68:8,]

**11 And he arrived at the place** Scripture does not mention **which place**, but [it means] **the place** mentioned elsewhere, **which is Mount Moriah**, concerning which it is said (Gen. 22:4): "**And he saw the place from afar.**" [From Pes. 88a]

And he arrived Heb. וַיָּבֹגַע, as in (Josh. 16:7): "and it reached (וַיָּבֹגַע) Jericho"; (ibid. 19:11): "and it reached (וַיָּבֹגַע) Dabbesheth." Our Rabbis (Gen. Rabbah 88:9, Ber. 26b) interpreted it [the word וַיָּבֹגַע] as an expression of prayer, as in (Jer. 7:16): "And do not entreat (תִּפְגַּע) me," **and this teaches us that he [Jacob] instituted the evening prayer.** [Scripture] did not write וַיִּתְפַּלֵּל, [the usual expression for prayer], to teach that the earth sprang toward him [i.e. the mountain moved toward him], as is explained in the chapter entitled גִּיד הַנֶּשֶׁה (Chullin 91b).

**because the sun had set** Heb. כִּי בָּא הַשֶּׁמֶשׁ [Scripture] should have written [in reverse order]: "And the sun set (וַיָּבֹא), and he stayed there overnight." [The expression] כִּי בָּא הַשֶּׁמֶשׁ implies **that the sun set suddenly for him, not at its usual time, so that he would have to stay there overnight.** [From Gen. Rabbah 68:10, Chullin 91b]

**and placed [them] at his head** He arranged them in the form of a drainpipe around his head because he feared the wild beasts. They [the stones] started quarreling with one another. One said, "Let the righteous/generous man lay his head on me," and another one said, "Let him lay [his head] on me." Immediately, the Holy One, blessed be He, made them into one stone. This is why it is stated (verse 18): "and he took the stone [in the singular] that he had placed at his head." [From Chullin 91b]

and he lay down in that place [The word הַהוּא ] is a restrictive expression, meaning that [only] in that place did he lie down, **but during the fourteen years that he served in the house of Eber, he did not lie down at night, because he was engaged in Torah study.** [From Gen. Rabbah 68:11]

**12 ascending and descending** Ascending first and afterwards descending. **The angels who escorted him in the [Holy] Land do not go outside the Land, and they ascended to heaven, and the angels of outside the Holy Land descended to escort him.** [From Gen. Rabbah 68:12]

**13 And behold, the Lord was standing over him** to guard him.

**and the God of Isaac** Although we do not find in Scripture that the Holy One, blessed be He, associates His name with that of the righteous during their lifetimes by writing "the God of so-and-so," for it is said (Job 15:15): "Lo! He does not believe in His holy ones," **[i.e., God does not consider even His holy ones as righteous/generous until**

**after their deaths, when they are no longer subject to the evil inclination,** nevertheless, here He associated His name with Isaac because his eyes had become dim, and he was confined in the house, and he was like a dead person, the evil inclination having ceased from him (Tanchuma Toledoth 7).

**upon which you are lying** -(Chullin ad loc.) The Holy One, blessed be He, folded the entire Land of Israel under him. He hinted to him that it would be as easily conquered by his children (as four cubits, which represent the area a person takes up [when lying down]). [From Chullin 91b]

**14 and you shall gain strength** Heb. וְיִפְרְצוּ , as in וְיִפְרְצוּ , “and so did they gain strength” (Exod. 1:12). [after targumim]

**15 And behold, I am with you** [God promised Jacob this] because he was afraid of Esau and Laban.

**until I have done** - אֲזַ is used in the sense of כִּי , [meaning that].

**I have spoken concerning you** Heb. לְךָ , for your benefit and concerning you. What I promised to Abraham concerning his seed, I promised in reference to you and not in reference to Esau, for I did not say to him, “for Isaac will be called your seed,” [which would signify that all of Isaac’s descendants would be regarded as Abraham’s] but “for in Isaac,” [meaning part of Isaac’s descendants] but not all [the descendants] of Isaac (Nedarim 31a). Likewise, wherever לִי , לוֹ , לְךָ and לְהֶם are used in conjunction with a form of the verb “speaking” (דְּבֹרַי) they are used in the sense of “concerning.” This [verse] proves it, because heretofore, He had not spoken to Jacob.

**16 and I did not know [it]** For had I known, I would not have slept in such a holy place. [from Beresheet Rabbathi, attributed to Rabbi Moshe Hadarshan]

**17 than the house of God** Said Rabbi Eleazar in the name of Rabbi Jose ben Zimra: This ladder stood in Beer-sheba and the middle of its incline reached opposite the Temple, for Beer-sheba is situated in the south of Judah, and Jerusalem [is situated] in its north, on the boundary between Judah and Benjamin, and Beth-el was in the north of the territory of Benjamin, on the boundary between Benjamin and the sons of Joseph. Consequently, a ladder whose foot is in Beer-sheba and whose top is in Beth-el-the middle of its slant is opposite Jerusalem. This accords with what our Sages said, that the Holy One, blessed be He, said, “This righteous/generous man has come to My lodging place [i.e., the Temple Mount]. Shall he leave without lodging?” And furthermore, they said: Jacob called Jerusalem Beth-el. But this place [which he called Beth-el] was Luz, and not Jerusalem. So, from where did they learn to say this? [i.e., that Luz was Jerusalem.] I believe that Mount Moriah was uprooted from its place, and it came here, [to Luz, i.e., at that time, Luz, Jerusalem and Beth-el were all in the same place], and this is the “springing of the earth” mentioned in Tractate Chullin, i.e., that the [site of the] Temple came towards him until Beth-el. This is the meaning of וַיִּפְגַּע בַּמְקוֹם “And he met the place.” Now if you ask, “When Jacob passed by the Temple, why did He not detain him there?” [The answer is:] If he did not put his mind to pray in the place where his forefathers had prayed, should they detain him from heaven? He went as far as Haran, as it is stated in the chapter entitled, “Gid HaNasheh” (Hullin 91b), and the text, “and he went to Haran” (verse 10) supports this. When he arrived in Haran, he said, “Is it possible that I have passed the place where my forefathers prayed, and I did not pray there?” He decided to return, and he went back as far as Beth-El, and the earth “sprang toward him.” [This Beth-El is not the one near Ai, but the one near Jerusalem, and because it was the city of God, he called it Beth-El, the house of God, and that is Mount Moriah where Abraham prayed, and that is the field where Isaac prayed, and so did they say in Sotah (sic.) (Pes.88a) [concerning the verse] (Micah 4:2): “Come, let us go up to the Mount of the Lord, to the House of God of Jacob.” [It is] not [called] as did Abraham, who called it a mountain, and not as did Isaac, who called it a field, but as did Jacob, who called it the House of God. An exact edition of Rashi.

**How awesome** The Targum renders: How awesome (דְּהִילּוֹ) is this place! דְּהִילּוֹ is a noun, as in (Targum Exodus 31:3): “understanding” סוּכְלָתְהוּ ; (below verse 20): “a garment (וּכְסוֹ) to wear.”

**and this is the gate of heaven** A place of prayer, where their prayers ascend to heaven (Pirkei d’Rabbi Eliezer, ch. 35). And its midrashic interpretation is that the Heavenly Temple is directed exactly towards the earthly Temple. [From Gen. Rabbah 69:7]

**20 If God will be with me** If He keeps these promises that he promised me to be with me, as He said to me, “And behold, I am with you.” [from Gen. Rabbah 70:4]

**and He will guard me** As He said to me, “and I will guard you wherever you go.”

**and He will give me bread to eat** As He said, “for I will not forsake you,” for if one must seek bread, he is called “forsaken,” as it is said, (Ps. 37:25): “and I have not seen a righteous/generous man forsaken and his seed seeking bread.” [from Gen. Rabbah 69:6]

**21 And if I return** As He said to me, “and I will restore you to this land.”

**in peace** Perfect from sin, that I will not learn from the ways of Laban.

**and the Lord will be my God** that His name will rest upon me from beginning to end, that no disqualification should be found among my seed, as it is written: “[I will do] that which I have spoken concerning you.” And this promise He promised to Abraham, as it is said (17:7): “to be a God to you and to your seed after you.” (“Your seed” [means that they should be] of pure lineage, that no disqualification should be found in him.) [from Sifrei Va-etchanan 31]

**22 Then this stone** Heb. הַנִּזְאֵת וְהָאֶבֶן , lit., and this stone. This “vav” of וְהָאֶבֶן is to be explained as follows: If You will do these things for me, I too will do this: “And this stone, which I have placed as a monument, etc.” As the Targum paraphrases: “I will worship upon it before the Lord.” And so he did when he returned from Padan-aram, when He said to him, (35:1): “Arise, go up to Beth-el.” What is stated there? (ibid. verse 14): “And Jacob erected a monument, etc., and he poured a libation upon it.” [from Mishnath Rabbi Eliezer, ch. 14]

## Chapter 29

**1 Now Jacob lifted his feet** As soon as he was given the good tidings that he was assured protection, his heart lifted his feet, and he became fleet-footed. So it is explained in Gen. Rabbah (70:8).

**2 they would water the flocks** The shepherds would water the flocks. The verse is elliptical.

**3 would gather there** They were accustomed to gather because the rock was huge.

**and they would roll** Heb. וְגִלְלוּ [like] וְגִלְלוּ . The Targum renders: וּמְגַלְלוּ , and they would roll. Every present tense [i.e. every verb expressing continuous action] changes to speak [sometimes] in the future tense and [sometimes] in the past tense, because everything that occurs constantly has already transpired and is destined to transpire [again].

**and [then] they would return** Heb. וְהָשִׁיבוּ , which the Targum renders: וּמְתִיבִין , and they would return.

**6 is coming with the sheep** Heb. בָּאָה . The accent is on the “aleph,” and the Targum renders אָתָּהּ . [In verse 9,] “and Rachel came בָּאָה ,” the accent is on the first syllable, on the “beth,” and the Targum renders. The former is in the present tense, whereas the latter is in the past tense.

**7 The day is yet long** Since he saw them lying down, he thought that they wished to gather the livestock to return home and that they would no longer graze. So he said to them, “The day is yet long,” i.e., if you have been hired for the day, you have not completed the day’s work, and if the animals are yours, it is, nevertheless, not the time to take in the livestock, etc. (Gen. Rabbah 70:11).

**8 We cannot water [them]** because the stone is huge.

**and they will roll** Heb. וַיִּגְדְּרוּן . This is translated וַיִּגְדְּרוּן , and they will roll, because it is the future tense.

**10 that Jacob drew near and rolled** **As one who removes the stopper from a bottle, to let you know that he possessed great strength** (Gen. Rabbah 70:12).

**11 and wept** Since he foresaw with the holy spirit that she (Rachel) would not enter the grave with him. Another explanation: Since he came empty-handed, he said, “Eliezer, my grandfather’s servant, had nose rings, and bracelets and sweet fruits in his possession, and I am coming with nothing in my hands. [He had nothing] because Eliphaz the son of Esau had pursued him to kill him at his father’s orders; he (Eliphaz) overtook him, but since he had grown up in Isaac’s lap, he held back his hand. He said to him (Jacob), “What shall I do about my father’s orders?” Jacob replied, “Take what I have, for a poor man is counted as dead.”-[from Bereishit Rabbathi by Rabbi Moshe Hadarshan]

**12 that he was her father’s kinsman** Heb. אָחִי אָבִיהָ , lit., her father’s brother. Related to her father, as (above 13:8): “we are kinsmen (אָחִים) ” (Pirkei d’Rabbi Eliezer, ch. 36). Its midrashic interpretation is: If he (Laban) comes to deceive me, I, too, am his brother in deception, and if he is an honest man, I, too, am the son of his honest sister Rebecca. [from Gen. Rabbah 70:13]

**and told her father** Since her mother was dead, she had no one to tell but him.[from Gen. Rabbah 70:13]

**13 that he ran towards him** He thought that he (Jacob) was laden with money, for the servant of the household (Eliezer) had come here with ten laden camels.[from Gen. Rabbah 70:13]

**and he embraced** When he (Laban) did not see anything with him (Jacob), he said, “Perhaps he has brought golden coins, and they are in his bosom.” [from Gen. Rabbah 70:13]

**and he kissed him** He said, “Perhaps he has brought pearls, and they are in his mouth.” [from Gen. Rabbah 70:13]

**He told Laban** that he had come only because he was compelled to do so because of his brother (Esau), and that they had taken his money from him.-[from Gen. Rabbah 70:13]

**14 Indeed, you are my bone and my flesh** -“In view of this, I have no reason to take you into the house, because you have nothing. Because of kinship, however, I will put up with you for a month’s time.” And so he did, but this too was not gratis, for he (Jacob) pastured his sheep.-[from Gen. Rabbah 70:14]

**15 Because you are my kinsman** Heb. הֲכִי , an interrogative expression: Because you are my kinsman, should you work for me gratis?-[from Targum Onkelos]

**should you work for me** Heb. וְתַעֲבֹדֵנִי like וְעַבְדְּתָנִי , and likewise, any word that is in the past tense, [Scripture] prefixes to it a "vav," which converts the word to the future tense.

**17 tender** Because she expected to fall into Esau's lot, and she wept, because everyone was saying, "Rebecca has two sons, and Laban has two daughters. The older [daughter] for the older [son], and the younger [daughter] for the younger [son]" (B.B. 123a).

**features** Heb. תְּאֵר . That is the form of the countenance, an expression similar to (Isa. 44:13) "he fixes it (תְּאָרָהּ) with planes (בְּעֶרְדִּי) ," compas in Old French, outline, shape.

**complexion** That is the shine of the countenance.

**18 I will work for you seven years** -(Gen. Rabbah 67:10, 70:17) **They are the few days of which his mother said, "And you shall dwell with him for a few days."** (27:44 above) You should know that this is so, because it is written: "and they appeared to him like a few days." (verse 20)

**for Rachel, your younger daughter** Why were all these signs necessary? Since he (Jacob) knew that he (Laban) was a deceiver, he said to him, "I will work for you for Rachel," and lest you say [that I meant] another Rachel from the street, Scripture states: "Your daughter." Now, lest you say, "I will change her name to Leah, and I will name her (Leah) Rachel," Scripture states: "[your] younger [daughter]." Nevertheless, it did not avail him, for he (Laban) deceived him.-[from Gen. Rabbah 70:17]

**21 for my days are completed** [The days] of which my mother told me. Moreover, my days are completed, for I am already eighty-four years old. When will I raise up twelve tribes? This is what he [meant when he] said, "that I may come to her." Now, isn't it true that even the most degenerate person would not say this? But he (Jacob) meant [that he intended] to beget generations.-[from Gen. Rabbah 70:18]

**25 And it came to pass in the morning, and behold she was Leah** But at night, she was not Leah, because Jacob had given signs to Rachel, but when she saw that they were bringing Leah, she (Rachel) said, "Now, my sister will be put to shame. So she readily transmitted those signs to her."-[from Meg. 13b]

**27 Complete the [wedding] week of this one** Heb. שָׁבַע . This is the construct state, because it is vocalized with a chataf (a sheva), [and means] the week of this one, which are the seven days of feasting [celebrated by a newly wedded couple]. [This appears in the] Talmud Yerushalmi , Mo'ed Katan (1:7). It is impossible to say [that it means] really a week [in the absolute state and should be rendered: this week,] because, if so, the "shin" would have to be vowelized with a "patach," (he means to say a "kamatz" שָׁבַע ). Furthermore, שָׁבַע is in the masculine gender, for it is written: (Deut. 16:9) "You shall count seven weeks (שָׁבַע שָׁבָעָה) ." Therefore, it does not signify a week but seven [days], septaine in Old French.

**and we will give to you** [This is] a plural expression, similar to (above 11;3,7), "Let us descend and confuse"; "and let us fire them." This, too, is an expression of giving.

**this one too** immediately after the seven days of feasting, and you will work after her marriage.-[from Pirkei d'Rabbi Eliezer, ch. 36]

**30 yet another seven years** -(Gen. Rabbah 70:20) Scripture compares the other ones to the first ones. Just as [he worked for him during] the first ones faithfully, so [did he work for him during] the other ones faithfully, although he (Laban) had dealt with him deceitfully.

## Ketubim: Targum Tehillim (Psalms) 24:1-10

JUDAICA PRESS TRANSLATION	TARGUM
1. Of David, a song. The land and the fullness thereof are the LORD's; the world and those who dwell therein.	1. Of David. A Psalm. Behold, the earth and its creatures are the LORD's, the world and those who dwell in it.
2. For He founded it upon seas and established it upon rivers.	2. For He set a foundation on the seas and fixed it firmly on the rivers.
3. <b>Who will ascend upon the Lord's mount and who will stand in His Holy place?</b>	3. <b>Who will ascend the mount of the LORD's sanctuary? And who will stand in His Holy place?</b>
4. He who has clean hands and a pure heart, who has not taken My name in vain and has not sworn deceitfully.	4. One with clean hands and a pure mind, who has not sworn to a lie to make himself guilty, and who has not made an oath in guile.
5. He will receive a blessing from the LORD and charity from the God of his salvation.	5. He will receive blessings from the presence of the LORD, and generosity from God his redemption.
6. This is the generation of those who seek Him, who seek Your presence - Jacob, forever.	6. This is the generation that seeks Him, that looks for His countenance, O Jacob, forever!
7. [You] gates, lift your heads and be uplifted, [you] everlasting portals, so that the King of Glory may enter.	7. Lift up, O sanctuary gates, your heads; and stand erect, O eternal entrances, that the glorious king may enter.
8. Who is this King of Glory? The LORD, Who is strong and mighty, the LORD Who is a mighty warrior.	8. Who is this glorious king? The LORD, strong and mighty, the LORD, a mighty ruler and one who wages battle.
9. [You] gates, lift your heads and lift up, [you] everlasting portals, so that the King of Glory may enter.	9. Lift up your heads, O gates of the Garden of Eden; and stand erect, O eternal entrances, and the glorious king will enter.
10. Who is this King of Glory? The LORD of Hosts - He is the King of Glory forever.	10. Who is this glorious king? The LORD Sabaoth, He is the glorious king forever.

## Rashi's Commentary for: Psalm 24:1-10

**1 The land...are the Lord's** The land of Israel.

**the world** The other lands.

**2 founded it upon seas** Seven seas surrounded Eretz Yisroel and four rivers: the Jordan, Yarmuk, Karmion, and Pigah.

**3 Who will ascend upon the Lord's mount** Although all the inhabitants of the world are His, not everyone deserves to come near to Him, except these: he who has clean hands, etc.

**4 who has not taken My name in vain** Who has not sworn with My name and My soul in vain. We find an expression of an oath used with the soul (ytp), as it is stated (in Amos 6:8): "The Lord God swore by Himself (eytpa)."

**6 This** [generation,] whose deeds are such - this is the generation of those who seek him.

**7 [You] gates, lift your heads** In the days of Solomon his son, when he comes to bring the Ark into the Holy of Holies and the gates cling to each other, he [Solomon] recited twenty-four praises, but he was not answered until he said (II Chron. 6:42): "Do not turn back the face of Your anointed; remember the kind deeds of David, Your servant."

**9 everlasting portals** Portals whose sanctity is everlasting.

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## **Meditation from the Psalms** **Psalm 24:1-6**

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

David dedicated his entire life to the goal of bringing mankind back to the purity of Adam before the Sin. For this reason, God commanded him to prepare for the construction of the Temple on Mount Moriah, the place from which Adam was created. This location was intended to serve as an inspiration for humanity to emulate the spotless virtue of the first man at the time of his creation.

In this psalm, David sings, 'Who can ascend the mountain O HaShem, and who can stand in His holy place? He whose hands are clean, and whose heart is pure'.<sup>2</sup> So basic and profound is the message of this psalm, that it was chosen to be the שיר של יום 'Song of the Day' for the first day of the week.

Midrash Shocher Tov comments: Rav Shmuel said, David composed four psalms which were truly worthy of being written by Adam himself. One of them is Psalm 24, 'The earth is HaShem's.'

King David brought a terrible plague, lasting three days, on Israel by counting his soldiers. The plague, from HaShem, was halted with a sacrifice **on the threshing floor**<sup>3</sup> that would become the Temple.<sup>4</sup> At that time, David erected a temporary altar upon which he offered sacrifices of thanksgiving.<sup>5</sup> The Temple mount was purchased, from the king of the Yevusi,<sup>6</sup> by King David, for fifty shekels, to stay the judgment of his census. David composed this psalm on the day that he purchased the land of the Temple site from Aravna, the king of the Yevusi.<sup>7</sup> At that time, David erected a temporary altar upon which he offered sacrifices of thanksgiving.

**2 Divrei HaYamim (Chronicles) 3:1** *Then Solomon began to build the temple of HaShem in Jerusalem on Mount Moriah, where HaShem had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.*

David's intention was that this psalm should be recited on the day of the inauguration of the Temple. God's Presence, which is spread throughout the entire world, would then be concentrated in the holiest of places, to dwell upon the Holy Ark in permanent repose.<sup>8</sup> For this reason, this psalm is recited by the congregation as they accompany the Torah scroll back to the synagogue Ark following the reading of the portion (on all occasions

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<sup>2</sup> v. 3-4

<sup>3</sup> Hebrew: Goren - גרן.

<sup>4</sup> 1 Divrei HaYamim (Chronicles) 21:26

<sup>5</sup> II Shmuel (Samuel) 24:18-25

<sup>6</sup> The Yevusi were one of the seven wicked nations which had to be destroyed and this threshing floor belonged to the king, the one who embodied the strength of that nation. After of the Yevusi king was captured, he converted.

<sup>7</sup> The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

<sup>8</sup> Radak; Ibn Ezra

except for Sabbath morning when Psalm 29 is recited.).

**2 Shmuel (Samuel) 24:14-25** David said to Gad, "I am in deep distress. Let us fall into the hands of HaShem, for his mercy is great; but do not let me fall into the hands of men." So HaShem sent a plague on Israel from that morning until the end of the time designated, and seventy thousand of the people from Dan to Beersheba died. When the angel stretched out his hand to destroy Jerusalem, HaShem was grieved because of the calamity and said to the angel who was afflicting the people, "Enough! Withdraw your hand." **The angel of HaShem was then at the threshing floor of Araunah the Jebusite.** When David saw the angel who was striking down the people, he said to HaShem, "I am the one who has sinned and done wrong. These are but sheep. What have they done? Let your hand fall upon me and my family." On that day Gad went to David and said to him, "Go up and build an altar to HaShem on the threshing floor of Araunah the Jebusite." So David went up, as HaShem had commanded through Gad. When Araunah looked and saw the king and his men coming toward him, he went out and bowed down before the king with his face to the ground. Araunah said, "Why has my lord the king come to his servant?" "To buy your threshing floor," David answered, "so I can build an altar to HaShem, that the plague on the people may be stopped." Araunah said to David, "Let my lord the king take whatever pleases him and offer it up. Here are oxen for the burnt offering, and here are threshing sledges and ox yokes for the wood. O king, Araunah gives all this to the king." Araunah also said to him, "May HaShem your God accept you." But the king replied to Araunah, "No, I insist on paying you for it. I will not sacrifice to HaShem my God burnt offerings that cost me nothing." So David bought the threshing floor and the oxen and paid fifty shekels of silver for them. David built an altar to HaShem there and sacrificed burnt offerings and fellowship offerings. Then HaShem answered prayer in behalf of the land, and the plague on Israel was stopped.

**The threshing floor** is an apt description of the Temple.<sup>9</sup> It was the threshing floor of Araunah that King David purchased as the place for the Temple, in Jerusalem.<sup>10</sup> This threshing floor (the Holy of Holies) is the place of intimacy between HaShem and His bride. It is the place of atonement (Yom HaKippurim). This atonement is achieved within the intimacy between HaShem and His people.

Note in the following Midrash how the threshing floor was associated with harlotry, which is intimacy with the wrong person:

**Midrash Rabbah - Ruth V:15** AND WHEN BOAZ HAD EATEN AND DRUNK, AND HIS HEART WAS GOOD (III, 7). Why was his heart good? Because he recited the grace after meals. Another interpretation: AND HIS HEART WAS GOOD: he ate different kinds of sweet things after his meal, as they accustom the tongue to the Torah. Another interpretation of AND HIS HEART WAS GOOD: he occupied himself with the words of the Torah, as it is said, The law of thy mouth is good to me (Ps. CXIX, 72). Another interpretation: AND HIS HEART WAS GOOD: he sought a wife, as it is said, Whoso findeth a wife findeth a good thing (Prov. XVIII, 22). HE WENT TO LIE DOWN AT THE END OF THE HEAP OF CORN. R. Judah Nesiah inquired of R. Phinehas b. Hama: Boaz was one of the notables of his generation, and yet it says that HE WENT TO LIE DOWN AT THE END OF THE HEAP OF CORN: He answered him: **That generation was steeped in immorality, and they used to pay harlots from the threshing-floors**, as it is said, Rejoice not, O Israel, unto exaltation, like the peoples... **Thou hast loved a harlot's hire upon every threshing-floor** (Hoshea 9:1). And righteous men do not act so. Moreover, because the righteous spurn ill-gotten gain, their possessions are precious to them'.

<sup>9</sup> **II Divrei HaYamim (Chronicles) 3:1** Then Shlomo began to build the house of the Lord at Jerusalem in Mount Moriya, where the Lord appeared to David his father; for which provision had been made in the place of David, in the threshing floor of Ornan the Yevusite.

<sup>10</sup> **I Divrei HaYamim (Chronicles) 21:28-22:1** At that time, when David saw that the Lord had answered him in the threshing floor of Ornan the Yevusite, then he sacrificed there. For the tabernacle of the Lord, which Moshe made in the wilderness, and the altar of burnt-offering, were at that time in the high place at Giv'on. But David could not go before it to inquire of God; for he was terrified because of the sword of the angel of the Lord. Then David said, "This is the house of the Lord God, and this is the altar of burnt-offering for Israel."

It is also worthy of note that when Ruth went to the threshing floor<sup>11</sup> where Boaz was sleeping, her desire was for marital intimacy.

**Ruth 3:6-9** *And she went down unto the threshing floor, and did according to all that her mother in law bade her. 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. 8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. 9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.*

In our Torah portion, Yaakov saw “a ladder set up on the *earth*, and the top of it reached to *heaven*; and behold the angels of HaShem ascending and descending on it”.<sup>12</sup> And at the threshing floor of Aravna the Yevusi, David sees “the angel of the Lord standing between the *earth* and the *heaven*, with a drawn sword in his hand stretched out over Jerusalem”.<sup>13</sup> The connection **between earth and heaven** which is mentioned in both places is part of the essence of the **Temple**, the Bet HaMikdash. In both places, there is a revelation of HaShem<sup>14</sup> and of an angel, the revelation of a place, fear of HaShem, and calling the place by a name.

The Rambam tells us that, “It is a well-known tradition that the place where David and Solomon built the altar in the threshing floor of Aravna is the place where Avraham built the altar and bound Yitzchak. The book of Shmuel alludes to a connection between Aravna's threshing floor and Mount Moriya. There are many connections between this chapter (and the parallel chapter in Divrei HaYamim) and the story of Akeidat Yitzchak:

1. In both stories, someone builds an altar and sacrifices a burnt-offering:

And Avraham built the altar there...

**Bereshit (Genesis) 22:9, 13** *And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.*

**II Shmuel (Samuel) 24:25** *And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings.*

2. In both stories, it is HaShem who chooses the site of the altar: HaShem sends Avraham to the land of Moriya, and David to the threshing floor of Aravna.

3. In both stories, emphasis is placed on early rising in the morning:

**Bereshit (Genesis) 22:3** *And Avraham rose early in the morning.*

**II Shmuel (Samuel) 24:11** *And when David rose up in the morning.*

4. In both stories, an angel of HaShem is involved in preventing the expected continuation. At Akeidat Yitzchak, it is the angel himself who stops Avraham:

**Bereshit (Genesis) 22:11-12** *And the angel of the Lord called to him out of heaven, and said, “Avraham,*

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<sup>11</sup> Some have said that the goren (threshing floor), where Ruth encountered Boaz, had as well sacred properties; it is the same goren of Aravna on Mount Moriah which was to be the place of the Temple in Jerusalem.

<sup>12</sup> Bereshit (Genesis) 28:12

<sup>13</sup> I Divrei HaYamim (Chronicles) 21:16

<sup>14</sup> **I Divrei HaYamim (Chronicles) 21:26** *And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt-offering.*

Avraham." And he said, "Here am I." And he said, "Lay not your hand upon the lad, neither do you any thing unto him..."

In the book of II Samuel, it is HaShem who stops the angel, using similar wording:

**II Shmuel (Samuel) 22:16** And when the angel stretched out his hand toward Jerusalem to destroy it, the Lord repented Him of the evil, and said to the angel that destroyed the people, "It is enough; now stay your hand".

5. More similar wording:

**Bereshit (Genesis) 22:13** And Avraham lifted up his eyes, and looked.

**I Divrei HaYamim (Chronicles) 21:16** And David lifted up his eyes, and saw.

**Bereshit (Genesis) 22:4** On the third day...

**II Shmuel (Samuel) 24:13** Three days...

**Bereshit (Genesis) 22:7** Behold the fire and the wood; but where is the lamb for a burnt-offering?

**II Shmuel (Samuel) 24:22** Behold the oxen for the burnt-offering, and the threshing-instruments and the furniture of the oxen for the wood.

6. In both stories, a certain person wishes to purchase land from a non-Jew.

7. In both stories, the seller proposes to transfer the property for nothing in return.

8. In both stories, the buyer refuses this offer and insists on paying for the land in full.

9. In both sales, mention is made of the precise amount of money that was paid.<sup>15</sup>

The threshing floor of Aravna is also the place where Noach built an altar when he went forth from the ark. It is the place where Cain and Abel sacrificed, and it is the place where Adam offered a sacrifice when he was created and from that very place he was created. Our sages said, 'From that place where he was created, there he will obtain forgiveness of his sin'.<sup>16</sup>

David's intention was that this psalm should be recited on the day of the inauguration of the Temple. For this reason, this psalm is recited by Ashkenazi congregations as they accompany the Torah scroll back to the synagogue Ark following the reading of the portion.<sup>17</sup> So basic and profound is the message of this psalm, that it was chosen for all congregations to read this psalm as the 'Song of the Day' for the first day of the week. This psalm was selected to be read on the first day of the week on account of verses one and two:

**Tehillim (Psalm) 24:1-2** A Psalm of David. {N} The earth is HaShem's, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.

This formulation is similar to the Torah's description of the first day of creation. The verses "Lift up your heads ... so that the King of Glory may come in", are included among the verses of Malchuyot recited in the Musaf Amida on Rosh HaShanah. In addition, the beginning of the psalm alludes to the creation of the world, as was mentioned above, so that the entire psalm relates to the themes of Rosh HaShanah.<sup>18</sup>

<sup>15</sup> Rav Amnon Bazak suggested their correlations.

<sup>16</sup> Hilchot Beit Habechira 2:1,2

<sup>17</sup> On all occasions except for Shabbat morning when Psalm 29 is recited. Ibid. 7

<sup>18</sup> "The Bible – Psalms with the Jerusalem Commentary", volume one. By Amos Hakham.

**Finally, this psalm commemorates one of the most significant events in history!** As we said earlier, this psalm was composed on the occasion of the purchase of the Temple site. However, when viewed from a mystical and historical perspective, this event is monumental!

There were three places which the Patriarchs and King David *purchased with money*. They were:

1. The Cave of Machpelah near Hebron where the Patriarchs and their wives are buried. This site was *purchased* by Avraham Avinu.
2. The field near Shechem where Yosef HaTsadiq is buried. This site was *purchased* by Yaaqov Avinu.
3. Har HaBayit, the Temple mount, in Jerusalem. This site was *purchased* by David HaMelech.

To understand the significance of these three places it is necessary to ask a question: **Why is "First" more important than the "Best"?** (Read that question again! Ponder it for a moment. If you do not appreciate the question, then you will *never* appreciate the answer.)

Bikkurim [*first* fruits], Bechor [the *first* born], the separation of the Priestly gift of challah, the first shearings of the wool, the first of the dough, the firstborn of man and animal, all have something in common. They all represent beginnings; they are all "*First*s".

The Torah asks us to bring the *first* fruits to the Beit HaMikdash, the Temple. The Torah does not specify that we should "bring the best"; rather the Torah specifies that we should "bring the *first*". Likewise, we are not commanded to pick the best or the brightest son to be dedicated to the Divine Service in the Beit HaMikdash. We are commanded to devote the *first* son to that Service.

**Why does the Torah insist on "first" and not "best"?** The reason for the preference for "*first*s" is because the "first" sets the tone. "First" is the beginning, the foundation. It might not be so bad if a building has a flaw on the fourth or fifth floor, but a flaw in the foundation is very serious. The foundation sets the tone.

**Each of these three cities is notable as a "First". This suggests that they are foundational to the use of the land.<sup>19</sup>**

The Torah documents the purchase of the land for the tombs of the Patriarchs and the land that contains the tomb of Yosef HaTzadiq. The only other parcel whose purchase is documented, in perpetuity, by Scripture itself is the site of the Beit HaMikdash, the Temple, in Jerusalem. These three special places, in Eretz Israel, are mentioned explicitly in the Midrash:

**Midrash Rabbah - Genesis LXXIX:7 AND HE BOUGHT THE PARCEL OF GROUND, etc. (XXXIII, 19). R. Judan b. R. Simon said: This is one of the three places regarding which the nations of the world cannot taunt Israel and say, 'Ye have stolen them.' These are they: The cave of Machpelah, the [site of the] Temple, and the sepulcher of Yosef HaTsadiq. The cave of Machpelah: And Abraham weighed to Ephron the silver (Gen. XXIII, 16). The Temple: So David gave to Ornan for the place six hundred shekels of gold (I Chron. XXI, 25). And Yosef HaTzadiq's sepulcher: AND HE BOUGHT THE PARCEL OF GROUND.**

R. Aharon Soloveitchik<sup>20</sup> calls this kind of acquisition "chazakah", holding. It comes from HaShem's commandment to Adam "to guard the garden and keep it". (Bereshit 2:13) This is the gift of reaching unto things through cultivation, work and dedication.

<sup>19</sup> This section is based on a shiur given by Rabbi Yitzchak Ginsburgh.

<sup>20</sup> *Logic of the Mind, Logic of the Heart*

How tragically ironic it is that it is in regard to these very areas: Hebron, Shechem, and the Temple Mount, we are forced to stand up against the world to defend our rights of ownership.

"The entire war is based on who's in charge of the holy sites. The Arabs sense that their life force comes from the Jews' holy sites. That's why their battles have always been focused on the tombs of the righteous, because these places nourish their life force. It's no wonder that they hold fast to *Kever (the tomb of) Yosef, Kever Rachel Imeinu, Machpelah, and most importantly, The Temple mount.*"<sup>21</sup>

Now these three cities Shechem, Hebron, and Jerusalem all share certain common features:

- a. The three cities are located in the hill country.
- b. **The three cities lie in the center** (east to west) of Israel. Additionally, Jerusalem lies in the center, north to south, of Eretz Israel
- c. The three cities are situated in places of high temperature.
- d. Each is associated with a "double". Shechem is also called Dothan which means "dual wells", Machpelah is a double cave, and Jerusalem is the double of the heavenly Jerusalem.
- e. They are all related to the Levites as two were cities of refuge and the Beit HaMikdash was built in the third city.
- f. They are border cities between adjacent tribes. Shechem is between Menashe and Ephraim, Hebron is between Judah and Dan, and the Beit HaMikdash is between Benjamin and Judah.
- g. They were the only cities purchased for money.
- h. All three had something precious from Mitzrayim (Egypt): Jerusalem had the Ark, Hebron had Yaaqov Avinu, and Shechem had Yosef HaTsadiq.
- i. All three cities were on the same trade route. "The Way of the Patriarchs" also called the "Ridge Route"
- j. Each of these cities is distinctly associated with Avraham Avinu: Moriah with the Akeida,<sup>22</sup> Shechem with his entrance to Eretz Israel, and Machpelah with his burial.
- k. Each of these cities is distinctly associated with Yaaqov Avinu: Shechem is where Yaaqov entered the land when returning from Lavan and where he purchased the area of Yosef's tomb, Jerusalem AKA Beit El with the ladder vision, and Machpelah as his burial place.
- l. Each of these is the city of a king. Shechem from whence Avraham Avinu defeated the kings of the world and where Rehoboam was crowned king, Hebron where David HaMelech was crowned King, and Jerusalem where David reigned as king over all Israel.
- m. Each of these cities is associated with redemption because each was purchased, for money, after they were promised to Avraham and after Avraham defeated the five kings.
- n. Each of these places is associated with an altar. This indicates that each of these places was a place of worship and a place where our fathers expressed their gratefulness to HaShem. Curiously, each of these three is also associated with an altar built by Avraham.

As Jews, we believe that legally and morally according to our laws and history these places are part of our Jewish nation. However, this is not just an historical and religious claim, it also represents a value of "the connection to the Land of Israel".

It appears that Avraham went first to Shechem, then to Jerusalem, and finally he went south to the area of Hebron. These three places seem to contain the essence of the land as promised to Avraham.

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<sup>21</sup> Rabbi Yitzchak Ginsburgh

<sup>22</sup> Where Yitzchak was bound as a sacrifice.

The three cities were purchased with money and provide a proof that they belong to the Jewish people. The purchase of land by Jeremiah,<sup>23</sup> serves as a proof that the purchase of the land is inviolate and constitutes a firm link to the land for the purchaser and his offspring. Never the less, our ownership is based on the Torah. Our purchase of these properties is found only in the Torah.

**Each of these cities also symbolizes an eternal contact point** that must be maintained or else we will have problems! Rabbi Saadya Gaon stated that "our nationhood is based solely on the Torah". Without the Torah there can be no land ownership.

Now let's look at Mashiach ben Yosef as He went to the Galil and to Shechem:

*Zohar, VaYakhel 220a* Rebbi Shimon said ... *The land of Galil is where Melech Mashiach will be revealed, because it is in the territory of Yosef. It was destroyed first, and it is the place where he will first be revealed from all the places, before spreading to the nations ... as it says:*

**Yehoshua 24:32** *"And the bones of Yosef which they brought up from Egypt for burial in Shechem."*

The Zohar indicates that the meaning of the pasuk in sefer Yehoshua pertains to Mashiach. So when we see the sod level (the same as the Zohar) gospel showing His Majesty in the Galil, it is what we would expect:

**Yochanan (John) 4:5-7** *Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Yaaqov gave to his son Yosef HaTsadiq. Now Yaaqov's well was there. Yeshua therefore, being wearied with [his] journey, sat thus on the well: [and] it was about the sixth hour. There cometh a woman of Samaria to draw water: Yeshua saith unto her, Give me to drink.*

Because, when you think about it, all that Mashiach boils down to, in the end, is helping Yaaqov leave behind all connections to Esav once and for all, so that he can finally take his right place in history *as Israel*. Obliteration of evil, identified only with the Days of Mashiach is synonymous with the cleansing of all traces of Esav within the heart of every Jew. It is also what the Talmud refers to as the "slaughtering of the yetzer hara" in Mashiach's day.<sup>24</sup>

There is so much more to this story, but in the interest of brevity, I will leave it here.

We can see by the verbal tally of "The Place",<sup>25</sup> that David composed this chapter of psalms with a clear intent to connect "The Place" of our Psalm with "The Place" where Yaaqov slept – The Place called the Temple. We began by examining the threshing floor that David purchased for the site of the Temple. Let us conclude this study by noting that our Torah portion speaks of the ladder set between heaven and earth. What is the connection between these two events (the threshing floor and the ladder)? The threshing floor was a place of connection and the ladder made the connection between heaven and earth.

**Tehillim (Psalms) 24:3** *Who shall ascend into the mountain of HaShem? and who shall stand in His holy place?*

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## Ashlamatah: Hos. 12:13 – 13:5 + 14:9-10

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<sup>23</sup> Yirmeyahu (Jeremiah) chapter 36

<sup>24</sup> Succah 52a

<sup>25</sup> Place - מקום, Strong's number 04725.

Rashi	Targum
1. Ephraim has surrounded me with lies, and the house of Israel with deceit, but Judah still rules with God, and with the Holy One he is faithful.	1. 1. The house of Ephraim have multiplied lies before Me, and the house of Israel, deceit. But the people of the house of Judah were fervent in worship until the people of God were exiled from their land, and they who worshipped before Me in the Sanctuary were called a holy people. Thus were they established.
2. Ephraim joins the wind and chases the east wind; all day he increases deceit and plunder, and they make a treaty with Assyria, and oil is brought to Egypt.	2. The house of Israel is like one who sows the wind and reaps the whirlwind. They multiply lies and violence all day long. They make a covenant with Assyria and carry tribute to Egypt.
3. Now the Lord has a contention with Judah, and to visit upon Jacob according to his ways; according to his deeds He shall recompense him.	3. There is an indictment before the LORD against the people of the house of Judah, to punish Jacob according to his ways; according to his good deeds He will reward him.
4. In the womb, he seized his brother's heel, and with his strength he strove with an angel.	4. O prophet say to them: Was it not said of Jacob even before he was born, that he would be greater than his brother? And by his might he contended with the angel?
5. He strove with an angel and prevailed; he wept and beseeched him; In Bethel he shall find Him, and there He shall speak with us.	5. Thus he contended with the angel and prevailed, he wept and pleaded with him. In Bethel He was revealed to him and there He would speak with us.
6. And the Lord is the God of the hosts; the Lord is His Name.	6. He is the LORD, the God of hosts, who was revealed to Abraham, Isaac and Jacob. And as was said through Moses, "The LORD" is His memorial to every generation.
7. And you shall return by your God: keep loving-kindness and justice, and hope to your God always.	7. And as for you, be strong in the worship of your God. Hold fast to kindness and justice, and hope constantly for the deliverance of your God.
8. A trafficker who has deceitful scales in his hand; he loves to oppress.	8. Be not like traders in whose hands there are false scales; they love to oppress..
9. And Ephraim said: Surely I have become rich; I have found power for myself; all my toils shall not suffice for my iniquity which is sin.	9. And the people of the house of Ephraim said, "But we have become rich, we have acquired power." O prophet. say to them. 'Look! None of your wealth will remain for you on the day of punishment for sins.
10. And I am the Lord your God from the land of Egypt; I will yet make you dwell in tents as in the days of the [early] times.	10. I am the LORD your God who brought you out of the land of Egypt. I will again let you dwell in tents as in the days of old.
11. And I spoke to the prophets, and I increased their visions; and to the prophets I assumed likenesses.	11. I spoke with the prophets; and I multiplied prophecies. and sent word through My servants the prophets.
12. If there is violence in Gilead, it is because they were but vanity; in Gilgal they sacrificed oxen; also their altars were like heaps on the furrows of the field.	12. If in Gilead there were oppressors, truly in the house of Gilgal they have sacrificed bullocks to idols; their heathen altars also they have multiplied like stone heaps on the boundaries of the fields.
13. And Jacob fled to the field of Aram; and Israel worked for a wife, <b>and for a wife he guarded.</b>	13. O prophet. say to them. "Did not Jacob your father go to the fields of Aram? And Israel served for a wife, <b>and for a wife he guarded sheep?</b>

Rashi	Targum
14. And, through a prophet, the Lord brought up Israel from Egypt, and <b>through a prophet they were guarded.</b>	14. Indeed. when your forefathers went down to Egypt, the LORD sent a prophet and brought Israel up from Egypt, <b>and through a prophet they were guarded.</b>
15. Ephraim provoked, yea bitterness; therefore his blood shall be cast upon him, and his disgrace his Lord shall requite upon him.	15. The people of the house of Ephraim provoke to anger. they continue to sin. And the guilt of innocent blood which is shed will turn upon them. and their LORD will turn back on them their shame.
1. When Ephraim spoke with trembling, he became exalted in Israel; when he became guilty through Baal, he died.	1. When one of the people of the house of Ephraim spoke, trembling gripped the nations. They were exalted in Israel; but when they incurred guilt through worshipping idols, they were killed.
2. And now, they continue to sin, and they have made for themselves a molten image from their silver according to their pattern, deities, all of it the work of craftsmen; to them say, "Those who sacrifice man may kiss the calves."	2. And now they continue to sin; they have made for themselves a molten image from their silver, idols in their own image, all the work of craftsmen. The false prophets lead them astray; they sacrifice to the work of man's hands, they slaughter bullocks for calves,
3. Therefore, they shall be like a morning cloud, and like dew that passes away early, like chaff that is driven with the wind out of the threshingfloor, and like smoke out of a chimney.	3. Therefore they will be like the morning clouds and like the dew that vanishes quickly; like the chaff which the wind blows from the threshing-floor, and like the smoke which passes from the smoke-hole.'
4. And I am the Lord your God from the land of Egypt, <b>and gods besides Me you should not know, and there is no savior but Me.</b>	4. And I am the LORD your God who brought you up from the land of Egypt; <b>you know no God but Me, and there is no other saviour than Me.</b>
5. I knew you in the desert, in a land of deprivation.	5. I supplied your need in the wilderness, in the land where you were in need of everything.
6. When they grazed and were sated, they were sated and their heart became haughty; therefore, they forgot Me.	6. When I fed them, they were filled. They were filled and their hearts grew proud, therefore they abandoned My worship.
7. And I was to them as a lion, as a leopard by the way I will lurk.	7. So My Memra became like a lion to them, like a leopard lurking by the way.
8. I will meet them as a bereaving bear, and I will rend the enclosure of their heart, and I will devour them as a lion, the beast of the field shall rend them asunder.	8. My Memra comes on them like a bear robbed of her cubs; I have smashed the wickedness of their hearts, and have killed them there like young lions. like a beast of the crag that rends I have destroyed them.
<b>9. You have destroyed yourself, O Israel, for [you have rebelled] against Me, against your help.</b>	<b>9. When you corrupt your deeds. O house of Israel, the Gentiles rule over you, but when you return to My Law. My Memra is your support.</b>
10. I will be, where is your king? Now let him save you in all your cities, and your judges, concerning whom you said, "Give me a king and princes."	10. Where now is your king, that he may save you in all your cities? And your judges, of whom you said, "Appoint over me a king and rulers"?
11. I gave you a king with My wrath and I took [him] away with My fury. {P}	11. I have appointed a king over you in my anger, and I have removed him in my wrath. {P}
12. The iniquity of Ephraim is bound up; his sin is laid away.	12. The iniquities of the house of Ephraim are stored up. all their sins are collected for punishment.
13. Pangs of a woman in confinement shall come to him: he is an unwise son, for it is a time that he shall	13. Distress and agitation like the pangs of a woman giving birth will come upon him. He is a son who has

Rashi	Targum
not stand in the birthstool of the children.	grown up but has not learned to know the fear of Me, Now I will bring upon him distress like that of a woman who sits on the birth-stool but has no strength to give birth,
14. From the clutches of the grave I would ransom them, from death I would redeem them; I will be your words of death; I will decree the grave upon you. Remorse shall be hidden from My eyes.	14. I have delivered the house of Israel from the power of death and rescued them from the destroyer. But now My Memra will be against them to kill. and My decree will be to destroy. Because they have transgressed My Law. I will remove My Shekinah from them,.
15. For though he flourish among the marshes, an east wind shall come, a wind of the Lord, ascending from the desert, and his spring shall dry up, and his fountain shall be parched; he shall plunder the treasure of all coveted vessels.	15. For they are called sons. but they have multiplied corrupt deeds. Now I will bring against them a king strong as the east wind. by the Memra of the LORD. He will come up by way of the desert and destroy their treasure-house and lay waste their royal city. He will plunder the treasures, every precious object.
1. Samaria shall be accounted guilty, for she has rebelled against her God: they shall fall by the sword, their infants shall be dashed, and their pregnant women shall be ripped up. {P}	1. Samaria is guilty, for she has rebelled against the Memra of her God. They will be killed' by the sword, their youths' will be dashed in pieces, and their pregnant women ripped open. {P}
2. Return, O Israel, to the Lord your God, for you have stumbled in your iniquity.	2. Return, O Israel, to the fear of the LORD your God, for you have fallen because of your sin.
3. <b>Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips.</b>	3. <b>Bring with you words of confession and return to the worship of the LORD. Say before Him, "It is near before You to forgive iniquities: then we will be accepted as good. Let the words of our lips be accepted before You with favour like bullocks on your altar.</b>
4. <b>Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy."</b>	4. <b>The kings of Assyria will not save us. We will not put our trust in horsemen, and no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were like orphans in Egypt.</b>
5. I will remedy their backsliding; I will love them freely, for My wrath has turned away from them.	5. I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they freelyrepent. for My anger has turned away from them.
6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon.	6. My Memra will be like dew to Israel; they will bloom like the lily, and they will dwell in their fortified land like the tree of Lebanon which puts forth its branches.
7. <b>Its branches shall go forth, and its beauty shall be like the olive tree, and its fragrance like the Lebanon.</b>	7. <b>Sons and daughters will multiply, and their light will be like the light of the holy candelabrum, and their fragrance like the fragrance of incense.</b>
8. <b>Those who dwelt in its shade shall return; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon.</b>	8. <b>They will be gathered from among their exiles, they will dwell in the shade of their Anointed One (Messiah). The dead will be resurrected and goodness will increasein the land, The mention of their goodness will go in and not cease, like the memorial</b>

Rashi	Targum
	<b>of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary.</b>
9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found.	9. The house of Israel will say, "Why should we worship idols any more?" I, by My Memra, will hear the prayer of Israel and have compassion on them, I, by My Memra, will make them like a beautiful cypress tree. Because forgiveness for their waywardness is found before Me.
<b>10. Who is wise and will understand these, discerning and will know them; for the ways of the Lord are straight, and the righteous/generous shall walk in them, and the rebellious shall stumble on them. {P}</b>	<b>10. Who is wise and will consider these things? Who is prudent and will take note of them? For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting life through them. but the wicked will be delivered to Gehinnam because they have not walked in them. {P}</b>

## Rashi's Commentary for: Hos. 12:13 – 13:5 + 14:9-10

### Chapter 12

**1 has surrounded Me** Ephraim and the house of Israel have already surrounded Me with lies and deceit, i.e., the kings of the Ten Tribes and all the people, but Judah still...

**rules with God** Still rules with fear of God.

**rules** Heb. רָד . Comp. (Num. 24:19) "And there shall rule (וַיִּרְדּוּ) out of Jacob." Their kings are still with the Holy One, blessed be He.

**2 joins the wind** Heb. רָעָה . An expression of רָע , a friend. He joins words of the wind, viz. idolatry.

**and oil** Their oil they carry to Egypt to give a bribe to Egypt to aid them.

**3 Now the Lord has a contention with Judah** He relates to them the matters of His contention which their brethren, the house of Israel, have done to Him, so that they should not wonder when He visits retribution on Jacob according to his ways.

**4 In the womb, he seized his brother's heel** All this I did for him, he held him by the heel, as a sign that he would be a master over him.

**5 he wept** i.e., the angel wept. [from Chullin 92a]

**and beseeched him** When he said to him, "I will not let you go unless you bless me" (Gen. 32:26), and the angel was begging him, "Let me go now. Eventually, the Holy One, blessed be He, will reveal Himself to you in Bethel, and there you will find Him, and there He will speak with us, and He and I will agree with you concerning the blessings that Isaac blessed you." Now that angel was Esau's genius, and he was contesting the blessings.

**6 And the Lord is the God of the hosts** Just as I was then, so am I now, and had you walked with Me wholeheartedly, like Jacob your father, I would have acted toward you as I acted toward him.

**7 And you shall return by your God** On His promise and His support, which He promises you, you can rely, and return to Him. Only...

**keep loving-kindness and justice and you may be assured to hope for His salvation always.**

**8 A trafficker who has deceitful scales in his hand** You rely on your gain, for you are traffickers and deceivers, and concerning your wealth you say...

**9 Surely I have become rich** Now why should I worship the Holy One, blessed be He?

**I have found power for myself** Heb. און , meaning strength. Rabbi Simon, however, explained it homiletically as follows: I found און for myself: I found a deed of indebtedness for myself, that I possess kingship over Israel. (Gen. 50:18) "And his brothers too wept and fell etc. 'Behold we are slaves to you etc.'" און means the laws of a deed. Comp. (Gittin 43b) "They may write his deed (אונן) for it." Comp. (Gittin 43b) "They may write his deed אונן for it." Comp. also (Gen. Rabbah 2:2) With one deed (אונן) and with one price. "And this is its explanation:

**"And Ephraim said: Surely I have become rich; I have found a deed for myself."** Jeroboam son of Nebat, who was of the tribe of Ephraim, boasts and declares: Surely I have become rich, I have found a deed for myself, one deed, that all Israel are my slaves, for my father acquired them, as it is written: And his brothers too went and fell before him, and said: Behold we are your slaves. And whatever a slave acquires belongs to his master. Hence, all their property is mine. Therefore, I have no sin if I take all that is theirs, for they are my slaves. What is written after this? And I am the Lord your God from the land of Egypt. The greatness that came to your father in Egypt was from Me. Said the Holy One, blessed be He. 'Behold we are your slaves,' you have not forgotten, but 'I am the Lord your God,' which was stated in the Decalogue, you have forgotten, for you have erected two calves, one in Bethel and one in Dan. And according to the simple meaning of the verse, you say, "I have found power for myself through oppression and deceitful scales." And I am the Lord your God from the land of Egypt. There I distinguished between a droplet [of seed] of a firstborn and a droplet which was not of a firstborn. I also know and exact retribution from deceitful scales made without understanding and from one who hides his weights in salt in order to deceive.

**all my toils shall not suffice for my etc.** It would have been better for you had you said to yourself: All my money shall not suffice to atone for my iniquity which I have sinned. In this manner Jonathan renders it: The prophet said to them: All your wealth will not remain with you on the day of the retribution of your sins.

**shall not suffice** Heb. לא ימצאו , usually translated 'shall not find.' They shall not suffice. Comp. (Num. 11:22) "and suffice (ומצאו) for them." But it cannot be explained: -יגיעי כל , all those who toil to seek my iniquity shall not find any iniquity with me, for, were that the case, it should be spelled יגיעי without a "yud," and it should be vowelized with a "tseireh," but now it is not an expression of one who toils but an expression of toil.

**10 I will yet make you dwell in tents** I will cut off from your midst deceitful traffickers, and I will cause you to dwell in tents. **I will set up from among you students engaging in the Torah.**

**as in the days of the [early] times** As in the days of the early times, when Jacob, the unpretentious man, was sitting in tents.

**11 And I spoke to the prophets to admonish you** and to bring you back to do good.

**and to the prophets I assumed likenesses** I appeared to them in many likenesses. Another explanation. **I gave My**

**words likenesses to them through allegories in order to make them comprehensible to their listeners.**

**12 If there is violence in Gilead** If they suffered from destruction and violence, they caused it to themselves, for they were but vanity in Gilgal, and they sacrificed oxen to pagan deities.

**also their altars were as numerous as heaps** which are on the furrows of the field.

**the furrows of the field** The furrow made by the plowshare is called תְּלֵם .

**13 And Jacob fled to the field of Aram** etc. Like a person who says, "Let us return to the previous topic," for we spoke above (verse 5): And he strove with an angel, and moreover, I did this for him; when he was forced to flee to the field of Aram, you know how I guarded him.

**and for a wife** he **guarded** the flocks.

**14 And, through a prophet, the Lord brought up** etc. And, insofar as you disgrace the prophets and mock their words, is it not so that through a prophet God brought us etc.?

**15 Ephraim provoked his Creator** by despising His prophets and betraying Him.

**yea, bitterness** (Heb. תַּמְרוּרִים ,) they are to him for his blood which he shed by causing Israel to sin by clinging to idolatry and one who causes a person to sin is worse to him than one who kills him, as we learn from Ammon and Moab, who misled Israel to cling to Baal-Peor, and Scripture punished them more severely than an Egyptian and an Edomite, who drowned them in the river and went forth toward them with the sword...

**shall be cast upon him** The Holy One, blessed be He, shall cast it upon him.

**and his disgrace which he disgraced** Solomon, as the matter is stated: (I Kings 11:26) "He raised his hand against the king," that he rebuked him in public because Solomon had built up the Millo, as is explained in [the chapter entitled] Chelek (San. 101b).

**his Lord shall requite upon him** I.e., the Holy One, blessed be He, since he surpassed him in his evil deeds.

## Chapter 13

**1 When Ephraim spoke with trembling** When Jeroboam showed zeal for the Omnipresent and spoke harshly against Solomon, and tremblingly, for Solomon was a great king.

**he became exalted in Israel** Thence he merited to be elevated to be king over Israel.

**when he became guilty through Baal** As soon as he assumed greatness and became guilty with Baal.

**he died** i.e., Jeroboam's dynasty was terminated, and so was Ahab's dynasty. Jonathan renders: When one of the house of Ephraim would speak, fear would seize the nations. They were great among Israel, but when they sinned by worshipping idols, they were slain.

**2 And now Jehu's dynasty,** who saw all this, continue to sin.

**according to their pattern** Heb. כְּתַבְוֵינֵם .

**Those who sacrifice man may kiss the calves** The priests of Molech say to Israel, "Whoever sacrifices his son to the idol is worthy of kissing the calf" for he has offered him a precious gift. So did our Sages explain this in Sanhedrin (63b), and it fits the wording of the verse better than Jonathan's translation.

**3 and like dew that passes away early** Jonathan renders: And like dew, the water of which evaporates.

**like chaff that is driven with the wind out of the threshing floor** Jonathan renders: Like chaff which the wind blows from the threshing floor. The wind lifts up.

**4 And I am the Lord your God** and you should not have rebelled against Me

**5 I knew you** I set My heart to know your necessity, and I provided you.

**deprivation** Heb. תלאובות. There is no similarity to this in Scripture, and its interpretation is, according to the context, תל, a heap, שאובין, where they long for all good and do not find it.

**6 When they grazed** When they entered the land of their pasture and they were sated, then...

**they were sated and their heart became haughty** (Ex. 7:20) "And he lifted (וַיָּרִם) the staff," is an expression of lifting something else. "Became haughty (וַיָּרִם)" here means that he himself was lifted.

**7 by the way I will lurk** Heb. אָשׁוּר. Every instance of אָשׁוּר in Scripture is punctuated with a "dagesh," but this one is "weak," since it is not a place name but it means, "I will lurk and ambush." Comp. (Num. 24:17) "I see him (אָשׁוּרְנוּ) but not near."

**8 as a bereaving bear** Heb. שְׂכֹל. Like שׂוֹכֵל, as you say הַגּוֹן, gracious, and רַחוּם, merciful, so שְׂכֹל, i.e., entirely attired with bereavements and ready to bereave people.

**and I will rend the enclosure of their heart** like the habit of the bear, which holds its nails on the chest and rends until the heart. Another explanation:

**the enclosure of the heart** Their heart which is closed from understanding to return to Me.

**9 You have destroyed yourself, O Israel** Heb. שִׁחַתְתָּךְ.

**for against Me you have rebelled:** you have rebelled against your help. This is an ellipsis, but [to] one who understands the language of the Scriptures, it makes sense. For against Me was the rebellion which you rebelled, and if you ask, "What does it mean to You?" Against your help you rebelled when you rebelled against Me.

**10 I will be, where is your king?** Heb. אֶהְיֶה מֶלֶכְךָ אֲפֹאֵ. Jonathan renders: Where is your king? But I say that it is unnecessary to interpret it other than its apparent meaning. I will be standing from afar to see where your king is, for I will make Myself see what your end will be, where your savior is.

**12 The iniquity of Ephraim is bound up** I did not overlook it; it is laid up with Me.

**13 for [it is] a time** For a time of trouble has come upon him, from which he will not be able to stand and endure.

**in the birthstool of the children** upon which the woman in confinement sits to give birth. And in Old French they

call a birthstool sele.

**in the birthstool of the children** i.e., in the birthstool made for the birth of children.

**14 From the clutches of the grave** I would ransom them I am He Who would ransom them from the clutches of the grave and redeem them from death, but now...

**I will be your words of death** Heb. אָהֵי דְבַרְיָךְ . I will place Myself to speak of you words of death.

**I will decree...upon you** Heb. קִטְבְּךָ . I will decree upon you the decree of the grave.

Remorse shall be hidden from My eyes Heb. נָחַם . I will not regret this evil. נָחַם is an expression of regret (נָחַם), and the "mem" is a radical like the "mem" of נָעַם, pleasantness, for the accent is on the first syllable, and the "heth" is vowelized with a "patah." Were it an expression of resting (נָחָה), with the "mem" serving as a suffix denoting the plural, the accent would be under the "heth," and it would be vowelized with a "kamatz" [like כָּחַם their strength; רוּחָם, their spirit.]

**15 For though he flourish among the marshes** Heb. כִּי הוּא בֵּין אֲחֵים יִפְרִיא . Jonathan renders: For they are called sons, but they increased corrupt deeds. אֲחֵים An expression of an evil thing. Comp. (Ezekiel 21:20) "Woe! (אָחָה) It is made for a blade." Also (ibid. 6:11) "And say, 'Woe!' (אָחָה) to all the... abominations." יִפְרִיא An expression similar to (Deut. 29:17) וְלִעֲנָה פְּרָה רָאשׁ , that hears (פְּרָה) hemlock and wormwood." But I say that אֲחֵים is an expression similar to (Gen. 41:2) "And they grazed in the marsh (בְּאֲחוּ) ."

**For though he flourish among the marshes** Heb. יִפְרִיא . Blossoms and grows in the marsh. Among the marshes, among those growing in the marshes, which always flourish. And, since He compares him to a marsh, He says: An east wind shall come... and his spring shall dry up. Another explanation: For he decreased among the brothers, i.e., Jeroboam. He was a son who decreased the brotherhood [other versions: the heritage] of Israel. Through him, they were divided into two kingdoms. Decreased יִפְרִיעַ . An expression similar to (Gen. 16:12) "One who decreases men (פְּרִיא אָדָם) ."

**an east wind shall come** A king, strong as the east wind, shall come up by the word of the Lord from the way of the desert.

**he shall plunder** That king shall plunder the treasures of all coveted vessels.

## Chapter 14

**1 Samaria shall be accounted guilty** From now on, her guilt will be revealed.

**and their pregnant women** Heb. נְהַרְיוּתֶיהָ . The pregnant women in its midst.

**2 Return, O Israel** You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, "Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies." Therefore it says, "Samaria shall be accounted guilty," and then Scripture says: "Return, O Israel." As is found in Sifrei in the section commencing. (Num. 25:1), "And Israel abode in Shittim."

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה , with the Divine

Attribute of Mercy; otherwise, He is אֱלֹהֵי הַדִּין with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d'Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3 You shall forgive all iniquity** Heb. עֲוֹן כָּל-תְּשֵׁא . Forgive all our iniquities.

**and teach [us the] good [way]** Heb. וְיָקֵחַ-טוֹב . And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): "Let my sentence come forth from before You, may Your eyes behold the right." Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): "It is good to confess to the Lord."

**and let us render [for] bulls** that we should have sacrificed before you, let us render them with the placation of the words of our lips.

**4 Assyria shall not save us** Say this also before Him, **"We no longer seek the aid of man, neither from Assyria nor from Egypt."**

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), "No, but on horses will we flee... And on swift steeds will we ride."

**nor will we say any longer to the work of our hands** that they are our gods.

**for in You alone shall our hope be**, You Who grant mercy to the orphans.

**5 I will remedy their backsliding** Said the prophet: So has the Holy Spirit said to me. After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.

**6 and it shall strike** I. e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7 Its branches shall go forth** Sons and daughters shall increase.

**and it shall be** **Their beauty shall be like the beauty of the menorah** of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8 Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon** Jonathan renders: Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple. For they would blow the trumpets over the libations when the Levites would recite the song.

**9 Ephraim will say, "What more do I need to follow the images?"** And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; i.e., **I will be accessible to him.**

**from Me your fruit is found** Am I not He? **For all your good emanates from Me.**

**10 Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

## Special Ashlamatah: Shmuel X 20:18-42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.
19. And for three days, you shall hide very well, and you shall come to the place where you hid on the day of work, and you shall stay beside the traveler's stone.	19. And at the third (day) of the moon you will be sought out very much, and you will go to the place where you hid yourself on the weekday. and you will dwell near "Stone Coming" .
20. And I shall shoot three arrows to the side, as though I shot at a mark.	20. And I am to shoot three arrows with the bow so as to hit for myself at the target.
21. And behold, I shall send the youth, (saying,) 'Go, find the arrows.' If I say to the youth, 'Behold, the arrows are on this side of you,' take it and come, for it is well with you, and there is nothing the matter, as the Lord lives.	21. And behold I will send the young man: 'Go, get the arrows.' If indeed I say to the young man: 'Behold the arrow is on this side of you; take it and bring (it),' then there is peace for you and nothing evil as the LORD lives.
22. But, if I say thus to the youth, 'Behold, the arrows are beyond you,' go! For the Lord has sent you away.	22. And if thus I say to the young man: 'Behold the arrow is beyond you,' go, for the LORD has rescued you.
23. And (concerning) the matter which we have spoken, I and you, behold, the Lord is between me and you forever."	23. And the word that we have spoken - I and you - behold the Memra of the LORD is a witness between me and you forever."
24. And David hid in the field, and when it was the new moon, Saul sat down to the meal to eat.	24. And David hid in the field, and it was the (new) moon. And the king sat down at the food to eat.
25. And the king sat upon his seat, as at other times, upon the seat by the wall, and Jonathan arose, and Abner sat down beside Saul, and David's place was vacant.	25. And the king sat down upon his seat as at other times, upon the seat that was prepared for him near the wall. And Jonathan stood up, and Abner sat down by the side of Saul, and the place of David was empty.
26. And Saul did not say anything on that day, for he thought, "It is an incident; he is not clean, for he is not clean."	26. And Saul did not speak anything on that day, for he said: "Perhaps an accident has happened to him, and he is not clean; or perhaps he went on the road, and we

Rashi	Targum
	did not invite him."
27. And it was, on the morrow of the new moon, the second (day of the month), that David's place was vacant, and Saul said to Jonathan, his son, "Why has not the son of Jesse come to the meal either yesterday or today?"	27. <b>And on the day after that, which is the intercalation of the second month</b> the place of David was empty, and Saul said to Jonathan his son: "Why has the son of Jesse not come both yesterday and today for food?"
28. And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem.	28. And Jonathan answered Saul: "David earnestly requested from me to go« unto Bethlehem.
29. And he said, 'Let me go away now, for we have a family sacrifice in the city, and he, my brother, commanded me, and now, if I have found favor in your eyes, let me slip away now, and see my brothers.' He, therefore, did not come to the king's table."	29. And he said: 'Send me away now, for they have begun an offering of holy things for all our family in the city, and my brother commanded me. And now if I have found favor in your eyes, let me get away now and see my brothers.' Therefore he did not come to the table of the king."
30. And Saul's wrath was kindled against Jonathan, and he said to him, "You son of a straying woman deserving of punishment! Did I not know that you choose the son of Jesse, to your shame and to the shame of your mother's nakedness?"	30. And the anger of Saul was strong against Jonathan, and he said to him: "You son of an obstinate woman whose rebellion was harsh," do I not know that you love the son of Jesse to your disgrace and to the disgrace of the shame of your mother?"
31. For all the days that the son of Jesse is living on the earth, you and your kingdom will not be established. And now, send and take him to me, for he is condemned to death."	31. For all the days that the son of Jesse is alive upon the earth, neither you nor your kingdom will be established. And now send and bring him unto me, for he is a man deserving killing."
32. And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?"	32. And Jonathan answered Saul his father and said to him: "Why shall he be killed? What did he do?"
33. And Saul cast the spear upon him to strike him; and Jonathan knew that it had been decided upon by his father, to put David to death.	33. And Saul lifted up the spear against him so as to strike him, and Jonathan knew that it was determined from his father to kill David.
34. And Jonathan arose from the table in fierce anger; and he did not eat any food on the second day of the new moon, for he was grieved concerning David, for his father had put him to shame.	34. And Jonathan arose from the table in strong anger and he did not eat food on the day of the intercalation of the second month for he grieved over David, for his father shamed him.
35. And it was in the morning, that Jonathan went out at David's appointed time, and a small boy was with him.	35. And in the morning Jonathan went forth to the field at the time that David said to him, and a small boy was with him.
36. And he said to his boy, "Run, find now the arrows which I shoot." The boy ran; and he shot the arrow to cause it to go beyond him.	36. And he said to his young man: "Run, get the arrows that I am shooting." The young man ran, and he shot the arrow beyond him.
37. And the lad came up to the place of the arrow, which Jonathan had shot. And Jonathan called after the lad, and said, "Isn't the arrow beyond you?"	37. And the young man came unto the place of the arrow that Jonathan shot, and Jonathan called after the young man and said: "Is not the arrow beyond you?"
38. And Jonathan called after the lad, "Quickly, hasten, do not stand!" And Jonathan's lad gathered up the arrows, and came to his master.	38. And Jonathan called after the young man: "Hurry; in haste; do not delay." And Jonathan's young man was gathering the arrows and he came unto his master.
39. And the lad knew nothing; only Jonathan and David knew the matter.	39. And the young man did not know anything. Only Jonathan and David knew the matter.

Rashi	Targum
40. And Jonathan gave his weapons to his boy, and said to him, "Go, bring (them) to the city."	40. And Jonathan gave his armor to the young man that was his, and he said to him: "Go, bring it to the city."
41. The lad departed, and David arose from (a place) toward the south; and he fell upon his face to the ground three times, and prostrated himself three times. And they kissed one another, and wept one with the other, until David exceeded.	41. And the young man went, and David arose from the side of "Stone Coming" that is opposite the south, and he fell upon his face upon the ground, and he bowed down three times, and they kissed each man his fellow, and they wept each man his fellow until David exceeded.
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' "	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.' "

## Verbal Tallies

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

**Beresheet (Genesis) 28:10 – 29:30**  
**Hoshea (Hosea) 12:13 – 13:5 + 14:9-10**  
**Special: I Samuel 20:18-42**  
**Tehillim (Psalm) 24**  
**Mk 3:11-12, Lk 6:19, Acts 8:14-25**

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

Jacob - יעקב, Strong's number 03290.  
 Place - מקום, Strong's number 04725.  
 Set / Come - בוא, Strong's number 0935.

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

Walk / Went - ילך, Strong's number 03212.

**Beresheet (Genesis) 28:10-11** And **Jacob <03290>** went out <03318> (8799) from Beersheba <0884>, and **went <03212> (8799)** toward Haran <02771>.

11 And he lighted <06293> (8799) upon a certain **place <04725>**, and tarried there all night <03885> (8799), because the sun <08121> was **set <0935> (8804)**; and he took <03947> (8799) of the stones <068> of that **place <04725>**, and put <07760> (8799) them for his pillows <04763>, and lay down <07901> <00> in that **place <04725>** to sleep <07901> (8799).

**Tehillim (Psalm) 24:3** Who shall ascend <05927> (8799) into the hill <02022> of the LORD <03068>? or who shall stand <06965> (8799) in his holy <06944> **place <04725>?**

**Tehillim (Psalm) 24:6** This is the generation <01755> of them that seek <01875> (8802) him, that seek <01245> (8764) thy face <06440>, **O Jacob <03290>**. Selah <05542>.

**Tehillim (Psalm) 24:7** Lift up <05375> (8798) your heads <07218>, O ye gates <08179>; and be ye lift up <05375> (8734), ye everlasting <05769> doors <06607>; and the King <04428> of glory <03519> shall **come in <0935> (8799)**.

**Hoshea (Hosea) 14:9** Who is wise <02450>, and he shall understand <0995> (8799) these things? prudent <0995> (8737), and he shall know <03045> (8799) them? for the ways <01870> of the LORD <03068> are right <03477>, and the just <06662> shall **walk <03212> (8799)** in them: but the transgressors <06586> (8802) shall fall <03782> (8735) therein.

### Hebrew:

Hebrew	English	Torah Reading Gen. 28:10 – 29:30	Psalms 24:1-10	Ashlamatah Hos 12:13 – 13:5 + 14:8-9
אֵין	other, for there	Gen. 28:17		Hos. 13:4
אֵלֶּה	these	Gen. 29:13		Hos. 14:9
אֱלֹהִים	God	Gen. 28:12 Gen. 28:13 Gen. 28:17 Gen. 28:20 Gen. 28:21 Gen. 28:22	Ps. 24:5	Hos. 13:4
אָמַר	said, say	Gen. 28:13 Gen. 28:16 Gen. 28:17 Gen. 28:20 Gen. 29:4 Gen. 29:5 Gen. 29:6 Gen. 29:7 Gen. 29:8 Gen. 29:14 Gen. 29:15 Gen. 29:18 Gen. 29:19 Gen. 29:21 Gen. 29:25 Gen. 29:26		Hos. 13:2
אָרֶץ	earth,land, ground	Gen. 28:12 Gen. 28:13 Gen. 28:14 Gen. 29:1	Ps. 24:1	Hos. 13:4 Hos. 13:5
אֲשֶׁר	which, who, that	Gen. 28:13 Gen. 28:15 Gen. 28:22 Gen. 29:8 Gen. 29:27	Ps. 24:4	
בּוֹא	coming, go set, come	Gen. 28:11 Gen. 29:6 Gen. 29:9 Gen. 29:13 Gen. 29:21 Gen. 29:23 Gen. 29:30	Ps. 24:7 Ps. 24:9	
בֶּקֶר	morning	Gen. 28:18		Hos. 13:3

Hebrew	English	Torah Reading Gen. 28:10 – 29:30	Psalms 24:1-10	Ashlamatah Hos 12:13 – 13:5 + 14:8-9
		Gen. 29:25		
דָּבַר	promised, speaking, spoke	Gen. 28:15 Gen. 29:9		Hos. 13:1
דֶּרֶךְ	journey, ways	Gen. 28:20		Hos. 14:9
הִלָּךְ	went, go, take, came	Gen. 28:10 Gen. 28:15 Gen. 28:20 Gen. 29:1 Gen. 29:7		Hos. 13:3 Hos. 14:9
זֶה	this	Gen. 28:15 Gen. 28:16 Gen. 28:17 Gen. 28:20 Gen. 28:22 Gen. 29:25 Gen. 29:27	Ps. 24:6 Ps. 24:10	
יָדַע	know, known	Gen. 28:16 Gen. 29:5		Hos. 13:4 Hos. 13:5 Hos. 14:9
יְהוָה	LORD	Gen. 28:13 Gen. 28:16 Gen. 28:21	Ps. 24:1 Ps. 24:3 Ps. 24:5 Ps. 24:8 Ps. 24:10	Hos. 12:13 Hos. 13:4 Hos. 14:9
יָם	out to the west, upon the seas	Gen. 28:14	Ps. 24:2	
יַעֲקֹב	Jacob	Gen. 28:10 Gen. 28:16 Gen. 28:18 Gen. 28:20 Gen. 29:1 Gen. 29:4 Gen. 29:10 Gen. 29:11 Gen. 29:12 Gen. 29:13 Gen. 29:15 Gen. 29:18 Gen. 29:20 Gen. 29:21 Gen. 29:28	Ps. 24:6	
יָשַׁב	stayed, dwell	Gen. 29:14 Gen. 29:19	Ps. 24:1	
כָּל	all, every, whole	Gen. 28:14 Gen. 28:15 Gen. 28:22 Gen. 29:3 Gen. 29:8 Gen. 29:13 Gen. 29:22		Hos. 13:2
כֵּן	so, thus, therefore	Gen. 29:26 Gen. 29:28		Hos. 13:3

Hebrew	English	Torah Reading Gen. 28:10 – 29:30	Psalms 24:1-10	Ashlamatah Hos 12:13 – 13:5 + 14:8-9
מָה	how, what	Gen. 28:17 Gen. 29:15 Gen. 29:25		Hos. 14:8
מִי	who		Ps. 24:3 Ps. 24:8 Ps. 24:10	Hos. 14:9
מִן	than. Since	Gen. 29:19 Gen. 29:30		Hos. 13:4
מָקוֹם	place	Gen. 28:11 Gen. 28:16 Gen. 28:17 Gen. 28:19 Gen. 29:3 Gen. 29:22 Gen. 29:26	Ps. 24:3	
נָשָׂא	went, lifted, receive	Gen. 29:1 Gen. 29:11	Ps. 24:4 Ps. 24:5 Ps. 24:7 Ps. 24:9	Hos. 13:1
עוֹר	still, yet	Gen. 29:7 Gen. 29:9		Hos. 14:8
עָלָה	ascending, brought	Gen. 28:12	Ps. 24:3	Hos. 12:13
פָּנִים	before, face	Gen. 29:26	Ps. 24:6	
רֹאשׁ	top, head	Gen. 28:12 Gen. 28:18	Ps. 24:7 Ps. 24:9	
שָׁב	bring, return, put	Gen. 28:15 Gen. 28:21 Gen. 29:3		Hos. 12:14
שָׂכַח	early, soon	Gen. 28:18		Hos. 13:3
שָׁמַר	keep, kept	Gen. 28:15 Gen. 28:20		Hos. 12:13
שַׁעַר	gate	Gen. 28:17	Ps. 24:7 Ps. 24:9	
נָשַׁק	kissed	Gen. 29:11 Gen. 29:13		Hos. 13:2
עָשָׂה	done, did, make	Gen. 28:15 Gen. 29:22 Gen. 29:25 Gen. 29:26 Gen. 29:28		Hos. 13:2

### Greek:

GREEK	ENGLISH	Torah Reading Gen. 28:10 – 29:30	Psalms 24:1-10	Ashlamatah Hos 12:13 – 13:5 + 14:9-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 3:13-19a	Tosefta of Luke Lk 6:12-16	Remes/Gemara of Acts/Romans and James Acts 8:26-38
ἄγγελος	angel	Gen 28:12					Act 8:26
ἀδελφος	brother	Gen 29:1 Gen 29:4 Gen 29:10			Mk. 3:17	Lk. 6:14	

GREEK	ENGLISH	Torah Reading Gen. 28:10 – 29:30	Psalms 24:1-10	Ashlamatah Hos 12:13 – 13:5 + 14:9- 10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 3:13-19a	Tosefta of Luke Lk 6:12-16	Remes/Gemara of Acts/Romans and James Acts 8:26-38
		Gen 29:12 Gen 29:15					
αἶρω	lift		Psa 24:9				Acts 8:33
ἀκούω	heard	Gen 29:13					Acts 8:30
ἀν	ever, might I be able	Gen 28:15					Act 8:31
ἀναβαίνω	went up, ascend	Gen 28:12	Psa 24:3		Mk. 3:13		Acts 8:31
άνηρ	man, men	Gen 29:19 Gen 29:22					Act 8:27
ἀνίστημι	raise up, rose up	Gen 28:18					Acts 8:26 Acts 8:27
ἀπέρχομαι	sending forth	Gen 29:7			Mk. 3:13		
γενεα	generation		Psa 24:6				Acts 8:33
γῆ	earth, land, ground	Gen. 28:12 Gen. 28:13 Gen. 28:14 Gen. 29:1	Ps. 24:1	Hos. 13:4 Hos. 13:5			Acts 8:33
γινώσκω	know, known	Gen. 28:16 Gen. 29:5		Hos. 13:4 Hos. 13:5 Hos. 14:9			Acts 8:30
δίδωμι	gives, gave, given	Gen 28:13 Gen 28:20 Gen 28:22 Gen 29:19 Gen 29:21 Gen 29:24 Gen 29:26 Gen 29:27 Gen 29:28 Gen 29:29					
διηγέομαι	described, relate	Gen 29:13					Acts 8:33
δύναμαι	able	Gen 29:8					Acts 8:33
δώδεκα	twelve				Mk. 3:14 Mk. 3:16	Lk. 6:13	
ἐξέρχομαι	went forth	Gen 28:10				Lk. 6:12	
ἔπω	said	Gen 28:13 Gen 28:16 Gen 28:17 Gen 29:4 Gen 29:5 Gen 29:6 Gen 29:7 Gen 29:8 Gen 29:14 Gen 29:15 Gen 29:18 Gen 29:19 Gen 29:21 Gen 29:25 Gen 29:26					Act 8:29 Act 8:30 Act 8:31 Act 8:34 Act 8:37
ἐρημος	wilderness, desert			Hos 13:5			Acts 8:26
ἕτερος	another	Gen 29:19 Gen 29:27 Gen 29:30					Acts 8:34
ἡμέρα	day, time	Gen 29:7 Gen 29:14				Lk. 6:12 Lk. 6:13	

GREEK	ENGLISH	Torah Reading Gen. 28:10 – 29:30	Psalms 24:1-10	Ashlamatah Hos 12:13 – 13:5 + 14:9-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 3:13-19a	Tosefta of Luke Lk 6:12-16	Remes/Gemara of Acts/Romans and James Acts 8:26-38
		Gen 29:20 Gen 29:21					
θεός	God	Gen. 28:12 Gen. 28:13 Gen. 28:17 Gen. 28:20 Gen. 28:21 Gen. 28:22	Ps. 24:5	Hos. 13:4		Lk. 6:12	Acts 8:37
ἰδοῦ	behold	Gen 28:12 Gen 28:15 Gen 29:2 Gen 29:6 Gen 29:9 Gen 29:25					Acts 8:36
ἵστημι	set, stand in	Gen 28:18 Gen 28:22	Psa 24:3				Acts 8:38
καλέω	called	Gen 28:19				Lk. 6:15	
καρδία	heart		Psa 24:4				Acts 8:37
κατά	according to, concerning	Gen 29:12		Hos 13:1 Hos 13:2			Acts 8:36
καταβαίνω	down, descended	Gen 28:12					Acts 8:26 Acts 8:38
κύριος	LORD	Gen. 28:13 Gen. 28:16 Gen. 28:21	Ps. 24:1 Ps. 24:3 Ps. 24:5 Ps. 24:8 Ps. 24:10	Hos. 12:13 Hos. 13:4 Hos. 14:9			Acts 8:26
λαλέω	spoke, speaking	Gen 28:15 Gen 29:9					Acts 8:26
λαμβάνω	take took, taken, received	Gen. 29:1 Gen. 29:11	Ps. 24:4 Ps. 24:5 Ps. 24:7 Ps. 24:9	Hos. 13:1			
λέγω	saying, said	Gen 28:20					Acts 8:26 Acts 8:29 Acts 8:30 Acts 8:31 Acts 8:34 Acts 8:37
ὁδός	way	Gen. 28:20		Hos. 14:9			Acts 8:26 Acts 8:36
ὄνομα	name	Gen.28:19 Gen.29:13 Gen.29:16			Mk. 3:16 Mk. 3:17		
ὄρος	mountains		Psa 24:3		Mk. 3:13	Lk. 6:12	
πᾶς	entire, all, every, whole	Gen 28:14 Gen 28:15 Gen 28:22 Gen 29:3 Gen 29:8 Gen 29:13 Gen 29:22	Psa 24:1				Acts 8:27
ποιέω	make, did, done	Gen. 28:15 Gen. 29:22		Hos. 13:2	Mk. 3:14 Mk. 3:16		

GREEK	ENGLISH	Torah Reading Gen. 28:10 – 29:30	Psalms 24:1-10	Ashlamatah Hos 12:13 – 13:5 + 14:9-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 3:13-19a	Tosefta of Luke Lk 6:12-16	Remes/Gemara of Acts/Romans and James Acts 8:26-38
		Gen. 29:25 Gen. 29:26 Gen. 29:28					
πορευομαι	go, going, went	Gen 28:10 Gen 28:15 Gen 28:20 Gen 29:1		Hos 13:3			Acts 8:26 Acts 8:27 Acts 8:36
προβατον	sheep	Gen 29:2 Gen 29:3 Gen 29:6 Gen 29:7 Gen 29:8 Gen 29:9 Gen 29:10					Act 8:32
προσερχομαι	near, come forward	Gen 29:10					Act 8:29
προφήτης	prophet			Hos 12:13			Acts 8:28 Acts 8:30 Acts 8:34
στομα	mouth	Gen 29:2 Gen 29:3 Gen 29:8 Gen 29:10					Acts 8:32 Acts 8:35
υιός	son	Gen 29:1 Gen 29:5 Gen 29:12 Gen 29:13			Mk. 3:17		Acts 8:37

## PIRQE ABOT (Chapters of the Fathers) Introduction

By: Hakham Yitschaq ben Moshe Magriso

**All Israel has a portion in the World to Come. It is thus written [that God told the prophet], "Your people are all righteous/generous; they will possess the land forever. They are a shoot (Hebrew: Netser) I have planted, the work of My hands, to display My greatness" (Isaiah 60:21).**

This Mishnah is not actually part of Pirqe Abot. Rather, it is the beginning of the tenth chapter of the tract of *Sanhedrin* (the tract dealing with the judiciary). Still, it is a custom to read this Mishnah before beginning each chapter of Pirqe Abot.

When a person undertakes a job, he cannot do it with enthusiasm unless he is aware of the benefits that it will bring. For example, if a person is building a house, he works with enthusiasm, since he knows that when he finishes, he will be able to live in it. Similarly, whenever a person does something, he must be aware of its purpose, so that he will be able to work with will and enthusiasm.

It is therefore customary to read this Mishnah before each chapter of Pirqe Abot. It declares that the goal of keeping the Torah and obeying the commandments is to bring a person to life in the World to Come!

We, are thus taught, "All Israel has a portion in the World to Come." A Jewish soul is never lost. Even if a Jew commits a sin punishable by death, if he is executed by the courts, he is granted a portion in the World to Come as if he were a righteous/generous man. If one is not punished for his sins in this world, then he is judged in the next world. But, after being punished for his sins, he has a portion in the World to Come. No soul is ever lost.<sup>2</sup>

It is thus written, "Your people are **all** righteous/generous; they will possess the land forever." When a Jew sins, he is punished, whether in this world or in the next. But after receiving his punishment, he is considered righteous/ generous. He then can "possess the land forever" - that is, he has a portion in the World to Come.

This Mishnah also reminds one that he should not despair if he has committed many sins. He may fear that he has completely lost his portion in the World to Come due to his sins. The Mishnah therefore comforts the sinner and declares, "All Israel has a portion in the World to Come."

Every Israelite has in him a small portion that is holy and pure. This is his Divine soul, which is a "portion from God on high," originating from beneath the Throne of Glory. This miniscule portion in man must, in the long run, be worthy of the World to Come. One must either pay the penalty for his sins, or else repent them - even in his last moment on earth - and then, he is welcomed into the World to Come.

This is the significance of the ending of the above mentioned verse, where God calls Israel, "A **shoot** (Heb.: Netser) I have planted, the work of My hands to display My greatness." God is saying, "The soul in each person's body is the shoot (Heb.: Netser) that I have planted with My own hands, the spirit that I drew from under My Throne of Glory. That is why each soul must be cleansed of sin through receiving its punishment; it is then welcome in the World to Come."

Although we have noted that a Jewish soul is never lost, and all have a place in the World to Come, there are some exceptions. These are the wicked ones who are punished for their sins eternally. Such people have no portion in the World to Come.

Among those who have no portion in the World to Come are the atheists, agnostics, those who do not believe in Divine revelation and prophecy, those who deny that God rewards good and punishes evil, those who deny the [Torah, which is the] revelation of Moses, and those who claim that God does not know or care about man's deeds."

Also included among the heretics are those who disrespect our Torah sages, as well as those who mock the teachings of the Talmud, the Midrash or the other ancient teachings. It goes without saying that this also includes those who disrespect the Torah itself. All these are considered heretics who are punished forever and have no portion in the World to Come.

Included among those who have no place in the Future World are nonbelievers (**kof'rim**). A nonbeliever is anyone who denies that the Torah was given by God. This is true whether he denies the entire Torah, or any part of it. Even if a person believes in the Divine origin of the entire Torah, but merely denies a single sentence or word, he is considered a nonbeliever.

Also included among the nonbelievers are those deny the Oral Torah (**Torah SheB'al Peh**). The category also includes those who claim that God exchanged the Torah for a new law, as well as those who say that He has abandoned certain commandments.

The category of nonbelievers also includes those who deny the Resurrection (**Techiyath HaMethim**). One who

does not believe in the coming of the Messiah is also considered a nonbeliever. Such nonbelievers have no portion in the World to Come.

Also included among those who have no portion in the World to Come is the apostate (*meshumad*). An apostate is one who abandons the Torah and embraces the religion of the gentiles.

He may see the lowly state of the Jews because of the persecutions inflicted upon them by the gentiles, and say to himself, "Why should I endure the persecutions of the gentiles among the Jews? Better I join the gentiles and share the upper hand with them." Such a person has no portion in the World to Come. [This is, true even when one becomes an apostate due to the suffering and persecution of the Jew.] If a person abandons Judaism without any persecution, he obviously forfeits his portion in the Future World to Come.

A person who abandons even a single commandment of the Torah out of spite is also considered an apostate. This is even true of a minor commandment. Thus, for example, a person may purposely violate the commandments against wearing *shaatnez* (a garment made of wool and linen), those forbidding the shaving of the sides of the head (*peyoth*) and beard, or the like. Although these are relatively minor commandments, one who purposefully and consistently violates them has no place in the World to Come.

One who causes many to sin (*machte et ha-rabim*) similarly has no portion in the World to Come. Obviously included among those who cause the multitude to sin are those who found heretic sects, such as Jereboam or Tzadok and Bethos. But it also includes those who cause many people to commit even a minor sin or neglect one of the positive commandments (*mitzvath asseh*) of the Torah. Such a person also has no portion in the Future World.

Also among those who have no part in the Future World are those who separate themselves from the community. These are individuals who do not wish to participate in religious functions as part of the community, and do not wish to involve themselves with the community's problems. Although such a person may be an observant Jew, he goes his own way, just as if he were a gentile. He also has no part in the World to Come.

Also included among those who have no portion in the World to Come are those who brazenly affront the Torah (*megaleh panim baTorah*). These are people who sin highhandedly, showing respect neither to God nor to man.

An example of this was Yehoyakim king of Judah. Barukh ben Neriah came to him with a copy of the Book of Lamentations, describing the evil that was to come upon Jerusalem. Instead of taking its words to heart, Yehoyakim took the scroll, cut it to pieces, and threw the pieces into the fire in the presence of all the great people who were there at the time (Jeremiah 36). Whether a sin is large or small, if it is committed with such gross disrespect, the person doing it is considered to have brazenly affronted the Torah, and he can lose his portion in the World to Come.

Also included among those who have no portion in the World to Come is the person who gives his Jewish neighbor over to gentiles to be killed or beaten. This is true whenever a person places another in the hands of the wicked.

Those who instill fear in the community for their own pleasure, and not for the sake of heaven, also have no portion in the World to Come.

A murderer can lose his portion in the Future World.

One who despises the covenant of Abraham has no place in the World to Come. This includes the Jewish person who refuses to undergo circumcision.

People who made a practice of destroying the reputations of others (*baaley lashon ha-ra*), spreading evil reports, similarly have no portion in the Future World,

Also included in the category of those who have no portion in the Future World are those who used to make a practice of attempting to heal a wound by occult means, reciting a Biblical verse and then expectorating.

Obviously, this does not mean that it is forbidden to read Biblical verses while a physician is effecting a normal cure. The primary prohibition is against spitting while reciting God's name. The reason that one loses his portion in the World to Come for this act is that God's name is made part of an occult ritual, and it is desecrated through the act of expectorating.

Some say that the reason for this strong prohibition is that one is making use of Torah verses just as one would a mundane drug or medicine. He is thus treating the Torah as nothing more than a cure for the body. It is true that one who keeps the Torah and its commandments has merit guarding against illness. But to make the/Torah into a superstitious mystical cure is clearly forbidden.

Others give an entirely different reason for this. In Egypt, a rabbi once met an Arab who had a great reputation as a faith healer. While the rabbi was with the healer, the Arabs brought a sick person to be healed. The healer made use of his occult rituals, and, as the rabbi saw, at frequent intervals during the ritual, the healer would spit. When the rabbi inquired as to the reason for the spitting, the healer replied that the sickness is caused by a spirit that entered the patient's body. "In order to heal the patient," he said, "I must get the spirit to leave the body. I speak to the spirit and tell it that since it is a spiritual entity, it should be ashamed to enter a gross, contaminated human body. It is not proper for a spirit to enter a filthy, disgusting human body, the product of a putrid drop of semen."

"But why do you spit?" asked the rabbi.

"Spitting is the only way through which we can communicate with such a spirit," replied the healer.

The rabbi said, "Now I know why it is taught that when one uses verses from our sacred Torah in healing rituals and then spits while praising God's name, he has no portion in the Future World. The verses are recited and God's name is praised, since we pray that God heal the patient. On the other hand, the purpose of the spitting is to pray to the wicked spirit that it should leave the body. In doing so, then, one equates God and this wicked spirit. When one does this, it is as if he were praying to God and this wicked spirit. When one does this, it is as if he were praying to God and - the spirit equally, and whoever equates God with anything else is torn out of the Future World. Obviously, there is no greater Healer than God. Compared to Him, all mortal physicians are no more than chaff.

Among those who have no portion in the World to Come are those who pronounce God's name as it is written (Yod Hei Vav Hei). ,

There are also sins that are less severe, but nevertheless, our sages have taught that one who commits them habitually has no portion in the Future World. A person must therefore be very careful concerning such matters.

Included among such "minor" sins is calling someone by an embarrassing nickname, or publicly shaming a person. Also included is denigrating the festivals, even by doing forbidden work during the intermediate days (chol ha-moed). A similar sin is being dis-respectful to the sacred.

When our sages teach that certain persons have no portion in the World to Come, they are only speaking of the case when the person dies without repenting. No matter what sins a person may have committed, if he repented during his lifetime and did not repeat the sins, then he has a place in the Future World. There is no sin, no matter how great, that cannot be remedied by repentance.

God thus said, "Peace, peace to those far and near ... and I will heal him" (Isaiah 57:19). Just as God welcomes one who has always been close, He also welcomes one who has been far, but repents. Although a person may have done many sins, if he repents and brings himself close to God, he is welcomed by Him into the World to Come.

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# NAZAREAN TALMUD

SIDRA OF B'RESHEET GEN. 28:10 – 29:30  
"VAYETSE YA'AQOB"

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

HAKHAM SHAUL' SCHOOL OF  
TOSEFTA  
(Luke 6:12-16)  
Mishnah 8

HAKHAM TSEFET'S SCHOOL OF PESHAT  
(Mark 3:13-19)  
Mishnah 8

And it happened in those days that he left and went out into the mountain to pray, and he was spending the night in prayer to G-d. And when it was day, he called his talmidim. And he appointed twelve of them, who he also named his emissaries: Shim'on, whom he also surnamed Tsefet, and Adam his brother; Ya'aqov and Yochanan; Peresh and Bar-Telem; Matityahu and T'om; Ya'aqov ben Chalfai, and Shim'on who was called HaK'na'ani; Y'hudah the brother of Ya'aqov, and Y'hudah Ish Q'riyot who also became the betrayer.

Yeshua left and he went up into the mountain and appointed (Yif'qod) those whom he would have near him. And they turned towards him as their Hakham and source of Wisdom. And he appointed twelve, that they should be with him, and that he might send them out as emissaries<sup>26</sup> to herald (the Mesorah), and to have the authority to heal sicknesses, and to cast out shedim (demons). And as the chief<sup>27</sup> he appointed Shim'on bar Yonah whom he surnamed<sup>28</sup> Tsefet (Peter). And he appointed Ya'aqov ben Zabdeyel, and Yochanan ben Zabdeyel the brother of Ya'aqov, he surnamed both B'ne Rogaz which is sons of short temper. And he appointed Adam (Andrew) bar Yonah, and Peresh (Philip),<sup>29</sup> and Bar-Telem (Bartholomew),<sup>30</sup> and Matityahu (Matthew) ben Chalfai HaLevi, and T'om (Thomas) ben Chalfai HaLevi, and Ya'aqov ben Chafai HaLevi, and Yehudah (Thaddeus) ben Ya'aqob, and Shim'on HaK'na'ani (Simon the Cananite),<sup>31</sup> And Y'hudah Ish Q'riyot, who also betrayed him.

HAKHAM SHAUL' SCHOOL OF REMES  
(Acts 6:1-6)  
Pereq 8

Now in those days, the talmidim were multiplied, and a complaint from the Hellenists arose against the Hebrews, because their widows were overlooked in the daily rationing. And the Twelve called to themselves the congregation of the talmidim and said, "It is not beneficial for us, to leave the Word of G-d, in order to serve the bench. Therefore, brothers, appoint seven men from among yourselves of good reputation and standing, full of the Mesorah (Oral Torah) and wisdom (Hokhmah), who we may appoint to this duty (as Paqidim). But we will give ourselves continually to the service of the Torah at the bench and to prayer." And the saying pleased the whole congregation. And they chose Stephen, a man full of faithful obedience and of the Mesorah, and Peresh (Philip), and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a Jewish proselyte of Antioch. They set these before the emissaries (Nazarean Hakhamim/Rabbis). And having prayed, they laid hands on them.

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<sup>26</sup> The "twelve" are named as apostles" See Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. Yale University. pp. 262-3 This is also attested to by the manuscripts 8, B, C\*

<sup>27</sup> See Taylor, V. (1955). *The Gospel According to Mark*. New York St Martin's Press: MacMillian & Co LTD. pp. 230-1

<sup>28</sup> ὄνομα – named, equivalent to the Hebrew נשׂ meaning he conferred upon Tsefet authority and a position of status.

<sup>29</sup> Cf. 1 Chronicles 7:16

<sup>30</sup> Cf. Joshua 15:24 & Ezra 10:24.

<sup>31</sup> A Jew from Phoenicia - Sidon

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

*Gen 28:10 – 29:30	Psa. 24	Hos 12:13 – 13:5 + 14:9-10	Mk 3:13-19a	Lk 6:12-16	Acts 6:1-6
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### COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

Concurring with Mann the Greek text of the present pericope is confusing<sup>32</sup> and strained. What is evident from the text is that Yeshua selects and appoints those who will be essential for the dissemination and proclamation of the Mesorah. Their occupation is superficially stated as those who would proclaim the Mesorah with authority over sickness and *shedim* (demons). However, the chief thing is the proclamation of the Mesorah. The declaration of the Mesorah is an essential way of life. All who are sick and controlled by *shedim* (demons) are not able to conduct themselves according to the Mesorah. Therefore, Yeshua authorizes his talmidim with the appropriate tools for this proclamation. What scholars fail to understand is that these men are all essential to the master plan of Yeshua. Their inability to find these names in other places does not minimize anyone on the list of appointment.<sup>33</sup> Each Talmid was significant to the overarching plan of the Master.

#### THE CHIEF OF THE NAZAREAN MOVEMENT

Concurring with Taylor<sup>34</sup> we find the text should read “**And** as the **chief** he **appointed** Shim'on bar Yonah **whom he surnamed Tsefet** (Peter).” This is attested to in various manuscripts and most importantly, in the order of selection and appointment.

Gal 2:8—9 For he who worked in Tsefet (Peter) in that he was sent of the Jews also worked in me and sent me to the Gentiles. And when they knew of the mercy that was given to me, Ya'aqov and Tsefet and Yochanan, those who were considered to be pillars, gave to me and to Bar-Nabbi the right hand of fellowship that we [should work] among the Gentiles and they among the circumcision.

Throughout the Greek Nazarean Codicil, Hakham Tsefet is called by three titles. Simon, Peter and Cephas. When we look at the Peshitta, Hakham Tsefet is NEVER called Cephas but an Aramaic translation of the Greek/Latin word “Petros” – i.e. Kepha. We will not, at present, deal with the arguments concerning the possibility of the two names referring to two individuals. However, we will rest on the fact that the Peshitta never calls Hakham Tsefet “Cephas” as an evidence of the singularity of person. And, it is not the focus of this document to argue these points at the present time. Our question is what does the name “Tsefet” mean, and how does this relate to his being the Chief of the Nazarean Jews of his time.

Yeshua makes the following statement about Hakham Tsefet.

**Yochanan (Jn) 1:42 And he brought him (Shim'on, Bar Yona) to Yeshua. And Yeshua looked at him and said, "You are Shim'on, Bar Yona. You will be called Tsefet (Peter)."**<sup>35</sup>

That Hakham Tsefet must have been “Shim'on,” is clear but Yeshua says that he would be called Tsefet (Peter). Why does Yeshua call Shim'on “Tsefet”? And, why is the name not found in scripture for any other individual? While the name “Tsefet” does not appear as a proper name, it does appear in the Tanakh.

2Ch 3:15 Also he made before the house **two pillars** of thirty and five cubits high, and the **chapter**

<sup>32</sup> Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. p. 248

<sup>33</sup> Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. Yale University. p262ff.

<sup>34</sup> Taylor, V. (1955). *The Gospel According to Mark*. New York St Martin's Press: MacMillian & Co LTD. pp. 230-1

<sup>35</sup> My modification of the Magiera, J. M. (2006). *Aramaic Peshitta New Testament Translation*. Light Of The Word Ministry.

(*v'ha'tzepet*) that was on the top of each of them was five cubits.<sup>36</sup>

We will include the Hebrew text of the cited passage for clarification.

וַיֵּעַשׂ לִפְנֵי הַבַּיִת עַמּוּדִים שְׁנַיִם אַמּוֹת שְׁלֹשִׁים וְתַמָּשׁ אַרְבֵּי וְתַצֵּפֶת אֲשֶׁר-עַל-רֵאשׁוֹ אַמּוֹת תַּמָּשׁ: ס<sup>15</sup>

The highlighted Hebrew text reads *v'ha'tzepet*. The phrase *v'ha'tsefet* would read “and the chapter.” The word **chapter** is translated “tsefet” which is not the pillar itself. The “tsefet” is the cap or head (chief) of the pillar. Therefore, Hakham Tsefet is not only seen as a “pillar” himself, but also as the cap or head (chief) of the pillar. The “tsefet” is the upper portion of the pillar, which supports the edifice. Consequently, Hakham Tsefet is not only one of the “pillars” of the Nazarean Community; he is also the primary support for the whole community.

Tsefet is also the name of a Biblical and modern city in Eretz Yisrael.

**Jud. 1:17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Tz'fat (Tz'phath – watchman or watch-tower), and utterly destroyed it. And the name of the city was called Hormah.**

Tz'fat is so titled because it is one of the highest “mountains” within Eretz Yisrael. Please note that I said “within” Eretz Yisrael. We realize that Mount Hermon is higher than Tz'fat.

## HOLY MOUNTAINS

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There are “mountains” in the northern part of Yisrael. However, we are concerned with only those places which we would deem “Holy.” The three names which serve as the most prominent in terms of “holiness” are Har Sinai (Mount Sinai) which is not located in Eretz Yisrael. The Har HaBayit (Mountain of the House) is where the Temple is located and finally Har Tz'fat situated in the Northern part of the Galil. Each mountain bears significance and from each we have received spiritual instruction. From Har Sinai we received the gift of the Torah. From Har HaBayit we received instruction on how to conduct ourselves and Kohanim (Priests). From Har Tz'fat we received the fullness of the Oral Torah. Therefore, we find strong evidence for the setting of the present pericope. It is from this mountain that the River that parted and became four “Heads,” PaRDes that flows into Eretz Yisrael (Gan Eden) and thereby the entire world.

**Gen. 2:10 Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.**

## STRUCTURED NOMOS OF THE ESMOGA (SYNAGOGUE)

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The Nazarean Codicil gives us a peek into the structure of the Esmoga (Synagogue) in various passages. While there is a specific need for understanding the structured universe as a *Nomos* – Torah, there is a greater need to understand the Esmoga as a microcosm of that structure. The **seven** officers are superficially alluded to in our Remes of 2 Luqas.

- Masoret – Catechist (father and president of the Congregation)
- Sheliach – Chazan/Bishop (Hazan, disciplinarian of the Congregation)
- Darshan – Magid Prophet (Angel of the Congregation)
- Parnas – Pastor I (Bitahon Confidence)
- Parnas – Pastor II (Temimut Sincerity)
- Parnas – Pastor III (Emet Truth/Honesty)
- Meturgeman – Moreh/Zaqen (Teacher/Elder)

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<sup>36</sup> KJV

We will not endeavour to delve into legitimate ecclesiology at this present juncture. Suffice it to say that the Master believed in corporate structure. These Rabbinic qualities may be seen as mimicry of G-d's character demonstrated in the ordered creation of the universe. As it is our duty to study the *Nomos* – Torah to be best educated in how to conduct ourselves within that structured nomos, we need to understand with clarity the structure of the Esnoga.

## PERORATION

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The selection of the Nazarean Paqidim is very intentional. It is also the infrastructure for the Nazarean community that will soon be birthed. The Torah Seder tells us that Ya'aqov "went out from Beersheba, and went toward Haran." This is preparatory activity for becoming the nation of Israel. In similar fashion Yeshua's appointment of Nazarean Paqidim is preparatory of the Nazarean community which would disseminate the Masters Mesorah. Just as Ya'aqov's sons became the Nation of Priests, the Nazarean Paqidim became the heralds of the Mesorah on a global level. The importance of proclaiming the Mesorah has been stated in the previous commentary. Nevertheless, we will reiterate the point for further clarification. The Mesorah is the *Nomos* - Torah for the perfected community. It has been the salvation of Judaism in the diaspora to this present day. In the future it will be the infrastructure for the community of Messiah and the eventual structure for the Olam BaBa. If we are to be principle agents of those communities we need to begin study, implementation and practice now. This means that Messiah needs what he established in this pericope to be re-established and fully developed now in the present preparatory age. We need Paqidim, Rabbis and Esnogas in every place. This process may begin in strategic areas of the globe. Nevertheless, **we need to begin NOW!**

## DETERMINE HALAKHAH

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- **It is the duty of the Nazarean Community to fully develop the Esnoga in their place of dwelling.**
  - **Each Esnoga should work to develop the appropriate infrastructure of Bate Din and Paqidim for the propagation of the Mesorah on a global level.**
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## REMES COMMENTARY TO HAKHAM SHAUL

We have discussed the Mountain of Tz'fat in the previous pericope and briefly above. Therefore, we will try not elaborating further on subject materials already discussed. Here we wish to discuss Tz'fat as the place of Yeshua's "home town" as it relates to the present materials.

### A MOUNTAIN AND AN APPOINTMENT

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**"And now it happened in those days, Yeshua came from the city of Branches of the Galil."<sup>37</sup>**

There is a great deal of controversy concerning the title "Nazareth" as the place where Yeshua "grew up" or resided during his early years and possibly parts of his ministry years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. Nor is there any archaeological evidence to suggest that it was ever a Jewish city. Archaeological evidence suggests that this area was not populated until the 1500's. The etymology of the word "Nazareth" seems to be related to the idea that Messiah would be from the stock or "**branch**" of David. Further research shows that נָצַר also means to guard or watch. Therefore, it is suggested that the "City of Branches" or the "City of **Guardians**" or "**City of Watchmen**" is Tz'fat. Our Ashlamatah from the previous Torah Seder used the word "Watchman" in Yesha'yahu 52:8. The Hebrew word for "watchman" used in that verse is נֹצֵף - *tzaphah*. One can easily see the connection between **Tz'fat** and *tzaphah*. Consequently, this would make Tzfat the

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<sup>37</sup> Cf. Mk 1:9

actual place of Yeshua's early residence. This interpretation seems to be more in line with the thought of Yeshua being from the "branch" of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the "**guardian, watchman of the "soul," "Oral Torah," "Wisdom" – Hokhmah and Tz'fat** is the "**secret garden" or "garden of secrets"** (So'od). We would also note that it was in Tz'fat that Yeshua passed his messianic mission on to his talmidim.

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

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

### **A MOUNTAIN CALLED BETH-EL?**

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The present Torah Seder is deeply seated in allegory. Note the opening statements of the Torah Seder.

B'resheet 28:10. And Jacob went out from Beersheba, and went toward Haran. And he **lighted upon a certain place**, and remained there all night, **because the sun was set**; and he **took of the stones of that place**, and put them for his pillows, and lay down in that place to sleep.

Each of the bolded remarks bears deep allegorical implications. Some of which plumb depths approaching of So'od.

Of particular interest are the statements...

B'resheet 28:17. And he was awestruck, and said, "How awesome is this place! **This is nothing other but the house of God, and this is the gate of the heavens.**" And Ya'aqob rose up early in the morning, **and took the stone<sup>38</sup> that he had used for his pillows,<sup>39</sup> and set it up for a pillar<sup>40</sup> (chief stone), and poured oil (**anointed – Mashiach**) upon its top. And **he called the name of that place Beth-El**; but the name of that city was called **Luz** at the first.**

Here we find the exact same nomenclature used in the pericope of Markos and Luqas.

When reviewing Yeshua's mountain experiences we are forced to question which mountain we are seeing in the words of the text.

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

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<sup>38</sup> Cf. Zechariah 3:9 – describing the 7 men of the congregation.

<sup>39</sup> Note that the word used here is in the plural – pillows.

<sup>40</sup> Note here that the plural "pillows" has become a single "pillar."

It was at the mountain of Tz'fat where the talmidim were ordained as Hakhamim as we have learned. We find the particular statement in the words, **“appointed them (Ordained them as Hakhamim).”** Our Greek text use the verb **ἐτάξατο** rooted in **τάσσω** *tasso*. Before we delve further into the meaning of these words, we must correct the word order of the verse. Some try to read the verse as if Yeshua “designated a specific mountain where they were to meet.” We must note that the mountain (Tz'fat) was a prearranged meeting place.

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

We can see that the meeting was prearranged. We are forced to opine that the prearranged meeting was arranged when they were “appointed” as Paqidim. However, the statement in Matityahu is specific (particular) with regard to “ordination.” **Τάσσω** *tasso* as a **“legal appointment.”** **Τάσσω** *tasso* is also a **setting in order or establishing a well-ordered government.**<sup>41</sup> Therefore, we see in Matityahu’s passage cited above that Yeshua “ordains” the eleven Talmidim and sets the order of their governance. Yeshua divided the hierarchy among them, ordaining **Tsefet** (the capital of the Pillar – Chief Hakham), who together with Ya’aqov and Yochanan formed the Triad of the Bet Din’s Hakhamim. We opine that the place of “ordination,” Tz'fat was also the place of appointment as Paqidim. It was from this “mountain” that Yeshua initiated the governance of his soon to be Hakhamim.

We also find it very interesting that during the 16<sup>th</sup> century, R. Jacob (I) Berab, (of Tzfat) tried to re-establish the Sanhedrin and renew rabbinical ordination (*semikhah*). **It is also noteworthy to point out the Tzfat was frequently titled “Beth-El”** and that “there were 300 rabbinical scholars, 18 schools, 21 synagogues and a large *yeshivah* with 100 pupils, and 20 teachers at the beginning of the 17<sup>th</sup> century” were in residence there.<sup>42</sup> The history of Tzfat is closely related to Jewish scholarship and education as well as its deep connection to So’odic/Kabbalistic teachings. Tzfat is still a place where thousands congregate on Lag B’Omer.<sup>43</sup>

During the Middle Ages, Lag B’Omer earned the title **“the Scholars Festival.”**<sup>44</sup> Perhaps there is more to Lag B’Omer than meets the eye. It would appear that there was an ancient custom linking Lag B’ Omer with graduating students, particularly in *Yeshivot*. Of course, the big question is, why? We would here opine based again on the 4<sup>th</sup>-5<sup>th</sup> and 12<sup>th</sup> hermeneutic rules of R. Ishmael, noted above that Yeshua ordained his Talmidim as Hakhamim at Tzfat on Lag B’Omer. Interestingly we find that Tzfat and Lag B’ Omer seem to be intimately entwined. Herein we see that Tz'fat has a point of connection with Rosh Chodesh (the New Moon) and the near “Full Moon.” Tz'fat’s connection with Rosh Chodesh is that it was one of the locations where the signal fires were light to signal Rosh Chodesh to all the communities of Eretz Yisrael and the orient. Rosh Chodesh would indicate the talmidim’s appointment as Paqidim. Lag B’ Omer, would therefore indicate the Ordination as Hakhamim. Consequently, we see the initiation of communal structuring of the Nazarean Esnoga and the Perfected Community in Lag B’ Omer or the near full Moon.

Also of great interest is that Tz'fat was a place of learning and a place where the deepest wisdom of the Torah was taught. When did this propensity for learning Torah wisdom (Hokhmah) begin? Who brought the prominence of Tz'fat to its place as “Capital” of Jewish Torah education? It is not problematic to suggest that the place of initial appointment as Paqidim was also the place of ordination as Hakhamim.

What is further amazing is that the text of 2 Luqas shows the Bet Din of the Nazarean Hakhamim “appointing” their Paqidim who will serve the bench of the Bet Din. In wisdom (Hokhmah) Hakham Tsefet and Hakham Shaul wove these two pieces of material together for the sake of understanding that **during this season our greatest priority is to build up the officers of the Perfected community, a temple of living stones.** Hakham Tsefet

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<sup>41</sup> TDNT 8:28

<sup>42</sup> Thomson Gale. (n.d.). *Encyclopedia Judaica*, (2 ed., Vol. 17). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 661

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

presents the full cycle of appointment to Paqidim to Appointment as Hakhamim through his careful collaboration with Hakham Shaul.

Here we will reiterate the statement we made above. The Nazarean Codicil gives us a peek into the structure of the Esnoga (Synagogue) in various passages. While there is a specific need for understanding the structured universe as a *Nomos* – Torah, **there is a greater need to understand the Esnoga as a microcosm of that structure!** The **seven** officers are superficially alluded to in our Remes of 2 Luqas.

- Masoret – Catechist
- Sheliach – Chazan/Bishop
- Darshan – Magid Prophet
- Parnas – Pastor I (Bitahon Confidence)
- Parnas – Pastor II (Temimut Sincerity)
- Parnas – Pastor III (Emet Truth/Honesty)
- Meturgeman – Moreh/Zaqen [Teacher/Elder]

## PERORATION

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From the Mountain of Tz'fat/Eden, the waters of delight flowed into the Garden becoming four rivers. These rivers flowed through the land disseminating the **delight** of that mountain. From Har Sinai a river of words flowed into a new garden called Yisrael. From the Mountain of the Pillar (Tz'fat) flowed the original river of words that initiated creation making it a Torah – *nomos* (structured universe). From that same mountain, Yeshua appointed his talmidim as Paqidim with a commission to spread the Mesorah. It was on this mountain where Yeshua communed with Moshe and Eliyahu representing the Torah and the Prophets (the written Torah). It was this mountain again, where Yeshua appointed his Paqidim as Hakhamim and the river of the Mesorah gushed out of these Hakhamim flooding the whole earth.

The halakhic implications of these statements are simple.

**It is the duty of every Nazarean Jew to do everything within his power to become a Hakham, and Study the Oral and Written Torah as much as possible.**

AMEN V'AMEN

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## Questions for Understanding and Reflection

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

Barúch Atáh Adonai, Elohénu Meléché HaOlám,  
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.  
Barúch Atáh Adonái, Notén HaToráh. Amen!  
Blessed is Ha-Shem our GOD, King of the universe,

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

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

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

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**Next Sabbath:**  
**Shabbat: “VaYar’ Adonai”**  
**Sabbath: “And saw Adonai”**

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיַּרְא יְהוָה		
“VaYar’ Adonai”	Reader 1 – B’Resheet 29:31-30:2	Reader 1 – B’resheet 31:3-5
“And saw Ha-Shem”	Reader 2 – B’Resheet 30:3-13	Reader 2 – B’resheet 31:6-8
“Y vió Ha-Shem”	Reader 3 – B’Resheet 30:14-21	Reader 3 – B’resheet 31:9-13
B’resheet (Gen.) 29:31 – 30:21 + Gen. 30:22 – 31:2	Reader 4 – B’Resheet 30:22-27	
Ashlamatah: 1 Sam. 1:2-11 + 2:28	Reader 5 – B’Resheet 30:28-34	
	Reader 6 – B’Resheet 30:35-40	Reader 1 – B’resheet 31:3-5
Psalms 25:1 – 26:12	Reader 7 – B’Resheet 30:41-31:2	Reader 2 – B’resheet 31:6-8
	Maftir – B’Resheet 30:43-31:2	Reader 3 – B’resheet 31:9-13
N.C.: Jude 1-3, Luke 6:19-26, Acts 8:39 – 9:22	Isaiah 60:1-22	

שַׁבָּת שְׁלוֹמִים  
*Shabbat Shalom!*

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

## Rosh Chodesh Iyar I - Evening Counting of the Omer Day 15

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
15	Darshan/Masoret	Nisan 30	3:1-6	Compassion united with Loving-kindness

**Ephesians 3:1-6** For the sake<sup>45</sup> of the Gentiles<sup>46</sup> I Hakham Shaul, am the prisoner<sup>47</sup> (for the cause) of Yeshua HaMashiach, I know you have heard<sup>48</sup> of the administration<sup>49</sup> of God's loving-kindness<sup>50</sup> which is given me for you: how the secret<sup>51</sup> (So'od mystery of Messiah) was handed down to me by its (systematic) unveiling,<sup>52</sup> as I have written briefly. Correspondingly, by reading this you can know<sup>53</sup> my insight into the secret (So'od mystery) of Messiah,<sup>54</sup> which was not made known to the sons of men<sup>55</sup> in other generations<sup>56</sup> as it has now been revealed to his holy emissaries and prophets through the Spirit of Prophecy. This secret (So'od mystery) is that the Gentiles are to become<sup>57</sup> fellow heirs, members of the same body, (i.e. of Messiah) and partakers of the promise in Yeshua HaMashiach through their acceptance of the Mesorah.

<sup>45</sup> For this sake, is rooted in the idea of G-d's loving-kindness and "grace." Therefore, we can see the direct link to idea of compounded Chesed in the ministerial offices of Darshan/Masoret. Hakham Shaul is a prisoner on behalf of the Gentiles for Messiah's cause.

<sup>46</sup> Hoehner points out that this phrase means those Gentiles who come to faithful obedience by becoming converted Jews and not Gentiles by and large. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 425

<sup>47</sup> Hakham Shaul is made a prisoner by the cause of Messiah. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan. p. 82

<sup>48</sup> The Greek ἀκούω – akouo most certainly derived from the Hebraic Shama – to hear, obey or understand.

<sup>49</sup> This compound Greek word οἰκονομία – oikonomia is derived from oikos (οἶκος), "a house" and nomos (νομος), "law" (Torah). Therefore, it is Hakham Shaul's duty to dispense the Oral Torah to the Gentiles.

<sup>50</sup> Herein the words of John 3:16 are brought to mind. "For G-d so loved the Gentiles (world) that he sent his only begotten son." Here the interpretation is multifaceted. The "only begotten son of G-d" (Sh'mot Exo. 4:22) can refer to the B'ne Yisrael or to Messiah.

<sup>51</sup> The "secret" – "Mystery" refers to the So'od understanding of Messiah. However, this "secret" – "Mystery" is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the "Kingdom/Governance" of G-d would play out in history. μυστήριον – *mustērion*, from a derivative of μύω *muō* (to shut the mouth). This is a perfect description of So'od. So'od is not "revealed" by words. The "revelation" is in what is not said. **Abot 1:7** Simeon his son says, "All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries*. New York: Schochen Books.

<sup>52</sup> While the "revelation" being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So'od. The So'od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So'od of Messiah by systematically being taught the Torah from that perspective. This "revelation" also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as he learns, from what is said. Consequently, the talmid learns by "revelation," that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that "revelation" is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the "general mode of communication" rather than "the specific fact" of one revelatory moment in Paul's life is meant. Barth further notes that this "revelation" refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul's "revelation" is the gradual unveiling of Messiah through the Oral Torah.

<sup>53</sup> "Know" have an intimate knowledge of my awareness of the "Secret of Messiah." Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale we note that the Gentiles must receive, by "handing down" the Torah from their Jewish teachers/Hakhamim.

<sup>54</sup> Messiah is the personification of the "Mystery/Secret" of G-d.

<sup>55</sup> The phrase "sons of men" can be related to the idea that the "Son of Man" Heb. "Ben Adam," refers to the prophets. However, the Prophets did prophecy of Messiah. In understanding the true nature of Prophecy, we understand that this cannot be a reference to the Holy Prophets. Therefore, the "sons of men" here must be a reference to men who estranged from laboring in the Torah and Oral Torah as we will see. However, the subtlety of their mentions shows that we have the Darshan – Magid (Prophet) present.

<sup>56</sup> Other generations did not have the privilege of seeing Messiah personally.

<sup>57</sup> The implication here is that the Gentiles **should** convert to Judaism and **become** fellow-heirs. This is the eventual goal. While there may be many who have not "converted" they should seek that end. Without conversion, they are not joint/fellow-heirs.

**Rosh Chodesh Iyar II - Evening Counting of the Omer Day 16**  
**Then read the following:**

Day of the Omer	Ministry	Date	Ephesians	Attributes
16	Darshan/Chazan	Iyar 1	3:7-13	Compassion united with Reverential Awe

**Ephesians 3:7-13** Of this Mesorah I was made a servant<sup>58</sup> in accordance with the gift of God's loving-kindness,<sup>59</sup> which was given me<sup>60</sup> by the operation<sup>61</sup> of his virtuous power.<sup>62</sup> Though I am less than the least of all the Tsadiqim,<sup>63</sup> this loving-kindness was (first) given to me, to hand down<sup>64</sup> (proclaim) to the Gentiles the unsearchable<sup>65</sup> riches of Messiah. And to enlighten<sup>66</sup> all of them in the administration of the secret (So'od – mystery) hidden (in the minds of the Hakhamim) in the past (for ages) by God who created all things, so that through the Congregation<sup>67</sup> the wonderfully complex wisdom of God might now be made known by<sup>68</sup> the Rulers<sup>69</sup> and Authorities<sup>70</sup> (of the Esnoga – Synagogue) in the heavenlies. All of this was according to the eternal<sup>71</sup> purpose (which runs throughout history) that He has accomplished in Yeshua our Master is

<sup>58</sup> Διάκονος – *diakonos* is used primarily used with regard to the Kingdom/Governance of G-d. Διάκονος – *diakonos* is always used of the activities of the King's servant/agent. Contrasted with δοῦλος – *doulos*, which is the relationship between servant and "master." However, it is noteworthy to see that Hakham Shaul is speaking of his subservience to the Mesorah. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 449 The similarity of content between v.7 and v2 shows that we are dealing with the same officer, i.e. the Darshan, Magid – Prophet. See also Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 207

<sup>59</sup> This does not mean that G-d is strictly "loving-kindness." G-d can demonstrate His judgment when there is blatant disregard for His mitzvot.

<sup>60</sup> Note the nature of Hakham Shaul, or we might say note the persona of Shaul as a Hakham. His early days as a Paqid show someone who is impetuous and prone to legalism. The present view of Hakham Shaul's character is one of Chesed.

<sup>61</sup> Greek ἐνέργεια – *energeia* working – operation of G-d's power. This refers to the systematic structure of the Esnoga (Synagogue). ἐνέργεια – *energeia* is effective power, or power that causes and effect.

<sup>62</sup> Δύναμις – *dunamis*, the "power" and "ability" when mentioned in accordance with lifestyle must always be virtuous power. Δύναμις – *dunamis*, can have the connotation of virtuous power. Δύναμις – *dunamis*, is also the potential of the effect. Or, we might say that Δύναμις – *dunamis*, is the potential result of the ἐνέργεια – *energeia*. The Mesorah is couched in dynamic and static power. Hakham Shaul shows that he was a vessel with potential power. His approach was the opposite of G-d's trying to "legally" demand virtue. Virtue functions through the dynamic power of effect, or we might say that virtue is the effect of dynamic power. Hakham Shaul allows himself to be the model for the Gentiles who receive the administration of the secret (So'od) of Messiah's Mesorah.

<sup>63</sup> Hakham Shaul does not say that he is the least of the Sheliachim (Apostles). He says that he is the least of ALL Tsadiqim – the "saints."

<sup>64</sup> The word εὐαγγελίζω – *euaggelizo* is related to the "Mesorah." Therefore, Hakham Shaul is been commissioned to "hand down" the Mesorah (the Oral (Traditions –Torah of the Jewish people) to the Gentiles. As such, we see the Darshan/Maggid handing the "story" down. Hoehner forwards that truth that the "good news" is not something invented by the "messenger." "Rather the [messenger] reveals and instructs what has been faithfully handed down." Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 453

<sup>65</sup> ἀνεξιχνίαστος – *anexichniastos* incomprehensible aspects of Messiah are the "lights of Messiah" which are the seven stars in the right hand, among the seven congregations (Rev 1:20).

<sup>66</sup> "opened to see the truth," or to minimize that idea we might say "I ask that you may come to understand." Opened to the place of being able to understand the Mysteries on the level of ChaBaD.

<sup>67</sup> (Heb. אֲסִפְּתָא אֲרָמַיִת אֲרָמַיִת, Aram. אֲרָמַיִת אֲרָמַיִת) therefore we have translates ἐκκλησία as "Congregation," the assembly of G-d's people, which includes the native-born Jew and Gentile converts. It is in the congregational setting that the Mystery of G-d's plan from antiquity will be made manifest. Furthermore, we can see that the "handing down" of the mystery/secret must come through community government. No individual can attain this mystery/secret by him or herself.

<sup>68</sup> Here we have a case of Dative of Agent/Instrumental. Therefore, the "Mystery" is made known BY (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἢ πολυποίκιλος σοφία τοῦ θεοῦ.). Moulton, J. H., & Turner, N. (1963). *A Grammar of the New Testament* (Vol. III Syntax). Peabody, MA: T&T. p. 240

<sup>69</sup> Hokhmah the Principle agent of the Bet Din

<sup>70</sup> Binah the Second Agent of the Bet Din, Therefore we see a pars pro toto, referring to the Bet Din Hakham (Hokhmah), Binah and Da'at (ChaBaD).

<sup>71</sup> αἰών – *aion* Philo on his discussion of the coming birth of Yitzchak notes the following... " not a difference of time, such as is measured by lunar or solar periods, but that which is truly marvelous, and strange, and new, being an age which is very different from those which are visible to the eyes and perceptible to the outward senses." Therefore, we note that the idea of αἰών – *aion* can have the connotation of a new era/age which was unlike the previous age. Consequently, the "eternal age (αἰών – *aion*) runs throughout history unseen and

**HaMashiach,<sup>72</sup> by being in union with him, we<sup>73</sup> have delight<sup>74</sup> and access<sup>75</sup> (to the Father) with confidence by his (Messiah's) faithfulness to God.<sup>76</sup> Therefore, I require<sup>77</sup> of you (Gentiles) not to lose be discouraged in what I am suffering for you, which is your glory.<sup>78</sup>**

## Evening Counting of the Omer Day 17

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
17	Darshan	Iyar 2	3:14-19	Tiferet (Beauty) - Yellow Virtue: Rachamim (Compassion) Ministry: Darshan or Magid [Prophet]

**Ephesians 3:14-19 For this reason, I bow my knees<sup>79</sup> before the Father,<sup>80</sup> (of our Master Yeshua HaMashiach)<sup>81</sup> <sup>15</sup> from whom every family<sup>82</sup> in the heavens and on earth receives its name (exists),<sup>83</sup> that He would grant you, according to the wealth of His glory,<sup>84</sup> to be strengthened<sup>85</sup> with virtuous power<sup>86</sup> by His Ruach<sup>87</sup>**

unperceived by many. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 364

<sup>72</sup> The purpose accomplished in Yeshua our Master the Messiah, is accomplished in his giving up his life. Here we mean that his love was a sacrifice. This does not exclude his death, but it focuses on his Life rather than his death. We are not trying to detract from his death burial and resurrection, but we need to focus on his life as an Orthodox Jewish Rabbi of the first century.

<sup>73</sup> We, the Jewish people have confident assurance being in union with Messiah, therefore you (Gentiles) should not lose heart...

<sup>74</sup> From the Psalmist we see by cross-linguistic translation that **παρρησία** – *parrhesia* means, “delight.” Psa 37:4 - “Delight (**παρρησία** – *parrhesia*) yourself also in the LORD; And He will give you the desires of your heart.” **παρρησία** – *parrhesia* can also mean “boldness.” Philo uses this word to speak of moral excellence. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 95. See access below – This can also be a reference to the Amidah, “standing Prayer,” which could not be said by Gentiles. Their joining the Jewish people allows them to be a part of a “Congregation” (of ten men) where they can now boldly say the Amidah.

<sup>75</sup> Access – connection through the Mitzvot and the Halakhic rulings of the Mesorah.

<sup>76</sup> Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 219

<sup>77</sup> “To demand” and “to request.”

<sup>78</sup> **δόξα** – *doxa* is a direct reference to the office of the **Darshan**. We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion.

<sup>79</sup> This term denotes the submission to G-d as the only authority, which we are to Pray to. The posture is an expression of homage, humility and petition. This is also a reference to the Amidah. We note this because the Hebrew word Amidah means, “standing Prayer.” In order for one to “bend the knee”, one needs to be “standing.”

<sup>80</sup> The use of **πατήρ** – *pater* shows the relationship between the Supreme Authority and the worshiper. This relationship is seen as a Father/Son relationship. Therefore, the son can have a relationship with the Father, which he sees as correctional and directorial with true compassion. It is also used of the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others. This suits the present context of the Bet Din and corresponding officers. We would expect to find word or titles of compassion in this particular reading associated with the Darshan.

<sup>81</sup> This phrase is most likely a Scribal insertion and invention. Understanding that Hebrew as a rhythmic Cantorial meter causes us to see that relationship between the words **πατήρ** – *pater* & **πατριά** – *patria* of the next verse.

<sup>82</sup> “Every family” – means every species, genre, tribe and clan. Every distinction is known by G-d the Father, because He is their progenitor. The use of **πατριά** – *patria* here only shows that G-d is the source and creator of all beings. He looks over them as a **πατήρ** – *pater* “Father.” This phrase is abstract and hard for some Scholars to grasp. Nonetheless, God is called the Father of the stars, the heavenly luminaries, because he is their creator, upholder, ruler. He is Father of all rational and intelligent beings, whether angels or men, because He is their creator, preserver, guardian and protector. G-d is Father of spiritual beings and of all men. The verb **ὀνομάζω** – *onomazo* is named that is, involves the name, of **πατριά** – *patria*. But Bullinger, Bucer, Estius, Rückert, Matthies, and Holzhausen take the verb in the sense of “exists.”

<sup>83</sup> G-d calls every star, constellation and angel by name. This is a representation of His supreme authority and exalted position as Creator. Cf. Psa 147:4; Isa 40:26

<sup>84</sup> **δόξα** – *doxa* is a direct reference to the office of the **Darshan**. We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion. The mention of **κραταιώω** – *krataioo*, **δόξα** – *doxa*, and **δύναμις** – *dunamis* show the dynamic flow of Divine Power through Messiah's tree of Lights. This shows us that and **δύναμις** – *dunamis* that the First Parnas (Pastor) is dependent on the Darshan/**δόξα** – *doxa*.

<sup>85</sup> The use of **κραταιώω** – *krataioo* show an association with Da'at (**κραταιός** – *krataios*) the third member of the heavenly Bet Din.

(breathing the Oral Torah/Mesorah) in the inner man<sup>88</sup> (soul – Neshamah), so that Messiah may take up residence in your hearts through (your) faithful obedience; and that you, being firmly rooted<sup>89</sup> in loving compassion, may have the strength<sup>90</sup> to comprehend,<sup>91</sup> with all the Tsadiqim what is the breadth and length and height and depth,<sup>92</sup> and to know the loving compassion of Messiah, which exceeds knowledge (Da'at), that you may attain fullness of maturity (perfection) in God.<sup>93</sup>

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**Evening: Counting of the Omer Day 18**  
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
18	Darshan/Parnas 1	Iyar 3	3:20-21	Compassion united with Confidence

**Ephesians 3:20-21** Now to Him (G-d) who by his virtuous power can do inexhaustibly more than we can ask<sup>94</sup> or think, according to the virtuous power working<sup>95</sup> within us, to Him (G-d) be glory<sup>96</sup> in the Congregation and in Yeshua HaMashiach throughout every generation, forever and ever. Amen.

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**Evening Counting of the Omer Day 19**  
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
19	Darshan/Parnas 2	Iyar 4	4:1-3	Compassion united with Sincerity

**I therefore, the prisoner in the Master (Yeshua HaMashiach), admonish<sup>97</sup> you that you walk<sup>98</sup> in a manner**

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<sup>86</sup> See "virtuous power" above in footnote for #16 Darshan/Chazan Iyar 1. But **δύναμις** – *dunamis* denotes or implies that **δύναμις** – *dunamis* comes from an external source, and enters into the inner man. The "coming from the external source" is the "Breathing out the words" of the Oral Torah/Mesorah by ones Mentor/Hakham. Our paraphrase of Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians*. (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 244

<sup>87</sup> Because the "strengthening" empowers the virtuous abilities of the petitioner we see that "Spirit" is the breathing of the Oral Torah, which produces (strengthens) holiness.

<sup>88</sup> The infusion of moral excellence (**δύναμις** – *dunamis*) into the "inner man" – soul/Neshamah is the result of the Spirit/Breath being Orally breathed by ones mentor. The Darshan is the agent of the Spirit in the present pericope. His Prophetic Magid strengthens moral integrity.

<sup>89</sup> **ρίζω** – *rhizoo* perfectly describes the condition of the Gentiles coming to faithful obedience in Messiah.

<sup>90</sup> **ἐξιχύω** – *exischuo* from **ισχύω** – *ischuo* which stems from the Officer, Chazan. Again this phraseology show the path of G-d energy as it flow through the Congregation. The Officer, Chazan fits the nomenclature of **ισχύω** – *ischuo* containing and exhibiting strength, might ability and force. cf. G2479 Thielman says that **ἐξιχύω** – *exischuo* has the connotation of growing in power/ability to the point of prevailing. Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. pp. 233-34

<sup>91</sup> Hakham Shaul is aware that the So'od/Mystery of Messiah requires a great deal of learning. He shows the path of "comprehension" is through "growing in power/ability to the point of prevailing" mentally, to the place of comprehending the So'od explanations of Messiah.

<sup>92</sup> The dimensional geometry causes Scholars to fumble over themselves not being able to do simple math. The dimensions form a simple cube with 12 lines. The center of the cube is the 13<sup>th</sup> dimension so to speak. Thirteen (13) is the numerical value of Unity and "Love" in Hebrew. Hakham Shaul's mystery is showing us that Messiah came to bring unity between G-d and man through the Mesorah. Furthermore, he is showing us that the Gentiles can become one with the Jewish people through conversion.

<sup>93</sup> See Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 373-4

<sup>94</sup> The virtuous power goes beyond imagination and cravings.

<sup>95</sup> Again, we have the compound of potential power realized within us.

<sup>96</sup> The reference to the Officer "Darshan" is mentioned here again in the Greek word **δόξα** – *doxa*.

<sup>97</sup> **παρακαλέω** – *parakaleo* is paralleled in the Hebrew word **בָּרַךְ** which means comfort/strengthen. This gives us a possible connection to the Seven weeks of Nahamu. Hoehner suggests, based on Carl J. Bjerkelund's work that this is an "Apostolic admonition." Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 499-500. It is worthy to note that regardless whether this is an "Apostolic admonition" or not Hakham Shaul is directing his "authority" towards the Ephesian community and Congregation.

worthy of the vocation<sup>99</sup> to which you are called, with all humility<sup>100</sup> and gentleness, with patience, forbearing one another in loving-compassion,<sup>101</sup> striving to keep unity knowing<sup>102</sup> the bond of shalom (unity – peace).

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### Yom HaZikharon – Day of Remembrance

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
20	Darshan/Parnas 3	Iyar 5	4:4-6	Compassion united with Truth/Honesty

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Therefore, the “admonition” carries “Apostolic” (a Hakham’s) weight. We should here note the change of vocabulary. Hakham Shaul (Paul) begins to call the “Body of Messiah” into corporate unity. The language of Darshan in concert with Sincerity shows “legal” application. Here we do not need to be hung up on “legalism.” This is not the point. Our intention here is to see application of the Halakhic system of the Esnoga (Synagogue). Thielman notes the shift from theology to ethics, “from what God has graciously accomplished for His people to how they should live as a result.” Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. This shift is especially important when we realize that we are about to approach Har Sinai.

<sup>98</sup> **περιπατέω** – *peripateo* calling for a change in conduct. Therefore, **περιπατέω** – *peripateo* calls to mind contrast. In the past you were Gentiles which walked (had the conduct of a Gentile) according to the order of the cosmos, worldly system. Now that you have accepted Judaism you are expected to change your conduct and walk as the Jewish people do.

<sup>99</sup> The deep sense of **κλήσις** – *klesis* comes from **καλέω** – *kaleo* to be named or “called” a parallel of Hebrew **קָרָא**. That which, G-d names “calls” is suited for its purpose or duty. The “calling” is that of having been a Gentile estranged from G-d and His covenants of Promise to being conjoined with the Jewish people through conversion. This is the “challenge” that Hakham Shaul is placing before his audience. cf. Nisan 26 above.

<sup>100</sup> Humility is the attribute of deeming others more important. Here we also see protocols of showing other respect and honor.

<sup>101</sup> Here Hakham Shaul is forwarding the true heart of the Jewish people. The Gentiles coming to G-d embraced Judaism because it was a civil, organized and structured. In other words, the Roman populace saw Judaism as being a positive model to emulate. However, they needed to leave behind any dissenting paganism, which they may have retained. While the Gentile is called to Torah Observance he is not called to “legalism.” Hakham Shaul is addressing this issue here at this present juncture by conjoining the Compassion of the Darshan with the 2<sup>nd</sup> Pastoral officer (Parnas 2) and his attribute of sincerity.

<sup>102</sup> **Πνεῦμα** – *pneuma* - a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of **the power of knowing, desiring, deciding, and acting**. The English language uses the idea of “spirit” in very much the same way. We may hear someone say, “that’s the spirit.” This does not refer to **ANY** “spirit.” It refers to a mindset, knowing you “can” etc. 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. (electronic ed.) (G4151). Ontario: Woodside Bible Fellowship.

**There is one<sup>103</sup> body<sup>104</sup> and one soul (spirit),<sup>105</sup> even as you are called<sup>106</sup> in one hope<sup>107</sup> of your calling, one Master,<sup>108</sup> one assurance,<sup>109</sup> one (initial)<sup>110</sup> immersion, one G-d<sup>111</sup> and Father of all, who is above all and through<sup>112</sup> all and in you all.**

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<sup>103</sup> An abrupt change in language occurs at this juncture in our reading. This tells us that we are addressing a new officer, i.e. Parnas #3 (the 3<sup>rd</sup> Pastor. The 3<sup>rd</sup> Pastor is feminine, associated with the Messianic attribute of Yesod. Furthermore, we now see seven uses of the Greek words for "one." These seven "ones" can be related to the allegorical mention of the seven officers of the Esnoga (Synagogue). These seven "ones" call for unity in the Congregation of Messiah. The order is reversed and changed horizontally. This would mean that Hakham Shaul is taking an Apostolic (Hakham's) view of the congregation looking down on it from above, or from the heavenlies (heavens). **ἐπουράνιος** compound **επι** and **ουράνιος** point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, "from the heavens" means that the decisions (halakhic judgments which from the Bench of three are the judgments which are "binding on earth" because they have been made in the spiritual world. The view of the letter is from the heavens or "heavenlies."

<sup>104</sup> **σῶμα** – *soma* is the natural body of any human being. However, here we have an allegorical use of **σῶμα** – *soma* relating it to the "body of Messiah."

<sup>105</sup> Entries for **πνεῦμα** – *pneuma* in any lexicon are so plentiful that it is often hard to determine the true meaning of the word. There are 123 pages discussing **πνεῦμα** – *pneuma* in the *Theological dictionary of the New Testament*. (cf. 6:332) Here we differ from the traditional view that the "Spirit" refers to the "Holy Spirit." The context is easily noticed when we are stripped of the traditional theological garb. The body's counterpart of animation is the "spirit" breath of G-d. The use of **πνεῦμα** – *pneuma* is frequently a synonym for the **ψῆχ** soul of man. Therefore, we translate **πνεῦμα** – *pneuma* in the truest sense of the word as "spirit" with no reference to the "Holy Spirit" as a "member of the G-dhead." We must further assert that Judaism never has and never will have an idea of a "trinity."

<sup>106</sup> **καλέω** – *kaleo* the verb "called" and the noun **κλήσις** – *klesis* in the present pericope must be understood from the Hebrew **קָרָא**, which have the idea of being summoned. However, the truest sense of the word **καλέω** – *kaleo* / **קָרָא** is the idea of being made aware of G-d's presence. The word **קָרָא** also carries the connotation of being summoned. Here two possible meanings conjoin in one concept. To be "called" is to be made aware of G-d's presence and then to be summoned into His presence. This "call" can only be experienced when one accepts the yoke of the Kingdom/Governance of G-d through the Bate Din and the Hakhamim as opposed to human Kings/Presidents. Those who reject the Kingdom/Governance of G-d can never be invited into His presence or into His community. Ramban. (2008). *The Torah; with Ramban's Commentary Translated, Annotated, and Elucidated*, (Vol. Sefer Vayikra). Artscroll Series, Mesorah Publications Ltd. p. 10

<sup>107</sup> **ἐλπίς** – *elpis* is NOT "hope" in the western sense of the word. **ἐλπίς** – *elpis* (hope) finds its parallel in two Hebrew words. The first being **אֱמוּנָה** which means "trust" with a sense of security, confidence and safety. The second Hebrew word is most likely the word Hakham Shaul would have used. **קָרָא** meaning eager expectation. **קָרָא** is also associated with the "miqveh" making a play on words in Hebrew when we read in the next verse of being **βάπτισμα** – *baptisma*, which means, "immersed."

<sup>108</sup> We consistently translate **κύριος** – *kurios* contextually. In those contexts where the writer refers to Yeshua as **κύριος** – *kurios*, he is not referring to deity. **κύριος** – *kurios* is a honorary title of respect. For those who must argue the point we suggest a thorough study of the word **κύριος** – *kurios* where it will be noted that **κύριος** – *kurios* is used of men, angels slave owners etc. Contextually we reverence Yeshua HaMashiach as our "Master" just as Yeshua's talmidim did.

<sup>109</sup> **πίστις** – *pistis*, is used nearly 490 times in the Nazarean Codicil. In those 490 times **πίστις** – *pistis*, refers to two major thoughts surrounding the word. The first is "fidelity" i.e. faithfulness or as we generally translate **πίστις** – *pistis*, "faithful obedience." The other major use of **πίστις** – *pistis*, is that of assurance. Because we are constrained by the hermeneutic of context, we must translate **πίστις** – *pistis*, as "assurance." However, assurance only comes on the heels of "faithful obedience."

<sup>110</sup> By "initial", we mean that when the Gentile converts to Judaism he is "immersed" as a token of his new life. However, when the Gentile has become Jewish all the laws of ritual purity become applicable whereupon he is subject to many immersions. Thielman interprets this **βάπτισμα** – *baptisma*, as an indication of the process of conversion. "It is perhaps best to think of One Baptism as a shorthand expression for the whole conversion, summarized by reference to the visible ritual." Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 259 Here we find a reference to conversion to Judaism, not conversion to "Christianity!"

<sup>111</sup> It is easy enough to recognize the Shema in this single short phrase. This actually debunks the Trinitarian thesis in two words.

<sup>112</sup> The four-fold phrase Father, in, through and above reiterates G-d's omnipresence. However, we see in this passage the understanding that G-d's agenda is being worked in all of creation.