

Esnoga Bet Emunah

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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 08, 5776 - April 15/16, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Apr 15 2016 – Candles at 8:03 PM

Sat. Apr 16 2016 – Habdalah 9:01 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Apr 15 2016 – Candles at 7:56 PM

Sat. Apr 16 2016 – Habdalah 8:54 PM

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

Fri. Apr 15 2016 – Candles at 7:10 PM

Sat. Apr 16 2016 – Habdalah 8:09 PM

San Antonio, TX, U.S.

Fri. Apr 15 2016 – Candles at 7:43 PM

Sat. Apr 16 2016 – Habdalah 8:38 PM

St. Louis, MO, U.S.

Fri. Apr 15 2016 – Candles at 7:21 PM

Sat. Apr 16 2016 – Habdalah 8:21 PM

Austin & Conroe, TX, U.S.

Fri. Apr 15 2016 – Candles at 7:41 PM

Sat. Apr 16 2016 – Habdalah 8:36 PM

Manila & Cebu, Philippines

Fri. Apr 15 2016 – Candles at 5:52 PM

Sat. Apr 16 2016 – Habdalah 6:43 PM

Olympia, WA, U.S.

Fri. Apr 15 2016 – Candles at 7:43 PM

Sat. Apr 16 2016 – Habdalah 8:51 PM

Sheboygan & Manitowoc, WI, US

Fri. Apr 15 2016 – Candles at 7:17 PM

Sat. Apr 16 2016 – Habdalah 8:22 PM

Tacoma, WA, U.S.

Fri. Apr 15 2016 – Candles at 7:42 PM

Sat. Apr 16 2016 – Habdalah 8:50 PM

Brisbane, Australia

Fri. Apr 15 2016 – Candles at 5:13 PM

Sat. Apr 16 2016 – Habdalah 6:05 PM

Miami, FL, U.S.

Fri. Apr 15 2016 – Candles at 7:33 PM

Sat. Apr 16 2016 – Habdalah 8:28 PM

Port Orange, FL, U.S.

Fri. Apr 15 2016 – Candles at 7:29 PM

Sat. Apr 16 2016 – Habdalah 8:23 PM

Singapore, Singapore

Fri. Apr 15 2016 – Candles at 6:51 PM

Sat. Apr 16 2016 – Habdalah 7:40 PM

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

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

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

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

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

We pray for Her Excellency Giberet Leah bat Sarah's business problems that they may be resolved to her satisfaction, speedily soon and we all say amen ve amen!

Shabbat Haggadol

Shabbat	Torah Reading:	Weekday Torah Reading:
הַגָּדוֹל		Saturday Afternoon
"HaGadol"	Reader 1 – B'resheet 27:28-31	Reader 1 – B'resheet 28:10-12
"The Great"	Reader 2 – B'resheet 27:32-35	Reader 2 – B'resheet 28:13-15
"El Grande"	Reader 3 – B'resheet 27:36-40	Reader 3 – B'resheet 28:16-18
Gen. 27:28 – 28:9	Reader 4 – B'resheet 27:41-43	
Hos 14:6-10+Joel 1:1-3+2:12-13	Reader 5 – B'resheet 27:44-46	Monday and Thursday Mornings
Special: Malachi 3:4-24*	Reader 6 – B'resheet 28:1-4	Reader 1 – B'resheet 28:10-12
Psalms 23:1-6	Reader 7 – B'resheet 28:5-9	Reader 2 – B'resheet 28:13-15
	Maftir – B'resheet 28:7-9	Reader 3 – B'resheet 28:16-18
N.C.: Mk 3:11-12; Lk 6:19; Acts 5:42	Malachi 3:4-24*	

* To be read by the greatest Torah Scholar available to the local congregation.

This Torah Seder commentary should be read in conjunction with:

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

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 delight. 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Contents of the Torah Seder

- The Blessing of Jacob – Gen. Gen. 27:28 – 29
- Esau's Blessing – Gen. 27:30-40
- Esau's Hatred of Jacob – Gen. 27:41-46
- Jacob flees Esau – Gen. 28:1-5
- Esau's wives – Gen. 28:6-9

Reading Assignment:

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

By: Rabbi Ya'aqob Culi

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

Vol. II, pp. 506-523.

Rashi & Targum Pseudo Jonathan

for: B'resheet 27:28 - 28: 9

RASHI	TARGUM PSEUDO JONATHAN
28. And may G-d give you of the dew of heaven, and of the fatness [riches] of the land, and abundance of grain and wine.	28. Therefore the Word of the Lord give you of the good dews which descends from the heavens, and of the good fountains that spring up, and make the herbage of the earth to grow from beneath, and plenty of provision and wine.
29. Peoples will serve you and nations bow to you. Be master over your brothers, and your mother's sons will bow to you. Those who curse you are cursed, and those who bless you are blessed."	29. Let peoples be subject to you, all the sons of Esau, and kingdoms bend before you, all the sons of Keturah; a chief and a ruler be you over your brethren, and let the sons of your mother salute you. Let them who curse you, my son, be accursed as Bileam bar Beor; and them who bless you be blessed as Mosheh the prophet, the scribe of Israel. [JERUSALEM. Let peoples serve before you, all the sons of Esau: all kings be subject to you, all the sons of Ishmael: be you a chief and a ruler over the sons of Keturah: all the sons of Laban the brother of your mother will come before you and salute you. Whosoever curses you, Jakob, my son, will be accursed as Bileam ben Beor; and whosoever blesses you will be blessed as Mosheh the prophet and scribe of Israel.]
30. It was when Yitschaq had finished blessing Ya'aqob, and Ya'aqob had just left the presence of Yitschaq, his father, that Esav came back from his trapping.	30. And it was when Izhak had finished blessing Jakob, and Jakob had only gone out about two handbreadths from Izhak his father, that Esau his brother came in from his hunting.
31. He too made a tasty dish and brought it to his father. He said to his father, "Let my father rise and eat of his son's trapping, that your soul may bless me."	31. And the Word of the Lord had impeded him from taking clean venison; but he had found a certain dog, and killed him, and made food of him, and brought to his father, and said to his father, Arise, my father, and eat of my venison, that your soul may bless me.
32. Yitschaq, his father, said to him, "Who are you?" He said, "I am your son, your firstborn, Esav."	32. And Izhak his father said to him, Who are you? And he said, I am your firstborn, Esau.
33. Yitschaq was seized with a powerful trembling; and said, "Who, then, is he who trapped [deer] and brought it to me. I ate all of it before you came, and I blessed him. He will be blessed."	33. And Izhak was moved with great agitation when he heard the voice of Esau, and the smell of his food rose in his nostrils as the smell of the burning of Gehinom; and he said, Who is he who has got venison, and came to me, and I have eaten of all which he brought me before you came, and I have blessed him, and he will, too, be blessed?
34. When Esav heard his father's words, he wailed a most loud and bitter cry, and he said to his father, "Bless me too, my father."	34. When Esau heard the words of his father, he cried with a cry exceeding great and bitter, and said to his father, Bless me, me also, my father!
35. [Yitschaq] said, "Your brother came with cunning and he took your blessing."	35. And he said, Your brother has come with subtlety, and has received from me your blessing.
36. [Esav] said, "Is he not rightly called Ya'aqob? He has deceived me twice; he took my birthright, and now he has taken my blessing." He said, "Have you not saved a blessing for me?"	36. And he said, His name is truly called Jakob; for he has dealt treacherously with me these two times: my birthright he took, and, behold, now he has received my blessing! And he said, Have you not reserved a blessing for me?

RASHI	TARGUM PSEUDO JONATHAN
37. Yitschaq replied and said to Esav. "Behold, I have made him your master, and all his brothers I have given him as slaves. I have sustained him with grain and wine. Where--- What can I do for you, my son?"	37. And Izhak answered and said to Esau, Behold, I have appointed him a ruler over you, and all his brethren have I made to be his servants, and with provision and wine have I sustained him: and now go, leave me; for what can I do for you, my son?
38. Esav said to his father, "Do you have only one blessing, my father? Bless me too, my father," and Esav raised his voice and wept	38. And Esau answered his father, Have you but one blessing, my father? Bless me, me also, my father. And Esau lifted up his voice and wept.
39. Yitschaq, his father replied and said to him, "Behold the fatness [richness] of the earth will be your dwelling, and of the dew of heaven from above.	39. And Izhak answered and said to Esau, Behold, among the good fruits of the earth will be your habitation, and with the dews of the heavens from above.
40. You will live by your sword, and you will serve your brother. When you have cause to be grieved, you will throw off his yoke from your neck.	40. And upon your sword will you depend, entering at every place: yet you will be supple and credulous, and be in subjection to your brother; but it will be that when his sons become evil, and fall from keeping the commandments of the Law, you will break his yoke of servitude from off your neck. [JERUSALEM. And by your weapons you will live, and before your brother be subject. And it will be when the sons of Jakob labour in the Law, and keep the commandments, they will set the yoke of subjection on your neck; but when the sons of Jakob withdraw themselves and study not the Law, nor keep the commandments, behold, then will you break their yoke of subjection from off your neck.]
41. Esav hated Ya'aqob because of the blessing with which his father blessed him, and Esav said in his heart, "The mourning days for my father are approaching. I will then kill my brother, Ya'aqob."	41. And Esau kept hatred in his heart against Jakob his brother, on account of the order of blessing with which his father had blessed him. And Esau said in his heart, I will not do as Kain did, who slew Habel in the life (time) of his father, for which his father begat Sheth, but will wait till the time when the days of mourning for the death of my father come, and then will I kill Jakob my brother, and will be found the killer and the heir.
42. Rivkah was informed about the words of Esav, her older son, and she sent [a messenger] to call Ya'aqob, her younger son, and she said to him. "Behold, your brother Esav is consoled through you, [for he intends] to kill you.	42. And the words of Esau her elder son, who thought in his heart to kill Jakob, were shown by the Holy Spirit to Rivekah, and she sent, and called Jakob her younger son, and said to him, Behold, Esau your brother lies in wait for you, and plots against you to kill you.
43. Now my son listen to me. Get up and flee to Lavan, my brother, to Charan.	43. And now, my son, hearken to me: arise, escape for your life, and go unto Laban my brother, at Haran,
44. Remain with him a short time until your brother's fury has subsided.	44. and dwell with him a few days, until the wrath of your brother be abated,

RASHI	TARGUM PSEUDO JONATHAN
45. Until your brother's rage toward you has subsided, and he has forgotten what you did to him. I will then send [for you] and bring you [back] from there. Why should I lose both of you on one day?"	45. until your brother's anger have quieted from you, and he have forgotten what you have done to him; and I will send and take you from thence. Why should I be bereaved of you both in one day: you being slain, and he driven forth, as Hava was bereaved of Habel, whom Kain slew, and both were removed from before Adam and Hava all the days of the life of Adam and Hava? [JERUSALEM. Until the time when the bitterness of your brother will be turned away from you.]
46. Rivkah said to Yitschaq, "I am disgusted with my life because of the daughters of Chet. If Ya'aqob marries a woman of the daughters of Chet, like these, from the daughters of the land, what is life [worth] to me."	46. And Rivekah said to Izhak, I am afflicted in my life on account of the indignity of the daughters of Heth. If Jakob takes a wicked/ Lawless wife from the daughters of Heth, such as these of the daughters of the people of the land, what will life be to me?
1. Yitschaq called Ya'aqob and blessed him. He commanded him and said to him, "Do not marry a woman of the daughters of Canaan.	1. And Izhak called Jakob, and blessed him, and commanded him, and said to him, You will not take a wife from the daughters of the Kenaanaee.
2. Set out and go to Padan Aram, to the house of Betuel, your mother's father, and marry one of the daughters of Lavan, your mother's brother.	2. Arise, go to Padan of Aram, to the house of Bethuel your mother's father, and take from thence a wife from the daughters of Laban you mother's brother.
3. May the Almighty, Shaddai, bless you, make you fruitful and multiply you. May you become an assembly of peoples.	3. And El Shadai will bless you with many possessions, and increase you and multiply you into twelve tribes, and you will be worthy of the congregation of the sons of the Sanhedrin, the sum of which is seventy, according to the number of the nations (of the Gentiles).
4. May He give you the blessing of Avraham, to you and to your descendants with you, that you may inherit the land of your dwelling which G-d gave to Avraham.	4. And He will give the blessing of Abraham to you, and to your sons with you, and cause you to inherit the land of your sojourning, which he gave unto Abraham.
5. Yitschaq sent Ya'aqob on his way, and he went to Paddan Aram, to Lavan, son of Betuel the Aramean, the brother of Rivkah, mother of Ya'aqob and Esav.	5. And Izhak sent Jakob away, and he went to Padan Aram unto Laban bar Bethuel the Armaite, the brother of Rivekah the mother of Jakob and Esau.
6. Esav saw that Yitschaq blessed Ya'aqob, and sent him to Paddan Aram, to find a wife there; and as he blessed him, he commanded him saying, "Do not take a wife from the daughters of Canaan."	6. And Esau considered that Izhak had blessed Jakob, and had sent him to Padan Aram to take to him from thence a wife, when he blessed him, and commanded him, saying, You will not take a wife of the daughters of the Kenaanites;
7. And Ya'aqob listened to his father and mother, and went to Paddan Aram.	7. and that Jakob obeyed the word of his father, and the word of his mother, and was gone to Padan Aram:
8. Esav [thus] realized that the daughters of Canaan were evil in the eyes of Yitschaq, his father.	8. and Esau considered that the daughters of Kenaan were evil before Izhak his father,
9. Esav [then] went to Yishmael, and took Mochalat, the daughter of Yishmael, the son of Avraham and sister of Nevayot, in addition to his other wives for a wife.	9. and Esau went unto Ishmael, and took to wife Mahalath, who is Besemath the daughter of Ishmael bar Abraham, the sister of Nebaioth from his mother, besides his other wives.

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.

Rashi's Commentary for: B'Resheet (Gen.) 27:28 – 28:9

28. And may the Lord give you-May He give and repeatedly give (444 Gen. Rabbah 66: 3). According to its simple meaning, it refers back to the previous topic: "Look, the fragrance of my son" which God has given him, "is like the fragrance of a field, etc.," and furthermore, "May He give you of the dew of the heavens, etc."

of the dew of the heavens [It is to be interpreted] according to its simple meaning, and there are Midrashic interpretations of many kinds. (Another explanation: What is the meaning of **הָאֱלֹהִים**? [i.e., why is the Divine Name which signifies God's attribute of Justice used here? To teach that He will treat you] with justice. If you deserve it, He will give to you, and if not, He will not give to you. But to Esau he said, "The fat places of the earth will be your dwelling place." Whether righteous/ generous or wicked/Lawless, He will give to you. And from him [Isaac], Solomon learned; when he built the Temple, he arranged his prayer, [saying that] an Israelite, who has faithful obedience and justifies the Divine decree upon himself, will not complain about You; therefore (I Kings 8:39): "and give to every man [Israelite] according to his ways," for You know what is in his heart. But a gentile lacks faithful obedience; therefore [Solomon] said (ibid. verse 43): "You will hear in heaven, etc., and do according to all that the stranger calls upon You for," i.e., whether he is deserving or undeserving, give to him, so that he should not complain about You. [This is found] in an old and correct edition of *Rashi*.) [From *Tanchuma* Buber, *Toledoth* 14]

29. your mother's sons But Jacob said to Judah, "your father's sons" because he [Jacob] had sons from many mothers, but here, since he [Isaac] had married only one wife, he said, "your mother's sons" (*Gen. Rabbah* 66:4).

Those who curse you will be cursed, and those who bless you will be blessed But concerning Balaam, Scripture says (Num. 24:9): "Those who bless you will be blessed, and those who curse you will be cursed" (*Gen. Rabbah* ibid.). [The reason for this is that, for] the righteous/generous—their beginning is suffering and their end is tranquility; and thus, those who curse them and cause them pain precede those who bless them. Isaac

therefore mentioned the curse of those who curse before the blessing of those who bless. As for the wicked/Lawless, however, their beginning is tranquility, and their end is suffering; Balaam, therefore, mentioned the blessing before the curse. [From *Gen. Rabbah* 66:4]

30. had just left Heb. **יָצָא יָצָא**, [lit., going out, had gone out.] This one was leaving, and that one was coming in. [From *Gen. Rabbah* 66:5]

33. And Isaac shuddered [**וַיִּחְרַד** is to be explained] as the *Targum*, an expression of bewilderment. According to the *Midrash*, however, he [actually shuddered because] he saw Gehinnom open beneath him. [From *Tanchuma, Vezoth Haberachah* 1]

Who then [the word] **אֲפֹא** is an expression by itself, which has many usages. Another explanation: **אֲפֹא** is a combination of **אֵינָה** [where] and **פֹּה** [here], [so that **מִי אֲפֹא** means]: Who is he and where is he, who hunted game?

and I ate of everything Any flavors I wished to taste, I tasted in it (*Gen. Rabbah* 67:2).

He, too, will be blessed That you should not say that had Jacob not deceived his father, he would not have received the blessings. Therefore, he concurred and blessed him intentionally (*Gen. Rabbah* 67:2).

35. with cunning with cleverness. [From *Targumim*]

36. And he said, "Is it for this reason that he was named Jacob - **הֲכִי** is an expression denoting the interrogative, as in (below 29:15): "Is it because (**הֲכִי**) you are my kinsman...?" Was he named Jacob (**יַעֲקֹב**) because of the future, because he was destined to deceive me (**לְעַקְבִּי**)? *Midrash Tanchuma* (Buber, *Toledoth* 23) [asks]: Why did Isaac shudder? He said, "Perhaps I am guilty of an iniquity/ Lawlessness, for I have blessed the younger son before the older one, and thus altered the order of the relationship." [Thereupon], Esau started crying, "He has already deceived me twice!" His father said to him, "What did he do to you?" He replied, "He took my birthright." He [Isaac] said, "That is why I was troubled and shuddered, for [I was afraid that] perhaps I [had] transgressed the line of strict justice, [but] now [that I know that] I actually blessed the firstborn, 'he too will be blessed'."

for he has deceived me Heb. **וַיַּעֲקֹבֵנִי**. [To be explained] according to the *Targum* [meaning]: and he lay in wait for me.

reserved [**אֲצִלָּת**] an expression of separation, as in **וַיִּאָצֵּל** ("and he separated") (Num. 11:25).

37. Behold...a master This is the seventh blessing [given to Jacob] and yet he puts it first? Rather, he said to him, "What use will a blessing be to you? If you acquire property, it will be his, for I have made him a master over you, and whatever a slave acquires, belongs to his master." [From *Gen. 67:5*]

so for you then, what will I do Where will I seek for something to do for you?

38 Have you [but] one blessing The "hey" [**הִבְרָכָה**] indicates an interrogative expression, as in (Num. 13:19): "are they in open cities (**הִבְמַחְנִים**)?"

39 Behold...the fat places of the earth This is the part of Italy belonging to Greece (from *Gen. Rabbah* 67:6).

40 And...by your sword - **וְעַל-חַרְבְּךָ** is the same as **בְּחַרְבְּךָ** [by your sword]. Sometimes **עַל** takes the place of the

letter “beth,” as in (Ezek. 33:26); “You stood by your sword (על-חרבכם),” [which is the same as] בַּחֲרֹבְכֶם (Exod. 6:26); “by their hosts (על-צבאתם)” [is the same as] בְּצַבְאֹתָם.

and it will be, when you grieve [תָּרִיד] is an expression of pain, as in (Ps. 55:3): “I will lament (אָרִיד) in my speech”; i.e., when the Israelites will transgress the Torah, and you will have cause to grieve about the blessings that he took, “you will break his yoke,” etc. [From *Targum Onkelos*]

41 Let the days of mourning for my father draw near As its apparent meaning, “that I should not grieve my father,” and there are various Midrashic explanations.

42 And Rebecca was told of She was told by Divine Inspiration what Esau was thinking in his heart. [From *Gen. Rabbah* 67:9]

regrets [his relationship] to you Heb. מִתְנַחֵם. He regrets the brotherly relationship, to consider other [than brotherly] thoughts, to behave towards you as a stranger and to kill you. The *Midrash Aggadah* (*Gen. Rabbah* 67:9), however, explains [it as an expression of consolation]: In his eyes, you are already dead, and he has drunk a cup of consolation [a cup of wine customarily drunk in the house of mourning] over you. But according to its simple meaning, it is an expression of consolation. By killing you he consoles himself about [losing] the blessings (*Tanchuam* Buber, *Vayetzei* 1).

44 a few days Heb. יָמִים אֶחָדִים, few.

45 Why should I be bereft Heb. אֶשְׁכַּל. I will be bereft of both of you. [This teaches that] one who buries his children is called שְׂכֹל, bereft. And so, concerning Jacob, it is said (below 43:14): “As I am bereft (שְׂכַלְתִּי), I shall be bereft (שְׂכַלְתִּי).” **of both of you** If he rises up against you and you kill him, his sons will rise up and kill you. And the Divine Spirit poured itself upon her and she prophesied that they would die on the same day, as is delineated in (*Sotah* 13a).

46 I am disgusted with my life Heb. קִצַּתִּי, I am disgusted with my life.

2 to Padan Heb. פַּדְנָה like לַפְדָּן. [From *Targum Onkelos*]

to the house of Bethuel Heb. בֵּיתָהּ to the house of (לְבֵית) Bethuel [*Targum Onkelos*]. Any word that requires a “lamed” at the beginning may take a “hey” at the end instead. [From *Yev. 13b*]

3. And...the Almighty God Heb. שְׂדֵי. May He Who has enough (שְׂדֵי) blessings for those who are blessed from His mouth, bless you.

4 the blessing of Abraham that He said to him (above 12:2): “And I will make you into a great nation”; (above 22:18): “[And all the nations of the world] will bless themselves with your seed.” May those aforementioned blessings be for you. May that nation and that blessed seed emanate from you. [From *Tanchuma, Vezoth Haberachah* 1]

5 the mother of Jacob and Esau I do not know what this teaches us. [I.e., We already know from the narrative that Rebecca was their mother.]

7 And Jacob listened This is connected to the aforementioned topic: When Esau saw that Isaac had blessed [Jacob] and that he had sent him off to Padan-aram, and that Jacob listened to his father and went to Padan-

aram, and that the daughters of Canaan were displeasing [to his father], then he, too, went to Ishmael.

9 the sister of Nebaioth Since it says, "the daughter of Ishmael," do I not know that she was the sister of Nebaioth? But this teaches us that Ishmael died after he had betrothed her to Esau, before her marriage, and her brother Nebaioth gave her hand in marriage. This also teaches us that Jacob was sixty-three years old at that time, for Ishmael was seventy-four years old when Jacob was born. Ishmael was fourteen years older than Isaac, and Isaac was sixty years old when they were born, hence [Ishmael was] seventy-four. He lived one hundred and thirty seven years, as it is stated (above 25:17): "and these are the years of the life of Ishmael," etc. Consequently, Jacob was sixty-three at Ishmael's death. We learn from here that he hid for fourteen years in the house of Eber and afterwards went to Haran. [This can be deduced from the fact that] he stayed in Laban's house before Joseph's birth only fourteen years, as it is said (below 31:41): "I worked for you fourteen years for your two daughters and six years for your sheep," and the payment for the sheep took place after Joseph was born, as it is said (below 30:25): "And it came to pass when Rachel had given birth to Joseph, etc.," and Joseph was thirty years old when he became ruler, and from then until Jacob descended to Egypt were nine years: seven of plenty and two of famine. And Jacob said to Pharaoh (below 47:9): "The days of the years of my sojournings are one hundred and thirty years." Go forth and figure 14 years before Joseph was born, plus the 30 years of Joseph's age, plus the 9 years from the time he became ruler until Jacob came. The total is 53. And when he [Jacob] left his father, he was 63, totaling 116. Yet he said [to Pharaoh, "I am] one hundred and thirty years old." Hence, there are fourteen years missing. Thus, you learn that after he had received the blessings, he hid in the house of Eber for fourteen years. [From *Meg.* 17:1] (However, he was not punished [for these fourteen years] because of the merit [of having studied] Torah, for Joseph was separated from his father only twenty-two years, i.e., from age seventeen until age thirty-nine, corresponding to the twenty-two years that Jacob was separated from his father [when] he did not honor him. These are the twenty years in Laban's house, plus the two years that he spent traveling [home], as it is written (below 33:17): "And he built himself a house, and for his cattle he made booths." Our Rabbis of Blessed Memory inferred from this verse that he spent eighteen months on the road, for the house was for the rainy season, and the booths were for the summer. And, according to the calculation of the verses, which we calculated above, from the time he left his father until he went down to Egypt, at the age of one hundred and thirty, we find an additional fourteen years, therefore, it is certain that he hid in the house of Eber to learn Torah while on his way to the house of Laban. And because of the merit of the Torah, he was not punished for them [those fourteen years], and Joseph was separated from him for only twenty-two years-measure for measure. The above is from an old *Rashi* text).

to his other wives He added wickedness/Lawlessness upon his wickedness/Lawlessness, for he did not divorce the first ones. [From *Gen. Rabbah* 67:13]

Ketubim: Targum Tehillim (Psalms) 23:1-6

JUDAICA PRESS TRANSLATION	TARGUM
1. A song of David. The LORD is my shepherd; I will not want.	1. A psalm of David. It is the LORD who fed His people in the wilderness; they did not lack anything.
2. He causes me to lie down in green pastures; He leads me beside still waters.	2. In a place of thirst He will settle me in pleasant grass; He led me to the waters of rest.
3. He restores my soul; He leads me in paths of righteousness/generosity for His name's sake.	3. He will restore my soul with manna; He led me in the paths of righteousness/generosity for the sake of His name.
4. Even when I walk in the valley of darkness, I will fear no evil for You are with me; Your rod and Your staff-they comfort me.	4. Indeed, when I go into exile by the plain of the shadow of death, I will fear no evil; for Your Word is my help, Your straight staff and Your Torah, they will

JUDAICA PRESS TRANSLATION	TARGUM
	comfort me.
5. You set a table before me in the presence of my adversaries; You anointed my head with oil; my cup overflows.	5. You have set before me a high table of manna in front of my oppressors; You have fattened my body with stuffed fowl, and with anointing oil [You have fattened] the heads of my priests; my goblet is wide.
6. May only goodness and kindness pursue me all the days of my life, and I will dwell in the house of the LORD for length of days.	6. Indeed grace and favour will follow me all the days of my life, while I sit in the sanctuary of the LORD for length of days.

Rashi's Commentary for: Psalm 23:1-6

1 A song of David The Rabbis said: Wherever it says: "A song of David," he would play [his musical instrument] and afterwards the Shechinah would rest on him. It is a song to bring the holy spirit upon David. And, wherever it says: "Of David, a song," the Shechinah rested on him [first] and then he recited a song.

The Lord is my shepherd In this desert where I am going, [therefore] I am confident that I will lack nothing.

2 in green pasture In grassy pastures. Since he commences to compare his sustenance to the pasture of an animal by saying, "The Lord is my shepherd," "green pastures" is appropriate for the expression, "the Lord is my shepherd." David recited this psalm in the forest of Hereth (I Sam. 22:5). Why was it called Hereth? Because it was as dry as a potsherd and the Holy One, blessed be He, moistened it with the good of the world to come (Mid. Ps. 23:6).

3 He restores my soul My spirit, which has been weakened by troubles and haste, He will restore to its previous status.

in paths of righteousness In straight paths, so that I should not fall into the hands of my enemies.

4 in the valley of darkness Heb. צְלִמּוֹת, in a land of darkness. He alludes to the desert of Ziph (I Sam. 23:13 28). Every [mention of] צְלִמּוֹת is an expression of darkness. Dunash ben Labrat defined it [in this manner].

Your rod and Your staff The pains that came upon me, and the support, that I rely upon Your loving kindness both of them will comfort me, for they will serve to expiate my iniquity/Lawlessness, and I am confident that You will set a table before me. That is the throne.

5 You anointed my head with oil I have already been anointed king by Your orders.

my cup overflows Heb. רִנָּה, an expression of fullness.

Meditation from the Psalms Psalms 23:1-6 By: H.Em. Rabbi Dr. Hillel ben David

David composed this famed psalm during one of the most dangerous and discouraging periods of his life. He was a forlorn fugitive, fleeing from King Saul and his army. In desperation, David hid himself in a barren, desolate forest

called 'forest of Hereth' - חרת יער,¹ so named because it was parched and dry, like חרס, 'baked earthenware.' But God did not forsake David. He soaked this dry forest with a moisture which had the flavor of the World to Come, making even the grass and leaves of the forest succulent and edible.² This showed David that God supports and nourishes at all times even when their chances of survival seem to be non-existent.

This pictures Gan Eden and suggests that the end is like the beginning. The Midrash, however, sees the entire psalm as speaking to how HaShem treated the Bne Israel in the wilderness on their way to the Promised Land.

David does not confine his inspiration to himself; he utilizes it to sing for all of Israel, recalling how God provided for the entire nation throughout its forty-year sojourn in the wilderness.

Mishnah Berurah³ cites a custom to recite this psalm between נטילת ידים, the washing of the hands before the meal, and the recital of the blessing over bread.⁴

Arizal explains the connection between Psalms chapter 23 and the meal. The psalm contains fifty-seven words, the numerical equivalent of the word נון 'nourishes'. Furthermore, it contains 227 letters, the numerical equivalent of 'blessing' - ברכה. Arizal concludes that those who recite this psalm and live by its message will always be blessed with ample provisions.⁵

"He restores my soul", in v.3, is referring to Torah study, as David also wrote: "The Torah of HaShem is whole, restoring the soul".⁶ According to the Midrash, the words, "He restores my soul", are alluding to the Torah that HaShem taught us when we were journeying through the wilderness.

The Midrash teaches us that Psalm 23 speaks about the journeys of the Bne Israel in the Wilderness. The wilderness journeys are concisely detailed in a parasha called *Masei* – מִסְעֵי.

The whole trip the Bne of Israel take from Mitzrayim (Egypt) to the Promised Land is understood spiritually as a metaphor for the journey that we all take from leaving the straits of the birth canal, to the many years of our life that we spend trying to do the right thing (traveling in the desert and messing up for forty years), to the moment of our own death (The Promised Land). The forty-two journeys, therefore, relate to forty-two states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Jericho, the Messianic redemption. These stages are not only a record of the past, but also an allusion to the future exiles and the ultimate redemption through Mashiach. This seems to be David's vision as he penned this psalm. Now this begs the question: If David is commenting on our Torah portion, then how are *Yaaqov's journeys* related to the journeys mentioned in Parashat *Masei* – מִסְעֵי?⁷ One answer might be that Yaaqov is beginning his journeys with this parasha. He is going out without wealth of any kind because Eliphaz, the father of Amalek and the son of Esav, stole his wealth.⁸ It is this journey that reminded David of the journeys in Bamidbar

¹ I Samuel 22:5

² Midrash Rabbah - Numbers 19:26

³ Orach Chaim 166:1

⁴ cf. Eliyahu Rabba ibid.

⁵ This introduction was edited and excerpted from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁶ Psalm 19:8

⁷ Starting in Bamidbar (Numbers) 33.

⁸ Rashi to Beresheet (Genesis) 29:11 - **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 will I do about my father's orders?" Jacob replied, "Take what I have, for a poor man is counted as dead."- [from *Beresheet Rabbati* by Rabbi Moshe HaDarshan]

33.

Since, as we saw in the beginning of this commentary that the restoration of the 'forest of Hereth', pictures Gan Eden. Lets look more closely at Gan Eden, the Garden of Eden.

Adam and Eve were created and then placed in the Garden of Eden - עֵדֶן. They lived in Eden until they ate of the tree of the knowledge of good and evil. I believe the scriptures indicate that the righteous / generous will, one day, return to the Garden of Eden. **We will literally go "back to the future"**.

Solomon said:

Kohelet (Ecclesiastes) 1:9 *What has been will be again, what has been done will be done again; there is nothing new under the sun.*

This prophetic statement seems to indicate that, in the end, righteous / generous men will return to Eden to walk with HaShem. This coincides with the statement of Sefer Yetzirah, "the end is enwedged in the beginning".

Sefer Yetzirah 3:1 *Ten Sefirot out of nothing. Stop your mouth from speaking, stop your heart from thinking, and if your heart runs (to think) return to a place of which it is said "they ran and returned"; and concerning this thing the covenant was made; and they are ten in extent beyond limit. Their end is infused with their beginning, and their beginning with their end like a flame attached to a glowing ember. Know, think [reflect, meditate] and imagine that the Creator is One and there is nothing apart from Him, and before One what do you count?*

Yeshayahu (Isaiah) 46:10 *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

The first use of a Hebrew word in the Torah is the place where that concept is created. The first time the word *Eden* is used in the Torah, is in:

Beresheet (Genesis) 2:8-10 *Now HaShem God had planted a garden in the east, in Eden; and there he put the man he had formed. And HaShem God made all kinds of trees grow out of the ground--trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. A river watering the garden flowed from Eden; from there it was separated into four headwaters.*

From this passage we learn that the garden was planted by HaShem in Eden. The implications are that Eden is bigger than the garden. We also see that HaShem's place for man was Eden. That was the place He put them first. The garden was watered by a river which flowed from Eden. The Talmud indicates that all of the water in the world originated in Eden.⁹ I believe that this earthly Eden is a copy of the heavenly Eden even as the Tabernacle was a copy of the heavenly tabernacle.

Eden is a very mysterious place:¹⁰

Daniel 2:21-22 *He changes the times and appointed moments... He reveals the deep and mysterious things...*

Beresheet Rabba 1:6 *mysterious things... this means Gan Eden.*

Shir HaShirim (Song of Songs) 6:11 *I went down to the garden of nuts...*

⁹ Bechorot 55a. See Malbim on Genesis 2:10.

¹⁰ This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg

Why did the Holy One call Gan Eden (above), "the garden of nuts"?

Midrash HaNe'elam, Beresheet Just as the nut has one shell within the other with the core in the center, so too is Eden: there is world within world, and it is the core.

The Tree of Life, in the middle of the garden, is more than just an ordinary tree. HaShem said that the one who eats from this tree will live forever:

Beresheet (Genesis) 3:22 And HaShem God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

HaShem wanted to prevent fallen man from eating from this tree (until man had completed his tikkun, his correction) and preserve it for the righteous / generous when they are ready, so He put a special guard at the tree:

Beresheet (Genesis) 3:24 After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

The Midrash Rabbah also indicates that the Tree of Life is Torah:

Midrash Rabbah - Vayikra (Leviticus) IX:3 For R. Shmuel (Samuel) b. Nahman said: [The duty of] derek-eretz preceded the Torah by twenty-six generations.¹¹ This is [implied in] what is written, To keep the way to the tree of life (Gen. III, 24). [First Scripture mentions] the way (derek) which means derek-eretz, and afterwards [does it mention] 'The tree of life', which means the Torah.

Midrash Rabbah - Devarim (Deuteronomy) I:1 The Holy One, blessed be He, said: 'See how beloved is the language of the Torah; it is healing for the tongue.'¹² Whence do we know this? For so Scripture says: A soothing [lit. 'healing'] tongue is a tree of life (Prov. XV, 4); and 'tree of life' is but another term for Torah, as it is written, She is a tree of life to them that lay hold upon her (Prov. III, 18). That the language of the Torah lends fluency to the tongue you can learn from the fact that in the time to come God will bring from the Garden of Eden excellent trees. And wherein consists their excellence-In that they are soothing to the tongue. As it is said, And by the river upon the bank thereof, on this side and on that side, shall grow

One day the righteous / generous will have the right to eat from this tree:

Revelation 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.

Paradise is the English transliteration of the Greek "παράδεισος - paradiso", which is how the Septuagint translates the "Garden of Eden". So, Revelation 2:7 indicates that we will one day be able to eat from the tree of life in the Garden of Eden! We find later on, in the book of Revelation, that the tree of life is in the new Jerusalem:

Revelation 22:1-2 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb Down the middle of the great street of the city. On each side of the river

¹¹ Since the duty of derek-eretz commenced with the very first man created, while the Torah was not given until Moses, twenty-six generations later.

¹² It gives it fluency even where one normally stammers, as the Midrash proceeds to explain.

stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

We have now traveled full circle back to the tree of life and the river which are in the Garden of Eden. Remember that the river provided our only link with Eden after we were evicted for sinning. This connection provides the reason for the mikveh (baptism). It is also noteworthy to notice that the meaning of the "Jordan" river is: "that which descends from Eden or the Judge". "What has been before will be again, there is nothing new under the sun". The ideal that HaShem created for man has been preserved for the day that we can enter without sin.

The flood, in Noah's day removed all traces of the rivers associated with Eden, in Beresheet (Genesis). There is no reason to believe that the Tigris and Euphrates rivers are the same as the post diluvian rivers by those same names. This, I believe, ended the existence of the earthly garden of Eden. This would account for the fact that we can not find it, or the cherubim, today.

*The Garden of Time*¹³

Pesikta Rabbati, 23:1 *As the Holy One created Adam HaRishon, He first left him still unformed, stretching from one end of the world to the other. And the Holy One passed before him each generation and its righteous / generous, each generation and its wicked, each generation and its expounders, each generation and its leaders...*

Gan Eden was a womb for the world, determining the essence and potential of each thing yet to exist, but it was also much more. It was a true garden: a garden of *eden*—a garden of *time*. A botanical garden gathers to one site all manner of flora, a zoological garden provides easy access to animals from widely different places, and a garden of time is a locus cultivating all times, displaying them before the eyes-to-be of Man. This is why those who live in Gan Eden, such as Eliyahu HaNavi,¹⁴ have access to all times, appearing throughout the centuries at will. What is even more startling, is that the display is open in both directions, allowing a connection of all existence to the garden in all times! In fact, the garden continues to perennially provide life through the portals of time:

Ta'anit 10a *All the world drinks from the surplus of Gan Eden...*

This means that not only was the potential of all life and history assigned in Gan Eden, but there is an ongoing attachment of our lives to the womb which brought us life. We are not something apart from ma'aseh Beresheet, we exist only as direct expressions of the singular, original, act of Creation as it continues through what we see as our times: *He renews every day, continuously, the act of Creation?* The Garden of Time is the environment within which all shattered time exists. Even our experiences share some element of the primal experiences in the microcosm called Gan Eden, marking our lives with the freshness and import of the first day. Still today, we bless our own beginnings of love and life with the original!

What blessings are said [at a wedding]?

Ketuvot 8a *...Be happy, make happy, beloved friends, just as your Creator made you happy in Gan Eden from before...*

It is fascinating that Chazal find the same Edenic character in the human womb, completing the correlation of garden to womb, and touching on an important pattern in the cycle of our lives.

¹³ This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg.

¹⁴ Elijah the Prophet

In The Tabernacle¹⁵

There are four famous parallels linking God's Garden of Eden with the desert Tabernacle and its successor, the Jerusalem Temple, both constructed by humans.

1. God walks in both the Garden of Eden and the Tabernacle.

Beresheet (Genesis) 3:8 *And they heard the voice of the Lord God walking in the garden...*
Vayikra (Leviticus) 26:11-12 *And I will set my tabernacle among you...And I will walk among you...*

2. Water flowed out of the Garden of Eden and also out of the Temple.

Beresheet (Genesis) 2:10 *And a river went out from Eden...*
Yoel (Joel) 4:18 *...and a fountain shall issue from the house of the Lord...*

3. Cherubs appear in both places to guard and protect.

Beresheet (Genesis) 3:24 *...and he placed cherubs at the east of the garden of Eden...to guard the way to the tree of life.*
Shemot (Exodus) 25:20 *And the cherubs shall stretch out their wings on high to cover the covering with their wings...*

4. Special garments [ketonet¹⁶] are required in both places

Beresheet (Genesis) 3:21 *For Adam and for his wife the Lord God made leather coats [ketonet]...*
Shemot (Exodus) 28:4 *And these are the garments which they shall make...an embroidered coat [ketonet]*

Recounting the four parallels, we see:

1. God walks in His garden and in the places we create.
2. Water flows out of His garden and out of the places we create.
3. Spiritual forces protect the way to the Tree of Life and to the Tablets of the Covenant.
4. God made clothing for humans in His garden; we emulate Him in our holy places.

Today, in our current conditions, we are obviously unable to locate the Garden of Eden let alone enter it. However, God did provide us with blueprints to create our own substitute. Moses and the Israelites used them to build the Tabernacle and later Solomon used them to create the Temple.

Thus both the Tabernacle and the Temple were human replicas of the Garden of Eden.

Rabbi Chaim Volozhin¹⁷ teaches us that the Mishkan was a miniature model of reality, every element of creation was represented in it.¹⁸ Given this idea, I propose that the tree of life was and will be planted where the Ark of the Covenant was and will be placed, in the Holy of Holies. Remember that the only thing in the Ark were the tablets of stone with the summation of Torah. These tablets represented the Torah which is the tree of life. Now, since

¹⁵ I heard the following section from Rabbi Daniel Lapin.

¹⁶ The priestly tunic (Hebrew ketonet כִּתְיֹנֶת) was as an undergarment or shirt worn by the High Priest and priests when they served in the Tabernacle and the Temple in Jerusalem.

¹⁷ A talmid of the Vilna Gaon.

¹⁸ Nefesh HaChayim 1:4

we know that everlasting life is only found in Yeshua from:

I Yochanan (John) 5:11-12 *And this is the testimony: HaShem has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life.*

There is yet one more connection between the Garden of Eden and the Temple mount. In this passage we will see HaSatan (the Satan) in both places:

Yehezkel (Ezekiel) 28:12-15 *"Son of man, take up a lament concerning the king of Tyre and say to him: 'This is what the Sovereign HaShem says: "You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared. You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you.*

We can see that Yeshua is the Living Torah and the tree of life! Both of these symbols accurately describe Yeshua. But wait, there is more! Notice:

Luqas (Luke) 23:39-43 *One of the criminals who hung there hurled insults at him: "Aren't you the Mashiach? Save yourself and us!" But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." Then he said, "Yeshua, remember me when you come into your kingdom." Yeshua answered him, "I tell you the truth, today you will be with me in paradise."*

Wherever the earthly Garden of Eden (paradise) was, Yeshua and the thief went to the garden of Eden on the day of their death.

According to R. Isaac Nappaha the fact that the Temple was built on the site of the Akeida¹⁹ is the basis of the saying that "whoever is buried in the land of Israel is as if he were buried beneath the altar".²⁰ This, I believe, is where the saints are in:

Revelation 6:9 *When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?" Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed.*

But, I digress. Paul indicates that the heavenly Garden of Eden (paradise) is "**up**":

II Corinthians 12:2-4 *I know a man in Mashiach who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know—HaShem knows. And I know that this man-- whether in the body or apart from the body I do not know, but HaShem knows-- Was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.*

If the heavenly garden of Eden is "up", then it makes sense that it will come 'down' with the New Jerusalem. I

¹⁹ Zevachim62a

²⁰ Tosefta, Av.Zar.3:3; ARN 26:41; S.Lieberman, 'Hellenism in Jewish Palestine (1950), p.163

believe that HaShem will show us the heavenly Garden of Eden (paradise) after He renews the earth at the end of the seventh millennium.

In this next passage we see Zion and its current wilderness as they will be transformed:

Yeshayahu (Isaiah) 51:3 *HaShem will surely comfort Zion and will look with compassion on all her ruins; he will make her deserts like Eden, her wastelands like the garden of HaShem. Joy and gladness will be found in her, thanksgiving and the sound of singing.*

Since this has not yet happened, we can look forward to this day!

Now, lets look at a comparison between Gan Eden and the New Jerusalem.

Eden was a sanctuary, without sin, where HaShem dwelt with men. This is a copy of the heavenly Eden. After the fall, the Temple was the sanctuary, without sin, where HaShem dwelt with men. The new Jerusalem, in Eden, will be a sanctuary, without sin, where HaShem will dwell with men, on earth.

The Garden of Eden	The New Jerusalem (heavenly Eden)
Planted eastward in Eden. Gen. 2:8	Planted in Abraham's land. Gen 13:15
In the garden was the tree of life. Gen. 2:9	The tree of life, bearing twelve crops. Rev. 22:2
A river watering the garden flowed from Eden. Gen.2:10	The river of the water of life. Rev 22:1
HaShem walked in the garden. Gen.3:8	The dwelling of God is with men. Rev 21:3
The ground is cursed. Gen. 3:17	No more curse. Rev. 22:3
He may not eat from the tree of Life. Gen. 3:22	They may eat of the tree of life. Rev. 22:14
Cherubim guard the tree of life. Gen. 3:24	Cherubim guard the Ark. Exo.25:20, 1Ki.6:23

Interesting Connections²¹

How was the world created? When HaShem created the world, He didn't create it as a vast expanse of existence all at once. Rather, He created a single point, and from there, He drew out the entire universe. Behind the Kotel, the "Western Wall," on a hill where now sits a Mosque, there is a stone. That stone is called the *Even Shetiya*, literally the Foundation Stone.²² From that stone the entire Universe was drawn out. In other words, when HaShem created the world, there was a single point of contact between the world above and this world. The site of that stone was the place where HaShem tested Abraham by commanding him to bring up his son Isaac as a sacrifice; that stone is the site where Yaakov dreamed of a ladder connecting Heaven and Earth and angels going up and down on it. Around that stone stood the two Holy Temples. In the first Temple, the Holy Ark – with the Torah tablets - sat on top of that Foundation Stone, and around it was the Holy of Holies; around the Holy of Holies was the Sanctuary; around the Sanctuary was the Courtyard of the Temple; around that was Jerusalem; and around Jerusalem -- the universe. Thus the tablets represent the Tee of Life, and the Garden of Eden was recreated in the Temple. And it is around that stone that we long to see the Third and final Temple inaugurated in

²¹ This excerpt is taken from: "Seasons of The Moon" written by Rabbi Yaakov Asher Sinclair

²² The Foundation Stone (Hebrew: אבן השתייה, transliterated as *Even haShetiya*) or Rock is the name of the rock at the heart of the Dome of the Rock in Jerusalem. It is also known as the Pierced Stone because it has a small hole on the southeastern corner that enters a cavern beneath the rock, known as the Well of Souls. It is the holiest site in Judaism (Midrash Tanchuma, chapter 10); Jewish tradition views it as the spiritual junction of Heaven and Earth. Jews traditionally face it while praying, in the belief that it was the location of the Holy of Holies in the Temple.

the month of Cheshvan.

Machpelah (מערת המכפלה), The Entrance to Gan Eden

If the center of the Garden contained the Tree of the Knowledge of Good and Evil, as well as the Tree of Life, then the entrance to Gan Eden is the cave at Machpelah (in Hebron²³ - הַכְּרֹון), as we can see from the Zohar:

Soncino Zohar, Beresheet, Section 1, Page 57b *God also decreed that he should die. Taking pity on him, however, God allowed him when he died to be buried near the Garden of Eden. For Adam had made a cave near the Garden, and had hidden himself there with his wife. He knew it was near the Garden, because he saw a faint ray of light enter it from there, and therefore he desired to be buried in it; and there he was buried, close to the gate of the Garden of Eden.*

Soncino Zohar, Beresheet, Section 1, Page 127a *R. Judah said: 'Abraham recognized the cave of Machpelah by a certain mark, and he had long set his mind and heart on it. For he had once entered that cave and seen Adam and Eve buried there. He knew that they were Adam and Eve because he saw the form of a man, and whilst he was gazing a door opened into the Garden of Eden, and he perceived the same form standing near it. Now, whoever looks at the form of Adam cannot escape death. For when a man is about to pass out of the world he catches sight of Adam and at that moment he dies. Abraham, however, did look at him, and saw his form and yet survived. He saw, moreover, a shining light that illumined the cave, and a lamp burning. Abraham then coveted that cave for his burial place, and his mind and heart were set upon it.*

The Cave of the Patriarchs, Machpelah (literally the cave of doubling), contains the graves (Hebrew: kever²⁴) of four couples (eight people), husbands and wives who *connected*: Adam and Chava, Yitzchak and Rachel, Yaaqov and Leah. The term *kever* (which typically means *grave*), may also signify uterus or womb. From this we learn that a *kever* is a portal, or connection, to the higher world. We come through this portal when we are put in the womb and we go through this portal when we are put in the grave. Thus we learn that the kever at Machpelah is a portal to Gan Eden.

It is interesting to note that this was the first place in Israel acquired by Avraham. It represents the beginning of HaShem's promise to give Avraham, and his descendants, the land of Israel. In the same way, Gan Eden is the ultimate beginning, and we know that "all things go after the beginning", as it is the most potent moment. All beginning starts from beyond! Our understanding commences only from after that beginning point and onwards. But that first point, the beginning of knowledge itself, is beyond, beyond our understanding, beyond our grasp. That first point is the basis of all understanding; without it we have nothing on which to build knowledge, but it itself cannot be understood. It is hidden. It is something that HaShem gives.

First in Creation, First in Importance²⁵

Ta'anit 10a *Eretz Yisrael²⁶ was created first and afterwards the rest of the world, as the passage states (Mishlei 8:26): "Before He made Eretz (land) and Chutzot (outlying areas)."*

The term "Eretz" applies to Eretz Israel which was the main purpose of creation and therefore created first. All the other lands are considered secondary in importance as they were in the sequence of creation and are

²³ Hebron comes from the Hebrew root "chibbur", which means *connection*.

²⁴ Kever is not only the Hebrew word for a grave, but it is also the word for a womb. A kever is literally a portal to and from another world.

²⁵ Ohr Somayach, Torah Weekly - Vayeshev 5758, Written and Compiled by Rabbi Yaakov Asher Sinclair

²⁶ The land of Israel

therefore referred to as "Chutzot."

Even today we refer to the land we love simply as "Eretz"²⁷ while the rest of the world is "Chutz"²⁸, outlying areas of secondary importance.

In the Middle Ages, most of the people and many Rabbis failed to grasp the spiritual meaning of paradise, and accepted all haggadic references in a literal sense. Maimonides was probably the first authority to strike a blow at this literalness, by asserting in unmistakable terms the fallacy of such a belief. "To believe so," he says, "is to be a schoolboy who expects nuts and sweetmeats as compensation for his studies. Celestial pleasures can be neither measured nor comprehended by a mortal being, any more than the blind can distinguish colors or the deaf appreciate music." Maimonides maintains that the Gan 'Eden is terrestrial, and will be discovered at the millennium.²⁹

Rab distinctly says: "In paradise there is no eating, no drinking, no cohabitation, no business, no envy, no hatred or ambition; but the righteous sit with crowned heads and enjoy the luster of the Shekinah, as it is written: 'They saw God and did eat and drink'"³⁰.

Tehillim (Psalms) 23:5 Thou preparest a table before me in the presence of mine enemies;³¹ Thou hast anointed my head with oil; my cup runneth over.

As David contemplated Yaaqob leaving the presence of his father, he penned our chapter of Psalms and envisioned Gan Eden where the righteous will stand in the presence of HaShem. This "face"³² of HaShem serves as the verbal tally which connects our Torah portion and our chapter of Psalms.

Special Ashlamatah Malachi 3:4-24

Rashi's Translation	Targum
4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years.	4. And the offering of the people Judah and the inhabitants of Jerusalem will be accepted before the Lord as in the days of old and as in former years.
5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts.	5. And I will reveal Myself against you to exercise judgement, and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgement of the stranger, and have not feared from before Me, says the LORD of hosts.
6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end.	6. For I the Lord have not changed my covenant which is from of old; but you, O house of Israel, you think that if a man dies in this world his judgement has ceased.

²⁷ The **Land of Israel** (Hebrew: אֶרֶץ יִשְׂרָאֵל 'Éretz Yisrā'el, Eretz Yisrael)

²⁸ **Chutz La'Aretz**. Jewish. Literally: Outside of the Land (of Israel).

²⁹ Maimonides, Commentary on Sanh. 10.

³⁰ Shemot (Exodus) 24:11—the sight of God being considered the equivalent of food and drink; Ber. 18a

³¹ Curiously enough, hell and paradise join each other. R. Johanan claims that a partition of only a hand-breadth, or four inches wide, separates them. The Rabbis say the width is but two fingers (= inches; Midr. Kohelet; Yalk., 976).

³² Presence / Before (lit. face) - פנים, Strong's number 06440.

Rashi's Translation	Targum
7. From the days of your fathers you have departed from My laws and have not kept [them]. "Return to Me, and I will return to you," said the Lord of Hosts, but you said, "With what have we to return?"	7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service and I will return by My Memra to do good for you, says the LORD of hosts. And if you say, 'How will we return?'
8. Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"- With tithes and with the terumah-levy.	8. Will a man provoke before a judge? But you are provoking before Me. And if you say, 'How have we provoked before You?' - in tithes and offerings!
9. You are cursed with a curse, but you rob Me, the whole nation!	9. You are cursed with a curse, and you are provoking before Me, the whole nation of you.
10. Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it.	10. Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary. and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say, 'Enough!'
11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts.	11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of hosts.
12. And then all the nations shall praise you, for you shall be a desirable land, says the Lord of Hosts.	12. And all the Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts.
13. "Still harder did your words strike Me," says the Lord, but you say, "What have we spoken against You?"	13. Your words have been strong before Me, says the LORD. And if you say, 'How have we multiplied words before you?'
14. You have said, "It is futile to serve God, and what profit do we get for keeping His charge and for going about in anxious worry because of the Lord of Hosts? "	14. You have said, 'He who serves before the LORD is not benefited, and what gain do we earn for ourselves, because we have kept the charge of His Memra and because we have walked in lowliness of spirit before the LORD of hosts?'
15. And now we praise the bold transgressors. Yea, those who work wickedness are built up. Yea, they tempt God, and they have, nevertheless, escaped.	15. And now we praise the wicked; yes, evil-doers are established. and, moreover, they make trial before the LORD and are delivered.
16. Then the God-fearing men spoke to one another, and the Lord hearkened and heard it. And a book of remembrance was written before Him for those who feared the Lord and for those who valued His name highly.	16. Then those who feared the LORD spoke each with his companion, and the LORD hearkened and it was revealed before him and was written in the book of records before Him, for those who feared the LORD and for those who thought to honour His name.
17. And they shall be Mine, says the Lord of Hosts, for that day when I make a treasure (Heb. S'gulah). And I will have compassion on them as a man has compassion on his son who serves him.	17. And they will be before me. says the LORD of hosts, on the day when I will make up (My) special possession(Heb. S'gulah), and I will have mercy upon them just as a man has mercy upon his son who has served him.
18. And you shall return and discern between the righteous and the wicked, between him who serves God and him who has not served Him.	18. And you will again distinguish between the righteous/generous and the wicked, between those who have served before the LORD and those who have not served before Him.
19. For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes	19. For behold, the day has come, burning like an oven, and all the wicked and all the evil-doers will be weak as stubble, and the day that is coming will consume them,

Rashi's Translation	Targum
shall burn them up so that it will leave them neither root nor branch, says the Lord of Hosts.	says the LORD of hosts, so that it will leave them neither son nor grandson.
20. And the sun of mercy shall rise with healing in its wings (Heb. BiK'nafeiah) for you who fear My Name. Then will you go forth and be fat as fatted calves.	20. But for you who fear My name the sun of righteousness will arise with healing in her wings (Heb. BiK'nafeiah), and you will go out and sport like calves from the stall.
21. And you shall crush the wicked, for they will be as ash under the soles of your feet on the day that I will prepare, says the Lord of Hosts.	21. And you will trample upon the wicked, for they will be ashes under the sole of your feet on the day when I act, says the LORD of hosts.
22. Keep in remembrance the teaching of Moses, My servant-the laws and ordinances which I commanded him in Horeb for all Israel.	22. Remember the Law of Moses my servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances.
23. Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord,	23. Behold, I am sending to you Elijah the prophet before the coming of the great and terrible day which will come from the LORD.
24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers - lest I come and smite the earth with utter destruction.	24. And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out.

Rashi's Commentary for: Malachi 3:4-24

6 For I, the Lord, have not changed Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love good and to hate evil.

and you, the sons of Jacob Although you die in your evil, and I have not requited the wicked in their lifetime

you have not reached the end You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: אֶפְשָׁנוּתִי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

8 Will a man rob **Our Sages explained this as an expression of robbery, and it is an Aramaism.**

With tithes and with the terumah levy **The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.**

9 You are cursed with a curse because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

10 so that there may be nourishment in My House There shall be food accessible for My servants.

11 And I will rebuke the devourer for your sake The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

12 a desirable land A land that I desire.

14 "It is futile to serve God" We worship Him for nothing, for we will receive no reward.

in anxious worry with low spirits.

15 And now we praise the bold transgressors, etc. We worshipped Him and kept His charge, but now we see that the wicked are prospering - to the extent that we praise them for the wicked deeds.

Yea, they tempt God, saying, "Let us see what He will be able to do to us."

and they have, nevertheless, escaped harm, and they have not stumbled.

16 Then the God-fearing men spoke, etc. I retort upon your words then, when the wicked commit evil and the good go about in anxious worry because of Me. The God-fearing men spoke to one another not to adopt their evil deeds; and, as for Me, their words are not forgotten to Me. And although I do not hasten to visit retribution, I have hearkened and heard, and I have commanded that a book of remembrance be written for them. Their words shall be preserved for Me.

17 for that day when I make a treasure that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.

a treasure a treasure; estouj, estui in Old French.

19 For lo, the sun comes This instance of שֶׁשֶׁן is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): "And the sun of mercy shall rise for you who fear My Name, etc."

neither root nor branch Neither son nor grandson

20 and be fat an expression of fat, as in (Jer. 50: 11), "as you become fat, like a threshing heifer."

as fatted calves [the calves] that enter the team to be fattened; koplā, cople in Old French: animals tied together.

21 And you shall crush and you shall press. This is an expression of pressing, similar to (Ezek. 23:8) "they pressed their virgin breasts."

24 that he may turn the heart of the fathers back to the Holy One, blessed be He.

through the children lit., on. He will say to the children affectionately and appeasingly, "Go and speak to your fathers to adopt the ways of the Omnipresent." So we explain, "and the heart of the children through their fathers." This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyoth (8:7), that he will come to make peace in the world.

Verbal Tallies

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

Beresheet (Genesis) 27:28 – 28:9
Hoshea (Hosea) 14:6-10 + Joel 1:1-3 + 2:12-13
Special Ashlamata: Malachi 3:4 - 3:24
Tehillim (Psalms) 23
Mk 3:11-12, Lk 6:19, Acts 5:42

The verbal tallies between the Torah and Psalm 23 are:

Presence / Before - פנימ, Strong's number 06440.

The verbal tallies between the Torah and the Ashlamata are:

Corn - דגן, Strong's number 01715.

Beresheet (Genesis) 27:28-30 Therefore God <0430> give <05414> (8799) thee of the dew <02919> of heaven <08064>, and the fatness <04924> of the earth <0776>, and plenty <07230> of **corn <01715>** and wine <08492>: 29 Let people <05971> serve <05647> (8799) thee, and nations <03816> bow down <07812> (8691) to thee: be <01933> (8798) lord <01376> over thy brethren <0251>, and let thy mother's <0517> sons <01121> bow down <07812> (8691) to thee: cursed <0779> (8803) be every one that curseth <0779> (8802) thee, and blessed <01288> (8803) be he that blesseth <01288> (8764) thee. 30 ¶ And it came to pass, as soon as Isaac <03327> had made an end <03615> (8765) of blessing <01288> (8763) Jacob <03290>, and Jacob <03290> was yet <0389> scarce <03318> (8800) gone out <03318> (8804) from the **presence <06440>** of Isaac <03327> his father <01>, that Esau <06215> his brother <0251> came in <0935> (8804) from his hunting <06718>.

Tehillim (Psalms) 23:5 Thou preparest <06186> (8799) a table <07979> **before <06440>** me in the presence of mine enemies <06887> (8802): thou anointest <01878> (8765) my head <07218> with oil <08081>; my cup <03563> runneth over <07310>.

Hoshea (Hosea) 14:7 They that dwell <03427> (8802) under his shadow <06738> shall return <07725> (8799); they shall revive <02421> (8762) as the **corn <01715>**, and grow <06524> (8799) as the vine <01612>: the scent <02143> thereof shall be as the wine <03196> of Lebanon <03844>.

NAZAREAN TALMUD

Sidra Of B'reshet (Genesis) 27:28 – 28:9

“Vayiten L'kha” “And give you”

By: H. Em. Rabbi Dr. Eliyahu ben Abraham &
Hakham Dr. Yosef ben Haggai

Hakham Shaul's School of Tosefta
(Luke 6:19) Mishnah א:א

¶ And everyone in the congregation was trying to touch him (Yeshua), because healing virtue came from him and he healed everyone.

Hakham Tsefet's School of Peshat
(Mark 3:11-12)

Mishnah א:א

¶ And the spirits (shedim) of uncleanness, when they saw him, would fall down before him, giving him³³ honour saying — “You are a Ben Elohim (a Son of GOD = a Torah Judge)”; but he charged them not make his identity (as Messiah) known.

Hakham Shaul's School of Remes
(2 Luqas -Acts 5:42)
Pereq א:א

¶ And they ceased not to teach the Mesorah of Yeshua the Messiah daily in the Beit HaMikdash, and from house to house.

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

Gen. 27:28 – 28:9	Ps. 22:1-32	Hos 14:6-10 + Joel 1:1-3 + 2:12-13	Mk 3:11-12	Lk 6:19	Acts 5:42
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

A SON OF G-D

It should be evident now to our readers that Yeshua was first of all “Jewish.”³⁴ Secondly, as Messiah his title is the “King of Yisrael” and therefore “a Son of G-d.” EVERY King of Yisrael was titled the (a) “Son of G-d.”³⁵ Furthermore, we must remember that Kings were often anointed as an act of consecration to their office as “King of Yisrael. Thus the King like the Kohanim was seen as a Messianic, anointed figure. Consequently, Yeshua does not have to be “Deity” in order to qualify as Messiah, and King of Yisrael a “Son of G-d.”. Another key point that we must assert here is that we do NOT accept shedim as any type of authority on any particular subject matter. In other words, just because a shadé says something does not mean that he has admitted the truth. WE do not believe that the shedim were wrong on this particular account. Our point is that the shedim are not a source of authority on any subject. This bears a great deal of commentary and elucidation but, we will abbreviate our thoughts here.

1 Pe. 1:12 It was not revealed to them, but to us, they for whom they ministered the things, which are now reported to you by those who have handed down the Mesorah to you in the Ruach HaKodesh, breathings of the Oral Torah sent from the Heavens; which things the holy messengers (angels) desired to understand.

³³ This verbal tally shows that the shedim “gave” Yeshua honor as A son of G-d.

³⁴ Yochanan (John) 4:9

³⁵ See 2 Samuel 7:14; Psalm 2:7-9

Angels – the heavenly messengers are entrusted with a mission and a message. That is the sum of their duties per se. Therefore, the shedim are no different. They may see the spiritual dimension from a different perspective but we cannot take their words to be “theologically” sound.

He charged them not make his identity (as Messiah) known - The Messianic Secret

The above passage deals with the so called “messianic secret.”³⁶ Scholars have tried to make heads or tails of the enigma for ages. They are no closer to understanding this great “secret” today than they were yesterday. Why is it that they are unable to discern simple Peshat? They call it a mystery or an enigma. These are not the words of Peshat. As we have learned, they “see men as trees.” When you label a Peshat pericope with the title “Mystery,” you have already lost the battle of interpretation. This is tantamount to reading the “Revelation” from a Peshat, literal perspective. Furthermore, if it was such a great “secret” why do we know about it. Yes, we perfectly understand that Yeshua expelled *shedim*, (demons/spirits) from those who were miraculously healed and even his talmidim were warned not to tell the “secret.” In every case where Yeshua commands someone not to tell the secret, they have come in close personal contact with the Master and are perfectly aware of his spiritual identity. Whenever the Master’s identity as Messiah, “G-d’s Anointed King” is revealed he silences the revelation.

Scholars erroneously believe that Yeshua told them to be silent as reverse psychology. We cannot accept the thought that the Master would need to stoop to such aberrant means. If we resort to making the Master play mind-games with his talmidim and others we have berated him. Furthermore, we would fall into the trap of not being able to discern his words and true intent.

Firstly, the Master was not a petty pseudo-prophet who needed to resort to these devious methods. His commands are sincere. Do not tell anyone in Peshat terms means, “do not tell anyone” not the reverse. As a true Tsaddiq – Hakham his true piety was in his study of the Torah and the traditions passed down by his ancestors. As “Ben HaElohim” (Son of the Judges) his life and mission was the “Sum of the Judges.” In other words, Yeshua could only be what the Sages of blessed memory made of him. His personification of the Torah, specifically the Oral Torah governed every moment of his life. When Hakham Tsefet records that he arose a great while before day³⁷ to seclude himself in prayer, it was because the Hakhamim ordered him (and all our Jewish brethren) to recite the Shema early in the morning.

Mk 1:35-37 And early in the morning, long before daylight³⁸ he (Yeshua) got up³⁹ and went out to an isolated place and prayed there. And Shim'on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed⁴⁰ him (Yeshua). And having discovered⁴¹ from him [the true halakhic practice concerning the recital morning Shema and Amidah], they said to him, “everyone is searching⁴² for you.”

³⁶ Mk 1:21-28, 29-34, 40-45; 3:7-12; 4:10-12, 33-34; 5:21-43; 7:31-37; 8:22-26, 27-30; 9:2-13, 30-32; and 13:3-4.

³⁷ Mk 1:25-39

³⁸ From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua “**early in the morning, long before daylight**” reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim

³⁹ Verbal connection to Psa 12:5

⁴⁰ **καταδιώκω** (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as “**follow after**” once. **1 to follow after, follow up.**

⁴¹ “The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (2:769). The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, “master, teach us to pray just as Yochanan (the immerser) also taught his talmidim.”

⁴² The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema.

m. Ber 1:2 From what time do they recite the Shema in the morning? From the hour that one can distinguish between [the colors] blue and white. R. Eliezer says, "Between blue and green." And one must complete it before sunrise. R. Joshua says, "Before the third hour. "For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be 'morning.']" One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.⁴³

b. Ber 2b *It has been taught on Tannaite authority along these same lines:* The old-timers would complete the recitation of Shema exactly at dawn so as to place the prayer for redemption⁴⁴ [with which the Shema closes] right next to the Prayer [of supplication], and one will turn out to say the Prayer in daylight."⁴⁵

Consequently, we can see that the Master was the sum of the Hakhamim. To qualify as "Messiah" he must be a walking Torah Scroll. Hakham Tsefet reveals the true crux of the dilemma in saying "**everyone is searching⁴⁶ for you.**" The question is then raised, what or who were they looking for? It was not a man that they were looking for. They were looking for the quintessential expression of the Torah. What does the talmid of the Master want to know the most? What we desire the most is how to fulfill the expectations of G-d as expressed in the Torah. How do we learn to be a living expression of the Torah? By following a Hakham who is a living Torah.

We have been reading in the Torah Seder repetitive accounts of the Mishkan's (Tabernacle) construction. Why does the Torah devote some 50 chapters to tell us about the construction and operation of the Mishkan? The Mishkan is a detailed description of:

1. Communion with G-d
2. Abodah – worship and service
3. Halakhah – how we are to walk

While we will offer only a partial list of what it means to be in "service" (*abodah*) to HaShem we will note that these aspects speak of a greater whole.

1. Berakhot
2. Birkat Ha-Mazon (Bendigamos)
3. **K'riat Shema**

We have selected these specific items because they represent an organic whole, furthermore they are the beginning point for service as described in the Mishnah. Our fascination is with the K'riat Shema. This because the recital of the Shema is not the simple recital of a few verses of the Torah associated with D'barim (Deut) 6:4. The Shema as an organic whole stands for commitment to the whole of the Torah, Oral and Written and subjection to the Malkuth HaShamayim.⁴⁷ Therefore, "K'riat Shema" represents complete commitment to talmud Torah (Torah Study). As an act of worship, K'riat Shema stands for prayer. Therefore, the Shema represents a life that is devoted to talmud

⁴³ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 3

⁴⁴ "Our Redeemer! Adonai, [Master] of Hosts is His Name, Holy One of Israel. Blessed are You Adonai, who redeems Israel.

⁴⁵ Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 54

⁴⁶ The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him "early in the morning." And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema.

⁴⁷ **Kingdom/governance** (sovereignty) of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents, whereas until that time Israel had been under kings appointed by G-d, a new dispensation, for lack of a better word, of the governance of G-d was about to be inaugurated after the fall of the Temple and the discontinuance of the Sanhedrin whereby G-d's people would be ruled by judges and Rabbinic tribunals as it was after Joshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of oral Law) which is the "good news" that Yeshua was proclaiming.

Torah and Prayer. Through K'riat Shema and talmud Torah we rectify the damage we have committed against the earth.

Arriving at the conclusion that Yeshua is the Messiah is not a great revelation. Those who Yeshua silenced were those who either saw him as a Messianic King, who would overthrow the Roman regime, put an end to the angelic rage and rebellion or be the quintessential Torah Scholar that would bring Y'mot HaMashiach, (the days of Messiah). Interestingly Yeshua was none of the above. He was a Hakham, a living Torah. His Mesorah/message was to emulate his life of Mesorah observance. Through this lifestyle, the world would find healing that would indeed produce the Messianic Age. Yeshua demonstrates a powerful truth. The truth that the Messianic figure we have conjured will not be a "Messiah" to usher in the "Days of Messiah" as we would expect is daunting. While we have oversimplified the whole idea, the title to Rabbi Levine's books says it all, "**there is no Messiah and you're it.**" We are not promoting his work; we are simply stating a powerful truth. Each of us has a seed of Messiah. If we have to cry Messiah with every breath, again we have missed the point. What we need to learn from this thought is that collectively we are Messiah.

So what lesson do we learn from Yeshua silencing those who seem to know who he is? The wrong Messianic picture needs to be hushed. If this wrong message is not terminated, we will be left with a "false Messiah."

REMES COMMENTARY TO HAKHAM SHAUL

m. Aboth 1:4 Jose b. Joezer of Zeredah and Jose b. Johanan of Jerusalem received (the Law – Oral Torah) from them. Jose b. Joezer of Zeredah said: Let thy house be a meeting-house for the Sages and sit amid the dust of their feet and drink in their words with thirst.

1 Luqas 10:38 Now as they departed, he entered into a certain village. And a certain woman named Martha welcomed him into her house. And she had a sister named Miriam, who also sat at the feet of the Master and was listening to his teaching (of the Oral Torah). But Martha was distracted with much serving, so she approached the Master and said, "Master, is it not a concern to you that my sister has left me alone to serve? Then tell her then she should help me!" But the Master answered and said to her, calling her "Martha, Martha, you are anxious¹ and distressed about many things! But one thing is necessary, and Miriam has chosen the good portion, that cannot be taken away from her."

THEY CEASED NOT TO TEACH THE MESORAH OF YESHUA AS MESSIAH FROM HOUSE TO HOUSE

The message that Yochanan taught in the "wilderness" of Yisrael procured the attention of all of the Jewish populace in Yehudah. As we have learned this must have been an overwhelming sight. Thousands went to see and hear Yochanan and his message of Teshuba. One of the things that we miss is that his message would have been during or at the approach of the Yamim Noraim (days of Awe). Why did Yehudah turn out in mass to see Yochanan? Camel hair tallit, and such sign tell us that the Jewish people of that day knew how to read the "signs" per se. However, we must not miss another sign that is often obscured. Yeshua came on the heels of this grand revival with a complementary message. He announced the year of Yubal. The mass throng surrounding Yochanan and Yeshua was partially due to the messianic expectations of the Jewish people during this time. Unfortunately, just as the wrong Messianic picture must be hushed. And wrong picture of Messiah will be a "false Messiah." The Messiah that the Am HaAretz expected was not the Messianic agenda of G-d at that time. Even many of the scholars, Sages of Yeshua's day failed to comprehend the mission and roll Yeshua played as Messiah.

THE "KINGDOM OF G-D"

Yeshua was the quintessential Torah Scholar that would bring Y'mot HaMashiach, (the days of Messiah) in a sense. However, his "days of Messiah" should be understood as the introduction to the "Kingdom of G-d."

Kingdom/governance (sovereignty) of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents, whereas until that time Israel had been under kings appointed by G-d, a new dispensation, for lack of a better word, of the governance of G-d was about to be inaugurated after the fall of the Temple and the discontinuance of the Sanhedrin whereby G-d's people would be ruled by judges and Rabbinic tribunals as it was after Joshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of Oral Law) which is the "good news" (Mesorah) that Yeshua was proclaiming. The "kingdom" can only flourish when we realize that Messiah was re-establishing a system whereby the Hakhamim would come to power and guide the Jewish people through the greatest exile they could experience. Albeit very literal, it is nevertheless very abstract. Not only was this message a message of restoration and return. The Mesorah of Messiah was establishing a system whereby men could live by a societal rule that would be the key to realizing the Messianic era.

For there to be a "Perfect Community"⁴⁸ there must be a perfect "law" (Torah – Nomos). This "Perfect Law" needs agents that will explain its inner workings, applications and carry out its "judgments.

Ya'aqob (James) 1:25 But whoso looks into the perfect Torah (law) of liberty, and continues in it, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

It is evident that there must be an Oral Torah (Mesorah) readily available to those who would follow the instructions of the "Perfect Torah." However, the "Perfect Torah" is not that which is written on tables of stone, skins or paper. The perfect Torah is the Mesorah of the Master who is a living expression of the Torah, i.e. the "Perfect Torah."

THE "WRITTEN TORAH"

We have laboured at length to establish the importance of the Oral Torah – Mesorah in our writings and teachings. Unfortunately, those who reject the Oral Torah miss the very thing they are looking for. If they would scrutinize the life of the Master, they would clearly see the point and power of the Audible Torah. Here we pause to ask a question that we have fostered for some time. Why did G-d give a written Torah when there was an Oral Torah in place already? As a matter of fact, the "written Torah" seems to be sandwiched between two aspects of the Oral Torah. The Torah of Shem was an Oral Law passed down from his forefathers. However, when Yisrael leaves Mitzrayim they come to Har Sinai to receive a Torah written on tablets of stone. Why? Was the Oral Torah in any way deficient? G-d forbid!

THE ORAL TORAH REQUIRES A SPECIAL PRIESTHOOD

Historically it would appear to be evident that the Oral Torah requires a special Priesthood. What Priesthood would that be other than the Priesthood of the Firstborn. However, it is not a Firstborn that will despise the birthright. It is a Priesthood of those who care about their siblings allegorically speaking. Here in a Remes commentary we must realize that we are speaking in terms of a "hint." The Priesthood of Aaron, a firstborn made use of the Levitical caste, which would administer the "Written Torah." This Priesthood would rely on the Priesthood of the Firstborn to teach the Oral Law while they taught they attended to their Levitical duties. This did not preclude them from teaching the Oral Torah. The Levitical Priesthood demonstrated a very powerful truth. That truth is that the Oral Torah is in fact the Perfect Law of liberty. That Priesthood demonstrated the power and accuracy of the Hakhamim

⁴⁸ Luzzatto, Moshe Hayyim. *Derekh Hashem / = the Way of God / by Moshe Chaim Luzzatto ; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. p.95

in elucidating the Oral Torah. In other words, before the Written Torah was presented on Har Sinai, we learned the will of G-d by sitting at the feet of the Sages drinking in their words.⁴⁹

m. Aboth 1:4 Jose b. Joezer of Zeredah and Jose b. Johanan of Jerusalem received (the Law) from them. Jose b. Joezer of Zeredah said: Let thy house be a meeting-house for the Sages and sit amid the dust of their feet and drink in their words with thirst.

Learning should the Oral Torah should be the chief goal in the life of the Nazarean. The Yeshivah is thus brought directly into a talmid's personal domicile, that home becomes an academy, even the physical surroundings of the Sages (dust of their feet) become precious, the desire for Torah wisdom becomes a consuming thirst. Here is the whole ideology of the Rabbis in nutshell.

However, when there is nothing "written in stone" the scoffers will always contend with the Hakhamim asking for some "literal" document to judge the words of these Hakhamim. Therefore, G-d gave man the "Written Torah" as a way of demonstrating the veracity of the teachings of the Sages, i.e. the Oral Torah. In other words, the "Written Torah" is G-d's stamp of approval on the Mesorah of the Sages. Yet HaShem's great providence makes men pursue truth from a "Written Torah" that can only be understood by being a student of a Sage learning his Oral Torah. Here we are reminded of a Psalm, "God that sits in the heavens laughing: He, the LORD has them in derision." Their confusion is perpetuated in the absence of Hakhamim to elucidate the "Written Torah." One key truth we must discern from the "Written Torah" is that the Sages were right to begin with even without a "written Torah." And we are dependent on them and the eternal truth of the Eternal Nomos – Torah of the cosmos used by G-d in creation.

Note the similarity between the above cited Mishnah Aboth and the Gemara of Hakham Shaul.

Mishnah Aboth

Aboth 1:4 Jose b. Joezer of Zeredah and Jose b. Johanan of Jerusalem received (the Law) from them. Jose b. Joezer of Zeredah said: Let thy **house be a meeting-house** for the Sages and sit amid the dust of their feet and **drink in their words with thirst.**

2 Luqas (Acts) 5:42

And they ceased not to teach the Mesorah of Yeshua the Messiah daily in the Beit HaMikdash, and from **house to house.**⁵⁰

Hakham Shaul shows us clearly that the Nazareans were a living expression of the Oral Torah. They opened their houses as Yeshivoth for the Hakhamim to Teach their Oral Torah, the Mesorah of the Master. Thus the residence of the talmid who opens his doors to the Hakham is in essence establishing a Bet Midrash (house of study). Here we can also suggest that he has made his home a place of prayer (Synagogue - Esnoga). How so? Because the allegory of opening the "Hekhál" (Aron Kodesh) is tantamount to opening our hearts to listen to the words that were written on the fleshly tables of the Hakham's heart,⁵¹ the "Hekhál." The glory (kibod and Shekinah) of G-d is closer than you think!

m. Kiddushin 1:10 He that has a knowledge (intimate knowledge - Da'at) **of Scripture** (Written Torah) **and Mishnah** (Oral Torah) **and right conduct will not soon fall into Sin. But he that has no knowledge** (intimate knowledge - Da'at) **of Scripture** (Written Torah) **and Mishnah** (Oral Torah) **and right conduct has no part**

⁴⁹ Aboth 1:4

⁵⁰ See also **Luqas 10:38** Now as they departed, he entered into a certain village. And a certain woman named Martha welcomed him into her house. **And she had a sister named Miriam, who also sat at the feet of the Master and was listening to his teaching (of the Oral Torah).** But Martha was distracted with much serving, so she approached the Master and said, "Master, is it not a concern to you that my sister has left me alone to serve? Then tell her then she should help me!" But the Master answered and said to her, calling her "Martha, Martha, you are anxious⁵⁰ and distressed about many things! But one thing is necessary, and Miriam has chosen the good portion, that cannot be taken away from her."

⁵¹ Ezek. 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

in the habitable world.

Why did G-d give a "Written Torah"? **To validate the teachings of the Sages!**

It is our moral obligation as Nazareans to open our houses to the Hakhamim so that we may **drink in their words with thirst!**

AMEN V'AMEN

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
 2. What question/s (no more than two questions) about the Torah Seder for this Shabbat arose for which Hakham Tsefet's Mishnah and Hakham Shaul's Gemarah provide adequate answers?
 3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
-

Blessing After Torah Study

**Barúch Atáh Adonai, Elohénu Meléché HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

Barúch Atáh Adonái, Notén HaToráh. Amen!

**Blessed is Ha-Shem our GOD, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.**

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

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

Next Shabbat – Shabbat & First Day of Pesach

Shabbat	Torah Reading:	Weekday Torah Reading:
וְהָיָה הַיּוֹם הַזֶּה		Saturday Afternoon
“V’hayah HaYom Hazeh”	Reader 1 – Shemot 12:14-16	Reader 1 – B’resheet 28:10-12
“And will be this the day”	Reader 2 – Shemot 12:17-20	Reader 2 – B’resheet 28:13-15
“Y este día os ha de ser”	Reader 3 – Shemot 12:21-24	Reader 3 – B’resheet 28:16-18
	Reader 4 – Shemot 12:25-28	
Shemot (Exo.) 12:14-51 B’Midbar (Num) 28:16-25	Reader 5 – Shemot 12:29-36	Monday & Thursday Mornings
	Reader 6 – Shemot 12:37-42	Reader 1 – B’resheet 28:10-12
Ashlamatah: Josh. 5:2 – 6:1 + 27	Reader 7 – Shemot 12:43-51	Reader 2 – B’resheet 28:13-15
	Maftir – B’Midbar 28:16-25	Reader 3 – B’resheet 28:16-18
N.C.: 1 Corinthians 1:1 – 2:16 & Revelation 2:1-7	Josh. 5:2 – 6:1 + 27	

Coming Festival: Passover (Pesach)

First Two Days of Pesach- Passover

Nisan 15 & 16 - Friday Evening the 22nd of April – Sunday Evening the 24th of April, 2016

For further information see:

<http://www.betemunah.org/chametz.html> & <http://www.betemunah.org/passover.html>
<http://www.betemunah.org/chronology.html> & <http://www.betemunah.org/redemption.html>
<http://www.betemunah.org/haggada.html> & <http://www.betemunah.org/pcustoms.html>
 & <http://www.betemunah.org/seventh.html>

P.S.

We suggest that all of our Talmidim, associated fellowships and Congregations print out enough copies of our Passover Haggadah at <http://www.betemunah.org> (download under "Festival Studies" and press "D" next to updated date and "HAGGADA"). This way we will all be Ha-Shem willing, on the same page.



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