

## Esnoga Bet Emunah

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## Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Shebat 20, 5776 – Jan 29-30, 2016	First Year of the Shmita Cycle

### Candle Lighting and Habdalah Times:

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

Fri. Jan 29 2016 – Candles at 5:54 PM  
Sat. Jan 30 2016 – Habdalah 6:53 PM

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

Fri. Jan 29 2016 – Candles at 5:48 PM  
Sat. Jan 30 2016 – Habdalah 6:47 PM

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

Fri. Jan 29 2016 – Candles at 4:57 PM  
Sat. Jan 30 2016 – Habdalah 5:57 PM

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

Fri. Jan 29 2016 – Candles at 5:51 PM  
Sat. Jan 30 2016 – Habdalah 6:47 PM

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

Fri. Jan 29 2016 – Candles at 5:01 PM  
Sat. Jan 30 2016 – Habdalah 6:02 PM

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

Fri. Jan 29 2016 – Candles at 5:47 PM  
Sat. Jan 30 2016 – Habdalah 6:43 PM

#### **Manila & Cebu, Philippines**

Fri. Jan 29 2016 – Candles at 5:35 PM  
Sat. Jan 30 2016 – Habdalah 6:27 PM

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

Fri. Jan 29 2016 – Candles at 4:51 PM  
Sat. Jan 30 2016 – Habdalah 5:59 PM

#### **Sheboygan & Manitowoc, WI, US**

Fri. Jan 29 2016 – Candles at 4:39 PM  
Sat. Jan 30 2016 – Habdalah 5:44 PM

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

Fri. Jan 29 2016 – Candles at 4:49 PM  
Sat. Jan 30 2016 – Habdalah 5:57 PM

#### **Brisbane, Australia**

Fri. Jan 29 2016 – Candles at 6:26 PM  
Sat. Jan 30 2016 – Habdalah 7:21 PM

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

Fri. Jan 29 2016 – Candles at 5:44 PM  
Sat. Jan 30 2016 – Habdalah 6:38 PM

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

Fri. Jan 29 2016 – Candles at 5:42 PM  
Sat. Jan 30 2016 – Habdalah 6:38 PM

#### **Singapore, Singapore**

Fri. Jan 29 2016 – Candles at 7:01 PM  
Sat. Jan 30 2016 – Habdalah 7:52 PM

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

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## 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  
Her Excellency Giberet Gloria Sutton & 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  
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 Eliseo Peña and beloved wife HE Giberet Eva Peña  
His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith  
His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty  
His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics.**

**If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to [benhaggai@GMail.com](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

*We would like to ask for prayers on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!*

## Shabbat: "V'Eleh Tol'dot" - "These are the Generations"

Shabbat	Torah Reading:	Weekday Torah Reading:
וְאֵלֶּה תּוֹלְדוֹת		
"V'Eleh Tol'dot"	Reader 1 – B'resheet 25:19-26	Reader 1 – B'resheet 27:1-4
"And these are the Generations"	Reader 2 – B'resheet 25:27-34	Reader 2 – B'resheet 27:5-7
"Y estas son las Generaciones"	Reader 3 – B'resheet 26:1-11	Reader 3 – B'resheet 27:8-10
B'resheet (Gen.) 25:19 – 26:35	Reader 4 – B'resheet 26:12-17	
Ashlamatah: Is 65:23 – 66:8	Reader 5 – B'resheet 26:18-23	
	Reader 6 – B'resheet 26:24-29	Reader 1 – B'resheet 27:1-4
Psalms 19:1-15	Reader 7 – B'resheet 26:30-35	Reader 2 – B'resheet 27:5-7
	Maftir – B'resheet 26:31-35	Reader 3 – B'resheet 27:8-10
N.C.: Mark 3:1-6 Luke 6:6-11 & Acts 5:17-32	Isaiah 65:23 – 66:8	

## 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!**

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## Contents of the Torah Seder

- The Birthright – Genesis 25:19-34
  - Isaac and the Philistines – Genesis 26:1-35
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## Rashi & Targum Pseudo Jonathan for: B'resheet 25:19 – 26:35

Rashi's Translation	Targum Pseudo Jonathan
19. And <b>these are the generations</b> of Isaac the son of Abraham; Abraham begot Isaac.	19. <b>These are the generations</b> of Izhak bar Abraham. And because the appearance of Izhak resembled the appearance of Abraham, the sons of men said, In truth Abraham begat Izhak.
20. And Isaac was forty years old when he took Rebecca the daughter of Bethuel the Aramean of Padan Aram, the sister of Laban the Aramean, to himself for a wife.	20. And Izhak was the son of forty years when he took Rivekah, the daughter of Bethuel the Aramite, who was of Padan Aram, the sister of Laban the Aramite, unto him for a wife.
21. And Isaac prayed to the Lord opposite his wife because she was barren, and the Lord accepted his prayer, and Rebecca his wife conceived.	21. And Izhak went to the mountain of worship, the place where his father had bound him. And Izhak in his prayer turned the attention of the Holy One, blessed be He! from that which He had decreed concerning him who had been childless. And he was enlarged, and Rivekah his wife was with child.

Rashi's Translation	Targum Pseudo Jonathan
22. And the children struggled within her, and she said, "If [it be] so, why am I [like] this?" And she went to inquire of the Lord.	22. And the children pressed in her womb as men doing battle. And she said, If this is the anguish of a mother, what then are children to me? And she went into the school of Rabba Shem to supplicate mercy before the LORD. JERUSALEM: And the children pressed in her womb, and she said, If such be the anguish of a mother, what now is life, that children are to be mine? And she went to supplicate mercy before the LORD in the Beth Midrash of Rabba Shem.
23. And the Lord said to her, "Two nations are in your womb, and two kingdoms will separate from your innards, and one kingdom will become mightier than the other kingdom, and the elder will serve the younger.	23. And the LORD said to her, Two peoples are in your womb, and two kingdoms from your womb will be separated; and one kingdom will be stronger than the other, and the elder will serve the younger, if the children of the younger will keep the commandments of the Law.
24. And her days to give birth were completed, and behold, there were twins in her womb.	24. And the two hundred and seventy days of her being with child were completed to bring forth; and, behold, twins were in her womb.
25. And the first one emerged ruddy; he was completely like a coat of hair, and they named him Esau.	25. And the first came forth wholly red, as a garment of hair: and they called his name Esau, because he was born altogether complete, with the hair of the head, and the beard, and teeth, and grinders.
26. And afterwards, his brother emerged, and his hand was grasping Esau's heel, and he named him Jacob. Now Isaac was sixty years old when she gave birth to them.	26. Afterward came forth his brother, and his hand had hold on the heel of Esau. And they called his name Jakob (Yaakov). And Izhak was a son of sixty years when he beget them.
27. And the youths grew up, and Esau was a man who understood hunting, a man of the field, whereas Jacob was an innocent man, dwelling in tents.	27. And the lads grew; and Esau was a man of idleness to catch birds and beasts, a man going forth into the field to kill lives, as Nimrod had killed, and Hanok his son. But Jakob was a man peaceful in his words, a minister of the instruction-house of Eber, seeking instruction before the LORD.
28. And Isaac loved Esau because [his] game was in his mouth, but Rebecca loved Jacob.	28. And Izhak loved Esau, for words of deceit were in his mouth; but Rivekah loved Jakob.
29. Now Jacob cooked a pottage, and Esau came from the field, and he was faint.	29. On the day that Abraham died, Jakob dressed pottage of lentils, and was going to comfort his father. And Esau came from the wilderness, exhausted; for in that day he had committed five transgressions: he had worshipped with strange worship, he had shed innocent blood, he had gone in unto a betrothed damsel, he had denied the life of the world to come, and had despised the birthright.
30. And Esau said to Jacob, "Pour into [me] some of this red, red [pottage], for I am faint"; he was therefore named Edom.	30. And Esau said to Jakob, Let me now taste that red pottage, for I am faint, -- therefore he called his name Edom.
31. And Jacob said, "Sell me as of this day your birthright."	31. And Jakob said, Sell today, as (on this very) day, what you would hereafter appropriate, your birthright, unto me.
32. Esau replied, "Behold, I am going to die; so why do I need this birthright?"	32. And Esau said, Behold, I am going to die, and in another world I will have no life; and what then to me is

Rashi's Translation	Targum Pseudo Jonathan
	the birthright, or the portion in the world of which you speak?
33. And Jacob said, "Swear to me as of this day"; so he swore to him, and he sold his birthright to Jacob.	33. And Jakob said, Swear to me today that so it will be. And he swore to him, and sold his birthright to Jakob.
34. <b>And Jacob gave Esau bread and a pottage of lentils, and he ate and drank and arose and left, and Esau despised the birthright.</b>	34. <b>And Jakob gave to Esau bread and the red pottage of lentils. And he ate and drank, and arose and went. And Esau scorned the birthright, and the portion of the world that comes.</b> <b>JERUSALEM: And he arose, and went. And Esau despised the birthright, and vilified the portion in the world that comes, and denied the resurrection of the dead.</b>
1. And there was a famine in the land, aside from the first famine that had been in the days of Abraham, and Isaac went to Abimelech the king of the Philistines, to Gerar.	1. And there was a mighty famine in the land of Kenaan, besides the former famine which had been in the days of Abraham; and Izhak went to Abimelek king of the Philistaeae at Gerar.
2. And the Lord appeared to him, and said, <b>"Do not go down to Egypt; dwell in the land that I will tell you.</b>	2. It had been in Izhak's heart to go down to Mizraim; but the LORD appeared to him, and said, <b>Go not down to Mizraim; dwell in the land as I have told you;</b>
3. Sojourn in this land, and I will be with you, and I will bless you, for to you and to your seed will I give all these lands, <b>and I will establish the oath that I swore to Abraham, your father.</b>	3. sojourn in the land, and My Word will be for your help, and I will bless you; for to the end to your sons will I give all these lands, <b>and I will establish the covenant which I have covenanted with Abraham your father.</b>
4. And I will multiply your seed like the stars of the heavens, and I will give your seed all these lands, <b>and all the nations of the earth will bless themselves by your seed,</b>	4. And I will multiply your sons as the stars of the heavens, and will give to your sons all these lands, <b>and through your sons will all the nations of the earth be blessed (or, "grafted in");</b>
5. <b>Because Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My instructions."</b>	5. <b>on account that Abraham obeyed My Word, and kept the keeping of My word, My statutes, My covenants, and My laws.</b>
6. And Isaac dwelt in Gerar.	6. And Izhak dwelt in Gerar.
7. And the men of the place asked about his wife, and he said, "She is my sister," because he was afraid to say, "[She is] my wife," [because he said,] "Lest the men of the place kill me because of Rebecca, for she is of comely appearance."	7. And the man of the place inquired concerning his wife; and he said, She is my sister: for he reasoned in his heart, Lest the men of the place should kill me for Rivekah, because she was of beautiful appearance.
8. And it came to pass, when he had been there for many days, that Abimelech, the king of the Philistines, looked out of the window, and he saw, and behold, Isaac was jesting with Rebecca his wife.	8. And it was when days had increased to him in abiding there, that Abimelek the king of the Philistaeae looked from a window, and beheld, and Izhak was disporting with Rivekah his wife.
9. So Abimelech called Isaac, and he said, "Behold, she is your wife; so how could you have said, 'She is my sister?'" And Isaac said to him, "Because I said, 'Lest I die because of her.'"	9. And Abimelek called Izhak, and said, Nevertheless she is your wife; and why have you said, She is my sister? And Izhak answered him, Because I said in my heart, Lest they kill me on her account.
10. And Abimelech said, "What have you done to us? The most prominent of the people might easily have lain with your wife, and you would have brought guilt upon us."	10. And Abimelek said, Why have you done this to us? It might have been that the king, who is the principal of the people, had lain with your wife, and you would have brought guilt upon us. JERUSALEM: And Abimelek said to him, What is this

Rashi's Translation	Targum Pseudo Jonathan
	that you have done to us? Very possibly might one of the young men have lain with your wife, and there would have been great guilt brought upon us.
11. And Abimelech commanded all the people, saying, "Whoever touches this man or his wife shall be put to death."	11. And Abimelek instructed all the people, Whoever will go near to injure this man or his wife, will verily be put to death.
12. And Isaac sowed in that land, and he found in that year a hundred fold, and the Lord blessed him.	12. And Izhak sowed unto righteousness/generosity in that land, and found in that year a hundred for one, according to his measure. And the LORD blessed him,
13. And the man became great, and he grew constantly greater until he had grown very great.	13. and the man increased, and went forward increasing until he was very great.
14. And he had possessions of sheep and possessions of cattle and much production, and the Philistines envied him.	14. And he had flocks of sheep, and herds of cattle, and great cultivation; and the Philistaeae envied him.
15. And all the wells that his father's servants had dug in the days of Abraham his father the Philistines stopped them up and filled them with earth.	15. And all the wells which the servants of his father had dug in the days of Abraham his father, the Philistaeae stopped up and filled with earth.
16. And Abimelech said to Isaac, "Go away from us, for you have become much stronger than we."	16. And Abimelek said to Izhak, Go from us; for you are stronger than we in riches very much.
17. And Isaac went away from there, and he encamped in the valley of Gerar and dwelt there.	17. And Izhak went thence, and sojourned in the valley of Gerar, and dwelt there.
18. And Isaac again dug the wells of water which they had dug in the days of his father, Abraham, and the Philistines had stopped them up after Abraham's death; and he gave them names like the names that his father had given them.	18. And Izhak dug again the wells of water which the servants of his father had dug in the days of Abraham his father, and which the Philistaeae had stopped after Abraham was dead; and he called them by the names his father had called them.
19. And Isaac's servants dug in the valley, and they found there a well of living waters.	19. And the servants of Izhak dug in the border of the valley, and found there a well of flowing water.
20. And the shepherds of Gerar quarreled with Isaac's shepherds, saying, "The water is ours"; so he named the well Esek, because they had contended with him.	20. And the shepherds of Gerar contended with Izhak's shepherds, saying, The water is ours. And it was the will of Heaven, and it dried. But when they returned to Izhak, it flowed. And he called the name of the well (Esek) Contention, because (etheseku) they had quarrelled with him on account of it.
21. And they dug another well, and they quarreled about it also; so he named it Sitnah.	21. And they dug another well; and they contended for it also; and it dried, and did not flow again. And he called the name of it (Sitnah) Accusation.
22. And he moved away from there, and he dug another well, and they did not quarrel over it; so he named it Rehoboth, and he said, "For now the Lord has made room for us, and we will be fruitful in the land."	22. And he removed from thence and dug another well, and for that they did not contend as formerly, and he called the name of it (Ravchatha) Spaciousness; for he said, Now has the LORD given us space to spread us abroad in the land.
23. And he went up from there to Beer sheba.	23. And he went up from thence unto Beersheba.
24. And the Lord appeared to him on that night and said, "I am the God of Abraham, your father. Fear not, for I am with you, and I will bless you and multiply your seed for the sake of Abraham, My servant."	24. And the LORD appeared to him that night, and said, I am the God of Abraham your father: fear not; for My Word is for your help, and I will bless you, and multiply your sons for the righteousness/generosity's sake of Abraham My servant.
25. And he built an altar there, and he called in the name of the Lord, and he pitched his tent there, and Isaac's servants dug a well there.	25. And he built there an altar, and prayed in the name of the LORD. And he spread his tabernacle there, and the servants of Izhak dug there a well.

Rashi's Translation	Targum Pseudo Jonathan
26. And Abimelech went to him from Gerar, and a group of his companions and Pichol, his general.	26. And when Izhak went forth from Gerar the wells dried up, and the trees made no fruit; and they felt that it was because they had driven him away, all these things had befallen them. And Abimelek went to him from Gerar, and took his friends to go with him, and Phikol the chief of his host.
27. And Isaac said to them, "Why have you come to me, since you hate me, and you sent me away from you?"	27. And Izhak said to them, Why come you to me that I should pray for you, when you have hated me, and driven me from you?
28. And they said, "We have seen that the Lord was with you; so we said: Let there now be an oath between us, between ourselves and you, and let us form a covenant with you.	28. And they answered, Seeing, we have seen, that the Word of the LORD is for your help, and for your righteousness'/generosity's sake all good has been to us; but when you went forth from our land the wells dried up, and our trees made no fruit; then we said, We will cause him to return to us. And now let there be an oath established between us, and kindness between us and you, and we will enter into a covenant with you,
29. If you do [not] harm us, as we have not touched you, and as we have done with you only good, and we sent you away in peace, [so do] you now, blessed of the Lord."	29. lest you do us evil. Forasmuch as we have not come near you for evil, and as we have acted with you only for good, and have indeed sent you away in peace; you are now blessed of the LORD.
30. So he made a feast for them, and they ate and drank.	30. - -
31. And they arose early in the morning, and they swore one to the other, and Isaac escorted them, and they went away from him in peace.	31. And they arose in the morning, each man with his brother; and he broke off from the bridle of his ass, and gave one part to them for a testimony. And Izhak prayed for them, and they were enlarged. And Izhak accompanied them, and they went from him in peace.
32. And it came to pass on that day, that Isaac's servants came and told him about the well that they had dug, and they said to him, "We have found water."	32. And on that day the servants of Izhak came and told him concerning the well they had dug, and said to him, We have found water;
33. And he named it Shibah; therefore, the city is named Beer sheba until this very day.	33. and he called it Sheba (the Swearing); therefore the name of the city is Beersheba unto this day.
34. And Esau was forty years old, and he married Judith, the daughter of Beeri the Hittite, and Basemath, the daughter of Elon the Hittite.	34. And Esau was the son of forty years; and he took to wife Yehudith daughter of Beari the Hittah, and Basemath daughter of Elon the Hittah.
35. And they were a vexation of the spirit to Isaac and to Rebecca.	35. And they bowed in strange worship, and set themselves to rebel in their evil conduct against Izhak and against Rivekah. <b>JERUSALEM: And they were refractory, swelling in spirit with strange worship, and would not receive instruction either from Izhak or Rivekah.</b>

## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows  
[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

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

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## Reading Assignment:

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

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

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

Vol. 2 – "The Patriarchs," pp. 447-485

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## Rashi's Commentary for: B'resheet (Genesis) 25:19 – 26:35

**19. And these are the generations of Isaac the son of Abraham** [תולדות refers to] Jacob and Esau mentioned in this section.

**Abraham begot Isaac** - (Only after the Holy One, blessed be He, named him Abraham, did he beget Isaac. Another explanation:) Since Scripture wrote: "Isaac the son of Abraham," it had to say: "Abraham begot Isaac," because the scornors of the generation were saying that Sarah had conceived from Abimelech, for she had lived with Abraham for many years and had not conceived from him. What did the Holy One, blessed be He, do? He shaped the features of Isaac's face to resemble Abraham's, and everyone attested that Abraham had begotten Isaac. This is the meaning of what is written here: "Isaac, the son of Abraham," because here is proof that "Abraham begot Isaac."-[From Midrash Tanchuma, Toledoth 1]

**20 forty years old** For when Abraham came from Mount Moriah, he was informed that Rebecca had been born. Isaac was then thirty-seven years old, for at that time Sarah died, and from the time that Isaac was born until the "Binding" [of Isaac], when Sarah died, were thirty-seven years, for she was ninety years old when Isaac was born, and one hundred and twenty-seven when she died, as it is stated (above 23: 1): "The life of Sarah was [a hundred and twenty seven years.]" This makes Isaac thirty-seven years old, and at that time, Rebecca was born. He waited for her until she would be fit for marital relations—three years—and then married her.-[From Gen. Rabbah 57:1;

**the daughter of Bethuel the Aramean of Padan-Aram, the sister of Laban** Was it not already written that she was the daughter of Bethuel and the sister of Laban and from Padan-Aram? But this is to tell her praise, that she was the daughter of a wicked man and the sister of a wicked man and her place was [inhabited by] wicked people, but she did not learn from their deeds. [From Gen. Rabbah 63:4]

**of Padan-Aram** Because there were two Arams, Aram-naharaim and Aram-zobah, it is called Padan [meaning "pair"], an expression of a pair of oxen, which in Aramaic is תורין פדן . Others interpret "Padan-aram" as "the field

of Aram,” because in Arabic, a field is called “fadan.”

**21 prayed** Heb. וַיַּעֲתָר . He prayed much and entreated [God] with prayer.

**accepted his prayer** Heb. וַיִּשְׁמָע . He (God) allowed Himself to be entreated and placated and swayed by him. I say that every expression of עָתָר is an expression of entreaty and increase, and similarly (Ezek. 8:11): “and a thick (וַעֲתָר) cloud of incense,” [meaning] the immensity of the ascent of smoke, and so (ibid. 35:13): “And you have multiplied (וַהֲעֲתַרְתֶּם) your words against Me,” and so, (Prov. 27:6): “whereas the kisses of an enemy are burdensome (וַכְּעֲתָרוֹת) .” They seem to be many and are burdensome, accroissement in Old French, excessive.

**opposite his wife** This one (Isaac) was standing in this corner and praying, and that one (Rebecca) was standing in that corner and praying.

**accepted his prayer** But not hers, for the prayer of a righteous man, the son of a righteous man, does not compare to the prayer of a righteous man, the son of a wicked man. Therefore, [He accepted] his prayer and not hers. - [Yev. 64a]

**22 struggled** Perforce, this verse calls for a Midrashic interpretation, for it does not explain what this struggling was all about, and [Scripture] wrote, “If it be so, why am I [like] this?” Our Rabbis (Gen. Rabbah 63:6) interpreted it [the word וַיִּתְרוּצְצוּ] as an expression of running (רוּצָה) . When she passed by the entrances of [the] Torah [academies] of Shem and Eber, Jacob would run and struggle to come out; when she passed the entrance of [a temple of] idolatry, Esau would run and struggle to come out. Another explanation: They were struggling with each other and quarreling about the inheritance of the two worlds (Mid. Avkir).

**If [it be] so** that the pain of pregnancy is so great.

**why am I [like] this?** [Why did I] desire and pray to conceive?-[From Gen. Rabbah 63:6]

**And she went to inquire** to the academy of Shem.-[Aggadath Bereishith, ch. 73, Targum Jonathan and Yerushalmi]

**to inquire of the Lord** that He should tell her what would happen to her in the end.

**23 And the Lord said to her** through a messenger. Shem was told through Divine inspiration, and he told it to her.-[From Gen. Rabbah 63:7]

**Two nations are in your womb** [The word גוֹיִם ] is written גַּיִם [which is pronounced] like גֵּאִים (exalted persons). These were Antoninus and Rabbi [Judah the Prince], from whose tables neither radishes nor lettuce were lacking either in the summer or in the winter.-[From Avodah Zarah 11a]

**and two kingdoms** - לְאָם always means a kingdom.- [From Avodah Zarah 2b]

**will separate from your innards** From the womb they are separated, this one to his wickedness, and this one to his innocence.

**will become mightier than the other kingdom** They will not be equal in greatness; when one rises, the other will fall, and so [Scripture] states (Ezek. 26:2): “I shall become full from the destroyed city.” Tyre became full [gained power] only from the destruction of Jerusalem.-[From Meg. 6a, Pes. 42b]

**24 And her days...were completed** But regarding Tamar it is written (below 38:27): “And it came about at the time of her travail,” because her term [of pregnancy] was not filled, for she gave birth to them after seven months.- [From Gen. Rabbah 63:8, 85: 13]

**there were twins in her womb** [מִתּוֹמִים is spelled] defectively [missing an “aleph” and “yud”], but concerning Tamar, it is written תְּאִמִּים , with the plene spelling, [with an “aleph” and “yud”] because they (Perez and Zerah) were both righteous, but here, one was righteous and one was wicked.-[From Gen. Rabbah 63:8]

**25 ruddy** That is a sign that he will be a person who sheds blood (Gen. Rabbah 63:8).

**he was completely like a coat of hair** full of hair like a woolen cloak, which is full of hair, flochede in Old French.

**and they named him Esau** They all called him this because he was complete (שָׁמַץ) [lit., made,] and fully developed with hair, like one many years old.

**26 And afterwards, his brother emerged, etc.** I heard a Midrash Aggadah that interprets it (the verse) according to its simple meaning: He (Jacob) held onto him lawfully, to restrain him. Jacob was formed from the first drop and Esau from the second. Go forth and learn from a tube that has a narrow opening. Insert two stones into it, one after the other. The one that entered first will emerge last, and the one that entered last will emerge first. The result is that Esau, who was formed last, emerged first, and Jacob, who was formed first emerged last, and Jacob came to restrain him so that he (Jacob) should be the first to be born as he was the first to be formed, and he would open her womb and take the birthright by law.-[From Gen. Rabbah 63:8]

**Esau's heel** [This is] a sign that this one (Esau) will not manage to complete his reign until this one rises up and takes it from him.-[From Gen. Rabbah 63:9]

**and he named him Jacob** The Holy One, blessed be He [gave him this name]. (He said, “You named your firstborn [i.e. this refers to those who named Esau (verse 25)]. I too will name My firstborn.” This is what is written: “and He named him Jacob”) (Mid. Tanchuma Shemoth 4). Another explanation: His father called him Jacob (יַעֲקֹב) because of the holding of the heel (הִעָקַב) (Yerushalmi Ber. 1:6).

**sixty years old** Ten years since he had married her until she became thirteen years old and able to conceive, and the [following] ten years he looked forward and waited for her, as his father had done for Sarah. Since she did not conceive, he knew that she was barren, and he prayed for her, but he did not wish to take a maidservant [as Abraham had done] because he had been hallowed on Mount Moriah to be a perfect burnt offering.-[From Pirkei d'Rabbi Eliezer, ch. 32]

**27 And the youths grew up, and Esau was** As long as they were small, they were not recognizable through their deeds, and no one scrutinized them to determine their characters. As soon as they became thirteen years old, this one parted to the houses of study, and that one parted to idol worship.-[From Gen. Rabbah 63:10; Tanchuma, Ki Theze 4]

**who understood hunting** [He knew how] to trap and to deceive his father with his mouth and ask him, “Father, how do we tithe salt and straw?” His father thereby thought that he was scrupulous in his observance of the commandments (Tanchuma, Toeldoth 8).

**a man of the field** As its apparent meaning: an idler who hunts beasts and birds with his bow.-[From Targum Jonathan]

**an innocent man** He was not an expert in all these [matters]. Like his heart, so was his mouth. A person who is not astute at deceiving is called טָהוֹר , innocent.

**dwelling in tents** the tent of Shem and the tent of Eber.-[From Gen. Rabbah 63:10]

**28 in his mouth** As the Targum renders: into Isaac's mouth. The Midrashic interpretation is: with Esau's mouth,

for he would entrap him and deceive him with his words.-[From Tanchuma, Toledoth 8]

**29 cooked** Heb. בָּרַחַ , an expression of cooking, as the Targum renders.

**and he was faint** Heb. נִפְּיָ (Gen. Rabbah 63:12) from committing murder, as it is said (Jer. 4:31): “for my soul is faint (נִפְּיָ) before the murderers.”

**30 Pour into [me]** I will open my mouth, and [you] pour very much into it, as we learned (Shab. 155b): “We may not stuff a camel, etc. [on the Sabbath] but we may put food into its mouth (מְלַעֲטִין) .”-[From Gen. Rabbah 63:12]

**some of this red, red [pottage] red lentils.** And on that day, Abraham died, lest he see Esau, his grandson, falling into bad ways, for that would not be the “good old age” that the Holy One, blessed be He, had promised him. Therefore, the Holy One, blessed be He, shortened his life by five years, for Isaac lived one hundred and eighty years, and this one (Abraham) [lived] one hundred and seventy-five years, and Jacob cooked lentils to feed the mourner (Isaac). But why lentils? Because they are [round as] a wheel, for mourning is like a wheel revolving in the world. (Also, just as lentils have no mouth [no crack], as other beans have, so does the mourner have no mouth, for he is prohibited from speaking. It is therefore the custom to feed the mourner eggs at the beginning of his meal, since they are round, and have no mouth. So too does a mourner have no mouth, as is discussed in Mo'ed Katan (21b): “A mourner, for the entire first three days, may not respond to anyone’s greeting, and may surely not initiate a **greeting**. From the third day to the seventh, he may respond, but may not greet, etc.” [This is found] in an old [edition of] Rashi.)-[From Gen. Rabbah 63:12, B.B. 16b]

**31 Sell me as of this day** As the Targum renders: דִּלְהֵן קָיִים , “like this day”; just as this day is clear, so sell it to me with a clear sale.

**your birthright** Since the [sacrificial] service was performed by the firstborn, Jacob said, “This wicked man does not deserve to sacrifice to the Holy One, blessed be He.”-[From Gen. Rabbah 63: 13]

**32 Esau replied, “Behold, I am going to die”** -(The birthright is something unstable, for the [sacrificial] service will not always be the function of the firstborn, for the tribe of Levi will take it. Furthermore,) said Esau [to Jacob], “What is the nature of this service?” He replied, “There are many prohibitions and punishments and death penalties involved with it, as we learned (Sanh. 83a): ‘These are the ones who are liable to death: Those [performing the Temple service] who have imbibed wine and those who have not cut their hair.’ ” He (Esau) said, “Behold, I am going to die because of it (i.e., the birthright); if so, why should I want it?”

**34 and Esau despised** Scripture attests to his wickedness, that he despised the service of the Omnipresent.

## Chapter 26

**2 Do not go down to Egypt** For he had in mind to go down to Egypt as his father had gone down in the days of the famine. He [God] said to him, “Do not go down to Egypt.” You are [as] a perfect burnt offering, and being outside the Holy Land is not fitting for you. [Tanchuma Buber, Toledoth 6; Gen. Rabbah 64:3]

**3 these** אֵלֶּה is equivalent to אֵלֶּהֶם

**4 will bless themselves by your seed** A man will say to his son, “May your seed be like the seed of Isaac,” and so it is throughout Scripture, and the following [verse] is the source of all such instances (below 48: 20): “Through you shall Israel bless, saying, ‘May God make you [as Ephraim and Manasseh].’ ” And also, regarding the matter of cursing, we find the same (Num. 5:27): “And the woman shall become a curse,” for one who curses his enemy will say, “May you be like that particular woman.” Similarly (Isa. 65:15): “And you shall leave your name as an oath for My elect,” for one who swears will say, “May I be like that particular person if I have done such and such a thing.”

**5 Because Abraham hearkened to My voice** when I tested him.

**and kept My charge** [Referring to] decrees to distance [himself] from transgressing the warnings in the Torah, e.g. secondary prohibitions to prevent incest from occurring, and the Rabbinic decrees to safeguard the prohibitions of the Sabbath.

**My commandments** [Referring to] things, which, had they not been written, would have been fit to be commanded, e.g. [prohibitions against] robbery and bloodshed.

**My statutes** [Referring to] things that the evil inclination and the nations of the world argue against, e.g. [the prohibitions against] eating pork and wearing garments of wool and linen for which no reason [is given], but [which are] the decree of the King and His statutes over His subjects.

**and My instructions** To include the Oral Law, the laws given to Moses from Sinai. [Yoma 28b]

**7 about his wife** Heb. לְאִשְׁתּוֹ, lit., to his wife, about his wife, like (above 20:13): “Say about me (לִי) , ‘He is my brother.’”

**8 when he had been there for many days** He said [to himself], “From now on, I need not worry since they have not violated her until now,” and he did not take precautions to beware.

**that Abimelech...looked, etc.**-He saw him engaging in marital relations. [Gen. Rabbah 64:5]

**10 The most prominent of the people** Heb. אֶחָד הַקְּדוּמִים, the most prominent one of the people, meaning the king. [Gen. Targum Onkelos and Jonathan]

**and you would have brought guilt upon us**-Had he had relations, you would have brought guilt upon us.

**12 in that land** [The land yielded an abundant harvest] even though it was not considered as esteemed as the Land of Israel itself, i.e., as the land of the seven nations (Gen. Rabbah 64:6).

**in that year** Even though it was not as it should have been, for it was a year of famine (Gen. Rabbah ad loc.).

**in that land... in that year** Why both of them? To tell us that the land was hard and that the year was a hard one.

**a hundred fold** For they had estimated how much it [the land] was fit to produce, and it produced for each measure that they had estimated, one hundred [measures], and our Rabbis said that the purpose of this estimate was for tithing. [Gen. Rabbah 64:6]

**13 he had grown very great** For they would say, “Rather the manure of Isaac’s mules than Abimelech’s silver and gold” (Gen. Rabbah 64:7).

**14 and much production** Heb. רַבָּה וְעִבְדָּה, much activity, in Old French ouvrene (enterprises). עִבְדָּה means one job, whereas עִבְדָּה means much production.

**15 the Philistines stopped them up** Because they said, “They are a danger to us due to the armies that will come upon us.” [Onkelos renders:] טְמוּנוֹן פְּלִשְׁתִּיָּא an expression of stopping up, and in the language of the Talmud, “stops up (מִטְמָטֵם) the heart.”

**17 in the valley of Gerar** far from the city.

**18 And Isaac again dug** [Meaning] the wells that they had dug in the days of his father Abraham and that the

Philistines had stopped up—before Isaac traveled from Gerar, he went back and dug them.

**20 Esek** Contention.

**because they had contended with him** They engaged with him about it with strife and contention.

**21 Sitnah** - nuysenant in Old French (harm, wrong, injury).

**22 and we will be fruitful in the land** Heb. וּפְרִינוּ בְּאֶרֶץ , as the Targum translates it: בְּאֶרְעָא וְנִפְוּשׁ , “and we will be fruitful in the land.”

**26 and a group of his companions** Heb. מְרַעְהוּ וְאַחֲזוּת , as the Targum renders: וְסִיעַת מְרַחְמוּהִי , a group of his friends [the “mem” meaning “of”](Gen. Rabbah 64:9). Some interpret that in the word מְרַעְהוּ , the “mem” is [part of] the root of the word, like (Jud. 14:11): “the thirty companions” (מְרַעִים) of Samson, in order that the word וְאַחֲזוּת should be in the construct state [i.e., the group of his friends]. However, it is not polite to speak of royalty in this manner, i. e., “his group of companions,” because this would imply that he brought his entire group of companions, and that he had only one group of companions. Therefore, it should be interpreted in the previous manner, [i.e., that וְאַחֲזוּת is not construct]. And do not be puzzled about the letter “thav” of וְאַחֲזוּת . Although the word is not in the construct state, there are similar cases in Scripture (Ps. 60:13): “help against the adversary” עֲזַרְתָּ מֵצָר (Isa. 51:21): “drunk, but not from wine” (וְיִשְׁכַּרְתָּ וְלֹא מִיַּיִן) .

**a group** Heb. אַחֲזוּת , an expression of a gathering or a band [of people] who are held (שְׁנַאָּהוּיָן) together.

**28 And they said, “We have seen** Heb. רָאוּ רְאִינוּ , [a double expression meaning:] We saw it regarding your father; we saw it regarding you. [From Gen. Rabbah 64:10]

**Let there now be an oath between us, etc.** Let the oath that has existed between us from the days of your father be now also between us and you. [From Targum Onkelos]

**29 we have not touched you** when we said to you, “Go away from us.” you You too, (other editions: now too) do to us likewise.

**33 Shibah** Because of the covenant [shevuah in Hebrew means oath].

**34 forty years old** Esau was compared to a swine, as it is said (Ps. 80:14): “The boar from the forest gnaws at it.” This swine, when it lies down, stretches out its hooves, as if to say, “See, I am a clean (kosher) animal.” So do these [the chiefs of Esau] rob and plunder and then pretend to be honorable. During the entire forty years, Esau kidnapped wives from their husbands and violated them. When he was forty years old, he said: “My father married at forty; I, too, will do the same.” [From Gen. Rabbah 65:1]

**35 a vexation of the spirit** Heb. מְרַת רִיחַ , an expression of defiance of spirit הַמְרָאָתוּרִיחַ like (Deut. 9:24): “You have been rebellious מְמָרִים .” All their deeds were to provoke and to grieve. [From Targum Onkelos]

**to Isaac and to Rebecca** for they worshipped idols. [From Midrash Tanchuma, Toledoth 8]

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## Ketubim: Psalms 19:1-15

Rashi's Translation	Targum
1. For the conductor, a song of David.	1. For praise; a psalm of David.
2. The heavens recite the glory of God, and the sky tells	2. Those who behold the heavens tell of the glory of the

<b>Rashi's Translation</b>	<b>Targum</b>
of the work of His hands.	LORD; those who gaze at the sky recount the works of his hands.
3. Day to day utters speech, and night to night tells knowledge.	3. Day to day tells more of the word; but night to night tells less knowledge.
4. There is neither speech nor words; their voice is not heard.	4. There is no utterance of complaint, and there are no words of confusion, for their voice is not heard.
5. Their line goes forth throughout the earth, and their words are at the end of the world; for the sun He made a tent therein.	5. The line of their conversation reaches through the whole earth, and their words to the end of the world. In them the heavens he placed a splendid dwelling for the sun.
6. And it is like a bridegroom emerging from his chamber; it rejoices like a mighty man running a course.	6. And he, in the morning, when he comes forth, will come forth like a groom who comes out of his canopy, and in splendor will rejoice like a warrior to run the course.
7. From the end of the heavens is its source, and its circuit is to their ends, and none is hidden from its heat.	7. His rising is at the ends of the earth, and his might reaches to all their edges; and there is none who can hide from his heat.
8. <b>The law of the Lord is perfect, restoring the soul;</b> the testimony of the Lord is faithful, making the simple one wise.	8. <b>The Torah of the LORD is perfect, restoring the soul;</b> the testimony of the LORD is reliable, making wise the fool.
9. The orders of the Lord are upright, causing the heart to rejoice; the commandment of the Lord is clear, enlightening the eyes.	9. The commands of the LORD are upright, gladdening the heart; the command of the LORD is bright, enlightening the eyes.
10. The fear of the Lord is pure, existing forever; the judgments of the Lord are true, altogether just.	10. The fear of the LORD is pure, lasting forever; the judgments of the LORD are faithfulness; they are altogether just.
11. They are to be desired more than gold, yea more than much fine gold, and are sweeter than honey and drippings of honeycombs.	11. More desirable than gold or than much fine gold; and more pleasant than honey or the sweet honeycombs.
12. <b>Also Your servant was careful with them; for in observing them there is great reward.</b>	12. <b>Truly Your servant has been careful for them, to observe them; because of this, he was made ruler of Israel.</b>
13. Who understands errors? Cleanse me of hidden [sins].	13. Who knows unwitting sins? And from secret faults make me innocent.
14. Also withhold Your servant from willful sins; let them not rule over me; then I will be perfect and I will be cleansed of much transgression.	14. Truly from the arrogant deliver Your servant, that they may not rule over me; then I will be without blemish, and I will be innocent of great sin.
15. <b>May the sayings of my mouth and the meditations of my heart be acceptable before You, O Lord, my Rock and my Redeemer.</b>	15. <b>Let the utterances of my mouth and the thought of my mind be acceptable in Your presence, O LORD, my strength and my redeemer.</b>

## Rashi's Commentary on Psalms 19:1-15

### Chapter 19

**2 The heavens recite the glory of God** The Psalmist himself explains the matter: There is neither speech nor words. They do not speak with people but since "their line goes forth throughout the earth" and they give light to the people, thereby the creatures recite the glory of God and give thanks and bless [Him] for the luminaries.

**and the sky tells of the work of His hands** The stars and planets, which are the work of the hands of the Holy

One, blessed be He, and which are there, as it is stated (in Gen. 1:17): “And God placed them in the firmament of the heavens,” whence they proclaim His glory.

**3 Day to day utters speech** The Creation is renewed from day to day. In the evening, the sun sets, and in the morning it rises. Thereby, the people utter sayings of praise throughout these days and nights, for they teach the people to praise and to give thanks. (Menachem interprets [the word] יביע as an expression of a gushing fountain (מעין גורע) .

**tells knowledge** Heb. יחזה , an expression of telling.

**5 Their line goes forth throughout the earth** The line of the heavens, which are stretched out over the face of the entire earth, and because of which their words are at the end of the world, for all speak of the wonders they see.

**for the sun He made** [i.e.,] the Holy One, blessed be He.

**a tent therein In the heavens.** From here it is derived that the sun is placed within its case. Tanchuma.

**6 And it is like a bridegroom emerging from his chamber every morning.** This is what is meant by “The heavens recite the glory of God.”

**7 and its circuit is to their ends** The circuit of its orbit is from one end to the other.

**and none is hidden from its heat** Had the sun been placed in the lowest sky, no man would be able to hide from its heat (Mid. Ps. 18:13) for the sun and the moon are in the second sky, as is stated (in Hagigah 12b): There are seven skies Vilon, Rakia, Shehakim, Zevul, Machon, Ma'on, Aravoth and he counts them in order: Vilon does not serve for anything; in Rakia are the sun, the moon, the stars, and the planets, etc.

**8 The law of the Lord is perfect That too illuminates like the sun, as is written at the end of the topic: “enlightening the eyes,” and Scripture states (in Prov. 6: 23): “For a commandment is a candle and the Torah is light.” Another explanation:**

**and none is hidden from its heat on the Day of Judgment, [as is stated in Malachi 3:19]: “And the sun that comes shall burn them up.” But the law of the Lord is perfect; it restores the soul to ways of life and it protects those who study it from that burning, as is stated (ibid. verse 20): “And the sun of mercy shall rise with healing...for you who fear My Name.”**

**the testimony of the Lord is faithful** It is faithful to testify for those who study it.

**restoring the soul** It [the law] restores it [the soul] from the ways of death to the ways of life. **The law, the testimony, the orders, the commandments, the fear, and the judgments total six, corresponding to the six orders of the Mishnah.** Between each name [of God] are five words including the name itself, corresponding to the Five Books of the Pentateuch. And so [the Psalmist] concludes: “true, altogether just.” They are altogether devised with kindness and truth.

**making the simple one wise** It gives wisdom to the simple.

**9 clear** Shining.

**11 and drippings of honeycombs** Heb. ונפת צופים , sweetness of honeycombs; breche, or bresches, honeycombs. Menachem interprets ונפת as an expression of a drop, and so (in Prov. 5:3): “drip sweetness (נפת) ”; (ibid. 7:17), “I sprinkled (נפתי) my couch.”

**12 for in observing them there is great reward** I was careful in its observance because of Your great good that You have hidden away, and according to this usage, עקב is like (Gen. 26:5): “because (עקב) Abraham hearkened to My voice.” Another explanation of רב עקב: **The end of the Torah scholars is that they will come to greatness.** עקב is an expression of the end, and there is a similar expression in the language of the Mishnah (Sotah 9:15): “At the end (בעקבות) of the exile, prior to the coming of the Messiah.”

**13 Who understands errors?** I was careful with them but it is impossible to be so careful that one does not err in them, and You cleanse me of hidden sins, which were hidden from me; of which I was unaware when I sinned inadvertently.

**14 Also...from willful sins** Heb. מזדים , from willful sins.

**then I will be perfect** Heb. איהם will be perfect. The Sages said (Mid. Ps. 19:17, Lev. Rabbah 5:8): To what can David be compared? To a Cuthite who goes from door to door, and they are more cunning in this matter than any other people. “Give me a drink of water,” something that costs no money. After drinking, he says, “Perhaps you have a small onion?” After he gives it to him, he says, “Is there an onion without salt?” After he gives it to him, he says, “Give me a little bread, so that the onion does not harm me.” So did David say at first concerning the inadvertent sins, and then concerning the willful sins, and afterwards concerning the rebellious sins. פשעים rebellious sins, with which one intends to provoke, and so Scripture says (II Kings 3:7): “The king of Moab rebelled (פשע) against me.”

**15 be acceptable** To appease and placate You.

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## Meditation from the Psalms

### Psalms 19:1-15

By: Rabbi Dr. Hillel ben David

The vast heavenly bodies orbiting with flawless precision in the skies are a clear manifestation of the infinite wisdom and power of the Creator. Nevertheless, the celestial panorama is not the ultimate form of divine revelation. It is the study of G-d's will as revealed in the Torah which presents the clearest available perception of the Creator.

Malbim<sup>1</sup> assures the diligent scholar that if his quest for G-d is sincere, he will be assisted in his studies by a holy spirit, a divine ecstasy which resembles prophecy. In this chapter, the Psalmist proves in six ways that the comprehension of G-d gained through Torah scholarship surpasses the perception gained through scientific research. Moreover, even the astronomical secrets of the heavens are unlocked before the Torah sage.

Shmuel bar Abba<sup>2</sup> said, ‘I know the pathways of the skies as well as I know the streets of my own city, Nehardea’. Did Shmuel fly up to the heavens to learn this? Rather, because he toiled incessantly in the study of Torah, all of the wisdom of the skies was revealed to him.<sup>3</sup>

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<sup>1</sup> Meir Leibush ben Yehiel Michel Wisser (March 7, 1809 – September 18, 1879), better known as The Malbim (Hebrew: מלבי"ם), was a rabbi, master of Hebrew grammar, and Bible commentator. The name "Malbim" was derived from the Hebrew initials of his name, and became his nickname by frequent usage.

<sup>2</sup> Samuel of Nehardea or Samuel bar Abba (Hebrew: שמואל ירהינאה or שמואל) was a Jewish Talmudist who lived in Babylonia, known as an Amora of the first generation; son of Abba bar Abba and head of the Yeshiva at Nehardea. He was a teacher of halakha, judge, physician, and astronomer. From the little biographical information gleaned from the Talmud, we know that Samuel was never ordained as a Tanna, that he was very precise with his words (Kidd. 70), and that he had a special affinity for astronomy. He was born about 165 CE at Nehardea, in Babylonia and died there about 257 CE.

<sup>3</sup> Midrash Shocheh Tov - Midrash Tehillim (Hebrew: מדרש תהלים) or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. 17:49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. 33:7 and many

The study of Torah reveals not only the pathways of heaven, but man's way on earth, as well. Before his sin, Adam led a life which was straight and pure; as predictable as the orbit of the sun and stars. Sin warped man. Only Torah study can right him once again.

First the Psalmist extols the unerring precision of the heavenly spheres. Then he turns to man and exhorts him to follow the example he sees in the sky, saying in effect: 'Learn Torah and return to what you should be!' The Torah of HaShem is perfect, it brings back the soul. The Torah is 'upright' and 'it enlightens the eyes' and 'it is pure'. Accept the Torah and imitate Adam before the sin.

Small wonder that the Vilna Gaon<sup>4</sup> designated this psalm to be the שיר של יום, 'the Song of the Day' for the festival of Shavuot<sup>5</sup> when we celebrate the presentation of the Torah to Israel at Mount Sinai.<sup>6</sup>

The superscription of this psalm ascribes authorship to David. The events in David's life which led to the writing of this psalm are unknown. However, a cursory reading of our Torah portion shows the following pasuk:

***Beresheet (Genesis) 26:5*** *Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

This pasuk relates well to our psalm and to the festival of Shavuot. I suggest that this pasuk inspired David to write Psalms chapter 19 based on our verbal tally of 'Torah – תורה'.<sup>7</sup>

Psalm 19 is the first of nine additional psalms, which are recited during our Shacharit<sup>8</sup> prayers on *Shabbat* and on festivals. *Shabbat* is a "memorial to the creation of the universe". Jewish observance of the seventh day of the week as the holy day of *Shabbat*, with complete cessation from work, business, and the routine activities of the preceding six days of the week, is living testimony to the fact that HaShem created the world in six days and *rested* on the seventh day, which He blessed and sanctified as a holy day. In light of the above, it is appropriate that psalm 19 is the first of the special psalms which have been added in the Morning Prayers because it speaks of the praise given by the creation.

***Tehillim (Psalm) 19:2*** *The heavens declare the glory of G-d; and the firmament sheweth his handywork.*

This psalm also has another connection to our prayers:

***Berachot 9b*** *Seeing that this verse, 'Let the words of my mouth be acceptable etc.' is suitable for recital either at the end or the beginning [of the tefillah], why did the Rabbis institute it at the end of the eighteen benedictions? Let it be recited at the beginning? — R. Judah the son of R. Simeon b. Pazzi said: Since David said it only after eighteen chapters [of the Psalms],<sup>9</sup> the Rabbis too enacted that it should be said after eighteen blessings. But those eighteen Psalms are really nineteen? — 'Happy is the man' and 'Why are the*

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other passages), or "Haggadat Tehillim" (Aruk, s.v. טער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse *Prov. 11: 5* *Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

<sup>4</sup> Ma'aseh Rav 196 - Elijah ben Shlomo Zalman, known as the Vilna Gaon, Elijah of Vilna, by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu"), or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the saintly genius from Vilnius".

<sup>5</sup> Shavuot means 'Weeks'.

<sup>6</sup> This introduction was excerpted and edited 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 Nossan Scherman.

<sup>7</sup> We also have a second, related verbal tally with our Torah portion: Commandment - מצוה, Strong's number 04687.

<sup>8</sup> Shacharit = Morning

<sup>9</sup> It comes at the end of Psalm 19.

*nations in an uproar*<sup>10</sup> form one chapter.

The above Gemara teaches us that in the siddur, this prayer,<sup>11</sup> from Psalm 19:15, is also added (in a slightly altered form) at the end of every Amidah. The Amida is the prayer that we use at the end of the eighteen benedictions, and is also the prayer of David after eighteen psalms. And just as the Amida now has nineteen benedictions, so also has Psalm one been split so that David's prayer comes after nineteen psalms.

Since the Vilna Gaon has said that this is the psalm of the day for the festival of Shavuot, let's delve to a greater depth of the festival. Let's start by looking at the various terms that apply to this day:

<b>Feast of Weeks - Shavuot</b>	Devarim (Deuteronomy) 16:10
<b>Feast of harvest (cutting) - Chag HaKazir</b>	Shemot (Exodus) 23:16
<b>Day of Firstfruits - Yom HaBikkurim</b>	Bamidbar (Numbers) 28:26
<b>Pentecost</b>	II Luqas (Acts) 20:16
<b>Day of the Congregation - Yom HaKahal</b>	Devarim (Deuteronomy) 18:16
<b>The Sixth Day</b>	Bereshit (Genesis) 1:31
<b>Rosh HaShanah of the fruit of the trees.</b> <sup>12</sup>	Megillah 31b
<b>Chag HaAtzeret</b> <sup>13</sup>	Pesachim 68b, Shabbath 87b, Mo'ed Katan 19a
<b>The Solemn Assembly</b>	Pesachim 68b

הג שבועות, Chag Shavuot, the Feast of Weeks, is a major festival. It's the second of the three Shalosh Regalim (pilgrimage festivals) that comes exactly fifty days after Passover. It marks the giving of the Torah, by HaShem, to Israel on Mount Sinai 3,328 (in 5776) years ago.

Upon examination, one would find that the Torah usually lists exactly what day a festival begins. For example, by Pesach the Torah tells us that:

*Vayikra (Leviticus) 23:6 On the fifteenth day of this month is the Festival of Matzot.*

However, come Shavuot we find something different. The Torah writes:

*Vayikra (Leviticus) 23:15 and you shall count for yourselves from the day after the Shabbat . . . you shall count fifty days and you shall bring a new Mincha offering to HaShem . . . and you shall convoke on this very day - there shall be a holy convocation for yourselves.*

Why does the Torah not tell us the date of Shavuot? Why does the Torah force us to calculate fifty days from the start of our counting of the Omer to figure out when Shavuot is?

The Torah does this to illustrate the centrality of the Oral Law.<sup>14</sup> The Torah terms the starting date for the count of

<sup>10</sup> The opening verses of Psalms 1 and 2. Thus we understand that psalm one originally included both psalm one and two. Now they are two separate psalms.

<sup>11</sup> *Tehillim (Psalm) 19:15 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.*

<sup>12</sup> *Megillah 31b It has been taught: R. Simeon b. Eleazar says: Ezra made a regulation for Israel that they should read the curses in Leviticus before Pentecost and those in Deuteronomy before New Year. What is the reason? — Abaye — or you may also say Resh Lakish said: So that the year may end along with its curses. I grant you that in regard to the curses in Deuteronomy you can say, 'so that the year should end along with its curses'. But as regards those in Leviticus — is Pentecost a New Year? — Yes; Pentecost is also a New Year, as we have learnt: 'On Pentecost is the new year for [fruit of] the tree'.*

<sup>13</sup> 'Atzeret' means detention, gathering, concluding feast. 'Atzeret in general designates 'Atzeret Pesach', i.e., Shabuoth (the Feast of Weeks, Pentecost) to be distinguished from Shemini 'Atzeret, the concluding festival of Succoth. Atzeret, lit., 'the closing'; the Feast of Weeks being regarded as the closing festival to Passover.

<sup>14</sup> Rabbi Akiva is the essence of the Oral Law. Moses brings the written Law down to the world; Rabbi Akiva is the nucleus around which the Oral Law is transmitted and generated within the world. There are many parallels between Moses and Rabbi Akiva (Sifrei, Devarim 357; both lived 120 years...); but Moses comes from within, Rabbi Akiva from without (he is the offspring of converts; Moses descends from

the fifty days “the day after the Shabbat.” The Oral law tells us that this is the second day of Pesach, the ‘Shabbat’ referred to in the verse being the first day of Pesach. The Tzedukim, Sadducees,<sup>15</sup> who did not give credence to the Oral law, explained this verse differently. They explained it to mean literally the day after the weekly Shabbat. So, they began counting from the first Sunday after Pesach. Now, nowhere does the Torah say to count from the Shabbat **during Pesach**! So, The Tzedukim had to make up a *guess* as to when the Shabbat is, after all we have fifty, or so, Shabbats<sup>16</sup> during the year. When we celebrate Shavuot on the day that we do, we are simultaneously affirming our belief in the Oral law. After all, it is only with the clarification that the Oral law provides that we know when Shavuot falls. Shavuot, the festival on which we celebrate the fact that we have the Torah, is the day on which we acknowledge that we received all of the Torah, both oral and written. To be sure that we recognize the entirety of the Torah, HaShem omitted the exact date on which we celebrate from the written Torah. Only by relying upon the Oral law can we celebrate Shavuot in its proper time.

During these seven weeks the children of Israel prepared themselves for the giving of the Torah. During this time they rid themselves of the scars of bondage and empowered to become a holy nation ready to stand before HaShem. Let’s read what HaShem has to say about it:

***Devarim (Deuteronomy) 16:9-10** Count off seven weeks from the time you begin to put the sickle to the standing grain.<sup>17</sup> Then celebrate the Feast of Weeks to HaShem your G-d by giving a freewill offering in proportion to the blessings HaShem your G-d has given you.*

The celebration of this feast begins with the word, *count*. This word immediately connects this festival with Chag HaMatza, the Feast of Unleavened Bread. Our Sages understood that Shavuot is the Atzeret, or conclusion of Chag HaMatza. The celebration, therefore, begins with an obvious command: COUNT. So, the first part of the celebration is for us to physically count, every day, out loud, with the proper blessing, the number of weeks, and the number of days.

***Shemot (Exodus) 34:22** And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year’s end.*

***Vayikra (Leviticus) 23:9-21** HaShem said to Moshe, “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before HaShem so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. On the day you wave the sheaf, you must sacrifice as a burnt offering to HaShem a lamb a year old without defect, Together with its grain offering of two-tenths of an ephah of fine flour mixed with oil--an offering made to HaShem by fire, a pleasing aroma--and its drink offering of a quarter of a hin of wine. You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your G-d. This is to be a lasting ordinance for the generations to come, wherever you live. “From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven complete weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to HaShem. From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to HaShem. Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams. They will be a burnt offering to HaShem, together with their grain offerings and drink offerings--an offering made by fire, an aroma pleasing to HaShem. Then sacrifice one male goat for a sin offering and two lambs, each a year old, for a fellowship offering. The priest is to wave the two lambs before HaShem as a wave offering, together with the bread of the firstfruits. They are a sacred offering to HaShem for the priest. On that same day you are to proclaim a*

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Jacob, Rabbi Akiva from Esau). Jacob is the root of the Written Law, Esau is the root of the Oral Law (Genesis 25:28 *ki tzayid b'piv*). Jacob and Esau are twins; at one level Esau is the firstborn, at another Jacob fulfills that destiny. (This is also the root of Moses’ apparent inability to understand the Torah of Rabbi Akiva and his suggestion that the Torah be given through Rabbi Akiva; in fact, in a very deep way, it was.)

<sup>15</sup> There were several groups who followed the lead of the Sadducees in denying the Oral Torah including the Karaites.

<sup>16</sup> Sabbath – Shabbat is how we would transliterate the Hebrew word - שבת.

<sup>17</sup> The standing grain that is cut is barley.

*sacred assembly and do no regular work. This is to be a lasting ordinance for the generations to come, wherever you live.*

On the sixth of Sivan falls the festival of Shavuot, after the counting of the omer for forty-nine days which are seven weeks. This is why it is called “the festival of weeks,” as it says in the Torah:

***Devarim (Deuteronomy) 16:9-10*** *Seven weeks you will count... and you will make Shavuot for HaShem, your G-d”*

The book of Bamidbar (Numbers) starts off with a count of the Israelites, in the wilderness of Sinai. Our Sages understood that HaShem counted His people to show us how precious we are to Him. In the same way, we count items of value because they are precious to us. The Midrash<sup>18</sup> records that HaShem has counted His people nine times so far. The Midrash says that HaShem will count His people one more time in the days of Mashiach ben David.

Shavuot, which commemorates HaShem’s giving of the Torah to Israel, is called the wedding, or betrothal, of Israel to HaShem;<sup>19</sup> and on the Shabbat before his wedding, the bridegroom is called to the Torah as a preparation for the wedding.

Why is Shavuot also referred to as Chag HaAtzeret? The *Ta'amei Haminhagim*<sup>20</sup> explains that on all other festivals, there are two types of service to HaShem that we perform. One type of performance is doing the commandments specifically associated with that festival, such as eating matzot on Pesach. The other service is that which we find on all festivals, refraining from “work” or “melacha.” On Shavuot, there really is only one type of service being performed, that being the cessation of work. One of the meanings of the word “atzeret” is “a cessation, a stopping”. Shavuot is called Chag HaAtzeret because it means that it is the Festival of “Cessation” and cessation only, while all other festivals have observances specific to it as well.

The Ramban explains that Shavuot is to Pesach as Shemini Atzeret is to Succoth. (Shemini Atzeret is what might be called the eighth day of Succoth, although technically, it is a festival separate from Succoth.) Just as Succoth has a festival called “atzeret” at its end, so too does Pesach have a festival called “atzeret” at its “end.” Hence, the name “atzeret” for Shavuot.<sup>21</sup>

Those who carefully read the Torah can see that there are hints that the reason for a festival is NOT because of a certain historical event. In fact, it appears that the historical events that took place on a festival, took place because that was the time of the year dedicated to that type of event! Lets consider a few examples: Lot fed the two angels matza. Then at midnight, Lot and his family were delivered from Sodom while the enemies of HaShem were destroyed. Doesn't this sound a bit like Pesach? (Despite happening more than 400 years before Sinai!) In the same way, the giving of the Ruach HaKodesh, the Holy Spirit, in II Luqas (Acts) 2, seems to indicate that Sivan 6, is the time when HaShem has decreed that events like the giving of the Torah, and its associated manifestations, are to occur. This spiral of time is repeated over and over again. Each year we again see events that are associated with that particular time of the year. This means that every year we should look for events related to the giving of the Torah and its covenant, to happen at the time of Shavuot! It is for this reason that I have often wondered if the events of Jeremiah 31:31ff, would take place at Shavuot.

This is a “Mikra” a rehearsal meeting.

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<sup>18</sup> Tanchuma, Ki Tissa, 9; Bamidbar Rabbah 2, 11; Pesikta de Rav Kahana, Parshat Shekalim.

<sup>19</sup> Taanit, 26b.

<sup>20</sup> Abraham Isaac Sperling

<sup>21</sup> It is important to note that *there is no such thing*, in scripture, as the “Feast of Firstfruits”. Notice also that the only feast associated with firstfruits is Shavuot. If you read the scriptures carefully, you will notice that *the day of the firstfruits* is also a Sabbath. This is another clue as to the date of this day (Shavuot).

**Bamidbar (Numbers) 28:26-27** “‘On the day of firstfruits, when you present to HaShem an offering of new grain during the Feast of Weeks, hold a sacred assembly and do no regular work. Present a burnt offering of two young bulls, one ram and seven male lambs a year old as an aroma pleasing to HaShem.

4744 miqra’, mik-raw’; from 7121; something called out, i.e. a public meeting (the act, the persons, or the place); **also a rehearsal**:-assembly, calling, convocation, reading.

So we have a divine appointment to hold a rehearsal-meeting.

The Mishna<sup>22</sup> says that the world is judged at four periods in the year: On Pesach, for grain; on Shavuot, for the fruit of the trees; on Rosh Hashanah, all the inhabitants of the world pass before Him, like flocks of sheep, as it is said, “He Who fashions the hearts of them all, Who understands all their doings”; and on Succoth, they are judged for water.

On Rosh HaShana we can begin to appreciate moed as an appointment with time itself, not with events; moed relieves the primal potential of which the event was only an expression. The Din of potential on Rosh HaShana is consummated in its details at the nexus of moed:

All the Din<sup>23</sup> is on Rosh HaShana, but the decree of the Din is sealed at the proper time: on Pesach regarding the grain, on Shavuot regarding the fruit, on Succoth regarding the water...<sup>24</sup> For each festival touches potential embodied in a particular section of the Garden of Possibilities, a Garden of Time whose totality we revisit on Rosh HaShana.<sup>25</sup>

### **What Shall We Do? What Does It Mean To Be A Nazarean Jew?**

By Hakham Dr. Yosef ben Haggai

One of the unknown correlations between the festival of Shavuot and the events that transpired in 2 Luqas (Acts) Chapter 2, is an obscure but pivotal bridge Torah passage which many seem to miss or even discount. However, in this Shiur, I shall point to the tremendous underpinnings that 2 Luqas Chapter has upon this particular Torah text, as well as being one of the main themes projected through page after page in the Nazarean Codicil. Let us for a moment systematically describe the events that lead to the account of 2 Luqas Chapter 2, the events that took place, and the outcomes of that event. In doing so, I remind all to understand that this approach is of a necessity a Judaic one, and viewed from an entirely Hebraic rabbinical perspective.

The reason for the event: Just before the ascension of His Majesty King Yeshua Ha-Mashiach to the Heavens (2 Luqas 1:9-11), His Majesty the Master Hakham commands his Talmidim Hakham (Rabbinical Students) to:

*2 Luqas (Acts) 1:4-5 And being synagogued with him, he commanded them from Yerushalayim not to depart, but to await the promise of the Father, which you heard of me. For Yochanan indeed immersed you with water, but you will be immersed with the spirit of Holiness not after many days.*

Now, if I have trained diligently and thoroughly a group of Talmidim Hakham (Rabbinical Students) and I am about to depart for a long, long time, what would be expected of me? Of course, Smikha (Rabbinical Ordination)! So from a strictly logical perspective we would expect that this immersion in the spirit of Holiness would be equivalent to a Rabbinical Ordination.

Now, if my calculations do not fail this was said on or very close to Lag B'Omer which we celebrated not many

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<sup>22</sup> Rosh HaShana 1, Mishna 2

<sup>23</sup> Judgment

<sup>24</sup> Rosh HaShana 16a

<sup>25</sup> This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg

days ago. Thus the expression “not after many days” (2 Luqas 1:5) indeed would have been understood clearly as a Gemara hint pointing to the coming festival of Shavuot. Therefore, a connection is established between Smikha (Rabbinical Ordination) and the festival of Shavuot.

Now the Talmidim (Rabbinical students) interject, Master, we have been your faithful Rabbinical students but please tells us before you leave “will you as Mashiach restore again self-rule to Bne Israel?” (2 Luqas 1:6) The question hints also at “What will be our place as Hakhamim in the Messianic Kingdom that you are about to establish now?”

The answer from the Master Hakham is swift to his Talmidim Hakham -

*2 Luqas (Acts) 1:7 And he said to them, not yours it is to know the duration of time or ages which the father placed in his own authority.*

This reminds us of the Torah text “The secret things belong HaShem, our G-d” (Devarim 29:28). In other words the kingdom certainly will be restored to Israel. When? That is none of your business. As Hakhamim you will bring this process about by teaching Torah (Matityahu 28:19-20) and by establishing reputable courts of Torah justice, Batei Din (Matityahu 6:33) throughout all the world. This is important since from these two passages we understand what the office of a Rabbi (Hakham) is, not a Pastor, not a Priest, but a Torah Scholar and a Judge.

After this brief interruption of what the Master Hakham was saying. The Master Hakham continues explaining:

*2 Luqas (Acts) 1:8 but you will receive power, having come the spirit of Holiness upon you, and you will be to me witnesses both in Yerushalayim and in all Judaea and Samaria and to uttermost part of the earth.*

Now instead of your ruling the world as the Gentiles do by the power of the gun, or by political power, you will rule the earth through both a didactic and judiciary program starting in Yerushalayim. But first you will need to receive power from the spirit of Holiness. Now, question: Do we have a precedent in the Tanach where a Prophet shares of the spirit by which he was anointed as a confirmation of Smikha (Rabbinical ordination)?

The Pivotal Torah Passage

I propose that undergirding this brief introduction in 2 Luqas Chapter 1 and the whole of Chapter 2, is none other than Bamidbar 11:24-30. In this portion we read about the Smikha (ordination) of the seventy Elders (the Hebrew word Elder always denote the modern term Hakham) and how the spirit that had been imparted on Moshe Rabbeinu was caused to emanate from him and be bestowed upon the Seventy Hakhamim (a whole Sanhedrin).

Let us look and compare some of the phrases used in this passage and those used in 2 Luqas, Chapter 2.

a) The miracle of HaShem's presence.

Bamidbar 11:25 - HaShem descends in the cloud and it envelops Moshe Rabbeinu and the seventy Elders.

2 Acts 2:2 - a sound from heaven like as a rushing mighty wind envelops the Temple.

On this pasuk (verse) from the Torah Hakham Samson Raphael Hirsch comments: “and HaShem descended ... and spoke with him” The text does not tell us the words that HaShem uttered to Moshe on this occasion. Was this omission, perhaps intended to make clear to all further Sanhedrins that not everything that HaShem said to Moshe is recorded in Scripture? Was this meant to remind them that the field of competence for which they had been appointed at that moment was the Oral Law, that Word of HaShem which was to remain unwritten, handed down only by word of mouth?

b) The Emanation of the spirit from one Hakham to many.

***Bamidbar (Numbers) 11:25*** He caused the spirit that had been imparted on Moshe to emanate, and He (HaShem) bestowed it upon the seventy Elders.

***2 Luqas (Acts) 2:3*** And appeared to them divided tongues of as fire, and sat upon each one of them

Now there may well be a connection here with the beginning of Parasha Beha'alotekha<sup>26</sup> concerning the lighting of the Menorah and the tongue of fire coming out of each candlestick. But also the connection here of the spirit emanating from Moshe towards the seventy elders, contrasted with the spirit that was in Mashiach emanating from the heavens, now towards his Talmidim Hakham.

c) The Result

Bamidbar 11:25 - When the spirit rested on them (the 70 Elders) they began (Hebrew: YITNABEU - "were made" or "were impelled") to prophesy without ceasing.

***2 Luqas (Acts) 2:4*** And they were all filled with the spirit of Holiness and began to speak with other languages as the as the spirit gave them to utter forth.

Now it is important to note that one of the requirements according to Chazal, our Sages, of members of the Sanhedrin was the ability to speak not only in Ivrit, but also in several other languages of the seventy Gentile Nations. This point again reconfirms that the major theme of this event at the Beit HaMikdash (the Temple) was a Smikha, and with this Mashiach indicating to the people of Israel that the legal authority amongst the Jewish people was to be transferred from the Kohanim (Priests) to the Rabbinat until his return.

What other important theme also undergirds this event at the Temple? The clue to this most important question is given to us in Bamidbar (Numbers) 11:29:

"I only wish that all of HaShem's people would have the gift of prophecy! Let HaShem grant His spirit to them all!"

In other words, that the pedagogic objective of the miracle at the Temple, by which the Talmidim of His Majesty King Yeshua HaMashiach received Smikha indicated that the goal of every Nazarean should be to be indentured under a Hakham, become a Talmid Hakham and at some point become Hakhamim themselves. Look at this statement of Hakham Shaul:

"Faithful is the Torah, if any stretches forward (makes sacrifice and studies) to attain overseership (the Rabbinat) a good work he is desirous."

Now, this is evidence enough that what Hakham Shaul is alluding with the phrase "if any stretches forward" is an echo of Moshe's words "would G-d that all of HaShem's people were prophets." That is, the intention here is that every man ought to keep stretching forward towards the goal of receiving Smikha.

A further piece of evidence leading to this conclusion are the words of Hakham Yochanan as recorded in:

***1 Yochanan (John) 3:1*** "See what Ahavah (steadfast love) has given to us the Father that Bne Elohim we should be called."

Now, again the phrase "Bne Elohim" has been literally translated as "Children of G-d," but the title of a Hakham is

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<sup>26</sup> Bamidbar 8:1ff.

also “Ben Elohim” (son of G-d to indicate his role as a Judge), a title which is also given by G-d to Melech David and to His Majesty King Yeshua HaMashiach as Chief of all Hakhamim. Thus the above pasuk states that HaShem, Most blessed be He, has given to us so much Ahavah that he calls and expects every Nazarean Jew to become a Hakham a genuine Ben Elohim.

And after this Event They Started a Church, Nu?

Good question, Christians teach so, but we know that the church started at Sinai (Acts 7:38). So did the Nazareans start, a new religion, a new denomination, or what? In 2 Luqas 3:41 we read that by the end of Shavuot that year at the Temple 3,000 male Jews and Converts were added. But the question still remains added to what?

Again we have many hints in 1 Luqas 2:42, which when carefully read, more aptly describes a Yeshiva to train future Hakhamim than it does a Church, a new religion, or a new Jewish denomination. Yes 3,000 Jews that day decided to drastically turn their lives around and matriculate in that Great Nazarean Yeshiva using as their classrooms the various courts within the Temple grounds.

### Conclusion

In summary, Shavuot is not only a festival by which we receive the Torah afresh from HaShem, Most Blessed be He, but also a festival that reminds us year by year what should be our goal in life, to sit at the feet a genuine Jewish Rabbi (Hakham) a Torah Scholar like Gamaliel<sup>27</sup>, and work hard, stretching ourselves towards receiving Smikha<sup>28</sup> and becoming Hakhamim.<sup>29</sup> Truly then we shall gradually see the fulfillment of the words of the prophet Yirmeyahu (Jeremiah), “They will no longer teach each man his fellow, each man his brother saying, ‘Know HaShem!’ For all of them will know Me, from their smallest to their greatest, the Word of HaShem, when I will forgive their lawlessness and will no longer recall their sin”.<sup>30</sup>

## Ashlamatah: Yeshayahu (Isaiah) 65:23 – 66:8

Rashi	Targum
13. ¶ Therefore, so said the Lord God, "Behold, My servants shall eat, but you shall be hungry; behold, My servants shall drink, but you shall thirst; behold, My servants shall rejoice, but you shall be ashamed.	13. ¶ Therefore thus says the LORD God: "Behold, My servants, the righteous/generous, will eat, but you, the wicked, will be hungry; behold, My servants, the righteous/generous, will drink, but you, the wicked, will be thirsty; behold, My servants, the righteous/ generous, will rejoice, but you will be put to shame;
14. Behold, My servants shall sing from joy of heart, but you shall cry out from sorrow of heart, and from a broken spirit you shall wail.	14. behold, My servants, the righteous/generous, will sing from goodness of heart, but you will cry from pain of heart, and will wail from breaking of spirit.
15. And you shall leave your name for an oath for My elect, "And the Lord God shall slay you," but to His servants He shall call another name.	15. You will leave your name to My chosen for an oath, and the LORD God will slay you with the second death;but His servants, the righteous/generous, He will call by a different name.

<sup>27</sup> II Luqas(Acts) 22:3

<sup>28</sup> **Smikha** (Hebrew: סמיכה, “leaning [of the hands]”), also *semichut* (Hebrew: סמיכות, “ordination”), or *semicha lerabbanut* (Hebrew: סמיכה לרבנות, “rabbinical ordination”) is derived from a Hebrew word which means to “rely on” or “to be authorized”. It generally refers to the ordination of a rabbi within Judaism. In this sense it is the “transmission” of rabbinic authority to give advice or judgment in Jewish law. Although presently most functioning synagogue rabbis hold *Smikha* by some rabbinical institution or academy, this was until quite recently not always required, and in fact many Haredi rabbis may not be required to hold a “formal” *Smikha* even though they may occupy important rabbinical and leadership positions.

<sup>29</sup> Hakhamim (plural of Hakham) is the title Sephardim give to their Rabbis.

<sup>30</sup> Yirmeyahu (Jeremiah) 31:33

Rashi	Targum
16. For whoever himself on the earth shall bless himself by the true God, and whoever swears on the earth shall swear by the true God, for the first troubles have been forgotten and they have been hidden from My eyes.	16. He who blesses in the land will bless by the living God, and he who takes an oath in the land will swear by the living God; because the former troubles will be forgotten and hid from before Me.
17. For behold, I create new heavens and a new earth, and the first ones shall not be remembered, neither shall they come into mind.	17. For behold, I create new heavens and a new earth; and the former things will not be remembered or be brought into mind.
18. But rejoice and exult forever [in] what I create, for behold I create Jerusalem a rejoicing and its people an exultation.	18. But they will be glad in the age of the ages which I create; for behold, I create Jerusalem gladness, and her people rejoicing.
19. And I will rejoice with Jerusalem, and I will exult with My people, and a sound of weeping or a sound of crying shall no longer be heard therein.	19. I will be glad in Jerusalem and my people will rejoice in her; the sound of those who weep and the sound of those who cry will not be heard in her.
20. There shall no longer be from there a youth or an old man who will not fill his days, for the youth who is one hundred years old shall die, and the sinner who is one hundred years old shall be cursed.	20. No more will there be a suckling that lives but a few days, or an old man who does not fill out his days, for a youth who sins will be dying a hundred years old, and the sinner a hundred years old will be expelled.
21. And they shall build houses and inhabit them, and they shall plant vineyards and eat their fruit.	21. They will build houses and inhabit them; they will plant vineyards and eat their fruit.
22. They shall not build, and another inhabit; they shall not plant, and another eat, <b>for like the days of the tree are the days of My people,</b> and My elect shall outlive their handiwork.	22. They will not build and others inhabit; they will not plant and others eat; <b>for like the days of the tree of life will the days of My people be.</b> and my chosen will wear out the work of their hands.
23. They shall not toil in vain, neither shall they bear for terror, <b>for they are seed blessed by the Lord,</b> and their offspring shall be with them.	23. They will not be weary in vain. or bring up children for death; <b>for they will be the seed which the LORD blessed.</b> and their sons' sons with them.
24. And it shall be, when they have not yet called, that I will respond; when they are still speaking, that I will hearken.	24. Before they pray before Me I will accept their prayer. and before they beseech before Me I will do their request.
25. A wolf and a lamb shall graze together, and a lion, like cattle, shall eat straw, and a serpent-dust shall be his food; they shall neither harm nor destroy on all My holy mount," says the Lord. {S}	25. The wolf and the lamb will feed together, the lion will eat straw like an ox; and dust will be the serpent's food. They will not hurt or destroy in all My holy mountain, says the LORD."
1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest?"	1. Thus says the LORD: "The heavens are the throne of My glory and the earth is a highway before Me; what is the house which you would build before Me, and what is the place of the dwelling of My Shekinah.
2. And all these My hand made, and all these have become," says the Lord. <b>"But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding.</b>	2. All these things My might has made, did not all these things come to be, says the LORD? <b>But in this man there is pleasure before Me to regard him, he that is poor and humble in spirit, and trembles at my word.</b>
3. Whoever slaughters an ox has slain a man; he who slaughters a lamb is as though he beheads a dog; he who offers up a meal-offering is [like] swine blood; he who burns frankincense brings a gift of violence; they, too, chose their ways, and their soul desired their abominations.	3. He who slaughters an ox is like him who kills a man; he who sacrifices a lamb, like him who bludgeons a dog; he who presents an offering, [like him who offers] swine's blood; their offering of gifts is a gift of oppression. They have taken pleasure in their own ways, and their soul takes pleasure in their abominations.
4. I, too, will choose their mockeries, and their fears I will bring to them, since I called and no one answered, I spoke and they did not hearken, and they did what was	4. Even I will wish breaking for them, and from what they dreaded they will not be delivered; because, when I sent My prophets, they did not repent, when they

Rashi	Targum
evil in My eyes, and what I did not wish they chose. {S}	prophesied they did not attend; but they did what is evil before Me, and took pleasure in that which I did not wish.
<b>5. Hearken to the word of the Lord, who quake at His word, "Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified," but we will see your joy, and they shall be ashamed.</b>	<b>5. Listen to the word of the LORD, you righteous/generous who tremble at the words of His pleasure: "Your brethren, your adversaries who despise you for My name's sake say, 'Let the glory of the LORD increase, that we may see your joy'; but it is they who will be put to shame.</b>
6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies.	6. A sound of tumult from the city of Jerusalem! A voice from the temple! The voice of the Memra of the LORD, rendering recompense to his enemies.
7. When she has not yet travailed, she has given birth; when the pang has not yet come to her, she has been delivered of a male child.	7. Before distress comes to her she will be delivered; and before shaking; will come upon her, as pains upon a woman in travail, her king will be revealed.
8. Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children?	8. Who has heard such a thing? Who has seen such things? Is it possible that a land will be made in one day? Will its people be created in one moment? <b>For Zion is about to be comforted and to be filled with the people of her exiles.</b>
9. "Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God. {S}	9. I, God. created the world from creation, says the LORD; I created every man; I scattered them among the peoples; I am also about to gather your exiles, says your God.
10. Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her.	10. Rejoice in Jerusalem and be glad for her, all you who love her; rejoice with her in joy, all you who were mourning over her,
11. In order that you suck and become sated from the breast of her consolations in order that you drink deeply and delight from her approaching glory. {S}	11. that you may be indulged and be satisfied with the plunder of her consolations; that you may drink and bedrunk with the wine of her glory."
12. For so says the Lord, "Behold, I will extend peace to you like a river, and like a flooding stream the wealth of the nations, and you shall suck thereof; on the side you shall be borne, and on knees you shall be dandled.	12. For thus says the LORD: "Behold, I bring peace to her like the overflowing of the Euphrates river, and the glory of the Gentiles like a swelling stream; and you will be indulged, you will be carried upon hips, and exalted upon knees.
<b>13. Like a man whose mother consoles him, so will I console you, and in Jerusalem, you shall be consoled.</b>	<b>13. As one whom his mother comforts, so my Memra will comfort you; you will be comforted in Jerusalem.</b>
14. And you shall see, and your heart shall rejoice, and your bones shall bloom like grass, and the hand of the Lord shall be known to His servants, and He shall be wroth with His enemies. {S}	14. You will see, and your heart will rejoice; your bodies will flourish like grasses; and the might of the LORD will be revealed to do good to His servants, the righteous/generous, and He will bring a curse to His enemies.
15. For behold, the Lord shall come with fire, and like a tempest, His chariots, to render His anger with fury, and His rebuke with flames of fire.	15. For behold, the LORD is revealed in fire, and His chariots like the storm-wind, to render the strength of His anger, and His rebuke with a flame of fire.
16. For with fire, will the Lord contend, and with His sword with all flesh, and those slain by the Lord shall be many.	16. For by fire, and by his sword, the LORD is about to judge all flesh; and those slain before the LORD will be many.
17. "Those who prepare themselves and purify themselves to the gardens, [one] after another in the	17. Those who join and purify themselves for your gardens of the idols, company

Rashi	Targum
middle, those who eat the flesh of the swine and the detestable thing and the rodent, shall perish together," says the Lord.	following company, eating swine's flesh and the abomination and the mouse, will come to an end together, says the LORD.
18. And I-their deeds and their thoughts have come to gather all the nations and the tongues, and they shall come and they shall see My glory.	18. For before me their works and their conceptions are disclosed, and it is about to gather all the peoples and the nations and the tongues; and they will come and will see My glory,
19. And I will place a sign upon them, and I will send from them refugees to the nations, Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, <b>the distant islands, who did not hear of My fame and did not see My glory, and they shall recount My glory among the nations.</b>	19. and I will set a sign among them. And from them I will send survivors among the Gentiles, to the province of Thesea, the Puleans, and the Ludeans, who draw and shoot with the bow, to the province of Tubal and Javan, <b>the islands, those afar off, who have not heard the fame of My might or seen my glory; and they will declare My glory among the Gentiles.</b>
20. And they shall bring all your brethren from all the nations as a tribute to the Lord, with horses and with chariots, and with covered wagons and with mules and with joyous songs upon My holy mount, Jerusalem," says the Lord, "as the children of Israel bring the offering in a pure vessel to the house of the Lord.	20. And they will bring all your brethren from all the Gentiles as an offering before the LORD, with horses and with chariots, and with ewes, and with mules, and with songs, upon my holy mountain, to Jerusalem, says the LORD, just as the sons of Israel will bring an offering in a clean vessel to the sanctuary of the LORD.
21. And from them too will I take for priests and for Levites," says the Lord.	21. And some of them I will bring near to become priests and Levites, says the LORD.
22. "For, as the new heavens and the new earth that I am making, stand before Me," says the Lord, "so shall your seed and your name stand.	22. For as the new heavens and the new earth which I am making stand before me, says the LORD, will your seed and your name be established.
23. <b>And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.</b>	23. <b>From new moon to new moon, and from Sabbath to Sabbath, all the sons of flesh will come to worship before me, says the LORD.</b>
24. "And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh." {P}	24. And they will go forth and look on the bodies of the sinful men who have rebelled against My Memra; for their breaths will not die and their fire will not be quenched, and the wicked will be judged in Gehenna until the righteous will say concerning them, We have seen enough."

## Rashi's Commentary for: Yeshayahu (Isaiah) 65:23 – 66:8

**13 My servants** The righteous/generous [of Israel].

**but you who rebel** against Me.

**15 your name for an oath** From your name shall be taken a curse and an oath for generations, "If it does not befall me as it befell So-and-so."

**and...shall slay you** an eternal death.

**but to His servants He shall call another name** A good name and a mention for a blessing.

**16 For whoever blesses himself on the earth** For My fear shall be over all of them, and the earth shall be full of

knowledge, and whoever praises himself or lauds himself on the earth, will bless himself by the true God, he will praise himself that he is a servant of the true God, the God of truth, Who realized and observed this, His promise.

**for the first troubles have been forgotten** Therefore, they shall call Me the true God.

**17 new heavens** The princes above shall be renewed, and the princes of Israel shall be the upper princes and the princes of the heathens (the nations [Parshandatha]) will be lower, and so on the earth. ([K'li Paz reads:] The princes above shall be renewed, to raise up the humble and to humble the high ones, and so on the earth.) And some say that there will actually be new heavens, and that is correct, for Scripture proves it (infra 66:22): "For as the new heavens, etc."

**20 a youth** Heb. עוֹלָם יְמִים, a youth. Comp. (Lam. 2:11) "young children (עוֹלָל) ." [Hence,] עוֹלָם יְמִים means young in years.

**who is one hundred years old shall die** He shall be subject to punishments to be liable to death for a capital sin. So it is explained in Gen. Rabbah (26:2).

**shall be cursed** for a sin requiring an anathema.

**22 like the days of the tree** Jonathan renders: the tree of life.

**25 shall eat straw** and will not have to destroy animals.

**and a serpent** Indeed, dust is his food, which is always available for him. And the Midrash Aggadah explains: And a lion, like cattle, shall eat straw. Since we find that Esau will fall into the hands of the sons of Joseph, as it is said (Obadiah 18): "The house of Esau shall become stubble, and the house of Joseph a flame etc." But [that they should fall] into the hands of the remaining tribes, who were compared to beasts, we do not find. It is, therefore, stated: "And a lion, like cattle, shall eat straw." Those tribes that were compared to a lion, such as Judah and Dan, like Joseph, who was compared to an ox, shall devour Esau who was compared to straw.

## Chapter 66

**1 The heavens are My throne** **I do not need your Temple.**

**which is the house** that is fitting for My Shechinah.

**2 And all these** The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מְזִכִּיר, he who burns incense. Comp. (Lev. 5:12) "its memorial part (אֲזִכָּרְתָּהּ) ." Also (ibid. 24: 7), "and it shall be for the bread as a memorial (לְאִזְכָּרָה) ."

**3 brings a gift of violence** Heb. מְבָרֵךְ, blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of בְּרִכָּה applies to a gift that is for a reception. Comp. (Gen. 33:11) "Please take my gift (בְּרִכָּתִי) ." Also (supra 36:16), "Make peace (בְּרִכָּה) with me and come out to me."

**they, too, chose their ways** They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם, too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp. (Deut. 32:25) "Both a young man and a virgin (גַּם בְּתוּלָה גַּם בְּתוּלָה) "; (I Kings 3:26) "neither mine nor yours (גַּם לִי גַּם לָהּ) "; (Ecc. 9:1) "neither love nor hate (גַּם שִׂנְאָה גַּם שִׂנְאָה) "; (Num. 18:3) "and neither they nor you shall die (גַּם הֵם גַּם אֲתֶם) ." Here, too, both they chose and I will choose.

**4 their mockeries** Heb. בְּתַעֲלוּלֵיהֶם , to mock them, an expression like (ibid. 22:29) “For you mocked (הִתְעַלְלֵתָּ) me.”

**and their fears** What they fear.

**since I called** Hearken and return to Me.

**and no one answered** saying, “I heard.”

**5 who quake at His word** The righteous/generous who hasten with quaking to draw near to His words.

**Your brethren...said** The transgressors of Israel mentioned above. Another explanation:

**Your brethren...who cast you out, said** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**who hate you, who cast you out Who say** (supra 65:5), “Keep to yourself, do not come near me.” [Because of the confusion, we quote other readings. Some manuscripts, as well as K’li Paz, read:]

**Your brethren...said** The transgressors of Israel mentioned above.

**who hate you, who cast you out who say** (supra 65: 5), “Keep to yourself, do not come near me.” Another explanation:

**Your brethren...said** The children of Esau.

**who cast you out Who said to you** (Lam. 4:15), “Turn away, unclean one.”

**For the sake of my name, the Lord shall be glorified** With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

**but we will see your joy** The prophet says, But it is not so as their words, for “we will see your joy, and they shall be ashamed.” Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

**7 When she has not yet travailed** When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.

**she has been delivered of a male child** Heb. הִמְלִיטָהּ . Any emerging of an embedded thing is called הִמְלִיטָהּ . And הִמְלִיטָהּ is esmoucer, or eschamocier in O.F., to allow to escape.

**8 Is a land born in one day?** Can a pain come to a woman in confinement to bear a land full of sons in one day?

**9 Will I bring to the birth stool and not cause to give birth** Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, Shall I commence a thing and not be able to complete it? Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

**11 from the breast** Heb. מִשָּׁד , an expression of breasts (שָׁדַי) .

**you drink deeply** Heb. תִּמְצוּ , sucer in French, to suck.

**from her approaching glory** Heb. מְגִיז . From the great glory that is moving and coming nearer to her. גִּיז means esmovement in O.F., movement.

**12 and like a flooding stream** I extend to her the wealth of the nations.

**on the side** On the sides of your nurses, [in Aramaic,] גְּסָרִין .

**you shall be dandled** You shall be dandled as they dandle an infant. Esbanier in O.F.

**14 and the hand of the Lord shall be known** When He wreaks His vengeance and His awesome acts, His servants shall know the strength of the might of His hand.

**15 shall come with fire** With the fury of fire He shall come upon the wicked.

**to render** Heb. לְהָשִׁיב , [lit. to return] to His adversaries with fury His anger.

**16 For with fire of Gehinnom** will the Lord contend with His adversaries, and since He is the plaintiff and the judge, the expression of contending is appropriate for Him, for He, too, presents His claim to find their iniquity and their transgression. Comp. (Ezekiel 38:22) “And I will contend with him (וְנִשְׁפָּטֵתִי) ”; (Jer. 2:35) “Behold, I contend with you.” It is an expression of debate. Derajjsner in O.F. [And its simple meaning is: For with the fire of the Lord and with His sword, all flesh shall be judged. Similarly, there are many inverted verses in Scriptures.]

**17 Those who prepare themselves** Heb. הַמְתַּקְדְּשִׁים . Those who prepare themselves, “Let you and me go on such-and-such a day to worship such-and-such an idol.”

**to the gardens** where they plant vegetables, and there they would erect idols.

[**one**] **after one** As Jonathan renders: a company after a company. They prepare themselves and purify themselves to worship, one company after its fellow has completed its worship.

**in the middle** In the middle of the garden. Such was their custom to erect it.

**18 And I - their deeds and their thoughts have come etc.** And I What am I to do? Their deeds and their thoughts have come to Me. And that forces Me to gather all the heathens (nations [Mss. and K'li Paz]), and to let them know that their deeds are vanity and the thoughts they are thinking, “For the sake of my name, the Lord shall be glorified,” let them understand that it is false. And where is the gathering? It is the gathering that Zechariah prophesied (14:2): “And I will gather all the nations to Jerusalem.”

**and they shall see My glory** When I wage war with them with the plague of the following description (ibid. 14:12): “Their flesh shall disintegrate...and their eyes...and their tongue.”

**19 And I will place a sign upon them etc.** Refugees will survive the war, and I will allow them to remain in order to go to report to the distant islands My glory that they saw in the war, and also upon those refugees I will place one of the signs with which their colleagues were punished, in order to let the distant ones know that with this plague, those who gathered about Jerusalem were smitten.

**20 and with covered wagons** Heb. וּבַצְבִּים . These are wagons equipped with partitions and a tent. Comp. (Num. 7:3) “Six covered wagons (עֲגָלוֹת־צָב) .”

**and with joyous songs** Heb. וּבְכִרְפוֹת . With a song of players and dancers. Comp. (II Sam. 6:14) “And David danced (מְכַרְפֵּר) ,” treper in O.F. [Menahem (p. 109) explains it as an expression meaning a lamb. Comp. (supra 16:1) “Send lambs (כֶּרֶם) of the ruler of the land.”]

as...bring an offering in a pure vessel for acceptance, so will they bring your brethren as an acceptable offering.

**21 And from them too** From the peoples bringing them and from those brought, I will take priests and Levites, **for they are now assimilated among the heathens (nations [Mss. and K'li Paz]) under coercion**, and before Me the priests and the Levites among them are revealed, and I will select them from among them, and they shall minister before Me, said the Lord. Now where did He say it? (Deut. 29:28) "The hidden things are for the Lord our God." In this manner it is explained in the Aggadah of Psalms (87:6).

**24 their worm** The worm that consumes their flesh.

**and their fire** in Gehinnom.

**and abhorring** Heb. דָּרְאוֹן , an expression of contempt. Jonathan, however, renders it as two words: enough (יָדַי) seeing (רָאִיתָ) , until the righteous say about them, We have seen enough.

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## Verbal Tallies

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

**Beresheet (Genesis) 25:19 – 26:11 + 26:12–35**

**Yeshayahu (Isaiah) 65:23 – 66:8**

**Tehillim (Psalm) 19:1-15 + 20:1-10**

**Mk 3:1-4, Lk 6:6-9, Acts 5:17-28**

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

LORD - יהוה, Strong's number 03068.

Law - תורה, Strong's number 08451.

Commandment - מצוה, Strong's number 04687.

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

Son - בן, Strong's number 01121.

Begat / bring forth / begotten - ילד, Strong's number 03205.

LORD - יהוה, Strong's number 03068.

Law - תורה, Strong's number 08451.

Commandment - מצוה, Strong's number 04687.

**Beresheet (Genesis) 25:19-20** And these are the generations of Isaac, **Abraham's <085> son <01121>: Abraham <085> begat <03205> (8689) Isaac:**

20 And Isaac was forty years **old <01121>** when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

21 And Isaac intreated the **LORD <03068>** for his wife, because she was barren: and the **LORD <03068>** was intreated of him, and Rebekah his wife conceived.

**Beresheet (Genesis) 26:5** Because <06118> that Abraham <085> **obeyed <08085> (8804) my voice <06963>**, and kept <08104> (8799) my charge <04931>, my **commandments <04687>**, my statutes <02708>, and my **laws <08451>**.

**Tehillim (Psalm) 19:3** There is no speech <0562> nor language <01697>, where their **voice <06963>** is not **heard <08085> (8738)**.

**Tehillim (Psalm) 19:7** The **law <08451>** of the **LORD <03068>** is perfect <08549>, converting <07725> (8688)

the soul <05315>: the testimony <05715> of the **LORD <03068>** is sure <0539> (8737), making wise <02449> (8688) the simple <06612>.

**Tehillim (Psalm) 19:8** The statutes <06490> of the **LORD <03068>** are right <03477>, rejoicing <08055> (8764) the heart <03820>: the **commandment <04687>** of the **LORD <03068>** is pure <01249>, enlightening <0215> (8688) the eyes <05869>.

**Yeshayahu (Isaiah) 65:23** They shall not labour in vain, nor **bring forth <03205> (8799)** for trouble; for they are the seed of the blessed of the **LORD <03068>**, and their offspring with them.

**Yeshayahu (Isaiah) 66:8** Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her **children <01121>**.

# NAZAREAN TALMUD

SIDRA OF B'RESHEET (GENESIS) 25:19 – 26:35  
"V'ELEH TOL'DOT" "AND THESE ARE THE GENERATIONS"

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

HAKHAM SHAUL'S SCHOOL OF TOSEFTA  
(Luke 6:6-9, 10-11)  
Mishnah 8

HAKHAM TSEFET'S SCHOOL OF PESHAT  
(Mark 3:1-4, 5-6)  
Mishnah 8

And it happened, also on another Sabbath, that He entered into the synagogue and taught. And there was a man whose right hand was **withered**. And the Soferim (scribes) and Boethusians watched him to see if he (Yeshua) would heal on the Sabbath day, so that they might find a fault in him. But he knew (Da'at) their thoughts and said to the man who had the withered hand, "Rise up and stand in the middle." And he arose and stood. Then Yeshua said to them, "I will ask you one question: Is it halakhically acceptable to do good (what is beneficial) on the Sabbath days, or to do evil (Ra – what is empty - vain), **to restore life**, or to destroy it?"

And looking around at them all, he said to the man, "Stretch out your **hand!**" And he did so. And his hand was **restored and made whole like the other**. And they (the Boethusians) were filled with madness, and talked with one another as to what they might do to Yeshua.

And he entered again into the Synagogue, and there was there a man having a **withered<sup>31</sup> hand,<sup>32</sup>** And they (the Boethusians)<sup>33</sup> watched him (Yeshua), to see if he would heal on the Sabbath, so that they might accuse him. And he said to the man having the **hand** withered, "stand up where everybody can see you."<sup>34</sup> And he said to them, "Is it lawful (Halakhically acceptable) on the Sabbath, to do what is **beneficial**, or to do evil (empty – Heb Ra)? **To restore<sup>35</sup> life**, or to destroy it?" but they were silent.

And having looked upon them with anger, being grieved for the hardness of their heart, he said to the man, "**Stretch forth your hand;**" and **he stretched forth, and his hand was restored;** And the Boethusians having gone forth, immediately, with the Herodians, were taking counsel against him how they might destroy him.

HAKHAM SHAUL'S SCHOOL OF REMES  
(2 Luqas - Acts 5:17-28, 29-32)  
Pereq 8

And rising up, the Kohen Gadol (High Priest), and all those who were with him (which is the sect of the Sadducees) were filled with anger, And laid their hands on the emissaries (Nazarean Hakhamim/Rabbis) and put them in the public custody. But the angel of the LORD opened the prison doors by night and brought<sup>36</sup> them out, and said, "Go! Stand and speak all the words of this Life (Torah she ba'al peh) to the people in the Temple (courtyards)."

<sup>31</sup> All possible Hebrew parallels to this Greek word H2717 charev, H3001 yavesh, H5405 nashat, H7602 shaaph, H8045 shamad, build on two ideas. The first is an association with Rivkah's being "barren. Secondly, "charev" and "shamad" associate with the struggle within the womb and the struggle between these brothers during their lives.

These Hebrew parallels also build on the idea of Esau being "faint." Thus, we find Esau about to "wither away" per se.

<sup>32</sup> Verbal connection anchoring all the Torah Seder together, Gen 25:26, Ps 19:1, Is 66:2, Lk 6:6 & Acts 5:18. **"and his hand took hold"**

<sup>33</sup> Inferred from previous pericope.

<sup>34</sup> Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 104

<sup>35</sup> **Direct relationship to Psalms 19:7**

"The Torah of the LORD is perfect, **restoring the soul**: the testimony of the LORD is sure, making wise the simple."

<sup>36</sup> Verbal connection to Gen 25:22

**And hearing, they went into the Temple about dawn (time for the morning Tamid and Shema), and taught. But the Kohen Gadol (High Priest) came, and those with him. And they called the council together, and all the Zekanim (elders) of the B'ne<sup>37</sup> Yisrael, and sent to the prison to have them brought. But when they come to the jail, the officers did not find them in the prison. And they returned, and reported, saying, "We indeed found the prison shut with all safety, and the guards standing outside in front of the doors. But when we opened it, we found no one inside." And when the Kohen Gadol (High Priest) and the Temple commander and the chief Kohanim heard these things, they were bewildered about them, what this might be. But one came, reporting to them, saying, "Behold, the men whom you put in prison are standing in the Temple (courtyards) and teaching the people." Then the commander went with the Temple police and brought them, not with force, for they feared the people, lest they should be stoned.**

**And bringing them, they stood in the council. And the Kohen Gadol (High Priest) asked them, saying, "Did we not strictly command you that you not teach in this name? And behold, you have filled Yerushalayim with your doctrine and intend to bring this man's blood on us." And Hakham Tsefet and the emissaries (Nazarean Hakhamim/Rabbis) answered and said, "We ought to obey God rather than men. The GOD of our fathers raised up Yeshua, whom they [the Roman authorities] have murdered and hanged on a tree. This one, GOD has exalted to be a leader and for the preservation<sup>38</sup> of the Oral Torah - Mesorah at His (GOD's) right hand in order to bring Teshuba and remission of sins to Yisrael. And we are his witnesses of these things. And so also is the Ruach HaKodesh, the Mesorah – Oral Torah, whom GOD has given to those who faithfully obey Him."**

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**NAZAREAN CODICIL TO BE READ IN CONJUNCTION WITH THE FOLLOWING TORAH SEDERIM,**

*GEN 25:19 – 26:11	IS 65:23 – 66:8	MK 3:1-4	LK 6:6-9	ACTS 5:17-28
GEN 26:12-35	IS 62:8 – 63:4, 7	MK 3:5-6	LK 6:10-11	ACTS 5:29-32

**COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT**

**In the Esnoga (Synagogue)**

Hakham Tsefet depicts Yeshua as a faithfully obedient to the Jewish Hakham of Bet Hillel. The uses of "again" in the pericope, denotes faithful attendance. His attendance at the Esnoga is regular and faithful. Even though it appears that there are contradictions we understand that Judaism was struggling with its identity under the Roman regime. "Pax Romana" was not "peace" in the Jewish sense of the word. Roman "Pax" (peace) was peace through subjugation. The old cliché "the squeaky wheel gets the grease" did not serve to describe Pax Romana. The cliché might have read more like "the squeaky wheel gets replaced." In other words, everything was peaceful so long as conformity was routine. When subjugation brought some form of rebellion the Roman administration quickly dealt with it by brutal force. Our text makes somewhat of a play on these notions. The Boethusians sympathized with the Roman regime. Therefore, the contest between the Boethusians and the Master is more telluric than religious. The Boethusians use of the Torah was only for the sake of accomplishing their Epicurean agendas.

**The Rise of Rabbinic Hakhamim**

Having halakhic eyes to see the troubles which Hakham Tsefet presents as legal issues of the first century is most intriguing. What is of equal interest is the understanding of all the socio/religious views of the first century. Judaism of the first century was fragmented and fractured. Jacob Neusner tells us that there was no such thing as

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<sup>37</sup> Verbal connection to Gen 25:19

<sup>38</sup> *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. 7:1004

“normative Judaism” in the first century.<sup>39</sup> Josephus observes noticeable differences between the three most popular groups.<sup>40</sup> If Judaism was to survive there must be some normative unity. The rise of the Rabbinic Hakhamim was the result of Jews who were genuinely trying to draw closer to G-d and establish a normative Judaism. This legacy was initiated by Ezra and refuelled by Hillel and his talmidim. This is not to minimize the efforts of other great Jewish redeemers before or after. First century Judaism was “full of vitality, but in the end without a clear and widely accepted view of what was required of each man, apart from acceptance of the Mosaic revelation. And this could mean whatever you wanted. People would ask one teacher after another, what must I do to enter the kingdom of heaven?”<sup>41</sup>

The rabbinic mission was that of bringing salvation<sup>42</sup> – preservation by a normative Judaism.

**The GOD of our fathers raised up Yeshua, whom they [the Roman authorities] have killed and hanged on a tree. This one, GOD has exalted to be a leader and the preservation<sup>43</sup> of the Oral Torah – Mesorah.**

This verse is typically rendered as...

This One G-d has exalted to be a Ruler and Saviour to His right hand in order to give repentance and remission of sins to Israel.

The context is butchered and the “new” religion is established in just a few simple words. This translation totally misappropriates Yeshua’s mission. The fact that Yeshua is a “**leader**” (ruler) is easily demonstrated in the present pericopes of the Marcan and Lucan texts. Our translation makes it clear that Yeshua was one of the “Leaders” who sought to “preserve” (save) faithful obedience to GOD through an awareness of the Oral Torah – Mesorah i.e. normative Judaism.

If we define “salvation” as some ecstatic connection to the spirit world and thereby GOD we have totally missed the point. Yeshua’s mission as one of the Leaders of the Jewish people was **the preservation of a normative Jewish lifestyle which was faithful to the Torah.**

## **Hillel as a Prophet**

In our previous pericope and commentary, we demonstrated that Yeshua was a Prophet “Like” Moshe Rabbenu. We must assert that the same is true of Hillel. As a Hakham, Hillel “Prophesied” the Oral Torah in the same manner as Yeshua. Yeshua and Hillel prophesied on a level above the Prophets because they prophesied from the Oral Torah. Just as the Torah is the standard for Prophecy the Oral Torah is the standard for elucidating the written Torah. We have used the word “prophecy” in relation to speaking the truth of the Torah and Oral Torah. This is NOT to rob the concept of Prophecy of the ability to see the future per se. This would evoke a question. If the Torah and Oral Torah are prophecy, can the Hakhamim such as Hillel and Yeshua foresee the future by studying the Oral Torah? Or, to state the question differently, are the Torah and Oral Torah prophecy in the sense of foretelling the future? We answer with a decisive **Yes!** Therefore, the Hakhamim who devote themselves to incessant study of the Torah and Oral Torah will see the future. Therefore, by means of the Oral Torah, Hillel and Yeshua were able to picture the future of Judaism. Furthermore, they laboured to bring about a normative Judaism based on the foundation of the Torah and Oral Torah. Hillel and Yeshua desired to build Judaism on an establishment of Jewish Mesorah. In one sense, this type of Judaism had never existed before. However, since that time the dominant Judaism is the Judaism that they established. This is not to say that there are not branches,

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<sup>39</sup> Jacob Neusner, First-century Judaism in crisis: Yohanan ben Zakkai and the renaissance of Torah, Ktav Pub Inc., 1982 p. 39

<sup>40</sup> Cf. **Wars 2:164 -166**

<sup>41</sup> Jacob Neusner, First-century Judaism in crisis: Yohanan ben Zakkai and the renaissance of Torah, Ktav Pub Inc., 1982 p. 39

<sup>42</sup> Our use of “salvation” here in no way reflects the traditional use of the word. We use “salvation” as a description of the mission of preserving the Jewish way of life.

<sup>43</sup> *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. 7:1004

factions and diversity in present day Judaism. What has been deemed as "Orthodox" is that of Rabbinic Mesorah taught by Yeshua. These pericopes of Hakham Tsefet reflect this connection. However, it is impossible to see this connection if one takes an anti-Rabbinic posture. It is interesting to note that in the coming pericope of Hakham Tsefet's Mishnah demonstrates that Jews from every "corner" of Eretz Yisrael came to the North (the Galil) to hear the Mesorah of Hillel and Yeshua.<sup>44</sup> Why do we see these groups arrive in the Galil (North) from every part of Eretz Yisrael to question Yeshua? It would suggest that the Galil was the religious academic centre of Eretz Yisrael, while Yerushalayim was the cultic centre of the Nation. We would further opine that it was here with Yeshua and his teacher Shimon ben Hillel that the "Kallah Secessions" actually were initiated.

## **Ben Elohim**

Many scholars jump at the chance to cite some passage or phrase to deify Yeshua HaMashiach. The phrase "Son of GOD" should be understood as "Son of the (a) Judge. This implies that Yeshua's father, Yosef was a Judge on a Bet Din. However, the phrase can also mean that Yeshua was the student (talmid) of a Judge such as Shimon ben Hillel. This notion fits well with the comments we have made above. As a talmid of Hillel, Yeshua fits into this category. In a measure all Hakhamim must now function as a Judge. This is for the benefit and growth of the spiritual community. Yeshua is depicted in these pericopes as a Judge, defining matters of halakhah. As Messiah, Yeshua would accept the role of Judge very much like Hillel his Hakham.

Yeshua presents the halakhic question to the Boethusians.

**"Is it lawful** (Halakhically acceptable) **on the Sabbath, to do what is beneficial, or to do evil** (empty – Heb Ra)? **To save** (preserve) **life, or to destroy it?"**

## **Peroration**

The failure of the Boethusians to answer the question means they acquiesce. Likewise, Yeshua's healing of the man with the withered hand demonstrates his decisive Halakhah. Therefore, we gather that Yeshua decided with true Rabbinic Hokhmah and determined that **the Torah is a means to live by**.

## **Determinate Halakhah**

**As Nazarean Jews we must state that the Torah is a means to Live by! However, to fully understand these matters we emphatically assert that the Nazarean Jew must seek the council of a Hakham in such matters before taking any course of action!**

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## **REMES COMMENTARY TO HAKHAM SHAUL**

We have established that Moshe Rabbenu gave us the Torah because it was a Prophecy which the world must live by it and not die by it; we see that Yeshua undergirds this notion by teaching the Mesorah.

**B'resheet Rabbah I:1** The Torah declares: I was the working tool of the Holy One, blessed be He. In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head, but employs plans and diagrams to know how to arrange the chambers and the wicket doors. Thus God consulted the Torah and created the world, while the Torah declares, IN THE BEGINNING GOD CREATED, BEGINNING referring to the Torah, as in the verse,

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<sup>44</sup> The order of the places mentioned in the text is points of the compass. Jerusalem was situated to the most north of Judea; Idumea lied to the south of Judea, "beyond the Jordan" lies to the east of Judea, and Tyre and Sidon lie to the west of Judea. Verse eight therefore could be summarized as saying that congregations of people from the four corners of the Land of Israel (Palestine) together with congregations of men from Judea and the Galil had come to see the Master based on the information that "great things he was doing."

The Lord made me as the beginning of His way (Prov. VIII, 22).<sup>45</sup>

The implications of this Midrash are sublime. Nevertheless, we will not delve into the Midrashic interpretation of this statement. Our point is to note that the Torah is the normative structure of the universe.

The Torah, as a normative order, a *nomos*, is the plan of the cosmos. Therefore, Torah study is not simply the study of a peculiar positive *nomos-cum-narrative*, but in the inner truth of the world as such. A premise such as this informs Pirque Abot as well. Torah is more than story and law; it is the inner pulse of reality.<sup>46</sup>

Mittleman's statement is insightful and powerful when we realize how far-reaching these statements truly go. Therefore, we inhabit a "*nomos* – a normative universe." Torah is not only a "system of rules" but rather becomes the structure of the world in which we live. The Torah is the fabric and infrastructure of all life. In other words, the whole world – cosmos is based on the Torah. Of course we must ask what all of this means as a way of understanding this dynamic.

On the simple level we must determine that the cosmos moves to the rhythm of the Torah. We must see this as the dominate construct of the universe, which must be strictly upheld. As such, the present world is structured by the *nomos* of the Torah; G-d's law is maintained by dynamic Torah observance. If we violate that structure and order, we damage the fabric of the universe. When we conform to the dynamic normative *nomos* of Torah, we build the universe or repair the damage caused by sin. If we are to understand the world in which we live, we must study its *nomos*, Torah. Of course, this develops into a bifurcate approach to Torah, static and dynamic. Herein, legal hermeneutics becomes the fundamental contrivance for life's directive. As such, each mitzvah is an opportunity to build or destroy the world. The positive mitzvot (commandments) demonstrate our devotion to G-d along with our determination to collaborate with Him in the creative and reparative process.

**And rising up, the Kohen Gadol (High Priest), and all those who were with him (which is the sect of the Sadducees) were filled with anger, And laid their hands on the emissaries (Nazarean Hakhamim/Rabbis) and put them in the public custody. But the angel of the LORD opened the prison doors by night and brought them out, and said, "Go! Stand and speak all the words of this Life (Torah she ba'al peh) to the people in the Temple (courtyards)."**

On the level of Remes we understand that the structure of the universe means that whatever is not Torah is against the established laws of the universe. Or, we might say that whatever is not Torah, which is the strict basis of the cosmos, nature tries to destroy. In this fashion we use the analogy that the Earth – Cosmos is a Legalist per se. Therefore, if one violates a simple mitzvah the entire structured of the universe tries to expel that person or thing from its presence. **The hierarchy of angelic beings is established to guarantee the observance of the Torah.**

As Yeshua was "one" with GOD and Torah, we must abandon our individuality for the sake of the one GOD and Torah. The acceptance of the Yoke of the Kingdom in the Kiriath Shema (recital of the Shema Deut. 6:4) is not only for the sake of GOD's unity, it is to forge our existence into that unity. The fragmentation of the world, Gen 1:6ff is repaired through our unification of GOD and His Torah. If the "mitzvot are vehicles for enlivening and refining the consciousness of the Divine"<sup>47</sup> we must be engaged in this practice on a universal level. Or, we might opine that the practice of the Torah – *nomos* has cosmic effects. Practice of the Torah – *nomos* by a society is not only the realization and healing of the world; it is becoming one with GOD. It is for this reason that the Kiriath Shema (recital of the Shema) has precedence as a Halakhic norm in Jewish life.

**And he entered again into the Synagogue, and there was there a man having a withered hand,**

<sup>45</sup> Here too the speaker is the Torah. Thus the verse is translated: By means of the 'beginning, sc. the Torah, God created, etc.

<sup>46</sup> Mittleman, A. L. (2011). *A Short History of Jewish Ethics: Conduct and Character in the Context of Covenant*. John Wiley & Sons. p. 65

<sup>47</sup> Ibid

The Remes implications teach us that the man with the withered hand was not able to serve G-d appropriately due to a blemish of defect. This man has one "good" hand and one "bad" hand. On the one hand, he can do what is right in the sight of the cosmos. On the other hand, he cannot fulfil his religious duties due to the defect.

**Lev 21:21-23** No man of the seed of Aaron, the Kohen, in whom there is a blemish will come near to offer the fire offerings of LORD. He who has a blemish; he will not come near to offer the bread of his GOD. He will eat the bread of his GOD, of the most holy and of the holy. Only he will not go in to the veil, nor come near to the altar, because he has a blemish; so that he does not profane My sanctuaries. For I, the LORD, do sanctify them.

The Remes accusation against this man are that he is deficient in some area of Torah. To be more specific we would say that the Written Torah and the Oral Torah go "hand in hand." Therefore, we would say, on the one hand, he has Moshe's Written Torah. On the other hand, he does not have the Oral Torah. Consequently, he is missing the whole Torah.

Did you notice that the Torah Seder depicts a world in contrast? The telluric cosmos struggles to produce Torah unity.

**B'reshet 1:5** And God called the light, Day. And He called the darkness, Night. And the evening and the morning were the **first day**.

The text would better be translated as a "day of perfected unity." The telluric cosmos has one agenda. That agenda is to bring everything into unity with the Torah. Each "intermediary is matched to the disposition of the nation and peoples it governs. Furthermore, the disposition of the intermediary may change to match the changing disposition of the subordinate nation. In other words, the disposition of the divinely stationed and sanctioned intermediaries is that of bringing the subordination into conformity with the Torah. The seeming chaos is the result of noncompliance with the Torah. Someone might cry "legalism." To which we must respond, the geotic cosmos functions in a very "legalistic" way. This is its "nature" per se.

## **The Crown of Messiah**

**Gen 25:27** When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living (studying Torah and judging by its laws) in tents.

The righteous/generous man is an exception to the rule. This is because we have a Torah, which supersedes the telluric nomos. That Torah is the Oral Torah. In essence the Oral Torah is the code of conduct for living in a tellurian cosmos of nomos.

In our Remes allegory Yerushalayim (Jerusalem) represents the written Torah. The Temple demanded many sacrifices and offerings. The order of the places mentioned in our Marcan text of chapter 3:7-10 relates to the points of the compass. Yerushalayim was situated to the most north of Yehudah; Idumea lied to the south of Yehudah, "beyond the Yarden" lies to the east of Yehudah, and Tyre and Sidon lie to the west of Yehudah. All of these places look to the Galil, the Crown of the Torah to understand how to conduct themselves. This was true of Yeshua's time and the days immediately following when Yochanan ben Zakkai resorted to the Northern Galil furthering the preservation and proclamation of the Oral Torah. Yochanan be Zakkai saw to it that Yabneh replaced Yerushalayim as the learning centre of Torah.<sup>48</sup>

## **The Destruction of the Temple and the Pagan Regime**

Allegorically speaking we see that the destruction of the Temple illustrates that inability of the B'ne Yisrael to overcome the Roman, Pagan rule. We have used the terms only because they strengthen our point allegorically. The

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<sup>48</sup> Neusner, J. (2003). *Dictionary of the Ancient Rabbis, Selections from the Jewish Encyclopaedia*. Hendrickson Publishers. p. 240

true picture we should derive from the destruction of the Temple is that the “Living Stones” CANNOT be governed by pagan rule. Extraneous rule through media bombardment dumbs the spiritual sensitivity. The Pagan world runs rampant in its rebellion against the normative structure of the cosmos i.e. Torah.

**Romans 13:1-10 Let every Gentile soul be subject to the governing authorities of the Jewish Synagogue. For there is no legitimate authority except that of the Jewish Bet Din from God, and the authorities of the Bet Din that exist are appointed by God. Therefore, whoever resists the authority of the Bet Din resists the ordinance of God, and those who resist will bring judgment (of the heavens) upon themselves. For the Rulers of the Synagogue<sup>49</sup> are not a terror to good works (acts of righteousness/generosity), but to (those who do) evil. Do you want to (be) irreverent to the authority of the Bet Din? Do what is beneficial, and you will have praise from the same. For he (the Chazan)<sup>50</sup> is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he (the Chazan)<sup>51</sup> does not bear the circumcision knife<sup>52</sup> in vain; for he is God's minister (Deputy of the Bet Din), avenger to execute wrath on him who practices evil. Therefore you must be subject (obey), not only because of wrath but also for conscience's sake. For this reason, the servants of G-d (Parnasim) are devoted to collections of dues. Pay all their dues: revenues to whom revenues are due, reverence to whom reverence (to the bench of three), fear<sup>53</sup> to whom fear, honor to (the Parnasim) whom honor (are due the honor of their office). Owe no one anything except to love<sup>54</sup> one another (following the guidance of the Masoret), for he who loves another has accomplished (the intent of) the Torah. For the commandments, "You will not commit adultery," "You will not murder," "You will not steal," "You will not bear false witness," "You will not covet," and if there is any other negative commandment, are all summed up in this saying, namely, “You will love your neighbor as yourself.” Love does no harm to a neighbor; therefore, love is the summation (intent) of the Torah.**

The contest of Yeshua against the Boethusians is indicative of the cosmic battle which takes place against the normative standard of the Torah. The Torah Seder depicts Yitzchaq in contest with foreign powers. Ya'akov is depicted as quarrelling with Esau. This dynamic tension is not accidental.

## **Peroration**

The overall theme of our Torah Seder is one of conflict, fundamentally speaking. We find ourselves in the middle of this battle. Man is unique in that he is built of the “adamah” and the Ruach – Breath of GOD i.e. Oral Torah. This means that we as Nazarean Jews are the dynamic between the written Torah, the nomos of the cosmos and the Breath of GOD – Oral Torah. The one goes hand in hand with the other!

## **Determinate Halakhah**

**It is the duty of every Nazarean Jew to live by the words of the Hakhamim with regard to judgments and rulings for the benefit of the the local congregation and ultimately all Yisrael.**

AMEN V'AMEN

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<sup>49</sup> Corresponding to 1<sup>st</sup> Hakham, 2<sup>nd</sup> Hakham and Apostle 3<sup>rd</sup> of the bench of three - Chokhmah, Bina and Da'at

<sup>50</sup> The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority)

<sup>51</sup> Connected with the concept of Yir'ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop

<sup>52</sup> Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek **μάχαιραν** holds the idea of some sort of contention. This is not always the case with the **μάχαιραν**, however in our present case the **μάχαιραν** is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion.

<sup>53</sup> Fear, Yir'ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation)

<sup>54</sup> Here love, agape is associated with the Masoret – Catechist – Evangelist

## 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?
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### Blessing After Torah Study

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

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**Next Shabbat: "VaY'hi Ki Zaqen Yitschaq" –  
"And it was when Isaac was old"  
& Mevar'chim HaChodesh I Adar –**

**Proclamation of the New Moon for the Month of I Adar  
(Monday Evening February the 8<sup>th</sup> – Wednesday Evening the 10<sup>th</sup> of February, 2016)**

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיְהִי כִּי-זָקֵן יִצְחָק		
"VaY'hi Ki Zaqen Yitschaq"	Reader 1 – B'resheet 27:1-10	Reader 1 – B'resheet 28:10-12
"And it was when Isaac was old"	Reader 2 – B'resheet 27:11-13	Reader 2 – B'resheet 28:13-15
"Y fue cuando Isaac envejeció"	Reader 3 – B'resheet 27:14-23	Reader 3 – B'resheet 28:16-18
B'resheet (Gen.) 27:1-27 & B'Midbar (Num.) 28:9-15	Reader 4 – B'resheet 27:24-31	
Ashlamatah: 1 Sam. 4:15 – 5:1 + 6:14	Reader 5 – B'resheet 27:32-40	
Special: 1 Sam. 20:18 & 42	Reader 6 – B'resheet 27:41-46	Reader 1 – B'resheet 28:10-12
Psalms 21:1-14	Reader 7 – B'resheet 28:1-9	Reader 2 – B'resheet 28:13-15
	Maftir – B'resheet 28:7-9	Reader 3 – B'resheet 28:16-18
N.C.: Mk. 3:7-10; Luke 6:17-18; Acts 5:33-41	1 Sam. 4:15 – 5:1 + 6:14 1 Sam. 20:18 & 42	

**שבת שלום**  
*Shabbat Shalom!*

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