

Esnoga Bet Emunah

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

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

E-Mail: gkilli@aol.com



Esnoga Bet El

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

E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Sivan 19, 5776 – June 24/25, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Jun 24 2016 – Candles at 8:48 PM

Sat. Jun 25 2016 – Habdalah 9:51 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Jun 24 2016 – Candles at 8:41 PM

Sat. Jun 25 2016 – Habdalah 9:44 PM

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

Fri. Jun 24 2016 – Candles at 7:58 PM

Sat. Jun 25 2016 – Habdalah 9:02 PM

San Antonio, TX, U.S.

Fri. Jun 24 2016 – Candles at 8:19 PM

Sat. Jun 25 2016 – Habdalah 9:18 PM

St. Louis, MO, U.S.

Fri. Jun 24 2016 – Candles at 8:12 PM

Sat. Jun 25 2016 – Habdalah 9:18 PM

Austin & Conroe, TX, U.S.

Fri. Jun 24 2016 – Candles at 8:18 PM

Sat. Jun 25 2016 – Habdalah 9:18 PM

Manila & Cebu, Philippines

Fri. Jun 24 2016 – Candles at 6:10 PM

Sat. Jun 25 2016 – Habdalah 7:04 PM

Olympia, WA, U.S.

Fri. Jun 24 2016 – Candles at 8:53 PM

Sat. Jun 25 2016 – Habdalah 10:12 PM

Sheboygan & Manitowoc, WI, US

Fri. Jun 24 2016 – Candles at 8:19 PM

Sat. Jun 25 2016 – Habdalah 9:32 PM

Tacoma, WA, U.S.

Fri. Jun 24 2016 – Candles at 8:52 PM

Sat. Jun 25 2016 – Habdalah 10:11 PM

Brisbane, Australia

Fri. Jun 24 2016 – Candles at 4:45 PM

Sat. Jun 25 2016 – Habdalah 5:41 PM

Miami, FL, U.S.

Fri. Jun 24 2016 – Candles at 7:58 PM

Sat. Jun 25 2016 – Habdalah 8:55 PM

Port Orange, FL, U.S.

Fri. Jun 24 2016 – Candles at 8:08 PM

Sat. Jun 25 2016 – Habdalah 9:08 PM

Singapore, Singapore

Fri. Jun 24 2016 – Candles at 6:55 PM

Sat. Jun 25 2016 – Habdalah 7:47 PM

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

Roll of Honor:

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

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

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

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

We give thanks for the mercy and lovingkindness of the GOD of Israel to His Eminence Rabbi Dr. Eliyahu, whose operation was successful and now is walking around and busy with Torah study and translation and recuperating at home. Thanks to all who prayed for His Eminence, and we wish him a speedy and good recuperation; may GOD, most blessed be He grant him and beloved wife HaRabbanit Giberet Dr. Elisheba bat Sarah, a long and healthy life filled with many good deeds and the opportunity to making stand many disciples in the Torah, amen ve amen! Haleluyah!

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

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

Shabbat: “VaY’hi BaEt Hahi” - “And it came to pass at that time”

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיְהִי בָעֵת הַהוּא		
“VaY’hi BaEt Hahi”	Reader 1 – B’resheet 38:1-5	Reader 1 – B’resheet 39:1-4
“And it came to pass at that time”	Reader 2 – B’resheet 38:6-8	Reader 2 – B’resheet 39:5-7
“Y aconteció en aquel tiempo”	Reader 3 – B’resheet 38:9-11	Reader 3 – B’resheet 39:8-10
B’resheet (Gen) 38:1-30	Reader 4 – B’resheet 38:12-14	
Ashlamatah: Hos. 12:1-9 + 14:9	Reader 5 – B’resheet 38:15-19	
	Reader 6 – B’resheet 38:20-23	Reader 1 – B’resheet 39:1-4
Psalm 32:1-11	Reader 7 – B’resheet 38:24-30	Reader 2 – B’resheet 39:5-7
	Maftir – B’resheet 38:27-30	Reader 3 – B’resheet 39:8-10
N.C.: Jude 17-19; Luke 7:24-30; Acts 10:34-43	Hos. 12:1-9 + 14:9	

Blessings Before Torah Study

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

Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!

Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:

May Ha-Shem bless you and keep watch over you; - Amen!
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
May Ha-Shem bestow favor on you, and grant you peace. – Amen!

This way, the priests will link My Name with the Israelites, and I will bless them."

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.

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

Rashi & Targum Pseudo Jonathan for: B'reshet (Genesis) 38:1-30

Rashi's Translation	Targum Pseudo Jonathan
1. Now it came about at that time that Judah was demoted by his brothers , and he turned away until [he came] to an Adullamite man, named Hirah.	1. It was at that time that Yehudah had gone down from his property, and separated himself from his brethren, and had inclined to a man an Adullemite whose name was Hira,
2. And there Judah saw the daughter of a merchant named Shua, and he took her and came to her.	2. that Yehudah saw there the daughter of a merchant man whose name was Shuva, and he proselytized her, and entered with her.
3. And she conceived and bore a son, and he named him Er.	3. And she conceived and bare a son, and called his name Er, because he was to die without a child.
4. And she conceived again and bore a son, and she named him Onan.	4. And she conceived again, and bare a son, and called his name Onan, because his father would have to mourn for him.
5. Once again she bore a son, and she named him	5. And she added, and bare a son, and called his name

Rashi's Translation	Targum Pseudo Jonathan
Shelah, and he (Judah) was in Chezib when she gave birth to him.	Shela, because her husband had forgotten her and was in cessation when she bare him. JERUSALEM: And it was that she ceased.
6. And Judah took a wife for Er, his firstborn, named Tamar.	6. And Yehudah took a wife for Er his firstborn, a daughter of Shem the great, whose name was Tamar.
7. Now Er, Judah's firstborn, was evil in the eyes of the Lord, and the Lord put him to death.	7. But Er the firstborn of Yehudah was evil before the LORD because he had not given his seed unto his wife, and the anger of the LORD prevailed against him, and the LORD slew him.
8. So Judah said to Onan, "Come to your brother's wife and perform the rite of the levirate, and raise up progeny for your brother."	8. And Yehudah said unto Onan, Enter you to your brother's wife, and marry her, and raise up seed unto the name of your brother.
9. Now Onan knew that the progeny would not be his, and it came about, when he came to his brother's wife, he wasted [his semen] on the ground, in order not to give seed to his brother.	9. And Onan knew that they would not call the children after his name, and it was, when he entered to the wife of his brother, that he corrupted his work upon the earth, that he might not raise up children to his brother's name.
10. Now what he did was evil in the eyes of the Lord, and He put him to death also.	10. And what he did was evil before the Lord and he cut off his days also.
11. Then Judah said to his daughter in law Tamar, "Remain as a widow in your father's house until my son Shelah grows up," for he said, "Lest he too die, like his brothers." So Tamar went, and she remained in her father's house.	11. And Yehudah said to Tamar his daughter--in--law, Remain a widow in your father's house, till Shela my son be grown up. For he said, Lest he also die as his brethren Tamar went and remained in her father's house.
12. Many days passed, and Shua's daughter, Judah's wife, died; and Judah was consoled, and he went up [to watch] over his sheepshearers he and Hirah, his Adullamite friend to Timnah.	12. And days multiplied and the daughter of Shuva, Yehudah's wife, had died, and Yehudah was comforted. And Yehudah went up to the shearing of his flock, he and Hira his friend the Adullemite, to Timnath.
13. And it was told to Tamar, saying, "Behold, your father in law is going up to Timnah to shear his sheep."	13. And it was told to Tamar, saying, Behold, your father--in--law comes up to Timnath to shear his flock.
14. So she took off her widow's garb, covered [her head] with a veil and covered her face, and she sat down at the crossroads that were on the way to Timnah, for she saw that Shelah had grown up, but as for her she was not given to him for a wife.	14. And she put the dress of her widowhood from her, and covered herself with a veil, and wrapped herself, and sat in the dividing of the road where all eyes see, upon the way of Timnath. For she knew that Shela was grown up, yet she had not been given to him to be his wife. JERUSALEM: For she had enwrapped her face.
15. When Judah saw her, he thought she was a harlot, because she covered her face.	15. And Yehudah saw her; but she seemed in his face as an harlot, because she had provoked him to anger in his house, and Yehudah did not love her.
16. So he turned aside toward her to the road, and he said, "Get ready now, I will come to you," for he did not know that she was his daughter in law, and she said, "What will you give me that you should come to me?"	16. And he inclined to her in the way and said, Let me now go in with you: for he knew not that she was his daughter--in--law. And she said What will you give me to go in with me?
17. And he said, "I will send a kid from the herd," and she said, "[Only] if you give me a pledge until you send [it]."	17. And he said, I will send you a kid of the goats from the flock. And she said, If you will give me a pledge until you will have sent.
18. So he said, "What is the pledge that I should give you?" And she said, "Your signet, your cloak, and the staff that is in your hand." So he gave them to her, and he came to her, and she conceived his likeness.	18. And he said, What pledge will I give you? And she answered, Your seal, and your mantle, and your staff which is in your hand. And he gave (them) to her, and went in with her; and she conceived by him.

Rashi's Translation	Targum Pseudo Jonathan
19. Then she arose and went away, and she took off her veil, and she donned her widow's garb.	19. And she arose and went, and put her veil from her, and put on the dress of her widowhood. JERUSALEM: Her veil.
20. And Judah sent the kid by the hand of his Adullamite friend to take the pledge from the woman's hand, but he did not find her.	20. And Yehudah sent the kid of the goats by the hand of his friend the Adullemite, to bring back the pledge from the hand of the woman; but he found her not.
21. So he asked the people of the place, saying, "Where is the harlot who was at the crossroads on the way?" and they said, "No harlot was here."	21. And he asked the men of the place, saying, Where is the harlot who was in the sight of the eyes by the way? And they said, There is no harlot here.
22. So he returned to Judah, and he said, "I have not found her, and the people of the place also said, 'No harlot was here.' "	22. And he returned to Yehudah and said, I could not find her: and the men of the place also said that no harlot was there.
23. So Judah said, "Let her take [them] for herself, lest we become a laughingstock. Behold, I sent this kid, but you did not find her."	23. And Yehudah said, Lest she should have taken the pledge, lest we become a laughing stock, behold, I have sent this goat, and you cannot find her.
24. Now it came about after nearly three months, that it was told to Judah, saying, "Your daughter in law Tamar has played the harlot, and behold, she is pregnant from harlotry." So Judah said, "Bring her out, and let her be burned."	24. And it was at the time of three months, that she was known to be with child: and it was told to Yehudah, saying Tamar your daughter--in--law has committed fornication and, behold, she is with child by fornication. And Yehudah said, Is she not the daughter of a priest. Let her be brought forth and burned.
25. She was taken out, and she sent to her father in law, saying, "From the man to whom these belong I am pregnant," and she said, "Please recognize whose signet ring, cloak, and staff are these?"	25. Tamar was brought forth to be burned, and she searched for the three pledges, but found them not. Uplifting her eyes to the heavens above, she thus said, Mercy I implore from You, O LORD: answer me in this hour of need, and enlighten mine eyes to find the three witnesses; and I will dedicate unto You from my loins three saints who will sanctify Your name, and descend to the furnace of fire in the plain of Dura. In that hour the Holy One, blessed be He, signed to Michael, who enlightened her eyes, that she found (the witnesses) and took and cast them before the, feet of the judges, and said, The man to whom these pledges belong is he by whom I am with child. Yet though I may be burned I do not make him manifest: nevertheless the LORD of the world will cause him in his heart to acknowledge them, and will deliver me from this great judgment. Now when Yehudah saw them, he recognised them, and said in his heart, It is better for me to be ashamed in this world that passes away, than be ashamed in the faces of my righteous/generous fathers in the world to come. It is better that I burn in this world by a fire that is extinguished, than burn in the world to come with fire devouring fire. For measure is set against measure. This is according to that which I said to Ya'aqob my father, Know now the robe of your son; so am I now constrained to hear at the place of judgment, Whose are this seal and mantle and staff ? JERUSALEM: Tamar was brought forth to be burned with fire; and she sought the three witnesses but found them not. She lifted up her eyes on high and said For

Rashi's Translation	Targum Pseudo Jonathan
	mercy I pray before the LORD. You are He, O LORD God, who answers the afflicted in the hour of their affliction ; answer me in this the hour of my affliction, and I will dedicate to You three saints in the valley of Dura, Hananva, Mishael, and Azarya.
26. Then Judah recognized [them], and he said, "She is right, [it is] from me, because I did not give her to my son Shelah." But he no longer continued to be intimate with her.	26. And Yehudah, acknowledged and said, Tamar is innocent; she is with child by me. And the Bath Kol fell from heaven, and said, From before Me was this thing done, and let both be delivered from judgment. And Yehudah said, Because I gave her not to Shela my son, has this happened to me. But he added not to know her again.
27. And it came about at the time she was giving birth, that behold, there were twins in her womb.	27. But it was in the time of her giving birth, that, behold, twins were in her womb.
28. And it came about when she gave birth, that he (the infant) stretched out his hand. So the midwife took and bound a crimson thread on his hand, saying, "This one came out first."	28. And it was in being born that the child stretched forth his hand; and the midwife took it, and bound it with a scarlet thread, saying, This came the first.
29. And it came about, as he was drawing back his hand, behold, his brother emerged, and she said, "With what strength you have strengthened yourself!" And he (Judah) named him Perez.	29. And after the child had withdrawn his hand, behold, his brother came forth, and she said, With what great power have you prevailed, and for you will it be to prevail; for you will possess the kingdom. And she called his name Pharets.
30. Afterwards, his brother emerged, the one upon whose hand was the crimson thread, and he named him Zerah.	30. And afterward came forth his brother, upon whose hand was bound the scarlet thread, and she called his name Zarach.

Summary of the Torah Seder – B'reshet (Genesis) 38:1-30

- Yehudah's Marriage to a Convert And Evil Offspring – Gen. 38:1-11
- Yehudah Falls Into the Trap Set by Tamar – Gen. 38:12-23
- Yehudah is Served the Same Medicine He Served His Father – Gen. 38:24-30

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.

Reading Assignment:

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

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

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

Vol. 3a – “The Twelve Tribes,” pp. 271-298

Rashi's Commentary for: B'resheet (Gen.) 38:1-30

1 Now it came about at that time Why was this section placed here, where it interrupts the section dealing with Joseph? To teach us that his (Judah's) brothers demoted him from his high position when they saw their father's distress. They said, “You told [us] to sell him. Had you told [us] to return him, we would have obeyed you.” [from Tanchuma Buber, Vayeshev 8]

and he turned away from his brothers.

to an Adullamite man He entered into a partnership with him.

2 merchant Heb. כְּנַעֲנִי (K'na'ani) [Onkelos renders] תַּגְרָא , a merchant (trafficker).

5 and he (Judah) was in Chezib The name of the place. I say, however, that it was called Chezib because she stopped giving birth; [this is] an expression similar to “You are to me as a failing spring (כְּצִיב) ” (Jer. 15:18); “whose water does not fail (כְּצִיב) ” (Isa. 58:11). Otherwise, what does Scripture intend to tell us? Moreover, in Genesis Rabbah (85:4) I saw: And she named him Shelah... She stopped [bearing].

7 was evil in the eyes of the Lord [His evil was] like the evil of Onan, viz. that he wasted his semen, as it is written in connection with Onan: “and He put him to death also,” meaning that, as Er's death, so was Onan's death. Now, why should Er waste his semen? So that she (Tamar) would not become pregnant and her beauty be impaired. [From Yev. 34b]

8 and raise up progeny The son shall be called by the name of the deceased. [From Targum Jonathan ben Uzziel]

9 he wasted [his semen] on the ground He practiced coitus interruptus. [From Gen. Rabbah 85:5]

11 for he said, etc. Meaning that he dismissed her with a straw (with a lame excuse), for he did not intend to marry her to him (Shelah).

for he said, “Lest he too die...” This is a woman whose husbands presumably die young. [From Yev. 64b]

12 and he went up [to watch] over his sheepshearers He went up to Timnah to stand over his sheepshearers [i.e. to oversee them].

13 is going up to Timnah In connection with Samson, however, Scripture says (Jud. 14:1): “And Samson went

down to Timnah.” It was situated on a mountain slope, so that they would go up to it from here and go down to it from there. [From Sotah 10a]

14 and covered her face Heb. ונתת עֵלָּהּ . She covered her face so that he would not recognize her.

at the crossroads Heb. בַּפֶּתַח עֵינַיִם , lit., at the opening of the eyes. At the crossroads, on the road to Timnah. Our Sages, however, explained it midrashically to mean, at the entrance (הַפֶּתַח) [to the residence] of our father Abraham, which all eyes (עֵינַיִם) looked forward to see. [From Sotah 10a]

for she saw that Shelah had grown up, etc. Therefore, **she made herself available to Judah, for she longed to bear sons from him.**

15 he thought she was a harlot because she was sitting at the crossroads.

because she covered her face and he could not see her and recognize her. Our Sages midrashic interpretation is: because she had covered her face when she had stayed in her father-in-law's house and she was modest. Therefore, he did not suspect her. [From Sotah 10b]

16 So he turned aside toward her to the road From the road he was following, he turned aside to the road where she was. In Old French, destorner, to turn aside.

“Get ready now...” Prepare yourself and your mind for this. Every expression of הֵכֵן signifies preparation, except where it can be translated as an expression of giving, and even those instances [of הֵכֵן] meaning preparation are close to an expression of giving.

17 a pledge Heb. עֲרֵבוּן , **security**. [From Targum Onkelos]

18 Your signet, your cloak Heb. וּפְתִילֶךָ הַחֲמִיץ [Onkelos renders:] עֲזָקְתְּךָ וְשׁוֹשֵׁפֶךָ . Your ring, with which you seal, and your cloak, with which you cover yourself.

and she conceived his likeness lit., “and she conceived to him.” **Mighty men like him, righteous/generous men like him.** [From Gen. Rabbah 85:9]

21 the harlot Heb. הַקְדָּשָׁה , prepared (מְקַדְּשֶׁת) and ready for harlotry.

23 Let her take [them] for herself Let her keep what she has.

lest we become a laughingstock If you seek her further, the matter will become known, and it will be a disgrace, for what more am I required to do to keep my word?

Behold, I sent this kid **Since Judah had deceived his father with the kid in whose blood he immersed Joseph's coat, he too was deceived with a kid.** [From Gen. Rabbah 85:9]

24 Now it came about after nearly three months Heb. הַדְּשִׁים כְּמִשְׁלֹשׁ . The greater part of the first, the greater part of the third, and the complete middle one. The expression כְּמִשְׁלֹשׁ הַדְּשִׁים means, “upon the tripling of the months,” like “sending portions (מְשֻׁלוֹת מְנוּחַת) ” (Esther 9:19) “[and] shall they stretch forth their hand (מְשֻׁלוֹת יָדָם) (Isa. 11:14) (lit., the stretching forth of their hand). And so did Onkelos render: יִרְחֹץ בְּתִלְתּוֹת , at the tripling of the months. [From Gen. Rabbah 85:10]

she is pregnant from harlotry Heb. הָרָה . This is an adjective, “pregnant,” like “a pregnant (הָרָה) woman” (Exod. 21:22), and like “clear (בָּרָה) as the sun” (Song 6:10).

and let her be burned Ephraim Miksha'ah said in the name of Rabbi Meir: **She was the daughter of Shem, who**

was a priest. Therefore, they sentenced her to be burned. [From Gen. Rabbah 85:10]

25 She was taken out to be burned [from targumim]

and she sent to her father-in-law She did not want to embarrass him and say, "From you I am pregnant," but, "From the man to whom these belong." She said, "If he confesses by himself, let him confess, and if not, let them burn me, but I will not embarrass him." **From this they (our Rabbis) said, "It is better for a person to be cast into a fiery furnace than to embarrass his fellow in public."** [from Sotah 10b]

Please recognize Heb. הִקְרַתְּנִי . אֵל is only an expression of supplication. "Please recognize your Creator and do not destroy three souls." [from Sotah 10b, Gen. Rabbah 85:11]

26 She is right in what she said.

from me she is pregnant (Targum Onkelos). Our Sages, however, explained this midrashically to mean that a "bath-kol" came forth and declared, "From Me and from within Me these matters have emerged. Since she was modest in her father-in-law's house, I decreed that kings should be descended from her, and from the tribe of Judah I [already] decreed to raise up kings in Israel." [from Sotah 10b]

because I did not give her to my son Shelah For she did this justifiably, because I did not give her to my son Shelah. [From Beresheet Rabbathi]

But he no longer continued Heb. וְלֹא-יָסַר . Some say: he did not continue [to know her] (Targum Onkelos), and others say: **he did not cease** (Sotah 10b). (A similar instance is found in connection with Eldad and Medad (Num. 11:25), [where the verse reads:] וְלֹא יָסְפוּ , they did not continue, which the Targum renders: וְלֹא פָּסְקוּ , they did not cease).

27 at the time she was giving birth But concerning Rebecca, Scripture states: "And her days to give birth were completed" (Gen. 25:24). In the latter instance, the months were complete, but here they were short of full term. [From Gen. Rabbah 85:13]

behold, there were twins **This is written with the full spelling (תְּאוֹמִים) ; in the other instance, [with Rebecca,] it is written defectively (תּוֹמִים) , because one [child, Esau,] was wicked, but these [twins] were both righteous/generous.** [From Gen. Rabbah 85:13]

28 that he (the infant) stretched out his hand One of them stretched his hand to the outside, and after she (the midwife) bound the crimson thread on it, he drew it back.

29 you have strengthened yourself Heb. פָּרַצְתָּ with what strength you have strengthened yourself! [from Targum Onkelos]

30 the one upon whose hand was the crimson thread Four hands are written here, corresponding to the four devoted things (charamim) by which Achan, who was descended from him (Zerah), committed a trespass. Some say [that they] correspond to the four things that he took: a Babylonish garment, two pieces of silver weighing two hundred shekels, and a wedge of gold (Jos. 7:21) (Gen. Rabbah 85:14).

and he named him Zerah because of the shining appearance (זְרִיחָה) of the crimson.

Ketubim: Psalms 32:1-11

Rashi's Translation	Targum
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Rashi's Translation	Targum
1 Of David, a maskil Praiseworthy is he whose transgression is forgiven, whose sin is concealed.	1 Of David. Good counsel. David said, "How blessed is the one whose impieties they forgive, whose sins they cover over."
2. Praiseworthy is the man to whom the Lord ascribes no iniquity and in whose spirit there is no guile.	2. How happy was Moses, son of Amram, to whom the LORD did not reckon his sins, because there was no guile in his spirit.
3. When I was silent, my bones decayed with my moaning all day long.	3. Because I have been silent from the words of Torah, my bones waste away while I groan all day.
4. For [both] day and night Your hand is heavy upon me; my freshness was transformed as in the droughts of summer, forever.	4. Because day and night Your punishment is severe upon me, my moisture is turned to, as it were, the hot wind of summer forever.
5. I would inform You of my sin, and I did not conceal my iniquity; I said, "I will confess my transgressions to the Lord," and You forgave the iniquity of my sin forever.	5. My sin I will tell You and my iniquity I have not covered. I said, "I will confess my rebellions in the presence of the LORD; and You forgave the iniquity of my sin forever.
6. For this let every pious man pray to You at the time that You are found, only about a flood of vast waters [that] should not reach him.	6. Because of this let every pious man pray in Your presence at the time of his favor; indeed, at the time when many Gentiles come like waters, to him they will not come near to do harm.
7. You are a shelter for me, from an adversary You guard me; with songs of deliverance You encompass me forever,	7. You are the LORD; hide me, from the oppressor guard me; the joy of salvation will surround me forever.
8. "I will enlighten you and instruct you which way [to go]; I will wink My eye to you."	8. I will enlighten you and teach you; in this way you shall go; I will advise you and put my eye upon you for good.
9. Be not like a horse, like a mule that does not discern (Heb. "have Binah); whose mouth must be held with bit and bridle, so that when he is being groomed, he does not come near you.	9. Do not be like a horse or mule who have no intelligence (Heb. "Da'at"); both muzzle and halter are its trappings to be kept silent; let it not come near you.
10. Many are the pains of the wicked, but as for him who trusts in the Lord- kindness will encompass him.	10. Many are the pains of the wicked; but favor will surround the one who trusts in the LORD.
11. Rejoice with the Lord and exult, You righteous, and cause all those of upright hearts to sing praises.	11. Rejoice in the word of the LORD, and be glad, O righteous/generous; and give praise, all you with upright hearts.

Rashi's Commentary on Psalms 32:1-11

1 Of David, a maskil The Sages said (Pes. 117a): **Every Psalm in which "maskil" is mentioned was said through an interpreter.**

Praiseworthy is he whose transgression is forgiven Whose transgression the Holy One, Blessed Be He, forgives, and He conceals his sins. (נשוי is anpardone in Old French, pardoned. The implication is forgiveness, because the **forgiveness of iniquity represents [the sin] being lifted up and withdrawn from upon a person.**)

2 to whom the Lord ascribes no iniquity provided that in his spirit there is no guile, thinking to revert to his "vomit."

3 When I was silent When I was silent, [when I refrained] from confessing my transgressions before You.

my bones decayed because of my many sighs and my worries all day, that I was worrying about the punishment.

4 For [both] day and night the fear of Your hand and Your decrees was heavy upon me.

my freshness was transformed Heb. לשדי , my moisture, and so (in Num. 11:8): “the moisture (לשד) of oil,” the moisture of oil. This is how Dunash explained it (p. 14). Menachem (p. 171) associates [it with] an expression of plunder as (above 12:6): “from the plunder (משד) of the poor”; (above 17:9) “Because of the wicked who have robbed me (שדוני).”

as in the droughts of summer Until it dries up as the drought of summer out of my worry of the heaviness of Your hand, that I was worrying about my sins; therefore...

5 I would inform You of my sin always. This is a present tense. For I said, It is good that I should confess my transgressions to the Lord, and now that I confessed and said to Nathan the prophet, “I have sinned,” (as in II Samuel 12:13)...

You forgave the iniquity of my sin as the matter that is stated there (verse 13): “Also the Lord has removed your sin, etc.”

6 at the time that You are found When You are found to accept his prayer, and what is this?...

only about a flood of vast waters that they should not reach him, that he should not fall into the hands of enemies, who are like flooding waters. And so we find that David prayed for this and said (II Sam. 24:14): “Let us fall now into the hand of the Lord, for His mercies are great; but into the hand of man let me not fall.”

7 You are a shelter for me to hide in Your shadow from before the enemy.

You guard me Heb. תשמרני , like תצרני .

songs of deliverance A song of rescue.

You encompass me Heb. תסובבני . This is the present tense. You always encompassed me with songs of deliverance. And so You said to me...

8 I will enlighten you and instruct you which way to go.

I will wink With My eye; I will hint to you what to do. איעצה is an expression of winking the eye, as (in Prov. 16:30): “He winks (עצה) his eyes to think perverse thoughts.”

9 Be not like a horse, like a mule which does not discern between one who benefits him and one who does him harm, for when you insert a bit into his mouth, he closes his mouth and shakes his bridle, and when you curry him and brush him, you must close his mouth and chastise him with a bit and bridle while you adorn him and groom him.

so that...he does not come near you So that he should not come near you to hurt you while you groom him, with bit and bridle (when he is being groomed, to close his mouth. When he is being groomed while you curry him and brush him you must close his mouth with a bit and bridle so that he does not come near you.) בלימה is an expression of closing in the language of the Mishnah: Its mouth is closed (בלום) , its feet are closed (מבלמות) , in Tractate Bechoroth (40b). (Menachem associated לבלום , and also בלימה [Job 26:7] as an expression of regulating [p. 45].)

Meditation from the Psalms **Psalms 32:1-11** **By: H. Em. Rabbi Dr. Hillel ben David**

The superscription of this psalm attributes its authorship to David. One of David's greatest teachings was that of the difficult art of repentance. David was 'he who lifted the burden of repentance';¹ he demonstrated that forgiveness is accessible to all who sincerely seek it.

Of the many psalms addressed to this topic, this is the first. In it, David explains that there is more to repentance than simply attaining Divine, forgiveness.

Rabbenu Yonah of Gerona² summarizes the essence of this psalm: There are many levels of repentance by which one draws closer to the Holy One, Blessed be He. Although every type of repentance brings about at least some forgiveness, the soul cannot become completely purified to the extent that the sins are regarded as never having been committed, unless the heart is cleansed and the spirit is properly conditioned; as it is written, 'Praiseworthy is the man to whom HaShem does not account iniquity and whose spirit is without deceit.'³ The soul may be compared to a garment that needs cleansing. A little washing will suffice to remove the surface dirt, but only after repeated washings will it become entirely clean. Therefore, it is written that the penitent says: Wash me thoroughly from my iniquity.⁴

The highest level of purity and forgiveness is achieved on Yom Kippur; as the Torah states: For on this day He shall atone for you to purify you from all your sins, before HaShem shall you be purified.⁵

Verse 5 of this psalm tells how Nathan the Prophet informed David that G-d had completely forgiven his transgression with Bath Sheba. The Zohar⁶ says that Nathan made this pronouncement on Yom Kippur.

Soncino Zohar, Vayikra, Section 3, Page 101a HOWBEIT ON THE TENTH DAY OF THIS SEVENTH MONTH IS THE DAY OF ATONEMENT; IT SHALL BE AN HOLY CONVOCATION UNTO YOU. R. Hiya quoted here the verse: "A Psalm of David, Maskil. Blessed is he whose transgression is forgiven, whose sin is covered".⁷ 'What', he said, 'is meant by Maskil? The waters that give wisdom to those who seek to find that place which is called maskil (lit. he that giveth heed). And because it is called so, forgiveness and complete freedom depend on it. What is meant by "whose sin is covered"? As we have explained, that sin which he commits before G-d and, concealing it from men, confesses to G-d.

The Vilna Gaon designates this psalm as the שיר של יום, the Song of the Day, for Yom Kippur.⁸ The Ashkenazic custom, as recorded in Siddur Avodat Yisrael, is to recite this psalm on Shabbat Shuvah, the Sabbath preceding Yom Kippur.⁹ The Sephardi custom, as recorded in the Orot Sephardic Yom Kippur Machzor, is to recite this on Yom HaKippurim.

¹ Moed Katan 16b

² Shaarei Teshuva 1:9

³ v. 2

⁴ 51:4

⁵ Vayikra (Leviticus) 16:30

⁶ Bereshit 8b

⁷ Tehillim (Psalms) 32:1

⁸ Maaseh Rav 216

⁹ 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 Nosson Scherman.

Since the Sephardim read this on Yom HaKippurim, and since our verbal tally is “time”,¹⁰ lets study this interesting festival in a bit more depth.

The feast of the **tenth day of the seventh month**, the month of Tishri, is commonly called Yom Kippur or the Day of Atonement. The Torah calls this festival “Yom HaKippurim” or “Yom Kippurim” which means “Day of the Atonements” or “Day of Atonements”. The Torah never calls this festival “Yom Kippur”, yet that is how it is commonly referred to in the English speaking world.

Yom Kippurim, the Day of Atonements, is the anniversary of the day Moses brought down the second set of Ten Commandments from Mount Sinai. This signified that HaShem forgave the Jewish people for the transgression of the Golden Calf. For all times this day was decreed to be a day of forgiveness for our mistakes. However, this refers to transgressions against HaShem. Transgressions against our fellow man require us to correct our mistakes and seek forgiveness. So, more than anything else, this is a day for confession and repentance. The whole liturgy of this day centers on these two aspects. Repentance was one of the seven things created before the world began:

Nedarim 39b Seven things were created before the world, viz., The Torah, repentance, the Garden of Eden, Gehenna, the Throne of Glory, the Temple, and the name of the Messiah. The Torah, for it is written, The Lord possessed me [sc. the Torah] in the beginning of his way, before his works of old.¹¹ Repentance, for it is written, Before the mountains were brought forth, or ever thou hadst formed the earth and the world . . . Thou turnest man to destruction, and sayest, Repent, ye sons of men.¹² The Garden of Eden, as it is written, And the Lord God planted a garden in Eden from aforetime.¹³ Gehenna, as it is written, For Tophet¹⁴ is ordained of old.¹⁵ The Throne of Glory, as it is written, Thy Throne is established from of old.¹⁶ The Temple, as it is written, A glorious high throne from the beginning is the place of our sanctuary.¹⁷ The name of the Messiah, as it is written, His name [sc. of Messiah] shall endure forever, and [has existed] before the sun!¹⁸

This feast is initially described in:

Vayikra (Leviticus) 23: 26-32 HaShem said to Moses, “The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to HaShem by fire. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before HaShem your G-d. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a Sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your Sabbath.”

כִּפּוּר, kippur, *never* occurs, in the Torah, in the singular. כִּפּוּרִים, kippur, ONLY occurs in the plural as כִּפּוּרִים, kippurim. In Vayikra (Leviticus) 23:27, this feast is called כִּפּוּרִים יוֹם, Yom HaKippurim. In Vayikra (Leviticus) 23:28, this feast is called כִּפּוּרִים יוֹם, Yom Kippurim.

¹⁰ The verbal tallies between the Torah and the Psalm is: Time - עַתָּה, Strong's number 06256.

¹¹ Prov. VIII, 22.

¹² Ps. XC, 2f. ‘Before’, etc. applies to ‘Repent’.

¹³ Gen. II, 8.

¹⁴ Another name for Gehenna.

¹⁵ Isa. XXX, 33.

¹⁶ Ps. XCIII, 2.

¹⁷ Jer. XVII, 12.

¹⁸ Ps. LXXII, 17. Now, according to this, Gehenna was definitely created before the world; how then could Moses be doubtful? — The general idea of this Baraita is that these things are the indispensable prerequisites for the orderly progress of mankind upon earth. The Torah, the supreme source of instruction, the concept of repentance, in recognition that ‘to err is human’, and hence, if man falls, he needs the opportunity to rise again; the garden of Eden and the Gehenna symbolizing reward and punishment, which, without conceding a purely utilitarian basis for ethical striving, are nevertheless powerful incentives thereto; the Throne of Glory and the Temple, indicating that the goal of creation is that the kingdom of God (represented by the Temple) should be established on earth as it is in Heaven; and finally, the name of Messiah, the assurance that God's purpose shall be eventually achieved.

In Vayikra (Leviticus) 25:9, this feast is called **הַכִּפּוּרִים יוֹם**, Yom HaKippurim.

These three places are the **only** places where this feast is mentioned in the Torah.

Here are some of the other names given to Yom HaKippurim:

Yom Kippurim	Day of Atonements
Yom Kippur	Day of Atonement
Yoma	Talmud - "The Day"
Yom ha-Asor	The Tenth Day
White Fast	Tisha B'Av was the "Black Fast"
Yoma Rabbah	In Babylon - "Great Day"
Tzoma Rabbah	In Israel - "Great Fast"
The fast	II Luqas (Acts) 27:9

The "atonements" that take place on Yom Kippur, in the Temple, will only be for sins committed in ignorance:¹⁹

***Bereans (Hebrews) 9:7** But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.*

The Kohen Gadol, the High Priest, prayed for all three types of sin: The unintentional,²⁰ the intentional minor breach, and the intentional rebellious breach. He chose two goats to be offered of Yom Kippur – one for HaShem and one for Azazel. The goat for Azazel is said to be an atonement for intentional sins.

Kippurim means to appease, make atonement, cleanse, disannul, be merciful, pacify, pardon, purge away, put off, and make reconciliation. Clearly it is not the same as forgiveness. Let that soak in for a moment.

Yom HaKippurim is the actual scriptural name for this festival, which means the Day of the Atonements. The meaning has two connotations to it: One, that a person repents for his sins that he has committed against HaShem and asks HaShem for His forgiveness, and the other is to ask for repentance from your fellow man for the sins that you have committed against him.

There are two aspects of Yom HaKippurim for which everyone must strive on this sacred day: atonement and purity or cleansing [Vayikra (Leviticus) 16:30]. Atonement and purity are two processes. Our first goal on Yom HaKippurim is to earn HaShem's merciful decision not to punish us for past misdeeds. That is atonement. It requires sincere teshuva (repentance). Purity is the pursuit of purpose for which HaShem created us. Man is called upon to endow his entire life with the attitude that every deed, morsel, and thought must be directed toward achieving that purpose. To be a wellspring of this purity is the function of Yom HaKippurim. It requires a renewed quest for purity and it provides the spiritual conditions that make it possible.

On Yom HaKippurim, there is a particular obligation to arouse one's soul. Every sin consists of the deed and of the

¹⁹ Of the three kinds of sin, the lightest is the "chet," "chatta'ah," or "chattat" (lit. "fault," "shortcoming," "misstep"), an infraction of a command committed in ignorance of the existence or meaning of that command ("be-shogeg"). The second kind is the "'awon," a breach of a minor commandment committed with a full knowledge of the existence and nature of that commandment ("bemezid"). The gravest kind is the "pesha" or "mered," a presumptuous and rebellious act against God; or a "resha'," such an act committed with a wicked intention. These three degrees are mentioned by the Psalmist (cvi. 6): "We have sinned ["hata'nu"], . . . we have committed iniquity ["he-ewinu"], we have done wickedly ["hirsha'nu"]" (comp. I Kings 8:47; Daniel 9:5).

²⁰ R. Isaac Arama (Spain, 15th century) says that the difference between an intentional and an unintentional sin is that in the former case, both the body and the soul were at fault. In the case of an unintentional sin only the body was at fault, not the soul. Therefore, a physical sacrifice helps since it was only the physical act of the body that was in the wrong. A physical sacrifice cannot atone for a deliberate sin, because it cannot rectify a wrong in the soul.

attitudes that underlie it. Just as man can more easily control his hands than his eyes, his actions than his imagination, so it is infinitely easier to avoid sinning in deed and to repent from sinful deeds than it is to avoid, and repent from sinful thoughts. Yom HaKippurim, the day of purity, calls for one to uproot those attitudes and thoughts.

What is there about Yom HaKippurim that proclaims purity? The Rambam provides us an insight: *“There is a further positive commandment on Yom HaKippurim. It is to rest from eating and drinking. It is forbidden to bathe, to apply oil to the body, to wear shoes, or to cohabit. It is a positive commandment to rest from all these just as it is to rest from eating.”*²¹

The purpose of fasting on Yom HaKippurim is not self-affliction. Instead, eating, drinking, and other activities are ordeals from which one is freed on Yom HaKippurim. Indeed, if we understand Yom HaKippurim properly, then we realize that it is truly a day of rest. The activities on Yom HaKippurim represent the indulgence of the animal part of the body-soul partnership that is in man. “Purity” requires the supremacy of mind and soul; such indulgences stand in the way.

Viddui²² is inseparable from teshuva.²³ The Torah’s commandment to repent makes explicit mention of confession, not of repentance.²⁴ There can be no repentance unless it is accompanied by a verbal confession. As an intelligent, thinking imaginative being, man has all sorts of thoughts flashing constantly through his mind. Even sublime thoughts of remorse and self-improvement are not strange to him, but they do not last. For his thoughts to have meaning, he must instill them into words, because the process of thought culminates when ideas are expressed and clarified. That is not as easy as it sounds. It is usually excruciatingly difficult for people to admit explicitly that they have done wrong. We excuse ourselves. We refuse to admit the truth. We shift blame. We deny the obvious. We excel at rationalizing. But the person who pauses, thinks, and wrenches from himself the unpleasant truth, “I have sinned,” has performed a great, meaningful act. That is why verbal confession is necessary before repentance can be regarded as complete.

Although sincere repentance suffices to obtain forgiveness for sins committed against HaShem, no amount of remorse can atone for sins committed against one fellow’s man. To gain atonement for sins against other human beings, one must first gain their forgiveness and repay them for any monetary damages and overdue debts. This should be done all through the year, but before Yom HaKippurim it is especially vital since there is no way to gain HaShem’s forgiveness for the interpersonal sins that are so prevalent, day in, day out. Even if someone has hurt his fellow through a ‘clever’ remark or an insulting comment, he must appease him.

If the aggrieved party refuses to forgive at the first request, the guilty party should ask a second and a third time. The requests should be made before three witnesses. If the aggrieved party still refuses to forgive, the offender need not pursue the matter further, but he should announce before ten people that he has made sincere attempt to gain forgiveness.

Someone who is asked to forgive should do so without harshness; not to forgive is cruel. The only justification for not forgiving are: a sincere desire to make the transgressor feel remorse and resolve not to repeat his misdeed; a fear that one will suffer further harassment if he is too forgiving; or if someone has been slandered and the public will not learn that the accusation was false.

Erev Yom HaKippurim

The day before Yom HaKippurim is a mixture of confident joy in HaShem’s mercy and forgiveness, and repentant preparation for the awesome judgment of Yom HaKippurim itself. The joyful aspect of the day is expressed

²¹ Hilchot Shevitat Asor 1:4,5

²² confession

²³ repentance

²⁴ Bamidbar (Numbers) 5:6-7

scripturally by the commandment to feast as if it were a festival. Indeed, the sages teach that everyone who eats on Erev Yom HaKippurim is rewarded as if pleasurable mitzva (commandment) were as painful and difficult as the fast of Yom HaKippurim.²⁵

It is customary to eat two festive meals on Erev Yom HaKippurim, one at midday and the other called Seudah HaMafseket, meal before the fast. One should dip his challah in honey (or sugar) and eat fish and meat at the first meal. However, one should be careful to eat only easily digestible foods and refrain from eating hot foods, whose primary ingredient is milk, eggs, or garlic. Also, one should not overeat, so that he not approach Yom HaKippurim in a mood of arrogance and self-indulgence.

It is meritorious to invite the needy to join in the meals. Psalm 126 should be recited before Bircat HaMazon, grace after a meal, and the all the blessings during and after the meals should be recited with feeling and concentration, in view of the imminence of Yom HaKippurim.

It is the custom for men over the bar mitzva age²⁶ to immerse themselves in a mikveh on Erev Yom HaKippurim. The best time to do so is close to Mincha²⁷ so the confession of the Shemone Esrei will be said in a state of spiritual purity. Women may immerse themselves also. No blessing is recited at this immersion.²⁸

The number ten symbolizes perfect holiness as the aim on the most sacred day of the year. The Ten Days of Repentance are concluded on the tenth of Tishri. The Vidui (Confession of Sins) begins with an immersion (baptism) of repentance, and is recited ten times on the Day of the Atonements to coincide with the tradition that the High Priest pronounced the name of HaShem ten times when he invoked divine pardon on Yom HaKippurim. Yom HaKippurim also recalls the Ten Commandments, which serve as advocates before the Supreme Judge in behalf of the children of Israel, who accepted them with love after the nations of the world refused them.

Yom Kippurim marks the last day of teshuva (repentance), the days from the beginning of Elul till Yom Kippurim. This is the last of the Yamim Noraim, the Awesome Days, the ten days between the Feast of Trumpets and the Day of Atonement.

On Yom Kippur, sometime soon, our Great High Priest, Yeshua, will go into the Temple made without hands and sprinkle His own blood on the mercy seat.²⁹ This will mark the beginning of the "new (*new* means *renewed*) covenant". This covenant is a renewal of the covenant that HaShem made with us at Sinai.

The High Priest will completely eliminate sin, from Israel On Yom Kippur.³⁰

HaShem will forgive Israel of their sin in worshipping the golden calf.³¹

On Yom Kippur Moses will come down from Sinai for the third time.

Nabal will die On Yom Kippur because of his sin against the HaShem's anointed, David, who will soon rule over all of Israel. Nabal did not give David food, for the performance of the mitzva, to eat choice food and sweet drink on Yom Teruah (The Feast of Trumpets).

Two millennial days ago, when all the people were being immersed, Yeshua was immersed by Yochanan (John) the Immerser.

²⁵ Mishnah Berurah 1

²⁶ 12 for girls, 13 for boys

²⁷ afternoon prayers

²⁸ Mishnah Berurah 17-18

²⁹ Bereans (Hebrews) 8:1-13

³⁰ Vayikra (Leviticus) 16:1-34

³¹ Devarim (Deuteronomy) 9:18, Shemot (Exodus) 34

Luqas (Luke) 3:21-23 When all the people were being baptized, Yeshua was baptized too. And as he was praying, heaven was opened And the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased." Now Yeshua himself was about thirty years old when he began his ministry...

Notice that this is from Luqas (Luke) who specifically wrote in chronological order (Luqas (Luke) 1:3-4). The idiom "was about thirty" means that He was exactly thirty years old from the time of His naming, His circumcision. Since His birthday was on Tishri fifteen (Succoth) and since Yom HaKippurim falls on the tenth of Tishri, we can see that this immersion (baptism) occurred on Yom HaKippurim.

Yom Kippur is the beginning of the Jubilee year when all slaves are set free and return to their own land. One day soon, we will be free of sin and slavery forever!

Vayikra (Leviticus) 25:8-13 "Count off seven Sabbaths of years--seven times seven years--so that the seven Sabbaths of years amount to a period of forty-nine years. Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan. The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. For it is a jubilee and is to be holy for you; eat only what is taken directly from the fields. "In this Year of Jubilee everyone is to return to his own property.

On Yom Kippur the Great Shofar will be sounded throughout the land to proclaim liberty to all the inhabitants.

On Yom Kippur is a Sabbath of solemn rest for you. (Vayikra (Leviticus) 23:32), in contrast to the seventh day Sabbath which was called "a Sabbath of solemn rest to the Lord". This was to be a "lasting ordinance" (Vayikra (Leviticus) 16:31).

Luqas (Luke) 14:1 - 17:10 took place during this "appointed time" of Yom Kippur.

On Yom Kippur, Yehezkel (Ezekiel) was brought to a very high mountain to measure and see a Temple that was like a city. This huge Temple has not yet been built. When this Temple is built, we will, again, have sin sacrifices (Yehezkel (Ezekiel) 40, 43:21). During the time of this Temple, HaShem's people will sanctify HaShem's Sabbaths and observe the Lord's appointed feasts (Yehezkel (Ezekiel) 44:24)

Ethiopian Jewry have a tradition that the day when Joseph reconciled with his father, Jacob, after 22 years of estrangement was the 10th of Tishri, the future date of Yom Kippur. The thematic link is clear. Father represents tradition, the past, the world of roots. If I can traverse the distance between myself and my father, then the Jewish people can traverse the distance between themselves and HaShem, ending estrangement. And HaShem, our heavenly Father, is always ready to forgive. His arms are constantly outstretched, and the gates of heaven are always open wide to receive His errant children.

I see the goal of Yom HaKippurim as a return to the garden of Eden. This return to Eden is highlighted by the mikveh (immersion) in water. Water was one of the two things which came out of the garden (the other thing was sinful people). The atonement wrought for us on this day is also indicative of our state while we lived in the garden. During this feast we symbolically rehearse our return to HaShem who walked with us in the garden of Eden.

There is a Talmudic dictum that "when a man marries his sins are forgiven." Hence a wedding day is equated with Yom HaKippurim. As Yom HaKippurim atones for sins, so matrimony is a bridge to forgiveness and atonement. To emphasize the nexus between Yom HaKippurim and their wedding day, the bridegroom and bride fast on that day. In the afternoon service, the bridegroom recites the Viddui, the solemn Yom HaKippurim confession. As it is customary to wear white on the Day of Atonements as a symbol of purity, so it is traditional for the bride to wear a

white gown and for the bridegroom to be clad in a Kittel.³² Ashkenazim wear a kittle when Sephardim do not have this tradition.

This “wedding rehearsal”, of Yom HaKippurim, is meant to prepare us for the wedding of the Lamb which will take place on Yom HaKippurim sometime in the future:

***Revelation 19:9** Then the angel said to me, “Write: ‘Blessed are those who are invited to the wedding supper of the Lamb!’” And he added, “These are the true words of G-d.”*

Yom HaKippurim (Day of the Atonements - this is the biblical name. Notice the similarity to Purim. In fact, *Ki* is a causative prefix often found in the scriptures. Note that on both days the pur or lot is cast.³³ So, Yom Kippurim can mean the “Day of Atonements”, or it can mean a “Day like Purim”. The Vilna Gaon compared Purim to Yom HaKippurim as two halves of the same day. It would seem, then, that the two holidays are not only related but, in some way, Purim is even greater, Yom Kippurim is “like” but not as an “equal”!

Yom Kippurim and Purim both serve to reconnect us to the highest Source of spirituality. However, on Yom Kippurim we abandon the physical while on Purim we embrace it. Thus the greatness of Purim is the unique opportunity for both body and soul to revel in the hidden spirituality of the physical world.

The Torah teaches us that “You must deny yourself” on Yom Kippur:

***Vayikra (Leviticus) 16:29** “This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work--whether native-born or an alien living among you.*

You must do no work! It is a lasting ordinance.
You must fast, don't even drink,
no love making,
no bathing,
do not anoint your body with oil, and
do not wear leather shoes.³⁴

As you can see, the body is quite deprived on Yom HaKippurim. Such abstention is not meant to be a sick kind of torture. Though abstention from each item on the above list has its own reason behind it, collectively, the five are meant to draw us away temporarily from our bodies' **desires**. As a result, we can focus more pointedly on our soul. Just for the day.

By the way - notice I say bodily “desires” and not “needs.” If someone has a medical NEED to eat or drink or bathe, etc..., then they must go ahead and do so. Consult a Hakham if there is any doubt. But your average healthy adult can survive the twenty-five hours without these things. True, it's not comfortable, but it is livable.

A sick person is fed at the word of experts. If there are no experts present, he is fed if he wishes, until he says, Enough!³⁵

Where the law allows a sick man to eat, and he does not wish to, that is a foolish kind of piety, of which it was said:

***Beresheet (Genesis) 9:5** And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow*

³² A white robe

³³ The lot is cast of Yom Kippur to chose the goat for Azazel and the goat for HaShem. It was cast by Haman to determine the day for slaughter.

³⁴ Mishna Yoma VIII.1. Consider that the shoes, especially leather, represent the physical body. On Yom Kippur we step out of our body in a practical way.

³⁵ Mishna Yoma VIII.5

man.

It is also said:

Kohelet (Ecclesiastes) 7:16 Do not be over righteous, neither be over wise--why destroy yourself?

So the sick man is fed against his will.³⁶ His desire does not mitigate the judgment.

Ashlamatah: Hos. 12:1-9 + 14:9

Rashi	Targum
1. ¶ Ephraim has surrounded me with lies, and the house of Israel with deceit, but Judah still rules with God, and with the Holy One He is faithful.	1. ¶ The house of Ephraim have multiplied lies before Me, and the house of Israel, deceit. But the people of the house of Judah were fervent in worship until the people of God were exiled from their land, and they who worshipped before Me in the Sanctuary were called a holy people. Thus were they established,
2. Ephraim joins the wind and chases the east wind; all day he increases deceit and plunder, and they make a treaty with Assyria, and oil is brought to Egypt.	2. The house of Israel is like one who sows the wind and reaps the whirlwind, They multiply lies and violence all day long. They make a covenant with Assyria and carry tribute to Egypt.
3. Now the Lord has a contention with Judah, and to visit upon Jacob according to his ways; according to his deeds He shall recompense him.	3. There is an indictment before the Lord against the people of the house of Judah, to punish Jacob according to his ways; according to his good' deeds he will reward him.
4. In the womb, he seized his brother's heel, and with his strength he strove with an angel.	4. O prophet say to them: "Was it not said of Jacob even before he was born, that he would be greater than his brother?" And by his might he contended with the angel
5. He strove with an angel and prevailed; he wept and beseeched him; In Bethel he shall find Him, and there He shall speak with us.	5. Thus he contended with the angel and prevailed, he wept and pleaded with him. In Bethel He was revealed to him and there He would speak with us.
6. And the Lord is the God of the hosts; the Lord is His Name.	6. He is the Lord, the God of hosts, who was revealed to Abraham, Isaac and Jacob. And as was said through Moses, "The Lord" is His memorial to every generation.
7. And you shall return by your God: keep loving-kindness and justice, and hope to your God always.	7. And as for you, be strong in the worship of your God. Hold fast to kindness and justice, and hope constantly for the deliverance of your God.
8. A trafficker who has deceitful scales in his hand; he loves to oppress.	8. Be not like traders in whose hands there are false scales; they love to oppress.
9. And Ephraim said: Surely I have become rich; I have found power for myself; all my toils shall not suffice for my iniquity which is sin.	9. And the people of the house of Ephraim said, "But we have become rich, we have acquired power." O prophet, say to them, Look! None of your wealth will remain for you on the day of punishment for sins.
9. Ephraim; What more do I need the images? I will	9. The House of Israel will say, "Why should we worship

³⁶ Mateh Ephraim

answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found.	idols anymore?" I, by My Memra, will make them like a beautiful cypress tree, because forgiveness for their waywardness is found before Me.

Rashi's Commentary for: Hos. 12:1-9 + 14:9

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

rules with God Still rules with fear of God.

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

2 joins the wind Heb. רעה. An expression of רע, a friend. He joins words of the wind, viz. idolatry.

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

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

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

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

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

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

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

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

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

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

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

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

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

shall not suffice Heb. יִמְצְאוּ לֹא, usually translated ‘shall not find.’ They shall not suffice. Comp. (Num. 11:22) “and suffice (יִמְצְאוּ) for them.” But it cannot be explained: כָּל-יִגְעֵי, all those who toil to seek my iniquity shall not find any iniquity with me, for, were that the case, it should be spelled יִגְעֵי without a “yud,” and it should be vowelized with a “tseireh,” but now it is not an expression of one who toils but an expression of toil.

Chapter 14

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

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

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

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

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

Hakham’s Reflection on the Ashlamatah

The Torah Seder starts in Gen. 38:1 with the words: **וַיְהִי בַעַת הַהוּא, וַיֵּרֶד יְהוּדָה** (VaY’hi BaEt HaHi, VaYered Yehudah – and it was at that time **went down** (or: “was demoted”) Yehudah). This tallies with the words at the beginning of our Ashlamatah in Hos. 12:1 - **וַיְהוּדָה, עֹד רָד** (V’Yehudah O’od Rad – But Yehudah **still rules**), where the terms **Yered** and **Rad** are considered as equal for phonetic tally purposes, although the Agadat Beresheet, c. 64 (ed. Buber p. 128) Hos. 12:1 is introduced at the head of a homily which explains **רָד** metaphorically in the meaning of **יֵרֶד** – “*It happened at that time that Judah went down from his brothers. This is what Scripture says: Ephraim has surrounded Me with lies (Hos. 12:1) – They have lied about the LORD, and have said, ‘He will do nothing’ (Jer. 5:12); And the House of Israel with deceit (Hos. 12:1 cont.). The Holy One said: Even with deceit they have called (upon Him), as is stated: Oppression upon oppression, deceit upon deceit! They refuse to know me says the LORD (Jer. 9:5). Therefore they are bound to go down: Judah still goes*”

down with GOD (Hos. 12:1 cont.)"

Further, in Gen. 38:2 we read: **בַּת־אִישׁ כְּנַעֲנִי** (Bat Ish K'na'ani – daughter of a royal man of **Canaan/Trafficker/Merchant**) and In Hos. 12:8 we read: **בְּיָדוֹ מֵאֲזֵנֵי מְרַמֶּה, כְּנַעַן** (K'na'an B'Yado Moz'nei – **Merchant/Trafficker/Canaan**, in his hands [are] scales).

In the Psalms we have also an allusion to "going down," or "being demoted" when the Psalmist exclaims: *"Be not like a horse, like a mule that does not discern (Heb. "have Binah"); whose mouth must be held with bit and bridle, so that when he is being groomed, he does not come near you."*

And finally, in the Nazarean Codicil in Jude 17-19 we read that: "[the Pseudo-prophets are] **devoid of the Nefesh Yehudi, destitute of genuine spiritual life.**" While not a verbal tally, it follows the Torah (Gen. 38:1) when it says: *"and it was at that time **went down** (or: **was demoted**) Yehudah,"* as well as in Hos. 12:1, where the Agadat Beresheet renders metaphorically: *"Yehudah still **goes down** with GOD."*

Therefore, our themes permeating all of the readings for this week are first "going down" or "being demoted" and "Canaanite/Trafficker" as a secondary theme.

PIRQE ABOT
(Chapters of the Fathers)

Pereq Hei
Mishnah 5:7

By: Hakham Yitschaq ben Moshe Magriso

There are seven traits in the clod, and seven in the wise man. The wise man [has the following traits]. [1] He does not speak before one who is greater than he in wisdom and number. [2] He does not interrupt the speech of his companion. [3] He is not hasty to answer. [4] He asks to the point and replies according to the Law, [5] He speaks about the first point first, and the last, last. [6] Regarding that which he has not heard he says "I have not heard." [7] He acknowledges the truth. The opposites of these [traits are found] in the clod.

Now the master informs us of the difference between the wise man (**Hakham**) and the clod (**golem**) as far as their habits are concerned.

A clod (**golem**) is a person who is not fully developed in intellect (**da'at**), wisdom (**chokmah**) and personality traits (**middot**). The word **golem** is also used to denote a piece of pottery that is still in the rough, not yet ready for use. It must still be finished, decorated, and colored. A clod is a person who is still in the rough.

There are seven traits that distinguish the wise man. The precise opposite of each one exists in the clod.

1. A wise man does not speak [or writes] before one who is greater than he in wisdom and maturity. When a wise person is sitting in the academy (**yeshivah**) and a question is asked, if there is someone around who is superior to him, whether older or more learned, he remains silent and allows the more learned to answer.

We thus find that Moses was angry with Eleazar and Ithamar, the sons of Aaron, because they had burned the goat for the sin offering (Leviticus 10:16). When he asked them why they had done it, they did not reply, because their father, Aaron, was present. [We thus find in the Torah that it was Aaron who answered Moses (Leviticus 10:19).]

This is because it is not good manners (**derekh erez**) for a scholar to speak out in the presence of one who is more

learned than he.

2. He does not interrupt the speech of his companion. If a scholar has good manners, he waits until his colleague has finished speaking, and then says what he has to say. He does not interrupt the conversation of his fellow.

We find an example of this when God was angry with Aaron and Miriam for speaking against Moses. God's first words to them were, "Hear now My words" (Numbers 12:6). God was saying, "First listen to all that I have to tell YOU, then answer Me.

3. He is not hasty, to reply. If a question is put to a true scholar, he does not answer hastily. He waits a while, mulling the question over in his mind, and prepares his answer well.

We can learn this from the manner in which Elihu replied to Job.

When he was reasoning with Job, he prefaced his words by saying, "Give me a little time and I will reply to you" (Job 36:2). He was telling Job that he would not answer until he had taken time to consider his reply.

4. He asks to the point and [his master] answers according to the Law. A true scholar shows his good manners by the way he asks. If his master is discussing one subject (**inyan**), he does not ask about another subject. If he does not have something to ask about the subject at hand, he remains silent.

If one asks about something that is not pertinent to the subject under discussion, it would be almost certain that his master would give a reply not in conformity with the Law (**she-lo ha-halakhah**). It is therefore not good manners for a true scholar to change the subject in the middle of a discussion.

5. He speaks about the first point first, and the last, last. A true scholar shows his good manners if, when he is asked two questions, he answers the first question first, and then the second question. He should not answer the questions in a different order than the one in which they were asked.

We can learn this from God's reply when Moses said, "Who am I that I should go to Pharaoh, and that I should bring the Israelites out of Egypt?" (Exodus 3:11). Moses asked two questions. The first was, "Who am I that I should go to Pharaoh? How can I speak before kings and address Pharaoh?" The second question was, "How can I bring the Israelites out of Egypt? Even if I were recognized as Your emissary (sheliach) what merit do the Israelites have to deserve that You should perform miracles and bring them out of Egypt?"

God's first reply was, "Because I will be with you" (Exodus 3:12). God was replying to Moses' first question, "Who am I that I should go to Pharaoh?" To this God answered, "Because I will be with you. I will help you, and you will be sure to have success (**hatzlachah**) on your mission."

God further said, "To the second question that you ask Me, 'what merit do the people have to deserve Divine assistance?' I reply, "you will become God's servants on this mountain. Because they are destined to receive the Torah, they have sufficient merit to deserve Divine assistance."

6. Regarding that which he has not heard, he says, "I have not heard." A true scholar does not give false sources. On many occasions a scholar may derive a rule from his own logic (**sevara**). If he is challenged, he does not claim to have heard it from his master so that the idea will be accepted. Rather, he admits that it is an original idea, and does not attribute it to sources which do not exist.

We can learn this from the reply that the people of Charan gave to Jacob. Jacob inquired about Laban saying, "Is he at peace?" (Genesis 29:6). To this the people replied, "Peace. And here is his daughter Rachel coming with the sheep" (ibid.). They were saying, "We know only that peace exists. Further information we cannot give you. We do not say something if we are not sure of it. If you want any further information, you can see that his daughter, Rachel, is coming. She can answer all your questions."

7. He acknowledges the truth. A scholar may have a certain understanding (**havanah**) of the text, but his colleague tells him that his is not the correct interpretation. His colleague then explains why the interpretation is not correct and why he misunderstood the text. When a true scholar realizes that his colleague is correct, he does not argue and try to refute him. Since he is also seeking the truth, he does not resent the fact that his colleague has corrected him.

All these seven traits are qualities that distinguish the true scholar. If one displays the opposite traits, it is a sign that he is a clod.

Hakham Shaul in the Nazarean Codicil adds to this Mishnah of Pirque Abot, in 1 Timothy 2:24-26 –

“And the servant of the LORD [1] must not quarrel, [2] but be kind toward everyone, [3] skillful in teaching, [4] tolerant, [5] correcting those who are opposed with gentleness, seeing whether perhaps GOD may grant them a returning to a knowledge of the truth, and they will come to their senses again and escape from the trap of HaSatan, being held captive by him to do his will.”

Verbal Tallies

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

Beresheet (Genesis) 38:1-30

Hos. 12:1-9 + 14:9

Tehillim (Psalm) 32:1-11

Jude 17-19; Lk 7:24-30; Acts 10:34-43

Hebrew:

Hebrew	English	Torah Reading Gen. 38:1-30	Psalms 32:1-11	Ashlamatah Hos. 12:1-9 + 14:9
אָח	brother	Gen. 38:1 Gen. 38:8 Gen. 38:9 Gen. 38:11 Gen. 38:29 Gen. 38:30		Hos. 12:3
אֵלֶּה	these things	Gen. 38:25		Hos. 14:9
אָמַר	said	Gen. 38:8 Gen. 38:11 Gen. 38:16 Gen. 38:17 Gen. 38:18 Gen. 38:21 Gen. 38:22 Gen. 38:23 Gen. 38:24 Gen. 38:25 Gen. 38:26 Gen. 38:28	Ps. 32:5	Hos. 12:8

Hebrew	English	Torah Reading Gen. 38:1-30	Psalms 32:1-11	Ashlamatah Hos. 12:1-9 + 14:9
		Gen. 38:29		
אָרֶץ	ground, earth	Gen. 38:9		Hos. 12:9
אֲשֶׁר	who, which, what	Gen. 38:10 Gen. 38:14 Gen. 38:25 Gen. 38:30		Hos. 12:8
בֶּטֶן	womb	Gen. 38:27		Hos. 12:3
בֵּין	understanding		Ps. 32:9	Hos. 14:9
דֶּרֶךְ	road, way, journey	Gen. 38:14 Gen. 38:16 Gen. 38:21	Ps. 32:8	Hos. 12:2 Hos. 14:9
הֵלֵךְ	went, come, go	Gen. 38:11 Gen. 38:19	Ps. 32:8	Hos. 14:9
זֶה	here	Gen. 38:21 Gen. 38:22 Gen. 38:23 Gen. 38:28	Ps. 32:6	
חֶשֶׁב	thought	Gen. 38:15	Ps. 32:2	
יָד	hand	Gen. 38:18 Gen. 38:20 Gen. 38:28 Gen. 38:29 Gen. 38:30	Ps. 32:4	Hos. 12:7
יָדַע	know, knew, known	Gen. 38:9 Gen. 38:16 Gen. 38:26	Ps. 32:5	Hos. 14:9
יְהוּדָה	Judah	Gen. 38:1 Gen. 38:2 Gen. 38:6 Gen. 38:7 Gen. 38:8 Gen. 38:11 Gen. 38:12 Gen. 38:15 Gen. 38:20 Gen. 38:22 Gen. 38:23 Gen. 38:24 Gen. 38:26		Hos. 12:2
יְהוָה	LORD	Gen. 38:7 Gen. 38:10	Ps. 32:2 Ps. 32:5 Ps. 32:10 Ps. 32:11	Hos. 12:2 Hos. 12:5 Hos. 12:9 Hos. 14:9
יוֹם	time, day	Gen. 38:12	Ps. 32:3	Hos. 12:1 Hos. 12:9
יָשַׁב	remain, stay, sit	Gen. 38:11 Gen. 38:14		Hos. 12:9
יָשָׁר	upright, right		Ps. 32:11	Hos. 14:9
כִּי	in as much, when	Gen. 38:26	Ps. 32:3	
כָּל	all, whole, entire, every		Ps. 32:3 Ps. 32:6 Ps. 32:11	Hos. 12:1 Hos. 12:8
כִּסָּה	covered	Gen. 38:14	Ps. 32:1	

Hebrew	English	Torah Reading Gen. 38:1-30	Psalms 32:1-11	Ashlamatah Hos. 12:1-9 + 14:9
		Gen. 38:15	Ps. 32:5	
לא	no	Gen. 38:21 Gen. 38:22		Hos. 12:8
מי	whose, whoever	Gen. 38:25		Hos. 14:9
מן	more than, since	Gen. 38:26		Hos. 12:9
מצא	find, found	Gen. 38:20 Gen. 38:22 Gen. 38:23	Ps. 32:6	Hos. 12:4 Hos. 12:8
עוד	again, still	Gen. 38:4 Gen. 38:5 Gen. 38:26		Hos. 12:9
עון	iniquity		Ps. 32:2 Ps. 32:5	Hos. 12:8
עין	sight, eye	Gen. 38:7 Gen. 38:10	Ps. 32:8	
על	inasmuch, therefore	Gen. 38:26	Ps. 32:6	
עת	time	Gen. 38:1 Gen. 38:27	Ps. 32:6	
צדיק	righteous ones		Ps. 32:11	Hos. 14:9
רוח	spirit		Ps. 32:2	Hos. 12:1
שוב	turn, return	Gen. 38:22 Gen. 38:29		Hos. 12:2 Hos. 12:6
שם	there	Gen. 38:2		Hos. 12:4
חסד	lovingkindness		Ps. 32:10	Hos. 12:6
רבה	considerable, multiplies	Gen. 38:12		Hos. 12:1

Greek:

GREEK	ENGLISH	Torah Reading Gen. 38:1-30	Psalms 32:1-11	Ashlamatah Hos. 12:1-9 + 14:9	Peshat Mishnah of Mark, 1-2 Peter, & Jude Jude 17-19	Tosefta of Luke Lk 7:24-30	Remes/Gemara of Acts/Romans and James Acts 10:34-43
ἄγγελος	angel			Hos 12:4		Luk 7:24 Luk 7:27	
ἀδελφός	brother	Gen. 38:1 Gen. 38:8 Gen. 38:9 Gen. 38:11 Gen. 38:29 Gen. 38:30		Hos. 12:3			
ἁμαρτία	sins		Psa 32:1 Psa 32:2 Psa 32:5				Acts 10:43
ἄνθρωπος	man, men	Gen 38:1 Gen 38:2 Gen 38:22 Gen 38:25				Lk. 7:25	
ἀνίστημι	rise up, raise up	Gen 38:8 Gen 38:19					Acts 10:41
ἀπερχομαι	go forth, went forth	Gen 38:11 Gen 38:19				Lk. 7:24	
ἀποστέλλω	sent	Gen 38:17 Gen 38:20 Gen 38:23 Gen 38:25				Lk. 7:27	Acts 10:36
ἄρχομαι	began					Luk 7:24	Ac 10:37

GREEK	ENGLISH	Torah Reading Gen. 38:1-30	Psalms 32:1-11	Ashlamatah Hos. 12:1-9 + 14:9	Peshat Mishnah of Mark, 1-2 Peter, & Jude Jude 17-19	Tosefta of Luke Lk 7:24-30	Remes/Gemara of Acts/Romans and James Acts 10:34-43
ἀσεβεια	impiety, ungodly		Psa 32:5		Jude 1:18		
βάπτισμα	immersion					Lk. 7:29	Acts 10:37
γίνομαι	came to pass, become	Gen 38:1 Gen 38:7 Gen 38:9 Gen 38:11 Gen 38:14 Gen 38:21 Gen 38:24 Gen 38:27 Gen 38:28	Psa 32:9				Acts 10:37 Acts 10:40
γυνή	woman, wife	Gen 38:6 Gen 38:8 Gen 38:9 Gen 38:12 Gen 38:14 Gen 38:20				Lk. 7:28	
δίδωμι	given	Gen 38:9 Gen 38:14 Gen 38:16 Gen 38:17 Gen 38:18 Gen 38:26					Acts 10:40
δικαιώω	justice	Gen 38:26				Lk. 7:29	
εἶδω	saw, see, knew, behold	Gen 38:2 Gen 38:14 Gen 38:15				Luk 7:25 Luk 7:26	Act 10:37
ἐμπροσθεν	in front of, before					Lk. 7:27	
ἐξέρχομαι	come forth, came forth	Gen 38:28 Gen 38:29 Gen 38:30				Lk. 7:24 Lk. 7:25 Lk. 7:26	
εἶπω	speak, spoke, said	Gen. 38:8 Gen. 38:11 Gen. 38:16 Gen. 38:17 Gen. 38:18 Gen. 38:21 Gen. 38:22 Gen. 38:23 Gen. 38:24 Gen. 38:25 Gen. 38:26 Gen. 38:28 Gen. 38:29	Ps. 32:5	Hos. 12:8			Act 10:34
ἡμέρα	day	Gen. 38:12	Ps. 32:3	Hos. 12:1 Hos. 12:9			Acts 10:40
θεός	God	Gen 38:7 Gen 38:10		Hos 12:3 Hos 12:5 Hos 12:6 Hos 12:9		Lk. 7:28 Lk. 7:29 Lk. 7:30	Acts 10:34 Acts 10:38 Acts 10:40 Acts 10:41 Acts 10:42
ἰδοῦ	behold, see	Gen 38:13 Gen 38:24				Lk. 7:27	
ἱμάτιον	cloak, garment	Gen 38:14 Gen 38:19				Lk. 7:25	
καταδυναστεύω	tyrannize, overpowered by			Hos 12:7			Act 10:38
κύριος	LORD	Gen. 38:7 Gen. 38:10	Ps. 32:2 Ps. 32:5 Ps.	Hos. 12:2 Hos. 12:5 Hos. 12:9	Jude 1:17		Acts 10:36

GREEK	ENGLISH	Torah Reading Gen. 38:1-30	Psalms 32:1-11	Ashlamatah Hos. 12:1-9 + 14:9	Peshat Mishnah of Mark, 1-2 Peter, & Jude Jude 17-19	Tosefta of Luke Lk 7:24-30	Remes/Gemara of Acts/Romans and James Acts 10:34-43
			32:10 Ps. 32:11	Hos. 14:9			
λαμβάνω	took, take, taken	Gen 38:2 Gen 38:6 Gen 38:18 Gen 38:28					Acts 10:43
λαός	people					Lk. 7:29	Acts 10:41 Acts 10:42
λέγω	saying	Gen 38:13 Gen 38:22 Gen 38:24 Gen 38:25 Gen 38:28			Jude 1:18	Lk. 7:24 Lk. 7:26 Lk. 7:28	Acts 10:34
μέγας	great, older	Gen 38:11 Gen 38:14				Lk. 7:28	
οδός	way	Gen 38:16 Gen 38:2	Psa 32:8	Hos 12:2		Lk. 7:27	
όλος	entire, wholly		Psa 32:3	Hos 12:1			Acts 10:37
όνομα	name	Gen 38:1 Gen 38:2 Gen 38:3 Gen 38:4 Gen 38:5 Gen 38:6 Gen 38:29 Gen 38:30					Acts 10:43
πάς	all, every, whole, entire		Ps. 32:3 Ps. 32:6 Ps. 32:11	Hos. 12:1 Hos. 12:8		Lk. 7:29	Acts 10:35 Acts 10:36 Acts 10:38 Acts 10:39 Acts 10:41 Acts 10:43
πνεύμα	wind, breath, spirit			Hos 12:1	Jude 1:19		Acts 10:38
ποιέω	made, make, did, done	Gen 38:10					Acts 10:39
πορεύομαι	shall go,		Psa 32:8	Hos 14:9	Jude 1:18		
προσωπον	face	Gen_38:15				Luk 7:27	
προφήτης	prophet					Lk. 7:26	Acts 10:43
ρήμα	word, thing				Jude 1:17		Acts 10:37
στομα	mouth		Psa 32:2				Acts 10:34
υίός	sons	Gen 38:3 Gen 38:4 Gen 38:5 Gen 38:11 Gen 38:26					Acts 10:36
Χριστός	Anointed				Jude 1:17		Acts 10:36

NAZAREAN TALMUD

SIDRA OF B'RESHEET (GEN.) 38:1 – 30

“VAY'HI BA'ET HAH” “AND IT CAME TO PASS AT THAT TIME”
BY: H. EM. RABBI DR. ADON ELIYAHU BEN ABRAHAM &
HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
(Luke Lk 7:24-30)
Mishnah א:א

HAKHAM TSEFET'S
SCHOOL OF PESHAT
(Yehudah 17-19)
Mishnah א:א

And the messengers of Yochanan the immerser having departed, Yeshua began to speak to the congregations about Yochanan: What did you go out into the desert to look at? A reed shaken and swayed by the wind? Then what did you go out to see? A man dressed up in soft robes? Behold, those who wear fine apparel and live in luxury are in the palaces of kings. What then did you go out to see? A prophet? Yes, I tell you, and far more than a prophet.

This is the one of whom it is written,

“Behold, I will send my messenger, and he will prepare the way before Me: and the LORD, whom you seek, will suddenly come to His temple, even the messenger of the covenant, whom you delight in: behold, he will come, says the LORD of hosts. (Mal 3:1)

I tell you, among those born of women there is no one greater than Yochanan; but the least in the kingdom (governance) of God (through the Hakhamim and Bate Din as opposed to human kings), is greater in privilege than he. And all the people who heard him, even the tax collectors, acknowledged the justice of God (in Yochanan's calling them to repentance and in predicting future wrath on the impenitent), being immersed with the immersion of repentance by Yochanan. But the Shammite P'rushim³⁷

But you beloved,³⁸ must remember, the predictions (prophesies)³⁹ which were made by the Sh'l'achim⁴⁰ (apostles – emissaries and special messengers)⁴¹ of our master Yeshua HaMashiach (Messiah, the Anointed One). They told you beforehand, In the acharit-hayamim (last days – the end time) there will be scoffers⁴² who seek to gratify their own impious desires.⁴³ It is these⁴⁴ who are (agitators) setting up distinctions⁴⁵ and causing divisions – merely sensual creatures, carnal, worldly-minded people, devoid of the

³⁷ Here we make reference of the second school of P'rushim. This is not to say that there was no other P'rushim. Nor does this mean that all of Hillel's P'rushim was considerate of Yochanan.

³⁸ We should not the change of address. Hakham Yehudah has been speaking towards the pseudo-prophets and teachers. He now turns to the “beloved ones.”

³⁹ See commentary below

⁴⁰ We cannot agree with Martin Luther who posits the notion that the author cannot be Hakham Yehudah because of his mention of the Sh'l'achim. We have already seen that Hakham Yehudah shows great humility by not trying to laud his place in the community of Messiah. Cf. Yehudah I. Luther, M. (1990). *Commentary on Peter and Jude*. (J. N. Lenker, Ed., & J. N. Lenker, Trans.) Grand Rapids, MI: Kregel Classics. p. 301

⁴¹ We have underlined the idea that the Sh'l'achim are special messengers. This demonstrates their cosmic awareness. The period they are speaking of is *the acharit-hayamim* “last days.” This follows that notion that they could see from one end of the world to the other.

⁴² see commentary below

⁴³ Note the connection between these thoughts and the Torah Seder's mention of Er and Onan. B'resheet 38:4-9. The text suggests “walking according to personal desire.” Nothing could be more blatantly opposed to the Oral Torah than “walking after one's personal desires.” This is a blatant affront to G-d and his hierarchy.

⁴⁴ Οὗτοί – “these,” not the repetition of this phrase. Richard notes that this calls to mind the previous five sets of charges made against “these” pseudo-prophets/teachers. Richard, E. J. (2000). *Reading 1 Peter, Jude and 2 Peter, A Theological Commentary*. (C. H. Talbert, Ed.) Macon, Georgia: Smyth & Helwys.

⁴⁵ Here the language picks up the mimicry of the Mishnah (Oral Torah) using the concept of sederim. The “distinctions” are the divisions of the pseudo-prophets/teachers, which they have generated in opposition to the authentic Oral Torah. Because they are void the “Spirit” Breath of G-d, they cannot be deemed “spiritual.” The divisions mentioned here are not G-dly distinctions.

(Pharisees) and their lawyers (of the Torah) rejected God's purpose concerning themselves, by (refusing) to be immersed by him Yochanan. **Nefesh Yehudi**, destitute of genuine spiritual life.⁴⁶

HAKHAM SHAUL'S SCHOOL OF REMES

(2 Luqas - Acts 10:34-43)

Pereq 8:8

And it came to pass, Hakham Tsefet opened his mouth,⁴⁷ and said, I perceive⁴⁸ the truth that God is no respecter of persons: But in every nation he that fears Him (God), and **works righteousness/generosity**,⁴⁹ is accepted by Him. The Mesorah,⁵⁰ which God **sent**⁵¹ unto the B'ne Yisrael, proclaiming shalom by Yeshua HaMashiach: the master of us all.⁵² That Mesorah, I say, **you know**,⁵³ which was published throughout all Y'hudah (Judaea), and **chiefly**⁵⁴ **in the Galil** (Galilee), after the immersion which Yochanan (John) proclaimed; How God consecrated⁵⁵ Yeshua HaMashiach HaNotsri from the (city of) Branches⁵⁶ with the Oral Torah/Spirit of Prophecy⁵⁷ and with miracle working power:⁵⁸ who went about **doing good works**, and healing all that were oppressed by the shedim (demons); for God's Shekinah (presence) was with him. And we are witnesses of all things which he did both in Eretz Yisrael, and in Yerushalayim; whom they put to death and hung on a tree: Him God raised up the third day, to be plainly seen; Not to all the people, but unto

These distinctions are unholy divisions better described as factions. They divorce themselves from the true sederim of the Oral Torah.

⁴⁶ An echo of "רָדַף" – VaYered – "Going Down" or "Demoted" of our Torah Seder.

⁴⁷ Rabbinic literature often initiates its pericopes with the phrase Rabbi "X" said this and that. Here the prototypical pattern is established in the Nazarean Codicil.

⁴⁸ The phrase "I perceive" refers to the Prophetic revelation received in the previous pericope. This vocabulary corresponds with the Peshat materials above.

⁴⁹ cf. Mt 5:16 Let your light so shine before men, that they may see your **good works**, and glorify your Father, which is in the heavens. Please note that this passage from Matityahu is the Midrashic parallel to the Marqan and Luqan pericope cited above.

⁵⁰ We have translated the Greek *λόγος* – *logos* as Mesorah due to contextual constraints. While *λόγος* – *logos* is clearly a "word" we understand that here the "word" indicates the message of the Master as a whole. The word of the Master is the Mesorah, i.e. Oral Torah.

⁵¹ Verbal connection to B'resheet 46:28. Here we find a subtle reference to the Bet Midrash, which Rashi cites (See Rashi and Hakham's note 46:28 above) from the Midrash Tanchuma. Ya'aqob **sends** Y'hudah ahead of the family to establish a Bet Midrash establishing the precedent for all the Jewish people throughout history. The Bet Midrash is the soul of the Jewish people because from it we receive the Torah. The 2 Luqan passages follows the same precedent in that G-d "sent" the Mesorah through the Master so that it would be the elemental structure for Jewish education as the Jewish people were "dispersed" into the Diaspora. If we pay special attention to the verbal connections here in 2 Luqas we will not that there is very similar language including the "sent" ones and that the Mesorah came "First" to Y'hudah. In our Torah Seder Y'hudah is dispatched into "Diaspora" (Mitzrayin/Egypt) to sow seed of the Oral Torah. In the Torah Seder we see Y'hudah dispatched to seed the "Word" (Oral Torah). In 2 Luqas we see G-d sending (dispatching) the Word/Oral Torah through Yeshua and Hakham Tsefet as he goes into Diaspora.

⁵² i.e. King of the JEWS!!!

⁵³ We must bear in mind that Hakham Tsefet is speaking to the Gentiles who he says "you KNOW!" How did the Gentiles know the Mesorah and that it related specifically to Messiah?

⁵⁴ ἄρχω – *archomai* synonymous with ראשית – *re'shiyth* From the same as H7218 (*rosh*); the *first*, in place, time, order or rank (specifically a *firstfruit*): - beginning, **chief** (-est), first (-fruits, part, time), **principal thing**.

⁵⁵ Generally speaking, *χρίω* – *chrío* means "anointed," however the appropriate translation is as we have translated "consecrated." This is because Yeshua was never formally "anointed" as a Kohanic Priest or a King. Therefore, these titles are honorary. This does not in any way diminish the role or office of the Master. His consecration to office as Messiah is as important as that of any Prophet, Priest or King.

⁵⁶ There is a great deal of controversy concerning the title "Nazareth" as the place where Yeshua "grew up" or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or "branch" of David. Further research shows that נָצַר also means to guard or watch. Therefore, it is suggested that the "City of Branches" or the "City of Guardians" or "City of Watchmen" is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua's early residence. This interpretation seems to be more in line with the thought of Yeshua being from the "branch" of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the "guardian, watchman of the "soul," "Oral Torah," "Wisdom" – Hokhmah and Tzfat was the "secret garden" or "garden of secrets" (So'od).

⁵⁷ Messiah Must be a Prophet "like Moshe" (De. 18:15-19)

⁵⁸ Verbal connection to Zech 10:6.

While we see the miracle working power, this is NOT a proof that Yeshua was Messiah. We have no need of wonders or miracles as a proof for Messiah. As the Rambam has written, cf. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Yesodei HaTorah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 294ff

witnesses **chosen before** (as sacred ambassadors⁵⁹ **under God**, even to us, who ate and drank with him after he rose from the dead. And he commanded⁶⁰ us to proclaim to the Gentiles, and to testify that it is he which was appointed (Heb. Paqad) **under God** to be the judge of the living and dead. All the prophets bore witness of him⁶¹, that the authority invested in him whosoever is faithfully obedient to his (Mesorah) will receive pardon for his sins.

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

Gen 38:1-30	Psa. 32:1-11	Hos. 12:1-9 + 14:9	Jude 17-19	Lk 7:24-30	Acts 10:34-43
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

HAKHAM YEHUDAH AND THE MESORAH

The present pericope of Hakham Yehudah is entwined with the language of the Oral Torah. We must therefore, opine that the manifold repetition of these words teach us how to be “spiritual.”

But you beloved, must remember, the predictions (prophesies) **which were made by the Sh'l'achim** (apostles – emissaries and special messengers).

We have underlined the idea that the Sh'l'achim are special messengers. This demonstrates their cosmic awareness. The period they are speaking of is *the acharit-hayamim* “last days.” This follows that notion that they could see from one end of the world to the other. However, the point we see here that is necessary for us to apprehend is that the language is laced with nuances of the Oral Torah. Therefore, we see the accusations that are levelled against those who will not follow the *Rhema* – Oral Teachings of the Hakhamim and the Master.

This passage demonstrates that the Hakhamim received the “mantle” of prophecy, per se. The use of ῥημάτων – *rhematon* emphasizes **oral transmission**, while the Greek word λέγω emphasizes the faculty of reason. When the Greek word λέγω is used, we are to think about what has been said or written. To be more specific we must contemplate how these words of the Oral Torah will guide our lives. The use of word προειρημένων, also rooted in ῥῆμα – *rhema* teaches us to remember (memorize) the oral transmissions (Mesorah) of the Sh'l'achim. Therefore, we are not only to remember the words of the Hakhamim we are to preserve the Oral Teachings of the Hakhamim.

Christian commentaries on Yehudah (Jude) have a great deal to say about the “Sh'l'achim.” They posit a number of pointless theories that are not worth paper and ink. Contrary to the norm Bauckham⁶² following Kelly⁶³ sees the Sh'l'achim as an “Apostolic College.” Kelly goes on to say that Hakham Yehudah is citing a “body of teachings authoritatively **handed down** in the Church.”⁶⁴ Here the “Apostolic College,” are the Hakhamim collegiate entrusted with the Mesorah of the Master.

⁵⁹ προκεχειροτονημένοις from προχειροτονέω – *procheirotoneo* is not found in the LXX. Philo use this word on two occasions. Firstly, as noted here “sacred ambassadors” and secondly the pointing of the finger or **hand**. (See **Yad Ha-Chazaqáh** below)

⁶⁰ Verbal connection to B'resheet 47:3ff

To command is based on the idea of **Mesoraizing** if we can use such a word. The idea of commanding is bound up in the idea of spreading the Mesorah.

⁶¹ b. San 98b

⁶² Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A. Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p.104

⁶³ Kelly, J. N. (1969). *The Epistles of Peter and Jude* (Black's New Testament Commentary ed.). Peabody, MA: Hendrickson Publishers, Inc. p. 281

⁶⁴ Ibid

CLEAN AND UNCLEAR – SPIRITUAL AND CARNAL

Hakham Shaul's letter to the Corinthians explains Hakham Yehudah's word **ψυχικός** – *psuchikos*. However, we must note that the language originated here. By this, we are suggesting that Hakham Shaul received this knowledge from Hakham Tsefet/Hakham Yehudah.

1 Cor. 2:14-16 But the natural man does not receive the things of the Breath of God (Oral Torah): for they are foolishness unto him: nor can he know *them*, because they are spiritual judgments. However, he that is spiritual judges everything, yet he himself is judged of no man. For who has known the mind of the LORD, that he may instruct Him? But, we have the mind of Messiah (i.e. his Mesorah resident within us).

The language of the Mishnah is furthered by the notion of clean and unclean. Neyrey aptly notes the thought of "division" and demonstrates Hakham Yehudah's notion of clean, **πνευματικῶς** – *pneumatikos* as opposed to unclean, **ψυχικός** – *psuchikos*. The term **πνευματικῶς** – *pneumatikos* indicates purity and holiness (that which is separated) and **ψυχικός** – *psuchikos* indicates the more animalistic nature of man. Man devoid the Oral Torah is therefore **ψυχικός** – *psuchikos* animalistic and devoid of true spirituality. In Hebrew, the contrast is between the *Ruach* (breath) and "*basar*" meat – flesh as in the meat or flesh of animals. When we apply these notions to the Body of Messiah, we can see that these pseudo-prophets/teachers would render the body "unclean. While scholars wrestle with the words **ψυχικός** – *psuchikos* (soul) and **πνευματικῶς** – *pneumatikos* (spirit) Judaism understands the composite structure of the "soul" to have five parts or levels. The *nefesh* (soul) is the base human desire. The *Ruach* suggests that man is reaching to a higher level of development and refinement.

Our pericope speaks of, "Walking according to personal desire." Nothing could be more blatantly opposed to the Oral Torah than "walking after one's personal desires." This is a blatant affront to G-d and his hierarchy. This means walking according to the most rudimentary essentials of human pleasure. G-d deposits a soul in the body of man to teach him to conduct his life after and seek the wisdom of the Torah. These thoughts are derived from the present Torah Seder. Er and Onan are only interested in physical pleasure. That which does not procreate – expand the Divine image is devoid "spirit." These men mock – challenge Divine authority committing blasphemies against G-d.⁶⁵ Note the parallel between the scoffers and Yehudah 4 "**changing the loving-kindness of our G-d into licentiousness and the only Lord G-d.**" These words are similar to the Marcion heresy. This is seen as a supreme act of dishonour. These mocking's are an attempt to bring dishonour to the Hakhamim.⁶⁶

PERORATION

G-d's design of humanity gave man a Yester HaRa. Therefore, we must conclude that there is nothing wrong with having a Yester HaRa. The trouble begins when the Yester HaRa becomes unrestrained. Likewise, when we do not fully understand the purpose of the Yetser HaRa we tend to think of it as the "Evil Inclination." As we will see in the coming Torah Seder the Yetser HaRa plays a vital role in our Torah observance. There are 365 prohibitive mitzvot. The Mitzvot (commandments) teach man to control his physical appetites. The Positive Mitzvot teach man proper conduct. Therefore, the elevation of man's being occurs through his understanding of the Oral Torah. Hakham Yehudah has laced his pericope with its metaphors hinting to deeper things.

⁶⁵ The text of the Torah Seder does not directly tell us the sin of Er. Rashi tells us that Er was young when he married Tamar. While there are Midrashic connotations here we will constrain ourselves by Peshat hermeneutics. According to Rashi, Er did not want to mar the beauty of Tamar and therefore spilled his seed rather than cause Tamar to become pregnant. The Torah Seder seems to imply that Onan did not want to raise seed after his brother's name. A cursory reading of the text would suggest that the only reason that Onan did not cause Tamar's pregnancy was that it would be to his brother's credit. However, the text implies repeated sexual encounters between Onan and Tamar. **B'reshet 38:9** But Onan, knowing that the seed would not count as his, let it go to waste, **whenever** he joined with his brother's wife, so as not to provide offspring for his brother. Jewish Publication Society. (1997, c1985). Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text. Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. Philadelphia: Jewish Publication Society. Ge 38:9.

⁶⁶ See Green, G. L. (2008). *Jude & 2 Peter* (Vol. Baker Exegetical Commentary on the New Testament). Grand Rapids, MI: Baker Academic. p. 115

REMES COMMENTARY OF HAKHAM SHAUL

PATACH HAKHAM TSEFET

“**Hakham Tsefet opened his mouth**” (*patach ve'amar*). It is not uncommon to read in the Talmud or other Rabbinic literature “and Rabbi X rose and said...” Here we note the same thing in the Nazarean Codicil. We will also note this phrase is seen in the Nazarean Codicil on more than one occasion. We see it again in II Luas (Acts) 15:7.⁶⁷ In verse 13 of chapter 15 we see Ya'aqob doing the very same. Our point here is to note the form and pattern that opens rhetorical discussion among Rabbis. The “opened mouth” is indicative of...

1. Rhetorical (legal) discussion
2. Teaching, in a Midrashic (rhetorical – legal) method
3. Making Talmidim (disciples) stand or reproducing himself through teaching (halakhah)

A similar phrase is seen in Matityahu.

Matthew 5:1-2 And seeing the great congregations, he went up into a mountain (Horns of Hattin) and when he was set, his talmidim came unto him: And he **opened his mouth, and taught** (*patach ve'darash*) them, saying...

In both cases or in both of these variations, *patach ve'amar* and *patach ve'darash* we have rhetorical (legal) statements or discussions. However, the point we are making here is that this form of discussion (rhetoric – legal discussion) originates in written form here in the Nazarean Codicil.

THE LIGHT OF THE KINGDOM

We open our Remes commentary with some initial Peshat remarks worthy of mentioning from the Nazarean Gemara. Key points in our material, which we understood to be halakhic in nature, are...

1. Gentile relationship to G-d
2. Gentile relationship to the Mesorah
3. Jewish relationship to the Gentiles
4. Messiah as a Prototype for Jews and Gentiles alike
5. Messiah, Judge of the living and the dead

Following the list above, we note that the Gentile's relationship is based not on his connection to Yeshua the Messiah but to his good **works** or his **works** of righteousness/generosity.

Secondly, we note that the relationship that Cornelius had with the Oral Torah was “knowing” or intimate understanding of the Oral Torah.

Thirdly, we note that the Jewish people are “Sacred Ambassadors” to the Gentiles. And, that their proclamation is that of the Mesorah.

Fourthly, Messiah is the prototype for Jew and Gentile alike.

- Yeshua was filled with the Oral Torah and the Spirit of Prophecy

⁶⁷ See also II Luqas (Acts) 8:35

- Yeshua was filled with and exemplified “good works”
- Yeshua’s fulfillment of the Torah and Oral Torah caused the Shekinah to surround him

Finally, we understand that the Oral Torah constitutes the halakhic norm by which Jew and Gentile will be judged by. And that Yeshua, King Messiah will be our Judge.

CHOSEN AS SACRED AMBASSADORS AND DIVINE AGENTS

As we will learn in the future Y’hudah will be “sent” to the land of Mitzrayim as a sacred ambassador.⁶⁸ His mission was that of establishing a Bet Midrash for the Jewish people in Diaspora. This mission, as we have stated is elemental for Jewish survival. Without a Bet Midrash, there is no such thing as the Jewish people. The echo of the Torah Seder found in the present 2 Luqan (Tosefta) pericope is well worth exploring. We can find manifold allegorical agents and sacred ambassadors in this pericope. Firstly, we see the agent of Hakham Tsefet as he “Opens his mouth.” He is the Sacred Ambassador of the Mesorah to the Gentiles. The present Pericope tells us some very important things concerning Gentiles and the Mesorah/Oral Torah. Chief is that the Gentiles are to “Know” the Mesorah. Hakham Tsefet, speaking to Cornelius says, “you **Know**.” This indicates that Cornelius was already intimately aware of the 613 mitzvot and the “Mishneh Torah” per se. Had Cornelius been ignorant of the Oral Torah Hakham Tsefet would have used different vocabulary. Therefore, the hermeneutic application of language teaches us that Cornelius was perfectly aware of the Mesorah. We cannot say that this was the case for every Gentile, nor can we say that this was true for every Gentile in Eretz Yisrael. However, the use of *λαός* – *laos* should be translated as *אִם*– *am* or *גוֹי*– *goy* in the present case. This language can be confusing if we fail to follow the direct applicable hermeneutic. During the first century the Ger HaSha’ar, proselyte of the Gate was nearly as observant as the **Am HaAretz** – “the people of Land” i.e. the uneducated Jews. Therefore, Hakham Tsefet is suggesting that the “people” *λαός* – *laos* (the Ger HaSha’ar, proselyte of the Gate and **Am HaAretz** – “the people of Land”) need to receive the Oral Torah. As a “Sacred Agent” Hakham Tsefet mimics the Sacred Ambassador Y’hudah who went before Ya’aqob into Diaspora. Hakham Tsefet is the Chief Ambassador to the Gentiles. However, we can clearly see that he was reaching out not only to the Gentiles. And, again we make reference to the “mixed multitude”⁶⁹ that went out of Egypt. Hakham Tsefet was reaching out to all the souls in need of repair.

The allegorical picture presented here is not hard to see. We see Yosef as entered Mitzrayim and will become the Goel (Redeemer) for the entire world. Allegorically this Goel is Hakham Tsefet the reproduction of his Mesorah as the Master’s courtier will bring tikun for the world. His work of Tikun carries the Mesorah, healing balm of the soul to the entire world. The message of the Mesorah was never intended to be strictly confined to any one region. The world having entered into a state of separation is now in the process of return. Historically we have seen the thesis and antithesis we are now in the state of synthesis and healing. Every soul has limitless potential for generating the required tikun. Hakham Tsefet’s message to Cornelius is an opening of the doors that had been shut for many years.

In our present generation, we have seen many of the same scenarios played out right before our eyes. The Shammaite view of Noahide ideology retards the process of tikun by holding the Gentile at bay. If the redemptive process requires our taking the Mesorah to the Gentiles of our age, we need to expedite our work.

If, as we have stated the Oral Torah that G-d daily breathed to Adam and Chava was for the sake of creating the Perfected Community. We must take to task the message of the Mesorah and then use it as a tool for liberating and restoring people to their rightful place and destiny. The temporal world gives way to the Eternal “Ever Coming World” through the personification of the Mesorah.

The core of the Torah Seder is the mission of Y’hudah as he is making a Bet Midrash among the Gentiles, Therefore, we must logically deduce the following three things:

⁶⁸ Cf. B’resheet 46:28

⁶⁹ Shemot 12:38

1. The Jewish people must have a Bet Midrash among the Gentiles while in exile. The Bet Midrash is for the sake of preservation and propagation of the Mesorah.
2. Secondly, we deduce from logic that if we build a Bet Midrash among the Gentiles we will inevitably have Gentiles joining those Bate Midrash
3. Thirdly, we will be preserved and in turn complete the redemptive process

By applying Remes – allegorical logic to the present text we can determine that both Y'hudah and Hakham Tsefet represent the Jewish people.

The Mesorah, which God sent unto the B'ne Yisrael

We must from logic draw another truth from the cited text of 2 Luqas. G-d gave the Mesorah to the Jewish people. To them were given the "Oracles of G-d."⁷⁰ This logical deduction gives way to yet another logical truth. This truth has two facets.

Firstly, the Jewish people must accept their role as Kings and Priests who are to "Oralize" the Torah to the Gentiles. Secondly, the Gentiles and **Am HaAretz** – "the people of Land" i.e. the uneducated Jews must accept the authority of the Jewish Bate Din.

Hakham Tsefet craftily engineered the words of Mark's present pericope to be read with the present 2 Luqan text as these pieces of materials wrap around the Torah amazing things come to light (pun intended). Cornelius has accepted the authority of the Bet Din with his family and colleagues. Therefore, he merits authority in the Kingdom/Governance of G-d. To those who refuse to subjugate themselves to the authority of the Bet Din, the "freedom" they thought they had will be taken away. Here we must understand that they believe that they are free because they are "no longer under the Law (Torah)." Unfortunately, they are not free. Therefore, the so-called freedom that they think they have will be taken away from them. In this way, "*midda kneged midda*" is fully applicable to the Governance of G-d. This system is by Divine design.

I perceive the truth that God is no respecter of persons: But in every nation he that fears Him (God), and works righteousness/generosity, is accepted by Him.

These words are so powerful we can hardly imagine their truth. In an era where everyone is heralding freedom from Torah⁷¹ these words escape the cognitive psyche. Yet, the power of these words are recorded and paraded before our eyes as a warning and a halakhic principle for "acceptance with G-d." Here again we will apply sevarah – logic to determine the negative result of not working righteous/generosity in saying if anyone does not fear G-d and do not perform acts of righteous/generosity he will NOT be accepted by G-d. This point is secured and strengthened in eth argument that Yeshua himself was filled with works of righteousness/generosity.

PERORATION

Midda kneged midda applies to every aspect of life, from Torah education to acts of righteousness/generosity. Hakham Tsefet demonstrates the result of **works** of righteousness/generosity as a means for drawing the Shekinah. The Hebrew word Shekinah means "neighbouring presence." Therefore, we determine that **works** of righteousness/generosity draw the Shekinah close to us.

HALAKHIC IMPLICATIONS

⁷⁰ cf. Acts 7:38; Rom 3.2; & Heb. 5:12

⁷¹ This applies not only to Gentile Christians; it applies to many so-called Messianic congregations and Noahides as well.

Abot 1:6 Joshua b. Perahiah says, "Set up a Hakham for yourself. "And get yourself a fellow disciple. (3) "And give everybody the benefit of the doubt."⁷²

Abot 3:6 R. Halafta of Kefar Hananiah says, "Among ten who sit and work hard on Torah the Presence comes to rest, "as it is said, *God stands in the congregation of God* (Ps. 82:1). "And how do we know that the same is so even of five? *For it is said, And he has founded his group upon the earth* (Am. 9:6). "And how do we know that this is so even of three? Since it is said, *And he judges among the judges* (Ps. 82:1). "And how do we know that this is so even of two? Because it is said, *Then they that feared the Lord spoke with one another, and the Lord hearkened and heard* (Mal. 3:16). "And how do we know that this is so even of one? Since it is said, *In every place where I record my name I will come to you and I will bless you* (Ex. 20:24)."⁷³

m. Peah 1:1 These are things which have no [specified] measure: [the quantity of produce designated as], *peah* [the quantity of produce given as] firstfruits, [the value of] the appearance offering, [the performance of] righteous deeds, and [time spent in] study of Torah. These are things the benefit of which a person enjoys in this world, while the principal remains for him in the world to come: [deeds in] honor of father and mother, [performance of] righteous deeds, and [acts which] bring peace between a man and his fellow. But the study of Torah is as important as all of them together.⁷⁴

AMEN V'AMEN

Questions for Understanding and Reflection

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

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

⁷²Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 673

⁷³Ibid

⁷⁴Ibid p. 14

Next Sabbath:
Shabbat: "VeYosef" - "And Joseph"

Shabbat	Torah Reading:	Weekday Torah Reading:
יוסף		
"VeYosef"	Reader 1 – B'resheet 39:1-6	Reader 1 – B'resheet 41:1-4
"And Joseph"	Reader 2 – B'resheet 39:7-12	Reader 2 – B'resheet 41:5-7
"Y José"	Reader 3 – B'resheet 39:13-18	Reader 3 – B'resheet 41:1-7
B'resheet (Gen) 39:1 – 40:23	Reader 4 – B'resheet 39:19-23	
Ashlamatah: Is 55:11 - 56:8	Reader 5 – B'resheet 40:1-6	
	Reader 6 – B'resheet 40:7-12	Reader 1 – B'resheet 41:1-4
Psalm 33:1- 34:18	Reader 7 – B'resheet 40:18-23	Reader 2 – B'resheet 41:5-7
	Maftir – B'resheet 40:21-23	Reader 3 – B'resheet 41:1-7
N.C.: Jude 20-25; Luke 7:31 – 8:3; Acts 10:44 – 11:18	Isaiah 55:11 - 56:8	



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