

Esnoga Bet Emunah

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

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| Three and 1/2 years Lectionary Readings | Second Year of the Triennial Reading Cycle |
| Adar 06, 5777 – March 03/04, 2017 | Second Year of the Shmita Cycle |

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

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 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
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 Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Marvin Hyde
His Excellency Adon Scott Allen
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

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

We pray for His Excellency Mr. Terry ben Noach, the uncle of HE Giberet Zahavah bat Sarah who is gravely ill. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Mr. Terry ben Noach, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray for HE Giberet Sarai bat Sarah who has to undergo a special exploratory medical procedure. We pray that the intervention brings good news and good results, amen ve amen!

We also pray for the mother of H.E. Giberet Zahavah bat Sarah, Mrs. Peggy Johnston, who is very sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stoppel and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d 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 pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d 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!

Shabbat: “R’eh Qarati” – Sabbath: “See, I have called”

| Shabbat | Torah Reading: | Weekday Torah Reading: |
|--|-------------------------------|---------------------------------------|
| רְאֵה, קְרָאתִי | | Saturday Afternoon |
| “R’Eh Qarati” | Reader 1 – Sh’mot 31:1-6 | Reader 1 – Sh’mot 32:15-17 |
| “See, I have called” | Reader 2 – Sh’mot 31:7-11 | Reader 2 – Sh’mot 32:18-20 |
| “Mira, he llamado” | Reader 3 – Sh’mot 31:12-14 | Reader 3 – Sh’mot 32:21-23 |
| | Reader 4 – Sh’mot 31:15-17 | |
| Shemot (Exodus) 31:1 – 32:14 | Reader 5 – Sh’mot 31:18- 32:3 | Monday & Thursday Mornings |
| Psalms 67:1-8 | Reader 6 – Sh’mot 32:4-8 | Reader 1 – Sh’mot 32:15-17 |
| Ashlamatah: Is 43:7-15, 21 | Reader 7 – Sh’mot 32:9-14 | Reader 2 – Sh’mot 32:18-20 |
| | Maftir – Sh’mot 32:12-14 | Reader 3 – Sh’mot 32:21-23 |
| Mk 8:27-30; Lk 9:18-21; Acts 21:17-40 | Isaiah 43:7-15, 21 | |

Blessings Before Torah Study

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

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

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

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

May Ha-Shem bless you and keep watch over you; - Amen!

May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!

May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

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

Contents of the Torah Seder

- The Chief Artificers and Their Task – Exodus 31:1-11
- The Sabbath – Exodus 31:12-17
- Moses Receives the Tables of Stone – Exodus 11:18
- The Golden Calf and the Idolatry of the People – Exodus 32:1-14

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol. IX: The Tabernacle & Vol. X: Sin and Reconciliation

By: Rabbi Yaaqov Culi & Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

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

Vol. 9 – "The Tabernacle," p. 332 – Vol. 10 – "Sin and Reconciliation" p. 49

Rashi & Targum Pseudo Jonathan for: Shemot (Exod.) 31:1 – 32:14

| RASHI | TARGUM PSEUDO JONATHAN |
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| 1. The Lord spoke to Moses, saying: | 1. ¶ And the LORD Spoke with Mosheh, saying, |
| 2. "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah, | 2. Look , Mosheh, I have called by name the good Bezalel: bar Uri bar Hur, of the tribe of Jehudah, JERUSALEM: See, Mosheh, behold, I have anointed and called by a good name Bezalel. |
| 3. and I have imbued him with the spirit of God, with wisdom, with insight, with knowledge, and with [talent for] all manner of craftsmanship | 3. and have filled him with the spirit of holiness from before the LORD, in wisdom and in intelligence, in knowledge, and in all workmanship; |
| 4. to do master weaving, to work with gold, with silver, and with copper, | 4. to think in their thoughts so as to work (perfectly) in gold, and in silver, and in brass; |
| 5. with the craft of stones for setting and with the craft of wood, to do every [manner of] work. | 5. and in the cutting of jewels for their inseting, and in the carving of woods, to make all manner of work. |
| 6. And, behold, with him I have placed Oholiab the son of Ahisamach, of the tribe of Dan, and all the wise hearted into whose hearts I have instilled wisdom, and they shall make everything I have commanded you: | 6. And, behold, I have appointed with him Aholiab bar Achisamah, of the tribe of Dan; and in the heart of every one wise hearted I have added the Spirit of wisdom, that they may perform all whatever I have commanded you. |
| 7. The Tent of Meeting and the ark for the testimony, as well as the cover that [shall be] upon it, all the implements of the tent, | 7. The tabernacle of ordinance, and the ark of the testimony and the mercy seat which is over it; and all the vessels of the tabernacle; |
| 8. the table and its implements, the pure menorah and all its implements, the altar of incense, | 8. and the table, and all its vessels; and the altar of sweet incense, |
| 9. the altar for the burnt offering and all its implements, the washstand and its base, | 9. and the altar of burnt offering, and all its vessels; and the laver, and its foot; |
| 10. the meshwork garments, the holy garments for Aaron the kohen, the garments of his sons [in which] to serve [as kohanim], | 10. and the vestments for ministration, the holy vestments of Aharon the priest, and the vestments of his sons for ministry; |
| 11. the anointing oil and the incense for the Holy; in complete accordance with everything I have commanded you they shall do." | 11. and the oil of anointing; and the sweet incense for the sanctuary; even all whatever I have commanded thee, they will make. |
| 12. The Lord spoke to Moses, saying: | 12. ¶ And the Lord spoke with Mosheh, saying, |
| 13. "And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy. | 13. Also, speak with the sons of Israel, saying, You will keep the day of My Sabbaths indeed; for it is a sign between My Word and you, that you may know that I am the LORD who sanctify you. |
| 14. Therefore, keep the Sabbath, for it is a sacred thing for you. Those who desecrate it shall be put to death, for whoever performs work on it, that soul will be cut off from the midst of its people. | 14. You will keep the Sabbath, because it is holy to you ; whosoever profanes it, dying he will die; whoso does work therein, that man will be destroyed from his people. |
| 15. Six days work may be done, but on the seventh day is a Sabbath of complete rest, holy to the Lord; whoever performs work on the Sabbath day shall be put to death.' | 15. Six days you will do work; but the seventh day is Sabbath, the holy Sabbath before the LORD. Whoso does work upon the Sabbath, dying he will die, by the casting of stones. |
| 16. Thus shall the children of Israel observe the | 16. The sons of Israel will therefore keep the Sabbath, to |

| RASHI | TARGUM PSEUDO JONATHAN |
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| Sabbath, to make the Sabbath throughout their generations as an everlasting covenant. | perform the delightful exercises of the Sabbath; (it is) for your generations an everlasting statute; |
| 17. Between Me and the children of Israel, it is forever a sign that [in] six days The Lord created the heaven and the earth, and on the seventh day He ceased and rested." | 17. between My Word and the sons of Israel it is a sign for ever. For in six days the LORD created and perfected the heavens and the earth; and in the seventh day He rested and refreshed. |
| 18. When He had finished speaking with him on Mount Sinai, He gave Moses the two tablets of the testimony, stone tablets, written with the finger of God. | 18. ¶ And He gave to Mosheh, when He had finished to speak with him in Mount Sinai, the two tablets of the testimony, tablets of sapphire-stone from the throne of glory, weighing forty sein, inscribed by the finger of the LORD. |
| 1. When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him." | 1. ¶ But the people saw that Mosheh delayed to come down from the mount, and the people gathered together unto Aharon, when they saw that the time he had appointed to them had passed; and HaSatan had come, and caused them to err, and perverted their hearts with pride. And they said to him, Arise, make us gods that will go before us; for as for this Mosheh the man who brought us up from the land of Mizraim, he may have been consumed in the mountain by the fire which flames from before the Lord, (and) we know not what hath befallen him in his end. |
| 2. Aaron said to them, "Remove the golden earrings that are on the ears of your wives, your sons, and your daughters and bring them [those earrings] to me." | 2. And Aharon said to them, Deliver the golden rings that are in the ears of your wives, your sons, and your daughters, and bring them to me. |
| 3. And all the people stripped themselves of the golden earrings that were on their ears and brought them to Aaron. | 3. And their wives denied themselves to give their ornaments to their husbands; and all the people at once delivered up the golden rings which were in their ears, and brought them to Aharon. |
| 4. He took [them] from their hand[s], fashioned it with an engraving tool, and made it into a molten calf, upon which they said: "These are your gods, O Israel, who have brought you up from the land of Egypt!" | 4. And he took them from their hands, and bound them in a wrapper, and wrought it with a tool, having made a molten calf; and he said, These, Israel, are your gods, which brought you forth from the land of Mizraim. |
| 5. When Aaron saw [this], he built an altar in front of it, and Aaron proclaimed and said: "Tomorrow shall be a festival to the Lord." | 5. For Aharon had seen Hur slain before him, and was afraid; and he built an altar before him, and Aharon cried with doleful voice, and said, Let there be a feast before the LORD tomorrow, of the sacrifice of the slain of these adversaries who have denied their LORD, and have changed the glory of the Shekinah of the LORD for this calf. JERUSALEM: And Aharon saw Hur slain before him, and was afraid; and he built an altar before him, and Aharon cried and said, A feast. |
| 6. On the next day they arose early, offered up burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and they got up to make merry. | 6. And on the day following, they arose, and sacrificed burnt-offerings; and the people sat around to eat and to drink, and rose up to disport themselves with strange service. JERUSALEM: And they rose up to disport themselves with strange service. |
| 7. And the Lord said to Moses: "Go, descend, for your | 7. ¶ And the LORD said to Mosheh, Descend from the |

| RASHI | TARGUM PSEUDO JONATHAN |
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| people that you have brought up from the land of Egypt have acted corruptly. | greatness of your honor; for I have not given you greatness except on account of Israel. But now your people, whom you did bring up from the land of Mizraim, have corrupted their works; |
| 8. They have quickly turned away from the path that I have commanded them; they have made themselves a molten calf! And they have prostrated themselves before it, slaughtered sacrifices to it, and said: 'These are your gods, O Israel, who have brought you up from the land of Egypt.' " | 8. quickly have they declined from the way which I taught them in Sinai, (that) you will not make yourselves an image, or figure, or any similitude; for now have they made to them a molten calf, and have worshipped it, and sacrificed to it, and proclaimed before it, These are your gods, Israel, which brought you up from the land of Mizraim. And the LORD said to Mosheh, |
| 9. And the Lord said to Moses: "I have seen this people and behold! they are a stiff necked people. | 9. The pride of this people is manifest before Me, and, behold, it is a people of hard neck. |
| 10. Now leave Me alone, and My anger will be kindled against them so that I will annihilate them, and I will make you into a great nation." | 10. And now, cease from your prayer, and cry not for them before Me; for I will let My anger burn like strong fire against them, and consume them, and I will make out of you a great people. |
| 11. Moses pleaded before the Lord , his God, and said: "Why, O Lord, should Your anger be kindled against Your people whom You have brought up from the land of Egypt with great power and with a strong hand?" | 11. ¶ And Mosheh was shaken with fear , and began to pray before the LORD his God; and he said, Wherefore should Your wrath, O LORD, prevail against Your people whom You did bring up from the land of Mizraim, with great power and with a mighty hand. |
| 12. Why should the Egyptians say: 'He brought them out with evil [intent] to kill them in the mountains and to annihilate them from upon the face of the earth'? Retreat from the heat of Your anger and reconsider the evil [intended] for Your people. | 12. Why should the Mizraee who are remaining say, It was for evil that He led them out, to kill them among the mountains of Tabor and Hermon, and Sirion and Sinai, and to destroy them from the face of the earth? Turn from Your strong anger, and let there be relenting before You over the evil that You have threatened to do unto Your people. |
| 13. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your very Self, and to whom You said: 'I will multiply your seed like the stars of the heavens, and all this land which I said that I would give to your seed, they shall keep it as their possession forever.' " | 13. Remember Abraham, and Yizchaq, and Yisrael, your servants, to whom You did swear in Your Word and did say to them, I will multiply your children as the stars of the heavens, and all this land of which I have told you will I give to your sons, and they will inherit for ever. |
| 14. The Lord [then] reconsidered the evil He had said He would do to His people. | 14. And there was relenting before the LORD over the evil which He had thought to do unto His people. |
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Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary for: Shemot (Exod.) 31:1 – 32:14

2 I have called by name to perform My work Bezalel.

3 with wisdom [I.e.,] **what a person hears from others and learns.** -[from Sifrei Deut. 1:13]

with insight **With his intellect he understands other things based on what he learned.** -[from Sifrei Deut. 1:13]

with knowledge **The holy spirit.**

4 to do master weaving Heb. לְהַשִּׁיב מִחֻשְׁבָּת, the weaving work of a master weaver.

5 with the craft Heb. וּבְחֵרֶשֶׁת, a term denoting a craft, like “a skilled craftsman (חֵרֶשֶׁת)” (Isa. 40:20). Onkelos, however, explained [this term] but varied [the wording] in their explanation [i.e., in the explanation of the two mentions of חֵרֶשֶׁת אֶבֶן. וּבְחֵרֶשֶׁת אֶבֶן טָבָא, and וּבְחֵרֶשֶׁת עֵץ he rendered וּבְחֵרֶשֶׁת אֶבֶן, because a craftsman of stones is called אֶבֶן, craftsman, whereas a craftsman of wood is called חֵרֶשֶׁת, carpenter.

for setting Heb. לְמִלְאָתָא, lit., to fill. To set it [each stone] into its setting in its fullness, [i.e.,] to make the setting equal to the measurement of the bottom of the stone and its thickness. [See commentary on Exod. 25:7.]

6 and all the wise-hearted into whose hearts I have instilled wisdom And additionally, other wise-hearted people among you [shall assist], as well as everyone into whom I have instilled wisdom, and [all of them] shall make everything I have commanded you.

7 and the ark for the testimony For the purpose of the tablets of the testimony.

8 the pure Heb. הַשְּׁהֵרָה. [The menorah is described by this adjective] because [it was made] of pure gold. [based on Exod. 25:31]

10 the meshwork garments Heb. בְּגָדֵי הַשָּׂרָד In my opinion, according to the simple meaning of the verse, it is impossible to say that the garments of the kehunah are referred to [here], because it says next to them [at the end of the verse], “the holy garments for Aaron the kohen, the garments of his sons [in which] to serve [as kohanim].” But these בְּגָדֵי הַשָּׂרָד [referred to here] are the garments of blue, purple, and crimson wool mentioned in the section dealing with the travels (Num. 4:6-13): “and they shall place upon it a garment of blue wool,” “and they shall place upon it a garment of purple wool,” “and they shall place upon them a garment of crimson wool.” My assertion [that בְּגָדֵי הַשָּׂרָד refers to the coverings of the vessels] appears correct, since it says: “And from the blue wool, the purple wool, and the crimson they made בְּגָדֵי הַשָּׂרָד ” (Exod. 39:1), but linen was not mentioned with them. Now, if it [the text] is speaking of the garments of the kehunah, we do not find in any of them [reference to] purple or crimson wool without [the addition of] linen. בְּגָדֵי הַשָּׂרָד Some [commentators] explain בְּגָדֵי הַשָּׂרָד as an expression of work

and service, like its [Aramaic] translation, לְבוּשֵׁי שְׂמוּשָׁא, and it has no similarity in the Scriptures. But I believe that it is Aramaic, like the [Aramaic] translation of קְלָעִים [hangings, translated סְרָדִין] (Exod. 27:9) and the [Aramaic] translation of מְכַבֵּר [grating, translated סְרָדָא] (Exod. 27:4), for they were woven with a needle [and] made of many holes, lazadiz in Old French, mesh-work, crochet-work, [or] lace.

11 and the incense for the Holy For the purpose of bringing [incense] up in smoke in the Heichal, which is holy.

13 And you, speak to the children of Israel But [as for] you, although I have mandated you to command them [the Israelites] concerning the work of the Mishkan, do not let it seem to you that you may easily set aside the Sabbath because of that work.

Only keep My Sabbaths! Although you will be rushed to perform the work [of the Mishkan] quickly, the Sabbath shall not be set aside because of it. All instances of ׀א and ׀ק [imply limitations, i.e.,] are exclusive, to exclude the Sabbath from the work of the Mishkan.

For it is a sign between Me and you It is a sign of distinction between us that I have chosen you, by granting you as an inheritance My day of rest for [your] rest.

to know [So that] the nations [should know] that I, the Lord, sanctify you.

14 shall be put to death If there are witnesses and a warning.

will be cut off without warning. -[from Mechilta]

Those who desecrate it Heb. מְטַלְלֵיהָ, [those] who treat its sanctity as profane.

15 a Sabbath of complete rest Heb. שְׁבֹת שְׁבֹתוֹן, a reposeful rest, not a casual rest.

(a Sabbath of complete rest For this reason, Scripture repeated it [the word, שְׁבֹת], to inform [us] that on it all work is prohibited, even what is needed for food. Similarly regarding Yom Kippur, in whose context it says: “It is a Sabbath of complete rest for you” (Lev. 23:32), all work is prohibited. However, concerning festivals it says only: “on the first day is a rest, and on the eighth day is a rest” (Lev. 23:39), [meaning that] on them [i.e., on holidays] only servile work is prohibited, but work needed for food [preparation] is permitted.)

holy to the Lord The observance of its sanctity shall be for My name and by My commandment.

17 and rested Heb. וַיִּנָּפֵשׁ. As the Targum [Onkelos] renders: וַיָּנַח, and rested. Now every expression of נֹפֵשׁ, rest, is an expression of נַפְשׁ, soul, for one regains one’s soul and one’s breath when one rests from the toil of work. He about Whom it is written: “He neither tires nor wearies” (Isa. 40:28), and Whose every act is performed by speech [alone, without physical effort], dictated rest in reference to Himself [only] in order to make it understood to the [human] ear with words that it can understand.

18 He gave Moses **In the Torah, chronological order is not adhered to. The episode of the calf took place long before the command of the work of the Mishkan. For on the seventeenth of Tammuz the tablets were broken, and on Yom Kippur the Holy One, blessed is He, was reconciled to Israel. On the morrow [i.e., on the eleventh of Tishri], they commenced with the donation for the Mishkan, and it [the Mishkan] was erected on the first of Nissan. -[from Midrash Tanchuma, Ki Thissa 31]**

When He had finished Heb. כְּכַלְתּוֹ. [This word should be spelled כְּכַלּוֹתּוֹ. Here, however,] it is spelled defectively [without the first “vav”], as if to be read: כְּכַלְתּוֹ, [meaning] like his bride, for the Torah was delivered to him [Moses] as a gift, as a bride [is given] to a bridegroom, because [otherwise] he could not have learnt it all in such a short time (Tanchuma, Ki Thissa 18). Another explanation: Just as a bride is adorned with twenty-four ornaments

[i.e.,] the ones listed in the book of Isaiah (3:18-22), so too must a Torah scholar be adorned with the twenty-four books [of the Scriptures, i.e., possess the knowledge of the entire Scriptures] (Tanchuma, Ki Thissa 16).

speaking with him the statutes and the ordinances in the section entitled: “And these are the ordinances” (Exod. 21-23) [i.e., in parshath Mishpatim].

speaking with him [The word “with”] teaches [us] that Moses would hear [the laws] from God and then they would both repeat the halachah together. -[from Exod. Rabbah 41:5]

tablets Heb. לְחָת. It is spelled לְחָת [without the “vav” of the plural, as if to be read לְחָת, the singular form,] because they were both the same [size]. -[from Exod. Rabbah 41:6]

Chapter 32

1 that Moses was late Heb. בְּשֵׁשׁ, as the Targum [Onkelos] renders אוֹחֵר, an expression for lateness. Likewise, [in the verse] “is his chariot late (בְּשֵׁשׁ)” (Jud. 5:28); “and they waited until it was late (בְּוֹשׁ)” (Jud. 3:25). When Moses went up the mountain, he said to them [the Israelites], “At the end of forty days I will come, within six hours” [from sunrise of the fortieth day]. They thought that the day he went up was included in the number [of the forty days], but [in fact] he had said to them, “forty days,” [meaning] complete [days], including the night. But the day of his ascent did not have its night included with it [because Moses ascended in the morning], for on the seventh of Sivan he ascended. Thus, the fortieth day [of Moses’ absence] was the seventeenth of Tammuz. On the sixteenth [of Tammuz], Satan came and brought confusion into the world and showed a semblance of darkness, [even] pitch darkness, and confusion, [as if] indicating [that] Moses had surely died and therefore, confusion had come upon the world. He [Satan] said to them, “Moses has died, for six [additional] hours have already passed, and he has not come, etc.,” as is found in tractate Shabbath (89a). We cannot say that their [the Israelites’] only error was that on a cloudy day [they were confused] between before noon and after noon, because Moses did not descend until the next day, as it is said: “On the next day, they arose early, offered up burnt offerings...” (verse 6).

that will go before us - אֲשֶׁר יֵלְכוּ לְפָנֵינוּ [The word יֵלְכוּ is in the plural form.] They desired many deities for themselves. -[from Sanh. 63a]

because this man Moses Satan showed them something resembling Moses, being carried in the air, high above in the sky. -[from Shab. 89a, Midrash Tanchuma 19]

who brought us up from the land of Egypt And directed us the way we should go up [from Egypt]. Now we need gods who will go before us [instead of Moses].

2 that are on the ears of your wives... Aaron said to himself, “The women and children are fond of their jewelry. Perhaps the matter will be delayed, and in the meantime, Moses will arrive.” But they did not wait [for their wives and children to give them their earrings], and they took off their own [earrings]. -[from Midrash Tanchuma 21]

Remove Heb. פָּרַקוּ, an imperative expression, from the same root as פָּרַק in the singular. [This is] like בָּרַכּוּ, bless, [which is] from the same root as בָּרַךְ.

3 stripped themselves Heb. וַיִּתְפָּרְקוּ, an expression [used for] unloading a burden. When they removed them [the earrings] from their ears, they were found to be unloaded of their earrings, descharyer in Old French [decharger in modern French], to unload.

of the golden earrings Heb. אֶת-נִזְמֵי, like מִנִּזְמֵי, similar to “When I leave the city (אֶת-הָעִיר)” (Exod. 9: 29), [like] מִן-הָעִיר, [lit., when I go out of the city].

4 fashioned it with an engraving tool Heb. וַיִּצַּר אֹתוֹ בְּתַרְטָט. This [clause] can be rendered in two ways: One is [that]

וַיִּצַר is an expression of tying, and בְּהֶרֶט is an expression meaning a kerchief, similar to “and the tablecloths and the purses (וְהַתְּרִיטִים)” (Isa. 3:22); “and he tied two talents of silver in two purses (תְּרִיטִים)” (II Kings 5:23). The second [way of rendering it] is [that] וַיִּצַר is an expression meaning a form, and בְּהֶרֶט is the tool of the smiths, with which they cut out and engrave (הוֹרְטִין) forms in gold. [The tool is] like a scribe’s stylus, which engraves letters on tablets and wax-covered tablets, as “and inscribe on it with a common pen (בְּהֶרֶט אָגוּשׁ)” (Isa. 8:1). This [second interpretation] is what Onkelos rendered: וַיִּצַר יְתִיהָ בְּזִיפָא, an expression of זִיפָא, a tool with which people engrave letters and designs, known in French as nielle, niello work. With it, signets are engraved.

a molten calf - As soon as they had cast it into the fire of the crucible, the sorcerers of the mixed multitude who had gone up with them from Egypt came and made it with sorcery. [See commentary on Exod. 12:38.] Others say that Micah was there, who had emerged from the layer of the building where he had been crushed in Egypt. (Sanh. 101b). In his hand was a plate upon which Moses had inscribed “Ascend, O ox; ascend, O ox,” to [miraculously] bring up Joseph’s coffin from the Nile. They cast it [the plate] into the crucible, and the calf emerged. -[from Midrash Tanchuma 19]

molten Heb. מִסְכָּה, an expression related to מִתְכַּת, metal, [both derived from roots meaning to pour]. Another interpretation: One hundred and twenty-five centenaria of gold were in it, like the gematria of מִסְכָּה. 40= מ, 60= ס, 20= כ, 5= ה, totaling 125] -[from Midrash Tanchuma 19]

These are your gods But it does not say, “These are **our** gods.”-[from here [we learn] that the mixed multitude who had come up from Egypt were the ones who gathered against Aaron, and they were the ones who made it [the calf]. Afterwards, they caused the Israelites to stray after it. -[from Midrash Tanchuma 19]

5 When Aaron saw that it was alive, as it is said: “for the likeness of an ox eating grass” (Ps. 106:20), and he saw that Satan’s work had succeeded, and he had no words to stall them completely [i.e., to keep the Israelites from worshipping the calf, so then]

he built an altar to stall them.

and said: “Tomorrow shall be a festival to the Lord.” But [it will] not [be] today. Perhaps Moses would come before they would worship it. This is its simple meaning. Its midrashic meaning in Leviticus Rabbah (10:3) is [as follows]: Aaron saw many things. He saw his sister’s son Hur, who had reproved them [the Israelites], and they assassinated him. That is [the meaning of] וַיִּבֶן, [an expression of בִּינָה, understanding]. מִזְבֵּחַ לְפָנָיו [should be understood as if it were written] וַיִּבֶן מִזְבֵּיחַ לְפָנָיו, [meaning] he understood from the slaughtered one in front of him. Moreover, he saw [the situation] and said, “Better I should be blamed and not they.” He also “saw” another thing and said, “If they build the altar [themselves], one will bring pebbles and [another] one will bring a stone. Thus, their work will be done all at once. Since I will build it, and I will neglect my work, in the meantime Moses will arrive.”

a festival to the Lord In his heart, he meant Heaven. He was confident that Moses would come, and they would worship the Omnipresent. -[from Lev. Rabbah 10:3]

6 they arose early Satan roused them so that they would sin.

to make merry Heb. לְצַחֵק. In this word, there is [also] a connotation of sexual immorality, as it is said: “to mock (לְצַחֵק) me” (Gen. 39:17), and bloodshed, as it is said: “Let the boys get up now and play (וַיִּשְׁחָקוּ) before us” (II Sam. 2:14). Here too, Hur was slain. -[from Midrash Tanchuma 20]

7 And...said Heb. וַיְדַבֵּר. [This is] an expression of harshness, like “and he spoke (וַיְדַבֵּר) to them harshly” (Gen. 42:7).

Go, descend Descend from your high position. I gave you this high position only for their sake (Ber. 32a). At that

time, Moses was banished by a decree of the heavenly tribunal (Midrash Tanchuma 22, Exod. Rabbah 42:3).

your people...have acted corruptly Heb. שָׁחָתוּ עִמָּךְ. It does not say, “The people have acted corruptly,” but “your people.” Those are the mixed multitude whom you accepted on your own initiative, and whom you converted without consulting Me. You said, “It is good that converts cleave to the Shechinah.” They have acted corruptly and have corrupted [others]. -[from Exod. Rabbah 42:6]

9 stiff-necked Heb. קָשָׁה-עֵרְף. [This is a description of stubbornness, meaning] they turned the hardness of the backs of their necks toward those who reproved them, and they refused to listen.

10 leave Me alone [It is unclear why God is saying this—which implies that Moses has made a demand—since] we have not yet heard that Moses prayed for them, and yet He [God] said, “Leave Me alone”? But here, He opened a door for him and informed him that the matter [indeed] depended upon him [Moses], that if he [Moses] would pray for them, He [God] would not destroy them. [Therefore, God implores Moses to leave Him alone so that He can destroy Israel.] -[from Exod. Rabbah 42:9]

11 Why, O Lord Is anyone jealous of another, except a wise man of a wise man, or a strong man of a strong man? -[from Exod. Rabbah 43:6]

12 and reconsider Heb. הִתְחַלְתֶּם, [i.e.,] formulate another thought to do good to them.

the evil that You thought for them.

13 Remember Abraham If [You argue that] they have transgressed the Ten Commandments, [let me remind You that] their [fore]father Abraham was tested with ten tests and has not yet received his reward. Give this [reward] to him [Abraham] so that the ten will cancel out the ten. -[from Midrash Tanchuma 24, Exod. Rabbah 44:4]

Abraham, Isaac, and Israel If they are condemned to be burnt [in a fire], remember Abraham, who gave himself over to be burned for Your sake in Ur of the Chaldees; if they are condemned to be killed by the sword, remember Isaac, who stretched out his neck when he was bound; if they are condemned to exile, remember Jacob, who was exiled to Haran (Midrash Tanchuma 24, Exod. Rabbah 44:5). If they [the children of Israel] will not be saved in their [the Patriarchs’] merit, why do You say to me, “and I will make you into a great nation”? If a chair with three legs cannot stand up before You when You are angry, how much less will a chair with one leg (Ber. 32a) ?

to whom You swore by Your very Self You did not swear to them by something finite—not by the heavens and not by the earth, not by the mountains and not by the hills, but by Your very Self [You swore], for You exist, and Your oath exists forever, as it was said [to Abraham]: “By Myself I have sworn, says the Lord” (Gen. 22:16). To Isaac was said: “and I will establish the oath that I swore to Abraham, your father” (Gen. 26:3). To Jacob was said: “I am the Almighty God; be fruitful and multiply” (Gen. 35:11). Here He swore to him [Jacob] by the [Name] Almighty God. -[from Ber. 32a, Midrash Tanchuma 24, Exod. Rabbah 44:10]

Ketubim: Psalm 67:1-8

| Rashi | Targum |
|---|---|
| 1. For the conductor, on neginoth; a psalm, a song. | 1. For praise, with melodies; a psalm and a song. |
| 2. God will be gracious to us and bless us; He will cause His countenance to shine with us forever. | 2. God will pity us and bless us; He will make <i>the splendor of His face</i> shine on us forever. |
| 3. That Your way should be known on earth, Your salvation among all nations. | 3. To make known Your way in the land, Your redemption among all the Gentiles. |
| 4. Peoples will thank You, O God; peoples will thank | 4. The Gentiles will give thanks <i>in Your presence</i> , O |

| | |
|---|---|
| You, yea, all of them. | God, all the Gentiles will give thanks. |
| 5. Kingdoms will rejoice and sing praises, for You will judge peoples fairly, and the kingdoms-You will lead them on earth forever. | 5. The Gentiles will rejoice and exult, for You will judge the peoples with honesty, and You will guide the Gentiles in the land forever. |
| 6. Peoples will thank You, O God; peoples will thank You, yea, all of them. | 6. The peoples will give thanks <i>in Your presence</i> , O God, all the peoples will give thanks. |
| 7. The earth gave forth its produce; God, our God, will bless us. | 7. The land has given its fruit; God, our God, will bless us. |
| 8. God will bless us, and all the ends of the earth will fear Him. | 8. God will bless us, and all the ends of the earth will fear Him. |
| | |

Rashi on Psalm 67:1-8

2 He will cause His countenance to shine To show a laughing countenance, to give dew and rain.

3 That Your way should be known on earth To make known that Your trait is to benefit Your people, and because of this, kingdoms will rejoice and sing praises.

5 for You will judge peoples fairly Favorably.

You will lead them You will lead them in a fair way; therefore, all peoples will thank You.

7 The earth gave forth its produce Also for the earth, which gave forth its produce, and because God will bless us.

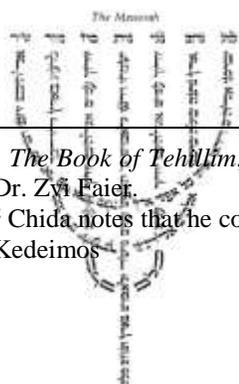
8 and all the ends of the earth will fear Him for they will say, "See these people, who feared the Lord, how He blessed them and magnified them."

Meditation from the Psalms Psalms 67:1-8

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

The Holy One, Blessed be He, revealed this extraordinary psalm to Moses and later to David. Both men were granted a holy vision, in which this psalm was engraved on a sheet of the purest gold, which was fashioned in the shape of a seven-branched candelabrum (menorah). Ibn Ezra, on the other hand, tells us that the author of this psalm is unknown to us. Some explain that the present psalm, like the foregoing two psalms, pertains to the *Beit HaMikdash*. As it is the continuation of the foregoing, once again David's name is not mentioned.¹

David duplicated this psalm in its menorah design and etched it onto his shield, so that he could study its teachings before entering into battle; this meritorious conduct assured David's victory.²



Avodat HaKodesh says that whoever concentrates daily on this menorah and its message is considered as if he actually kindled the menorah in the Beit HaMikdash; such a person is surely destined to inherit the World to Come. Whoever recites it while concentrating on its

¹ *The Book of Tehillim*, Me'am Lo'ez, Psalms III, Chapters 62—89, by Rabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier.

² Chida notes that he copied this statement from the original manuscript of Rabbi Shlomo Luria, the Maharshal - Chida, Midbar Kedemos.

menorah design will surely be safeguarded from all evil and enjoy great success.

It is customary to recite this psalm before Sefirat HaOmer on the forty-nine days between Passover and Shavuot.³ In addition, many congregations chant this psalm with a special tune immediately preceding the evening prayer at the conclusion of the Sabbath.⁴

Since our psalm speaks of salvation, I thought I might elaborate on this topic a bit. Let me start with a couple of questions: Was Moses saved? How was Moses saved?

These two questions should prompt us to think a bit about the mechanics of the salvation process. I think that most folks would agree that Moses was saved. We gather he was saved because of what we see from the writer to the Bereans (Hebrews):

***Bereans (Hebrews) 11:24** By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of Yeshua, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Messiah greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*

The writer to the Bereans is emphasizing the faithfulness of Moses by showing his deeds. With the firm conviction that *Moses was saved*, we come to our second question: How was he saved? This is a bit of a difficult question for most Christians because they see salvation as something that depends on the work that Yeshua did some 1500 years after the death of Moses. However, the Nazarean Codicil (New Testament) is quite clear as to the mechanics of how Moses was saved:

***Ephesians 2: 8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of Yeshua: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Messiah Yeshua unto good works, which Yeshua hath before ordained that we should walk in them.*

Hakham Shaul (the Apostle Paul) writing to the Ephesians tells us that Moses was saved by grace through faith. This teaches us a very important lessons: Men are saved by grace through faith. From the first Adam to the last Adam, all are saved by grace through faith!

When I was discussing the faith of Moses, I mentioned that his faith was manifested through his deeds. In fact, the whole chapter of faith, found in Bereans, emphasizes the deeds of those with faith. The Hebrew word for faith is *emunah*. This word does not teach us about a thought, rather it teaches us about actions. A more accurate translation for *emunah* would be "faithful obedience". So when we see the writer to the Bereans emphasizing the deeds of the great men of faith, we can see that these deeds show a pattern of faithful obedience.

Please remember that *emunah*, **faithful obedience**, requires actions and is not merely a thought process. Or, as Hakham Yaaqov (James) said:

***Yaaqov (James) 2:17** Even so faith, if it hath not works, is dead, being alone.*

Please remember that whenever you see the word faith, in the scriptures, you should always think "**faithful**"

³ Alshich; Akeidat Yitzchak; Kesef Mezuak

⁴ This introduction was edited and excerpted from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nossan Scherman.

obedience".

Obedience

This leads us to another question: What are the deeds of faith? If we are to have faithful obedience, what do we obey?

There are two answers to this question. One for the Jew and one for the Gentile. For the Jew, the acts of faith consist of the 613 commands of the Torah. For the Gentile, the acts of faith are the obedience to the Noachide laws.

Christians usually sees themselves as Gentiles, so I am going to start this answer by showing that the laws of Noach are reiterated in the Nazarean Codicil.

A question arose in the diaspora: Do the Gentiles need to be circumcised to be saved? The question was so contentious and so profound that Hakham Shaul decided to put this question to the Bet Din Gadol (the Sanhedrin). He addressed it to the Rosh Bet Din (the head of the court, the chief justice) who just happens to be the brother of Yeshua. His name is Yaaqov. He is the writer of the book in the Nazarean Codicil which bears his name. The question is found in:

II Luqas (Acts) 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

The answer to this question is found in:

II Luqas (Acts) 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to Yeshua: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.

Thus His Eminence, Hakham Yaaqov ben Yosef, decrees that circumcision is a natural result of the conversion process that takes place after a time of learning. He further decrees that those who are turning to Yeshua should obey the Noachide laws as a beginning point for their walk.

Maimonides, in his epic work Mishneh Torah, in the Laws of Kings 9:1, teaches us concerning the Laws of Noah:

"Six precepts were commanded to Adam:

1. *The prohibition against worship of false G-ds.*
2. *The prohibition against cursing G-d.*
3. *The prohibition against murder.*
4. *The prohibition against forbidden sexual relations.*
5. *The prohibition against theft.*
6. *The command to establish laws and courts of justice.*

To Noah, HaShem added the following:

7. *The prohibition against eating the flesh from a living animal. Thus there are seven Mitzvot" (Commandments)"*

Again quoting from the Law of Kings 8:10 he states:

"Our teacher Moshe (Moses) was commanded by G-d to compel all the peoples of the earth to accept upon themselves the laws given to the descendants of Noah."

Again quoting:

"This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era. The Jews must serve as "a light to the nations"⁵ teaching them (the Gentiles) the seven Mitzvot (laws) and instructing them in proper behavior...Similarly, the Chatam Sofer⁶ writes that it is a mitzvah (commandment) to guide the Gentiles in the service of G-d."

Now that we understand that salvation depends on our **faithful obedience** to the commandments; I need to deal a bit with some common Christian concepts that will be confusing if we do not address them. We need to understand that the concept of eternal life is related to the concept of salvation. To understand this idea will require that we address a few concepts. The first concept that I need to address is:

Yeshua = Mashiach.

The Greek word "christos" (which is transliterated as Christ) is used to translate the Hebrew word Mashiach:

***Matityahu (Matthew) 1:16** And Jacob begat Joseph the husband of Mary, of whom was born Yeshua, who is called Mashiach (Christ).*

Now, most Christians understand this, never the less, the implications are profound. Mashiach means that His majesty was anointed as a King, as a Prophet, and as a Priest. Further, we can substitute the word Mashiach every time we encounter the word "Christ" or indeed even the word "Yeshua":⁷

Christ = Mashiach = Yeshua

Please remember to make this translation whenever you encounter the word Christ. In this way you will immediately gain understanding.

The next concept that we need to understand is that:

Yeshua = Mashiach = Torah.

Yochanan (John) 1:1 alludes to this:

***Yochanan (John) 1:1-3** In the beginning was the Word, and the Word was with Yeshua, and the Word was Yeshua. The same was in the beginning with Yeshua. All things were made by him; and without him was not any thing made that was made.*

We understand that when someone is talking about the "Word of HaShem" that they are referring to the Torah. In this pasuk, Yochanan is clearly calling Yeshua The Word of HaShem, the Torah. Our Sages have taught us that HaShem used the Torah as the blueprint for creation. So when Yochanan tells us that The Word created everything, then clearly Torah and Yeshua are the same entity.

Let me spell this out: HaShem is The Speaker, Yeshua / Torah is The Word that HaShem spoke.

We see this same concept in:

***Mishlei (Proverbs 3:13-19)** Happy [is] the man [that] findeth wisdom, and the man [that] getteth understanding. For the merchandise of it [is] better than the merchandise of silver, and the gain thereof than*

⁵ Yeshayahu (Isaiah) 42:6

⁶ Choshen Mishpat, Responsum 85

⁷ Yeshua was Mashiach ben Yosef.

fine gold. She [is] more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days [is] in her right hand; [and] in her left hand riches and honour. Her ways [are] ways of pleasantness, and all her paths [are] peace. She [is] a tree of life to them that lay hold upon her: and happy [is every one] that retaineth her. HaShem by wisdom hath founded the earth; by understanding hath he established the heavens.

We know from the siddur that Wisdom is synonymous with Torah. We read in the siddur a paraphrase of Mishlei 3:

Torah is a tree of life to those who take hold of her ...

We also know that “The Word” is synonymous with Torah. Therefore we can understand that anytime we see Torah we can substitute Yeshua or Mashiach.

This helps us to understand why Orthodox Jews build their entire lives around Torah:

Torah = Mashiach = Yeshua.

This also helps us to understand why many Christians are focused on Mashiach while Orthodox Jews have the same fervor towards Torah.

Before the coming of Yochanan, only the salvation of Jews was understood. If the Gentile wanted to turn to HaShem he had to convert. There was no other way. In Yochanan we begin to see this mystery being revealed:

Luqas (Luke) 3:4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of Yeshua.

Thus we see that ALL FLESH will see the salvation of HaShem. This salvation for the Gentiles is going to be revealed through the Jews. Further the salvation of the Jews depends on the salvation of the Gentiles. Until the Gentiles are saved, the Jews cannot be saved. As we see in the Prophets, the Jews are to be a light to the nations, to the Gentiles:

Yeshayahu (Isaiah) 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Yeshua reaffirmed this concept in:

Yochanan (John) 4:21 Yeshua saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Now I have a question: From what we have learned about salvation, what does this verse have to do with the Torah?

II Luqas (Acts) 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Yeshua Mashiach of Nazareth, whom ye crucified, whom Yeshua raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Do we have to accept Yeshua to be saved? Hold on, we will answer this in a bit.

Now that we have these foundational concepts under our hat, let's begin to understand eternal life and it's relationship to salvation. To understand this idea, let's begin with a question: What must I do to inherit eternal life?

The first answer to this question is found in:

Bereshit (Genesis) 3:20-24 Adam named his wife Eve, because she would become the mother of all the living. HaShem Yeshua made garments of skin for Adam and his wife and clothed them. And HaShem Yeshua said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." So HaShem Yeshua banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

So, in Bereshit (Genesis), Yeshua says that men would live forever if they eat from the tree of life. This is the first reference to eternal life, in the scriptures. Let's look again to see if there are any other ways to have eternal life:

Devarim (Deuteronomy) 4:39-40 Acknowledge and take to heart this day that HaShem is Yeshua in heaven above and on the earth below. There is no other. Keep His decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land HaShem your Yeshua gives you for all time.

The above passage seems to be saying that you can live forever by keeping the commands and decrees of Yeshua. Lest we have any doubt lets try to confirm this from another passage:

Yehezkel (Ezekiel) 20:10-13 Therefore I led them out of Egypt and brought them into the desert. I gave them my decrees and made known to them my laws, for the man who obeys them will live by them. Also I gave them my Sabbaths as a sign between us, so they would know that I HaShem made them holy. "Yet the people of Israel rebelled against me in the desert. They did not follow my decrees but rejected my laws--although the man who obeys them will live by them--and they utterly desecrated my Sabbaths. So I said I would pour out my wrath on them and destroy them in the desert.

Yehezkel (Ezekiel) never comes right out and calls it eternal life, but, it is obvious that the way to live is through the commands of Yeshua. This life is different than what the wicked do when they walk and breathe. The wicked do not live like the righteous. The only difference must be in how long they live. Let's look at one more passage to make this point clear:

Matityahu (Matthew) 19:15-17 When he had placed his hands on them, he went on from there. Now a man came up to Yeshua and asked, "Teacher, what good thing must I do to get eternal life?" "Why do you ask me about what is good?" Yeshua replied. "There is only One who is good. If you want to enter life, obey the commandments."

and

Marqos (Mark) 10:17-23 As Yeshua started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?" "Why do you call me good?" Yeshua answered. "No one is good--except Yeshua alone. You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'" "Teacher," he declared, "all these I have kept since I was a boy." Yeshua looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me." At this the man's face fell. He went away sad, because he had great wealth.

Yeshua looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of Yeshua!"

and

Luqas (Luke) 10:25-28 On one occasion an expert in the law stood up to test Yeshua. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?" He answered: "'Love the Lord your Yeshua with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" "You have answered correctly," Yeshua replied. "Do this and you will live."

The second way to live forever is to obey the commands of Yeshua. By obeying Torah we inherit eternal life. Lets look, now, at a third way to live forever:

Yochanan (John) 6:43-51 "Stop grumbling among yourselves," Yeshua answered. "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. It is written in the Prophets: 'They will all be taught by Yeshua.' Everyone who listens to the Father and learns from him comes to me. No one has seen the Father except the one who is from Yeshua; only he has seen the Father. I tell you the truth, he who believes has everlasting life. I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

The next way to live forever is to eat of the Bread from Heaven. Yeshua is obviously The Bread from Heaven. The second way to live forever is to eat of this Living bread.

The third way to live forever involves believing in the Son of Yeshua. This third way is described, repeatedly, throughout the scriptures, in various ways. They all boil down to faithful obedience to Torah:

Yochanan (John) 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

II Luqas (Acts) 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of Yeshua should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Let's summarize the methods, used by Yeshua and described in His scriptures, for obtaining eternal life:

1. Eat from the Tree of Life.
2. Obey the commands of Yeshua.
3. Believe in the Son Yeshua.

Yeshua = Torah = Tree of Life

These three ways to live forever are all clearly spelled out in the Bible, yet there is a problem. Let's look at the problem:

Yochanan (John) 14:6 Yeshua answered, "I am the way and the truth and the life. No one comes to the Father except through me.

Messiah seems to be saying that there is ONLY ONE way to life and that is through Yeshua. Yet, we have already seen that there are clearly three ways to live forever. How do we resolve this? Mishlei (Proverbs) puts all three of these together:

Mishlei (Proverbs) 3:13-20 Blessed is the man who finds wisdom, the man who gains understanding, For she

is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a tree of life to those who embrace her; those who lay hold of her will be blessed. By wisdom HaShem laid the earth's foundations, by understanding he set the heavens in place; By his knowledge the deeps were divided, and the clouds let drop the dew.

The above passage is read, in the synagogue, when the Torah scroll is returned to the ark. When we say this, we agree that the ultimate wisdom is Torah. This passage shows that whoever created the world is Torah and is the Tree of life. So, the Tree of Life, the Torah, and Yeshua are all the same entity. Yeshua must be the Tree of Life. Yeshua must be the Torah. Yeshua is THE way and THE truth and THE life!

The scriptures often compare two different things, to a third thing. For example: Torah is light and Yeshua is light:

Mishlei (Proverbs) 6:23 *For the commandment [is] a lamp; and the law (Torah) [is] light; and reproofs of instruction [are] the way of life:*

Yochanan (John) 8:12 *When Yeshua spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."*

This has profound implications for the believer today. It means that we must obey all of HaShem's commands in the Torah or we will, in effect, be discarding a part of Yeshua. It means that if we make a distinction between the laws of HaShem that we must obey and those that we don't have to obey, that we must somehow believe in part of Yeshua and not in all of Him. This does not work! Just as Yeshua is a single entity, so also is the Torah a single entity. We can not divide the commands of Yeshua anymore than we can divide the body of Messiah. We either obey all of the Torah or we have rejected Messiah.

Further evidence for this idea is demonstrated by the fact that the Sages divide the 613 commandments into 248 positive (corresponding to the 248 bodily organs) and 365 negative (corresponding to the 365 bodily sinews). After all, a wise individual understands that he must take care of his entire organism if he desires physical well-being. So too it borders on spiritual blindness to dramatize one mitzva while ignoring another. If Yeshua is the Living Torah, then these 613 mitzvot represent His body!

Thus we conclude our examination of the concept of salvation by clearly stating that we are to be saved from this mortal life by our **faithful obedience** to the Torah and it's commands. By being faithfully obedient we will obtain eternal life and thereby will we be saved.

Ashlamatah: Is 43:7-15, 21

| Rashi | Targum |
|---|---|
| 1. And now, so said the Lord, your Creator, O Jacob, and the One Who formed you, O Israel, "Do not fear, for I have redeemed you, and I called by your name, you are Mine. | 1. But now thus says the LORD, He who created you, O Jacob, He who established you, O Israel: "Fear not, for I have redeemed you, I have exalted you by your name, you are Mine. |
| 2. When you pass through water, I am with you, and in rivers, they shall not overflow you; when you go amidst fire, you shall not be burnt, neither shall a flame burn amongst you. | 2. At the first when you passed through the reed sea, My Memra was your help; Pharaoh and the Egyptians, who were as numerous as the waters of the river, did not prevail against you; the second time also, when you will walk among the peoples who are as strong as fire, they will not prevail against you, and kingdoms which are as powerful as flame will not destroy you. |

| Rashi | Targum |
|--|--|
| 3. For I am the Lord your God, the Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your stead. | 3. For I am the LORD your God, the Holy One of Israel, your Saviour. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. |
| 4. Since you are dear in My eyes, you were honored and I loved you, and I give men in your stead and nations instead of your life. | 4. Because you are cherished before Me, you are glorified, and I have compassion on you. and I hand over the peoples in exchange for you, the kingdoms instead of your life. |
| 5. Fear not for I am with you; from the east I will bring your seed, and from the west I will gather you. | 5. Fear not, for My Memra is your help; I will bring your sons from the east, and from the west I will bring near your exiles. |
| 6. I will say to the north, "Give," and to the south, "Do not refrain"; bring My sons from afar and My daughters from the end of the earth." | 6. I will say to the north, Bring, and to the south, Do not withhold; bring my sons from afar, and the exiles of My people from the ends of the earth, |
| 7. Everyone that is called by My name , and whom I created for My glory, I formed him, yea I made him. | 7. all this because of your fathers. upon whom My name is called , whom I created for My glory. I established their exiles and made wonders for them." |
| 8. To bring out a blind people, who have eyes, and deaf ones who have ears. | 8. He brought the people from Egypt who are as blind, yet have eyes, who are as deaf, yet have ears! |
| 9. Were all the nations gathered together, and kingdoms assembled, who of them would tell this or let us know of the first events? Let them present their witnesses, and they shall be deemed just, and let them hear and say, "True." | 9. Let all the peoples gather together, and kingdoms draw near. Who among them can declare this? Let them announce the former things to us, bring their witnesses to justify them, and let them hear and say, It is true. |
| 10. "You are My witnesses," says the Lord, "and My servant whom I chose," in order that you know and believe Me, and understand that I am He; before Me no god was formed and after Me none shall be. {S} | 10. "You are witnesses before me," says the LORD, "and My servant the Messiah with whom I am pleased, that you might know and believe before Me and understand that I am He. I am He that was from the beginning. even the ages of the ages are Mine. and there is no God besides Me. {S} |
| 11. I, I am the Lord, and besides Me there is no Savior. | 11. I, I am the LORD, and besides Me there is no Saviour. |
| 12. I told and I saved, and I made heard and there was no stranger among you, and you are My witnesses, says the Lord, and I am God. | 12. I declared to Abraham your father what was about to come, I saved you from Egypt. just as I swore to him between the pieces, I proclaimed to you the teaching of My Law from Sinai, when you were present and there was no stranger among you; and you are witnesses before Me," says the LORD," and I am God, |
| 13. Even before the day I am He, and there is no saving from My hand; I do, and who retracts it?" {S} | 13. and also from eternity I am He; there is none who can deliver from My hand; I will do it and [will not reverse it." {S} |
| 14. So said the Lord, your Redeemer, the Holy One of Israel, "Because of you, I sent [you] to Babylon, and I lowered, them all with oars, and Chaldees in the ships of their rejoicing. | 14. Thus says the LORD, your Redeemer, the Holy One of Israel: "For your sins' sake you were exiled to Babylon and I have brought down all of them with rudders, even the Chaldeans in the ships of their praise. |
| 15. I am the Lord, your Holy One, the Creator of Israel, your King. {S} | 15. I am the LORD, your Holy One, the creator of Israel, your King." {S} |
| 16. So said the Lord, who made a way in the sea, and a path in the mighty waters. | 16. Thus says the LORD, who prepared a way in the sea, a path in strong waters, |
| 17. Who drew out chariots and horses, army and power; they lay together, they did not rise; they were | 17. who brought forth chariots and horses, armies and a numerous people; they were swallowed up together and |

| Rashi | Targum |
|---|---|
| extinguished, like a flaxen wick they were quenched. | did not rise; they were extinguished, quenched like a dimly burning wick: |
| 18. Remember not the first events, and do not meditate over early ones. | 18. "Remember not the former things, nor consider that which was from the beginning. |
| 19. Behold I am making a new thing, now it will sprout, now you shall know it; yea I will make a road in the desert, rivers in the wasteland. | 19. Behold, I am doing a new thing, and now it is revealed, will you not perceive it? I will make a way in the wilderness and rivers in the devastation. |
| 20. The beasts of the field shall honor Me, the jackals and the ostriches, for I gave water in the desert, rivers in the wasteland, to give My chosen people drink. | 20. They will give honour before me, when I cause devastated provinces to be inhabited, even the place where jackals and ostriches dwell; for I give water in the wilderness, rivers in the devastation, to give drink to the exiles of My people with whom I am pleased. |
| 21. This people I formed for Myself; they shall recite My praise. {S} | 21. This people I prepared for My service; they will be declaring by My praises. {S} |
| | |

Rashi's Commentary on Yeshayahu (Is.) 43:7-15, 21

1 And now despite all this, so said the Lord, "...do not fear."

2 When you pass through water When you passed through the Reed Sea, I was with you.

and in rivers, they shall not overflow you You dwelt among the Egyptians and the heathens (peoples [: mss.]) numerous as the waters of a river, and they could not prevail against you to destroy you.

when you go amidst fire In the future, "For behold, a sun is coming, burning like an oven" (Malachi 3:19), for I will cause the sun to burn upon the wicked, "and the coming sun shall burn them." There, too, you shall not be burnt.

a flame which shall burn the heathens ([mss.:] the nations), as it is said (supra 33:12): "And the peoples shall be as the burnings of lime." That too shall not burn amidst you.

3 I have given Egypt as your ransom And they were your ransom, for their firstborn died, and you, My firstborn son, although you were deserving of destruction, as it is said in Ezekiel (20:8): "And I thought to pour out My fury upon them...in the land of Egypt."

4 and I give **I am always accustomed to this.**

6 I will say to the north wind, "Give the exiles who are in the north."

and to the south which is a strong wind, "Do not refrain from blowing strongly to bring My exiles." Similarly (Song 4:16), "Awaken, O north wind, and come, O south wind." Since the north wind is weak, it needs strengthening. Therefore, it is written, "Awaken," "Give." But concerning the south wind which does not need straightening, it is written, "Come," as it is, and so, "Do not refrain."

7 Everyone that is called by My name, and whom I created for My glory **All the righteous, who are called by My name and everyone who was made for My glory, I formed him, yea, I made him. fixed him with all that is necessary for him, and I prepared everything. That is to say, that although they experienced exile and trouble, I prepared for them all the necessities of their redemption.**

8 To bring out a blind people Heb. הוֹצִיא, like לְהוֹצִיא to bring out of the exile those who were exiled because they became like blind; although they had eyes, they did not see.

9 Were all the nations gathered If all the nations (of the peoples [Lublin;]) (of the heathens [Warsaw]; absent in all mss. and in K'li Paz) would gather together, who of them and of their prophets would tell the future, or the like, quoting their pagan Gods, or the first events, that have already passed, would they let us know, saying "We foretold them before they came about"?

Let them present their witnesses who heard that they prophesied concerning them prior to their occurrence, and they shall be deemed just. But I have witnesses, for you are My witnesses that I told Abraham your forefather about the exiles, and they came about.

10 and My servant Jacob.

whom I chose. He, too, shall testify that I promised him when he went to Mesopotamia, and I kept My promise.

in order that you know I did all this in order that you put your heart to know Me.

12 I told of the exiles to Abraham.

and I saved to fulfill the word at the time [designated for its] end.

and I made heard to you the first events.

and there was no stranger among you In those days, when I did all these, there did not appear among all of you, among the heathens (the children of the nations [mss., K'li Paz]) a strange God, to show his greatness and his Godliness. ([Other manuscripts read:] And I made My Torah heard to you, and none among you estranged himself from accepting.)

and you are My witnesses that I opened seven heavens for you, and you saw no image.

13 Even before the day I am He Not only that day was I alone, but even before it became day I am He alone.

I do If I came to do, no one can retract.

14 Because of you, I sent [you] to Babylon Jonathan paraphrases: Because of your sins I exiled you to Babylon.

and I lowered them all with oars Heb. וְהוֹרַדְתִּי בְרִיחַיִם. Jonathan renders: And I lowered with oars (בְּמִשְׁוֹטָיִן), all of them. מִשְׁוֹטָיִן denotes the wood that guides the ship and straightens it out.

and Chaldees led you in the ships of their rejoicing. This may also be explained as regards the news of the redemption, as follows:

Because of you, I sent I will send the kings of Media to Babylon, and I will lower the Chaldees in ships and oars into exile to the land of Media. And the Chaldees I will lower in ships which their rejoicing was [i.e., the Chaldees would be taken into captivity with the very boats in which they had previously rejoiced].

16 Who made a way in the sea in the Sea of Reeds, and there I drew the Egyptians out to pursue you, with chariots and horses, and an army and power, and all of them lay together dead on the seashore, not to rise.

17 they were quenched Jonathan renders: Like flax they dimmed, they were quenched.

18 Remember not the first events These miracles that I mention to you, that I performed in Egypt do not remember them from now on, for you shall be engaged in this redemption, to thank and to praise.

do not meditate Do not ponder about them; do not pay attention to them.

20 The beasts of the field shall honor Me The place that is desolate and a habitat of the beasts of the field, for the jackals and for the ostriches.

for I gave water in the desert i.e., in a desolate land I will place a settlement.

21 This people I formed for Myself so that they recite My praise.

Correlations

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

Shemot (Exodus) 31:1 – 32:14
Yeshayahu (Isaiah) 43:7-15, 21
Tehillim (Psalms) 67
Mk 8:27-30, Lk 9:18-21, Acts 21:17-40

The verbal tallies between the Torah and the Psalm are:

God - אלהים, Strong's number 0430.

Given / Yield / Put - נתן, Strong's number 05414.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

Saying / Say - אמר, Strong's number 0559.

Called - קרא, Strong's number 07121.

Name - שם, Strong's number 08034.

Shemot (Exodus) 31:1 And the **LORD <03068>** spake unto Moses, **saying <0559> (8800)**, 2 See, I have **called <07121> (8804)** by **name <08034>** Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: 3 And I have filled him with the spirit of **God <0430>**, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. 6 And I, behold, I have **given <05414> (8804)** with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have **put <05414> (8804)** wisdom, that they may make all that I have commanded thee;

Tehillim (Psalms) 67:1 « To the chief Musician on Neginoth, A Psalm or Song. » **God <0430>** be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

Tehillim (Psalms) 67:6 Then shall the earth **yield <05414> (8804)** her increase; and **God <0430>**, even our own **God <0430>**, shall bless us.

Yeshayahu (Isaiah) 43:7 Even every one that is **called <07121> (8737)** by my **name <08034>**: for I have created him for my glory, I have formed him; yea, I have made him.

Yeshayahu (Isaiah) 43:9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and **say <0559> (8799)**, It is truth.

Yeshayahu (Isaiah) 43:10 Ye are my witnesses, saith the **LORD <03068>**, and my servant whom I have chosen:

that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

Hebrew:

| Hebrew | English | Torah Reading Ex. 31:1-32:14 | Psalms 67:1-8 | Ashlamatah Isa 43:7-15, 21 |
|----------|---------------------------|---|--|--|
| אָזְן | ear | Exod. 32:2 Exod. 32:3 | | Isa. 43:8 |
| אֱלֹהִים | God | Exod. 31:3 Exod. 31:18 Exod. 32:1 Exod. 32:4 Exod. 32:8 Exod. 32:11 | Ps. 67:1 Ps. 67:3 Ps. 67:5 Ps. 67:6 Ps. 67:7 | |
| אָמַר | saying | Exod. 31:1 Exod. 31:12 Exod. 31:13 Exod. 32:1 Exod. 32:2 Exod. 32:4 Exod. 32:5 Exod. 32:8 Exod. 32:9 Exod. 32:11 Exod. 32:12 Exod. 32:13 | | Isa. 43:9 Isa. 43:14 |
| אֲרֶץ | land, earth, ground | Exod. 31:17 Exod. 32:1 Exod. 32:4 Exod. 32:7 Exod. 32:8 Exod. 32:11 Exod. 32:13 | Ps. 67:2 Ps. 67:4 Ps. 67:6 Ps. 67:7 | |
| גּוֹי | nation, Gentile | Exod. 32:10 | Ps. 67:2 | Isa. 43:9 |
| דֶּרֶךְ | way | Exod. 32:8 | Ps. 67:2 | |
| יָד | hand | Exod. 32:4 Exod. 32:11 | | Isa. 43:13 |
| יָדַע | know, known | Exod. 31:13 Exod. 32:1 | Ps. 67:2 | Isa. 43:10 |
| יהוה | LORD | Exod. 31:1 Exod. 31:12 Exod. 31:13 Exod. 31:15 Exod. 31:17 Exod. 32:5 Exod. 32:7 Exod. 32:9 Exod. 32:11 Exod. 32:14 | | Isa. 43:10 Isa. 43:11 Isa. 43:12 Isa. 43:14 Isa. 43:15 |
| יּוֹם | days | Exod. 31:15 Exod. 31:17 | | Isa. 7:21 Isa. 43:13 |
| יָצָא | brought out, bring out | Exod. 32:11 Exod. 32:12 | | Isa. 43:8 |
| יָרַד | come, go | Exod. 32:1 Exod. 32:7 | | Isa. 43:14 |

| Hebrew | English | Torah Reading Ex. 31:1-32:14 | Psalms 67:1-8 | Ashlamatah Isa 43:7-15, 21 |
|------------|-----------------------------------|---|--|--------------------------------------|
| יִשְׂרָאֵל | Israel | Exod. 31:13 Exod. 31:16 Exod. 31:17 Exod. 32:4 Exod. 32:8 Exod. 32:13 | | Isa. 43:14 Isa. 43:15 |
| כָּל | all, whole, every, entire | Exod. 31:3 Exod. 31:5 Exod. 31:6 Exod. 31:7 Exod. 31:8 Exod. 31:9 Exod. 31:11 Exod. 31:14 Exod. 31:15 Exod. 32:3 Exod. 32:13 | Ps. 67:2 Ps. 67:3 Ps. 67:5 Ps. 67:7 | Isa. 43:7 Isa. 43:9 Isa. 43:14 |
| לְאֻמִּים | nations, peoples | | Ps. 67:4 | Isa. 43:9 |
| נָתַן | appointed, given, give | Exod. 31:6 Exod. 31:18 Exod. 32:13 | Ps. 67:6 | Isa. 43:9 |
| עֲבָדִים | servants, slaves | Exod. 32:13 | | Isa. 43:10 |
| פְּנֵים | before, face | Exod. 32:1 Exod. 32:5 Exod. 32:12 | Ps. 67:1 | Isa. 43:10 |
| קָרָא | called | Exod. 31:2 Exod. 32:5 | | Isa. 43:7 |
| שׁוּב | turn, return | Exod. 32:12 | | Isa. 43:13 |
| שֵׁם | name | Exod. 31:2 | | Isa. 43:7 |
| עַם | people | Exod. 32:1 Exod. 32:3 Exod. 32:6 Exod. 32:7 Exod. 32:9 Exod. 32:11 Exod. 32:12 Exod. 32:14 | Ps. 67:3 Ps. 67:4 Ps. 67:5 | Isa. 43:8 |
| עָשָׂה | work, did, done, make, made | Exod. 31:4 Exod. 31:5 Exod. 31:6 Exod. 31:11 Exod. 31:14 Exod. 31:15 Exod. 31:16 Exod. 31:17 Exod. 32:1 Exod. 32:4 Exod. 32:8 Exod. 32:10 Exod. 32:14 | | Isa. 43:7 |

Greek:

| Greek | English | Torah Reading Ex 31:1-32:14 | Psalms 67:1-8 | Ashlamatah Is 43:7-15, 21 | Peshat Mark, Peter Jude Mk 8:27-30 | Tosefta Luke, Lk 9:18-21 | Remes Acts, Romans, James Acts 21:17-36 Acts 21:37-40 |
|-------------|---------------------------|--|--|---|---|----------------------------------|---|
| ἅγιον | holy | Exo 31:11 Exo 31:14 Exo 31:15 | | Isa 43:14 Isa 43:15 | | | Act 21:28 |
| ἔγω | brought, bring | | | Isa 43:9 | | | Acts 21:34 |
| κούω | hear | | | Isa 43:9 | | | Acts 21:20 Acts 21:22 |
| ἄλλος | another, other | | | Isa 43:10 | Mk. 8:28 | Lk. 9:19 | Acts 21:34 |
| ἄνθρωπος | man, men | Exo 32:1 | | | Mk. 8:27 | | Acts 21:28 |
| ἀνίστημι | rose up | Exo 32:1 | | | | Lk. 9:19 | |
| ἀποκρίνομαι | answered | | | | Mk. 8:29 | Lk. 9:19 Lk. 9:20 | |
| ἀποκτείνω | kill | Exo 32:12 | | | | | Acts 21:31 |
| Βαπτιστής | Baptist | | | | Mk. 8:28 | Lk. 9:19 | |
| γίνομαι | became, be happened | Exo 32:1 Exo 32:12 | | Isa 43:10 | | Lk. 9:18 | Acts 21:17 Acts 21:35 |
| γινώσκω | know, known | Exod. 31:13 Exod. 32:1 | Ps. 67:2 | Isa. 43:10 | | | Acts 21:24 Acts 21:34 Acts 21:37 |
| δέομαι | beseached | Exo 32:11 | | | | | Act 21:39 |
| δέχομαι | receive, took | Exo 32:4 | | | | | Act 21:17 |
| δεδω | tied | | | Isa 43:14 | | | Acts 21:33 |
| δύο | two | Exo 31:18 | | | | | Acts 21:33 |
| ἔθνος | nations | Exod. 32:10 | Ps. 67:2 | Isa. 43:9 | | | Acts 21:19 Acts 21:21 Acts 21:25 |
| εἶδω | seeing, beheld | Exo 32:1 Exo 32:5 | | | | | Act 21:32 |
| εἷς | one | | | | | Mk. 8:28 | Acts 21:19 Acts 21:26 |
| ἐξαγωγή | lead, led, brought out of | Exo 32:1 Exo 32:7 Exo 32:11 Exo 32:12 | | Isa 43:8 | | | Acts 21:38 |
| ἐπερωτάω | questioned | | | | Mk. 8:27 Mk. 8:29 | Lk. 9:18 | |
| ἐπιτιμάω | warned | | | | Mk. 8:30 | Lk. 9:21 | |
| εἶπω | speak, say, spoke | Exo 32:4 Exo 32:8 Exo 32:11 Exo 32:12 Exo 32:13 Exo 32:14 | | Isa 43:9 | | Luk 9:19 Luk 9:20 Luk 9:21 | Act 21:20 Act 21:37 Act 21:39 |
| ἡμέρα | day | Exo 31:15 Exo 31:17 | | | | | Acts 21:26 Acts 21:27 Acts 21:38 |
| θεοῖς | God | Exod. 31:3 Exod. 31:18 Exod. 32:1 Exod. 32:4 Exod. 32:8 Exod. 32:11 | Ps. 67:1 Ps. 67:3 Ps. 67:5 Ps. 67:6 Ps. 67:7 | Isa 43:10 Isa 43:11 Isa 43:12 Isa 43:14 Isa 43:15 | | Lk. 9:20 | Acts 21:19 Acts 21:20 |
| κατά | according to | Exo 31:5 Exo 31:11 Exo 32:13 | | | | | Acts 21:21 Acts 21:28 |
| κρίνω | judge | | Ps 67:4 | | | | Acts 21:25 |
| κύριος | LORD | Exod. 31:1 | | Isa. 43:10 | | | Act 21:20 |

| Greek | English | Torah Reading Ex 31:1-32:14 | Psalms 67:1-8 | Ashlamatah Is 43:7-15, 21 | Peshat Mark, Peter Jude Mk 8:27-30 | Tosefta Luke, Lk 9:18-21 | Remes Acts, Romans, James Acts 21:17-36 Acts 21:37-40 |
|---------------------|------------------------|---|--|--|--|--|--|
| | | Exod. 31:12 Exod. 31:13 Exod. 31:15 Exod. 31:17 Exod. 32:5 Exod. 32:7 Exod. 32:9 Exod. 32:11 Exod. 32:14 | | Isa. 43:11 Isa. 43:12 Isa. 43:14 Isa. 43:15 | | | |
| λαλεῖω | spoke | Exo 31:1 Exo 31:12 Exo 31:13 Exo 31:18 Exo 32:7 Exo 32:13 | | | | | Acts 21:39 |
| λαοῖς | people | Exod. 32:1 Exod. 32:3 Exod. 32:6 Exod. 32:7 Exod. 32:9 Exod. 32:11 Exod. 32:12 Exod. 32:14 | Ps. 67:3 Ps. 67:4 Ps. 67:5 | Isa. 43:8 | | | Acts 21:28 Acts 21:30 Acts 21:36 Acts 21:39 Acts 21:40 |
| λεῖγω | says, saying | Exod. 31:1 Exod. 31:12 Exod. 31:13 Exod. 32:1 Exod. 32:2 Exod. 32:4 Exod. 32:5 Exod. 32:8 Exod. 32:9 Exod. 32:11 Exod. 32:12 Exod. 32:13 | | Isa. 43:9 Isa. 43:14 | Mk. 8:27 Mk. 8:28 Mk. 8:29 Mk. 8:30 | Lk. 9:18 Lk. 9:19 Lk. 9:20 Lk. 9:21 | Acts 21:20 Acts 21:21 Acts 21:23 Acts 21:37 Acts 21:39 Acts 21:40 |
| μαθητῆς | disciples | | | | Mk. 8:27 | Lk. 9:18 | |
| μηδεῖς / μηδεμία | no one | | | | Mk. 8:30 | Lk. 9:21 | |
| οδοῖς | way | Exo 32:8 | Psa 67:2 | | Mk. 8:27 | | |
| οραῖω | perceive, seeing | Exo 31:13 | | Acts 21:32 | Matt. 9:36 | | |
| οἷς / ἡῖ / οἷ | who, which, what, that | Exod. 32:1 Exod. 32:2 Exod. 32:3 Exod. 32:4 Exod. 32:7 Exod. 32:8 Exod. 32:11 Exod. 32:13 Exod. 32:14 | | Isa. 43:10 | | | Acts 21:19 Acts 21:24 |
| οἶχλος | crowd, people | | | | | Lk. 9:18 | Acts 21:27 Acts 21:34 Acts 21:35 |
| πᾶς | all, whole, entire | Exod. 31:3 Exod. 31:5 Exod. 31:6 Exod. 31:7 Exod. 31:8 Exod. 31:9 | Ps. 67:2 Ps. 67:3 Ps. 67:5 Ps. 67:7 | Isa. 43:7 Isa. 43:9 Isa. 43:14 | | | Acts 21:18 Acts 21:20 Acts 21:21 Acts 21:24 Acts 21:27 Acts 21:28 |

| Greek | English | Torah Reading Ex 31:1-32:14 | Psalms 67:1-8 | Ashlamatah Is 43:7-15, 21 | Peshat Mark, Peter Jude Mk 8:27-30 | Tosefta Luke, Lk 9:18-21 | Remes Acts, Romans, James Acts 21:17-36 Acts 21:37-40 |
|----------|------------------------------|---|------------------|------------------------------|---|--------------------------------|---|
| | | Exod. 31:11 Exod. 31:14 Exod. 31:15 Exod. 32:3 Exod. 32:13 | | | | | |
| παύω | cease | Exo 31:17 Exo 32:12 | | | | | Acts 21:32 |
| πιστεύω | believe, trust | | | Isa 43:10 | | | Acts 21:20 Acts 21:25 |
| πληθος | multitude | Exo 32:13 | | | | | Acts 21:36 |
| πνεῦμα | breath, spirit | Exo 31:3 | | | | | Acts 21:36 |
| ποιέω | did, do, done, make, made | Exod. 31:4 Exod. 31:5 Exod. 31:6 Exod. 31:11 Exod. 31:14 Exod. 31:15 Exod. 31:16 Exod. 31:17 Exod. 32:1 Exod. 32:4 Exod. 32:8 Exod. 32:10 Exod. 32:14 | | Isa. 43:7 | | | Acts 21:19 Acts 21:23 Acts 21:33 |
| προσφέρω | offered | Exo 32:6 | | | | | Acts 21:26 |
| προφήτης | prophet | | | | Mk. 8:28 | Lk. 9:19 | |
| φυλάσσω | guard | Exo 31:13 Exo 31:14 Exo 31:16 | | | | | Acts 21:24 Acts 21:25 |
| χείρ | hand | Exod. 32:4 Exod. 32:11 | | Isa. 43:13 | | | Acts 21:27 Acts 21:40 |
| Χριστός | Messiah | | | | Mk. 8:29 | Lk. 9:20 | |

NAZAREAN TALMUD
SIDRA OF SHMOT (EX.) 31:1 - 32:14
"R'EH QARATI" - "SEE, I HAVE CALLED"
BY: H. EM RABBI DR. ELIJAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF
TOSEFTA
LUQAS (LK) 9:18-21
Mishnah נ:נ

HAKHAM TSEFET'S SCHOOL OF PESHAT
MORDECHAI (MK) 8:27-30
Mishnah נ:נ

And now it happened that while he was praying alone with his talmidim, he asked them, saying, "Who do the congregations say that I am?" And they answered and said, "Yochanan HaMatvil, but others, Eliyahu HaNabi, and others, that one of the ancient Neb'i'im has risen." And he said to them, "But who do you say that I am?" And Tsefet answered and said, "The Messiah (Anointed) of God." But he warned and commanded them to tell this to no one.

¶ And Yeshua went out, with his talmidim, to the villages of Caesarea Philippi;⁸ and on the way, he questioned his talmidim, saying to them, "Who do the B'ne Adam (sons of men) say that I am?" And they answered him, saying, "Yochanan HaMatvil; and others say Eliyahu; but others, one of the Neb'i'im." And he continued by questioning them, "But who do you say that I am?" Tsefet answered and said to him, "You are the Anointed One, of God, the Messiah." And because he was an honorable man⁹ he asked them to tell no one about him.

SCHOOL OF HAKHAM SHAUL
REMES
2 LUQAS (ACTS) 21:17-36, 37-40A
Mishnah נ:נ

¶ And having arrived in Yerushalayim, the brethren welcomed us gladly. And on the next day Hakham Shaul went in with us to Hakham Ya'aqob, and all the Nazarean Zeqenim were present. And after greeting them, he began to systematically relate the things which God had done among the Gentiles through his abodah (service) to God. And when they heard this, they glorified God. And they said to him, "You see, brother, how many ten thousands there are among the Jews who have faithfully obeyed, and they are all zealous supporters of the Torah.¹⁰

And they have been told, concerning you that you are teaching all the Jews who are among the Gentiles to

⁸ Caesarea Philippi sets at the foothills of Mt. Hermon. This city is also known by other names such as "Panion" and "Banias." The city was named after the mythical god Pan. Our narrative takes place in the northern most part of Eretz Yisrael. This was the location of the tribe of Dan. At Dan in the days just after Sholomo, there stood an altar for the Northern tribes who refused to go to Yerushalayim as commanded in the Biblical narrative. Upon Solomon's death, his son, Rehoboam, succeeded him as king. However, ten of the Tribes of Israel refused to accept him as king and split to form the northern Kingdom of Yisrael, (ממלכת ישראל) while Rehoboam continued to reign in the southern Kingdom of Y'hudah. The rebellion against Rehoboam arose after he refused to reduce the taxation and services that his father had forced on his subjects. Later Jeroboam built two places of worship, one at Bethel and one at far northern Dan, to substitute worship at the Temple at Yerushalayim. He did not want the people of his kingdom to have any religious connection to Yerushalayim. He had two golden calves erected for the people to represent their "god." These acts are seen as the downfall or sin of Jeroboam. The key feature of this city was a white marble temple of Pan and the City re-built by Herod the Great. This City was built in honor of Philipp the Tetrarch. Caesarea Philippi was the center of all cultic and false religions. This city was so pagan that it actually had a temple of the "holy goats." (No, that is not a typo) For more information on this city, see the Wikipedia article on [Caesarea Philippi](#) and [Banias](#) and See *The New Encyclopedia of Archaeological Excavations in the Holy Land*, Simon and Shuster, Volume 1 pgs 13-143, see also Anchor Bible Dictionary Entry Caesarea Philippi and Baal-Gad

⁹ See Enhanced Strong's Lexicon entry #G2008. Therefore, we can contextually read the phrase as "because he was an honorable man, he said so not tell anyone about this.

¹⁰ Shomer Shabbat

abandon Moshe and the Torah, telling them not to circumcise their children or to live according to the traditions handed down to us. What then is to be done? Doubtless they will all hear that you are here! Therefore, do what we tell you: we have four men who have taken a vow upon themselves. Take these men and purify yourself along with them and pay their expenses¹¹ so that they can cut their hair, and everyone will know that the things which they had said about you are untrue, but you yourself also agree with Torah observance. But concerning the Gentiles who have become faithfully obedient, we have written a letter after deciding that they should avoid food sacrificed to idols (non-kosher foods) and blood and what has been strangled and sexual immorality.”

Then Hakham Shaul took along the men on the next day, and after he had purified himself together with them, he entered into the temple courts, announcing the completion of the days of purification until the time that the offering would be presented on behalf of each one of them. But when the seven days were about to be completed, the Shammaite Jews from Asia who had seen him in the temple courts stirred up the whole congregation and laid hands on him, shouting, “Israelite men, help! This is the man who is teaching everyone everywhere against the Jewish people and the Torah and this place! And furthermore he also brought Greeks into the temple, and has defiled this holy place!” For they had previously seen Trophimus the Ephesian in the city with him, whom they erroneously supposed¹² that Hakham Shaul had brought into the temple. And the whole city was stirred up, and the people came running together, and they seized Hakham Shaul and dragged him outside of the temple courts, and immediately the doors were shut. And as they were seeking to kill him, a report came up to the military tribune of the cohort that all Yerushalayim was in confusion. He immediately took along soldiers and centurions and ran down to them. And when they saw the military tribune and the soldiers, they stopped beating Hakham Shaul. Then the military tribune came up and arrested him and ordered him to be bound with two chains, and inquired who he was and what it was that he had done. But some in the crowd were shouting one thing and others another, and because he was not able to find out the truth on account of the commotion, he gave orders to bring him into the barracks. And when he came to the steps, it happened that he had to be carried by the soldiers on account of the violence of the crowd, for the crowd of people was following them, shouting, “Away with him!”

¶ And as he was about to be brought into the barracks, Hakham Shaul said to the military tribune, “Is it permitted for me to say something to you?” And he said, “Do you know Greek? Then you are not the Egyptian who before these days raised a revolt and led out into the wilderness the four thousand men of the Assassins?” But Hakham Shaul said, “I am a Jewish man from Tarsus in Cilicia, a citizen of no unimportant city. Now I ask you, allow me to speak to the people.” So when he permitted him, Hakham Shaul, standing there on the steps, motioned with his hand to the people.

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

| | | | | | |
|---------------|-----------|----------------|------------|------------|---------------------------------|
| Ex 31:1-32:14 | Ps 67:1-8 | Isa 43:7-15,21 | Mk 8:27-30 | Lk 9:18-21 | 2 Luqas (Acts) 21:17-36, 37-40a |
|---------------|-----------|----------------|------------|------------|---------------------------------|

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

INTRODUCTION

This week's pericope of Mordechai plays on the contiguity of the anointing of the Kohen Gadol and all its nuances. It also plays on the word “anointing” i.e. Messiah and the Holy Anointing Oil as mentioned in verse 11 (Sh'mot

¹¹ The “expenses” being referred to here is the appropriate sacrifices that are to be brought to the Bet HaMikdash. Making this section of 2 Luqas a thematic connection with our reading in Vayikra.

¹² Making false testimonies against him

31). Hakham Tsefet's confession, "**You are the Anointed One**, of God Messiah" builds on the whole foundation of the Torah Seder.

"WHO DO THE B'NE ADAM (SONS OF MEN) SAY THAT I AM?"

"Who do the **B'ne Adam** (sons of Adam) say that I am?" This interrogatory remark is not because Yeshua does not know what people are saying about him. This question is posed to incite personal thought and reflection.¹³ However, before we can fully understand this phrase we need some background.

YESHUA THE PROPHET

"The Sabbath was made for man, not man for the Sabbath, so that the son of man (Aramaic: "Bar Enosh" – cf. Daniel 7:13) is master also of the Sabbath."

Hakham Tsefet frequently refers to Yeshua as "Ben Adam" – "Son of Man" in describing him as the Messiah. The origin of this phrase appears in the Davidic Midrash of Psalms.

Psa 8:3-5 When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained; What is man (adam), that you remember him? And the son of man, that you visit him? For you have made him a little lower than the angels (elohim – judges), and have crowned him with glory (kabod) and honour.

While this passage deserves a full investigation, we are restrained by space and time. As noted above the phrase "Son of Man" – "**Bar Enosh**" (Aramaic) is also found in Dan 7:13. First, we set the context of these passages from which our phrase is taken.

Daniel 7:1-3 ¶ In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind *as he lay* on his bed; then he wrote the dream down *and* related the *following* summary of it (head of words). Daniel said, "I was looking in my vision by night, and behold, **the four winds** [Arbah Ruchot] **of the heavens (four breaths – breathings of the Torah)** were stirring up the great sea (of Gentiles)." And four great beasts [Arbah Chevin] four epochs – kingdoms) were coming up from the sea, different from one another. (**Note: these Epochs – kingdoms represent four antithetical oppositions to the Oral Torah.**)

Dan 7:13-14 "I kept looking in the night visions, And behold, with the clouds of heaven One like a **Son of Man ("Bar Enosh")** was coming, And he came up to the Ancient of Days And was presented before him. "And to him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language might serve him. His dominion is an everlasting dominion, which will not pass away; and his kingdom is one which will not be destroyed (The **Son of Man** is the representation of the **Four Winds - four breaths – breathings of the Torah**).

This set of passages like, the Psalms, give us an introduction into the term "Son of Man." However, the phrase is still enigmatic and indeterminate at this point. We find the clarification of the term in the writings of the Nabi (Prophet) Yechezkel.

Eze 2:1 Then He said to me, "**Son of Man**, stand on your feet that I may speak with you!"

Here we find the connection between the Prophet as "Son of Man" and Yisrael as "Adam."

Eze 34:31"As for you, My sheep, the sheep of My pasture, you are men (Adam), and I am your God," declares the Lord GOD.

¹³ This is very apropos in the season of Teshuba, Elul

Yisrael as “Adam” – “man” is deeply connected with the phrase “Son of Man” and the mission of Adam. Therefore, we can determine that Yeshua’s use of this phrase associates him with the Prophets and identifies him with Yisrael. The “Son of Man” **MUST** be a Prophet to the B’ne Yisrael – Adam. And, the “Son of Man” must be actively involved in restoring the adamic mission.

BEN ADAM

We have explored the phrase “Ben Adam” above. However, this again evokes a question. Why is it that the Master was titled “Ben Adam” rather than “Adam?” The logic would seem to purport that the Master should be “Adam” (Kadmon) and Yisrael “Ben Adam.” The phrase “Ben Adam” literally translated means “Son of Adam” or the “son of man” seemingly suggesting a second or subordinate. This being so, how is it that Messiah is “Ben Adam?”

1Co 15:45 The initial Adam (man – Adam HaRishon) was made a living soul;¹⁴ the eschatological Adam (Messiah)¹⁵ is a life-giving spirit (Breath) – i.e. Oral Torah.

DIVINE FOOTSTOOL

Adam HaRishon was destined to be “Adam Hadom” the “Resting place” (footstool) of the Shekhinah. Therefore, the true designation of “Adam” is to be the agent whereby the Shekhinah has entrance into the present world. This is of special interest in the weeks of comfort and strengthening.

While it sounds strange for man (Adam) to be a “footstool,” the true meaning being purported is that he is to be the support for the Divine Presence – Shekhinah in the world.

Unlike the other animals of the “earth” (adamah), man (Adam) emerged from the “earth” as a lifeless form. It was the **Divine Breath (Oral Torah)**, which when breathed into him animated his being making him a “speaking” soul full of life, imagination and intelligence, which he was able to articulate. While the earth plays a significant part in man’s creation, it seeks to dominate his whole being. R. Moshe Eisemann tells us that the title “earth” (adamah) was an honorary title given to the earth because it contributed to Adam – Man’s being.¹⁶

Therefore, the pinnacle of the earth’s productivity was to generate “Adam” in creative harmony with G-d. However, the adamah of Adam’s essence, being from the “earth” became man’s greatest challenge. Man – Adam is only “Adam” when he conquers his lower adamic¹⁷ nature bringing it into subjection. Therefore, the title of “Adam” for Yisrael demonstrates its greatest challenge and the challenge for all humanity in that they are to set about conquering their adamic — earthly nature.

In this sense Yeshua as “Ben Adam,” is like Yechezkel in that both of them were faithfully obedient to their adamic mission. The mission of Yisrael – Adam was to produce fruit from the **Divine Breath**, which when breathed into him animated his being making him a “speaking” soul full of life, imagination and intelligence. Rather than simply eating from the fruit of the “Tree of Life,” he was to reproduce this fruit in his conduct.

THE PROPHETS AND THE PROPHETIC VOICE

The Prophet was endowed with a Prophetic message and mission. Therefore, we should ask what was Yeshua’s message and mission. **As a general principle**, the Prophets were called to speak to Yisrael – Adam reminding them of their adamic mission. When the B’ne Yisrael - Adam failed, rebelled or “missed the mark,” the Prophet was the

¹⁴ This is because Adam HaRishon was the life-giving man who gave every man life being his seed.

¹⁵ **Messiah The coming one**. The eschatological Adam (Messiah) must come last. Much like the red heifer which came after the sin of the golden calf, Messiah (eschatological Adam) must come after Adam to repair all that Adam has corrupted.

¹⁶ Eisemann, R. M. (2007). *The Book of Ezekiel, A New Translation with Commentary*. Brooklyn, New York: Mesorah Publications, Ltd. Introduction xxxiv

¹⁷ Ibid Intro – pg. xxxiii

“**Breath of G-d**” beckoning Yisrael to subdue the “entire earth.” In many cases Yisrael was not “subduing” but being subdued by each situation. Herein Yisrael’s enemies were chosen by G-d to carry out punishments against Yisrael – Adam. The Prophet possessed the **Divine Breath in his mouth**. However, this “**Divine Breath**” was **not the Torah or the Oral Torah** per se. It was a call to be faithfully obedient to the Torah and the Oral Torah. Much like the *Mal’achim*, The Prophet was a message sent to specific recipients.

A prophet must be morally sound, intellectually perfect, and have a strong imagination.¹⁸

The prophets saw themselves as chosen and authorized to confront the people (Amos 7:10ff.; Is. 6; Jer. 1; Ezek. 1–3). Indeed, the Hebrew word for “prophet” means “called as a speaker” or “one who calls,” implying that the prophets speak or interpret God’s word and activity. Thus, they can be said to “**see words**” (Amos 1:1; Is. 2:1), and some prophets were called “**seers**.” This may imply that they “**see through**” rather than “**foresee**.” One way or the other, because they **see the real condition of their people**, they can also **foresee** what is going to happen if the people do not repent and turn back to God.¹⁹

The Prophets “**saw through**” nine IspaqIarya. These IspaqIarya are often thought of as mirrors. This notion is a fallacy.

1Co 13:12 For now we **see through** a glass (ἔσποτρον – *esoptron* [**IspaqIarya**]), darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Therefore, Neusner is correct in his observation. The Prophets saw the Shekinah through the IspaqIarya – glass rather than “foresee.” Or we might say they saw through the Shekinah which is the IspaqIarya.

Shemot (Ex) 20:18 All the people **saw the voices (words)** and the lightning flashes and the sound of the shofar and the mountain smoking; and when the people saw *it*, they trembled and stood at a distance.

At Har Sinai, Yisrael – Adam achieved an exalted level equal to that of Adam HaRishon, as he possessed in Gan Eden, before he sinned. Adam HaRishon **saw** the essence of every creature that G-d made to pass before him.²⁰ And, as a demonstration of how the Prophets received their prophecies, Adam HaRishon “named” them (**called them by their essence**). Therefore, we can see that there is a deeper level of understanding as to how Adam was and is a partner with G-d in creation. Another way of stating these things is that G-d showed Adam the essence of every creature to be created. When Adam saw the attributes of their being he called them by their essence and they became living creatures in the mundane world. Their essence was captured in natural speech. When they were “packaged” in natural words they became earthly – mundane creatures. Therefore, by knowing the name of the creature we learn something of their essence.

Consequently, when Yisrael – Adam came to Har Sinai they not only heard the words of G-d they “**saw**” the words coming out of G-d’s mouth. And, they saw each mitzvah and everything that it contained within its corpus. This level of prophetic perception was terrifying.²¹ This is because they saw the blessing of keeping the mitzvot and the punishment for violating it all at once. In similar fashion, the Prophets “**saw**” the consequences of their prophecies. *Therefore, it is Yisrael’s destiny to recognize every “Breath of God” in every aspect of their existence.*²² We cannot even begin to imagine what it was like to **see** the words, “**I am the LORD your God**” as the first mitzvah. The second mitzvah “**You shall have no other gods before Me**” is even more horrific. The thought is terrifying in its most awesome manner.

¹⁸ Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). The encyclopedia of Judaism. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001.

¹⁹ Ibid 3:1445

²⁰ Cf. B'resheet 2:19

²¹ Cf. Shemot (Ex) 20:18

²² Eisemann, R. M. (2007). *The Book of Ezekiel, A New Translation with Commentary*. Brooklyn, New York: Mesorah Publications, Ltd. Introduction xxxv

How does prophecy come about? Following Al-Farabi, Maimonides maintains that prophecy is one of several sorts of emanations, or influences, deriving from God via the mediation of the Agent Intellect, the lowest of the supernal intellects posited by the medieval Aristotelians, which the ordinary religious person calls an angel. The prophetic emanation first reaches the perfected intellect of the recipient and then the perfected imagination. If the emanation fails to reach or affect the imagination for some reason, then the individual is only able to engage in intellectual pursuits, such as philosophy or physics; if the emanation only affects the imagination, the person then is a politician or poet at best, a magician or diviner at worse. But if the emanation influences both faculties, we have a prophet, unless God intervenes. Perfection of these faculties is necessary since the prophet can and does receive philosophical or scientific truths, some of which he transmits to the masses. The prophet needs a good imagination in order to transmit these truths to the masses, since they can only understand them in a form that is accessible to the imaginative faculty, such as stories. This is one reason why the Torah uses poetic and parabolic language.²³

While this requires far deeper investigation, we can see that the nature of Prophecy involved **seeing** the consequence of both positive and negative actions and communicating this in intelligible speech. The phrase "Adam" implies that one has accepted the adamic mission. To be titled "Ben Adam" – "Son of Adam" is to accept the mission of calling others to this assignment. On a greater level the term "Ben Adam" is the acceptance of the judicial role on a cosmic level. Metatron and Malki –Tsaddiq both bear titles of "Ben Adam" and are assigned the judicial role on this level. Malki –Tsaddiq is endowed with the neshamah of Chanoch (Enoch), the eighth Judge of righteousness/generosity. The more probable thought behind the Messianic term "Ben Adam" is the reparation of the damage done by the sin of Adam.

Having established that the term Ben Adam is a reference to Yeshua as a Prophet, we need to look more deeply into what B'ne Adam really means.

It seems logical that one of the possible reasons for this probing is to launch a teaching concerning the true nature of Messiah (the Anointed One). However, we must note that the phrase "B'ne Adam" is somewhat anomalous and unexpected. This is because the phrase is in the plural, **B'ne Adam** (Sons of Adam). Therefore, the title "**B'ne Adam**" for the sake of clarity seems to imply those who occupy a place of exceptional honor. **Perhaps**, this title "B'ne Adam" is reserved for Hakhamim or men of such stature. If this is remotely plausible then the question is what are the Hakhamim saying about Yeshua? Could Tsefet's revelation be so profound that he surpassed some of the Hakhamim of his day? Was his understanding of Messiah greater than the Hakhamim of other Rabbinic Schools? While this thought has boundaries, which we will see in the next pericope, it is still an overwhelming thought. At the minimum, this phrase seems to separate ordinary men (Am HaAretz) from men of honor (Anashim – Royal Men, Men of nobility). This subject deserves a great amount of detailed research.

The most plausible answer to this question is that, because "Ben Adam" means "Prophet" the plurality of the word means "Prophets." However, we know that prophecy in the first century was not the same as prophecy in the days of the Neb'i'im. Consequently, we must conclude that the prophets of the first century were either Darshanim or the Hakhamim. While it would be most apropos to speak of the Darshanim here, it is not plausible that Yeshua is concerned with the Paqidim and their Sabbath sermons.

WHAT HAVE YOU LEARNED?

The Greek word **ἐπερωτάω** – *eperota* is often associated with the Hebrew word **דרש** (Drash). Yeshua was questioning them to find out what they had learned from the other Hakhamim. Nor does he need the approval of other Hakhamim. He is not looking for their opinion because he needed their approval. He is searching for levels of development. He wanted to gauge how much they had learned about him. The "**sons of men**" had every opinion of who and what Yeshua was. In present times, we face similar situations. Today every false teaching about Messiah

²³ Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). The encyclopedia of Judaism. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001.

is presented, taught and believed. Yet, Yeshua remains as much a mystery today as he did to the “sons of men” in the first century because their version of him is shrouded in Dogma.

The Hakhamim were the “Sons of Adam,” i.e. Yisrael. Yeshua was not fraught with despair regarding what was said about him. His lesson was a test to see if their threshing out the answer from the Oral Torah, which are the words of the B'ne Adam. The Midrashic account of this narrative shows that Hakham Tsefet was a fitting talmid capable of D'rash and stringing pearls.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

The Gemara of the Nazarean Talmud gives us four important lessons concerning the life of Hakham Shaul and Nazarean Jews.

1. **The Bet Din.** The charges against Hakham Shaul are fabricated by the Shammaite Jews making several false accusations. However, this is not our point. The key point is that Hakham Shaul was subservient to the Nazarean Bet Din. He accepted their authority. This is contrary to all those who believe that Hakham Shaul was in opposition to the Nazarean Hakhamim and Bate Din. Hakham Shaul offers no opposition. The present text being authored by Hakham Shaul through his amanuensis Hillel/Luke does not give even the slightest hint that he opposed the Bet Din. What we do see and what he tells us is that he submitted without question to their authority.

Those who refuse Rabbinic authority make themselves an authority unto themselves. The great difficulty here is that since HarSinai the Torah itself NEVER allows one man to be the sole judge over the Jewish people. Consequently, the “one man band” is contrary to written Torah's teachings. Why listen to the Hakhamim? The Hakhamim like the Torah Sofer (scribe) is filled with the fear of Heaven. Not only are they filled with the fear of heaven they have a love for the Jewish people like their teacher Moshe Rabbenu. They are the intermediaries of the Jewish people making intercession before G-d. What Torah Sage would willingly place his own soul in jeopardy for the sake of his people?

We have reported that Yeshua himself accepted Rabbinic authority by citing blessings that the Sages instituted. Had the Master ben in opposition he would have offered some other prayer.

2. Offerings in 49 C.E. The date for the present setting of 2 Luqas is somewhere 49 C.E. What we find of interest in this piece of the Remes text is that Nazareans were still offering Temple offerings. While we know, they would end in 70 C.E. we realize that Yeshua was not seen as the end of the Temple offerings. The allegorical point we derive from this is that the offerings have lessons that we are in need to learn.

We note that the “offerer” has a responsibility, which in turn brings specific benefits. The Priest has his role and reward. Each animal has a Remes message attached. The work of looking into the texts of Vayikra is often daunting. Nevertheless, we pursue the deeper meaning of these offerings for the sake of bringing ourselves closer to G-d. This reinforces what we have read from the prophets that G-d would accept from us the sacrifice of the lips. Again, Hakham Shaul, Hakham Ya'aqob and Hakham Tsefet offer no opposition in these matters. Yet again, we note that the sacrifices would end and reinstate that Priesthood of the Firstborn.

3. Which language? The third point we draw from Hakham Shaul this week is a nugget that the casual reader overlooks while reading these passages. Hakham Shaul asks the Roman Official if he may address him (the Roman Official). The Soldier is taken off guard when Hakham Shaul addresses him in Greek. This is a positive case for understanding that the lingua franca of the Jewish people was Mishnaic Hebrew. Some translations suggest that the Jewish people of the first century spoke Aramaic. In the coming pericope this will be more evident. However, the text, as we will see clearly says in the “Hebrew dialect.” Their question is, what does “dialect” mean? Διάλεκτος – *dialektos* – is the Greek parallel to the Hebrew word “Lashon,” meaning “tongue” (language). Therefore, the text

clearly stated in the Hebrew tongue or language!

4. Narrative or Allegory? It is most unfortunate that many readers do not have the mental discipline to realize that the narrative of our text is inconsequential. The narrative is a matter of genius when applied to the Nazarean Talmud. Again, we note that the Remes text is non-literal. The narrative is a fabrication of events set to establish Nazarean Halakhah or tradition.

- Hakham Shaul's narrative teaches that the Nazarean Jew is one who accepts unconditionally the judgments of the Nazarean Bate Din as described above.
- Tens of thousands of Jews had joined themselves to the Torah by fully embracing it and as well as the oral teachings of the Nazarean Halakhah.
- Offerings in the Temple were of an allegorical nature as we learned last week.
- The Holy Tongue is not Elizabethan English. The Holy tongue is Hebrew. In the First Century, the Jewish people of Eretz Yisrael spoke Mishnaic Hebrew as the lingua franca

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 Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our GOD, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

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

Note: With the beginning of the month of Adar, and with the reading of Shabbat Shekalim at this time we launch our collection for the work of HaShem, most blessed be He. The entire collection will be devoted to finance this work and resources needed, before we sit at our tables to celebrate Pesach. Your donations are much appreciated and should be sent via PayPal to: ravybh@bigpond.com . Many thanks for your generosity!

Next Shabbat:
Shabbat: “Zakhor” – Sabbath: “Remember”

| Shabbat | Torah Reading: | Weekday Torah Reading: |
|----------------------------------|-----------------------------|---------------------------------------|
| זְכוֹר | | Saturday Afternoon |
| “Zakhor” | Reader 1 – Debarim 24:19-22 | Reader 1 – Sh’mot 32:15-17 |
| “Remember” | Reader 2 – Debarim 25:1-4 | Reader 2 – Sh’mot 32:18-20 |
| “Acuérdate” | Reader 3 – Debarim 25:5-7 | Reader 3 – Sh’mot 32:21-23 |
| | Reader 4 – Debarim 25:8-10 | |
| Debarim (Deut.) 24:19 – 25:19 | Reader 5 – Debarim 25:11-13 | Monday & Thursday Mornings |
| Ashlamatah: I Samuel 15:1-34 | Reader 6 – Debarim 25:14-16 | Reader 1 – Sh’mot 32:15-17 |
| Psalms 2:1-12 | Reader 7 – Debarim 25:17-19 | Reader 2 – Sh’mot 32:18-20 |
| | Maftir – Debarim 25:17-19 | Reader 3 – Sh’mot 32:21-23 |
| N.C.: Rev. 13:11 – 14:12; 15:2-4 | I Samuel 15:1-34 | |

Coming Festivals:

Purim

Saturday Evening 11th of March – Sunday Evening 12th of March, 2017

Unfortified Cities

For further information see:

<http://www.betemunah.org/allegories.html> ; <http://www.betemunah.org/purim.html> &
<http://www.betemunah.org/purims.html>

Pesach - Passover

Monday Evening the 10th of April – Tuesday Evening 18th of April

For further information see:

<http://www.betemunah.org/chametz.html> ; <http://www.betemunah.org/passover.html> ;
<http://www.betemunah.org/redemption.html> ; <http://www.betemunah.org/haggada.html>

שַׁבַּת שְׁלוֹמִים

Shabbat Shalom!

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