

## Esnoga Bet Emunah

[6970 Axis St. SE](http://www.betemunah.org/)  
[Lacey, WA 98513](http://www.betemunah.org/)  
United States of America  
© 2018  
<http://www.betemunah.org/>  
E-Mail: [gkilli@aol.com](mailto:gkilli@aol.com)



## Esnoga Bet El

102 Broken Arrow Dr.  
Paris TN 38242  
United States of America  
© 2018  
<http://torahfocus.com/>  
E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net)

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Heshvan 18, 5779 – Oct 26/27, 2018	Fourth 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>

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## Roll of Honor:

**This Commentary comes out weekly and on the festivals thanks to the great generosity of:**

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  
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 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 Shlomoh ben Abraham  
His Excellency Adon Ya'aqob ben David  
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!**

**Please pray for local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that thy may be for much blessing to all concerned. Amen ve Amen!**

We pray for HE Giberet Sarai's bat Sarah husband who has been suffering from a stomach illness, **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the husband of HE Giberet Sarai bat Sarah. 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 and mind, swiftly and soon, and we say amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat 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 and mind, swiftly and soon, and we say amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya'aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya'aqob, amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah 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!

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## **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 favour on you and grant you peace. – Amen!**

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

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

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

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## Shabbat "Khi Yaqum B'Qirbekha" - "If Arises Among"

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-יָקוּם בְּקִרְבְּךָ		Saturday Afternoon
"Khi Yaqum B'Qirbekha"	Reader 1 – D'barim 13:2-4	Reader 1 – D'barim 14:1-3
"If arises among"	Reader 2 – D'barim 13:3-6	Reader 2 – D'barim 14:4-6
"Si se levanta en medio"	Reader 3 – D'barim 13: 7-10	Reader 3 – D'barim 14:6-8
	Reader 4 – D'barim 13: 11-13	
D'barim (Deut.) 13:2 - 14:3	Reader 5 – D'barim 13: 14-16	Monday & Thursday Mornings
Psalms 119: 73-96	Reader 6 – D'barim 13: 17-19	Reader 1 – D'barim 14:1-3
Ashlam.: Is 63:8-16 + 64:7-8	Reader 7 – D'barim 14:1-3	Reader 2 – D'barim 14:4-6
	Maftir – D'barim 14: 1-3	Reader 3 – D'barim 14:6-8
N.C.: Mark 14:32-42; Lk 22:39-46; James 2:12-13	Is 63:8-16 + 64:7-8	

### Contents of the Torah Seder – D'barim (Deut.) 13:7 – 14:3

- Seducers in One's Own Family – Deut. 13:7-12
- A City Tainted With Idolatry – Deut. 13:13-19
- Against Heathen Rites – Deut. 14:1-3

### Reading Assignment:

#### The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol 17: Deuteronomy – III – Gratitude & Discipline

By: Rabbi Yitzchaq Behar Argueta & Rabbi Shmuel Yerushalmi

Published by: Moznaim Publishing Corp. (New York, 1992)

Vol. 17 – "Deuteronomy – III – Gratitude & Discipline," pp. 143-151.

### Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 13:2 - 14:3

Rashi	Targum Jonathan
2. <b>If there will arise among</b> you a prophet, or a dreamer of a dream, and he gives you a sign or a wonder,	2. <b>When there may arise among</b> you a false prophet or a dreamer of a profane dream, and he give you a sign or a miracle,
3. and the sign or the wonder of which he spoke to you happens, [and he] says, "Let us go after other gods which you <b>have not known</b> , and let us worship them,"	3. and the sign or the miracle come to pass, (yet) because he spoke with you, saying, Let us go after the gods of the peoples whom you <b>have not known</b> , and worship them,
4. you shall not heed the words of that prophet, or that dreamer of a dream; for the Lord, your God, is testing you, to know whether you really love the Lord, your	4. you will not hearken to the words of that lying prophet, or him who has dreamed that dream; for the LORD your God (thereby) tries you, to know whether

<b>Rashi</b>	<b>Targum Jonathan</b>
God, with all your heart and with all your soul.	you will love the LORD your God with all your heart and with all your soul.
5. You shall follow the Lord, your God, fear Him, keep His commandments, heed His voice, worship Him, and cleave to Him.	5. You will walk after the service of the LORD your God, and Him will you fear, and keep His commandments, hearken to His word, pray before Him, and cleave unto His fear.
6. And that prophet, or that dreamer of a dream shall be put to death; because he spoke falsehood about the Lord, your God Who brought you out of the land of Egypt, and Who redeemed you from the house of bondage, to lead you astray from the way in which the Lord, your God, commanded you to go; so shall you clear away the evil from your midst.	6. And that prophet of lies, or that dreamer of dreams, will be slain with the sword, because he had spoken perversity against the LORD your God who brought you out from the land of the Mizraee, and redeemed you from the house of the affliction of slaves to make you to go astray from the path which the LORD your God has commanded you to walk in: so will you bring down the doers of evil among you.
7. If your brother, the son of your mother, tempts you in secret or your son, or your daughter, or the wife of your embrace, or your friend, who is as your own soul saying, "Let us go and worship other gods, which neither you, nor your forefathers have known."	7. When your brother, the son of your mother, when even the son of your father, or your own son or your daughter, or your wife who reposes with you, or your friend who is beloved as your soul, will give you evil counsel, to make you go astray, speaking out and saying, Let us go and worship the gods of the Gentiles, which neither you nor your fathers have known;
8. Of the gods of the peoples around you, [whether] near to you or far from you, from one end of the earth to the other end of the earth;	8. or the idols of the seven nations who are near you round about, or of the rest of the nations who are far away from you, from one end of the earth to the other;
9. You shall not desire him, and you shall not hearken to him; neither shall you pity him, have mercy upon him, nor shield him.	9. you will not consent to them, nor hearken to him, neither will your eye spare him or have compassion, nor will you hide him in secret;
10. But you shall surely kill him, your hand shall be the first against him to put him to death, and afterwards the hand of all the people.	10. but killing you will kill him; your hand will be the first upon him to slay him, and afterwards the hand of all the people;
11. And you shall stone him with stones so that he dies, because he sought to lead you astray from the Lord, your God, Who brought you out of the land of Egypt, out of the house of bondage.	11. and you will stone him that he die; because he sought to draw them away from the fear of the LORD your God, who brought you out free from the land of Mizraim, from the house of the affliction of slaves.
12. And all Israel shall listen and fear, and they shall no longer do any evil such as this in your midst.	12. And all Israel will hear and be afraid, and never more do according to that evil thing among you.
13. If you hear in one of your cities which the Lord, your God, is giving you to dwell therein, saying,	13. When, in one of your cities which the LORD your God will give you to dwell in, you hear it said
14. "Unfaithful men have gone forth from among you and have led the inhabitants of their city astray, saying, 'Let us go and worship other gods, which you have not known.' "	14. that (certain) men of pride are drawing back from the doctrine of the LORD your God, or that even sages of your rabbis have gone forth and led away the inhabitants of their city, saying, Let us go and worship the gods of the nations which you have not known:
15. Then you shall inquire, investigate, and ask thoroughly, and, behold, it is true, the matter is certain, that such abomination has been committed in your midst:	15. then search you out, and examine with witnesses, and make good inquiry; and, behold, if the thing be true and certain that this abomination has been really done among you,
16. You shall surely strike down the inhabitants of that	16. you will smite the inhabitants of that city with the

Rashi	Targum Jonathan
city with the edge of the sword, destroy it with all that is in it and its livestock, with the edge of the sword.	edge of the sword, to destroy it utterly and whatever is therein, even its cattle, with the edge of the sword.
17. And you shall collect all its spoil into the midst of its open square, and burn with fire the city and all its spoil, completely, for the Lord, your God; and it shall be a heap of destruction forever, never to be rebuilt.	17. You will gather all its spoil into the midst of the street, and burn the city with fire, together with the whole of the spoil, before the LORD your God; and it will be a desolate heap forever, never to be built again:
18. And nothing that is doomed to destruction shall cling to your hand, so that the Lord may return from His fierce wrath, and grant you compassion, and be compassionate with you, and multiply you, as He swore to your forefathers.	18. that the LORD may be turned from the fierceness of His anger, and may show His mercy upon you, and love you, and multiply you, as He has sworn to your fathers.
19. For you shall hearken to the voice of the Lord your God, to keep all His commandments which I command you this day, to do that which is proper in the eyes of the Lord, your God.	19. So be obedient to the Word of the LORD your God, to keep all His commandments which I command you this day, that you may do what is right before the LORD your God.
<b>1. Lord, your God.</b> You shall neither cut yourselves nor make any baldness between your eyes for the dead.	<b>1. As beloved children before the LORD your God,</b> you will not make lacerations in your flesh, nor make bare the crown of the hair over your foreheads on account of the soul of the dead. JERUSALEM You are beloved children before the LORD your God; you will not make divers wounds for strange worship, nor cause baldness above your forehead to mourn for a person who is dead.
2. For you are a holy people to the Lord, your God, and the Lord has chosen you to be a treasured people for Him, out of all the nations that are upon the earth.	2. For you are to be a holy people before the LORD your God: the LORD your God has chosen you to be a people more beloved than all the peoples who are upon the face of the earth.
3. You shall not eat any abomination.	3. You may not eat of anything that for you is abominable.

## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two

Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

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## Rashi's Comments on D'barim 13:2 – 14:3

**2 [If there will arise among you a prophet...] and he gives you a sign** Heb. אוֹת, [meaning a sign] in the heavens, as it is stated in the case of Gideon [who said to the angel]: “then show me a sign (אוֹת)” (Jud. 6:17), and then it says [further], “let it be dry only upon the fleece [and upon all the ground let there be dew]” (Jud. 6:39).

**or a wonder** Heb. מוֹפֵת, [meaning a sign] on the earth. (other texts [of Rashi read as follows]:

**and he gives you a sign** in the heavens, as is written, “and they [i.e., the sun, the moon, and the stars] shall be for signs (לְאֹתוֹת) and for seasons” [Gen. 1:14].

**or a wonder** on the earth, as is written, “If there will be dew on the fleece only, and upon all the ground, dry” [Jud. 6:39]). Even so, you shall not listen to him. But if you say, “Why then does the Holy One, blessed is He, give him the power to perform a sign? [Scripture replies,] “for the Lord, your God, is testing you [... whether you really love the Lord your God]” (verse 4). -[Sifrei ; San. 90a]

**5 keep His commandments** the Torah of Moses.

**heed His voice** the voice of the prophets.

**worship Him** in His sanctuary.-[Sifrei]

**and cleave to Him** Cleave to His ways: bestow kindness, bury the dead, and visit the sick, just as the Holy One, blessed is He, did.-[Sotah 14a]

**6 [Because he spoke] falsehood** Heb. סָרָה, lit. something turned away, removed from the world, which neither existed nor was created, and which I never commanded him to say; destordre in Old French, to distort and redeemed you from of the house of bondage Even if God had no [other claim] on you other than that He had redeemed you, it would be sufficient [to demand your obedience].-[Sifrei]

**[If your brother...tempts you] in secret** Scripture speaks of what commonly [occurs, but does not exclude the other case, i.e., one who entices publicly], for usually the one who entices speaks clandestinely. Similarly, Solomon [describing an episode of enticement,] says: “In the twilight, in the evening time, in the blackness of night and the darkness” (Prov. 7:9). -[Sifrei]

**[Let us go and worship other gods,] which neither you nor your forefathers have known** This would be a great disgrace for you, for not even the heathen nations forsake what their forefathers have handed down to them. Yet this [man] says to you, “Abandon what your forefathers have handed down to you!”-[Sifrei]

**8 Let us go and worship other gods...] whether near to you or far [from you]** Why did [Scripture] specify [gods] that are “near... or far”? Rather, this is what Scripture says: Through [knowing] the character of those [gods] close to you, you learn the character of those far from you; just as those close to you are devoid of substance, so are those far from you devoid of substance.-[San. 61b; Sifrei]

**[gods... far from you,] from one end of the earth [to the other end of the earth]** This refers to the sun, the moon, and the legion of heavens [i.e., the stars], which extend from one end of the world to the other.-[Sifrei]

**9 You shall not desire him** Heb. לא-תאבה. You shall feel no longing (תאב) towards him; do not love him (תאהבנו לא). Since it is said, "You shall love your fellow man as yourself" (Lev. 19:18), [therefore it is necessary to tell us that] this person, [however,] you shall not love.

**and do not hearken to him** when he pleads for his life, that you should pardon him. [It is necessary to state this] because it says, "[If you see the donkey of your enemy] you shall surely help him" (Exod. 23:5); this person, [however,] you shall not help.

**neither shall you pity him** [It is necessary to state this] because it says, "you shall not stand idly by the blood of your fellow man" (Lev. 19:16). This person [however] you shall not pity.-[Sifrei]

**[neither shall you...] have mercy upon him** Do not search for merits in his favor.

**nor shall you shield him** If you are aware of something that will condemn him, you are not permitted to remain silent.-[Sifrei]

**10 But you shall surely kill him** -(If he has left the court, acquitted, have him returned for conviction;) if [on the other hand,] he has left the court convicted, do not return him for acquittal.-[Sifrei]

**Your hand shall be the first against him [to put him to death]** The one who was tempted [to idolatry by this person] has the duty to put him to death. [However] if he did not die by his hand, he must die by the hand of others, as is stated (in this verse), "and afterwards the hand of all the people, etc."-[Sifrei]

**13 [If you will hear in one of your cities which the Lord, your God, gives you] to dwell therein** [The words "to dwell therein" are added] to exclude Jerusalem, which was not apportioned as a dwelling place [for a particular tribe].-[Sifrei]

**If you hear... saying** Heb. לאמר, lit. to say. [If you hear people] saying thus:

**14 [Unfaithful] men** Heb. בְּנֵי-בְלִיעַל—people without a yoke עול בלי, who have thrown off the yoke of the Omnipresent.-[Sifrei]

**[Unfaithful] men** But not women.

**the inhabitants of their city** But not the inhabitants of another city. From here [our Rabbis] said: A city is not considered a "wayward city" (עיר הנדחת) unless men (אנשים) lead it astray, and unless those who lead it astray are from within it.-[San. 111b]

**15 Then you shall inquire, investigate, and ask thoroughly** Heb. וְדַרְשְׁתָּ וְחִקְרְתָּ וְשָׁאַלְתָּ הֵטֵב. From this verse [in combination with others as explained], our Rabbis learned [the law of] the "seven investigations" [in a court of law], since Scripture uses many expressions [of investigation]. Here there are three expressions: חִקְיָה, דְּרִישָׁה, and הֵטֵב [i.e., "inquiry," "investigation," and "thoroughly"]. The term וְשָׁאַלְתָּ, "ask," is not counted as one [of the seven investigations (חִקְיָה)] and the the cross-examinations (בְּדִיקוֹת) [regarding accompanying circumstances] are derived from it. [So far, we have three expressions.] And elsewhere [in the case of collusive witnesses,] it says: וְדַרְשׁוּ הֵטֵב וְדַרְשׁוּ, "And the judges shall inquire thoroughly" (Deut. 19:18). [This adds two more



expressions, וְדַרְשֵׁהּ and הִיטֵב, to make five altogether.] And still elsewhere [in the case of idolatry,] it says: וְדַרְשֵׁהּ הִיטֵב, “And you shall inquire thoroughly” (Deut. 17:4) [thus adding two more expressions, וְדַרְשֵׁהּ and הִיטֵב, to make up a final total of seven investigatory expressions demonstrating the law of “seven investigations”]. And our Rabbis learned a גְּזִירָה [i.e., an inference from an identical word in two passages, which teaches us that the laws in one passage apply to the other passage as well] from [the words] הִיטֵב הִיטֵב, to place what is stated in one context in the other context. [I. e., it is accounted as if all seven written in the context of the “wayward city,” as well as in the cases of collusive witnesses and individuals who worshipped idols. I.e., all the seven expressions can be connected together to make seven investigations.] - [San. 40a; Sifrei] [The judges would ask the witnesses the following seven questions: 1) In what shemittah cycle was the crime committed? 2) In what year? 3) In what month? 4) In what day of the month? 5) On what day [of the week]? 6) In what hour? 7) In what place? (San. 5:1)]

**16 You shall surely strike down** Heb. הִכָּה תִּכֶּה. [The double expression is used to explain that] if you cannot execute the death penalty that is prescribed for them, put them to death in some other manner.-[Sifrei ; B.M 31b]

**17 [and burn with fire the city...] for the Lord your God** [i.e.,] for His Name and for His sake.

**18 that the Lord may return from His fierce wrath** For as long as idol worship [exists] in the world, the fierce wrath [of God exists] in the world.-[Sifrei ; San. 111b]

## Chapter 14

**1 You shall neither cut yourselves** Do not make cuts and incisions in your flesh [to mourn] for the dead, in the manner that the Amorites do, because you are the children of the Omnipresent and it is appropriate for you to be handsome and not to be cut or have your hair torn out.

**[nor make any baldness] between your eyes** [i.e.,] near the forehead. Elsewhere, however, it says: “They shall not make their head bald” (Lev. 21:5), to make the entire head like between the eyes (בֵּין עֵינַיִם) [i.e., one must not make bald spots on any part of the head].-[Sifrei]

**2 For you are a holy people** Your holiness stems from your forefathers, and, moreover, “the Lord has chosen you.”-[Sifrei]

**3 [You shall not eat] any abomination** Anything that I have declared to be an abomination for you—for instance, if he made a slit in the ear of a firstborn [animal], in order to [be permitted to] slaughter it in the country [i.e., outside the Temple walls, where unblemished firstborns must be slaughtered]. This is a thing that I have declared to be an abomination for you, for “no blemish shall be in it” (Lev. 22:21) [meaning that one may not make a blemish on a firstborn or on any sacrificial animal. Our verse] comes to teach here that one may not slaughter [the firstborn] and eat it based on that [deliberately made] blemish. [Another example is] if one cooked meat in milk, which is a thing that I declared an abomination for you; and here Scripture admonishes against eating it.-[Chul. 114b]

**Ketubim (Psalms) 119: 73-96**

Rashi	Targum
73. ¶ Your hands made me and fashioned me; enable me to understand, and I shall learn Your commandments.	73. IOD. Your hands made me and established me; give me insight and I will learn Your commandments.
74. Those who fear You will see me and rejoice for I hoped for Your word.	74. Those who fear You will see me and be glad; for I have waited long for Your word.
75. I know, O Lord, that Your judgments are just, and in faith You afflicted me.	75. I know, O LORD, for Your judgments are righteous/generous and You have afflicted me <i>in</i> truth.
76. May Your kindness be [upon me] now to comfort me, as Your word to Your servant.	76. Now let Your kindness be for my comfort, according to Your word to Your servant.
77. May Your mercy come upon me so that I shall live, for Your Torah is my occupation.	77. Let Your mercies come to me and I will live; for Your Torah is my delight.
78. May the willful sinners be shamed for they condemned me falsely; I shall converse about Your precepts.	78. The arrogant will be ashamed, for they twisted a lie against me; I will speak of Your commandments.
79. May those who fear You and those who know Your testimonies return to me.	79. Those who fear You will turn to my teaching, and those who know Your testimonies.
80. May my heart be perfect in Your statutes in order that I not be shamed. {P}	80. Let my heart be without blemish in Your decrees, so that I may not be ashamed.
81. ¶ My soul pines for Your salvation; for Your word I hope.	81. KAPH My soul has yearned for Your redemption; I have waited long for Your word.
82. My eyes pine for Your word, saying, "When will You console me?"	82. My eyes are spent for Your word, saying, "When will You comfort me?"
83. For I have become like a wineskin in smoke; I have not forgotten Your statutes.	83. For I have become like a water-skin <i>that hangs</i> in the smoke; Your decrees I have not forgotten.
84. How many are Your servant's days? When will You execute judgments upon my pursuers?	84. How many are the days of Your servant? When will You pass judgment on my persecutors?
85. Willful sinners have dug pits for me, which is not according to Your Torah.	85. The malicious have dug pits for me, that <i>you have not commanded them</i> in Your Torah.
86. All Your commandments are faithful; they pursued me in vain; help me.	86. All Your commandments are truth; for a lie they persecuted me, help me!
87. They almost destroyed me on earth, but I did not forsake Your precepts.	87. They almost destroyed me in the land; but I have not forsaken Your commandments.
88. According to Your kindness, sustain me, and I shall keep the testimony of Your mouth. {P}	88. Sustain me according to Your kindness, and I will keep the testimony of Your mouth.
89. ¶ Forever, O Lord, Your word stands in the heavens.	89. LAMED Forever, O LORD, Your word endures in heaven.
90. Your faith is to every generation; You established the earth and it endures.	90. Your faithfulness is to every generation; You established the earth and it endures.
91. For Your judgments they stand today, for all are Your servants.	91. This day have they risen for Your judgments, for all <i>of them</i> are Your servants.
92. Were not Your Torah my occupation, then I would have perished in my affliction.	92. Had Your Torah not been my delight, then I would have perished in my affliction.
93. I shall never forget Your precepts for through them You have sustained me.	93. I will never forget Your commandments, for You have sustained me by them.
94. I am Yours; save me for I sought Your precepts.	94. For I am Yours, redeem me; for I have sought after

	Your commandments.
95. Concerning me: the wicked hoped to destroy me; I shall ponder Your testimonies.	95. The wicked waited for me to annihilate me; I will contemplate Your commandments.
96. <b>Of every finite thing I have seen the end; Your commandments are very broad. {P}</b>	96. <b>To everything that began and ended I have seen an end; Your commands are very spacious.</b>

**74 Those who fear You will see me** in prosperity and rejoice, **because what was bestowed upon me will be bestowed upon them**, for I am among those who fear You, and I hoped for Your word.

**75 in faith You afflicted me** With justice, You afflicted me.

**78 for they condemned me falsely For no reason they condemned me.** (I found:) I say that this deals with the embarrassment [of David] when they would say to him, "If one is intimate with a married woman, with what [method] is his death penalty?" when he [David] had not sinned.

**79 May those who fear You...return to me** For the Sanhedrin separated from him when he became a mezora because of that iniquity [with Bath-sheba]. Even if she was divorced, whoever puts his eyes on her, anyone who touches her, will not be guiltless.

**81 pines** Heb. כלה, desires.

**82 My eyes pine** Heb. כלו, lit. fail. My eyes look constantly until they fail.

**83 like a wineskin in smoke** Like a flask of skin that dries in smoke.

**84 When will You execute** that I might see it in my days.

**85 Willful sinners have dug pits for me Those who come to disqualify me do not do so according to the Torah.**

**86 All Your commandments are faithful** A Moabite and not a Moabites; but they pursue [me] to prohibit me [from entering the congregation of the Lord].

**they pursued me in vain My enemies pursued me in vain.**

**87 They almost destroyed me** I was on the earth as nothing, but I stood with my strength. Likewise (verse 95): "Concerning me, the wicked hoped to destroy me" from entering the congregation, and so (above 116:16): "You loosed my thongs."

**96 or every finite thing, etc.** to search them and to debate about them.

**Of every finite thing** To every conclusion of a thing there is an end and a boundary, but Your commandments have no end or boundary to their conclusion.

## Meditation from the Psalms

### Psalm 119: 73-104

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

I am repeating my introduction from the first part of this psalm for continuity.

The life of King David was devoted to the attainment of self-perfection in the service of God. Every action and every step in David's life was calculated to bring him closer to this lofty goal. In this psalm of one hundred seventy-six verses, the lengthiest in the Book of Tehillim, David painstakingly charts the progressive stage of his determined ascent toward spiritual perfection. The psalm follows the sequence of the twenty-two letters of the Hebrew alphabet; eight verses begin with א, aleph, the next eight with ב, beit, and so on, because this psalm embodies an orderly program for achieving personal perfection. The Talmud<sup>1</sup> refers to this psalm as תמידי אפי"ן, the repetition of eight. Whereas the number seven symbolizes the power of This World, which was created in seven days, eight symbolizes release from the desires of the mundane work which distract a person from his spiritual aspirations.<sup>2</sup>

In these verses David describes the many obstacles and danger that confronted him in his lifetime. Yet his spirit refused to be overwhelmed by sorrow, for he embraced the fount of joy, the Torah. As David followed the guiding light of G-d's Torah, his lips burst forth in these ecstatic verses of praise for G-d's salvation. This psalm opens with the statement: Praiseworthy are those whose way is wholesome, who walk with the Torah of HaShem. It goes on to cite scores of examples of how David strived to walk with G-d. In conclusion David declares: 'I have attempted to follow You all my life HaShem. If I have failed, I beseech You not to abandon me! I have strayed like a lost sheep; seek out Your servant, I have not forgotten Your commandments'.<sup>3</sup>

King David begins the tenth part of Psalm 119 with a statement which speaks about his creation:

*Psalm 119:73 Your hands made me and fashioned me; enable me to understand, and I shall learn Your commandments.*

This pasuk encouraged me to look at this as the fashioning of the Bne Israel, rather than just the fashioning of a single human being. To that end, let's review the conception and the birth of the Jewish people. The ArtScroll Mesorah series expressed it this way:

The Redemption from Egypt was Israel's birth. As *Maharal* puts it, "When Israel was in Egypt and the Holy One, Blessed is He, took them out, they were surely like a fetus which had been born, as is stated in *Midrash*.<sup>4</sup> Therefore, their redemption could have come about only through God Himself and not through an angel.<sup>5</sup>

A prolonged birth can encounter complications. The birth of the Jewish nation was swift, before the people could sink to the fiftieth level of spiritual impurity, a point of no return. The *revelation of the Divine Presence*, which the Jews experienced on the night of the Exodus was essentially a gift from Heaven, an *awakening initiated from Above*, to rescue the Jews from the morass into which they had

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<sup>1</sup> Berachot 4b

<sup>2</sup> See prefatory remarks to psalm 60.

<sup>3</sup> v. 176 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

<sup>4</sup> Midrash Shochar Tov, Psalms 115.

<sup>5</sup> Gevurot HaShem Ch. 52.

sunk.<sup>6</sup>

The Hebrew word for Egypt, *Mitzrayim*, means a *place of confinement*. Mitzrayim is likened to a womb from which the Benei Israel emerged as a single entity. Egypt is a *remez*, a hint, of what the Jewish people will go through, just before the final *redemption*. The womb, the place of nourishment and comfort, will become a place of pain and of certain death. The womb was a place where all of our *needs* were met, yet somehow it has turned against us. The place of comfort has become the place of torture.

This is not torture for the sake of delivering pain. No, this is torture for the sake of revealing *new* life. Without this torturous *birth* process, there would be no way we could ever enter the *new* and better *world*. Without dying, we would have no chance at *eternal life*. Egypt, the womb, is the process that brings us to real life!

The *mitzva* of the *Pesach seder* is to tell our children about the *miracles* that *HaShem* used to deliver us. Yes, we tell the story, but more importantly, we tell the story of the *miracles*! The *birth* of the Benei Israel is about *miracles*. It is a prophecy of our final *redemption* which will also be miraculous.

The imagery of Mitzrayim, during the *time* of the sojourning of the Benei Israel, is the imagery of a pregnant woman about to give *birth*. From the days of *Avraham* until the beginning of the *exodus*, *HaShem* weaves the history of the beginning of the *nation* of Israel within the imagery of pregnancy and *birth*. The imagery of pregnancy and *birth* is reinforced with the constant refrain of the characters who are involved in pregnancy and *birth*. Thus, for example, we have the story of Shifra (from the same root as *shofar*) and Puah, *two* midwives<sup>7</sup> who are desperate to *save* the *male* children. Shifra and Puah were in fact Yocheved and Miriam, the mother and sister of Moshe Rabbeinu (Moses our *teacher*), respectively.<sup>8</sup> Chazal, our Sages, have *taught* that the names “Shifra” and “Puah” indicate different roles midwives play. “Shifra” stems from the Hebrew verb to *swaddle* or to *clean* a baby, while Puah comes from the Hebrew word to *cry out*, because a midwife tries to calm a *new* mother’s cries by *offering* her words of encouragement.

Chazal compare the passage through the Yam Suf, the Sea of Reeds, and our leaving Mitzrayim, to a *birth*, with similar *stages*. In separating the Benei Israel, the Children of Israel, from Mitzrayim, *HaShem* took *one nation* from the midst of another *nation*. This separation is the separation of a baby from the womb. All of us have experienced the process of childbirth in *one* way or another so we *know* that during the birthing process, there is a long period of incubation where the *two bodies*, mother and child, live as *one*, sharing a common *food* supply. Suddenly, with *HaShem*’s help, the fetus leaves the mother’s womb, hurries down the *birth* canal, and becomes a separate entity, struggling to breathe on its own. And so, it was with the Benei Israel; on that night, *HaShem* created a people. Am Israel was born. Israel became a *nation* with its own *mitzvot* and with its own existence. Finally free of Mitzrayim, in both *body* and soul, Israel was ready to leave.

The *birth* process began with *plagues*, the pains of labor. The divine intervention shook the Benei Israel

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<sup>6</sup> LAG BA'OMER — ITS OBSERVANCE, LAWS AND SIGNIFICANCE / A PRESENTATION BASED ON TALMUDIC AND TRADITIONAL SOURCES, by Rabbi Nosson Scherman / Rabbi Meir Zlotowitz general editors, compiled by Rabbi Shimon Finkelman, overview by Rabbi Nosson Scherman.

<sup>7</sup> According to Chizkuni on Shemot 1:20, this verse essentially says, “Yes, it matters, and there were *only two* midwives.” It is impossible for two women alone to assist at all the births, Pharaoh reasoned, so their claim, that the Hebrew women do not need midwives, is plausible.

<sup>8</sup> Shemot (Exodus) 1:15-22

out of their Egyptian attachment and positioned them for **birth**. The **birth** began when the Benei Israel started leaving Mitzrayim (Egypt), but as long as the Egyptians were alive, and they related to them as their masters, they were not completely detached and the **birth** was not complete. As they were going out, the Benei Israel reached a terrible crisis. The Yam Suf, the Reed Sea, was in front of them, the Egyptians were bearing down behind them, and then came the decisive prosecution in **Heaven**: The Benei Israel worshiped idols just as their oppressors. The **birth** could not proceed, posing a threat of disaster. The splitting of the Yam Suf was the final, successful **birth** and that was truly the moment of **redemption**, and **birth**. This **birth** was a picture of **creation**. Just as the dry land was separated from the waters just before the creation of man, so too were the waters of the Yam Suf separated from the dry land before the **resurrection** and **birth** of the Benei Israel.

What makes the **birth** of Benei Israel in Mitzrayim such a fascinating **study** is that it is also an accurate picture of the **birth** of Benei Israel in the days of **Mashiach**, the **Messiah**. This suggests that if we carefully **study** the **birth** in the days of Moshe, then we will understand the **birth** pangs of **Mashiach**. **History will repeat itself**. Since these **birth** pangs will be some of the most difficult times that the **world** has experienced, it makes sense that we would want to understand what we are getting into.

When history repeats itself, our Emunah (faithful obedience) and bitachon (trust) in **HaShem** are being tested. We are obligated to believe that **HaShem** will take us out of this **galut**, this **exile**, through **Mashiach**. The righteous will only be **gathered** as a reward for their Emunah and bitachon in **HaShem**. But, we are getting a bit ahead of ourselves. Let's begin our **study** at the place where all births begin: The intimacy that leads to pregnancy.

**Intercourse**: The **first time** that Mitzrayim (Egypt) is mentioned, in the Torah, is the **creation** of the concept of *Mitzrayim*. This **first** use of the word *Mitzrayim* is found in:

*Bereshit (Genesis) 12:10 And there was a famine in the land: and Abram went down into Mitzrayim to sojourn there; for the famine was grievous in the land.*

Here we see that Mitzrayim was a place to procure **food** so that **Avraham** and his descendants might grow and become an independent **nation**. The repeated forays into Mitzrayim are a picture of marital intimacy which leads to pregnancy and **birth**. Israel and his progeny descended into Mitzrayim like a man descends into his wife. **Yosef's** brothers, representing the penis, made **three** thrusts, or trips, into Mitzrayim. Notice that each trip is set in the context of procuring **food** and a place for growth. Let's look at these **thrusts** in greater detail:

1. The **first thrust** was when **Yosef** HaTzadik's **ten** brothers made their **first** trip to purchase **food** during the **famine**.<sup>9</sup> On this **first** trip of **Yosef's** brothers, **Yosef** makes a startling statement:

*Bereshit (Genesis) 42:9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.*

This nakedness of the land is a clear allusion to the act of sexual **intercourse** which, metaphorically, we are viewing. This is another strong hint that this was actually the **first** thrust.

2. The **second thrust** was when **Yosef** HaTzadik's **ten** brothers made their **second** trip to purchase

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<sup>9</sup> Bereshit (Genesis) 42:1-3

food during the famine.<sup>10</sup>

3. The **third thrust** was when Yaaqov and his entire family went to Mitzrayim to sojourn.<sup>11</sup>

These repeated trips, to procure food during the famines, speak to the intercourse that was to produce the Benei Israel in the womb of Mitzrayim. **Famine**: This is a lack of food. **Food**, by definition, is that which connects the soul to the body (see also Daat). Yosef built the support system in the womb that would support the baby when he stored the grain, the blood supply in the body of Egypt, for seven years.

The Torah alludes to the end of the period of intimacy in: *Shemot (Exodus) 1:8* Now there arose up a new king over Egypt, which knew (ya'dah) not Joseph.

The word *Ya'dah* - יָדָה—*know*,<sup>12</sup> has a specific meaning when used by the Torah to describe relationships. It denotes knowledge, or daat, beyond simple information. It describes knowledge gleaned from the intimate and loving dimension of a relationship, usually between a husband and wife. From the Garden of Eden, Adam knew Chava and the result was the fruit of the womb, Cain. Knowledge is a connection with someone, or something, which will always bear fruit. Thus, we see that the intimacy which began with Yosef's descent into Mitzrayim, ended when a new king arose in Mitzrayim who did not know Yosef.

**Foul Odors**: Intimacy brings with it a couple of foul odors. One from the woman and one from the man. The woman's lubricant releases an odor first, while the man's semen provides putrid drops later in the intimacy. Now, negative odors only exist where decay and death reside, therefore we need to look for sin as this is the catalyst that leads to decay and death. Since odors are non-physical, we would expect the metaphor to also be non-physical. Since the woman's odor comes first, we need to look to the first odor (sin ascribed to Yosef) to originate in Mitzrayim (the womb) and in Yosef (the egg). Some see this when Joseph was tempted to sleep with Potiphar's wife.<sup>13</sup> Note that this sin even comes in the context of illicit sexual relations, but it comes before the actual intercourse.

Now that we have seen the woman's foul odor, let's look at the man's putrid drops. In this metaphorical context, the semen surrounds the sperm (Yaaqov Avinu). We, therefore, expect to see this metaphorically as the brothers' sin. This sin will become apparent to the world<sup>14</sup> in the process of the pelvic thrusts (the brother's repeated forays into Mitzrayim to procure food). This odor (sin) will also be revealed as something that will preserve life, much as a woman's lubricant becomes that which smooths the way for a new life to be brought into the world.

Bear in mind that the repeated thrusts are designed to produce friction. Metaphorically this friction is reflected in the accusations that Yosef repeatedly brings against his brothers. So here is the man's odor (Yosef's brothers' sin):

*Bereshit (Genesis) 45:4* And Joseph said unto his brethren: 'Come near to me, I pray you.' And they came near. And he said: 'I am Joseph your brother, whom ye sold into Egypt. 5 And now be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to

<sup>10</sup> Bereshit (Genesis) 43:11-15

<sup>11</sup> *Bereshit (Genesis) 46:5-6*

<sup>12</sup> Known / Know / Ignorant - יָדָה, Strong's number 03045, forms our verbal tally with both the Ashlamata and the Psalms 119 portion.

<sup>13</sup> Bereshit (Genesis) 39:7-18

<sup>14</sup> It has existed in secret in the brothers' hearts, but it has not yet been exposed to the world.

preserve life.

**Trimesters:** The normal gestation period for the sons of Adam is forty weeks. This gestation period is normally broken down into three parts which are called trimesters. The first trimester is from conception to the end of week thirteen, the second trimester is from week fourteen till the end of week twenty-six, and the third trimester is from week twenty-seven till the end of the pregnancy. Thus, we see that each trimester is thirteen weeks long. Those who wish to explore the meaning and significance of thirteen may wish to examine my study on thirteen. The **first trimester** is defined as the time from conception until the fetus has a functioning placenta and the sex of the fetus has begun to be differentiated. During this time, most women have ceased menstruating. This trimester is also distinguished externally by the changes in the mother's body including breast changes, tiredness, nausea and vomiting, frequent urination, and many more symptoms. More importantly, the mother will begin to show that she is pregnant from the growth in her womb. The womb will be the size of grapefruit at this stage. Additionally, the midwife can begin to feel abdominal palpitations by placing her hand on the belly of the mother.

The **second trimester** is defined as the time from when the sexual organs have begun differentiation, until the fetus looks similar to what he or she will look like at birth. This trimester will find the mother experiencing sleeping problems and she will begin noticing Braxton Hicks contractions. At the end of the second trimester, the fetus will measure about ten inches and will frequently practice their kicking movements. The fetus at this point can be felt by the mother and by the midwife. The baby has a chance of survival if born during this trimester.

The **third trimester** is defined as the time from when the fetus looks similar to what he or she will look like at birth, until the baby is born. During this trimester, the mother will need to urinate frequently and her belly will look like it's ready to explode. Towards the end of this trimester, most babies will have become positioned for birth with their head down.

The trimesters used by Chazal and also by doctors and midwives in their description of a pregnancy also speak to the Egyptian exile. Conceptually, we can also view the trimesters of the pregnancy of Benei Israel as follows:

**First trimester:** From the descent into Mitzrayim until the death of Yosef HaTzadik. This trimester begins with the descent of the seventy souls of Yaaqov into Mitzrayim. At this stage their presence can just barely be felt as "palpitations".

**Second trimester:** From the death of Yosef HaTzadik until the hard labor inflicted by Paro on the Benei Israel. At this stage, the growth of Benei Israel is noticeable and begins to come to the attention of a Paro who knew not Yosef.

**Third trimester:** From the hard labor inflicted by Paro on the Benei Israel until the crossing of the Yam Suf.

**The Conception:** The gestation of a human being takes forty weeks (or two hundred and eighty days). Since we were in Mitzrayim for 210 years (thirty weeks) we left early, seventy years early. Which is very interesting because the conception began when the seventy members of Yaaqov's family descended into Mitzrayim.<sup>15</sup> On a pshat level, we see that Yaakov and his family, of seventy, were connecting together

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<sup>15</sup> Shemot (Exodus) 1:5



for the **first time** in Egypt. This gives us a superficial understanding of **seventy**. Although there were **seventy** souls in the family of **Yaakov**, the singular form of the word "soul" (*nefesh*) is used to describe them, as the **Midrash** explains.<sup>16</sup>

**Yosef HaTzadik's, the egg, is prepared:** When **Yosef** HaTzadik was sent out by his father - Israel, it was with the expressed intent of finding the status of his brothers, as was indicated by a cryptic conversation<sup>17</sup> which occurs shortly after **Yosef** HaTzadik was sent by his father. Sperm is *seed*. *Seed* is quintessentially a collection of memories. This sperm contained the memories of **Yaaqov**. **Yosef**, the egg, is equated to **Yosef** HaTzadiq, the sperm, by the Torah.<sup>18</sup> **Yosef** HaTzadik, like an egg, was sent to prepare a place for a child in Mitzrayim.<sup>19</sup> It is the nature of *seed* that it must *apparently die* and begin to decompose in **secret**, before it can sprout and bear fruit. This was seen with Joseph's apparent death.<sup>20</sup> Sperm is the *male seed*. By definition, this means that it *gives* to the **female** egg. The **male** is primarily a **giver** as we can see from **marriage** intimacy. If **Yosef** was the egg, then *who* was the sperm? **Yosef** gives **food** and shelter to his father and brothers. This makes **Yaaqov** Avinu the receiver. Thus, we would say that **Yaaqov** is the **female** component, the egg, if you will.

When the sperm and the egg meet, we see the ecstatic moment. We see also that this meeting is for the purposes of preserving life. This happened when Joseph revealed himself to his brothers and when he met his Father.<sup>21</sup> After the ecstatic moment, the brothers (the penis) goes flaccid. They are completely overcome and everything goes out of them. After the ecstatic moment, the sperm must be transported, via the semen, to the uterus for implantation. This transport is exemplified in Paro's wagons which were sent to fetch **Yaaqov** and his family.<sup>22</sup> **Yosef**, representing the egg, initiates the transport mechanism, the semen, whereby the sperm is transported to its place of implantation. The wagons, metaphorically, are the semen, the transport mechanism for the sperm. **Yosef** provided the wagons, as we saw above.

When the sperm and the egg meet, we see a **new** life has begun. This is pictured by the meeting between Joseph and his father, **Yaaqov**, where **Yosef** fell on his neck.<sup>23</sup> The **neck** is the portion of the anatomy that represents the **connection** between the higher **world** (of the **head**) and the lower **world** (of the **body**). The **Temple** is called the **neck** because it is the **connection** between the **world** we live in and the higher **world** where **HaShem** dwells. Thus, the **neck** is synonymous with **connection**. Thus, we see that the sperm (**Yaaqov**) and the egg (**Yosef**) have connected. In this **connection**, the sperm is absorbed into the egg and dies.

Now that the sperm and the egg have met, there is yet **one** more task that must be accomplished: The egg must be implanted in the womb. This implanting of Israel is seen when Israel comes to sojourn in Mitzrayim.<sup>24</sup> Thus the **male** component, the **seed**, sperm, is implanted in the **female** component, the egg; and the **two** components together become embedded in the uterus (Mitzrayim) to begin the pregnancy.

**Womb:** The womb (uterus) is an organ that shelters the fetus and provides for its nourishment. In return,

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<sup>16</sup> Midrash Rabbah - Leviticus IV:6

<sup>17</sup> Bereshit (Genesis) 37:13-15

<sup>18</sup> Bereshit (Genesis) 37:2

<sup>19</sup> Bereshit (Genesis) 45:4-5

<sup>20</sup> Bereshit (Genesis) 37:31-36

<sup>21</sup> Bereshit (Genesis) 45:1-15

<sup>22</sup> Bereshit (Genesis) 45:17-20, Bereshit (Genesis) 45:25-28

<sup>23</sup> Bereshit (Genesis) 46:29-30

<sup>24</sup> Bereshit (Genesis) 46:28 – 47:12

the fetus causes the womb to grow and develop. The womb is the strongest muscle in the human **body**. At the end of the pregnancy it is at its greatest size and strength. Mitzrayim, Egypt, is the womb which sheltered the Benei Israel during a critical period of growth and development. Mitzrayim was the greatest nation of the world, at this time.<sup>25</sup> The womb provides the best environment and nourishment the **body** has to offer. The developing child need do nothing except **study** Torah<sup>26</sup> and grow in size and in strength. Thus, we see that Mitzrayim was the perfect womb for the development and growth of Benei Israel.

The growth and development of the womb is depleted once the baby is born. Thus, the building up of the womb is transitory. The Benei Israel built up the womb of Mitzrayim even as they grew, by literally building buildings.<sup>27</sup>

The **Talmud** and **Midrash** indicate that all of the labor of the Benei Israel in the building up of Mitzrayim, did not produce any lasting edifice.<sup>28</sup> Thus we learn that the womb which supports the growing child is destined to collapse and return to its former self after the baby is born. The growth of the womb induced by the child, will not last. Mitzrayim, the epitome of **galut, exile**, is destined to become a shadow of itself as the Benei Israel are born and leave the womb. The womb has value only whilst it is occupied and nurturing the child within. After the child is born, the womb no longer has value. History has shown that Mitzrayim rose to its pinnacle of power and influence in the days when the Benei Israel dwelt and grew there. After the Benei Israel left, the greatness of Mitzrayim also departed. Mitzrayim has never again risen to even a shadow of the greatness that it experienced when the Benei Israel dwelt there.

**The Pregnancy:** The 400 years of **galut**, starting with the **birth** of **Yitzchak**, promised to **Avraham** is an allusion to the **forty** weeks of pregnancy. The actual *pregnancy* in Mitzrayim lasted 210 years, yet the **galut, exile**, began when **Yitzchak, Avraham's seed**, was born.<sup>29</sup> The Torah treats the **exile** of **Avraham** and his **seed** as though it all took place in Mitzrayim. The **time** spent in Mitzrayim, including the slavery, can be seen as a period of pregnancy; the Benei Israel were growing within the "womb" of another **nation**, Mitzrayim.

As the fetus grows within the womb, the woman groans and cries in pain and discomfort, just as the Bnei Israel did in Mitzrayim.<sup>30</sup>

**The Placenta – The Afterbirth:** The placenta is a temporary organ present only in the woman during gestation. The placenta is composed of **two** parts, **one** of which is genetically and biologically part of the fetus, the other part of the mother. The placenta (also **known** as afterbirth) is an organ that **connects** the developing fetus to the uterine wall to providing protection to the fetus through the transfer of antibodies, to allow nutrient uptake, to provide thermo-regulation to the fetus, waste elimination, and gas exchange via the mother's **blood** supply, fight against internal infection and produce hormones to support pregnancy. The placenta provides oxygen and nutrients to growing babies and removes waste products from the baby's **blood**. The placenta attaches to the wall of the uterus, and the baby's umbilical cord develops from the placenta. The umbilical cord is what **connects** the mother and the baby.

The placenta is an apt description of the guards. There were Egyptian guards / army and **Hebrew** guards.

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<sup>25</sup> Bereshit (Genesis) 47:1-6

<sup>26</sup> Bereshit (Genesis) 46:28

<sup>27</sup> Shemot (Exodus) 1:11-14

<sup>28</sup> Sotah 11a, Midrash Rabbah - Exodus I:10

<sup>29</sup> Shemot (Exodus) 15:12-16

<sup>30</sup> Shemot (Exodus) 2:23

The Hebrew guards later integrated into the fetus. The Egyptian guards / army formed an interface between the Benei Israel and HaShem. The Egyptians effectively hid the hand of HaShem by seemingly providing the shelter and support that was needed during their stay in Mitzrayim. The placenta which is expelled from the mother's body shortly after the birth of the child, is an apt description of the Egyptian army which were washed up on the shore of the Yam Suf.<sup>31</sup>

This wealth that was collect from the Egyptians on the shores of the Yam Sum is like the stem cells that are collected from the placenta and umbilical cord. These stem cells can be used to re-grow organs. For example, stem cells have been used to re-grow the spinal cord such that one who was paralyzed is no longer paralyzed. This is a fantastic treasure!

**Fetal Growth:** The growth of the fetus is characterized by the descent of the family of Yaaqov to Mitzrayim and their multiplication in the land. Their phenomenal growth is mentioned several times in the Torah.<sup>32</sup>

The umbilical cord provides a connection between the source of nourishment, the mother, and the developing fetus. This intimate connection explains why our belly buttons are in the center, from left to right, of our bodies. However, the mother is just a façade. HaShem clearly provides the nourishment for both the mother and the developing fetus. Thus, we must conclude that the umbilical cord stretches through the mother to connect to HaShem. The gestation of the Benei Israel is no exception. This gestation period began when Yehuda was sent ahead to prepare a ben midrash.<sup>33</sup>

The womb is the first critical environment for formation of the child. The Talmud relates that an angel is dispatched from above to study Torah with the fetus, in utero, for the duration of the forty weeks, to adequately prepare the unborn child for his future existence. Upon birth, we are told, the angel, with a flick of a finger to the indentation of the lip, causes the child to forget all the Torah that has been learned. Though we may not remember what we have learned, nonetheless at a subconscious level the information is there, programmed into the marrow of our being, waiting to be downloaded and recalled. All it takes is the desire and willingness to put forth the effort, to access the knowledge, and to bring it to a conscious level. Thus, we see that in the pregnancy of Benei Israel follows the same pattern as normal birth in that Torah study is an essential connection, an umbilical cord, between the Benei Israel and HaShem.

False labor, known as Braxton Hicks contractions, are sporadic uterine contractions that actually start at about 6 weeks. Unlike true labor, during this so-called *false labor* the contractions don't grow consistently longer, stronger, and closer together. Thus, we can differentiate between true and false labor.

In Mitzrayim we also have an example of false labor. The Benei Ephraim left Mitzrayim thirty years earlier in an abortive attempt to bring the redemption. The Benei Ephraim were slaughtered by the inhabitants of Gath and their bones left to rot in open fields.<sup>34</sup>

**Mucus Plug:** From hours, to days, before labor, the small mucus *plug* that has sealed the cervix throughout pregnancy may begin to stretch, then break apart as the cervix shortens and thins out in a process called *effacing*. Once this occurs, pink-tinged mucus, or *bloody show*, may be discharged from the

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<sup>31</sup> Shemot (Exodus) 14:27-31

<sup>32</sup> Bereshit (Genesis) 47:27, Shemot (Exodus) 1:7

<sup>33</sup> Bereshit (Genesis) 46:28, Midrash Rabbah - Genesis XCV:3

<sup>34</sup> Sanhedrin 92b

vagina.

Hours before the Benei Israel left Mitzrayim, they put **blood** on the doorposts and lintels of their houses. This **blood** marked the opening of a house, a womb if you will, which protected the firstborn.<sup>35</sup>

This **blood** on the opening of their houses was the mucus plug that protected the firstborn during his **time** of growth in the womb Mitzrayim. The next morning those in the house will begin the **birth** process as they position themselves in the womb of Mitzrayim.

**The Midwife:** A midwife is a health care practitioner, who is not a physician, who provides prenatal care to expecting mothers, attends the **birth** of the infant and provide postpartum care to the mother and infant. Moshe personified the midwife as he was given the responsibility before **HaShem** for delivering the Benei Israel.<sup>36</sup> The midwife must be close to family of the **one** being delivered in order to gain their trust. Moshe was of the **tribe** of Levi and, therefore, close to his tribal brethren.

**Labor** is divided into **three stages**:

1. The **first** stage begins with the onset of contractions and ends when the cervix is fully dilated (to **ten centimeters**).
2. The second stage involves delivery of the baby.
3. The **third** stage entails delivery of the placenta and membranes, or *afterbirth*.

The purpose of labor is to prepare the womb and the baby for delivery. There are several things that must be accomplished for successful delivery:

1. The baby must be positioned in the womb.
2. The cervix must become dilated to 10 cm.
3. Contractions must become stronger.

The labor and **birth** pangs are seen in the **plagues**.

Each of the **ten plagues** occurred in **ten months** and lasted **four weeks** each, for a total of **forty weeks**.

The **first plague** was that of **blood**, for the womb cannot open without bleeding **first**. For if the **blood** would not come out **first**, the child would choke and drown in the **blood**, which correlates to the powers of **impurity**. **Blood** issuing from the womb is associated with the powers of **impurity** since their issuance always causes the woman to focus on herself, and self-awareness is the antithesis of Divine consciousness.

Next was the **plague** of frogs. The word for "frog" [tzefardei'a] can be seen as constructed of the words for "a bird of **knowledge**" [tzipor dei'a]. These are the **seventy** voices of the woman giving **birth**, which correspond to the **seventy** words in **Psalm 20**, which begins, "May G-d answer you on the day of pain." [These voices] are thus alluded to by a bird, referring to the [sounds women make like] birdcalls and chirps when giving **birth**.

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<sup>35</sup> Shemot (Exodus) 12:21-23

<sup>36</sup> Shemot (Exodus) 3:10, Shemot (Exodus) 6:13

[The analogue of] the **plague** of darkness [is as follows]. It is **known** that during the **first** trimester, the fetus is in the lower chamber [of the womb], during the middle trimester, it is in the middle chamber, and during the last trimester, it is in the upper chamber. At **birth**, it rolls down and dwells in darkness and great pain. Darkness was the **ninth plague**. The **plague** of the firstborn corresponds to the subjugation of the [evil inclination's ancillary] powers of **impurity** that ruled within the womb. If this would not occur, they would kill the fetus. Even though they made the fetus grow, thus is their way: they descend to entice and ascend to accuse.<sup>37</sup>

The **ten plagues** are the contractions that a woman experiences in the run up to the **birth** of the child. In the active phase, contractions occur about 3 minutes apart, last about 45 to 60 seconds. In the transition phase, contractions occur every **two** to **three** minutes and last 60 to 90 seconds. this is the phase where we have a **plague** that lasts 1 week (1 minute) followed by **three** weeks (3 minutes) of quiet.<sup>38</sup> The **plagues** were the forces that caused the Egyptians to expel the Benei Israel.<sup>39</sup> It is well **known** that a woman is ready to deliver after she reaches **ten** centimeters of cervix dilation. In the same way, the **birth** of the Benei Israel was ready to proceed after **ten plagues**. Thus, the **ten plagues** allude to this **ten-centimeter** dilation.

A woman in the final **stages** of childbirth goes through a **death experience**. This is evident from her screams, her pain, and the fact that women do occasionally die in childbirth. We see this same agony in Mitzrayim at the **time** of the last **plague** and as the Bne Israel are leaving Mitzrayim. The death of the firstborn was surely a death experience.<sup>40</sup>

**Breaking of the Water:** Chazal have **taught** us that the **birth** of the Benei Israel took place on **Pesach** when we left Mitzrayim in the days of Moshe. **Birth** or rebirth is always associated with water: The fetus is surrounded by amniotic fluids, the mother's *water breaks* as a **sign** of imminent **birth**, and therefore the **mikveh** required for conversion, features immersion in water. This breaking of the water, for the Benei Israel, is seen on the seventh day of **Pesach** at the splitting of the Yam Suf, the Reed Sea. This *breaking* of the water is even more incredible when we realize the enormity of the words of the Benei Israel as they stood on the threshold of the Yam Suf and the breaking of that water when they asked Moshe if there were no graves in Mitzrayim.<sup>41</sup>

The **Hebrew** word for *grave*, in Shemot (Exodus) 14:10, is also the **Hebrew** word for *womb*. Kever means *grave* and it also means *womb*. Thus, the Benei Israel can see that they stand at a critical crossroad which will simultaneously represent their **birth** as a **nation**, Am Israel, and their rebirth at **Techiyat HaMetim**, the **resurrection** of the dead.

The downward pressure of the baby's **head** against the amniotic sac may cause these membranes to rupture. The breaking of the water can occur as a trickle or a gush of odorless, colorless amniotic fluid. Once the sac has broken, labor is imminent, often beginning spontaneously within 12 to 24 hours. In fact, in many women, the membranes don't rupture until labor is already underway. As the **Jews** were **standing** by shore of the Yam Suf watching their enemy come closer, they did not **know** what to do. Suddenly, Nachshon ben Aminadab, of the **tribe** of Judah, jumped into the Yam Suf with full confidence that **HaShem** would **save** him. As he touched the water, it parted and allowed the **Jews** to pass through. It was

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<sup>37</sup> par. Bava Batra 16a, Shemot (Exodus) 14:1-2

<sup>38</sup> Midrash Rabbah - Deuteronomy VII:9, Midrash Rabbah - Exodus IX:12

<sup>39</sup> Shemot (Exodus) 12:30-33

<sup>40</sup> Shemot (Exodus) 12:29-33

<sup>41</sup> Shemot (Exodus) 14:10-13

Nachshon's faith in HaShem that led to Benei Israel's being saved.<sup>42</sup> As the head (prince) of the tribe of Yehuda, the head (leading) of the tribes of the Benei Israel, jumped into the Yam Suf causing it to break (split), so too does the pressure of the baby's head cause the breaking of the water of the womb.

**The Crowning:** Crowning is the part of the birth process where the baby's head is first seen. For the Benei Israel, the crowning is when the head of the Benei Israel first became visible at Freedom Valley (*Pi HaChiroth*), the Mouth of Freedom.<sup>43</sup> On the third day of the Exodus, HaShem told Moshe to inform the Israelites that they were to turn around and camp by Freedom Valley (*Pi HaChiroth*). This was the coastal city of Pithom where the Israelites had previously worked as slaves (1:11). Now, when the Israelites returned there, they renamed the city *Pi HaChiroth*, literally *Mouth of Freedom*. In the same place where they had been slaves, they were now able to celebrate their freedom. (Rashi)



**Birth Canal:** The Hebrew word for Egypt, Mitzrayim, is related to the term meitzar<sup>44</sup>, which refers to boundaries and limitations and comes from the same verb root as *birth canal*. The birth canal is in the shape of a shofar as we can see from the graphic. The imagery of shofar and the birth canal is reinforced when we recall that the name of one of the midwives in Mitzrayim was called Shifra (from the same root as shofar). Seven days after Pesach, the children of Israel crossed the Reed Sea. Keriat Yam Suf, the opening / splitting of the Reed Sea, was the opening of the womb. The opening of the birth canal shaped like a shofar. A most interesting detail not generally known<sup>45</sup>, is that the Benei Israel entered and exited the Yam Suf on the same side! Tosefot tell us that the parting of the waters happened in the shape of a shofar, a semi-circle!

**The Birth:** When the Benei Israel arrived on the shore, Israel emerged as a nation distinct from the host nation of Mitzrayim. The Benei Israel were born! One of the first acts of a baby, after birth, is a heartfelt cry from the depth of its soul. Chazal have taught that this cry of the soul will surely move HaShem. Thus we see that the Benei Israel also uttered a heartfelt cry (song) immediately after crossing the Yam Suf.<sup>46</sup> As we sang at the Yam Suf, so we will sing the same song when we are redeemed by Mashiach: *Revelation 15:3* *And they sing the song of Moshe the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

We see also that the words of Hoshea the prophet were also applied to the Mashiach ben Yosef: *Matityahu (Matthew) 2:15* *And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Mitzrayim have I called my son.*

Thus, we learn that the Benei Israel, as a united nation, represent the Mashiach Ben Yosef. The Benei Israel are the body of Mashiach.

**The After Birth:** As we mentioned earlier, the Egyptians guards / army were the placenta for the Benei Israel during their gestation in Mitzrayim. After the birth of the Benei Israel, the placenta became the afterbirth, a worn out, useless organ that was now dead.<sup>47</sup> With the collapse of the placenta and its

<sup>42</sup> Midrash Rabbah - Exodus XXI:10, Mechilta Beshalach 5, Sotah 37a

<sup>43</sup> Shemot (Exodus) 14:21-22

<sup>44</sup> See Torah Or, Va'eira 57b ff, Beshalach 64a-b; Yitro 71c, et al.

<sup>45</sup> Tosefot in Gemara Erachin 15a

<sup>46</sup> Shemot (Exodus) 15:1-19

<sup>47</sup> Shemot (Exodus) 14:22-28

expulsion from the **body**, comes the realization that with the **birth** of the Benei Israel, the Egyptian army is no longer needed. The Egyptians are cast out of the womb of Mitzrayim, dead.<sup>48</sup>

**Lactation:** The Mechilta says that the sefirot HaOmer period was / is a nursing period, and that matan Torah<sup>49</sup> was when we were weaned. When the Benei Israel left Mitzrayim they had their **matzot**, their **unleavened** bread, that parallels the stored **food** that an infant is born with. Immediately after the **birth** of a baby, the mother begins lactating with a special fluid called colostrum. The colostrum is gradually replaced by milk after **three** or **four**, up till **twenty** days. What makes this interesting is that we see a similar phenomenon in the wilderness. The Torah records that the Benei Israel ate **matza** until the **fifteenth** day of the second month.<sup>50</sup> After they finished the **matza**, **HaShem** begin to feed them bread (manna) from **heaven**.<sup>51</sup> Bamidbar 11:8 describes the taste of the manna as "leshad", which Onkelos translates as "kneaded" with oil, from the root "lash". But this term could also be translated as "like a breast", from the root "shad". Thus, the manna is likened to mother's milk, which is a complete **food**. It is the only **food** an infant requires, and the only **food** he craves; and furthermore, by **eating** it, he achieves closeness with his mother. Likewise, the manna was the only **food** the **Jews** needed and wanted, and it created a sense of closeness to **HaShem**.<sup>52</sup>

The manna was a highly **spiritual food**. When the Benei Israel **first** left Mitzrayim, their minds were too coarse for them to be able to receive the Torah. **HaShem** therefore gave them the manna to eat in order to **purify** and sharpen their minds. They would then be fit to receive the Torah. The Torah was given **twenty** days after the manna began to fall. **Eating** the manna had the effect of increasing the intelligence and **spiritual** sensitivity of the Benei Israel, so that in **time** they became **known** as the "generation of knowledge" (dor de'ah). This was because they were **eating** the manna that had been made at the twilight of creation.

**The Birth Pangs of Mashiach:** *Torah Ohr*, at the beginning of Parshat Vaera, explains that the **exile** is compared to pregnancy and **redemption**, is compared to **birth**. The words for the **birth** pangs. In **Hebrew**, is the same: Chevlay Mashiach [the **birth** pangs of the **Messiah**] is Chevlay laida [pain of childbirth]. The Vilna Gaon said that all the days of **exile** are like the duration of a pregnancy, and the final stage is comparable to the **birth** pangs immediately prior to **birth**.

Solomon declared that we can learn from the past because it is the template for the **future**:

***Kohelet (Ecclesiastes) 1:9** The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

Just as at the **exodus** from Egypt, **HaShem** made wonders and miracles for the Benei Israel and at the same **time** He punished the Egyptians, history will repeat itself. As the Prophet Micah says in the words of the Prophet Micah, **HaShem** proclaims: **Micah 7:15** *As in the days when you left Mitzrayim, I will show you wonders.*

The **Exodus** from Mitzrayim is the prototype for the final **redemption**, when **Mashiach** will come, and

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<sup>48</sup> Shemot (Exodus) 14:30

<sup>49</sup> The Giving of the Torah at Mt. Sinai.

<sup>50</sup> Shemot (Exodus) 16:1-4

<sup>51</sup> Shemot (Exodus) 16:35

<sup>52</sup> Rashi based on Yoma 75a

slavery and suffering will be banished forever from the *face* of the earth.

## Ashlamatah: Isaiah 63:8-16 + 64:7-8

RASHI	TARGUM
1. Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."	1. He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold, I am revealed - just as I spoke - in virtue, there is great force before Me to save.
2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press?	2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press?
3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled.	3. "Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their strong ones before Me, and I will annihilate all their wise ones.
4. For a day of vengeance was in My heart, <b>and the year of My redemption has arrived.</b>	4. For the day of vengeance is before Me, <b>and the year of My peoples salvation has come.</b>
5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me.	5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My strong arm, and by the M.emra of My pleasure I helped them.
6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." {S}	6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed."
7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts.	7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits.
8. And He said, "They are but My people, <b>children</b> who will not deal falsely." And He became their Savior.	8. For he said, Surely they are My people, <b>sons</b> who will not deal falsely; and His Memra became their Saviour.
9. In all their trouble, He did not trouble [them], <b>and the angel of His presence saved them</b> ; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.	9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, <b>an angel sent from Him saved them</b> ; in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.
<b>10. But they rebelled and grieved His Holy Spirit, and He was turned to be their enemy; He fought with them.</b>	<b>10. But they rebelled and incited to anger against the Memra of His holy prophets; therefore His Memra was turned to be an enemy, and He Himself battled against them.</b>
11. And His people remembered the days of old, [the days of] Moses; where is he who drew them up from the sea, [like] a shepherd His flock; where is he who placed within them His Holy Spirit?	11. Then he had pity for the glory of His name, for the sake of the remembrance of His benefits which were from of old, the prodigies which He did by the hands of Moses for His people that they might not say, Where is He who brought them up out of the sea, where is He who led them in the wilderness as the shepherd his flock? Where is He who made the Memra of



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	His holy prophets dwell among them
12. <b>He led</b> at Moses' right the arm of His glory, splitting the water before them to make for Himself an everlasting name.	12. <b>who led</b> with his glorious arm at the right hand of Moses, who divided the waters of the reed sea from before them to make for Himself an everlasting name,
13. He led them in the depths like a horse in the desert; they did not stumble.	13. who led them through the depths? Like the horse which in the desert does not stumble, so even they did not stumble.
14. As animals spread out in a valley, the spirit of the Lord guided them, so You guided Your people to make You a glorious name.	14. Like cattle which are led in the plain, the Memra of the LORD led them. So You led Your people, to make for Yourself a glorious name.
15. Look from heaven and see, the dwelling of Your holiness and Your glory; where are Your zeal and Your mighty deeds? The yearning of Your heart and Your mercy are restrained to me.	15. Look down from the heavens and be revealed from Your holy and glorious dwelling. Where are Your retribution and Your might? The multitude of Your benefits and the abundance of Your compassion upon us are hardened.
16. For You are our father, for Abraham <b>did not know</b> us, neither did Israel recognize us; You, O Lord, are our father; our redeemer of old is your name.	16. For You are He whose mercies upon us are more than a father's upon sons, for Abraham <b>did not take</b> us up from Egypt and Israel did not do wonders for us in the wilderness; You, O LORD, are He whose mercies upon us are more than a fathers upon sons, our Redeemer from of old is Your name.
17. Why do You lead us astray O Lord, from Your ways, You harden our heart from Your fear? Return for the sake of Your servants, the tribes of Your heritage.	17. O LORD, why will You despise us, to err from ways which are correct before You as the Gentiles who have no portion in the teaching of Your law? Let not our heart be turned from Your fear; return Your Shekhinah to Your people for the sake of Your servants, the righteous/ generous, to whom You swore by Your Memra to make among them the tribes of Your heritage.
18. For [but] a short time Your holy people inherited; Your adversaries trampled Your sanctuary.	18. For a little while Your holy people possessed Your sanctuary; our enemies have trodden it down.
19. We were [like those] over whom You never ruled, over whom Your name was not called; had You rent the heavens, had You descended, mountains would have dripped from before You.	19. Behold, we are Your people who are from of old. You did not give Your law to the Gentiles, Your name is not called upon them. Not for them did You incline the heavens and reveal Yourself; before You the mountains shook.
1. As fire burns materials that melt, fire causes water to bubble, to make Your name known to Your adversaries; nations would quake from before You.	1. When You sent Your wrath in fire the sea melted and fire licked the waters, to make Your name known to the adversaries of Your people; before You the Gentiles trembled!
2. When You performed awesome deeds for which we did not hope; [when] You descended, mountains dripped from before You. <b>{S}</b>	2. When You did wonders which we looked not for, You were revealed; the mountains shook before You.
3. And whereof no one had ever heard, had ever perceived by ear, no eye had ever seen a god besides You perform for him who hoped for him.	3. From of old ear has not heard [such] a mighty sound or listened to [such] shaking speech, no eye has seen what Your people have seen: the Shekhinah of Your glory, O LORD. For there is none besides You, who are about to work for Your people, the righteous/generous, who hope for Your deliverance.
4. You smote him who rejoiced and worked righteousness, those who mentioned You in Your ways; behold, when You became wroth for we had sinned; through them, of old, we would be saved.	4. The deeds of our righteous/generous fathers are summoned before You, who rejoiced to perform Your pleasure in truth and in innocence, they were remembering Your fear in the way of Your goodness and mercy. Behold in every time there was anger from You upon us because we sinned, by them, by the deeds of our righteous/ generous

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	fathers who were from of old, we were saved.
5. And we all have become like one unclean, and like a discarded garment are all our righteous deeds, and we all have withered like a leaf, and our iniquities carry us away like the wind.	5. We have all become like one who is unclean, and all our virtues are like a despised garment. We all fade like a leaf fades, and before our sins, like the wind, we are taken away.
6. And no one calls in Your name, arouses himself to cling to You, when You hid Your countenance from us, and You caused us to wander through our iniquities.	6. There is no one who prays in Your name, that is pleased to take hold of Your fear; for You have taken up the face of Your Shekhinah from us, and handed us over into the hand of our sins.
7. And now, O Lord, You are our father; we are the clay, and You are our potter, and all of us are Your handiwork.	7. Yet, O LORD, whose mercies upon us are more than a father s upon sons, we are the clay and you are our creator; we are all the work of your might.
8. Be not wroth, O Lord, so very greatly, and remember not iniquity forever; please look, all of us are Your people.	8. Let there not be anger before You, O LORD, against us exceedingly, and remember not sins forever. Behold, it is disclosed before You, we are all Your people.
9. Your holy cities have become a desert; Zion has become a desert, Jerusalem a desolation.	9. Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem is desolate.
10. Our sanctuary and our glory, wherein our forefathers praised You is burnt with fire, and all our coveted places have become a waste.	10. Our holy and beautiful house, the place where our fathers served before You, has been burned by fire, and our every valuable has become a ruin.
11. Concerning these will You restrain Yourself; will You remain silent and afflict us so very greatly? {P}	11. Will You be hard against these things, O LORD? You have given respite to the wicked, even those who subjugate us sorely.

**4. hold,...You** When You became wroth with us for all that we would sin.

**through them of old we were saved;** with their prayer. [Rashi according to Parshandatha; Printed editions are erroneous.]

**we would be saved** A present tense [i.e., a continual procedure.]

**5 And we all have become like one unclean** since the righteous have departed from us.

**and like a discarded garment** Heb. עֲדִים. [Jonathan renders:] and like a discarded garment, like a rejected garment, which all say, 'Remove.' עֲדִים is the Aramaic translation of removal.

**and we...have withered like a leaf** Heb. וַיִּבְרָךְ, and we have withered like a leaf; fletrire in French.

**and our iniquities carry us away** like the wind [Jonathan renders:] And with our sins we were carried away like the wind.

**6 arouses himself** Like 'overpowers his temptation.'

**and You caused us to wander** Heb. וַתְּמוּגְנוּ, You caused us to wander.

**11 will You remain silent and afflict us** Will You remain silent concerning what is done to us? Until here is the prophet's prayer. Its beginning is (supra 63:7) "The kind acts of the Lord I will mention."

## Chapter 65

**1 I allowed Myself to be sought by those who did not ask** The Holy One, blessed be He, replies to him, It is

impossible not to avenge Myself on them, for I allowed Myself to be sought by them by reproving them through My prophets, but they did not ask.

**I said, "Here I am; here I am!" Return to Me,** and I am ready to accept you.

**to a nation not called by My name** That did not wish to be called by My name.

**2 I spread out My hands** in order to accept them with repentance.

**contrary** Heb. סוּרָר, turning away from the road.

**3 those who sacrifice in gardens** They erect idols in their gardens, and there they burn incense on the bricks.

**4 They sit among the graves** so that a spirit of defilement of demons should rest upon them.

**and with corpses** Heb. וּבְנִצְוִרִים. They are the bodies of the dead, who are as placed in a siege (מְצוֹר), unable to get out.

**and broth of abominations** Heb. מְרֵק, despicable broth. Comp. (Jud. 6:20) "And the broth (הַמְרֵק) pour out."

**5 Those who say to the righteous,** קַרְבֵּ אֵלַי, "Keep to yourself and do not come near me."

**for I am holier than you** Heb. כִּי קִדְשִׁיתִיךָ. For I am holier and purer than you. In this manner Jonathan renders.

**these abominations that they committed** are as smoke, wrath in My nostrils.

**6 Behold it is inscribed** Their sin is inscribed before Me, and their sentence has already been decreed and sealed.

**7 Your iniquities** Yours and your forefathers' together I will recompense you.

**8 As when wine is found in the cluster** Jonathan renders: As Noah was found innocent in the generation of the Flood.

**the wine** This is Noah, who was sweet.

**in the cluster** Heb. בְּאֶשְׁכּוֹל. In the bereft (הַמְשֻׁקָּל) generation. This may also be interpreted according to its apparent meaning.

**for the sake of My servants** For the sake of every righteous man found among them.

**10 the Sharon** The name of a region in the land of Israel.

**and the Valley of Achor** As its apparent meaning.

**11 who forsake the Lord** The wicked of Israel who adopted paganism and died in their wickedness.

**who set a table for Gad** The name of a pagan deity on the name of the zodiac, and in the language of the mishnah, (Shabbath 67b) "May my fate be lucky (גַּד) (גִּד) and not fatigued."

**for a number** Heb. לְמִנֵּי. According to the number of the computation of the priests, they would fill basins of mingled wine.

**mingled wine** Heb. מְמִסְקָה, wine mingled with water as was customary. Comp. (Prov. 23:30) "To search for mingled wine (מְמִסְקָה)." Also (ibid. 9:2), "She mingled (מְמִסְקָה) her wine." Some interpret לְמַנְיָי, to the pagan deities that you appointed (מְנִיחָם) over yourselves, but וּמְנִיחָי אֶתְכֶם, which is not punctuated with a 'dagesh,' indicates that it is an expression of counting.

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## In The School of the Prophets

### Isaiah 63:8-16 + 65:9

By: Hakham Dr. Yosef ben Haggai

Our Ashlamatah for this Sabbath falls into a long Petuchah (Pericope) that includes four chapters of Isaiah (i.e. Isaiah 61:9 up to 64:11. Nevertheless, This long Petuchah is divided into the following sections: (1) Is. 61:10-62:12; (2) Is. 63:1-6; (3) Is. 63:7-64:2; (4) Is. 64:3-11. However as we have said, whilst for public reading purposes we only read from 63:8-16 + 64:7-8, yet for homiletic and didactic purposes all verses in the Petuchah of Isaiah are open to us for discussion.

The verbal tallies between the Torah and The Ashlamatah consist of two words: (1) הָלַךְ (Halakh) Walk, go, and (2) יָדָע (Yada'a) to know intimately (properly to ascertain by *seeing*). These two tallies pose an intimate connection - i.e. one can't walk properly if one has no intimate knowledge of G-d, Torah. and one's Torah teacher. In fact, False prophets/profits are hell bent to help people to walk after other gods – who the Israelite people have never known since our Patriarch Noach, Abraham Abinu (Abraham our father), Yitschaq (Isaiah), Mosheh Rabbenu (Moses our Teacher), His Majesty David Ha Melekh.(HM David the King) and His Majesty Mashich ben David (Messiah ben David)(peace be upon them).

גּ וּבָא הָאוֹת וְהַמוֹפְתִים, אֲשֶׁר-דִּבֶּר אֱלֹהִים לְאָמֹר: **נִלְכָּה** אַחֲרֵי אֱלֹהִים  
אַחֲרַיִם, אֲשֶׁר **לֹא-יָדַעְתֶּם**--וְנַעֲבֹדֵם.

**Debarim 13:3** and the sign or the wonder come to pass, whereof he spoke unto you--saying: **'Let us walk** after other gods, which you have **not known**, and let us serve them

יב **מוֹלִיךְ** לְיָמִין מֹשֶׁה, זָרוּעַ תִּפְאַרְתּוֹ; בּוֹקֵעַ מַיִם מִפְּנֵיהֶם, לַעֲשׂוֹת לוֹ שֵׁם  
עוֹלָם.

**Isaiah 63:12** That caused His glorious arm **to go** at the right hand of Moses? That divided the water before them, to  
12

טז כִּי-אַתָּה אָבִינוּ--כִּי אַבְרָהָם **לֹא יָדָעֵנוּ**, וַיִּשְׂרָאֵל לֹא יִכְיָרְנוּ: אַתָּה יְהוָה  
אָבִינוּ, גִּאֲלָנוּ מֵעוֹלָם שְׂמֶךְ.

**Isaiah 63:16** For You are our Father; for Abraham **knows us not**, and Israel doth not acknowledge us; Thou, O LORD, art our Father, our Redeemer from everlasting is Thy name.

Israelites know better for G-d says: "They are but My people, **children** who will not deal falsely." And He became their Savior." (Is. 63: 10). And when the Torah of Moses our teacher fully dwells in our hearts most surely, "we will not deal falsely!" It is the non-Israelite, and the non-Jew who are prone to do this because there is no Torah in them!

So what remains for us to do? Let us simply surrender to G-d and His Law and pray: **"Yet, O L-RD, Whose mercies upon us are more than a father upon his sons, we are the clay and You are our creator; we are all the**

work of Your might" (Is. 64:7)!

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

**D'barim (Deut.) 13:2 - 14:3**  
**Tehillim (Psalms) 119:73-96**  
**Yeshayahu (Isaiah) 63:8-16 + 64:7-8**  
**Mk 14:32-42, Lk 22:39-46, Jam. 2:12-13**

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

Come - אָב, Strong's number 0935.

Known / Know / Ignorant - יָדָע, Strong's number 03045.

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

Go / Led - הָלַךְ, Strong's number 03212.

Known / Know / Ignorant - יָדָע, Strong's number 03045.

**Debarim (Deuteronomy) 13:2** And the sign or the wonder **come to pass <0935> (8804)**, whereof he spake unto thee, saying, Let us **go <03212> (8799)** after other gods, which thou hast not **known <03045> (8804)**, and let us serve them;

**Tehillim (Psalms) 119:75** I **know <03045> (8804)**, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

**Tehillim (Psalms) 119:77** Let thy tender mercies **come <0935> (8799)** unto me, that I may live: for thy law is my delight.

**Yeshayahu (Isaiah) 63:12** That **led <03212> (8688)** them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

**Yeshayahu (Isaiah) 63:16** Doubtless thou art our father, though Abraham **be ignorant <03808> <03045> (8804)** of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.

**Hebrew:**

Hebrew	English	Torah Reading Deut. 13:2 - 14:3	Psalms 119:73-96	Ashlamatah Is 63:8-16 + 64:7-8
אָב	father	Deut. 13:6 Deut. 13:17		Isa. 63:16 Isa. 64:8
אָמַר	saying	Deut. 13:2 Deut. 13:6 Deut. 13:12 Deut. 13:13	Ps. 119:82	Isa. 63:8
אֶרֶץ	land	Deut. 13:5 Deut. 13:7 Deut. 13:10	Ps. 119:87 Ps. 119:90	
בְּהֵמָה	livestock	Deut. 13:15		Isa. 63:14
בּוֹא	come	Deut. 13:2	Ps. 119:77	
בֵּן	son, children	Deut. 13:6		Isa. 63:8

Hebrew	English	Torah Reading Deut. 13:2 - 14:3	Psalms 119:73-96	Ashlamatah Isa 63:8-16 + 64:7-8
		Deut. 13:13 Deut. 14:1		
דְּבַר	words	Deut. 13:3 Deut. 13:11 Deut. 13:14	Ps. 119:74 Ps. 119:81 Ps. 119:89	
דַּרַשׁ	inquire, ask	Deut. 13:14	Ps. 119:94	
יָד	hand	Deut. 13:9 Deut. 13:17	Ps. 119:73	Isa. 64:7 Isa. 64:8
יָדַע	know, known	Deut. 13:2 Deut. 13:3 Deut. 13:6 Deut. 13:13	Ps. 119:75 Ps. 119:79	Isa. 63:16
יְהוָה	LORD	Deut. 13:3 Deut. 13:4 Deut. 13:5 Deut. 13:10 Deut. 13:12 Deut. 13:16 Deut. 13:17 Deut. 13:18 Deut. 14:1 Deut. 14:2	Ps. 119:75 Ps. 119:89	Isa. 63:14 Isa. 63:16 Isa. 64:8
יוֹם	day, today	Deut. 13:18	Ps. 119:84 Ps. 119:91	Isa. 63:9 Isa. 63:11
יָלַךְ	go, walk	Deut. 13:2 Deut. 13:4 Deut. 13:5 Deut. 13:6 Deut. 13:13		Isa. 63:12 Isa. 63:13
יִשַׁע	save		Ps. 119:94	Isa. 63:8 Isa. 63:9
יִשְׂרָאֵל	Israel	Deut. 13:11		Isa. 63:16
כֵּן	certain, fashioned	Deut. 13:14	Ps. 119:73 Ps. 119:90	
מִצְוָה	commandments	Deut. 13:4 Deut. 13:18	Ps. 119:73 Ps. 119:86 Ps. 119:96	
נֶפֶשׁ	soul	Deut. 13:3 Deut. 13:6	Ps. 119:81	
עֶבֶד	bondage, slave, servant	Deut. 13:5 Deut. 13:10	Ps. 119:76 Ps. 119:84 Ps. 119:91	
עוֹלָם	forever	Deut. 13:16	Ps. 119:89 Ps. 119:93	Isa. 63:9 Isa. 63:11 Isa. 63:12 Isa. 63:16
עֵין	eye	Deut. 13:8 Deut. 13:18 Deut. 14:1	Ps. 119:82	
עַם	people	Deut. 13:7 Deut. 13:9 Deut. 14:2		Isa. 63:8 Isa. 63:11 Isa. 63:14
עָשָׂה	do, did, done, made, make	Deut. 13:11 Deut. 13:14 Deut. 13:18	Ps. 119:73 Ps. 119:84	Isa. 63:12 Isa. 63:14
פֶּה	edge, mouth	Deut. 13:15	Ps. 119:88	
פָּנִים	face, before	Deut. 14:2		Isa. 63:9 Isa. 63:12 Isa. 64:7
קִרְב	midst	Deut. 13:5		Isa. 63:11

Hebrew	English	Torah Reading Deut. 13:2 - 14:3	Psalms 119:73-96	Ashlamatah Is 63:8-16 + 64:7-8
		Deut. 13:11 Deut. 13:13 Deut. 13:14		
רָאָה	see, saw, look		Ps. 119:74 Ps. 119:96	Isa. 63:15
רַחֵם	mercy	Deut. 13:17	Ps. 119:77	Isa. 63:15
שׁוּב	turn	Deut. 13:17	Ps. 119:79	
שׂוּם	shave, put	Deut. 14:1		Isa. 63:11
שָׁמַיִם	heaven		Ps. 119:89	Isa. 63:15
שָׁמַר	keep, guard	Deut. 13:4 Deut. 13:18	Ps. 119:88	

### Greek:

GREEK	ENGLISH	Torah Reading Deut. 13:2 - 14:3	Psalms 119:73-96	Ashlamatah Is 63:8-16 + 64:7-8	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:32-42	Tosefta of Luke Lk 22:39-46	Remes/Gemara of Acts/Romans and James Jam. 2:12-13
ἄγγελος	angel			Isa 63:9		Lk. 22:43	
ἄγω	led			Isa 63:13 Isa 63:14	Mk. 14:42		
ἁμαρτωλός	sinners		Psa 119:95		Mk. 14:41		
γῆ	land, earth, ground	Deut. 13:5 Deut. 13:7 Deut. 13:10	Ps. 119:87 Ps. 119:90		Mk. 14:35	Lk. 22:44	
εἶδω	know, known	Deut. 13:2 Deut. 13:3 Deut. 13:6 Deut. 13:13	Ps. 119:75 Ps. 119:79	Isa. 63:16	Mk. 14:40		
ἐλεος	mercy	Deut. 13:17	Ps. 119:77	Isa. 63:15			Jas. 2:13
ἐξερχομαι	came forth	Deu 13:13				Lk. 22:39	
εἶπω	said			Isa 63:8	Mk. 14:39	Lk. 22:40 Lk. 22:46	
έρχομαι	come, came	Deut. 13:2	Ps. 119:77		Mk. 14:32 Mk. 14:37 Mk. 14:41	Lk. 22:45	
ἴδου	behold	Deu 13:14			Mk. 14:41 Mk. 14:42		
καταβαίνω	descended, go down			Isa 63:14		Lk. 22:44	
κρισις	judgment		Psa 119:84				Jas. 2:13
λαλέω	spoke, speak	Deu 13:2 Deu 13:5					Jas. 2:12
λέγω	saying	Deut. 13:2 Deut. 13:6 Deut. 13:12 Deut. 13:13	Ps. 119:82		Mk. 14:32 Mk. 14:34 Mk. 14:36 Mk. 14:37 Mk. 14:41	Lk. 22:42	
λίθος	stones	Deu 13:10				Lk. 22:41	
λογος	words	Deut. 13:3 Deut. 13:11 Deut. 13:14	Ps. 119:74 Ps. 119:81 Ps. 119:89		Mk. 14:39		
λοιπόν	are you still				Mk. 14:41		
νόμος	law		Psa 119:77 Psa 119:85 Psa 119:92				Jas. 2:12

GREEK	ENGLISH	Torah Reading Deut. 13:2 - 14:3	Psalms 119:73-96	Ashlamatah Is 63:8-16 + 64:7-8	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:32-42	Tosefta of Luke Lk 22:39-46	Remes/Gemara of Acts/Romans and James Jam. 2:12-13
ὅλος	entire	Deu 13:3					
ὄνομα	name			Isa 63:12 Isa 63:14 Isa 63:16 Isa 64:7	Mk. 14:32		
οὐρανός	heaven		Ps. 119:89	Isa. 63:15		Lk. 22:43	
ὄφθαλμος	eye	Deut. 13:8 Deut. 13:18 Deut. 14:1	Ps. 119:82		Mk. 14:40		
παραδίδωμι	delivered			Isa 64:7	Mk. 14:41 Mk. 14:42		
πατήρ	father	Deut. 13:6 Deut. 13:17		Isa. 63:16 Isa. 64:8	Mk. 14:36	Lk. 22:42	
ποιεω	do, did, done, made, make	Deut. 13:11 Deut. 13:14 Deut. 13:18	Ps. 119:73 Ps. 119:84	Isa. 63:12 Isa. 63:14			Jas. 2:12 Jas. 2:13
πορευομαι	go	Deu 13:2 Deu 13:4 Deu 13:5 Deu 13:6 Deu 13:13				Lk. 22:39	
πρόσωπον	face, before	Deut. 14:2		Isa. 63:9 Isa. 63:12 Isa. 64:7			
τίθημι	putting, down			Isa 63:11		Lk. 22:41	
υἱός	son	Deu 13:6 Deu 14:3			Mk. 14:41		
χειρ	hand	Deut. 13:9 Deut. 13:17	Ps. 119:73	Isa. 64:7 Isa. 64:8	Mk. 14:41		
ψυχή	soul, life	Deut. 13:3 Deut. 13:6	Ps. 119:81		Mk. 14:34		



## NAZAREAN TALMUD

SIDRA OF "D'BARIM" (DEUT.) "13:2 – 14:3"

### "Khi Yaqum B'Qirbekha" - "If Arises Among"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM  
SHAUL'S TOSEFTA LUQAS  
(LK)

SCHOOL OF HAKHAM TSEFET'S  
PESHAT MORDECHAI (MK)

¶ And he came out (from the Pesach Seder) and proceeded as was his tradition<sup>53</sup> to the Har Zeytim (Mount of Olives); and the talmidim also followed Him. When he arrived at **the place**, he said to them, "Pray that you may not enter into testing."<sup>54</sup> And he withdrew from them about a stone's throw, and he prostrated himself and began to pray, saying, "Father, if You are willing, remove this cup (hour of Divine appointment) from Me; yet not My will, but Yours be done." Now a messenger from the heavens appeared to him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. When he rose from prayer, he came to the disciples and found them sleeping from sorrow, and said to them, "Why are you

Mar 14:32 And they came into the place called Gat Shamni (grove of olive trees);<sup>55</sup> and he (Yeshua) said to his talmidim,<sup>56</sup> "you sit here praying the evening Shema until I finish praying<sup>57</sup> the evening Shema." And he took Tsefet, Yaakov and Yochanan with him and he was filled with dread and troubled while praying. And he said to them (Tsefet, Yaakov and Yochanan), "My soul is deeply distressed,<sup>58</sup> even to the point of death; stay here and remain vigilant in constant prayer."<sup>59</sup> And going a little farther, he fell on the ground (prostrated himself) and praying that if it were possible, the hour might pass from him.

And he said, "Abinu, our Father, all things are possible for You; please may it be Your will to remove this cup (hour of Divine appointment) from me if possible; yet not my will, but Your will (be done)."<sup>60</sup>

And he (Yeshua) came after reciting VeAhabta – (Deut 6:4—9) and found them (the three) sleeping, and he said to Tsefet, "Shimon are you asleep? Could you not remain vigilant in prayer for one hour? Keep vigilant and pray that you do not enter into testing; your spirit is truly filled with zeal, but your soul (flesh) is weak (causes you to stumble)."

And he went away and continued praying, reciting the VeHayah – Deut 11:13—21 the next words of the evening Shema. And he came again and found them (the three) sleeping for their eyes were tired; and they did not know what to say to him. And after concluding the final blessing of the Shema he came the third time and said to them, "are you still asleep and resting? Enough! (I have finished) the evening Shema. The hour has arrived; the Son of Man (the prophet) is betrayed into the hands of sinners. Get up and let us go. The one who has handed me over is here."

<sup>53</sup> ἔθος *ethos* – better translated as tradition as in Mesorah, the religious practice related to halakhah.

<sup>54</sup> Yeshua has already told his talmidim that would be scandalized. Now he cautions telling them to pray that they were not to fall into temptation (testing). This may very well be a reference to the "Bedtime Shema."

<sup>55</sup> Bratcher, R. G., & Nida, E. A. (1961). *A Handbook on the Gospel of Mark*. New York: United Bible Societies. p. 445

<sup>56</sup> Yehudah Ish Keriyoth was not with the remaining eleven.

<sup>57</sup> Bratcher, R. G., & Nida, E. A. (1961). *A Handbook on the Gospel of Mark*. New York: United Bible Societies. p. 445

<sup>58</sup> Surrounded by grief

<sup>59</sup> De. 11:13—21 v16 <sup>16</sup> Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; (Deu 11:16 JPS)

<sup>60</sup> acceptance of the kingdom, בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעַד

sleeping? Get up and pray  
that you may not enter into  
testing."

### YA'AQOB 2.12-13

Ya'aqob 2.12 <sup>61</sup>So speak and so act as those who are to be judged as blameless by **faultless law**, the Torah of liberty.<sup>62</sup> <sup>13</sup> For to him, the judge who has shown no "chesed<sup>63</sup> shel emet,"<sup>64</sup> the judgment [will be] merciless, but chesed exults victoriously through judgment.

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

Dt 13:2 – 14.3	Ps 119.73 – 96	Isa 63.8-16 + 64.7-8	Mordechai 14:32-42	1 Luqas 22:31-34	Ya'aqob 2:12-13
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## COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

### MAY OUR MATER TEACH US CONCERNING THE EVENING SHEMA

Our argument in this particular pericope will be to establish that Yeshua was want to pray the evening Shema with his talmidim, specifically the chief three, Tsefet, Yaakov and Yochanan on this final night before his death. While some scholars suggest the possibility that the current material is a form of the "Master's prayer",<sup>65</sup> we hope to establish some factual basis for the thesis that Yeshua prayed the evening Shema, by looking at the Scriptures and materials that explain the K'riat (recitation of the) Shema. However, specific to our problem are the duties relative to the night of Pesach.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Hear, O Israel, the L-rd is our G-d, the L-rd is One.

Blessed be the name of the glory of His kingdom forever and ever.

**[VeAhabta]** You will love the L-rd your G-d with all your heart, with all your soul, and with all your might. And these words which I command you today will be upon your heart. You will teach them thoroughly to your children, and you will speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You will bind them as a sign upon your hand, and they will be for a reminder between your eyes. And you will write them upon the doorposts of your house and upon your gates.

We do not think that we can overemphasize the value of the Shema in the first century. To say that the Shema was

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<sup>61</sup> To the Judges, i.e. Hakhamim. The previous pericope dealt with the jobs of the Paqidim. This pericope deals with the Judges. It should relate to all the Babylonian and Jerusalem Talmuds but more specifically to the Tractates of Nezikim.

<sup>62</sup> This does not mean that those who have been judged are not Torah Observant. As we have learned from Luqas 1.5-6 above those who are "blameless" are those who are Torah observant. In judgment they have been found right and obedient to the principles of the Torah. They are "blameless." We find this same context in Romans 8:1 where the Judged are found without blame.

<sup>63</sup> **Chesed** (Hebrew: חֶסֶד, also Romanized *hesed*) is a **Hebrew** word. In its positive sense, the word is used of kindness or love between people, of **piety of people towards God** as well as of **love or mercy of God towards humanity**. ... **Chesed** is also one of the ten Sefirot on the Kabbalistic Tree of Life.

<sup>64</sup> An act of true kindness, loving kindness.

<sup>65</sup> Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. p. 587—588 Mann is not the only one to suggest that there was a belief that the prayer and present pericope are associated with the "lords prayer." However, as Mann points out, there are some slight similarities without proof.

of principal importance to Yeshua, and by extension, the School of Hillel would be an understatement. Some scholars question when the Shema gained its place of preeminence in Jewish life. However, it seems evident that the Shema, during the time of Yeshua was the item of incomparability.<sup>66</sup> The exegesis of the School of Hillel made this statement of faith (faithful obedience) of such importance that the Shema was said on the lips of the dying Jewish people, especially when martyred even unto this very day. Likewise, the Shema and declaration of G-d's unity is so great that every Jew is duty bound to declare the ONENESS of G-d. Failure to declare the ONENESS of G-d is tantamount to being a heretic.<sup>67</sup> Rabbi Aaron Ha Levi further states that the Shema must be recited evening and morning ALL the days of one's life.<sup>68</sup>

## SHEMA IN THE MISHNAH

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The Mishnah opens with the classic discussion on the Shema.

**m. Ber. 1:1** From what time may they recite the Shema in the evening? From the hour that the priests enter [their homes] to eat their heave offering, "until the end of the first watch"—the words of R. Eliezer. But sages say, "Until midnight." Rabban Gamaliel says, "Until the rise of dawn." His [Gamaliel's] sons returned from a banquet hall [after midnight]. They said to him, "We did not [yet] recite the Shema."<sup>69</sup> He said to them, "If the dawn has not yet risen, you are obligated to recite [the Shema]. "And [this applies] not only [in] this [case]. Rather, [as regards] all [commandments] which sages said [may be performed] 'Until midnight,' the obligation [to perform them persists] until the rise of dawn." [For example,] the offering of the fats and entrails—their obligation [persists] until the rise of dawn [see Lev. 1:9, 3:3–5]. And all [sacrifices] which must be eaten within one day, the obligation [to eat them persists] until the rise of dawn. If so why did sages say [that these actions may be performed only] until midnight? In order to protect man from sin.<sup>70</sup>

The question of the Mishnah is multifarious in the following manner.

It first asks the question; from what time in the evening may we recite the Shema? After giving the answer, the Mishnah poses a problem. The sons (talmidim) of Rabban Gamaliel have returned from a wedding banquet and have not recited the evening Shema. The Sages tell us that the rejoicing with the bride takes precedence over other matters. The latter point brings us to the real question relevant to our pericope. How late may we recite the Shema? As noted, the answer is until dawn. However, one needs to attempt to maintain the dictum of the Sages in their reciting the evening Shema before midnight if possible. The Rabbinic maxim of reciting the Shema before midnight was a fence to prohibit the Jewish people from falling into sin.

In a similar manner, all the offerings, including the Pesach offerings were to be eaten before midnight.<sup>71</sup> Herein lays the dilemma, Yeshua and his talmidim were presented with the night of the final Passover.<sup>72</sup> The Talmud discusses three obligations that occur on the night of the Passover. Each of these should be discharged before midnight if possible.<sup>73</sup> These obligations applied to the time when the Temple was still standing and even to this very day.

1. Eat the Pesach offering
2. Hallel
3. K'riat Shema

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<sup>66</sup> Urbach, E. E. (1975). *The Sages, their concepts and beliefs*. (I. Abrahams, Trans.) Jerusalem: The Magnes Press. p. 20 Urbach cites materials that could indicate that the Shema took its place of preeminence as many as 200 years before the common era.

<sup>67</sup> Rabbi Aaron Ha Levi of Barcelona, *Sefer haHinnuch*, Feldheim Publishers, Volume 4 p. 251

<sup>68</sup> *Ibid* p. 263

<sup>69</sup> See also Maggid in the Passover Haggadah. Rabbi Angel, M. (1988). *A Sephardic Passover Haggadah, with translation and commentary*. Hoboken: KTAV Publishing House. p. 27

<sup>70</sup> Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 1

<sup>71</sup> Cf. Vayikra 19:6–8; Shemot 12:10. b. Ber. 8b Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 50–51

<sup>72</sup> I am not making the argument for Yeshua's keeping of the Passover and the dates related to the final Passover meal at this present time.

<sup>73</sup> Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 50–51

## YESHUA AND THE SHEMA

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**Mark 12:28—31** And one of the Soferim of the Pharisees **approached him** (Yeshua) **hearing them** (Yeshua and his talmidim) **studying** (Heb. Drash), **knowing** (seeing) **that he** (Yeshua) **taught them well** with hokhmah, **asked him, which is the chief Heb. Rosh mitzvah of all? And Yeshua answered him, The chief Heb. Rosh mitzvah of all is:** The recitation of and compliance with: *“Hear, Israel. The LORD our God is one LORD, And you will love the LORD, your God, with all your heart and with all your soul, and with all your means.”* (Deut. 6:4, 5) **This is the chief Heb. Rosh mitzvah. And the second is like this, “You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. I am the LORD.”** (Lev. 19:18) **There is not another mitzvah greater than these two.**

Hakham Tsefet, in Mark 12:28—30 relates the importance of the Shema in Jewish life during the time of Yeshua. we have argued that the preeminence given to the Shema by Yeshua resulted in the Shema being placed first in the Mishnah code.<sup>74</sup> However, we would suggest that the importance of the Shema was not new to Yeshua or the School of Hillel. We would here suggest that the School of Hillel emphasized the importance of the K'riat (recitation of the) Shema. The above-cited passage relates just how deeply seated the K'riat Shema was embodied in Yeshua's persona. The “Unity of G-d” as it is found in the mitzvot was of utmost importance during the first and second century. The declaration of the Shema established the Unity of G-d as a unique singularity. Secondly, the Shema established the election of the B'ne Yisrael as G-d's chosen people.

*By this injunction we are commanded to believe in the Unity of God; that is to say, to believe that the Creator of all things in existence and their First Cause is One. This injunction is contained in His words (exalted be He), “Hear O Israel: the Lord our God, the Lord is One. (De. 6:4)”<sup>75</sup>*

Mark Nanos, in his work on the Igeret (letter) of Hakham Shaul to the Romans suggests that the premise for Hakham Shaul's letter is the Shema.<sup>76</sup> This demonstrates the importance of the Shema as it related to Yeshua's talmidim. Likewise, it demonstrates the preeminence of the Shema in the School of Hillel of which Hakham Shaul could also brag as being central to his spiritual heritage.<sup>77</sup> Consequently, Yeshua, as a member of the School of Hillel authenticates the preeminence of the Shema in the life of the Jewish people.<sup>78</sup>

## SHEMA

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The above-cited Mishnah<sup>79</sup> obligates the Jewish people with the responsibility of saying the Shema twice daily. The problem is compounded when some event of preeminence, such as the Pesach Seder interferes with the scheduled reading of the Shema. This is a classic example of the complications we face with the arranging of the Triennial Torah reading cycle. Festivals take preeminence over many other details interrupting the schedule with their ascendancy. However, the Jewish people are still duty bound by the Torah to recite the Shema twice daily regardless of the interruption. This was the dilemma Yeshua and his talmidim faced on the evening discussed by Hakham Tsefet. Therefore, Yeshua is obligated to say the Evening Shema before midnight, or no later than dawn. If Yeshua is to keep the rabbinic fence of reciting the evening Shema before midnight, he must accomplish three things that night. Each of these things was to be accomplished **before midnight** by rabbinic dictum.

1. Eat the Pesach offering<sup>80</sup>
2. Hallel
3. K'riat Shema

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<sup>74</sup> [Mishnah and Yeshua](#)

<sup>75</sup> (Rambam), M. (1967). *The Commandments* (Vol. 1). (C. B. Chavel, Ed.) The Soncino Press. p. 2

<sup>76</sup> Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter*. Minneapolis: Augsburg Fortress Press. p. 167ff

<sup>77</sup> Cf. II Lukas (Acts) 22:3

<sup>78</sup> I would postulate that Hakham Shaul learned the importance of the Shema from both of his teachers, Hakham Tsefet and Rabban Gamaliel.  
<sup>79</sup> m. Ber. 1:1

<sup>80</sup> Cf. Vayikra 19:6—8; Shemot 12:10. b. Ber. 8b Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 50—51. This information covers all three problems as discussed and resolved in the Babylonian Talmud.

Yeshua addresses the above-cited obligations, resolving them through action as if an actor on the stage.<sup>81</sup>

## HERMENEUTIC PRINCIPLE ROV

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By the hermeneutic principle of Rov and Severah, we can determine that Yeshua recited the Evening Shema on the evening of our present pericope.

We are forced to use the principles of **Rov, Kal va-homer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori and **Gezerah shavah**: Argument from the analogy, of Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

1. The Jewish people are commanded to recite the Shema twice daily by the Torah itself.
2. The Jewish people are instructed in how and when to recite the Shema by the Mishnah, Tosefta and Jerusalem and Babylonian Talmud by Rabbinic dictum.
3. The Jerusalem Talmud states that it would be preferable for a person who studies without performing the mitzvot never to have been created.<sup>82</sup>

While there are some variants to the above-cited materials the consensus is that, we must recite the Shema twice daily. By the hermeneutic principle of Rov, we see that the greater community of the B'ne Yisrael recited the Shema twice daily. Therefore, **how much the more** would we must conclude that Yeshua would have recited the Shema on this final evening in accordance with Torah, Mishnah and both Talmud Jerusalem and Babylonian.

## WHEN YOU LIE DOWN

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The Mishnah, Berakhot goes into some detail to demonstrate that the words of the Torah "when you lie down" are a reference to time and not to position.

**m. Berakhot 1:3** The House of Shammai say, "In the evening everyone should recline in order to recite [the Shema] and in the morning they should stand, "as it says [in the passage of the Shema], When you lie down and when you rise (Dt. 6:7)." But the House of Hillel say, "Everyone may recite according to his own manner [either reclining or standing], "as it says, And as you walk by the way (ibid.)." If it is so [that one may recite however he wishes] why does [the verse] say, When you lie down and when you rise? [It means you must recite the Shema] at the hour that people lie down [night] and at the hour that people rise [in the morning]. Said R. Tarfon, "I was coming along the road [in the evening] and reclined to recite the Shema as required by the House of Shammai. And [in doing so] I placed myself in danger of [being attacked by] bandits." They said to him, "You are yourself responsible [for what might have befallen you], for you violated the words of the House of Hillel."

The Mishnah weighs Hillel's thoughts and logic against the logic of Shammai. Because the text of the scripture says, "when you lie down and when you rise up," Shammai has deduced that K'riat Shema should be said either lying or standing. Hillel furthers the logic of the text by saying when "you walk by the way." This logic demonstrates that fact that one may need to recite the Shema while "on the way." Therefore, one recited the Shema in the manner that is appropriate for him. Hillel's logic continues with a hermeneutic on the text. One should recite the Shema at the appropriate time. The logic demonstrated here by Hillel is consistent with his seven rules of Peshat hermeneutics. Hillel's logic is exemplified in the case of Rabbi Tarfon in the related Mishnah to demonstrate the idea of good common logic and that a person is not entitled to endanger himself for the sake of rabbinic dicta. Here the logic of Hillel elucidates the problematic phraseology of the Torah. For further discussion on this Mishnah, see our further explanation, albeit brief on Mishnah of Hillel. The summary of Hillel's logic is that the Shema is recited in its appropriate time rather than on any positional state.

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<sup>81</sup> Jones, Vendyl., *Will the Real Jesus Please Stand.*, (p. 5-11) Institute of Judaic-Christian Research, 1983.

<sup>82</sup> J.T. Berakhot 1:2

## THREE TIMES

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Yeshua comes to the trio of Hakham Tsefet, Yaakov and Yochanan three times.<sup>83</sup> Why does Yeshua return these three times to his talmidim encouraging them to pray and keep on praying?

**m. Ber 2:1** One who was reading [the verses of the *Shema*] in the Torah and the time for the recitation [of the *Shema*] arrived: If he directed his heart [towards fulfilling the obligation to recite the *Shema*], he fulfilled his obligation [to recite]. And if [he did] not [direct his heart], he did not fulfill his obligation. "At [the breaks between] the paragraphs [of the *Shema*] one may greet [his fellow] out of respect, "and respond [to any greeting extended to him]. "But in the middle [of a paragraph] one may greet [only] out of fear, "and may respond [to any greeting extended to him]" — the words of R. Meir. R. Judah says, "In the middle [of a paragraph] one may greet [only] out of fear "and may respond out of respect. "At [the break between] the paragraphs one may greet out of respect "but may respond to the greeting of any man."<sup>84</sup>

The subject materials for the cited Mishnah is Kavanah or intention, and the possibility of interruptions after each recitation of each paragraph of the Shema to greet someone. Yeshua fully understands the meaning of "directing his heart" towards the recital of the Shema. His return to his talmidim is to ensure that they fully say the Shema with the appropriate intention.

## THE CUP

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There is a great deal to say concerning the use of "cup" (*potēriōn*) in the Nazarean Codicil and Tanakh. However, we will abbreviate the materials into as concise a statement as possible. The following lexical information will illuminate the idea of a "cup" as it is used in Scripture.

The cup stands, by metonymy, for what it contains.<sup>85</sup> *To potēriōn touto* 'this cup': in an analogous sense, of impending affliction (as in Mark 10.38f.). In the context, 'this cup' and 'the hour' (in the previous verse) refer to the same experience.<sup>86</sup> **1** a cup, a drinking vessel. **2** metaph. one's lot or experience, whether joyous or adverse, **divine appointments, whether favorable or unfavorable**, are likened to a cup which God presents one to drink: so of prosperity and adversity.<sup>87</sup>

The "cup" is synonymous with "hour" or appointed time and purpose.<sup>88</sup> Therefore, the "cup" (hour — appointed time) is NOT the sins of humanity! The "cup" is death and the associated shame of being identified as a sinner and criminal. Yeshua has lived his life as a model Tsadiq. The people who viewed his embodiment of the Torah will now view him as a sinner, criminal and traitor. His body will hang on a tree naked as a spectacle of sin and shame. These things, for the Jewish Tsadiq are unbearable. The "cup" can also be indicative of the life (purpose) we are destined to live.<sup>89</sup> We are but "vessels" filled with the content of our mission in life. Yeshua's "cup," "Divine Appointment" was that of the messianic mission.

It is not "death" or "fear" that Yeshua dreads in his prayer of sorrow, it is the shame his oppressors will expose him

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<sup>83</sup> Cf. Mark 14: 37, 40, 41

*Shema* A section of the liturgy composed of Dt. 6:4–9, 11:13–21 and Num. 15:37–41. It is recited twice daily, morning and evening.

<sup>84</sup> Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 4

<sup>85</sup> Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (857). Chicago: University of Chicago Press.

<sup>86</sup> Bratcher, R. G., & Nida, E. A. (1993), c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators (448). New York: United Bible Societies. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark*. Grand Rapids MI: Wm. B. Eerdmans Publishing Co. p. 582

<sup>87</sup> Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order*. (G4221). Ontario: Woodside Bible Fellowship.

<sup>88</sup> John R. Donahue S.J., D. J. (2002). *Sacra Pagina, The Gospel of Mark* (Vol. Volume 2). (S. Danial J. Harrington, Ed.) Collegeville, Minnesota: The Liturgical Press. p. 408 Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 1). Doubleday, The Anchor Bible Reference Library. p 170. Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 433 Stein, R. H. (2008). *Baker Exegetical Commentary of the New Testament: Mark*. Grand Rapids, Michigan: Baker Academic. p. 661

<sup>89</sup> Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. p. 590

to in the process. Yeshua has prayed, "May it be Your will" that the "hour," "cup" might cease to exist. However, he submits perfectly to the mission of G-d for his life. The "hour" arrives in verse 41 and Yeshua willingly embraces it.

And he said to them, This is *analogous* of my life (the blood) of the *renewal of the* Covenant, which is poured out for the many (the Gentiles). (Mar 14:24)

The Mishnah attests to the structure of the final prayer of the Pesach evening,<sup>90</sup> by tacitly discussing the structure of the evening and morning Shema.

**m. Berakhot 1:4** In the morning one recites two blessings before it [the Shema] and one after it. [The two before are "Who Creates Light" and "Everlasting Love." The one after is "True and Certain."]

And in the evening, two before it and two after it.

[The two before are, **"Who Causes Evening to Pass,"** and **"Everlasting Love."**

The two after are, "True and Certain," and "Lie Us Down in Peace." One is a long [blessing, i.e., "True and Certain"] and one is a short [blessing, i.e., **"Lie Us Down"**]. Wherever they said to recite a long [blessing], one is not permitted to recite a short one. [Where they said] to recite a short [blessing], one is not permitted to recite a long one. [Where they said] to seal [the blessing with the formula, "Blessed are you, Lord, our God, King of the Universe], one may not fail to seal. [Where they said] not to seal, one may not seal.<sup>91</sup>

Please note the "two blessing which are said before the Evening Shema itself. The titles are similar to the language used by Yeshua in this pericope of Mordechai. The titles of the blessings, recited before the Shema, are **"Who Causes Evening to Pass,"** and **"Everlasting Love."**<sup>92</sup>

## ABINU

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The phrase, Abinu (Our Father) used here, is a term of endearment relating the closeness of relationship possessed by the Jewish people with G-d. Rabbi Akiva would later pen the words "Avinu Malkenu" as an invocation before the ark of the synagogue.<sup>93</sup> Scholars suggest that Yeshua may be the originator of this phrase within Judaism.<sup>94</sup> This is not to say that Yeshua saw himself as any type of a deity by use of this expression. Actually, this phrase taught the Jewish people to find within themselves the election forwarded by the Shema.

We believe that this phrase relates to the blessing before the Shema, "Everlasting Love." The term "Abinu, Our Father" being an expression equating the "Everlasting" love of G-d to His people. We cannot believe that Yeshua was trying to establish some special relationship between himself and G-d. Yeshua was expressing that reality of the relationship indicated in the Shema itself.<sup>95</sup>

We have placed this section here because the loving-kindness<sup>96</sup> of G-d is found throughout the K'riat Shema. The phrase "Abinu, Our Father" might also be equated with the final blessing of the Evening Shema, "Everlasting love" which begins **"Hash-kiybenu Abinu," Our Father, make us to lie down in peace...**

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<sup>90</sup> Here I am not saying that the Mishnah is referring to the Pesach evening. I am drawing on the principle of Severah; whereby we can logically attribute the information of the Mishnah to the Evening of Pesach.

<sup>91</sup> Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 4

<sup>92</sup> For a full reading of those blessings, see Lazar Stein Memorial Foundation & Congregation Shaare Rahamim. (n.d.). *Siddur Lev Eliezer, (Siddur Linear Transliteration with English Translation for Weekdays)* (2nd Edition ed.). Eastern Book Press Inc. p. 349-350

<sup>93</sup> Vermes, G. (1993). *The Religion of Jesus the Jew*. Minneapolis: Fortress Press. p. 152

<sup>94</sup> Ibid

<sup>95</sup> We realize that Hakham Shaul uses this expression in his letter to the Romans and Galatians. Mark Nanos makes an excellent argument for the premise that "Romans" is written in the structure of devotion found in the Shema. We also realize that this idea needs further investigation. However, we find it very interesting to note that there seems to be a parallel of sorts between the use of the phrase "Abba Father." Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter*. Minneapolis: Augsburg Fortress Press.

<sup>96</sup> Here the thematic idea of the blessing "Everlasting Love" anchors the present pericope with the related Psalm 118.

## VIGILANCE IN PRAYER

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**Mar 14:37** And he (Yeshua) came and found them (the three) sleeping, and he said to Tsefet, "Shimon are you asleep? Could you not remain **vigilant in prayer** for one hour?"<sup>38</sup> "Keep **vigilant** and pray that you do not enter into testing; your (the) spirit is truly filled with zeal, but your (the) soul (flesh) is weak (causes you to stumble)."

*"And it will be — if you **vigilantly** obey My commandments..."*<sup>97</sup>

The "blessing" after the Shema reveals the similarity between the blessings of the Shema and the present pericope of Mordechai.

## CONCLUSION

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While Yeshua was able to recite all of the Shema before midnight on the Pesach Evening, He concluded with the phrase "Enough" (meaning, "I have finished") as a way of telling us that he accomplished the prayer.

The final "blessings" of the Shema relate special qualities of G-d such as His faithfulness, strength and the vengeance He poured out on the wickedness of Egypt for their abuse of G-d's first-born son, Yisrael.

*Our Father; make us lie down in peace, our King, raise us [again] to good life and peace. And spread over us the shelter of Your peace, and direct us, our King, to better ourselves through Your good counsel; and deliver us speedily for Your Name's sake. Shield us, and remove from us the scourge of enemies, pestilence, sword, sickness, trouble, evil, famine, sorrow, destruction and plague. Shatter and remove adversity from before us and from behind us, and in the shadow of Your wings shelter us. Guard our going out and our coming in for life and peace for now and forever. For, You are the Almighty, Who is our Protector and Rescuer from all evil and the fear of night. Blessed are You, Adonay, Who guards His people Yisrael from all evil, forever, Amen.*<sup>98</sup>

**b. Ber 61b** The hour at which they brought R. Aqiba out to be put to death was the time for reciting the Shema. They were combing his flesh with iron combs while he was accepting upon himself [in the recitation of the Shema] the yoke of the Kingdom of Heaven. His disciples said to him, "Our master, to such an extent?" He said to them, "For my whole life I have been troubled about this verse, 'With all your soul' [meaning] even though he takes your soul. I wondered when I would have the privilege of carrying out this commandment. Now that it has come to hand, should I not carry it out?" He held on to the word, "One," until his soul expired [as he said the word] "one." A bat kol came forth and said, "Happy are you, Rabbi Aqiba, that your soul expired with the word 'one.'"

The above-cited Talmud passage possesses elements of Remes that we are not able to divulge in this P'shat commentary. Nevertheless, we can derive some P'shat from this text. Rabbi Akiva properly understood that the Shema's words, "with all your soul" revealed the mitzvah that one should be willing to die for the sake of "*Kiddush HaShem*."<sup>99</sup> Likewise, Rabbi Akiva understood that this event would be accomplished at the moment he was ready to die for the sanctification of HaShem. This is true even if one does not actually suffer martyrdom; it is the psychological readiness to surrender one's life that constitutes the mitzvah.<sup>100</sup>

Yeshua's recital of the Shema demonstrates his genuine intention to suffer death for the sake of Heaven's will and plan. Yeshua never asked for death for the sake of Heaven to be avoided. However, we would also interject that the "passion" of the Master formed a precedent for the Akiva martyrdom event. What we are suggesting is that Rabbi Akiva gained his inspiration to recite the Shema at his time of death because of Yeshua's suffering and recital of the Shema in Gat Shamni.

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<sup>97</sup> For the remainder of this section see Lazar Stein Memorial Foundation & Congregation Shaare Rahamim. (n.d.). *Siddur Lev Eliezer, (Siddur Linear Transliteration with English Translation for Weekdays)* (2nd Edition ed.). Eastern Book Press Inc. p. 353 — 354

<sup>98</sup> see Lazar Stein Memorial Foundation & Congregation Shaare Rahamim. (n.d.). *Siddur Lev Eliezer, (Siddur Linear Transliteration with English Translation for Weekdays)* (2nd Edition ed.). Eastern Book Press Inc. p. 360 —361

<sup>99</sup> Sanctification for the name of G-d

<sup>100</sup> Lamm, N. (2000). *The Shema: Spirituality and Law in Judaism*. Jewish Publication Society. p. 138—139



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## COMMENTARY TO HAKHAM YA'AQOB'S SCHOOL OF REMES

### WRITING WITH SCRIPTURE

As it is said:

**Ya'aqob 1.25 But he who examines himself carefully from the faultless law, the Torah of liberty, and is faithful to obey it and continues looking<sup>101</sup> into it, being not a forgetful listener who forgets but an active creator who obeys, he will be blessed in what he is doing in his life of Torah obedience.**

In this commentary I have committed a cardinal sin. Or perhaps followed the first century Rabbinic practice of "Writing with Scripture." This method is found in nearly all Rabbinic sources. I have used citations from the Nazarean Codicil and The Tanakh to weave the meaning of the "Torah of Liberty" through this commentary. As such, it is very important to read carefully and slowly all the cited passages to understand their place in explaining and refining what the Torah of Liberty really is.

Freedom of the Torah – What is the freedom of the Torah?

Luqas 1.5-6 And now it happened in the days of Herod, king of Y'hudah, that there was a Kohen (priest) named Z'kharyah, of the (priestly) division of Aviyah.<sup>102</sup> And he had a wife from the daughters of Aaron, and her name was Elisheba.<sup>103</sup> And they were both righteous/generous before God, walking blamelessly (sinless) in all the mitzvoth (commandments) and statutes<sup>104</sup> of the LORD. But, they had no child, because Elisheba was barren, and both were advanced in years.

Here we have cited nearly all the first chapter of Mishnah Aboth. This is for the sake of seeing how the School of Hillel judged cases that came before them for deliberation.

**Aboth 1:1** Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly. They said three things:

- (1) "Be lenient in judgment."
- (2) "Raise up many disciples."
- (3) "Make a fence for the Torah."

**1:2** Simeon the Righteous was one of the last survivors of the great assembly. He would say: "On three things does the world stand:

- (1) "On the Torah,
- (2) "and on the Temple service,
- (3) "and on deeds of **loving kindness**."

**1:6** Joshua b. Perahiah and Nittai the Arbelite received [it] from them. Joshua b. Perahiah says,

- (1) "Set up a master for yourself.
- (2) "And get yourself a fellow disciple.

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<sup>101</sup> To study

<sup>102</sup> Cf. 1Chr 24:7–18

<sup>103</sup> The present introductory style can be found in typical "husband / wife" introductions in the Tanakh. Cf. 1Sa.1:1–2

<sup>104</sup> This refers to the Chukim, pl.m. Chukot pl.f. Chukim/Chukot are statutes, inexplicable Laws of the Torah. The use here implies the extent of their "righteous/generosity" which is attested to by the use of "blameless/sinless."

(3) **"Judge all men charitably"**<sup>105</sup>

1:8 Yehudah b. Tabbai and Simeon b. Shatah received [it] from them. Yehudah b. Tabbai says,

- (1) "Don't make yourself like one of those who make advocacy before judges [while you yourself are judging a case].
- (2) "And when the litigants stand before you, regard them as guilty.
- (3) "And when they leave you, **regard them as acquitted**, (when they have accepted your judgment.)"

1:12 Hillel and Shammai received [it] from them. Hillel says,

- (1) "Be disciples of Aaron, **"loving peace and pursuing peace, loving people and drawing them near to the Torah."**

1:13 He would say [in Aramaic],

- (1) "A name made great is a name destroyed.
- (2) "And one who does not add subtracts.
- (3) "And who does not learn is liable to death.
- (4) "And the one who uses the crown passes away."

1:14 would say,

- (1) "If I am not for myself, who is for me?"
- (2) "And when I am for myself, what am I?"
- (3) "And if not now, when?"

1:17 Simeon the Son of Hillel says,

- (1) "All my life I grew up among the sages, and I found nothing better for a person [the body] than silence.
- (2) **"And not the learning is the main thing but the doing."**
- (3) "And whoever talks too much causes sin"

1:15 Shammai says,

- (1) "Make your learning of Torah a fixed obligation.
- (2) "Say little and do much.
- (3) "Greet everybody cheerfully."<sup>106</sup>

1:16 Rabban Gamaliel says,

- (1) "Set up a Hakham for yourself.
- (2) "Avoid doubt.
- (3) "Don't tithe by guesswork."

1:18 Simeon b. Gamaliel says, "On three things does the world stand:

- (1) **"on judgment,**
- (2) "on truth,
- (3) **"and on Chesed,**<sup>107</sup>

as it is said, ***Execute the judgment of truth and peace in your gates*** (Zech. 8:16)."<sup>108</sup>

## THE TORAH (LAW) OF LIBERTY

The faultless "Law" of liberty must in some way be related to and be the Torah. Therefore, we say that Hakham

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<sup>105</sup> Jacob Neusner. (n.d.). [The Mishnah](#).

<sup>106</sup> Ibid.

<sup>107</sup> **Chesed** (Hebrew: חֶסֶד, also Romanized *hesed*) is a **Hebrew** word. In its positive sense, the word is used of kindness or love between people, of **piety of people towards God** as well as of **love or mercy of God towards humanity**. ... **Chesed** is also one of the ten Sefirot on the Kabbalistic Tree of Life.

<sup>108</sup> Jacob Neusner. (n.d.). [The Mishnah](#).

Ya'aqob is speaking of the Torah as a "Law of Liberty." How can we define a legal system that is a "law" of liberty? Most people approach the "Torah" as a "Law" that is impossible to keep. And, if they try to be Torah observant they believe that they are being "Legalistic." We define "legalism" as a mindset that believes that you must keep the "Torah – Law" to be "saved." Firstly, the Torah is a way of life, i.e. a lifestyle. Secondly the Torah is not specifically a means of "salvation" as other religions believe and define "salvation." This is not to say that there is no "salvation" in the Torah. The Torah however is not designed to address the issue of "salvation" in the ways of other religions. The Torah holds the idea that those who approach it as a guide to life are already "saved" per se. The Jewish people are the "elect" of G-d. Thus, they already have "salvation." However, we must also qualify the idea of "salvation" with the understanding that it should be termed as the entrance into the "Olam HaBa," "the world to come."

**Ephesians 1:3-6 Let the God and Father of our master Yeshua HaMashiach be Blessed<sup>109</sup>, having blessed<sup>110</sup> us in Messiah with every spiritual blessing<sup>111</sup> in the heavens,<sup>112</sup> even as He (God) has elected<sup>113</sup> (separated)<sup>114</sup> us<sup>115</sup> (the Jewish people) to be in union with him<sup>116</sup> Messiah before the foundation of the world<sup>117</sup> to be Tsadiqim (Greek: agios) and blameless in His God's presence love. He God appointed us as His chief/principle<sup>118</sup> adoption<sup>119</sup> as His own (children) through Yeshua HaMashiach according to His desire and good will to the praise of the honour of His chesed (loving-kindness), in which He has made us accepted as the one beloved.**

Here we reiterate that Hakham Shaul is speaking in the first person when he says "Us" he is speaking about the

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<sup>109</sup> Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General "barakhot" (blessings) follow the format of "Blessed are you O Lord God..."

<sup>110</sup> The "blessing" mentioned here is in past tense.

<sup>111</sup> εὐλογία πνευματικῆ - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da'at. ChaBaD. To put this more succinctly these "words" are the judgments of the Hakhamim. We also see these words applying to the Mesorah – Oral Torah. In these "breathings", we have good spiritual (breathed) words.

<sup>112</sup> ἐπουράνιος compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, "from the heavens" means that the decisions (halakhic judgments which from the Bench of there are the judgments which are "binding on earth" because they have been made in the spiritual world.

<sup>113</sup> ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words.

תְּשֻׁבָּה Gen. 1:1 can be translated תְּשֻׁבָּה In *the* head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e. spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being.

<sup>114</sup> cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4 ). (i. Geoffrey W. Bro, Trans.) Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. p. 145

<sup>115</sup> We need to now alert the reader to pay special attention to Hakham Shaul's (Paul) "us" and "you." Hakham Shaul's use of we, us and you are key to determining who he is addressing.

<sup>116</sup> see 1:11 below

<sup>117</sup> We interpret this to mean at or before Har Sinai. The foundation of the world was G-d's giving of the Torah. However, the Greek word καταβολή – *katabole* also means, "to conceive." Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus, it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of καταβολή – *katabole* is also related to the thought of injecting or depositing semen into the womb.

<sup>118</sup> cf. TDNT 6:685 3. Metaphorical. Here our Ephesians text is Remes/Allegorical bordering So'od. Therefore, we see that the Jewish people are the Chief/principle adoption above all others. προορίζω can mean beforehand. προορίζω can have the connotation of "to foreordain," "to predestine." Since God is eternal and has ordained everything before time, προορίζειν is a stronger form of ὀρίζειν. προορίζω is the same. See B'reshet 42:22 where Reuven equates the soul of Yosef with his blood.

<sup>119</sup> υιοθεσία = υιο son θεα derived from *Theos* God

Jewish people, the Kings and Priests to the Nations. If the Jewish people fall into sin they must repent. The idea of “repentance” means to return to G-d. This means that they have a connection with G-d from birth. They have committed to the covenant of the Torah when they are 12 years old for girls and 13 years old for boys. Therefore, to fall away from G-d requires repentance, i.e. returning. Their place is already established in the “Olam HaBa” through the Torah itself.

Shemot (Ex.) 19. 5-6 Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, but you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the children of Israel.”

Sanhedrin 10:1 **All Israelites have a share in the world to come**, as it is said, your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21).

Hakham Shaul cites the same Mishnah saying ...

### Rm 11:26-32

¶ **So that you will not see yourself as having attained wisdom (Hokhmah), brothers, I want you to understand this mystery;**<sup>120</sup> **some**<sup>121</sup> **of Yisrael lack the ability to understand the mystery of the Gentiles**<sup>122</sup> (with the Nefesh Yehudi), and **how their full (chosen) number will come in.**

**All Israelites**<sup>123</sup> **have a share in the world to come**<sup>124</sup>, as it is said, “Your people also will be all righteous/generous, they will inherit the land forever; **the branch of my planting**, the work of my hands, that I may be glorified” (m. San 10:1 - Is. 60:21).

Not having a part in the Olam HaBa means that you will not have any part of the resurrection ...

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<sup>120</sup> The “secret” – “Mystery” refers to the So’od understanding of Messiah. However, this “secret” – “Mystery” is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the “Kingdom/Governance” of G-d would play out in history. **Μυστήριον** – *mustērion*, from a derivative of **μύω** *muō* (to shut the mouth). This is a perfect description of So’od. So’od is not “revealed” by words. The “revelation” is in what is not said. **Abot 1:7** Simeon his son says, “All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Pirke Aboth, Text, Complete Translation and Commentaries*. New York: Schochen Books.

<sup>121</sup> **ἀπό μέρους** – *apo meros* a portion as we have translated “some” to denote that it does not mean that all Yisrael have “hardened hearts.” **Πόρωσις**, “*obtuseness of mental discernment, dulled perception*.” Thayer, Joseph, and James Strong. *Thayer’s Greek-English Lexicon of the New Testament: Coded with Strong’s Concordance Numbers*. Edinburgh: Hendrickson Publishers, 1995. p. 559

<sup>122</sup> Verbal connection to D’barim 12:29 and Isa 54:3 Nations or Gentiles

<sup>123</sup> **Πᾶς Ἰσραήλ** all Israel. This phrase exists in the same basic form in 148 places in the Tanakh. Here the phrase does not refer to only the “remnant.” This phrase as Fitzmyer has it is diachronic relating to every generation of the Jewish people. Thus we could read the phrase to mean that “all Yisrael(ites),” “the chosen” and “the others” in every generation will have their part in the Olam HaBa. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p. 623

(4) Hebraizing: **πᾶς Ἰσραήλ** R 11:26 ‘the whole of Israel’ - Blass, F., Debrunner, A., & Funk, R. W. (1961). *A Greek Grammar of the New Testament and other early Christian literature*. Chicago: University of Chicago Press. p. 143

See also T. Benj. 10:11 If you therefore, my children, walk in holiness according to the commandments of the LORD, you will again dwell securely with me, and all Israel will be gathered to the LORD.

This is also a verbal connection to Psalms 119:86

<sup>124</sup> Verbal connection to D’barim 12:26

Sanhedrin 10:1 cont. And these are the ones who have no portion in the world to come:

- (1) He who says, **the resurrection of the dead is a teaching, which does not derive from the Torah,**
- (2) and the Torah does not come from Heaven; and
- (3) An Epicurean. R. Aqiba says, "Also: He who reads in heretical books,

For the Gentiles to have a part in the Olam HaBa they must "turn towards G-d." They have not had any former relationship with G-d that they can "return" to. The Jewish people have held a relationship from birth. The Gentile on the other hand must intentionally turn from his pagan life and ways towards G-d to have a part in the Olam HaBa

## II Luqas (Acts) 15.19-21

**Therefore, my judgment<sup>125</sup> is that we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For [the rest you have] Moshe who has those proclaiming him in every city from ancient generations, because he is read aloud in the synagogues on every Sabbath."**

**II Luqas (Acts) 15.10 -11 "So now why are you putting God to the test<sup>126</sup> by placing on the neck of the talmidim (not on the Gentiles) a yoke<sup>127</sup> that neither our fathers nor we have strength to bear? But we who have are faithfully obedient will have admittance into the Olam HaBa<sup>128</sup> through the chesed (mercy) of the Master Yeshua, and they will find admittance into the Olam HaBa in the same way as we did," And the whole congregation became silent and listened to BarNeChamah and Hakham Shaul describing the marvel of the Gentiles taking up (putting to practice) the signs of God.**

## 1 Tsefet (Pet) 2.11-12 ¶ Beloved, I urge you as sojourners and exiles to distance<sup>129</sup> yourselves

<sup>125</sup> Verbal connection to Shmot 21:1. This is the "judgment" (דָּבָר) of Hakham Ya'aqob or his expression of desire to the Bet Din - noun first person singular, in "my judgment," this cannot be a legal halakhic decision. This is because a single Judge (Hakham) cannot make a halakhic ruling. Judgments are the result of a Bet Din [i.e.. multiple judges (Hakhamim)].

<sup>126</sup> A verbal tally with our Torah Seder.

<sup>127</sup> **m. Berakhot 2:2** "Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? "So that one may first **accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments.** "[Why does] And it shall come to pass [precede] And G-d said? "For And it shall come to pass is recited by both day and night. "[But] And G-d said is recited only by day."

**m. Abot 3:5** R. Nehunya b. Haqqaneh says, "From whoever accepts upon himself the yoke of Torah do they remove the yoke of the state and the yoke of hard labor. "And upon whoever removes from himself the yoke of the Torah (yoke of the Kingdom i.e. recital of the Shema D'barim 6:4f.) do they lay the yoke of the state and the yoke of hard labor?"

**m. Shabbat 1:4** These are some of the laws which they stated in the upper room of Hananiah b. Hezekiah b. Gurion when they went up to visit him. They took a vote, and the House of Shammai outnumbered the House of Hillel. And eighteen rules (of Shammai concerning Gentile conversion) did they decree on that very day.

**b. Shabbath 17a** And on that day Hillel sat submissive before Shammai, like one of the disciples, and it was as grievous to Israel as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came and enacted it, and it was accepted from them.

We can also associate the "Yoke of the Kingdom" with the Yoke of the (Master) Mesorah. (Mt 11:29-30)

**Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together when one of them is kosher and the other is not kosher is liable for lashes in all places, as [Deuteronomy 22:10] states: "Do not plow with an ox and a donkey together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them.

<sup>128</sup> **b. Baba Mestia 2:11** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence ... what he has lost and what his master has lost, his own takes precedence ... what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come.** But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master.

<sup>129</sup> It is easy to see that Hakham Tsefet is telling his reader that they must minimize their interactions with Gentiles. However, while they

from excessive (and abnormal) passions of the Yetser HaRa (evil inclination), which wage war against your Nefesh (soul breathed into a body of "flesh"). Guard<sup>130</sup> (shomer) your conduct, showing that you are men of nobility<sup>131</sup> among the Gentiles, so that when they speak against you as evildoers, they can see your good<sup>132</sup> works<sup>133</sup> (Tsedaqah – works of righteous/ generosity) and glorify God on the day<sup>134</sup> you are to take office (are ordained or vested) as a Paqid/Hakham.<sup>135</sup>

Romans 9:3-4 For I wish I were not separated<sup>136</sup> (away)<sup>137</sup> from my brethren<sup>138</sup> my fellow countrymen according to the flesh, who are Israelites, for Messiah's sake, to whom belong the son-ship (the authority to make of sons), and the place of honor, and the place of fellowship, and the right of Torah transmission,<sup>139</sup> and the place of worship, and the place of Torah judgments, and to them belongs the fatherhood (Patriarchs), and from them, according to the flesh, comes the place of Messiah<sup>140</sup> who is over all, God blessed forever! Amen.<sup>141</sup>

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must limit their interactions with Gentiles, they are to be a living example of Priestly nobility.

<sup>130</sup> A shomer Shabbat (plural shomré Shabbat; Hebrew: שומר שבת, Sabbath Observer, sometimes more specifically Saturday Sabbath Observer) is a person who observes the mitzvot (commandments) associated with Judaism's Shabbat ("Sabbath", dusk on Friday until sunset, Saturday.) This phrase has come to mean a person who "guards" the observance of the mitzvot. Or, makes sure that he guards himself against things that are forbidden, i.e. mitzvot. And, this person is meticulous about keeping relevant mitzvot.

<sup>131</sup> The continuity of the present pericope with the previous tells the Nazarean that he must conduct himself as a Royal Priesthood and a holy Temple in and of himself. See "good" below.

<sup>132</sup> In origin, *καλός* is to be grouped with the Sanskrit *kalja* "sound," "powerful," "vigorous," "excellent." A linguistic relation has been indicated to the Old German *hoele*, which means a "hero" or "strong man." *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 3:536ff. The *καλοὶ καὶ ἅγιοι* (good and holy) are the leading citizens in contrast to the *ἄσπιλοι* (Am HaAretz). It is amazing that this idea is found in Greek life and structure. This idea is strictly Jewish in its origin. This shows the impact of Jewish life on Greek culture. Not only are these men "good and holy" they live as "men of wisdom."

<sup>133</sup> *Καλῶν ἔργων* (good works) these "good works" are consistent with the "works of the Torah."

<sup>134</sup> The "day" of visitation can be viewed in both a negative and positive sense. We have shown the positive sense of elevation and ordination. However, it can just as easily be seen as a day of calamity for those who refuse to obey the Torah and mitzvot. Cf. TDNT 2:607 (i) and (2.b.).

<sup>135</sup> Here we are not making the office of the Paqid equal to the Office of a Hakham. We are only noting that the idea of *ἐπισκοπή* – *episcopate* contains the understanding of being "ordained."

<sup>136</sup> The negative sense of "anathema" (separated) is present in the Greek word *ἀπό* meaning away etc. Therefore, we see Hakham Shaul saying I wish I were **NOT away from** my brethren. *Ἀπό* meaning **away from** thereby showing a negative position or NOT a part of. The preposition is showing the relationship to his fellow countrymen NOT Messiah. To be "away from" (*ἀπό*) based on contiguity and continuity from the previous pericope. The idea of "separation" will be further worked out in the commentary below. Here we must note that *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 1:353 shows the idea of consecration to specific service of G-d. Furthermore, Kitto, John [Editor]. *The Cyclopaedia of Biblical Literature in Two Volumes*. Edition Unstated edition. American Book Exchange, 1881. P. 145 shows that extensive use of *ἀνάθεμα* throughout Scripture and Rabbinic materials.

<sup>137</sup> **A marker to indicate separation from a place, whether person or thing, from, away from** Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literature, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 105

<sup>138</sup> Verbal tally to D'barim 3:18

<sup>139</sup> **Romans 1:16 ¶ For I am not ashamed of the Master's Mesorah, for it is the virtuous power of God for strengthening everyone who is faithfully obedient, being proclaimed by the Jew first and also by the Hellenistic Jews."**

<sup>140</sup> From this reference, we can see that the place of being "messiah" is to the Jewish people. Here the meaning can be that the place of Messiah is among the Jewish people and that the Jewish people are the "Messiah" per se.

<sup>141</sup> To understand the **doxology as separate from Paul's reference to the Messiah** (thus, ". . . the Christ. God who is over all be blessed forever!") is the stylistic consideration that in Jewish usage both biblical and extra-biblical, when *eulogetos* occurs in independent doxologies, it is invariably the first word of the sentence (for example, LXX Gen. 9.26) — Bryan, Christopher (2000): *A preface to Romans. Notes on the Epistle in its literary and cultural setting*. Oxford, New York: Oxford University

The Psalmist says the Torah is perfect, restoring the soul.<sup>142</sup> We must ask? Restoring to what?

FREE FROM THE LAW OF SIN AND DEATH.

Romans 8: 1ff ¶ **Therefore there is now no condemnation<sup>143</sup> for those who belong to the congregation<sup>144</sup> of Yeshua HaMashiach. For the Orally breathed Torah (Law) is the giver of spiritual (life in the Olam HaBa - i.e. eternal life) life to those who belong to the congregation of Messiah, now being set free from the principle of sin and death. For the flesh is powerless to keep the Torah without the Nefesh Yehudi.**

Here we can see what Hakham Ya'aqob is speaking of. We opine that Hakham Shaul was taught by the Nazarean Hakhamim during his tenure at Jerusalem where he sat at Hakham Tsefet's feet for fifteen years.<sup>145</sup>

**Gal 1.18-20 "After three (and a half) years I went up to Yerushalayim to visit Hakham Tsefet and remained with him fifteen years (days). But I saw none of the other Sh'liachim except Ya'aqob the Master's brother."**

In the Authorized version of Romans 8.1 Hakham Shaul speaks of the "Law of sin and death." Scholars want to

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Press pp. 170-1

Paul's favorite title for Jesus is Lord (*kurios*). In Greek the word *kurios* describes someone who has undisputed possession of a person or a thing. **It means master or owner in the most absolute sense.** The opposite of Lord (*kurios*) is slave (*doulos*). Paul thought of himself as the slave of Jesus Christ, his Master and his Lord. Jesus had loved him and given himself for him, and therefore Paul was sure that he no longer belonged to himself, but entirely to Jesus. On the one side slave describes the utter obligation of love. Barclay, William (©1975): *The Letter to the Romans*. Rev. ed. Philadelphia: Westminster Press (Daily study Bible series.--Rev. ed) p. 11

"A man must say Jesus Christ is Lord." The word for Lord is *kurios*. This is the key word of early Christianity. It has four stages of meaning. (a) It is the normal title of respect like the English **sir**, the French **monsieur**, the German **herr**. (b) It is the normal title of the Roman Emperors. (c) It is the normal title of the Greek gods, prefaced before the god's name. *Kurios Serapis* is Lord Serapis. (d) In the Greek translation of the Hebrew Scriptures it is the regular translation of the divine name, Jahveh or Jehovah. So, then, if a man called Jesus *kurios* he was ranking him with the Emperor... To call Jesus *kurios* was to count him unique. First, then, a man to be a Christian must have a sense of the utter uniqueness of Jesus Christ. Barclay 1975 . p. 97

<sup>142</sup> Psalms 19.7

<sup>143</sup> It should be noted that the final phrase of verse 1, which also appears in verse 4, is not found in many manuscripts and is regarded by most scholars as an interpolation that anticipates the later verse. Lloyd-Jones, D. Martyn. *Romans: The Law: Its Functions and Limits: Exposition of Chapters 7:1-8:4*. Zondervan Publishing House, 1973. p. 258. **Condemnation** - **κατάκριμα, ατος, τό** as a legal technical term for the result of judging, including both the sentence and its execution *condemnation, sentence of doom, punishment*. The Torah does not condemn those who are faithfully obedient to the Mesorah of the Master, because they belong to the congregation of the Master and are the Kallah of Messiah.

"**In Messiah**" - those who belong to the congregation of Messiah, i.e. Kallah

**BDAG - 1 air in movement, blowing, breathing**

**2 - that which animates or gives life to the body, breath, (life-)spirit**

דלצ- tselem, tseh'-lem

From an unused root meaning to shade; a phantom, that is, (figuratively) illusion, resemblance; hence a representative figure, especially an idol: - image, vain shew.

Cranfield has several questions that he posits for the present pericope. Firstly, he notes that there are difficulties in word order. Secondly, reordering the words obviously changes the meaning. So, which meaning do we follow? Here Cranfield decides the following... "We shall not attempt to indicate all the conceivable combinations of answers or the various interpretations of which each combination might be patient but shall simply consider the three questions in turn." Cranfield, C. E. B. (2004). *A Critical and Exegetical Commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 374

<sup>144</sup> The Greek phrase

<sup>145</sup> Here we are speaking in allegorical terms and time spans. Remembering that allegory is non-literal.

make the Torah the Law of sin and death." We find in too many places positive views of the Torah by the Nazarean Hakhamim to find this view acceptable. The so-called "law" of Hakham Shaul's Romans cited above is the "principle of sin and death." In other words, "if you sin you will die." It is only in the Torah that we find liberty from the principle of sin and death. Thus, we see from last week's pericope that the Torah is the "perfect" and faultless Torah. In this capacity we must understand that the written Torah in and of itself cannot be called the "perfect Torah." However, when we add the Oral Torah we have one refined and perfect system that liberates from the negative power of the Yetser HaRa we have the Perfect Law (Torah) of Liberty." And thus, we live by the whole Torah of Liberty.

אמן ואמן סלה

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## Questions for Understanding and Reflection

1. From all the readings for this week, which verse or verses touched your heart and fired your imagination?
2. What is exactly "the law of sin and death"?
3. Who was the midwife of all Yisrael? And who is the midwife of "New" converts or returnees to Judaism?
4. In your opinion what is the prophetic statement for this week?

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## Blessing After Torah Study

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

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

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**Next Sabbath:**

**Shabbat "Khi Yaqum B'Qirbekha" - "If Arises Among"  
& Mevar'chim HaChodesh Kislev – Proclamation of the New Moon of Kislev  
(Wednesday Evening November 07 – Friday Evening November 09, 2018)**

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>בְּנֵי אֶתֶם</b>		<b>Saturday Afternoon</b>
<b>"Banim Atem"</b>	Reader 1 – D'barim 14:1-8	Reader 1 – D'barim 15:7-9
<b>"You are children"</b>	Reader 2 – D'barim 14:9-18	Reader 2 – D'barim 15:9-11
<b>"Hijos sois"</b>	Reader 3 – D'barim 14:19-21	Reader 3 – D'barim 15:7-11
D'barim (Deut.) 14:1- 15:6	Reader 4 – D'barim 14:22-24	
BaMidbar (Num.) 28:9-15	Reader 5 – D'barim 14:25-29	<b>Monday &amp; Thursday Mornings</b>
Psalm 119:97-120	Reader 6 – D'barim 15:1-3	Reader 1 – D'barim 15:7-9
Ashlam.: Is 63:8-16 + 65:9	Reader 7 – D'barim 15:4-6	Reader 2 – D'barim 15:9-11
Special: Special: I Sam. 20:18 & 42	Maftir – D'barim 15:4-6	Reader 3 – D'barim 15:7-11
N.C.: Mark 14:43-52; Lk 22:47-53; James 2:14-17	Is 63:8-16 + 65:9 I Sam. 20:18 & 42	

**Shalom Shabbat!**

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