

Esnoga Bet Emunah

6970 Axis St. SE
Lacey, WA 98513
United States of America
© 2019

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

E-Mail: gkilli@aol.com



Esnoga Bet El

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

E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Sivan 26, 5779 – June 28/29, 2019	Fourth Year of the Shmita Cycle

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

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

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

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him and take care of his job situation. 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 for HE Giberet Pamala bat Noach (the sister of HE Adon Yeshoshua ben Abraham) who is very, very sick - **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Pamala bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please our G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Vinus Felty bat Noach the daughter of HE Giberet Mirit bat Sarah who is quite sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Vinus Felty bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is undergone an successful operation to remove his prostate cancer, Barukh HaShem! He is now recovering from said operation. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and completely heal the father of HE Giberet Mirit 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 pray for HE Adon Philippe ben Noach, the husband of HE Giberet Sarai bat Sarah, that the new monthly headache injections that the VA hospital will soon be providing for him will bring relief from the severe headaches that he has been experiencing for many years. **Mi Shebarach** - He Who blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Philippe ben Noach. May the Holy One, Blessed be He, be filled with compassion to restore his mental and physical health, as well as improving his welfare, 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 soon, and we pray amen ve amen!

We pray for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gambling on the stock market and consequently losing money. **Mi Shebarach** - He Who blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He, be filled with compassion to restore his mental and physical health, as well as improving his welfare, 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 soon, and we pray 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 pray for the son of HE Adon Ya'aqob ben David = HE Adon Aharon ben Ya'aqob who has received his commission as a second lieutenant and has been transferred to South Korea. We pray that G-d. most blessed be He have mercy upon Adon Aharon and protect him from any evil and/or harm and make his assignment very successful and return at the time of G-d's choosing to his beloved family safe and healthy and with great honor. We also pray for great peace in the hearts and minds of his parents who are sore afraid of the great dangers this assignment represents. May HaShem. Most blessed be He grant peace of mind to HE Adon Aharon's parents together with faith in a good outcome, amen ve amen!

We pray for Mrs. Priscilla Duncan bat Noach, age 77. The mother of HE Giberet Sarai bat Sarah. Who suffered a stroke, **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Priscilla Duncan bat Noach and send her a complete recovery and strengthening of body, mind 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!

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

If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to gkilli@aol.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

**Shabbat: “BaMahazeh, Lemor” - “In a vision saying”
& Shabbat Mevar’chim HaChodesh Tammuz
(Sabbath of the Proclamation of the New Moon for the Month of Tammuz)
(Evening Tuesday July 02 - Thursday Evening July 04, 2019)**

Shabbat	Torah Reading:	Weekday Torah Reading:
בַּמַּחְזֵה, לֵאמֹר		
“BaMaHazeH, Lemor”	Reader 1 – B’resheet 15:1-6	Reader 1 – B’resheet 17:1-3
“In a vision saying”	Reader 2 – B’resheet 15:7-17	Reader 2 – B’resheet 17:4-6
“en visión, diciendo:”	Reader 3 – B’resheet 15;18-21	Reader 3 – B’resheet 17:7-9
B’resheet (Gen.) Gen. 15:1 - 16:16 B’Midbar (Num.) 28:9-15	Reader 4 – B’resheet 16;1-3	
Ashlamatah: Isaiah 1:1-8 + 2:2-3	Reader 5 – B’resheet 16:4-6	
Special: 1 Sam. 20:18 & 42	Reader 6 – B’resheet 16:7-12	Reader 1 – B’resheet 17:1-3
Psalms 12:1-9 & 13:1-6	Reader 7 – B’resheet 16:13-16	Reader 2 – B’resheet 17:4-6
	Maftir – B’Midbar 28:9-15	Reader 3 – B’resheet 17:7-9
N.C.: Mark 1:32-37 Luke 4:40-43 & Acts 7:44-60; 8:1-25	Is. 1:1-8 + 2:2-3 1 Sam. 20:18 & 42	

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!

Contents of the Torah Seder

- G-d's Revelation of Himself as Shield and Reward – Genesis 15:1-5
 - Abraham's Faithful Obedience and Trust in Ha-Shem – Genesis 15:6
 - The Covenant Between the Pieces- Genesis 15:7-21
 - Hagar and Ishmael – Genesis 16:1-16
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Rashi & Targum Pseudo Jonathan for: B'reshet 15:1 – 16:16

Rashi's Translation	Targum Pseudo Jonathan
1. After these incidents, the word of the Lord came to Abram in a vision, saying, "Fear not, Abram; I am your Shield; your reward is exceedingly great."	1. After these words, when the kings had gathered together, and had fallen before Abram; and four kings had been slain, and nine hosts brought back, Abram reasoned in his heart, and said, Woe to me, because I have received the reward of my appointments in this world, and have no portion in the world to come. Or peradventure the brethren and friends of those who have been slain will combine in legions and come against me; or that at that time there was found with me the reward of a little righteousness/generosity, so that they fell before me; but the second time reward may not be found with me, and by me the name of the Heavens may be profaned. Thereupon was the word (pithgama) of the LORD with Abram in a vision, saying, Fear not; for if these men should gather together in legions and come against you, My Word (Memra) will be your shield: and also if these fall before you in this world, the reward of your good works will be kept, and be prepared before Me in the world to come, great and exceedingly. JERUSALEM: After these words, when all the kings of the lands, and the sultans of the provinces, had gathered together, and had made war against Abram the Just, and had fallen before him, and he had slain of them four kings, and had brought back nine hosts, did Abram the Just reason in his heart, and say, Woe, now, to me, because I have received the reward ordained in the present world, and have no portion in the world to

Rashi's Translation	Targum Pseudo Jonathan
	<p>come. Or peradventure the brethren and kindred of the slain who have fallen before me, who are in their cities and provinces, will combine in great legions, and come against me; or peradventure there were in my hand a few commandments in the former times, so that they fell before me when they had risen up against me; or it may be that righteousness/generosity was found in me at the former times, that they fell before me, but at the second time it may not be found, and the Heavenly Name will be profaned in me. Then was the word of prophecy from the Lord unto Abram the Righteous/Generous, saying, Fear not, Abram, though they should gather together and come against you with many legions, My Word will be your reward and your shield in this world, and a protector over you all the days of the world to come. And though I deliver up your adversaries before you in this world, the reward of your good works is prepared for you also before Me in the world to come.</p>
<p>2. And Abram said, "O Lord God, what will You give me, since I am going childless, and the steward of my household is Eliezer of Damascus?"</p>	<p>2. And Abram said, LORD God, great blessings have You given me, and great (are they which it is) before You to give me: nevertheless, what profit is to me, when I pass from the world without children, and Eliezer the manager (bar parnasath, the son of sustenance) of my house, by whose hands signs were wrought for (or to) me in Darmasek, expects to be my heir? JERUSALEM: And Abram said, Before You I supplicate mercy, O LORD God. Manifold blessings You have given me, and many have You before Yourself still to give: nevertheless, what profit have I who go from the world childless, and Eliezer, the son of my house, by whose hands signs were wrought for me in Damasek, expects himself to be my heir?</p>
<p>3. And Abram said, "Behold, You have given me no seed, and behold, one of my household will inherit me."</p>	<p>3. And Abram said, Behold, to me You have not given a son; and, behold, the manager (bar parnasath, the son of sustenance) of my house will be my heir.</p>
<p>4. And behold, the word of the Lord came to him, saying, "This one will not inherit you, but the one who will spring from your innards-he will inherit you."</p>	<p>4. And, behold, a word from before the LORD was to him, saying, He will not be your heir; but a son whom you will beget will be your heir.</p>
<p>5. And He took him outside, and He said, "Please look heavenward and count the stars, if you are able to count them." And He said to him, "So will be your seed."</p>	<p>5. And He brought him forth without, and said, Look up now to the heavens, and number the stars, if you are able to number them: and he said, So will be your sons.</p>
<p>6. And he believed in the Lord, and He accounted it to him as righteousness.</p>	<p>6. And he believed in the LORD, and had faithful obedience in the (Memra) Word of the LORD, and He reckoned it to him for righteousness/generosity (lizeku), because he spoke not before Him with words.</p>

Rashi's Translation	Targum Pseudo Jonathan
7. And He said to him, "I am the Lord, Who brought you forth from Ur of the Chaldees, to give you this land to inherit it."	7. And He said to him, I am the LORD who brought you out of the fiery furnace of the Kasdai, to give you this land to inherit. JERUSALEM: And He said to him, I am the LORD who brought you out of the fiery furnace from Ur of the Kasdai.
8. And he said, "O Lord God, how will I know that I will inherit it?"	8. And he said, LORD God, by what may I know that I will be the heir of it?
9. And He said to him, "Take for Me three heifers and three goats and three rams, and a turtle dove and a young bird."	9. And He said, Bring Me oblations, and offer before Me an heifer of three years, and a goat of three years, a ram of three years, and a dove, and the young of a pigeon.
10. And he took for Him all these, and he divided them in the middle, and he placed each part opposite its mate, but he did not divide the birds.	10. And he brought all these before Him, and divided them in the midst, and set in order every division over against its fellow; but the fowl he divided not. JERUSALEM: And He brought before him all these, and divided them into divisions, and set one part over against its fellow; but the fowl He divided not.
11. And the birds of prey descended upon the carcasses, and Abram drove them away.	11. And there came down idolatrous peoples which are like to unclean birds, to steal away the sacrifices of Israel; but the righteousness/generosity of Abram was a shield over them. JERUSALEM: And when the birds descended, they came not near the divisions: those birds are unclean fowl, and those unclean fowl are the kingdoms of the earth which are worshippers of idols, and which counsel evil counsels against the sons of Israel; but the integrity of the righteous/generous Abram hindered them.
12. Now the sun was ready to set, and a deep sleep fell upon Abram, and behold, a fright, a great darkness was falling upon him.	12. And when the sun was nearing to set, a deep sleep was thrown upon Abram: and, behold, four kingdoms arose to enslave his children: Terror, which is Babel; Darkness, which is Madai; Greatness, which is Javan; Decline, which is Pheras, which is to fall, and to have no uplifting, and from whence it is to be that the children of Israel will come up. JERUSALEM: And when the sun was going to set, a sleep profound and sweet fell upon Abram. And, behold, Abram saw four kingdoms which should arise to bring his sons into subjection (and) Terror; the Greatness of Darkness Fell upon him: Terror, that is Babel; Darkness, that is Media; Greatness, that is Greece; Fell, that is Edom, (Rome) that fourth kingdom which is to Fall, and never to rise again forever and ever.
13. And He said to Abram, "You shall surely know that your seed will be strangers in a land that is not theirs,	13. And he said to Abram, Knowing, you must know, that your sons will dwell in a land not their own,

Rashi's Translation	Targum Pseudo Jonathan
and they will enslave them and oppress them, for four hundred years.	because you have not believed, and they will subjugate and afflict them four hundred years;
14. And also the nation that they will serve will I judge, and afterwards they will go forth with great possessions.	14. and also that the people whom they will serve I will judge with two hundred and fifty plagues, and afterwards they will go forth into liberty with great riches.
15. But you will come to your forefathers in peace; you will be buried in a good old age.	15. And you will be gathered to your fathers, your soul will rest in peace, and you will be buried in a good old age.
16. And the fourth generation will return here, for the iniquity of the Amorites will not be complete until then."	16. And in the fourth generation of your sons they will return here to inherit; because the guilt of the Amoraah is not yet complete.
17. Now it came to pass that the sun had set, and it was dark, and behold, a smoking furnace and a fire brand, which passed between these parts.	17. And when the sun had set there was darkness. And, behold, Abram saw Gehinnam ascending, smoke with flaming coals and burning flakes of fire, wherewith the wicked are to be judged. And, behold, He passed between those pieces. JERUSALEM: And, behold, the sun went to set, and there was darkness, and Abram beheld till the seats were arrayed and the thrones set forth. And lo, Gehinam, which was prepared for the wicked in the world to come, enveloped in burning flakes and flames of fire, into which the wicked had fallen when in their lives they rebelled against the Law, while the just who had kept it had been delivered from affliction. And all were seen by Abram while He passed between those divisions.
18. On that day, the Lord formed a covenant with Abram, saying, "To your seed I have given this land, from the river of Egypt until the great river, the Euphrates river.	18. In that day the LORD ordained a covenant with Abram, that He would not judge therein his sons, but would deliver them from the kingdom, saying, To your sons will I give this land, from Nilos of Mizraim unto the great river, the river Pherath,
19. The Kenites, the Kenizzites, and the Kadmonites,	19. the Shalmia, and the Kenizah, and Kadmonaah, and the
20. And the Hittites and the Perizzites and the Rephaim,	20. Hittae, and the Pherizae, and Gibarae, and the
21. And the Amorites and the Canaanites and the Girgashites and the Jebusites."	21. Emoraee, and the Kinaanae, and the Girgeshae, and the Jebusaee.
1. Now Sarai, Abram's wife, had not borne to him, and she had an Egyptian handmaid named Hagar.	1. But Sara, the wife of Abram, had not borne to him. But he had a handmaid, a Mizreitha, and her name was Hagar, a daughter of Pharoh, whom he gave to him as a handmaid at the time that he received her, being struck by the Word from before the LORD.
2. And Sarai said to Abram, "Behold now, the Lord has restrained me from bearing; please come to my handmaid; perhaps I will be built up from her." And Abram hearkened to Sarai's voice.	2. And Sara said to Abram, Behold, now, the LORD has restrained me from bearing, go to my handmaid and set her free; perhaps I may be built by her. And Abram hearkened to the word of Sara.

Rashi's Translation	Targum Pseudo Jonathan
3. So Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, at the end of ten years of Abram's dwelling in the land of Canaan, and she gave her to Abram her husband for a wife.	3. And Sara the wife of Abram took Hagar the Mizreitha handmaid, when Abram had dwelt ten years in the land of Kanaan, and set her free, and gave her to Abram her husband to wife.
4. And he came to Hagar, and she conceived, and she saw that she was pregnant, and her mistress became unimportant in her eyes.	4. And he went unto Hagar, and she conceived; and she saw that she had conceived, and the honour of her mistress was despised in her eyes.
5. And Sarai said to Abram, "May my injustice be upon you! I gave my handmaid into your bosom, and she saw that she had become pregnant, and I became unimportant in her eyes. May the Lord judge between me and you!"	5. And Sara said to Abram, All my affliction is from you. Being secure that you would do me justice, I left the land and house of my father, and came up with you to a foreign land; and forasmuch as I was not able to become a mother, I set free my handmaid, and gave her to lie in your bosom; and she sees that she had conceived, and my honour is despised before her. But now is my affliction manifest before the LORD, who will spread peace between me and you, and the land will be replenished from us, nor will we need the help of the progeny of Hagar the daughter of Pharaoh bar Nimrod, who threw you into the furnace of fire. JERUSALEM: And Sara said, My judgment and my affliction are delivered into your hand. I left the house of my birth, and the house of my father, and came with you in the faith of the Heavens. I have gone in with you before kings; before Pharaoh King of Mizraim, and before Avimelek king of the Philistae; and I have said of you, he is my brother, so that they might not kill you. And when I saw that I was not made fruitful, I took Hagar the Mizreitha, my handmaid, and gave her to you to wife, and said, She will bring forth, and I will bring up whom she may bear, that I may be built, be it only from her. But now seeing that she has conceived, my honour is contemned and despised in her sight. Now may the LORD appear, and judge between me and you, and fulfil mercies upon me and you, and spread His peace between me and you, and replenish the world from me and from you, that we may not heed the son of Hagar the Mizreitha handmaid, who is of the children of the people who cast you into the burning furnace of the Kasdin.
6. And Abram said to Sarai, "Here is your handmaid in your hand; do to her that which is proper in your eyes." And Sarai afflicted her, and she fled from before her.	6. And Abram said to Sara, Behold, your handmaid is under your authority: do to her what is right in your eyes. And Sara afflicted her, and she escaped from before her.
7. And an angel of the Lord found her by a water fountain in the desert, by the fountain on the road to Shur.	7. And the Angel of the LORD found her at the fountain of waters in the desert; at the fountain of waters which is in the way to Chagra. JERUSALEM: Chalitza.

Rashi's Translation	Targum Pseudo Jonathan
8. And he said, "Hagar, Sarai's servant, where are you coming from, and where are you going to?" And she said, "From before Sarai my mistress, I am fleeing."	8. And He said, Hagar, handmaid of Sara, From where do you come, and to where are you going? And she said, From before Sara my mistress I have escaped.
9. And the angel of the Lord said to her, "Return to your mistress, and allow yourself to be afflicted under her hands."	9. And the Angel of the LORD said to her, Return to your mistress, and be subject under her hand.
10. And the angel of the Lord said to her, "I will greatly multiply your seed, and it will not be counted for abundance."	10. And the Angel of the LORD said to her, Multiplying I will multiply your sons, and they will not be numbered for multitude.
11. And the angel of the Lord said to her, "Behold, you will conceive and bear a son, and you shall name him Ishmael, for the Lord has heard your affliction."	11. And the Angel of the LORD said to her, Behold, you are with child, and you will bear a son, and you will call his name Ishmael, because your affliction is revealed before the LORD.
12. And he will be a wild donkey of a man; his hand will be upon all, and everyone's hand upon him, and before all his brothers he will dwell."	12. And he will be like the wild ass among men: his hands will take vengeance of his adversaries, and the hands of his adversaries will be put forth to do him evil; and in the presence of all his brethren will he be commingled, (yitharbeb, Arabized,) and shall dwell.
13. And she called the name of the Lord, Who had spoken to her, "You are the God of seeing," because she said, "Have I seen[him]here also after I have seen?"	13. And she gave thanks before the LORD whose Word spoke to her, and thus said, You are He who lives and are eternal; who sees, but are not seen! for she said, For, behold, here is revealed the glory of the Shekina of the LORD after a vision. JERUSALEM: And Hagar gave thanks, and prayed in the Name of the Word of the LORD, who had been manifested to her, saying, Blessed be You, Elohim, the Living One of all Ages, who has looked upon my affliction. For she said, Behold, You are manifested also unto me, even as You were manifested to Sara my mistress.
14. Therefore the well was called Be'er Lachai Ro'i; behold it is between Kadesh and between Bered.	14. Wherefore she called the well, The Well at which the Living and Eternal One was revealed; and, behold, it is situated between Rekam and Chalutsa.
15. And Hagar bore a son to Abram, and Abram named his son, whom Hagar had borne, Ishmael.	15. And Hagar bare Abram a son, and Abram called the name of his son whom Hagar bare, Ishmael.
16. And Abram was eighty- six years old, when Hagar bore Ishmael to Abram.	16. And Abram was the son of eighty-six years when Hagar bare Ishmael to Abram.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Reading Assignment:

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

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan
Published by: Moznaim Publishing Corp. (New York, 1988)
Vol. 2 – "The Patriarchs," pp. 81-115

Rashi's Commentary for: B'resheet (Genesis) 15:1 – 16:16

Chapter 15

1 After these incidents **Wherever the term אַחֲרַי is used, it signifies immediately afterwards**; אַחֲרַי signifies a long time afterwards (Gen. Rabbah 44:5). After this miracle had been wrought for him, that he slew the kings, he was worried and said, "Perhaps I have received reward for all my righteous deeds." Therefore, the Omnipresent said to him, "Fear not Abram, I am your Shield" from punishment, that you will not be punished for all those souls that you have slain, and as far as your being worried about receiving reward, your reward is exceedingly great. [from Aggadath Beresheet 16:2; Tan. Buber, Lech Lecha 15; Pirke d'Rabbi Eliezer ch. 27]

2 **since I am going childless** Heb. עָרִירִי. Menachem ben Saruk (Machbereth p. 137) explained it as meaning an heir, and a similar instance is (Mal. 2:12): "a son (עֵר) and a grandson (וְעֵנָה)." Hence, עָרִירִי would mean without an heir, as you would say (Job 31:12): "and it will uproot (תִּשְׁרֹשׁ), all my crops" [meaning] it will tear out its roots. Similarly עָרִירִי means childless; in Old French, desenfantez. It appears to me, however, that עֵר וְעֵנָה is derived from the same root as (Song of Songs 5:2): "but my heart is awake (עָר)" whereas עָרִירִי is an expression of destruction, as in (Ps. 137:7): "Raze it, raze it (עָרוּ עָרוּ)" and as in (Hab. 3:13): "destroying (עָרוּת) the foundation," and as in (Jer. 51:58): "shall be completely destroyed (עָרַעַר) ," and as in (Zeph. 2:14): "for the cedarwork will be destroyed (עָרָה)." "

and the steward of my household - וְבֶן מְשָׁק בֵּיתִי - , to be interpreted like the Aramaic translation, (וְבֶן פְּרִנְסָה הָדִין) , and this sustainer who is in my house). My entire household is sustained by his orders, as (below 41:40): "and by your orders they will be sustained (יִשְׁק) ." [וְבֶן מְשָׁק , means] "my administrator," but if I had a son, my son would be appointed over my possessions.

Damascus Heb. דַּמְשֶׁק. According to the Targum, he was from Damascus, but according to the Midrash Aggadah (Gen. Rabbah 44:9) [the meaning is] that he pursued the kings until Damascus. And in our Talmud (Yoma 28b), it (the word דַּמְשֶׁק) is interpreted as a notarikon [acrostic דוּלָהּ וּמְשָׁקָה]: he drew and gave to drink from his master's teachings to others.

3 Behold, You have given me no seed So of what avail is all that You will give me?

5 And He took him outside According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its midrashic interpretation, He said to him, "Go out of your astrology," for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Ned. 32a, Gen. Rabbah 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of הַבְּטֹהַר, looking down from above (Gen. Rabbah 44:12).

6 And he believed in the Lord He did not request of Him a sign regarding this, but regarding the inheritance of the land, he did request of Him a sign, and he said to Him, "How will I know? [from Ned. 32a]

and He accounted it to him as righteousness The Holy One, blessed be He, accounted it to Abram as a merit and as righteousness for the faith that he believed in Him (Targum Jonathan). Another explanation for: "How will I know?" He did not ask Him for a sign but he said before Him, "Let me know with what merit will they [my descendants] remain therein [in the Land]?" The Holy One, blessed be He, replied, "With the merit of the sacrifices."

9 three heifers -(Gen. Rabbah 44:14) Three calves, symbolic of the three bulls: the bull of Yom Kippur, the bull brought when the interpretation of a law is hidden from the people [because of an error of the Sanhedrin], and the heifer whose neck was broken.

and three goats Symbolic of the he-goat that is sacrificed inside, the he-goats of the additional offering of the festivals, and the he-goat that is sacrificed as a sin offering for an individual.

and three rams A guilt offering for a definite sin, a guilt offering for a doubtful sin, and a ewe lamb for a sin offering for an individual.

and a turtle dove and a young bird A turtle dove and a young pigeon. [These are the various species offered up for all kinds of atonement sacrifices.]

10 and he divided them He divided each one into two parts. The verse does not lose its simple meaning, because He was forming a covenant with him to keep His promise, to cause his sons to inherit the land, as it is written (verse 18): "On that day, the Lord formed a covenant with Abram, saying, etc.," and it is the custom of those who form a covenant to divide an animal and to pass between its parts, as it is written (Jer. 34:19): "who passed between the parts of the calf." Here too, "a smoking furnace and a fire brand, which passed between the parts," was the agent of the Shechinah, which is [referred to as] fire. [from Pirkei d'Rabbi Eliezer, ch. 28]

but he did not divide the birds Since the idol-worshipping nations are likened to bulls, rams, and goats, as it is said (Ps. 22:13): "Many bulls surrounded me, etc.," and Scripture states (Dan. 8:20): "The ram that you saw, the one with horns, represents the kings of Media and Persia," and Scripture states (ibid. verse 21): "And the he-goat is the king of Greece." And the Israelites are likened to young doves, as it is said (Song of Songs 2:14): "My dove, in the clefts of the rock." Therefore, he divided the animals, as an allusion that the nations will gradually perish. "But

he did not divide the bird," as an allusion that Israel will exist forever. [from Pirkei d'Rabbi Eliezer, ch. 28; Targum. Ps. 22:13]

11 And the birds of prey Heb. הָעֵיט This is a bird, and [it is called עֵיט] because it swoops down [עָט] and seeks the carcasses. (Job 9:26): "to swoop upon food," and like (I Sam. 15:19): "and you flew (וַתַּעֵט) upon the spoil."

upon the carcasses upon the parts. (Other editions: הַפְּגָרִים is translated into Aramaic as פְּגִלְיָא , [meaning "carcass," and not "parts," as Rashi interprets]. But because they [the Targumim] were accustomed to translating אִישׁ בְּתָרוֹ [verse 10] as פְּלִגְיָא וַיֵּהֵב פְּלִגְיָא [meaning: "He placed each part"], the word פְּגִלְיָא was mistakenly changed to פְּלִגְיָא , and they therefore translated הַפְּגָרִים as פְּלִגְיָא . But whoever translates that way is in error, because we cannot equate בְּתָרִים , parts, to פְּגָרִים , carcasses, for בְּתָרִים should be translated פְּגִלְיָא , and פְּגָרִים should be translated פְּגִלְיָא , an expression of a carcass. (So I heard from Rabbi Judah the son of Rabbi Samuel.) And so it was emended in a Rashi ms., and in another ms. was written: So did Rabbi Meir the son of Rabbi Samuel explain.)

and Abram drove them away Heb. וַיִּשָּׁב , an expression of blowing and causing to fly away, like (Ps. 147:18): "He causes His wind to blow (וַיִּשָּׁב) ." This is an allusion that David the son of Jesse will come to destroy them, but they will not permit him from heaven [to do so] until the King Messiah arrives. [from Pirkei d'Rabbi Eliezer, ch. 28]

12 and behold, a fright, etc. An allusion to the troubles and darkness of the exiles. [from above mentioned source, Targum Jonathan, Targum Yerushalmi, Gen. Rabbah 42:17, and many other midrashic sources]

13 that your seed will be strangers From the time that Isaac was born until the Israelites left Egypt was four hundred years. How so? Isaac was sixty years old when Jacob was born, and Jacob, when he went down to Egypt, said, "The days of the years of my sojournings are one hundred and thirty years," which total 190. They were in Egypt 210 years, like the numerical value of רָדוֹ (See Rashi, below 42:2.) $\text{ר} = 200$ $\text{ד} = 4$ $\text{ו} = 6$ $= 210$ Thus, the total is 400 years. Now, if you should say that they were 400 years in Egypt, [this is not so] because Kehath was one of those who descended to Egypt. If you compute the years of Kehath (133) and those of Amram (his son, 137), and the 80 years of Moses, his age when they left Egypt, you will find only 350 [years]. And you must still subtract from them all the years that Kehath lived after the birth of Amram and that Amram lived after the birth of Moses. [from Seder Olam ch. 3]

in a land that is not theirs It does not say, "in the land of Egypt," but, "[in a land] that is not theirs," and from the time Isaac was born (below 21:34): "and Abraham sojourned, etc." (Below 20:1): "And [Isaac] sojourned in Gerar." (Ps. 105:23): "And Jacob sojourned in the land of Ham." (Below 47:4): "To sojourn in the land we have come."- [from Mid. Abchir]

14 And also the nation [The word] וְגַם , [and also], is to include the four kingdoms (Babylon, Persia and Media, Greece, and Edom), for they too will perish because they enslaved Israel. [from Gen. Rabbah 44:19]

will I judge with ten plagues. [from Gen. Rabbah 44:20]

with great possessions with much money, as it is said (Exod. 12:36): "and they emptied out Egypt."

15 But you will come to your forefathers in peace And you will not witness any of this. [From Gen. Rabbah 44:20]

to your forefathers His father was an idolater, and He announces to him that he will come to him? This teaches you that Terah repented. [from Tan. Shemoth 18]

you will be buried in a good old age He announced to him that Ishmael would repent during his lifetime (Gen. Rabbah 30:4, 38:12), and that Esau would not embark on evil ways during his lifetime. Therefore, he died five years before his time, and on that very day, Esau rebelled (ibid. 63:12). See below 25:29f.

16 And the fourth generation After they will have been exiled to Egypt, they will be there for three generations, and the fourth will return to this land (Mishnath Rabbi Eliezer ch. 5), for in the land of Canaan He spoke with him, and formed this covenant, as it is written (above verse 7): “to give you this land to inherit it.” And so it was: Jacob descended to Egypt. Go forth and figure his generations: Judah, Perez, and Hezron, and Caleb the son of Hezron was one of those who entered the land (Sotah 11b).

for the iniquity of the Amorites will not be complete that they should be sent out of their land until that time, for the Holy One, blessed be He, does not punish a nation until its measure is full, as it is said: (Isa. 27:8): “When her measure is full, when You send her away, then You will strive with her.”-[from Zohar, vol. 1, p. 113b]

17 Now it came to pass that the sun had set Heb. הַשֶּׁמֶשׁ בָּאָה וַיָּהִי [The subject apparently does not agree with the predicate, because שֶׁמֶשׁ is a feminine noun, whereas וַיָּהִי is a masculine verb. Therefore, Rashi explains as follows:] This is similar to (below 42:35): “And it came to pass that they were emptying their sacks;” (II Kings 13:21): “And it came to pass that they were burying a man;” meaning: this event took place. [The subject of וַיָּהִי is not הַשֶּׁמֶשׁ but דָּבָר זֶה (i.e., it is as if the masculine noun דָּבָר (this event) were inserted after וַיָּהִי .] The same is true in the two instances quoted by Rashi, in which the subject is plural, whereas the predicate is singular. There too, the subject of וַיָּהִי is דָּבָר זֶה .]

the sun had set Heb. בָּאָה . It had set.

and it was dark The day darkened.

and behold, a smoldering furnace, etc. He hinted to him that the kingdoms of the pagans would fall into hell.- [from Pirkei d'Rabbi Eliezer, ch. 28]

had set Heb. בָּאָה Its accent is on the first syllable. Therefore, it is explained that it had already set; but if its accent were at the end, on the “alef,” it would be explained to mean: as it was setting. but it is impossible to say this, for it is already written (above verse 12): “Now the sun was setting” and the passing of the smoking furnace happened after this. It is found that it had already set. And this difference exists in every word in the feminine gender, whose radical consists of two letters, such as tc (to come), oe, (to arise), ca, (to return). When the accent is on the first syllable, it is in the past tense, e.g., this case and e.g., (below 29:9): “and Rachel came (בָּאָה) ,” (below 37:7) “my sheaf arose (קָמָה) ;” (Ruth 1:15) “Lo! Your sister-in-law has returned (שָׁבָה) .” However, when the accent is on the final syllable, it is in the present tense, denoting a thing that is happening now and is continuing to happen, like (below 29:6): “She is coming בָּאָה with the flocks;” (Esther 2: 14): “In the evening she would come (בָּאָה) , and in the morning she would return (שָׁבָה) .”

18 To your seed I have given The word of the Holy One, blessed be He, is like an accomplished fact.

the great river, the Euphrates river Since it is associated with the Land of Israel, He calls it great, even though it is the last of the four rivers going forth from Eden, as it is said (above 2:14): “and the fourth river that is the Euphrates.” A common proverb states: “A king’s servant is a king; associate with a ruler, and people will bow down to you.” -[from Sifre Devarim 6]

19 The Kenites There are ten nations [enumerated] here, but He gave them only seven nations. The [other] three

are Edom, Moab, and Ammon, and they are [here referred to as] the Kenites, the Kenizzites, and the Kadmonites, which are destined to be [our] heritage in the future, as it is said (Isa. 11:14): "upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them."-[from Gen. Rabbah 44:23]

20 and the Rephaim the land of Og, concerning which it is said (Deut. 3:13): "That is called the land of the Rephaim."

Chapter 16

1 an Egyptian handmaid She was Pharaoh's daughter. When he (Pharaoh) saw the miracles that were wrought for Sarah, he said, "It is better that my daughter be a handmaid in this household, than a mistress in another household."- [from Gen. Rabbah 45:1]

2 perhaps I will be built up from her This teaches that whoever has no children is not built up but demolished.- [from Gen. Rabbah 45:2]

I will be built up from her in the merit that I will bring my rival into my house.-[from Gen. Rabbah 71:7, Aggadath Bereishith 52]

to Sarai's voice to the Divine Spirit within her.- [from Gen. Rabbah 45:2]

3 So Sarai, Abram's wife, took She took her with words, "You are fortunate that you have merited to cleave to a holy body such as this one."-[from Gen. Rabbah 45:3]

at the end of ten years This is the allotted time for a woman who has lived ten years with her husband and has not borne children to him, when he is obligated to marry another.-[from Gen. Rabbah 45:3]

of Abram's dwelling This tells us that the time they dwelled outside the Land does not count in the number [ten years], because it was not said to him, and I will make you into a great nation, [i.e., this promise would not be fulfilled] until he would come to the Land of Israel.-[from above source]

4 And he came to Hagar, and she conceived from the first union.-[from Gen. Rabbah 45:4]

and her mistress became unimportant in her eyes She said, "This Sarai her conduct in secret is not like her conduct in public. She shows herself as if she is a righteous woman, but she is not a righteous woman, for she did not merit to conceive all these years, whereas I have conceived from the first union."-[from aforementioned source]

5 May my injustice be upon you [For] the injustice that has been done to me, I lay the punishment upon you. When you prayed to God, "What will You give me, since I am going childless?" you prayed only for yourself, whereas you should have prayed for both of us, and I would have been remembered with you. Moreover, you are stealing from me your [protective] words, for you hear my degradation, and you remain silent (i.e., you are depriving me of the words you should have spoken to Hagar to reprimand her on my behalf).-[from Gen. Rabbah 45:5]

I gave my handmaid, etc. between me and you Every בְּיָדָא in Scripture is spelled defectively (without the second yud), but this one is spelled plene. It may thus also be read וּבְיָדָא (second person feminine), for she cast an evil eye on Hagar's pregnancy, and she miscarried her fetus. That is why the angel said to Hagar, "Behold, you will conceive." But was she not already pregnant? Yet he announces to her that she will conceive? But this teaches

that she miscarried her first pregnancy.- [from Gen. Rabbah 45:5]

6 And Sarai afflicted her She enslaved her harshly.-[from Gen. Rabbah 45:6]

8 where are you coming from [meaning]: “Where have you come from?” He knew [where she was coming from] but he wished to give her an opening to commence speaking with her. Now the **אֵי מֵזֶה** [lit. where from this] means: “Where is the place about which you can say, ‘From this place I have come.’”

9 And the angel of the Lord said to her, etc. For each statement, another angel was sent to her. Therefore, the word **מַלְאָךְ**, angel, is used with each statement.- [from Gen. Rabbah 45:7]

11 Behold, you will conceive When you return, you will conceive, like (Jud. 13:5): Behold you shall conceive, stated concerning the wife of Manoah.

and bear a son - **וַיִּוְלַדְתָּ** is **וַיִּוְלַדְתָּ**, and similar to this (Jer. 22:23): You, who abide (**יֹשֶׁבֶת**) in the Lebanon, (**יֹשֶׁבֶת**) who nest (**מְקוֹנְנָת**) in the cedars [like, **מְקוֹנְנָת**].

and you shall name him This is the imperative [feminine], as the text states for the masculine: (below 17:19): “and you shall name him (**וַתִּקְרָא אֶת שְׁמוֹ**) Isaac.”

12 A wild donkey of a man who loves the wilderness to hunt beasts, as it is written (below 21:20f): “And he was an archer; and he dwelt in the desert of Paran.”

his hand will be upon all [He will be] a bandit.-[from Tan. Shemot]

and everyone’s hand upon him Everyone will hate him and attack him.

and before all his brothers he will dwell for his seed will be numerous.

13 You are the God of seeing - **רֵא** is vowelized with a “chataf kamatz” because it is a noun, i.e., the God of seeing, Who sees the humiliation of the humiliated.-[from Gen. Rabbah 45:10] (Other editions: Another explanation: “You are the God of seeing” meaning that He sees all, but no one sees Him. Targum Jonathan).

Have I seen here also - **הֲגַם הִלֵּם** is an expression of wonderment. Would I have thought that even here in the desert I would see the emissary of the Omnipresent after I had seen them in the house of Abraham, where I was accustomed to seeing angels? And you should know that she was accustomed to seeing them, because Manoah saw the angel once and said, “We will surely die,” and this one saw four, one after the other, and she was not frightened.-[from Gen. Rabbah 45:7]

14 Be’er Lachai Ro’i As the Targum renders: a well upon which the living angel appeared.

15 and Abram named, etc. Although Abram had not heard the words of the angel, who said, “And you shall name him Ishmael,” the Holy Spirit rested upon him, and he called him Ishmael.-[from Bereishith Rabbathi, also Mid. Aggadah]

16 And Abram was eighty-six years old, etc. This was written in praise of Ishmael, to let us know that he was thirteen years old when he was circumcised, and he did not object.-[Mid. Aggadah]

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 28:9-15

Rashi	Targum Pseudo Jonathan
9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.
10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.
14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

Ketubim: Psalms 12:1-9

Rashi's Translation	Targum
1. For the conductor on the sheminith, a song of David.	1. For praise, on the lyre of eight strings. A hymn of David.
2. Save, O Lord, for the pious are gone, for the faithful have vanished from the sons of men.	2. Redeem, O LORD, for the good are annihilated; for the faithful have ceased from the sons of men.
3. One speaks to another with falseness, smooth talk; they speak with a double heart.	3. They speak lies, each to his fellow, lips are flattering; in their heart they deceive, and with a lying heart they speak.
4. May the Lord cut off all smooth lips, the tongue that speaks great things.	4. The LORD will destroy from the world all flattering lips, the tongue that speaks arrogance.

Rashi's Translation	Targum
5. Who said, "With our tongue we will overpower; our lips are with us. Who is lord over us?"	5. Those who deny the essence, who say, "By our tongue we will prevail, our lips are with us, who is our master?"
6. Because of the plunder of the poor, because of the cry of the needy, Now I will rise, the Lord shall say; I will grant them salvation, He shall speak concerning them.	6. Because of the oppression of the poor, because of the cry of the needy, now I will arise, says the LORD; I will give redemption to My people, but against the wicked I will give testimony of evil.
7. The sayings of the Lord are pure sayings, like silver refined, exposed to the earth, clarified sevenfold.	7. The words of the LORD are pure words, silver purified in the furnace on the ground, refined seven times.
8. You, O Lord, shall guard them; You shall guard him from this generation forever.	8. You, O LORD, will keep the righteous/generous; You will protect them from this evil generation forever.
9. Wicked men walk on all sides when the [one who appears] basest to the sons of men is elevated.	9. All around the wicked walk, like a leech that sucks the blood of the sons of men.

Rashi's Commentary on Psalm 12:1-9

1 on the sheminith The eight stringed harp.

2 are gone Heb. גמר , lit. finished, destroyed.

have vanished Heb. פסו , faylirt in Old French, to lack, fail.

for the faithful have vanished from the sons of men Everyone betrays me and spies out the places where I hide, and tells Saul (54:2): "Is not David hiding with us?"

3 with a double heart Lit. with a heart and a heart; with two hearts. They feign friendliness, but there is hatred hidden in their heart.

5 With our tongue we will overpower With our tongue we will gain strength.

6 Because of the plunder of the poor Because of the plunder of the poor who are robbed by you for example, I myself and my men and the priests of Nob and because of the cry of the needy, the Lord shall say, "Now I will rise to their help."

I will grant them salvation, He shall speak I will grant them salvation, He will speak concerning them. פיה is an expression of speech. There are many [examples] in the Book of Proverbs, and in Habakkuk (2:3): "and He shall speak (יפה) of the end, and it shall not fail." However, Menachem (p. 141), interpreted it as an expression of a snare, as (below 124:7) "the snare (הפח) broke."

7 The sayings of the Lord are pure sayings for He has the ability to fulfill them, but the sayings of the sons of men are not sayings when they die and are unable to fulfill [them].

pure Clear and permanent. Whatever He promises He does, for He promised me salvation and the throne.

silver refined They are like refined silver that is exposed to the entire land.

exposed Heb. בעליל , an expression of revealing; in the language of the Mishna (Rosh Hashanah 21b, see Gemara):

“whether it was plainly (בעליל) visible or whether it was not plainly (בעליל) visible, etc.” Others explain בעליל as an expression of elevation, and this is its explanation: silver refined with the best earth. That is to say, like silver that is refined with the best earth and its upper layer, because a person makes a crucible to refine the silver from the best earth. Another explanation: בעליל is like בעלי , with a mortar (as in Prov. 27: 22): “among grain with a pestle,” which is the name of a utensil in which [grain] is crushed. Similarly, בעליל is the crucible in which gold and silver are smelted. However, this does not seem correct because he does not call עלי the mortar in which [the grain] is crushed, but the handle of the pestle with which they crush. This is called pilon in French, pestle. Another explanation: בעליל is an expression of the master of a hand, i.e., the master of the earth, and the praise of the word applies to God. Targum Jonathan, too, renders it as an expression of lordship. He says that His sayings are like silver, refined by the Lord of the earth, Who is God, for He refined and clarified them.

8 shall guard them Those poor and needy people being pursued by this generation, who are informers.

9 Wicked men walk on all sides to hide traps to cause me to stumble.

when the basest to the sons of men is elevated Heb. כרם זלות לבני אדם [They walk on all sides] because of their envy, for they are jealous of my greatness, that I was taken from behind the sheep to be a king. This is the interpretation of כרם זלות לבני אדם : **when a man considered by the sons of men to be base is elevated. This is on the order of the passage elsewhere (below 118:22): “The stone that the builders rejected became a cornerstone.”** The Midrash Aggadah interprets it concerning Israel in the future, when they will be elevated. [Unknown Midrashic source] Menachem interprets כרם זלות לבני אדם (pp. 78, 164): like a gluttonous wild ox to devour the sons of men. Accordingly, כרם is rendered: like א רים or ראם , and זלות is like (Deut. 21:20) זולל וסבא , “a glutton and a drunkard.” The following is its interpretation: The wicked walk on all sides around the poor man; the wicked walk to swallow him for naught, as a wild ox to swallow the sons of men.

Ketubim: Psalms 13:1-6

JUDAICA PRESS TRANSLATION	TARGUM
1. To the conductor, a song of David.	1. For praise, a hymn of David.
2. How long, O Lord? Will You forget me forever? How long will You hide Your face from me?	2. How long, O Lord, will You neglect me forever? How long will You hide the splendour of Your face from me?
3. How long will I take counsel in my soul, having sorrow in my heart by day; how long will my enemy have the upper hand over me?	3. How long will I put warnings in my soul, suffering in my heart daily? How long will my enemy vaunt himself over me?
4. Look and answer me, O Lord my God; enlighten my eyes lest I sleep the sleep of death.	4. Pay heed and receive my prayer, O Lord my God; illumine my eyes by Your Torah, lest I sin and sleep with those who deserve death.
5. Lest my enemy say, "I have overwhelmed him"; my adversaries will rejoice when I totter.	5. Lest the evil impulse should say, "I have taken control of him," [lest] my oppressors rejoice because I stray from Your paths.
6. But I trusted in Your loving-kindness, my heart will rejoice in Your salvation; I will sing to the Lord for He has bestowed [it] upon me.	6. But I have placed my trust in Your goodness, my heart will rejoice in Your redemption; I will give praise in the Lord's presence because He rewards me with good things.

RASHI'S COMMENTARY ON PSALMS

Psalm Thirteen

1 How long Four times, corresponding to the four kingdoms [Babylon, Persia, Greece, and Edom] and it is stated concerning all Israel.

4 lest I sleep the sleep of death For death is called sleep, (as in Jer. 51:39): "and sleep a perpetual sleep."

Meditation from the Psalms

Psalm 12:1-9 & 13:1-6

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

Psalm 12 was inspired by a prophetic message foretelling an era when the wicked would succeed in overcoming the poor and the helpless. The threat manifested itself when Saul seemed to be on the verge of subduing David and occurred again on a national scale when the entire House of David was threatened with extinction at the hands of the evil Israelite Queen Ataliah who annihilated the entire 'royal seed' [with the exception of the infant Yoash who was hidden¹].

Rashi² writes: David dedicated this Psalm to Ataliah's atrocity, which would occur in the eighth generation of His dynasty (beginning with Solomon), praying that a remnant of his family be spared, saying, 'Save me, HaShem, for the devout are no more'.

However, the psalm ends on the confident note that HaShem will surely protect the helpless. The full realization of this wish will come to pass in Messianic times when evil will vanish in the face of the enlightenment gained through Torah study.³ Therefore, this psalm was accompanied by the שמִינִית, the eight-stringed instrument symbolizing that the forces set loose during the seven days of creation will finally be bridled and disciplined.⁴

In this light, we understand why the Vilna Gaon prescribes this psalm as the שִׁיר של יוֹם, 'The Song of the Day', for Shemini Atzeret.⁵

On the seven days of the Succoth Festival, offerings were brought symbolizing the seventy nations who surround Israel. But on the eighth day, Shemini Atzeret, the offering symbolizes only Israel who will remain alone and exalted in Messianic times as HaShem's chosen people.⁶

The verbal connection between our Torah portion, Ashlamata, and psalm, all revolve around the word: halak -

¹ 2 Melachim (Kings) 11:11-2 - Radak

² 2 Divrei HaYamim (Chronicles) 22:11

³ v. 7-8

⁴ cf. comm. Tehillim (Psalms) 6:1

⁵ Tishri 22, the day after the seventh day of Succoth, is the holiday Shemini Atzeret. In Israel, Shemini Atzeret is also the holiday of Simchat Torah. Outside of Israel, where extra days of holidays are held, only the second day of Shemini Atzeret is Simchat Torah: Shemini Atzeret is Tishri 22 and 23, while Simchat Torah is Tishri 23.

⁶ This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. Radak

הלך. In the Torah portion it is Avraham Avinu who is to walk before HaShem and be perfect.⁷ In our psalm it is the wicked that walk. Since our psalm deals with the walk of the wicked, I would like to take an in-depth look at *Halacha*,⁸ *walking*, which is the opposite of the walk of the wicked.

Tehillim (Psalm) 12:9 *The wicked walk on every side, when vileness is exalted among the sons of men.*

The following section is an excerpted, and edited, portion from "The Handbook of Jewish Thought, Vol. 2", by Rabbi Aryeh Kaplan.

It is HaShem's will that there exist a certain degree of uniformity in Jewish practices, as well as in the interpretation of the Law. It is thus written, "There shall be one Torah and one law for you".⁹

Therefore, even when no formal central authority, such as the Sanhedrin, exists, HaShem has provided guidelines to insure the continuance of Judaism as a unified way of life. These guidelines provide the basis for the system of Torah law known as Halacha.¹⁰

Moreover, it was impossible to include every possible case in the Oral Torah. It would also be impossible for the Sanhedrin to decide in every possible case. Therefore, HaShem gave each qualified Torah scholar the right to decide questions of Torah law. Then, even if laws were forgotten, they could be restored through the halachic process.

*It is a positive commandment for a duly qualified Torah scholar to render decisions in questions of Torah law when asked. It is thus written, "You shall teach the children of Israel all the decrees which HaShem told them through Moses"...*¹¹

*The unique relationship between HaShem and Israel guarantees that we will always be able to ascertain His will. It is thus written, "You will seek HaShem your Lord, and you will find Him, as long as you search after Him with all your heart and with all your soul"...*¹²

HaShem therefore granted the Jewish people as a whole a sort of collective Divine Inspiration so that they would be able to recognize the correct opinion in questions of Torah law. Therefore, when there is any question, it is ultimately decided on the basis of what becomes common practice. Hence, when a decision is accepted as a general custom, it becomes universally binding.

Therefore, any practice, decision or code that is universally accepted by the Jewish people is assumed to represent HaShem's will and is binding as such. Even when a decision is initially disputed, the commonly accepted opinion becomes binding as law.

Since the Talmud was accepted by all Israel, it is the final authority in all questions of Torah law. Since such universal acceptance is a manifestation of HaShem's will, one who opposes the teachings of the Talmud is like one who opposes HaShem and His Torah. All later codes and decisions are binding only insofar as they are derived from the Talmud.

⁷ Avraham began this walk on Tammuz 1 by circumcising himself and his household.

⁸ Halakha (Hebrew: הלכה) is the collective body of Jewish religious laws derived from the Written and Oral Torah.

⁹ Bamidbar (Numbers) 15:16

¹⁰ literally, "the way", or "the walk"

¹¹ Vayikra (Leviticus) 10:11

¹² Debarim (Deuteronomy) 4:29

Other works, written prior or contemporary to the Babylonian Talmud are likewise very important for the understanding of laws, beliefs and history. However, since they were all known to the compilers of the Talmud, it is assumed that when the Talmud disputes these works, it does so for a reason. Therefore, whenever they disagree with the Talmud, decisions found in the Jerusalem Talmud, Midrash and Tosefta are ignored. There are, however, certain special cases, where, because of long established custom, the opinions of other early works are accepted, even when they disagree with the Talmud.

All the opinions found in the Talmud are equally sacred. Still, there is always one binding opinion whenever questions of actual practice are concerned. This is known either from the Talmudic discussions itself, or from later tradition.

However, when a dispute involves questions of opinion or history, and has no special consequences any opinion found in the Talmud is equally acceptable. Similarly, no final decision is normally rendered between conflicting Talmudical opinions in the case of laws that are no longer applicable.

Halacha teaches us how to behave with our families, relatives, and strangers as well as how to fulfill our religious requirements between ourselves and HaShem. To fulfill our role as a holy people, we imitate HaShem's actions. Examples are visiting the sick, welcoming guests, giving charity, refraining from creative activity on Shabbat, and promoting peace between husband and wife.¹³ The true reason for following Halacha is because HaShem commanded us to do so. We observe Halacha to please our Creator and to become spiritually close to Him by doing His will and imitating His actions. Like the word for the whole body of Jewish "laws," each rule of how to act is called a Halacha.¹⁴

The Shema is an affirmation of our covenantal relationship and a declaration of faith in one G-d. The obligation to recite the Shema is the beginning of the obligation to pray, [yet separate from it. This means that we must also pray in addition to saying the Shema.](#) Saying the Shema is the beginning of Torah study since the two commands are so closely related. A Jew is obligated to say Shema in the morning and at night, as we can see from the above passage.

The directives of the Shema, Devarim (Deuteronomy) 6:4ff, intimate two ways for Israel to express its love for HaShem: **to do** and **to hear**. Later Hakhamim will refer to these "ways" as "**duties of the limbs**" and "**duties of the heart**", the "duties of the limbs" implying what the Hakhamim came to call *halacha*. Derived from the causative verb *halak* (to walk, i.e., to make someone else walk, to lead, to guide), *halacha* is that component of Torah which provides guidance through definitive rulings or commandments (mitzvot¹⁵). It answers the questions 'what,' 'when,' and 'how' in Israel's call to holiness.

The Torah was HaShem's plan holiness given to Adam¹⁶ and later to Israel through Moshe, at Mount Sinai, in the presence of all the people of Israel. This plan was written out in the Torah. We worship HaShem by studying this plan and putting it into *practice*, i.e. one must *walk* (halak) out the Torah. Righteousness is, by definition, the state created by living according to the Torah, HaShem's plan. Jewish life was defined by Torah regardless of where one lived.

¹³ shalom bayit

¹⁴ plural, halachot

¹⁵ "*Mitzva*" has a nuance beyond "commandment" – its root also means connection or bond (*tzavta* means bond). According to our Sages, the true reward for the mitzva is simply that we have had the unique opportunity and privilege to become closer to G-d, to strengthen our bond with our Infinite Creator.

¹⁶ The body of Halacha has been around since before creation. "G-d looked into the Torah and created the world," says the Zohar, and so we find the Patriarchs followed halacha even before the Torah was given on Mount Sinai four centuries later.

The first place where “walk” is used, with people, is in:

Bereshit (Genesis) 13:14-18 *And HaShem said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered. Arise, **walk** through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in Hebron, and built there an altar unto HaShem.*

In this first use of the word “walk”, with people, we find that it has the basic idea of performing the will of HaShem. HaShem is having Abram check out his inheritance, his land. Many of HaShem’s commands, such as the Sabbatical year and the Jubilee year, can ONLY be performed in the land. This walk establishes Abram’s continued obedience to the commands of HaShem.

One of the things we will notice in this study, is that most of the time that we see this word ‘walk’, it will be juxtaposed with the commands of HaShem.

Now, lets see how this same word is used in other scriptures:

Bereshit (Genesis) 17:1-14 *And when Abram was ninety years old and nine, HaShem appeared to Abram, and said unto him, I [am] the Almighty HaShem; **walk** before me and become perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and HaShem talked with him, saying, As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a HaShem unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their HaShem. And HaShem said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which [is] not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*

In this use, we see that walking is intimately connected with obedience to HaShem. The implied usage seems to indicate a lifestyle of obedience. There are some Mitzvot where the symbol and the meaning are explicit: Some are called ot, a sign: - Circumcision - milah - is described as a “Sign of the Covenant”, the meaning of which is contained in the phrase “Walk in front of Me and become perfect”.¹⁷ To “walk in God’s ways”, which Chazal

¹⁷ Bereshit, Ch. 17, Commentary of R. Shimshon Raphael Hirsch & Coll. Writings IV 65 ff.

understand as mandating not just concrete actions but also the cultivation of virtuous character traits.¹⁸ Judaism requires halakhic observance, but it also asks for more than that, namely, a life of compassion for those who are vulnerable.

Torah asks us not just to perform our duties but also to cultivate ourselves. This pervades the whole history of Jewish religious writing. The Musar movement's focus on character-building; the Rambam's persistent concern with virtue;¹⁹ and R. Bachya's preoccupation with the duties of the heart rather than (merely) those of the limbs.²⁰

Working to become a refined and holy person is the entire goal of the Torah. HaShem introduces His covenant with Abram by telling him to "walk yourself before Me and be whole".²¹ Thus, perfecting one's ability to relate to HaShem and to other people is the goal of the entire observance, not merely a means to fulfill other mitzvot and doing mitzvot themselves. This goal is to make manifest the Image of the Divine within each of us.

Vayikra (Leviticus) 18:1-5 *And HaShem spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am HaShem your HaShem. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I [am] HaShem your HaShem. Ye shall therefore keep my statutes, and my judgments: which if a man do, **he shall live in them:** I [am] HaShem.*

In this powerful passage, HaShem again indicates that the way to live, is in obedience to His Torah. Our walk, our obedience to the Torah and Chazal determines whether we are choosing death or life.

Vayikra (Leviticus) 26:2-12 *Ye shall keep my sabbaths, and reverence my sanctuary: I [am] HaShem. If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you.*

¹⁸ Mesillat Yesharim, by Rabbi Moshe Chaim Luzzatto – Rabbi Luzzatto builds his work on a Baraita (quoted in many places, including (Babylonian Talmud, Avodah Zarah 20b)) in the name of the sage Pinchas ben Yair, whose list goes in order of accomplishment: "Rabbi Pinchas ben Yair said: Torah leads to watchfulness; Watchfulness leads to alacrity; Alacrity leads to cleanliness; Cleanliness leads to abstention; Abstention leads to purity; Purity leads to piety; Piety leads to humility; Humility leads to fear of sin; Fear of sin leads to holiness; Holiness leads to prophecy; Prophecy leads to the resurrection of the dead".

¹⁹ Strikingly, the Rambam requires us to do teshuva not just for sinful acts but also for evil character traits. See *MT*, Hilchot Teshuva 7:4. For Rambam, it seems, the cultivation of virtue simply is the meaning of walking in HaShem's ways. For a useful discussion along these lines, see R. Walter Wurzburger, "The Centrality of Virtue Ethics in Maimonides," in *Of Scholars, Savants, and their Texts*. The discerning reader will note two strands here: one, a mandate to cultivate virtue, and two, an obligation to go beyond the letter of the law. Strikingly, Rambam makes the connection between them explicit, in that the virtuous person will be motivated to do more than the law technically requires. See, most illustratively, *Mishna Torah*, Avadim 9:8. And Cf. Deot 1:5.

²⁰ Great Torah teachers do not teach that our obligations to HaShem are exhaustively defined by obedience. Torah always demands more. What Rabbi Luzzatto calls a Chassid. A Tzadik keeps the commandments of the Torah, and that is considered a 'starting point'.

²¹ Bereshit 17:1

In this passage, HaShem indicates that if we are to be His people, and He is to be our HaShem, then we MUST walk in His statutes. There is no other way.

Devarim (Deuteronomy) 5:31 - 6:2 *But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do [them] in the land which I give them to possess it. Ye shall observe to do therefore as HaShem your HaShem hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall **walk** in all the ways which HaShem your HaShem hath commanded you, that ye may live, and [that it may be] well with you, and [that] ye may prolong [your] days in the land which ye shall possess. Now these [are] the commandments, the statutes, and the judgments, which HaShem your HaShem commanded to teach you, that ye might do [them] in the land whither ye go to possess it: That thou mightest fear HaShem thy HaShem, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.*

In this passage, walking in His ways, means living a Torah observant life. The result of this walk is prolonged life on Earth.

Deuteronomy 30:10-20 *if you obey the Lord your HaShem to keep His commandments and His statutes which are written in this book of the law, if you turn to the Lord your HaShem with all your heart and soul. "For this commandment which I command you today is not too difficult for you, nor is it out of reach. "It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may **observe** it?' "Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may **observe** it?' "But the word is very near you, in your mouth and in your heart, that you may observe it. "See, I have set before you today **life** and prosperity, and death and adversity; in that I command you today to love the Lord your HaShem, to **walk** in His ways and to keep His commandments and His statutes and His judgments, that you may **live** and multiply, and that the Lord your HaShem may **bless** you in the land where you are entering to possess it. "But if your heart turns away and you will not obey, but are drawn away and worship other G-ds and serve them, I declare to you today that you shall surely perish. You shall not prolong your days in the land where you are crossing the Jordan to enter and possess it. "I call heaven and earth to witness against you today, that I have set before you **life** and death, the blessing and the curse. **So choose life** in order that you may **live**, you and your descendants, by loving the Lord your HaShem, by obeying His voice, and by holding fast to Him; **for this is your life** and the length of your days, that you may **live** in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them. "*

In this passage, the use of "walk" is used to graphically describe a life of absolute Torah obedience. This lifestyle is called "our life"!

Yehoshua (Joshua) 22:1-6 *Then Yehoshua (Joshua) called the Reubenites, and the Gadites, and the half tribe of Manasseh, And said unto them, Ye have kept all that Moses the servant of HaShem commanded you, and have obeyed my voice in all that I commanded you: Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of HaShem your HaShem. And now HaShem your HaShem hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, [and] unto the land of your possession, which Moses the servant of HaShem gave you on the other side Jordan. But take diligent heed to do the commandment and the law, which Moses the servant of HaShem charged you, to love HaShem your HaShem, and to **walk** in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. So Yehoshua (Joshua) blessed them, and sent them away: and they went unto their tents.*

Here again, we have HaShem associating our walk with our obedience to His Torah. Yehoshua (Joshua) seems to be emphasizing how important it is to walk in His ways.

Zechariah 8:20-23 *"Thus says HaShem of hosts, '{It will} yet {be} that peoples will come, even the inhabitants of many cities. 'And the inhabitants of one will go to another saying, "Let us go at once to entreat the favor of HaShem, and to seek HaShem of hosts; I will also go." 'So many peoples and mighty nations will come to seek HaShem of hosts in Jerusalem and to entreat the favor of HaShem.' "Thus says HaShem of hosts, 'In those days ten men from all the nations will grasp the garment of a Jew saying," Let us go with you, for we have heard that HaShem is with you.*

In this passage, "go" literally means to "walk". When we walk with the Jews, it means to live a lifestyle that they live. It means that we have embraced a Torah observant lifestyle, as they have. When we are Torah observant, we will find that HaShem is with us too!

In the Nazarean Codicil, we find this same theme regarding our walk:

II Luqas (Acts) 21:18-24 *And now the following day Paul went in with us to Yaaqov (James), and all the elders were present. And after he had greeted them, he {began} to relate one by one the things which HaShem had done among the Gentiles through his ministry. And when they heard it they {began} glorifying HaShem; and they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to **walk** according to the customs. "What, then, is {to be done}? They will certainly hear that you have come. "Therefore do this that we tell you. We have four men who are under a vow; take them and purify yourself along with them, and pay their expenses in order that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also **walk** orderly, keeping the Law.*

Here, Paul demonstrates that he walks orderly by keeping the Torah. The Greek word for "walk", in the above passage, is:

4748 stoicheo, stoy-kheh'-o; from a der. of steicho (to range in regular line); to march in (military) rank (keep step), i.e. (fig.) to conform to virtue and piety:-walk (orderly).

Romans 6:4-6 *Therefore we are buried with him by baptism into death: that like as Mashiach was raised up from the dead by the glory of the Father, even so we also should **walk** in newness of life. For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection: Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.*

We have already seen the close association between walking and life. The above passage reinforces this idea. Mashiach's death was for the purpose of eliminating sin. Sin is the word that describes a lifestyle devoid of Torah:

1 Yochanan (John) 3:4 *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*

Romans 8:1-4 *[There is] therefore now no condemnation to them which are in Mashiach Yeshua, who **walk** not after the flesh, but after the Spirit. For the law of the Spirit of life in Mashiach Yeshua hath made me*

*free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, HaShem sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who **walk** not after the flesh, but after the Spirit.*

In this difficult passage, Paul is putting our walk together with life, and this is in opposition to the flesh and sin. Since Paul lived a Torah observant lifestyle, and was well versed in the Torah, it is clear that he is reiterating that we must walk in obedience to the Torah, which is the Spirit of life.

2 Yochanan (John) 1:4-6 *I was very glad to find {some} of your children walking in truth, just as we have received commandment {to do} from the Father. And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another. And this is love, that we **walk** according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.*

Here, at the end of the Nazarean Codicil, we still see that we are commanded to walk according to the Torah, which are His commandments.

His Eminence, Hakham Dr. Yoseph ben Haggai, has also taught me about another Greek word used in the Nazarean Codicil that refers to our *walk*, to reveal some amazing things. Strong's defines this word as:

3598 hodos, hod-os'; appar. a prim. word; a road; by impl. a progress (the route, act or distance); fig. a mode or means:-journey, (high-) way.

As we follow the Hebrew word HALAK, we need to follow it into the Nazarean Codicil. The Greek word used to translate the Hebrew word HALAK is HODOS. HUDOS means HALAKHA, the way of walking. We have some very interesting passages that uses this word:

Matityahu 3:3 *For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

Matityahu 5:25 *{Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.}*

Matityahu 7:13 *{Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat:}*

Yochanan (John) 14:5-6 *Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Yeshua saith unto him, {I am the way, the truth, and the life: no man cometh unto the Father, but by me.}*

The Torah was HaShem's plan for creation given to Israel through Moses at Mount Sinai in the presence of all the people of Israel. This plan was written out in the Five Books of Moses known collectively as the Torah. One worships HaShem by studying this plan and putting it into *practice*, i.e. one must walk (*halak*) in the Torah. Righteousness is, by definition, the state created by living according to the Torah, which is HaShem's plan. Jewish life is / was defined by Torah regardless of where one lived.

By now we should understand why the wicked prosper, *in this world*. Their **walk** will determine their ultimate end in a place where they will encounter the torment that they have earned. Consider the following pasuk:

Hoshea (Hosea) 14:10 *Whoso is wise, let him understand these things, whoso is prudent, let him know them. For the ways of HaShem are right, and the just do walk in them; but transgressors do stumble therein.*

The Vilna Gaon,²² quoted in *Even Sheleimah*,²³ teaches us the true meaning of the above pasuk.

The relationship of Torah to the soul: A comparison to rain for the ground, it causes what was planted there to grow, whether a sam hachaim or a sam hamaves, a poison. Similarly, Torah causes what is in his heart to grow. If what is in his heart is good, his yir'ah will grow; if what is in his heart is a "root sprouting poison weed and wormwood" then the bitterness that is in his head will grow. As it is written, "the righteous will walk in it, and sinners will stumble in it" (Hoshea 14:10, as explained by Chazal), and as it is written, "To those who go to the right side of it, it is a medicine of life; to those who go to its left, it is a deadly poison".²⁴

The day when the wicked reap the consequence of their walk is *The Eighth Day*, which is alluded to in the opening of our psalm:

Tehillim (Psalm) 12:1 *For the Leader; on the Sheminith.²⁵ A Psalm of David.*

The eight stringed harp speaks to The Eighth Day, the eighth millennium, when this eight-string harp will be used.

Ashlamatah: Yeshayahu (Isaiah) 1:1-8 + 2:2-3

Rashi's Translation	Targum
1. ¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.	1. The prophecy of Isaiah the son of Amoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the days of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah.
2. Hear, O heavens, and give ear, O earth, for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me.	2. Hear, O heavens which shook when I gave My Law to My people, and give ear, O earth which reeled before My word; for the LORD speaks: "The house of Israel is My people. I called them sons. I cherished and glorified them, but they have rebelled against My Memra.
3. An ox knows his owner and a donkey his master's crib; Israel does not know, my people does not consider.	3. The ox knows its owner, and the ass its master's crib; but Israel does not teach to know the fear of Me, My people does not understand, to return to My Law."
4. Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. They forsook the Lord; they provoked the Holy One of Israel; they drew	4. Woe, because they were called a holy people, and sinned; a chosen congregation have multiplied sins; they were named as a beloved seed and they acted

²² Elijah ben Solomon Zalman, known as the Vilna Gaon or Elijah of Vilna, or by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu"), was a Talmudist, halakhist, kabbalist, and the foremost leader of misnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the pious genius from Vilnius".

²³ All HaShems service is dependent upon the improvement of ones character. So begins *Even Sheleimah*, the classic work of mussar by the unparalleled genius, the Gaon of Vilna. How do we improve our character? How do we eradicate evil traits, fight the yetzer hara, and learn to serve HaShem? In a work of astonishing simplicity and depth, the Vilna Gaon instructs, guides, and teaches us with compassion and insight.

²⁴ Shabbat 88b

²⁵ Rashi tells us that this is an eight stringed harp.

Rashi's Translation	Targum
backwards.	wickedly, and it was said of them, "Cherished sons"; and they corrupted their ways! They have forsaken the service of the LORD, they have despised the fear of the Holy One of Israel, because of their wicked deeds they are turned about and backwards.
5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise.	5. They do not understand so as to say, "Why are we still smitten?" They continue to sin. They do not say, "For what reason is every head sick and every heart mournful?"
6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil.	6. From the remnant of the people even to the heads there is not among them one that is perfect in My fear. All of them are disobedient and rebellious; they defile themselves with sins as a dripping wound. They do not forsake their arrogance and they do not desire repentance, and they have no merits to protect them.
7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers.	7. Your country lies desolate, your cities are burned with fire; in your very presence the Gentiles take possession of your land; and because of your sins it is removed from you, and given to aliens.
8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city.	8. And the congregation of Zion is left like a booth in a vineyard after they have picked it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a city which is besieged.
9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." {P}	9. Had the abounding goodness of the LORD of hosts not left us a remnant in His mercies, then our sins would have been with us, so that as the men of Sodom we should have perished, and as the inhabitants of Gomorrah we should have been destroyed.
1. ¶ The word that Isaiah, son of Amoz, prophesied concerning Judah and Jerusalem.	1. The word of prophecy which Isaiah the son of Amoz prophesied concerning the men of Judah and the inhabitants of Jerusalem.
2. And it shall be at the end of the days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it.	2. And it will come to pass in the end of days that the mountain of the sanctuary of the LORD will be established at the head of the mountains, and raised above the hills; and all kingdoms will turn to worship upon it,
3. And many peoples shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.	3. and many peoples will come, and say: "Come, and let us go up to the mountain of the sanctuary of the LORD, to the house of the Shekhinah of the God of Jacob; that He may teach us ways that are correct before Him and that we might walk in the teaching of His Law." For out of Zion will go forth the Law, and the teaching of the word of the LORD from Jerusalem.
4. And he shall judge between the nations and reprove many peoples, and they shall beat their swords into	4. And He will judge between kingdoms, and will reprove many peoples, and they will beat their swords

Rashi's Translation	Targum
plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore. {P}	intoploughshares, and their spears into pruning hooks; people will not take up a weapon against people, neither will they learn war any more.

Rashi's Commentary for: Yeshayahu (Isaiah) 1:1-8 + 2:2-3

Chapter 1

1 the vision of Isaiah the son of Amoz Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers.

which he saw concerning Judah and Jerusalem Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So we learned in the Baraitha of the Mechilta (Exod. 15:9,10): "In the year of King Uzziah's death" (6:1) is the beginning of the Book, **but there is no early and late in the order [i.e., the order of the chapters is no indication of the chronological order. (Others read: There is no early and late in the Book Parshandatha.)** The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: "Whom shall I send and who will go for us?" And I said, "Here I am; send me" (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, "the prophecy of such and such a nation." Here too, Scripture writes: "which he saw concerning Judah and Jerusalem." **Since they are harsh reproofs, he calls them "chazon," which is the harshest of the ten expressions by which prophecy is called, as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), "A harsh prophecy (קוֹזִיָּה) was told to me."**

in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. These four kings he buried, [i.e. he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

2 Hear, O heavens, and give ear, O earth And Moses said, "Give ear, O heavens, ... and may the earth hear" (Deut. 32:1). Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled "Ha'azinu" in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the heavens with giving ear and the earth with hearing, the heavens would testify and say, 'When we were called to this testimony in Moses' time, when he said, (Deut. 30:19) "I call heaven and earth to witness against you," we heard with an expression of giving ear,' and the earth would testify, 'I was called with an expression of hearing,' hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.

for the Lord has spoken That you should be witnesses in this matter, when I warned them in Moses' time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? "Give ear, O heavens and I will speak" (ibid. 32:1). [So this was taught] in Mechilta (Bo 12).

3 his owner Heb. קנהו [is] like מִתְקַנּוּ , the one who affixes him to the plowshare for plowing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, "Israel will be your name" (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): "Let each one go and worship his idols." Even after I took them out of Egypt and fed them the manna and called them, "My people, the children of Israel," they did not consider even as a donkey. Another explanation is:

An ox knows its owner An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plow today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.

does not know i.e., did not want to know; they knew but trod with their heels, and my people did not take heart to consider.

4 Woe Every instance of הוי in Scripture is an expression of complaining and lamenting, like a person who sighs from his heart and cries, "Alas!" There are, however, several, which are an expression of a cry, the vocative voice, e.g., "Ho, ho, flee from the land of the north" (Zech. 2:10), which the Targum renders, אַכְלוּ , an expression of announcing.

Woe There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, "for you are a holy people" (Deut. 7:6), turned into a people with iniquity.

a people heavy with iniquity The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word כָּבֵד is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word עוֹן , iniquity.

evildoing seed And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.

they provoked Heb. נִאֲצוּ , they angered.

they drew backwards [The root נִזְרָה ,] wherever it appears, **is only an expression of separation.** Similarly, Scripture states: "And they shall separate (וַיִּנְזְרוּ) from the holy things of the children of Israel" (Lev. 22: 2), "the one separated (נִזְרָה) from his brothers" (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

5 Why are you beaten... A person who was punished (lit. beaten) and repeats his sin his friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, 'For this I have been punished. I will not repeat it again.' Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

6 soundness An expression of perfection, sound without pain.

wounds Heb. פְּצָעָה , i.e., a wound of a sword.

contusions Heb. חַבְרָה , an expression of a bruise. [Some editions read:] Other bruises.

and lacerated sores Jonathan renders: מְרֻסָּא , lacerated and crushed.

and lacerated sores demarcejjre, in O.F., and in the language of the Talmud, we find, "he bumped (טְרִיָה) his head" (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.].

they have not been sprinkled These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) "Sulphur shall be sprinkled (יִזְרָה) on his dwelling." Menahem explained it as an expression of healing, as in (Jeremiah 30:13): "No one pronounced your judgment for healing (לְמִזּוֹר) ."

neither was it softened with oil Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, "They were not softened with oil," for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, "From the sole of the foot until the head," from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds, iniquities, and inadvertent sins.

they have not been sprinkled... i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

7 in your presence, strangers devour it Before your eyes, your enemies will devour it.

and desolate of you as a heritage turned over to strangers, which is desolate of its owners. Jonathan renders in this manner.

8 And the daughter of Zion shall be left devoid of its inhabitants, for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.

like a lodge in a cucumber field As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, but cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בְּתַר דְּאַבְעֵיִוְהִי) , after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): "There are three gatherings (אַבְעֵיִוְת) a day."

like a besieged city Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan's translation.

9 Had not the Lord of Hosts left us a remnant by His own volition and with His mercy, not because of our merits.

we would soon be like Sodom All of us would be destroyed.

Chapter 2

2 At the end of the days after the rebels perish.

firmly established fixed.

at the top of the mountains On a mountain that is the head of all the mountains in the importance of the mountains.

and it shall be raised above the hills The miracle performed on it, will be greater than the miracles of Sinai, Carmel, and Tabor.

will stream will gather and stream to it like rivers.

3 to the house of the God of Jacob Since he [Jacob] called it [the Temple site] Beth El [the house of God], therefore, it will be called on his name, but Abraham called it a mount, "On God's mount shall He appear" (Gen. 22:14); Isaac called it a field, "to meditate in the field" (ibid. 24:63).

4 into plowshares koltres in O.F.

pruning hooks sarpes in O.F. [serpes in modern French], with which they prune the vineyards.

Special Ashlamatah: 1 Sam. 20:18,42

Rashi	Targum Pseudo Jonathan
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. {P}	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city. {P}

Verbal Tallies

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

Beresheet (Genesis) 15:1-21
Tehillim (Psalms) 12
Yeshayahu (Isaiah) 1:1-8 + 2:2-3
Mk 1:32-34, Lk 4:40-41, Acts 4:5-12

The verbal tallies between the Torah and the Psalm are:
LORD - יהוה, Strong's number 03068.

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

Go / Walk - הלך, Strong's number 01980.

Son / Children - בן, Strong's number 01121.

The verbal tallies between the Torah and the Ashlamata are:

Word / Thing - דבר, Strong's number 01697.

LORD - יהוה, Strong's number 03068.

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

Go / Walk - הלך, Strong's number 01980.

Son / Children - בן, Strong's number 01121.

House - בית, Strong's number 01004.

Beresheet (Genesis) 15:1 After these **things <01697> the word <01697>** of the **LORD <03068>** came unto Abram in a vision, **saying <0559> (8800)**, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2 ¶ And Abram **said <0559> (8799)**, Lord GOD, what wilt thou give me, seeing **I go <01980> (8802)** childless, and the steward **<01121>** of my **house <01004>** *is* this Eliezer of Damascus?

Tehillim (Psalms) 12:1 « To the chief Musician upon Sheminith, A Psalm of David. » Help, **LORD <03068>**; for the godly man ceaseth; for the faithful fail from among the **children <01121>** of men.

Tehillim (Psalms) 12:4 Who have **said <0559> (8804)**, With our tongue will we prevail; our lips [are] our own: who [is] lord over us?

Tehillim (Psalms) 12:8 The wicked **walk <01980> (8691)** on every side, when the vilest **men <01121>** are exalted.

Yeshayahu (Isaiah) 1:1 The vision of Isaiah the **son <01121>** of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

Yeshayahu (Isaiah) 2:3 And many people shall **go <01980> (8804)** and **say <0559> (8804)**, Come ye, and let us go up to the mountain of the **LORD <03068>**, to the **house <01004>** of the God of Jacob; and he will teach us of his ways, and we will **walk <03212> (8799) - ילך** in his paths: for out of Zion shall go forth the law, and the **word <01697>** of the **LORD <03068>** from Jerusalem.

Hebrew:

Hebrew	English	Torah Reading Gen. 15:1-16:16	Psalms 12:1-13:6	Ashlamatah Is. 1:1-8 + 2:2-3
אָדָם	man	Gen. 16:12	Ps. 12:1 Ps. 12:8	
אִישׁ	man	Gen. 15:10 Gen. 16:3	Ps. 12:2	
אֱלֹהִים	God		Ps. 13:3	Isa. 2:3
אָמֵן	believed, amen	Gen. 15:6	Ps. 12:1	

Hebrew	English	Torah Reading Gen. 15:1-16:16	Psalms 12:1-13:6	Ashlamatah Isa. 1:1-8 + 2:2-3
אָמַר	saying	Gen. 15:1 Gen. 15:2 Gen. 15:3 Gen. 15:4 Gen. 15:5 Gen. 15:7 Gen. 15:8 Gen. 15:9 Gen. 15:13 Gen. 15:18 Gen. 16:2 Gen. 16:5 Gen. 16:6 Gen. 16:8 Gen. 16:9 Gen. 16:10 Gen. 16:11 Gen. 16:13	Ps. 12:4 Ps. 12:5 Ps. 13:4	Isa. 2:3
אָרֶץ	land, earth, ground	Gen. 15:7 Gen. 15:13 Gen. 15:18 Gen. 16:3	Ps. 12:6	Isa. 1:2 Isa. 1:7
אֵשׁ	burning, fire	Gen. 15:17		Isa. 1:7
בַּיִת	house	Gen. 15:2 Gen. 15:3		Isa. 2:2 Isa. 2:3
בֵּן	son, heir, children	Gen. 15:2 Gen. 15:3 Gen. 16:11 Gen. 16:15 Gen. 16:16	Ps. 12:1 Ps. 12:8	Isa. 1:1 Isa. 1:2 Isa. 1:4
גָּדוֹל	great	Gen. 15:12 Gen. 15:14 Gen. 15:18	Ps. 12:3	
גּוֹי	nation	Gen. 15:14		Isa. 1:4 Isa. 2:2
דִּבֶּר	spoke, speak, say	Gen. 16:13	Ps. 12:2 Ps. 12:3	Isa. 1:2
דְּבָר	word	Gen. 15:1 Gen. 15:4		Isa. 2:3
דּוֹר	generation	Gen. 15:16	Ps. 12:7	
דֶּרֶךְ	way	Gen. 16:7		Isa. 2:3
הֵלֵךְ	go, walk	Gen. 15:2	Ps. 12:8	Isa. 2:3
זָרַע	offspring, seed	Gen. 15:3 Gen. 15:5 Gen. 15:13 Gen. 15:18 Gen. 16:10		Isa. 1:4

Hebrew	English	Torah Reading Gen. 15:1-16:16	Psalms 12:1-13:6	Ashlamatah Isa. 1:1-8 + 2:2-3
ידע	know, knew, known	Gen. 15:8 Gen. 15:13		Isa. 1:3
יהוה	LORD	Gen. 15:1 Gen. 15:4 Gen. 15:6 Gen. 15:7 Gen. 15:18 Gen. 16:2 Gen. 16:5 Gen. 16:7 Gen. 16:9 Gen. 16:10 Gen. 16:11 Gen. 16:13	Ps. 12:1 Ps. 12:3 Ps. 12:5 Ps. 12:6 Ps. 12:7 Ps. 13:1 Ps. 13:3 Ps. 13:6	Isa. 1:2 Isa. 1:4 Isa. 2:2 Isa. 2:3
יום	day	Gen. 15:18		Isa. 1:1 Isa. 2:2
יכל	able, prevailed	Gen. 15:5	Ps. 13:4	
ילך	going	Gen. 16:8		Isa. 2:3
יצא	come, go forth	Gen. 15:4 Gen. 15:5 Gen. 15:7 Gen. 15:14		Isa. 2:3
כרת	made, cut	Gen. 15:18	Ps. 12:3	
לִבָּב	heart		Ps. 13:3	Isa. 1:5
נבט	look	Gen. 15:5	Ps. 13:3	
נצר	preserve, guard		Ps. 12:7	Isa. 1:8
עון	iniquity	Gen. 15:16		Isa. 1:4
עין	eyes	Gen. 16:4 Gen. 16:5 Gen. 16:6 Gen. 16:7	Ps. 13:3	
פָּנִים	presence, face, before	Gen. 16:6 Gen. 16:8 Gen. 16:12	Ps. 13:1	
רום	exalted		Ps. 12:8 Ps. 13:2	Isa. 1:2
רע	other, another	Gen. 15:10	Ps. 12:2	
שָׁמַיִם	heavens	Gen. 15:5		Isa. 1:2
שמע	heeded, heard	Gen. 16:2 Gen. 16:11		Isa. 1:2

Greek:

Greek	English	Torah Gen. 15:1-16:16	Psalms 12:1-13:6	Ashlamatah Is. 1:1-8 + 2:2-3	Peshat Mark, 1-2 Peter & Jude Mk 1:32-37	Tosefta Luke Lk 4:40-43	Remes Acts/Romans James Acts 4:5-22
ακούω	hear			Isa 1:2			Acts 4:19 Acts 4:20
άνθρωπος	man, men	Gen. 16:12	Ps. 12:1 Ps. 12:8				Jn. 1:51 Acts 4:9 Acts 4:12 Acts 4:13 Acts 4:14 Acts 4:16 Acts 4:17 Acts 4:22
άνίστημι	arise, rise up		Psa 12:5		Mk. 1:35		
άπέρχομαι	went forth, go forth	Gen 15:15			Mk. 1:35		Acts 4:15
βασιλεια	kingdom			Isa 1:1		Lk. 4:43	
δίδωμι	given, gave, give	Gen 15:2 Gen 15:7 Gen 15:18 Gen 16:3 Gen 16:5					Acts 4:12
δύναμαι	able	Gen 15:5					Acts 4:16 Acts 4:20
είδω	beheld, saw	Gen 16:4 Gen 16:5 Gen 16:13 Gen 16:14		Isa 1:1	Mk. 1:34	Lk. 4:41	Acts 4:20
ένωπιον	presence, face, before	Gen. 16:6 Gen. 16:8 Gen. 16:12	Ps. 13:1	Isa 1:7			Acts 4:10 Acts 4:19
εξέρχομαι	come forth, went forth	Gen 15:4 Gen 15:14		Isa 2:3	Mk. 1:35	Lk. 4:41 Lk. 4:42	
εξω	outside	Gen 15:5					Acts 4:15
επιτίθημι	place			Isa 1:6		Lk. 4:40	
έπω	spoke, speak, say, said	Gen. 16:13	Ps. 12:2 Ps. 12:3	Isa. 1:2		Lk. 4:43	Acts 4:8 Acts 4:19
έρημος	wilderness, desolate	Gen 16:7		Isa 1:7	Mk. 1:35	Lk. 4:42	
έρχομαι	come	Gen 16:8				Lk. 4:42	
έτος	years	Gen 15:13 Gen 16:3 Gen 16:16					Acts 4:22
εύρίσκω	found	Gen 16:7			Mk. 1:37		Acts 4:21
ήλιος	sun	Gen 15:12 Gen 15:17			Mk. 1:32	Lk. 4:40	
ήμέρα	day	Gen. 15:18	Psa 13:2	Isa. 1:1 Isa. 2:2		Lk. 4:42	
θεός	God	Gen 15:6 Gen 15:7 Gen 16:5 Gen 16:13	Ps. 13:3	Isa. 2:3		Lk. 4:41 Lk. 4:43	Acts 4:10 Acts 4:19 Acts 4:21
καλέω	called	Gen 16:11 Gen 16:13 Gen 16:14 Gen 16:15					Acts 4:18
καταβαίνω	came down	Gen 15:11					
κατοικεω	dwell	Gen 16:12					Acts 4:16
κεφαλή	head			Isa 1:5 Isa 1:6			Acts 4:11

Greek	English	Torah Gen. 15:1-16:16	Psalms 12:1-13:6	Ashlamatah Is. 1:1-8 + 2:2-3	Peshat Mark, 1-2 Peter & Jude Mk 1:32-37	Tosefta Luke Lk 4:40-43	Remes Acts/Romans James Acts 4:5-22
κρίνω	judge	Gen 15:14 Gen 16:5					Acts 4:19
κύριος	LORD	Gen. 15:1 Gen. 15:4 Gen. 15:6 Gen. 15:7 Gen. 15:18 Gen. 16:2 Gen. 16:5 Gen. 16:7 Gen. 16:9 Gen. 16:10 Gen. 16:11 Gen. 16:13	Ps. 12:1 Ps. 12:3 Ps. 12:5 Ps. 12:6 Ps. 12:7 Ps. 13:1 Ps. 13:3 Ps. 13:6	Isa. 1:2 Isa. 1:4 Isa. 2:2 Isa. 2:3			
λαλέω	spoke, speak, say	Gen. 16:13	Ps. 12:2 Ps. 12:3	Isa. 1:2	Mk. 1:34	Lk. 4:41	Acts 4:17 Acts 4:20
λαός	people			Isa 1:3 Isa 1:4 Isa 1:7 Isa 1:10			Acts 4:8 Acts 4:10 Acts 4:17 Acts 4:21
λέγω	saying, says	Gen. 15:1 Gen. 15:2 Gen. 15:3 Gen. 15:4 Gen. 15:5 Gen. 15:7 Gen. 15:8 Gen. 15:9 Gen. 15:13 Gen. 15:18 Gen. 16:2 Gen. 16:5 Gen. 16:6 Gen. 16:8 Gen. 16:9 Gen. 16:10 Gen. 16:11 Gen. 16:13	Ps. 12:4 Ps. 12:5 Ps. 13:4	Isa. 2:3	Mk. 1:37	Lk. 4:41	Acts 4:16
μέσος	midst	Gen 15:10					Acts 4:7
νόμος	law			Isa 1:10 Isa 2:3			
ὄνομα	name	Gen 16:1 Gen 16:11 Gen 16:13 Gen 16:15	Psa 13:6				Acts 4:7 Acts 4:10 Acts 4:12 Acts 4:17 Acts 4:18
οὐρανός	heaven	Gen. 15:5		Isa. 1:2			
πολις	city, town			Isa 1:7 Isa 1:8	Mk. 1:33	Lk. 4:43	
πορεύομαι	go	Gen. 15:2		Isa. 2:3		Lk. 4:42	
σωζω	deliver		Psa 12:1				Acts 4:9 Acts 4:12
υἱός	son, heir, children	Gen. 15:2 Gen. 15:3 Gen. 16:11 Gen. 16:15 Gen. 16:16	Ps. 12:1 Ps. 12:8	Isa. 1:1 Isa. 1:2 Isa. 1:4		Lk. 4:41	
χείρ	hand	Gen 16:6				Lk. 4:40	

Greek	English	Torah Gen. 15:1-16:16	Psalms 12:1-13:6	Ashlamatah Is. 1:1-8 + 2:2-3	Peshat Mark, 1-2 Peter & Jude Mk 1:32-37	Tosefta Luke Lk 4:40-43	Remes Acts/Romans James Acts 4:5-22
		Gen 16:9 Gen 16:12					

NAZAREAN TALMUD
SIDRA OF B'RESHEET GEN. 15:1 - 17:5
"IN A VISION SAYING"

BY H. EM. RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL
TOSEFTA
(LUKE 4:40-41)

SCHOOL OF HAKHAM TSEFET
PESHAT
(MARK 1:32-37)

And at the setting of the sun just after Habdalah, all who were sick with various manners of disease and calamity] brought (led) them to him (Yeshua) and he pressed his hands on each of them willingly out of his graciousness righteous/generosity cured them. But the shedim – demons came out of many, saying and shouting "You are the son of G-d" (Messiah)! And he rebuked them and would not permit them to speak, because they knew (da'at) that he is the Messiah.

As the day was approaching, he (Yeshua) went out to an isolated place to recite the morning Shema.³⁰ And the congregations searched for him; and when they came to him, they wanted to keep him from leaving. But he said to them, I must proclaim the Mesorah (Oral Torah) of the governance³¹ of G-d through the Hakhamim and Bate Din as opposed to human kings, to the other cities as well; because I was sent for this purpose (mission). And he heralded the Mesorah in the Synagogues of Y'hudah.³²

And evening being come, at sunset²⁶ just after Habdalah they (the people of the community) brought to him (Yeshua) all manner²⁷ of sick or those controlled (possessed) by shedim – demons. And the entire community (city) gathered around the door of the home where he was staying. And he (Yeshua) willingly out of his graciousness,²⁸ righteous / generosity cured²⁹ various diseases and calamities and cast out many shedim – demons; and he would not permit the shedim – demons speak, because they knew who he was.

And early in the morning, long before daylight³³ he (Yeshua) got up³⁴ and went out to an isolated place and prayed there. And Shim'on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed³⁵ him (Yeshua). And having discovered³⁶ from him the true halakhic practice concerning the recital morning Shema and Amidah, they said to him, "everyone is searching³⁷ for you." And he (Yeshua) responded, "let us go to the neighboring towns, so I can teach this halakhic practice³⁸ to them as well,

²⁶ Verbal connection to B'resheet 15:12 ("and it came to pass as the sun was going down") and Psa. 11:2

²⁷ TDNT 5:886

²⁸ חן grace – gracious, an allusion to a Kabbalist. See Ramban. (2008). *The Torah; with Ramban's Commentary Translated, Annotated, and Elucidated*, (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications Ltd. p 340 n2

²⁹ Θεραπεύω (*therapeuo*) contains the dual concept of "willing service" – slavery and healing of a disease or offering medical attention. Note the concept as stated in *Proverbs. 19:6 Many will entreat the favor of the prince; and every man is a friend to him who gives gifts*. Also a thematic connection to Psa 11:7

³⁰ Johnson suggests that Yeshua had spent the entire night "And evening being come, at sunset³⁰ just after Habdalah" healing and casting out *shedim* – demons. Now the dawn approaches and Yeshua, with his talmidim find an isolated place to pray the morning prayers, specifically the Morning Shema. Johnson, L. T. (1991). *The Gospel of Luke* (Vol. 3). (S. J. Daniel J. Harrington, Ed.) Collegeville, MN: The Liturgical Press, Sacra Pagina Series. pp. 84 – 7. As such we see that both Hakham Tsefet and Hakham Shaul present Yeshua as a prophet. The materials taut extraordinary miraculous acts and deeds to contrast Yeshua HaMashiach with the prophets i.e. Moshe.

³¹ Verbal connection to Jer 34:1

³² The Lukan text includes Y'hudah whereas the Markan text says "the entire region of the Galil." This may infer that Y'hudah was considered a part of the Galil or that the northern parts of Y'hudah were considered the Galil. Or Hakham Shaul may only extend the public ministry of the Master to these regions.

³³ From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua "early in the morning, long before daylight" reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim

because this is what I came to do.”³⁹ And he went through the entire region of the Galil proclaiming this halakhic message (the Mesorah) in the Synagogues and driving out *shedim* – demons.

HAKHAM SHAUL'S SCHOOL OF REMES
ACTS 7:43- 8.25

"Our fathers had the Mishkan (tabernacle) of witness in the wilderness, just as He who spoke to Moshe directed him to make it according to the pattern which he had seen. "And having received it in their turn, our fathers brought it in with Yehoshua upon dispossessing the nations whom God drove out before our fathers, until the time of David. "And David found favour in God's sight, and asked that he might find a dwelling place for the God of Ya'aqob. "But it was Shlomo who built a house for Him. Thus says the LORD: "Heaven is My throne, and the earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? For all those things My hand has made, And all those things exist," Says the LORD. "But on this one will I look: On him who is poor and of a contrite spirit, And who trembles at My word. (Yesha'yahu - Isaiah 66:1)

"You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Oral Torah (Mesorah); you are doing just as your fathers did. "Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; you who received the law as ordained by angels, and yet did not keep it."

Acts 7:54-60

When the Kohen Gadol, of the Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim⁴⁰ heard these

³⁴ Verbal connection to Psa 12:5

³⁵ **καταδιώκω** (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as **“follow after”** once. 1 **to follow after, follow up.**

³⁶ “The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (2:769). The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, "master, teach us to pray just as Yochanan (the immerser) also taught his talmidim."

³⁷ The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema.

³⁸ “The Gospel (Mesorah) is not revealed in a vacuum, nor is ecstatic and voluntary movements, which there were not a few in first-century Palestine. Jesus directs his ministry to practicing communities of faith (faithful obedience) in Judaism fulfillment of an earlier history of revelation (1:2-3).” Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 68

³⁹ This passage and its Lukan Tosefta teach us concerning the “Messianic Mission.” In other words the “Messianic Mission” is the proclamation of the Mesorah – Oral Torah and the governance of G-d [through the Hakhamim and Bate Din as opposed to human kings].

⁴⁰ This translation is logically derived from the 3rd hermeneutic rule of Hillel, **3. Binyan ab mi-katub ehad**: 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. The key to the argument is Yeshua as being resurrected. The Sanhedrin proper had already heard this case with Hakham Tsefet and the other Talmidim in Acts 5.

things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully⁴¹ belonged⁴² to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.

And he said “Look, I see the highest heavens opened and the Son of Man standing at the right hand of God!” But the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim covered their ears, and with a great sound rushed together against him. And they dragged him out of the city and began to stone him. And those who (falsely) testified⁴³ against him laid their coats at the feet of Paqid Shaul. While they were illegally stoning⁴⁴ him, Stephen prayed: “LORD, receive my spirit.” Then he knelt and cried with a loud voice, “LORD, do not hold this sin against them.” Having said this he fell asleep.

Acts 8:1-4

Now Paqid Shaul approved of their illegal action, killing Stephen. But the Tsadiqim who buried Stephen made loud lamentation over him. But Paqid Shaul sought to destroy the Congregation of Nazareans by going from Esnoga (Synagogue) to Esnoga taking by force men and women placing them in prison (with his betrayal). And now, many Nazareans were dispersed (because of their numbers)⁴⁵ going from place to place proclaiming the Mesorah of the Master.

Acts 8:5-13

Now Hakham Peresh (Philip), went down to Shomron (Samaria) and taught Messiah to them. And the congregations in unity eagerly listened to the teachings (on the Master's Mesorah) by Peresh, and seeing the signs that he did, casting out unclean shedim⁴⁶ (spirits) making loud noises⁴⁷ and animalistic sounds when they came out of the possessed; and many others who were paralysed or lame were cured.⁴⁸ This brought great joy to the city. Now there was a certain man named Shim'on who had previously practiced magic in the city, amazing the people of Shomron boasting himself to be someone great.⁴⁹ All of them from the city of Shomron listened (to Shim'on) from the smallest to the greatest in deception said, “This man is the power of God that is called great.” And they had listened to him for some time because he amazed them with his magic. But when Peresh taught the Mesorah (of the Master) they faithfully obeyed its words concerning the governance of God through the Hakhamim as opposed to human kings and were immersed with the immersion of conversion on the

⁴¹ 5639 ὑπάρχω (*hyparchō*): vb.; ≡ Str 5225 & 5224—1. LN 13.5 **be** am, was, were, etc.; in a state (Ac 5:4); 2. LN 13.4 **be identical** (Lk 8:41); 3. LN 13.77 **belong to** (Ac 28:7), for another focus, see next; 4. LN 57.2 **belong to** (Ac 28:7); 5. LN 57.16 τὰ ὑπάρχοντα (*ta hyparchonta*), possessions (Mt 19:21; 25:14; Lk 11:21; 12:33; 16:1; 1Co 13:3+)

⁴² The Greek idea here is that Stephen fully belonged to the Mesorah or that he was “identical” to the Mesorah, i.e. the living embodiment of the Mesorah

⁴³ This is an exceptional word in that it follows normal translation of “witness” except in the case of Laban and Ya'aqob Cf. B'reshet (Gen 31:47-48)

⁴⁴ This “stoning” is illegal in that it does not meet the criteria for legal halakhic stoning. Cf. **m. San.** 10ff

⁴⁵ Their “dispersion” was not the result of Paqid Shaul's threats of actions. The “dispersion” was the result of their numbers and the conviction that Yeshua is the Messiah.

⁴⁶ In view of our understanding of the angelic rivalry (those opposed to humanity because they will have Chesed – acts of righteousness and wickedness in their lives) and the angelic rage, which is focused on the B'ne Yisrael as the recipients of the Torah Oral/Written. Therefore, we opine that these shedim are most likely those powers, which are opposed to the B'ne Yisrael as recipients of the Torah. We arrive at this decision because the shedim are specifically determined as “unclean.” While this needs much more investigation, we note that these shedim produce ritual impurity.

⁴⁷ These shedim cry out; making loud cries to frighten people by these loud screams, and shouting. Cf. (MK 1.23); (2) of an aroused multitude shout out, howl, yell (LU 23.18) Friberg, T., Friberg, B., & Miller, N. F. (2000). Vol. 4: Analytical lexicon of the Greek New Testament. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p. 50

⁴⁸ While **θεραπεύω** – *therapeuo* certainly means those who are “healed” we prefer the term “cured” here because the demons and other circumstances forbade Torah observance. When Hakham Peresh had administered the healing balm of the Mesorah to those possessed with shedim were cured of whatever physical ailments hindered them.

⁴⁹ Note the connection between these words and the previous pericope.

authority of Yeshua HaMashiach both men and women. Even Shim'on himself became faithfully obedient, was immersed with the immersion of conversion, and was awestruck when he saw authentic signs and the great things, which occurred there in that place.

Acts 8:14-25

Now when the Sh'l'achim (apostles - emissaries) in Yerushalayim heard that Shomron (Samaria) had **received**⁵⁰ the (true) Torah of God,⁵¹ the Sh'l'achim (apostles - emissaries) Hakham Tsefet and Hakham Yochanan, went down to them and prayed for them, that they might **receive** the Nefesh Yehudi (Jewish soul/spirit from the heavens). For the Nefesh Yehudi (Jewish soul/spirit from the heavens) had not come upon any of them yet; they had only been ritually immersed by the authority of the master Yeshua. Then they (the Sh'l'achim – apostles – emissaries) pressed their hands on them (as a confirmation of their conversion), and they received the Nefesh Yehudi (Jewish soul/spirit from the heavens) and the Mesorah.⁵² Now when Shim'on saw that the Nefesh Yehudi (Jewish soul/spirit from the heavens) was acknowledged by the laying on of the hands of the Sh'l'achim (apostles - emissaries), he offered them money, saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Nefesh Yehudi (Jewish soul/spirit from the heavens). But Hakham Tsefet said to him, "May your money perish with you, because you thought you could obtain the gift of God with money! You have no part or portion in this matter, for your heart is not right before God. Therefore, repent (turn your heart to God) of this wickedness of yours, and pray the to the LORD that if possible, the intention of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bondage of iniquity." But Shim'on answered and said, "Pray to the LORD for me yourselves, so that nothing of what you have said may come upon me." And so, when they had solemnly testified and spoken the Torah (Oral and Written) of the LORD, they started going back to Yerushalayim, and were heralding the Mesorah to many villages of the people of Shomron.

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

We must first point out that our Torah Portions begins with the phrase "In a Vision Saying." While the Nazarean Codicil does not make that exact statement it relates to the Torah Portion in verse 12 of chapter 15 where the statement relates to the exile of Abrahams children through the promised seed of Yitzchaq saying "now when the sun was going down." Herein we should learn a lesson which the Nazarean Codicil is making in relation to the present Torah Seder.

The message we should learn from this passage, among other things is that the "setting of the sun" brings about the great exile (which we currently experience). Yet Yeshua establishes a powerful lesson here. Those who will be sustained in this Galut (exile) must be Shomer Shabbat.

Habdalah

We note here that the sun has set and that Habdalah has come and gone. This ceremony, practiced at the end of every Shabbat **separates** the Holy from the mundane (profane). The timing of Habdalah in the Nazarean Codicil is

⁵⁰ Cf. m. Abot 1:1

⁵¹ We must understand that the reception of the true "Torah of G-d" is very important here. This is because the people of Shomron (Samaria) did not hold to the true Torah. They possessed their own version of the Pentateuch. Therefore, we see their acceptance of the true Torah as the Word of G-d.

⁵² We must read these words with great care. They have been greatly misunderstood and abused. The context is as follows. 1. They received the Torah of G-d by the mouth of Hakham Peresh (Philip). 2. Their conversion to Nazarean Judaism is confirmed by the pressing of hands by the Bet Din of Hakham Tsefet, Hakham Yochanan and Hakham Peresh. 3. They receive the **Nefesh Yehudi** (Jewish soul/spirit from the heavens) and the Oral Torah – instruction on how to conduct their lives according to the Torah taught by Peresh.

often referred to as “the first of the week.” **τῆ μιᾶ τῶν σαββάτων συνηγμένων** (*tē mia tōn sabbatōn sunēgmenōn*)⁵³ in this case the Talmidim met at the “first of the week” referring to the time just after Habdalah and not Sunday morning. It is most likely that they lived in a communal setting with an Erub so they could “come together” for Habdalah and have a meal.

The key thought in our present pericope being separation between the Holy and **profane**. We would not usually translate the concept of division as division between the Holy and profane, preferring the separation between the Holy and the **mundane**. We have used this term because of the setting where Yeshua must separate between the holy and profane in those persons possessed with demons, making a play on words.

HA – MAVDIL

Ha – Mavdil (Heb. הַמַּבְדִּיל; “who distinguishes”), name of a hymn sung in the Havdalah ceremony at the close of the Sabbath. The acrostic yields the name of the author Isaac the Younger (probably Isaac b. Judah Ibn Ghayyat of Spain (1030–1089). There are two versions of the hymn; in both the refrain starts: “**May He who maketh a distinction between holy and profane pardon our sins (in most versions: “and our wealth”); may he multiply our offspring as the sand and as the stars in the night.**” The hymn was probably composed for the concluding service (*Ne'ilah*) of the Day of Atonement. One version is still recited as a *seliḥah piyyut* in the *Ne'ilah* service of some of the Sephardi rites (e.g., Algeria); the other, and better known version, has become the standard hymn for the *Havdalah* service in all Jewish rites.⁵⁴

The citation above demonstrates the antiquity of the relationship between Habdalah and the Torah Seder where Abram is promised the blessing of innumerable seed. Based on the citation from the Encyclopedia Judaica we would opine that the *piyyut* was actually much older than the cited dates. The antiquity of Habdalah predates the Men of the Great Assembly. Therefore, we must believe that the basics of Habdalah originated long before this period. A regular distinction between the Sabbath and Habdalah was possibly initiated before the giving of the Torah at Sinai. Given the fact that Hakham Tsefet is called the “leader of the poets” by Rashi's grandson, Rabbenu Tam in his Otzar HaMidrashim.⁵⁵ And having penned *Nishmat* (“Soul of”), which opens with the words, “The soul of every living being will bless your name”⁵⁶ causes us to wonder how far-reaching his influence was on the Yom Kippur service and the early Siddur.

NISHMAT KOL ḤAI (Heb. נִשְׁמַת כָּל חַי; “The soul of every living being”), the initial words and name of a prayer recited at Sabbath and festival morning services at the conclusion of the Pesukei de-Zimra introductory biblical hymns. This prayer expresses the gratitude men owe to God for His mercies in sustaining them. In talmudic literature it is called *Birkat ha-Shir* (“Benediction of the Song,” Pes. 10:7, and 117b–118a). Based upon the opinion of R. Johanan, *Nishmat* also became part of the Passover *Haggadah*. *Nishmat* consists of three main sections. The first contains an avowal of God's unity: Besides Thee we have no King. Deliverer, Savior, Redeemer... We have no King but Thee.” Some scholars believed that this passage was composed by the apostle Peter as a protest against concepts foreign to pure monotheism.⁵⁷

Hakham Tsefet is actually referred to as the “Hakham of the poets by Rashi's grandson, Rabbenu Tam in his Otzar

⁵³ Cf. 2 Luqas (Acts) 20:7

⁵⁴ Thomson Gale. (n.d.). *Encyclopedia Judaica*, (2 ed., Vol. 8). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 295

⁵⁵ Bekkum, 299.

⁵⁶ Shimon Halevi Horovitz, *Machzor Vitri*, (Berlin: bi-defus shel Ts. H. Itskavski, 1889), 282. This is also discussed in Wout Van Bekkum, “*The Rock on Which the Church is Founded*,” *Saints and Role Models in Judaism and Christianity* (Brill, 2004), 300 and “*Nishmat Kol Hai*,” *Encyclopedia Judaica CD ROM Edition*, Judaica Multimedia (1997).

⁵⁷ Thomson Gale. (n.d.). *Encyclopedia Judaica*, (2 ed., Vol. 15). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 275

HaMidrashim.⁵⁸ These thoughts show us just how closely associated Hakham Tsefet was with the House of Hillel. We also note that the Houses of Hillel and Shammai differed in their order of blessings for Habdalah.

m. Ber. 8:5 The House of Shammai say, "[The order of the blessings at the conclusion of the Sabbath is] lamp, meal, spices, and *habdalah*." But the House of Hillel says, "Lamp, spices, meal, and *habdalah*." [The blessing over the lamp—] the House of Shammai say, "Who created the light of the fire." But the House of Hillel say, "Who creates the lights of the fire."⁵⁹

Consequently, we can see the order that Yeshua would have followed. The Peshat materials of Mordechai allude to the separation between the Holy Torah Scholar filled with **ינ** grace – gracious, and the demon possessed who gathered at the door. His Eminence Rabbi Dr Yosef ben Haggai has correctly stated that these events did not take place "inside" the house but at the door of the house where the mezuzah was located. Again, the mezuzah makes further distinction between the holy (inside) and the profane (outside). As we commented in a recent pericope, **the gate (door) to the soul is the mind**. If the mind is properly guarded, with the Mezuzah (Shema Yisrael, the recital of pure monotheism) we will not have any possibility of demonic possession.

Demon Possession

We do not intend to elaborate at great lengths on the "demonic" ranks and numbers. This study would be time consuming and unfruitful for present purposes. We have no need to focus on the *shedim* – demons, their origins and numbers save for the sake of illustrating varied points of interest. The phrase "demon – possessed" speaks volumes. Namely, that the person who is inhabited by the *shade* – demon is the "possession" of the *shade*.

Now of these souls some descend upon the earth with a view to being bound up in mortal bodies, those namely which are most nearly connected with the earth, and which are lovers of the body. But some soar upwards, being again distinguished according to the definitions and times which have been appointed by nature. Of these, those which are influenced by a desire for mortal life, and which have been familiarised to it, again return to it. But others, condemning the body of great folly and trifling, have pronounced it a prison and a grave, and, flying from it as from a house of correction or a tomb, have raised themselves aloft on light wings towards the aether, and have devoted their whole lives to sublime speculations.⁶⁰

For those who love the body and feral pleasure, the intermediaries bind them to their uncontrollable pleasures with the control of a *shade* – demon. We should also note that by use of "*shade* – demon," Hakham Tsefet is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to "*shedim* – demons" teaches us that the person who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. Again, we state that the Torah Scholar is never controlled or possessed by the *shedim* – demons.

B'reshet 15:5 And He took him outside, and He said, "Please look heavenward and count the stars, if you are able to count them." And He said to him, "So will be your seed."

And He took him outside According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its midrashic interpretation, He said to him, "Go out of your astrology," for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will

⁵⁸ Bekkum, 299.

habdalah The ceremony which marks the conclusion of a Sabbath or festival and the beginning of an ordinary day.

⁵⁹ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p.12

⁶⁰ Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 377 (1:138 – 139)

have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (*Ned. 32a, Gen. Rabbah 44:10*). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of הַבִּטָּה, looking down from above (*Gen. Rabbah 44:12*).

Rashi's comments illustrate the point that Hakham Tsefet is trying to make. That point is that these intermediaries do not control the Torah Scholar and Torah observant Jews.⁶¹ Lloyd Gaston makes the illustration of this point in his book "Paul and the Torah."

The Gentile Predicament. Even to set down conclusions briefly will distort Paul. He did not begin with an objective analysis of the Gentile situation, and he thought mythologically rather than systematically about it. Nevertheless, it might be helpful to oversimplify here in order to make clear what is at issue. Chapter 1 raises the question of how the law relates to Gentiles in early Jewish thought. Chapter 2 carries the argument further by discussing in particular the apocalyptic conception of the angels of the nations. Since these two essays were written, there has appeared a significant study of Paul's theology advocating apocalyptic as the matrix for all of Paul's thought. An even more recent book revives the "principalities and powers" as part of Paul's background. It is to be hoped that these two works will provide the stimulus for renewed attention to these important aspects of first-century thought.

The basic myth can be baldly stated. If early Judaism thought that **God ruled over Israel directly, his rule over the Gentile nations was indirect and impersonal, through an agent something like a Persian satrap, if one will**. The most common way of imagining these agents is in terms of the "**angels of the nations**." A more Hellenistic way of putting the matter is to say that God's rule, especially over nature, is administered by the "elements of the world," that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning "the powers." If in principle the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Paul, but the basic pattern must be presupposed as part of the first century world-view.⁶²

Gaston is demonstrating that there are elemental agents whose principle duty is rule over the world, specifically the gentiles. However, should the Jewish people fail to allow themselves to be controlled by the Torah, these agents will seek to control them as well.

δαίμων (demon) is not a word of bad omen in Greek. In the earlier language, it is used interchangeably with θεός, though more commonly it denotes the abstract notion of deity. In the later language, it denotes inferior deities, beings between God and man.⁶³

and he would not permit the *shedim* – demons speak, because then knew who he was.

According to popular belief demons are "shades" which appear in all kinds of places, especially the lonely, at all possible times, especially at night, and in the most varied forms, especially those of uncanny beasts.⁶⁴

⁶¹ Culi, R. Y. (1989). *The Torah Anthology (B'ereheet 12:1-28:9)* (Vol. 2). Brooklyn, New York: Moznaim Publishing Corporation. p 89. See also *Zohar Chadash*, p. 8

⁶² Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphasis)

⁶³ Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 26

⁶⁴ *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 2.6

Peroration

The mention of Habdalah and the allusion to the mezuzah makes Hakham Tsefet's point and lesson very clear. Freewill allows us to be "controlled" by our choice. We can be controlled by the Torah and the Oral Torah or, we can be controlled by the *shade* – demon of our choice. The present pericope demonstrates a number of people who were controlled by the *shedim* – demons, which they had previously chosen. However, seeing the light of the Master's Mesorah these people came to a place that they desired restoration. This is an echo of last week's statements in 2 Luqas (Acts) (3:17-26)...

"Therefore, do Teshubah and return to God so that your sins may be wiped out, and so that the times of strengthening (comforting) may come from the presence of the LORD, so He will send the Messiah **Yeshua chosen for you.**"

The final statement demonstrates G-d's choice for us.

REMES COMMENTARY TO HAKHAM SHAUL

Habdalah

One cannot escape the sublime connection between the present Peshat pericope of Hakham Tsefet and the Torah Seder account of the "covenant of the pieces." We should immediately note the verbal and thematic connection between these two pieces of materials.

And evening, at sunset⁶⁵ just after Habdalah

B'resheet 15:12 Now the sun was ready to set, and a deep sleep fell upon Abram, and behold, a fright, a great darkness was falling upon him.

We would also like to point out that during the Habdalah ceremony we light the multi-wicked candle called a **לפיד** (*lapid* – torch) and recite the blessing for fire. However, the subtlety is in the stars as lights (fires) of the heavens. The number of the stars are associated with the "seed" of Abraham. Furthermore, the **לפיד** (*lapid*) is reminiscent of the smoking furnace of our present Torah Seder.

B'resheet 15:17 Now it came to pass that **the sun had set**, and it was dark, and behold, a smoking furnace and a **fire brand**, which passed between these parts.

And the entire city gathered around the door. And he (Yeshua) willingly out of his graciousness,⁶⁶ righteous/generosity...

The souls of the B'ne Yisrael are to shine like the stars of the heavens. Therefore, we would suggest that there is a sublime hint to the beauty of the Jewish soul. Like a bright and brilliant star, Messiah appeared at the door of Hakham Tsefet's house. The surrounding community saw this star and came to see its brilliance. Having seen the essence of the star within Yeshua i.e. the Torah and Oral Torah, the souls possessed by demons desired to reflect this light.

⁶⁵ Verbal connection to B'resheet 15:12 ("and it came to pass as the sun was going down")

⁶⁶ **חן** grace – gracious, an allusion to a Kabbalist. See Ramban. (2008). *The Torah; with Ramban's Commentary Translated, Annotated, and Elucidated*, (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications Ltd. p 340 n2

Pro. 19:6 Many will entreat the favor of the **Prince** (generous נָדִיב – *nadib* man),⁶⁷ and everyone is a friend to a man who gives gifts.

6 The great will beg the favor of a generous man, and everyone is a friend All become friends to a man who gives gifts. This may be interpreted as referring to those who give **charity**, and **it may be interpreted as referring to those who disseminate the Torah.** (Rashi)

The Hebrew root נָדִיב (*ndb*) connotes an **uncompelled and free movement of the will** to divine service or sacrifice. Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the *shedim* – demons giving them **uncompelled and free movement of the will.**

The trade-off for those possessed by *shedim* – demons was that of bondage to “terrestrial virtue” for “heavenly virtue.” Here we comment in Remes albeit the explanations of So’od would better suffice. Nevertheless, the Remes hint suggests that the legalistic nature of the Shammaite has permeated the region of the north. Legal bondages have gripped the “entire city.”⁶⁸ The true essence of the Jewish soul is that of Torah. If that essence is corrupted by any deviation from the truth of the Torah, the soul will suffer innumerable forms of impairment. For example, the damage brought to the soul of the leper is the result of *lashon hara* – evil speech. It is noteworthy to mention that those who flee from authority or submit to despotic authority damage their soul.

For you think that you are endowed with some great skill because you have devised absurd opinions imposing upon you by an appearance of probability, in opposition to the truth: but in reality you are proved to be destitute of skill, **in as much as you are unwilling to be healed of that terrible disease of the soul, ignorance.**

(Leg 3:36) 69

The leper was banished from the presence of G-d to the regions beyond the camp. Here he was given room and space to do Teshuba. Yet those who are expelled from the camp (Divine Presence) often become prisoners to wickedness. The teshuba of the leper brings purity to the soul, which in turn heals the body. If the leper will not do teshuba, the damage to his soul and body becomes irreparable.

Righteousness by Faith?

While we can see that legalism is not G-d’s way, we must also assert that neither is “salvation by faith.” However, “salvation” is by **faithful obedience to the Torah and Oral Torah** as genuine truth. Hakham Shaul follows the refrain “And he believed in the Lord, and He accounted it to him as righteousness/generosity” in the Nazarean Codicil four times with Hakham Ya’akov citing this reference once.⁷⁰

Rashi translated B’resheet as follows...

B’resheet 15:6 And he believed in the Lord, and He accounted it to him as righteousness. (Rashi)

The Ramban translates the same passage as follows...

⁶⁷ The root נָדִיב (*ndb*) connotes an uncompelled and **free movement of the will** unto divine service or sacrifice

⁶⁸ This hyperbole should alert us to the fact that Hakham Tsefet is trying to tell us just how far reaching this problem was.

⁶⁹ Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 54

⁷⁰ Cf. Rom. 4:3, 9, 13; Gal 3:6; Jam 2:23

B'eresheet 15:6 And he trusted HaShem, and He reckoned it to him as righteous. (Ramban)

The Ramban from a Remes hermeneutic suggests, "Abraham believed G-d that he would have an offspring." He (Ramban) further states that Abraham believed that he would have offspring because of "G-d's righteousness," not his (Abraham's) "righteousness." Hakham Shaul makes his point clear in declaring the purpose of his letter to the Romans.

Rom 1:5 Through him (Yeshua) we have received chesed and a commission to bring into **faithful obedience**⁷¹ [to the Torah] among all the Gentiles under his (Messiah's) authority, **Rom 1:17** For in it **the righteousness of God** which is revealed from **faithful obedience to faithful obedience**; as it is written, "**but the righteous man will live by faithful obedience.**"

It is very interesting that Hakham Shaul's words are twisted and contorted to give license for any lifestyle one should choose, when Hakham Ya'akov cites the same passage arguing "justification" **through faithful obedience**. Simply stated, Hakham Shaul's words are contorted for self-gratification by those who have no understanding of the Torah.⁷²

Olly olly oxen free

When we were children, we would play "hide and seek" and "kick the can." While everyone is familiar with the concept of "hide and seek" the rules of "kick the can" are different. Kick the can was a game similar to hide and seek. However, the point of the game was to "guard the can." The can was usually filled with rocks, which were the "treasure." The guardian of the can had to look for those hiding nearby, like "hide and seek." The trick for those hiding was to wait until the guardian of the can was gone to look for those in hiding. When he was not guarding the can those in hiding would come and "kick the can" full of treasure. If this was accomplished without being caught by the guardian, all those in hiding were "liberated and free." The person who was able "kick the can" without being caught would shout out "olly olly oxen free." The rest of those in hiding came out to have their chance at kicking the can.

The game of "hide and seek" used the same refrain. However, this was usually after the "seeker" became tired of hunting for the hiding souls without any success. His, "olly olly oxen free" meant that all those in hiding could come out into the open without any penalty. It is hard to determine the etymology of the phrase "olly olly oxen free." There are several suggested possibilities. However, the point was that those in hiding out were free to come in home free, without penalty per se. So, why should we use this refrain in a commentary on Torah?

B'eresheet 15:13 And He said to Abram, "You shall surely know that your seed will be strangers

Hakham Tsefet connects to the Torah Seder with the *shedim* – demons because of their feral attributes. Rabbi Culi tells us that the animals of the Abrahamic vision represent those four empires that would subjugate the B'ne Yisrael.⁷³

The Peshat or literal interpretation of the cited text is that the "seed of Abraham" will go into exile and eventually be redeemed. Rashi suggests that the "fright" Abraham experienced is due to the troubles that his seed would face in their exiles. Our Remes interpretation of the passage can read, "your seed will be strangers," *gerim* who

⁷¹ Note: It is G-d's grace, if I may use the term, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.

⁷² For those who wish to understand this subject more fully, we recommend Lloyd Gaston's work "Paul and the Torah."

⁷³ Culi, R. Y. (1989). *The Torah Anthology (B'ereheet 12:1-28:9)* (Vol. 2). Brooklyn, New York: Moznaim Publishing Corporation. p 89. See also *Zohar Chadash*, p. 96

must be “grafted into “the stock of the B’ne Yisrael. However, the hiding souls we are referring to are the lost souls of the Babylonian and now, the great exile. As such, we cry out to all those in hiding, “olly olly oxen free.” We Nazarean Jews will share the virtues of the heavens. “Now (the) virtue (of the heavens) is called a paradise metaphorically, and the appropriate place for the paradise is Eden; and this means luxury: and the most appropriate field for virtue is peace, and ease, and joy; in which real luxury especially consists.” (Leg 1:45)⁷⁴

Peroration

How often and how much the two Hakhamim, Hakham Tsefet and Hakham Shaul collaborated with regard to the Triennial Torah Seder and Peshat/Remes materials would be conjecture. Here our point is to demonstrate that these two Hakhamim were very much in tune with each other. Hakham Tsefet speaks of *shedim* – demons, dark and Habdalah. Hakham Shaul mimics this material in Luqas 4:40-41. However, the wily Hakham Shaul weaves his web in 2 Luqas (Acts) 4:1-4 by placing the Hakhamim into a prison for teaching the resurrection. This is pictured in Abraham’s sleeping, dream vision during the day.

The Peshat lays the foundation for our Remes so carefully and cleverly that we often overlook the subtle materials which should be used as hints. Accumulating the points of the Nazarean Codicil in conjunction with the message of the Torah Seder we should see the grand picture.

The control and possession by the *shedim* – demons is clearly a hint to the controlling powers of the intermediaries who police and govern the nations. However, if this is all the further we take this notion we will have missed the whole point and truth of being Nazarean Jews, serving in the Palace of the Master. Hakham Tsefet makes it VERY clear that the B’ne Yisrael would submit to the coming “Governance of G-d” through the Bate Din and Hakhamim. Therefore, the B’ne Yisrael remains directly under the control of every G-d-fearing Hakham and Bate Din. This begs the question of how the Gentiles relate to G-d. Every preacher in the world will agree that they must submit to the Master’s regime. The gentiles who would turn to G-d are brought under the authority of the Master and his intermediaries, the Nazarean Bate Din and Hakhamim.

Col 2:15 When he (Yeshua) had disarmed the rulers and authorities (intermediaries), he made a public display of them, having triumphed over them through him.

Eph 3:10-11 so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*. *This was* in accordance with the eternal purpose which He (God) carried out in Yeshua HaMashiach our Master,

Titus 3:1 Remind them to be subject to [Nazarean] rulers, to authorities, to be obedient, to be ready for every good deed,

While these verses look to the future they are also seated in present realities. Therefore, the Nazarean Jews should accept their duty as the intermediaries of the nations and shine like the stars of the heavens.

אמן ואמן סלה

⁷⁴ Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 45

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. In your opinion what is the prophetic statement for this week?

Blessing After Torah Study

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

Shalom Shabbat!

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

Next Shabbat:

Shabbat: “Vay’hi Abram” “And when Abram was”

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיְהִי אַבְרָם		
“Vay’hi Abram”	Reader 1 – B’resheet 17:1-6	Reader 1 – B’resheet 18:1-4
“And when Abram was”	Reader 2 – B’resheet 17:7-9	Reader 2 – B’resheet 18:5-7
“Y cuando Abram tenía”	Reader 3 – B’resheet 17:10-14	Reader 3 – B’resheet 18:7-9
B’resheet (Gen.) Gen. 17:1-27	Reader 4 – B’resheet 17:15-17	
Ashlamatah: Jer. 33:25 – 34:5 + 34:8-13	Reader 5 – B’resheet 17:18-20	
	Reader 6 – B’resheet 17:21-23	Reader 1 – B’resheet 18:1-4
Psalms 14:1-7	Reader 7 – B’resheet 17:24-27	Reader 2 – B’resheet 18:5-7
	Maftir – B’resheet 17:24-27	Reader 3 – B’resheet 18:7-9
N.C.: Mark 1:38-39 Luke 4:44 & Acts 8:26 – 9:9	Jer. 33:25 – 34:5 + 34:8-13	

Special Report:

BS"D

Shalom Your Excellencies, Your Honors and Your Eminences!

Well my illnesses are taking slowly their toll and debilitating me a lot. I have little energies and everything I do entails a huge amount of effort for me. This week I had an appointment with the GP and he said that I have a Prostate enlargement. More pain and discomfort.

This week Barukh Ha-Shem, I have received an appointment with the Nephrologist (Specialist Doctor of the Kidneys) at the local hospital nearby for the Thursday the 18th of July.

I realize that many are my afflictions and worries about this work, and for all of you, but the G-d of my fathers whom I serve is the boss, He is in command of everything and this work is His and not mine!

Thank you all for your regular prayers for me, and love and faithfulness, and E-Mails Soon I will have a new course for you, which His Eminence Hakham Dr. Hillel ben David will be teaching week by week. It is a most wonderful course, very spiritually enriching, and one I am sure you will like very much.

I hope and pray that you are looking after your local Rabbi now that I am not able to supervise anything. My G-d, blessed be He bless you and look after you and yours in the same manner that you look after your local Rabbi!

Shalom UB'Rakhot!

Hakham Dr. Yosef ben Haggai