

## Esnoga Bet Emunah

4544 Highline Dr. SE  
Olympia, WA 98501  
United States of America  
© 2015  
<http://www.betemunah.org/>  
E-Mail: [gkilli@aol.com](mailto:gkilli@aol.com)



## Esnoga Bet El

102 Broken Arrow Dr.  
Paris TN 38242  
United States of America  
© 2015  
<http://torahfocus.com/>  
E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net)

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Tammuz 3, 5779 – July 5/6, 2019	Fourth Year of the Shmita Cycle

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

---

## Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah  
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah  
His Honor Paqid Adon David ben Abraham  
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,  
His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit  
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah  
Her Excellency Giberet Sarai bat Sarah & beloved family  
His Excellency Adon Barth Lindemann & beloved family  
His Excellency Adon John Batchelor & beloved wife  
Her Excellency Giberet Laurie Taylor  
Her Excellency Giberet Gloria Sutton & beloved family  
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah  
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah  
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family  
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick  
Her Excellency Giberet Jacquelyn Bennett  
His Excellency Adon Eliseo Peña and beloved wife HE Giberet Eva Peña  
His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith  
His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty  
His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

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

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

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

## 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 1:35-39 Luke 4:42-44 & Acts 4:5-12	Jer. 33:25 – 34:5 + 34:8-13	

### Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for**

the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

## Contents of the Torah Seder

- The Covenant of Abraham – Genesis 17:1-27

### Rashi & Targum Pseudo Jonathan for: B'resheet 17:1-27

Rashi's Translation	Targum Pseudo Jonathan
1. And Abram was ninety-nine years old, and God appeared to Abram, and He said to him, "I am the Almighty God; walk before Me and be perfect.	1. And Abram was the son of ninety and nine years, and the LORD appeared to Abram, and said to him, I am El Shadai; serve before Me and be perfect (shelim) in your flesh.
2. And I will place <b>My covenant between Me and between you</b> , and I will multiply you very greatly."	2. And I will set <b>My covenant between My Word and you</b> , and will multiply you very greatly.
3. And Abram fell upon his face, and God spoke with him, saying,	3. And because Abram was not circumcised, he was not able to stand, but he bowed himself upon his face; and the LORD spoke with him, saying,
4. "As for Me, behold My covenant is with you, and you shall become the father of a multitude of nations.	4. Behold, I have confirmed (or divided) My covenant with you; and you will be the father of many peoples.
5. And your name shall no longer be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.	5. And your name will be no more called Abram, but Abraham will be your name, because to be the father of a great multitude of peoples have I appointed you.
6. And I will make you exceedingly fruitful, and I will make you into nations, and kings will emerge from you.	6. And I will make you exceeding fruitful, and will set you for congregations; and kings ruling over peoples will come forth from you.
7. And I will establish <b>My covenant between Me and between you</b> and between your seed after you <b>throughout their generations as an everlasting covenant</b> , to be to you for a God and to your seed after you.	7. And I have established <b>My covenant between My Word and you</b> , and your sons after you in their generations, <b>for an everlasting covenant</b> , to be a God to you and to your sons after you.
8. And I will give you and your seed after you the land of your sojournings, the entire land of Canaan for an everlasting possession, and I will be to them for a God."	8. And I will give to you and to your sons after you the land of your habitation, all the land of Kanaan, for an everlasting possession: and I will be to them Elohim.
9. And God said to Abraham, "And you shall keep My covenant, you and your seed after you throughout their generations.	9. And the LORD said to Abraham, And you will observe My covenant, you and your sons after you in their generations.
10. <b>This is My covenant, which you shall observe between Me and between you and between your seed after you, that every male among you be circumcised.</b>	10. <b>This is My covenant, that you will observe between My Word and you, and your sons after you:--Every male of you being circumcised, though he have not a father to circumcise him.</b>
11. And you shall circumcise the flesh of your foreskin, and <b>it shall be as the sign of a covenant between Me and between you.</b>	11. And you will circumcise the flesh of your foreskin, <b>as a sign of the covenant between My Word and you.</b>
12. And at the age of eight days, every male shall be circumcised to you throughout your generations, one	12. And the son of eight days will be circumcised among you, every male in your generations; from him

Rashi's Translation	Targum Pseudo Jonathan
that is born in the house, or one that is purchased with money, from any foreigner, who is not of your seed.	who is brought up in your house, or bought with your silver, unto every son of the peoples who is not of you.
13. Those born in the house and those purchased for money shall be circumcised, and <b>My covenant shall be in your flesh as an everlasting covenant.</b>	13. He who is circumcised will circumcise him who is brought up among you, or bought with your silver; and it will be <b>My covenant in your flesh for a covenant forever.</b>
14. And an uncircumcised male, who will not circumcise the flesh of his foreskin-that soul will be cut off from its people; he has broken My covenant."	14. And the uncircumcised male who is not circumcised in the flesh of his foreskin, unless he have someone to circumcise him, that man will be cut off from his people; he has made My covenant to pass away.
15. And God said to Abraham, "Your wife Sarai-you shall not call her name Sarai, for Sarah is her name.	15. And the LORD said to Abraham, The name of Sara your wife will be no more called Sara; for Sarah will be her name.
16. And I will bless her, and I will give you a son from her, and I will bless her, and she will become [a mother of] nations; kings of nations will be from her."	16. And I will bless in her body, and will also give from her a son to you, and I will bless, him, and he will be for assemblies, and kings ruling over nations will be from her.
17. And Abraham fell on his face and rejoiced, and he said to himself, "Will[a child]be born to one who is a hundred years old, and will Sarah, who is ninety years old, give birth?"	17. And Abraham fell on his face, and wondered, and said in his heart, Will the son of a hundred years have progeny, and Sarah, the daughter of ninety years, bear a child?
18. And Abraham said to God, "If only Ishmael will live before You!"	18. And Abraham said before the LORD, May not Ishmael be established, and serve before You?
19. And God said, "Indeed, your wife Sarah will bear you a son, and you shall name him Isaac, and I will establish My covenant with him <b>as an everlasting covenant for his seed after him.</b>	19. And the LORD said, In truth Sarah your wife will bear you a son, and you will call his name Izhak; and with him I will confirm My covenant <b>for an everlasting covenant to his sons after him.</b>
20. And regarding Ishmael, I have heard you; behold I have blessed him, and I will make him fruitful, and I will multiply him exceedingly; he will beget twelve princes, and I will make him into a great nation.	20. And concerning Ishmael I have heard your prayer. Behold, I have blessed him; and I will spread him abroad, and multiply him very greatly. Twelve princes will he beget, and I will give him to be a great people.
21. But My covenant I will establish with Isaac, whom Sarah will bear to you at this time next year."	21. But My covenant will I establish with Izhak, whom Sarah will bear to you at this time in the year after.
22. And He finished speaking with him, and God went up from above Abraham.	22. And He ceased speaking with him; and the Glory of the LORD ascended from Abraham.
23. And Abraham took Ishmael his son and all those born in his house and all those purchased with his money, <b>every male of the people of Abraham's household,</b> and he circumcised the flesh of their foreskin <b>on that very day, as God had spoken with him.</b>	23. And Abraham took Ishmael his son, and all brought up in his house, and all bought with money, <b>every male among the household people of Abraham,</b> and he circumcised the flesh of their foreskin <b>in the same day in which the LORD spoke with him.</b>
24. And Abraham was ninety-nine years old, when he was circumcised of the flesh of his foreskin.	24. And Abraham was the son of ninety and nine years when he circumcised the flesh of his foreskin.
25. And Ishmael his son was thirteen years old, when he was circumcised of the flesh of his foreskin.	25. And Ishmael his son was thirteen years old when he circumcised the foreskin of his flesh.
26. On that very day, Abraham was circumcised, and[so was]Ishmael his son.	26. In the same day, in the fourteenth year, was Abraham circumcised, and Ishmael his son.
27. <b>And all the people of his household,</b> those born in his house and those bought with money from foreigners, were circumcised with him.	27. And <b>every man</b> of his house, the house-trained, and the purchased with money of the sons of the people, was circumcised with him.

## 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. 116-153

---

## 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. Kal va-homer:** "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 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.
  - 4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
  - 5. Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
  - 6. Ka-yoze bo mi-ma'kom aher:** Similarity in content to another Scriptural passage.
  - 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
- 

## Rashi's Commentary for: B'reshet (Genesis) 17:1-27

### Chapter 17

**1 I am the Almighty God** Heb. אֲנִי ה' —I am He Whose Godliness suffices for every creature. [אֲנִי ה' that, אֲנִי ה' is sufficient]. Therefore, walk before Me, and I will be your God and your Protector, and wherever it (this name) appears in Scripture, it means “His sufficiency,” but each one is [to be interpreted] according to the context.-[from Gen. Rabbah 47:3]

**walk before Me** As the Targum renders: “Serve Me, cleave to My service.”

**and be perfect** This too is one command following another command: be perfect in all My trials (Mid. Ps. 119:3), i.e., “Walk before Me” with faith and honesty, and also be perfect in all My trials. [Mizrachi] According to its midrashic interpretation, walk before Me refers to the commandment of circumcision, and thereby, you will be perfect, for as long as the foreskin is upon you, I consider you imperfect (Gen. Rabbah 46:1). Another explanation: “and be perfect”-Now you are missing [control over] five organs: two eyes, two ears, and the male organ. I will add a letter to your name, and the numerical value of your letters [of your name] will be 248, corresponding to the number of your organs (Tan. Lech Lecha 16, Ned. 32b).

**2 And I will place My covenant** A covenant of love and the covenant of the land, to give it to you as a heritage through [your fulfillment of] this commandment.-[from Gen. Rabbah 46:9]

**3 And Abram fell upon his face** from fear of the Shechinah, for as long as he was uncircumcised, he did not have the strength to stand when the Divine Presence stood over him, and that is what is said concerning Balaam (Num. 24:4): “who falls and his eyes are open” (Num. Rabbah 12:8). I found this in the Baraita of Rabbi Eliezer (Pirkei d'Rabbi Eliezer ch. 29).

**5 the father of a multitude of nations** - אב רהמון is an acrostic of his name [i.e., - אב רהמון]. (Gen. Rabbah 46:7). The “resh” that was in it [his name] originally, denoting that he was the father only of Aram, which was his native place, whereas now [he became] the father of the whole world (Ber. 13a): nevertheless the “resh” that was there originally was not moved from its place. For even the “yud” in Sarai’s name complained to the Shechinah until it was added to Joshua, as it is said: (Num. 13:16): “and Moses called Hosea [הושע] the son of Nun, Joshua [יהושע].”- [from Gen. Rabbah 47:1]

**6 and I will make you into nations** [This refers to] Israel and Edom, for he already had Ishmael, and He would therefore not be informing him about him.

**7 And I will establish My covenant** And what is that covenant? To be to you for a God.

**8 for an everlasting possession** And there I will be to you for a God (Gen. Rabbah 46:9), but if one dwells outside the Holy Land, it is as though he has no God (Keth. 110b).

**9 And you** Heb. ואתה . This “vav” connects [this verse] to the preceding matter. “As for Me, behold My covenant is with you,” and you must be careful to observe it. Now what does its observance entail? “This is My covenant, which you shall observe...that every male among you be circumcised.”

**10 between Me and you** those living now.

**and between your seed** who are destined to be born.

**be circumcised** Heb. להמול , is like להמול , to circumcise [the infinitive], as you might עשות in place לעשות , to do.

**11 And you shall circumcise** - ונמלתם is like ונמלתם , and the “nun” is superfluous, a radical that sometimes appears in it, like the “nun” of נוש and the “nun” of ונמלתם נוש has the same form as ונשאתם , (i.e., the Kal form). But ימול is in the passive form (the Nifal), like יעשה (it will be done) יאכל (it will be eaten).

**12 one that is born in the house** whom the maidservant bore in the house.

**one that is purchased with money** whom he bought after he was born.

**13 Those born in the house... shall be circumcised** Here Scripture repeated it [the commandment to circumcise a slave born in the house;] but did not state [that it is to be] on the eighth day, to teach you that there is a slave born in the house who is circumcised after eight days [other editions: at the age of one day], as is delineated in Tractate Shabbath (135b).

**14 And an uncircumcised male** Here Scripture teaches that circumcision is in that place that distinguishes between male and female.

**who will not circumcise** When he reaches the age when he becomes liable for punishment, then [his soul] will be cut off (Shab. 133b), but his father [who does not circumcise him] is not punishable by "kareth" (spiritual excision), but is guilty of transgressing a positive commandment (Yeb. 70b).

**that soul will be cut off** He goes childless (Yeb. 55a) and dies prematurely (Moed Katan 28a).

**15 you shall not call her name Sarai** which means "my princess," for me, but not for others. But Sarah, in an unqualified sense, shall be her name, that she will be a princess over all.-[from Ber. 13a]

**16 And I will bless her** And what is the blessing? That she returned to her youth, as it is said (below 18:12): "My skin has become smooth."- [from B.M. 87a]

**and I will bless her** with breast feeding, when she required it, on the day of Isaac's feast, for people were murmuring against them, that they had brought a foundling from the street and were saying, "He is our son." So each one brought her child with her, but not her wet nurse, and she (Sarah) nursed them all. That is what is said: (below 21:7): "Sarah has nursed children." Gen. Rabbah (47:2) alludes slightly to this.-[from B.M. 87a]

**17 And Abraham fell on his face and rejoiced** Heb. קָרַח וְיָרַח Onkelos renders this as an expression of joy, וְיָרַח "and he rejoiced," but the one [ קָרַח ] in the case of Sarah (below 18:12) [he renders] as an expression of laughter. You learn that Abraham believed and rejoiced, but Sarah did not believe and ridiculed, and for this reason, the Holy One, blessed be He, was angry with Sarah, but was not angry with Abraham.

**Will [a child] be born to on, etc.** There are questions which are positive assertions, like (I Sam. 2:27): הֲנִגְלֶה נְגִלְתִּי , "Did I appear?" [meaning: "of course I appeared!"]; (II Sam. 15:27): הֲרָאָה אֶתָּה , "Do you see?" [meaning: "of course you see!"] This too is a positive assertion, and so did he say to himself, "Was such kindness done to anyone else, that the Holy One, blessed be He, is doing for me?"

**and will Sarah, who is ninety years old** Shall she be worthy of giving birth? Now although the first generations

begot children at the age of five hundred, in Abraham's time, the years were already lessened, and weakness had come to the world. Go out and learn this from the ten generations from Noah to Abraham, who hastened to beget children at the age of sixty and seventy.

**18 If only Ishmael will live** If only Ishmael will live! I do not deserve to receive such a reward as this.

**will live before You** [This means]: ["Let him] live in fear of You," as in (verse 1): "Walk before Me," [which Onkelos renders:] "Serve Me." [following Targum Jonathan]

**19 Indeed** - לְבַרְכָּךְ is an expression of a confirmation of a statement, and likewise (below 42:21): "Indeed (לְבַרְכָּךְ) , we are guilty;" (II Kings 4:14): "Indeed (לְבַרְכָּךְ) , she has no son."-[from Targumim]

**and you shall name him Isaac** Heb. קִרְאָו , because of the rejoicing (קִרְוָה) (Mid. Chaseroth v'Yetheroth. And some say: because of the ten (י) trials, and Sarah's ninety (ט) years, and the eighth (ח) day on which he was circumcised, and Abraham's hundred (ק) years. (Pirkei d'Rabbi Eliezer, ch. 32). (Other editions: "And My covenant." Why is this written? Is it not already written (verse 9): "And you shall keep My covenant, you and your seed, etc.?" But because He said (verse 7): "And I will establish, etc.," one might think that the sons of Ishmael and the sons of Keturah are included in the establishment [of the covenant]. Therefore, Scripture states: "And I will establish My covenant with him," and not with others. Now, why does it say [again in verse 21]: "But My covenant I will establish with Isaac?" This teaches us that he was holy from the womb. Another explanation [for the repetition of verse 19]: Said Rabbi Abba: Scripture here derives an a fortiori conclusion regarding the son of the mistress from [what is written regarding] the son of the handmaid. It is written here: "Behold I have blessed him, and I will make him fruitful, and I will multiply him." This refers to Ishmael. How much more so, "But My covenant I will establish with Isaac!" (Gen. Rabbah 47:5).

**My covenant** The covenant of circumcision shall be given over [only] to the seed of Isaac. See Sanh. 59.

**20 twelve princes** Heb. וְנִשְׂאִיִּם . They will disappear like clouds, as (Prov. 25:14): Clouds (וְנִשְׂאִיִּם) and wind.- [from Gen. Rabbah 47:5]

**22 from above Abraham** This is a euphemism used in reference to the Shechinah, and we learn **that the righteous are the chariot of the Omnipresent.**-[from Gen. Rabbah 47:6, 82:6]

**23 on that very day** **On the very day that he was commanded (Mid. Ps. 112:2), during the day and not at night. He was afraid neither of the heathens nor of the scorners. [He circumcised in the light of day] so that his enemies and his contemporaries would not say, "Had we seen him, we would not have allowed him to circumcise and to fulfill the commandment of the Omnipresent" (Gen. Rabbah 47:9).**



and he circumcised Heb. וַיִּמְלֵךְ , an expression in the וַיִּפְעַל form, (the active [kal] form.)

24 when he was circumcised Heb. בְּהִמְלֹךְ , when it was done to him, like (above 2:4): “when they were created (בְּהִבְרָאָם).”

25 when he was circumcised of the flesh of his foreskin Concerning Abraham, it does not say אָסַף , because he was lacking only the severing of the flesh, because it had already been flattened out by intercourse, but Ishmael, who was a youth, required that the foreskin be severed and the corona be uncovered. Therefore, in his case, it is אָסַף . Gen. Rabbah (47:8).

26 On that very day when Abraham reached the age of ninety-nine and Ishmael [reached the age of] thirteen, “Abraham was circumcised, and [so was] Ishmael his son.”

## Ketubim: Psalms 14:1-7

Rashi's Translation	Targum
1. For the conductor, of David; The fool said in his heart, "There is no God"; they have dealt corruptly; they have committed abominable deeds; no one does good.	1. For praise; in the spirit of prophecy through David. The fool said in his heart, "There is no rule of God on the earth." They corrupted their deeds, they despised goodness and found iniquity. There is none who does good.
2. The Lord in Heaven looked down upon the sons of men to see whether there is a man of understanding, who seeks the Lord.	2. The LORD looked down from heaven on the sons of men to see if there was any wise man seeking instruction from the presence of the LORD.
3. All have turned away; together they have spoiled; no one does good, not even one.	3. All alike have turned backward, they have become lax; there is none who does good, there is not even one.
4. Did not all the workers of iniquity know? Those who devoured My people partook of a feast; they did not call upon the Lord.	4. Do they not know, all doers of falsehood? Those among My people who dine have dined on bread and not blessed the name of the LORD.
5. There they were in great fear, for God is in the generation of a righteous/generous man.	5. There they became afraid because the word of the LORD is in the generation of the righteous/generous.
6. You put to shame the counsel of the poor, for the Lord is his refuge.	6. You will despise the counsel of the poor man, because he has placed his hope in the LORD.
7. O that the salvation of Israel would come out of Zion; when the Lord returns the captivity of His people, Jacob shall rejoice, Israel shall be glad.	7. Who will produce from Zion the redemption of Israel? When the LORD brings back the exile of his people, Jacob will rejoice, Israel will be glad.

## Rashi's Commentary on Psalm 14:1-7

1 The fool said in his heart, etc. David recited two psalms in this Book, in one manner [with almost identical wording]: the first one concerning Nebuchadnezzar and the second one (ch. 53) concerning Titus. In this one, he prophesied concerning Nebuchadnezzar, who was destined to enter the Temple and to destroy it, with not one

[man] of all his armies protesting against him.

**"There is no God"** and "I will ascend above the heights of the clouds."

**they have committed abominable deeds** Heb. עלילה , deeds.

**3 All have turned away, etc.** Not one man of his armies protested against him.

**they have spoiled** Heb. נאלחו , have turned to rot.

**4 Did not...know?** Did they not know at the end what had befallen them?

**Those who devoured My people** The seed of Nebuchadnezzar.

**partook of a feast** Heb. להם , lit. bread. They made a feast (as in Dan. 5:1) "made a huge feast (להם) ."

**they did not call upon the Lord** They neither considered Him nor remembered His wondrous and awesome deeds at their feast, and [they] used His vessels.

**5 There they were in great fear** For recompense was paid to Belshazzar king of Babylon [causing him] to be in great fear, as it is stated (in Dan. 5:6): "Then the king's color changed, his thoughts terrified him, the joints of his loins came loose, and his knees knocked against each other." But our Sages explained this (Sanh. 104b, Mid. Ps. 14:4) as referring to the heathens: Whoever does not rob Israel does not experience a pleasant taste in his food. Those who devoured my people felt as though they ate bread, for they experienced a pleasant taste.

**for God is in the generation of a righteous man** In the generation of Jeconiah, who were righteous.

**6 You put to shame the counsel of the poor** You say that the counsel of Israel is shameful, for they trust in the Lord because He is their refuge.

**7 O that** Then the day will arrive when He will give out of Zion the salvation of Israel in the future; then Jacob shall rejoice; Israel shall be glad.

=====

## Meditation from the Psalms

### Psalm 14:1-7

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

David composed two songs, Psalms 14 and 53, which deal with the very same topic and are very similar in language.<sup>1</sup> This one is dedicated to the destruction of the First Temple at the hands of Nebuchadnezzar, and the second psalm deals with the destruction of the Second Temple by Titus. Here David prophesies that Nebuchadnezzar will enter the Sanctuary to defile and destroy it, and not one of his soldiers will attempt to protest or restrain him.

Malbim notes that this psalm is an example of the multi-dimensional aspect of David's compositions. David created this psalm primarily in response to the enemies of his day. In later generations when new enemies and tragedies arose, however, Israel *saw* that the words of David applied to the problems of their times as well. And so we have a psalm endowed with both personal meaning for David and with national, historical meaning for all Israel. Malbim interprets the prophetic aspect of this psalm not as a reference to Nebuchadnezzar, but to Sancherib of Assyria and his siege against King Chizkiyahu of Judea.<sup>2</sup>

Our chapter of Psalms has a key pasuk which seems to be the pivotal thought. This pasuk should cause us all to pause and consider our ways.

***Tehillim (Psalms) 14:2*** *The LORD looked down from heaven upon the children of men, to see <07200> (8800) if there were any that did understand, [and] seek G-d.*

This pasuk forms the verbal tally between our Torah seder and our chapter of Psalms. The key tally is: Appeared / Behold / See - ראה, Strong's number 07200. We see this same Hebrew root in our Torah seder:

***Bereshit (Genesis) 17:1*** *And when Abram was ninety years old and nine, the LORD appeared <07200> (8735) to Abram, and said unto him, I am the Almighty G-d; walk before me, and be thou perfect.*

Given this key pasuk and our verbal tally of: 'See' – (raah) ראה, lets look a little closer at the modality of sight and try to understand why HaShem uses *sight* as the modality to "see men of understanding". After all, *understanding* is not normally associated with *seeing*. Let's start by examining the Mishkan's<sup>3</sup> furnishings or "vessels", which are seen as representations of the various organs and faculties of man. These should begin to give us an insight into seeing: The menorah<sup>4</sup> corresponds to the *eyes* and the sense of sight. As you can see from the image, His Eminence is also suggesting that the menorah is the *key*.

The Mishkan later gave way to the Bet HaMikdash, the Temple, and was called the "eye of the world". The eye is a physical organ but it receives something that is about as non-physical as you can get; light. The eye is the gateway to a non-physical existence called light. The Bet HaMikdash was called "the eye of the world" because it was the portal for the Light.

---

<sup>1</sup> Rashi

<sup>2</sup> This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

<sup>3</sup> the sanctuary set up by Moses in the wilderness

<sup>4</sup> The menorah is described in the Bible as the seven-lamp ancient Hebrew lampstand made of pure gold and used in the sanctuary set up by Moses in the wilderness and later in the Temple in Jerusalem. Fresh olive oil of the purest quality was burned daily to light its lamps.

Rashi, Radak, Metzudat David, and other classical commentaries suggest that the Menorah is lit by HaShem, again indicating that HaShem Himself will provide warmth, light, and will safeguard the Jews. In a somewhat different vein, and perhaps hewing closer to the simple meaning of the text, Malbim notes the parallel between the seven lights of the menorah to the seven lights of the human face: the eyes, nostrils, mouth and ears, suggesting that the candles represent HaShem's protective eyes. The prophet Zechariah had a vision of a golden menorah, in which an angel explained to him that the meaning of the seven flames of the menorah were "the eyes of the Adonai, ranging over the whole earth".<sup>5</sup> That is a powerful image; it tells us that when we see the flames of the menorah we are, so to speak, seeing the eyes of HaShem.

The menorah is described repeatedly in Exodus 25: 33-34, as well as later in Exodus 37:19-20, as having oil cups which are "*meshukadim*" - מְשֻׁקָדִים. The translation of this word is varied, but the majority opinion is that it has to do with the almond tree. Thus, the menorah is to be decorated to look like an almond tree, with almond shaped cups, and flowers. The root of the Hebrew word for almond: *shin kuph dalet* טְקֹשׁ, is also the root for one of the words meaning to *watch* or *guard*. In this way, there is a connection between the almond tree image and the idea in Zechariah of the menorah lights as the eyes of HaShem.

The eye is similar in shape to the Hebrew letter *yud*, which has a numerical value of ten. Two eyes and one nose, therefore, are represented by ten plus ten plus six equals twenty-six. Twenty-six is the sum of the letter values of one of the names of HaShem. Thus the name of HaShem is inscribed upon our bodies, teaching us that He is the master of each person, for it is customary to write one's name on his belongings.

When the Bne Israel stood at Mt. Sinai, the Torah records that we *saw* the voices. We saw something that is normally heard. Our Sages teach that when HaShem is manifest, then we see everything as it really is. We see reality, even if it is normally heard, because there are no broken pieces to assemble when everything is one with HaShem. Since there are no broken pieces to assemble, the Torah calls that *seeing*.

Eyes see things outside of oneself. *Seeing* is like an instantaneous picture. We perceive everything at once, but is stillness. We need multiple *sightings* to perceive movement. Seeing is the modality of the next world. We see in the light. We see a world of stillness. We have a proverb which says, "Seeing is believing". Because we see all at once and there is no assembling necessary, what we see is considered a proof. That is why *seeing* and *proof* both come from the same Hebrew root.<sup>6</sup>

*Sight* is used to garner our emotions to a great reaction for an understanding that we already have because sight is our strongest and most reliable sense. Seeing really is believing and I can commit to something much more easily when I see it rather than if I only hear it. Just ask anyone who has bought an item without having seen it first. Finally, our brains are wired to remember visual cues more clearly than other types.

Seeing is the modality of the Olam Haba, the next world. Seeing is the modality of the Zohar and the other mystical writings. In these writings it says, "Come and see". Here are a few examples:

***Yachanan (John) 1:46*** And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

***Yochanan (John) 11:34*** And said, Where have ye laid him? They said unto him, Lord, come and see.

---

<sup>5</sup> Zechariah (Zechariah) 4:10

<sup>6</sup> Photoshop and photo-realistic pictures and video are a new phenomenon in our era. For the first time in history we can understand that this generation is so steeped in falsehood that we can no longer believe our own eyes.

**Soncino Zohar, Shemot, Section 2, Page 38b** (Psalms 139:13). *Nothing so miraculous was witnessed since the creation of the world. 'Come and see,' he said, 'it is written: "It is a night (leyl) of observations unto the Lord for bringing them out from the land of Egypt; this is that night (ha-layla) of the Lord, observations to all the children of Israel".<sup>7</sup> Now, why "observations" in plural, and "night" first in the masculine gender (layil), and then in the feminine (layla)? To indicate the union which took place on that night between the Masculine and Feminine aspects in the Divine attributes, and also the same union which will take place in the future Redemption: "As in the days of thy coming out of Egypt will I show unto him marvellous things".<sup>8</sup>*

Now, let's contrast 'hearing' and 'seeing'.

Hearing is the modality of this world. In this world there is movement and sound. Hence hearing is the sense modality of this world. In the next world, there is no more movement, there is no more hearing. This is a world of stillness, a world of sight. Why don't we move in the next world? Because all movement is done to meet a need. In the next world there will be no more needs and hence there will be no more movement.

Hearing is the modality of this world. In this world we *hear* even though we are using our *eyes*. This world is like reading a book. We see one letter at a time and we put these letters together to form the ideas being conveyed by the writer. In this world we see a collage of images that we have to assemble into a complete picture. This world is a collection of broken pieces that must be assembled and internalized in order to be understood. That is why Chazal<sup>9</sup> teach that hearing is the modality of this world, even when we use our eyes, we are still required to assemble the pieces. HaShem is not a proof in front of us until WE assemble the broken images into a clear vision that HaShem is concealed in his world, but the one who assembles the pieces will be able to see Him.

Hearing requires us to work, as we shall see. It is the mode of this world. Seeing requires no work. That is why seeing is believing. In the Olam Haba, the next world, reality will be instantly apparent. The Olam HaBa is *seeing*.

When the Talmud cites a proof to decide a dispute between two sages or to resolve a question of law, it often introduces it with the phrase *Ta shema, Come, hear* or *Come, understand* (the Hebrew word *shema* means both hear and understand). In contrast, the common opening phrase in the Zohar is *Ta chazi, Come, see*. According to what we have discussed, it becomes clear. Talmud includes all of the revealed, rational Torah, which is known as "nigleh", revealed. Torah entails great and profound logical thought, and understanding of the intellect. This is why "hearing" is most necessary since "hearing" achieves clear communication on a rational plain. Zohar is the chief work of Jewish mysticism and goes beyond the realm of rationale and logic to the world of the supernatural and the hidden. It is "nistar", the concealed Torah. "Seeing" is the sense that can rouse our emotions to a great reaction and the Zohar's main function is to strengthen our passions and emotions for our soul and spirit. This is why Rabbi Avraham Yeshaya Karelitz<sup>10</sup> would say that when learning Zohar one experiences the sweetness of our Father in Heaven. For the difference between these two forms of Torah is akin to the difference between sight on the one hand, and hearing and comprehension on the other. We "hear" in this world and we will "see" in the olam haba. In other words, HaShem hides in a broken world which He wants us to find Him and correct the world. In the olam haba, we will see the world of truth, we will see the world as it really is.

Hearing and seeing are the only senses associated with beauty. We see and hear beautiful things. This makes hearing and seeing intimately associated because they both have this modality.

---

<sup>7</sup> Shemot (Exodus) 7:42

<sup>8</sup> Micah 7:1-5

<sup>9</sup> Chazal (Hebrew: חז"ל), an acronym for the Hebrew "Hakhameinu Zikhronam Liv'rakha" ( חכמינו זכרונם לברכה, "Our Sages, may their memory be blessed"), refers to all Jewish sages of the Mishna, Tosefta and Talmud eras.

<sup>10</sup> Circa 1940, known as the Chazon Ish

While sight and hearing are both tools of perception, absorbing stimuli and conveying them to the mind to interpret, there is a major difference in the manner in which they impress their findings upon us. Sight is the most convincing of faculties: once we have seen something with *our own eyes*, it is virtually impossible for other sensory evidence or rational proofs to refute what we now know. On the other hand, hearing and comprehension are far less vivid impressers of the information they convey. They will convince us of certain truths, but not as unequivocally as do our eyes. What we hear and understand are facts that have been proven to us; what we see is reality.

*Hearing* takes place inside of a person. It requires interpretation by the person doing the hearing. This is in contrast to *seeing* which is external to a person and does not need interpretation, the sight speaks for itself.

Ears hear things inside of oneself. The way we hear is one sound at a time. By the time we hear the second sound, the first sound is just a memory. And so it goes with each subsequent sound. We then combine the sounds to make syllables inside our head. Our brain then assembles the syllables into words and the words into sentences, The sentences are assembled into paragraphs and the paragraphs are assembled into the final picture. By the time we have assembled the whole picture, there is no more sound. All of the sounds are just a memory. Since sounds must be assembled by the hearer, hearing is very much a subjective art. Hearing depends on the person and his background. No two persons build the same picture from the words of a speaker. We hear in the darkness. Sound characterizes this world, the world of movement.

This world is all hearing. We do not see things as they are, we merely "hear" small pieces. If we pay attention and work diligently to make sense out of the "sounds", then we can assemble a fractured picture.

The Olam HaBa, the next world, is a world of seeing. We will see things as they are. Everything will be apparent all at once. We will not have to struggle to reassemble the pieces.

When the Jewish People stood at Sinai to receive the Torah, they underwent an experience which was literally out of this world. When HaShem spoke, the Torah writes that the Jewish People "saw the voices." There was a dislocation of the natural perception of the senses. What does it mean to see sound?

There is a fundamental difference between the two senses. With sight, we perceive a complete whole instantaneously. The essence of vision is an instantaneous whole. Sound, on the other hand, is assimilated as a collection of sounds. We order these separate pieces of information, giving them substance and definition, and in the process, we understand what it is we are hearing. This process of assembly is not instantaneous. Our brain takes time to balance and evaluate what it is hearing. In the end, *we have assembled the pieces* into a single unified picture.

The reason we say "Hear! O Israel" is that, in this world, you cannot see HaShem. You have to "hear" Him. You have to take the disparate, seemingly random elements of this world, and assemble them into a cogent whole. There was only one time in history that you didn't have to *hear* HaShem's Unity; one moment when you could actually see it. At Mount Sinai. There the Jewish People *saw* the voices. They saw with an incontrovertible clarity those things that usually need to be *heard*. Seeing is more than believing. When you see, you don't have to believe. It's in front of your eyes.

Hearing takes place inside of a person. It requires interpretation by the person doing the hearing. This is in contrast to seeing which is external to a person and does not need interpretation, the sight speaks for itself.

The ears provide two essential services for the body:

1. They allow us to hear and
2. They provide balance for the body.

Since we have one organ that provides two different functions, we understand that these “two” functions MUST really be just *one* function. The Hebrew word for “ear” (ozen - אוזן) comes from the same root as “balance” (izzon). The root of both words uses the consonants Aleph (א), Zayin(ז), and Nun (נ), which could be read by their spiritual concepts: *G-d nurtures the soul*. What is the connection between these two words (ear & balance)? Balance is taking two legs and bonding them into oneness, just as hearing bonds multiple words into one thought or idea.

The main function of our ears is hearing and balance. In law, a hearing is a proceeding before a court which uses a set of balances as its symbol. The Hebrew word **Moznayim** represents “the scales”, which is the Mazzalot for the Hebrew month of Tishrei. **Moznayim** (מאזניים), from the word **oznayim** (ears), implies **equilibrium** and **balance** (the inner and outer sense of the ears).

“Rav Yitzchak Hutner’s<sup>11</sup> begins, his explanation of the putting an awl through the servant’s ear, by quoting the Rabbenu Yonah who says that the ear is unique among the senses/organs because it is the only one that receives but does not emit. Seeing/the eyes receive visual stimuli but also “look”, convey emotion. The nose/smelling accepts scents and also acts, through blowing the nose, breathing...; so too for touch/hands, and taste/tongue. The ear is the quintessential receiver.

Similarly, the servant’s identity is completely subsumed by hearing instructions from his master. This understanding is supported by a halachah in the laws of evaluating worth. In ancient times, when damage was done to an organ of the body, financial compensation was required. How was damage assessed? The beit din would take the person to the slave market and determine how much he would be worth without that limb. The incredible idea is that for damage to the ear, the perpetrator must pay the full worth of the individual! The ear is worth more than any other sense organ. This notion is incredible for it contradicts the Talmudic reference which suggests that blindness is the worst curse a person could bear. The ear is essential for a servant for it represents his entire personality. The servant must listen to his master at all times. That is why the servant is exempt from positive time bound commandments.”

Now we can understand what the Torah meant when it said:

**Shemot (Exodus) 19:19-20** *And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and G-d answered him by a voice. And HaShem came down upon mount Sinai, on the top of the mount: and HaShem called Moses [up] to the top of the mount; and Moses went up.*

When HaShem came down to Mt. Sinai, it means that shamayim, *there*, intersected, *here*, with this world. The world of sight intersected with the world of hearing. When this happened, we read of something very unusual:

**Shemot (Exodus) 20:18** *And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off.*

Now we can understand why the Torah says that we saw the thunder. We perceived the Olam HaBa. We were endowed with the modality of the next world. We no longer *heard*; we *saw*. We were a part of the Olam HaBa.

At Mt. Sinai in the days of Moshe, HaShem gave His Torah to the Children of Israel. According to the Sages, when HaShem gave the Torah all of nature stood still. The sea did not roar. No birds sang. No creature stirred or made so much as a peep. Not even a leaf fell from the trees. In short, there was no movement whatsoever! The Midrash put it like this:

---

<sup>11</sup> sefer Pachad Yitzchak, Pesach volume, article 43, Rav Yitzchak Hutner, former Rosh Yeshiva of Chaim Berlin.

**Midrash Rabbah - Exodus XXIX:9** *What is the meaning of, The Lord G-d hath spoken; who can but prophesy? (Amos III, 8). Said R. Abbahu in the name of R. Johanan: When G-d gave the Torah no bird twittered, no fowl flew, no ox lowed, none of the Ophanim stirred a wing, the Seraphim did not say 'Holy, Holy', the sea did not roar, the creatures spoke not, the whole world was hushed into breathless silence and the voice went forth: I AM THE LORD THY G-D. So it says, These words the Lord spoke unto all your assembly... with a great voice, and it went on no more' (Deut. V, 19).*

The lack of movement at Sinai suggests that there were no needs during this period. At Sinai we lacked nothing, therefore, we had no need to move.

Lack of movement is an indication that there is no force moving it out of position.

*Eretz*, the Hebrew word for land, comes from a root which means *to move*. This is why the mystics say that this world, *eretz*, is the world of movement. This world is constantly moving towards *shamayim*, heaven. *Shamayim* is the place of the infinite. *Shamayim* comes from the root *shammin* which means "there". *There* there is no movement because everything has arrived where it should be.

No wonder we had no movement. We had entered another dimension where we perceived that we had arrived at a place where there were no more needs. We lacked nothing, therefore there was no movement. *Eretz* (earth) became *shamayim* (heaven). *Here* became *there*! We had arrived at the place we had been moving towards, When we arrived where we were supposed to be, we no longer moved, we had arrived!

It should be obvious now why the Sages said that HaShem had suspended Mt. Sinai over our heads and told us to accept Torah or be buried:

**Shemot (Exodus) 19:17** *"They stood on the bottom of [lit. under] the mountain."*

**Shabbath 88a** *And they stood under the mount: R. Abdimi b. Hama b. Hasa said: This teaches that the Holy One, blessed be He, overturned the mountain upon them like an [inverted] cask, and said to them, 'If ye accept the Torah, 'tis well; if not, there shall be your burial.' R. Aha b. Jacob observed: This furnishes a strong protest against the Torah. Said Raba, Yet even so, they re-accepted it in the days of Ahasuerus, for it is written, [the Jews] confirmed, and took upon them [etc.]: [i.e.,] they confirmed what they had accepted long before.*

This midrash means we had no free choice. We were seeing, and seeing is believing! This is the coercion implied by suspending the mountain over our heads. When *shamayim* intersected *eretz* for a brief time, the nature of things changed. That brief moment was a foretaste of the *Olam HaBa*. The Sages discussed this:

**Sukkah 5a** *and it has been taught, R. Jose stated, Neither did the Shechinah ever descend to earth, nor did Moses or Elijah ever ascend to Heaven, as it is written, 'The heavens are the heavens of the Lord, but the earth hath He given to the sons of men'. But did not the Shechinah descend to earth? Is it not in fact written, And the Lord came down upon Mount Sinai? — That was above ten handbreadths [from the summit]. But is it not written, And His feet shall stand in that day upon the Mount of Olives? — That will be above ten handbreadths. But did not Moses and Elijah ascend to Heaven? Is it not in fact written, And Moses went up unto G-d? — [That was] to a level lower than ten [handbreadths from heaven]. But is it not written, And Elijah went up by a whirlwind into heaven.? -[That was] to a level lower than ten handbreadths. But is it not written, He seizeth hold of the face of His throne, and He spreadeth His cloud upon him, and R. Tanhum said: This teaches that the Almighty spread some of the radiance of his Shechinah and his cloud upon him? — That was at a level lower than ten handbreadths. But in any case is it not written, 'He seizeth hold of the face of His throne'? —*



*The throne was well lowered for his sake until [it reached a level] lower than ten handbreadths [from Heaven] and then hell seized hold of it.*

The mystical writings of the Nazarean Codicil also speak of the time When HaShem and shamayim will intersect eretz:

**Revelation 21:1-4** *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from G-d out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of G-d [is] with men, and he will dwell with them, and they shall be his people, and G-d himself shall be with them, [and be] their G-d. And G-d shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

When we arrive *there*, then we will perceive reality as starkly as those who awake from a dream. Then we will realize that eretz, this world, is the illusion and shamayim, heaven, is the reality. *There*, we will no longer have needs that force us to move. *There*, we will no longer move because all of our needs will be met.

Now, lets return to our chapter of Psalms and its key pasuk, its pivotal thought. This pasuk should surely cause us all to pause and consider our ways.

**Tehillim (Psalms) 14:2** *HaShem looked down from heaven upon the children of men, to **see <07200> (8800)** if there were any that did understand, [and] seek G-d.*

The words "The Lord looks down from heaven on mankind to find a man of understanding, a man mindful of G-d" appear twice in the Psalms.<sup>12</sup> The subject of both psalms is a godless man who says in his heart "There is no G-d", and as a result "Man's deeds are corrupt and loathsome". At this same time G-d is looking down from the heavens and seeking his loyal followers, those who strive towards him. Obviously, this "looking down" does not bring with it sorrow as does the "looking down" of humans. On the contrary: It offers them caring and stretches forth a hand of friendship against the deniers and rejecters.

Rabbi Simchah Zisl Ziv<sup>13</sup> notes that people seem to have an innate curiosity to learn something new, to hear of a new discovery. We rarely miss a news program or a newspaper, lest we remain unaware of a new happening.

"Where," he asks, "is the curiosity to learn about G-d? Why are people not coming in droves to those who can teach them and direct them to learn about G-d?"

Perhaps the answer to this question is that learning anything else that is new does not obligate us, whereas coming to a greater knowledge of G-d will make us more subservient to G-d. Perhaps people are apprehensive that if they know more about G-d, they will be more compelled to accept His sovereignty, and this might necessitate changing their way of living.

The Psalmist says that G-d looks down from heaven to *see* if anyone is interested in learning more about Him. But apparently no one wishes to change. "Every man was depraved. None was a doer of good, not even one".<sup>14</sup>

---

<sup>12</sup> Tehillim (Psalms) 14:2; 53:3

<sup>13</sup> Rabbi Simcha Zissel Ziv Broida (1824–1898), also known as Simhah Zissel Ziv or as the Alter of Kelm (the Elder of Kelm), was one of the foremost students of Rabbi Yisrael Salanter and one of the early leaders of the Musar movement. He is best known as the founder and director of the Kelm Talmud Torah.

<sup>14</sup> Tehillim (Psalms) 14:3

When HaShem sees, He is looking at the only things that matter. He is looking from the perspective of the Olam HaBa, the world of truth. He is looking to see the only things that matter, those things which bring us be with him forever. Clearly this chapter of Psalms speaks of the wicked godless man who has no place in the Olam HaBa, but it should give the righteous/generous man pause. That man should also examiner himself and look to see if his focus is on Olam HaBa, or on the substitute, the temporary pleasures of this world.

The following is an excerpt from *The Path of the Just*:

In the first chapter of *The Path of the Just*, Luzzatto tells us what we have to look forward to if we complete the task ahead of us. It is, he tells us, what **we were created for in the first place: the ability to “delight in G-d and enjoy the radiance of His divine presence.”** We are assured that it is “the true delight, the greatest enjoyment of all.” In chapter twenty-six he tells us that “the holy . . . are considered to be ‘walking before God in the land of the living while they are in this world’; and that when one will have attained holiness, “a spirit from on high will descend upon you, and the Creator will dwell upon you as He does to all of His holy ones.” So what we are being promised is the felt Presence of the Divine, a sure involvement in Godliness, an evolution to the angelic. It is the end of woe and the ever-presence of bliss.

It (intimacy with the Creator, “the true delight, the greatest enjoyment of all”) is what it is we have been wanting all our lives without knowing it: it is the fulfillment of all of our dreams—of even the most unholy.

That can be explained thusly: When the body and the person crave, they generally crave things of the world, physical things or subtle personal things. They may crave food or love or power or wealth. But, we assume, only the body and the person *can* crave. “After all,” we reason, “what would the soul want?—it is already a part of the Divine, and has all that it needs in its being!”

The truth of the matter is that if the soul could be said to crave anything it would be what it already has—made manifest in the person it “occupies.” The soul yearns for its inherent power, love, and wealth. But the body and the person misunderstand that craving and try to make it manifest in material terms.

**In other words, the soul yearns for its inherent wealth (for it is wondrously wealthy), and the person takes that to be a yearning for material wealth; the soul yearns for its natural power (for it has vast amounts of power), and the person takes that to be a yearning for material power, and so on.**

What we are looking for in our essential beings is delight. But we look for it in the wrong places. The person and the body *look* for it everywhere but in God, where delight can only be found. In fact He is indeed “the true delight, the greatest enjoyment of all.” We know that in our very core but forget it moment by moment. It is what we are looking for and yearn for.

It is the great response to the questions, “Why?” “To what end?” “What’s in it for me?” and “What do I get out of it?” It is truly the fulfillment of all of our dreams.

But our age seems to have forgotten. That is because we have lost sight of the fact that there is holiness. Having “lost” God (of course, one never loses God, but only loses cognizance of God), we have “lost” His couriers as well. We have forgotten our Holy Ones—those who have lived only for intimacy with God and for the simple doing of His will made manifest to them. We have forgotten the fact that there are individuals who are truly as gifted in piety and matters of the life of the spirit as others are in the arts and sciences.

Holiness is a category of humanity we have decided to suspend in disbelief. To benefit from that great delight we must remember and take seriously the very core Jewish notion of holiness and association with God.

**Our Chazal have taught us that we were created to delight in God and enjoy the radiance of His Divine presence. This is the true delight, the greatest enjoyment of all.**

But in truth, the place for this pleasure is the World to Come,<sup>4</sup> as it was created, readied, and prepared for just such a pleasure.

The road that will take us to our desired destination is this world. Our sages were referring to this when they said,<sup>15</sup> "This world is like a vestibule to the World to Come". The means to bring you to this goal are the *mitzvot* which God has commanded.

Can we see?

**Ashlamatah: Yermiyahu (Jeremiah) 33:25 – 34:5 + 34:8-13**

Rashi's Translation	Targum
19. ¶ And the word of the Lord came to Jeremiah, saying:	19. ¶ And the word of prophecy from before the LORD was with' Jeremiah, saying:
20. So said the Lord: If you break <b>My covenant</b> with the day and <b>My covenant</b> with the night, and not to have day and night in their time.	20. "Thus says the Lord: Just as it is not possible that <b>My covenant</b> should be abolished, which I made with the day and with the night - so that night and day should not occur in their appointed time ,
21. Also <b>My covenant</b> with David shall be broken, that he should not have a son reigning on his throne, and with the Levitic priests, My ministers.	21. so <b>My covenant</b> will not be abolished which I have made with David My servant, so that he should not have a son ruling upon his throne, and the Levitical priests who minister before Me.
22. Just as the host of heaven cannot be counted nor can the sand of the sea be measured, so will I increase the seed of My servant David and the Levites who minister to Me. {S}	22. Just as it is not possible that the hosts of heaven should be numbered, nor the sand of the sea weighed, so I will increase the seed of David My servant, and the Levitical priests who minister before Me." {S}
23. And the word of the Lord came to Jeremiah, saying:	23. And the word of prophecy from before the LORD was with Jeremiah, saying:
24. Have you not seen what this people has spoken saying: The two families that God chose, He has rejected, and they make My people despise being a nation any longer before them. {S}	24. "Have you not seen what this people is speaking, saying: 'The two seeds in which the LORD has taken pleasure - he has loathed them'? And they provoke My people to anger, so as not to be a people any more ministering before Me, as before them." {S}
25. So said the Lord: If not <b>My covenant</b> with the day and the night, that the statutes of heaven and earth I did not place,	25. Thus says the LORD: "Just as it is not possible that <b>My covenant</b> which I swore with the day and with the night should cease, so is the covenant of the heavens and the earth: I have not made them that they should pass away.
26. Also will I reject the seed of Jacob and David, My servant, not to take from his seed rulers over the seed of Abraham, Isaac, and Jacob, when I bring back their	26. Also the seed of Jacob and David My servant I will not remove from bringing near some of their sons who exercise rulership over the seed of Abraham, Isaac, and

<sup>15</sup> Avot 4:16

Rashi's Translation	Targum
captivity and have mercy upon them. {P}	Jacob; for I will restore their exiles and will have mercy upon them." {P}
1. ¶ The word that came to Jeremiah from the Lord-when Nebuchadrezzar king of Babylon and all his army and all the kingdoms of the land of his rule and all the peoples were waging war against Jerusalem and against all its cities- saying:	1. ¶ The word of prophecy which was with Jeremiah from before the LORD, when Nebuchadnezzar" the king of Babylon and all his army, and all the kingdoms of the earth under the dominion of his hand, and all the nations, were waging war against Jerusalem and against all her cities,saying:
2. So said the Lord God of Israel, Go and say to Zedekiah king of Judah, and you shall say to him: So said the Lord: Behold I deliver this city into the hand[s] of the king of Babylon, and he shall burn it with fire.	2. "Thus says the LORD, the God of Israel: Go and say to Zedekiah, the king of the tribe of the house of Judah, and say to him, 'Thus says the LORD: Behold, I am handing over this city into the power of' the king of Babylon, and he will burn it with fire.
3. And you shall not escape from his hand[s], for you shall surely be seized, and you shall be delivered into his hand[s], and your eyes shall see the eyes of the king of Babylon, and his mouth shall speak with your mouth, and you shall come to Babylon.	3. And you will not be rescued from his hand, but you will certainly be captured and handed over into his power; and your eyes will see the king of Babylon's eyes, and hismouth will speak with your mouth, and you will be carried' to Babylon.
4. But hearken to the word of the Lord, O Zedekiah king of Judah. So said the Lord concerning you; You shall not die by the sword.	4. But listen to the word of the LORD, O Zedekiah, the king of the tribe of the house of Judah. Thus says the LORD concerning you: 'You will not be killed with sword.
5. You shall die in peace, and with the burnings of your forefathers, the first kings, who were before you, they shall burn for you, and "Ah lord" shall they lament you, for I have spoken a word, says the Lord. {S}	5. You will die in peace; and as they burned incense for your fathers, the former kings who were before you! So will they burn incense over you; and they will lament over you, "Woe for the king!" For I have spoken the word, says the LORD." {S}
6. And Jeremiah the prophet spoke to Zedekiah king of Judah all these words in Jerusalem.	6. And Jeremiah the prophet spoke with Zedekiah the king of the tribe of the house of Judah all these words in Jerusalem.
7. And the army of the king of Babylon was waging war against Jerusalem and against all the remaining cities of Judah, against Lachish and against Azekah, because they were the fortified cities left among the cities of Judah. {P}	7. And the troops of the king of Babylon were waging waragainst Jerusalem and against all the cities of the house of Judah which were left; against Lachish and against Azekah, for they were left among the cities of the house of Judah as fortified cities. {P}
8. The word that came to Jeremiah from the Lord after King Zedekiah had made <b>a covenant</b> with all the people who were in Jerusalem, to proclaim freedom to them;	8. The word of prophecy which was with Jeremiah from before the LORD after king Zedekiah had made <b>a covenant</b> with all the people who were in Jerusalem to proclaim freedoms for them,
9. That every man should let his manservant and every man his maidservant, a Jew and a Jewess go free, that none should hold his Jewish brother as a slave.	9. that each man should send away his slaves both male and female, Israelite and Israelitess" as free persons, so that they should not be enslaved to them, any person to his Jewish brother.
10. Now all the princes and all the people who had entered into <b>the covenant</b> hearkened that every one should let his manservant and everyone his maidservant go free, no longer holding them in slavery; then they obeyed and let them go.	10. And all the princes and all the people who entered into <b>the covenant</b> that each man should send out his slaves both male and female as free persons, so that they should not be enslaved to them anymore, heard it, and heeded it, and they sent them away.
11. But afterwards they turned and brought back the manservants and the maidservants whom they had let	11. But afterwards they turned around, and brought back the slaves, male and female, whom they had let go as

Rashi's Translation	Targum
free, and forcibly made them into manservants and maidservants. {P}	free persons, and brought them into subjection as male and female slaves. {P}
12. Then the word of the Lord came to Jeremiah from the Lord, saying:	12. And the word of prophecy from before the LORD was with Jeremiah from before the LORD/ saying:
13. So says the Lord God of Israel; I made <b>a covenant</b> with your fathers on the day that I brought them forth out of the land of Egypt, out of the house of slaves, saying:	13. "Thus says the LORD, the God of Israel: I made <b>a covenant</b> with your fathers on the day that I brought them out from the land of Egypt, from the house of slavery, saying:
14. "At the end of seven years you shall let go every man his brother Jew who has been sold to you, and when he has served you for six years you shall let him go free from you"; but your forefathers did not obey Me, nor did they incline their ear[s].	14. 'At the end of seven years you will each send away his Israelite brother who was sold to you; so he will serve you for six years. Then you will let him go from you as a free man. But your fathers did not listen to My Memra, and did not incline their ear.
15. And now this day you turned and did what was right in My sight by proclaiming liberty every man to his neighbor, and you made <b>a covenant</b> before Me in the House upon which My Name is called.	15. And you yourselves had repented this day, and had done what was right before Me, in each man proclaiming freedom for his colleague; and you made <b>a covenant</b> before Me in the house upon which My Name is called.
16. But then you turned and profaned My Name, and you took back, each man his manservant and each man his maidservant, whom you had let free to themselves, and forced them to be manservants and maidservants to you. {S}	16. But you have turned around and profaned My Name, and each man has brought back his slaves, both male and female, whom you had let go as free persons in respect of their lives; and you have subjected them into becoming male and female slaves for you. {S}
17. Therefore, so says the Lord: You have not hearkened to Me to proclaim freedom, every one to his brother and every one to his neighbor; behold I proclaim freedom to you, says the Lord, to the sword, to the pestilence, and to the famine, and I will make you an object of horror to all the kingdoms of the earth.	17. Therefore thus says the LORD: You yourselves have not heeded My Memra, that each man should proclaim freedom for his brother, and each man for his colleague; behold, I am summoning freedom for you, says the LORD, from the sword, from pestilence. and from famine; and I will make you into an object of trembling for all the kingdoms of the earth.
18. And I will deliver the men who have transgressed <b>My covenant</b> , who have not kept the words of <b>the covenant</b> which they made before Me when they cut the calf in two and passed between its parts.	18. And I will give the men who transgressed <b>My covenant</b> , - who did not confirm the words of <b>the covenant</b> which they made before Me, (like) the calf which they divided into two, and passed between its halves -
19. The princes of Judah and the princes of Jerusalem, the officers and the priests, and all the people of the land who passed between the parts of the calf.	19. the princes of Judah and the princes of Jerusalem, the princes and the priests and all the people of the land who passed between the halves of the calf, -
20. I will deliver them into the hand[s] of their enemies and into the hand[s] of those who seek their lives, and their dead bodies shall become food for the birds of the heavens and for the beasts of the earth.	20. I will hand them over into the power of their enemies, and into the power of those who seek to kill them; and their corpses will be scattered as food for the birds of heaven and for the beasts of the earth.
21. And Zedekiah, king of Judah, and his princes I will deliver into the hand[s] of their enemies and into the hand[s] of those who seek their lives, and into the hand[s] of the army of the king of Babylon who have gone up away from you.	21. And I will hand over Zedekiah, the king of the tribe of the house of Judah and his princes into the power of their enemies, and into the power of those who seek to kill them, and into the power of the troops of the king of Babylon which have been taken up from you.
22. Behold I command, says the Lord, and I will return them to this city, and they shall fight against it and capture it, and burn it with fire, and the cities of Judah I	22. Behold, says the LORD, I am commanding, and willmake them return against this city; and they will wage war against it, and conquer it, and burn it with fire;

Rashi's Translation	Targum
will make desolate without an inhabitant. {P}	and the cities of the house of Judah I will make into desolation, without inhabitant." {P}

## Rashi's Commentary for: Yermiyahu (Jeremiah) 33:25 – 34:5 + 34:8-13

**20 If you break My covenant with the day** If you can break My covenant that I formed with the day and with the night to be in their time, which I formed with Noah and his sons, "And day and night shall not cease" (Gen. 8:22).

**24 The two families** Viz. royalty and the priesthood.

**and they make My people despise** And with these words, they cause My people to despise being a nation to Me.

**before them** According to these words of theirs, that they teach them to say that the Holy One, blessed be He, will no longer return from His anger, and repentance will not avail them.

**25 If not My covenant, etc.** If it is possible that the covenant that I formed with day and night to be in their time should be abolished, and if it is possible for the statutes of heaven and earth to be abolished as though I had not placed them, also the seed of Jacob, etc. **Our Sages, however, expounded it in regard to the covenant of the Torah and circumcision, to derive from here that because of them heaven and earth were created.** But this Midrash does not fit the sequence of the verses.

### Chapter 34

**5 You shall die in peace** Our Sages stated that Nebuchadnezzar died during his lifetime (Moed Katan 28b), for all the days of Nebuchadnezzar his prisoners were not freed from their imprisonment, and when Nebuchadnezzar died, Zedekiah emerged from the prison. He died the next day and was buried with pomp.

**and with the burnings of your forefathers** So was their custom, to burn for the kings their bier and the utensils they used.

**8 after King Zedekiah had made a covenant In the seventh year of his reign.** So we learned it in Seder Olam (ch. 26): "And it came to pass in the seventh year...men came of the elders of Judah (sic) to inquire of the Lord" (Ezekiel 20:1). They said to Ezekiel, 'The slave of a priest whom his owner sold what is the ruling regarding whether he may eat of the priest's due?' That is to say, because they wanted to say that they should not be punished for infracting the commandment by returning the slaves.

**17 behold I proclaim freedom to you from Me,** that I am not your master to save you, and you shall be free to the sword and to the famine.

**18 when they cut the calf in two** When they returned and forced them to be slaves, they all made a covenant to rebel against the Omnipresent and cut a calf in two and passed between its parts to rebel against Him, and that was a strong covenant and a final one, saying, So shall the one who transgresses be cut and divided.

**21 who have gone up away from you** because of the army of Pharaoh that came out of Egypt, as is explained in this Book (37:5).

**22 Behold I command that Pharaoh's army return to his land,** and the Chaldeans return upon you.

**NAZAREAN TALMUD**  
SIDRA OF B'RESHEET GEN. 17:1 - 27  
"AND WHEN ABRAM WAS"  
BY: H. EM. DR. ELIYAHU B. ABRAHAM

HAKHAM SHAUL'S SCHOOL OF  
TOSEFTA (LUKE 4:44)

HAKHAM TSEFET'S SCHOOL OF PESHAT  
(MARK 1:35-39)

And he heralded the Mesorah in the Synagogues of Y'hudah.<sup>16</sup>

And he (Yeshua) responded, "let us go to the neighbouring towns, so I can teach this halakhic practice<sup>17</sup> to them as well, because this is what I came to do."<sup>18</sup> 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 8:26-39

But the messenger (angel) of the Lord said to Peresh (Philip), Rise and go southward on the road that goes down from Yerushalayim down to Gaza. (This is the desert path). So, he got up and went. And behold, an Ethiopian proselyte<sup>19</sup> of great authority under Candace the queen of the Ethiopians, who was in charge of all her treasure, had come to Yerushalayim to worship. And he was returning (home) and sitting in his chariot and he was reading the book of the prophet Yesha'yahu (Isaiah). Then the messenger (spirit) said to Peresh, go forward and join yourself to his chariot. So Peresh, ran up to him, and heard reading the prophet Yesha'yahu and asked, "Do you really understand what you are reading?" And he said, "How is it possible for me to do so unless someone explains it to me and guides me?" And he requested of Peresh to come up and sit beside him. Now this was the passage of Scripture, which he was reading: *Like a sheep He was led to the slaughter, and as a lamb before its shearer is dumb, so He opens not His mouth. "He was oppressed, and he was afflicted, Yet He did not open his mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So he did not open His mouth. By oppression and judgment, he was taken away; And as for his generation, who considered That he was cut off out of the land of the living, For the transgression of my people to whom the stroke was due? (Yesha'yahu 53:7-8)* And the Ethiopian proselyte said to Peresh, I beg of you, tell me "is the prophet speaking of himself, or about someone else?" Then Peresh opened his mouth, and beginning with this portion of Scripture, he announced to him the Mesorah of Yeshua. And as they continued along on the way, they came to some water, and the Ethiopian Proselyte exclaimed, "See, here is water!" What is to hinder my being immersed? And when they had come up out of the water, the Spirit of the Lord caught Peresh (Philip) away, so that the proselyte saw him no more. And he went on his way rejoicing. But Peresh (Philip) was found at Azotus. And passing through, he proclaimed the Mesorah (of the master) in all the cities until he came to

<sup>16</sup> 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.

<sup>17</sup> "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

<sup>18</sup> 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].

<sup>19</sup> The Aramaic word "mhyrna" can mean either "proselyte" or "eunuch". Greek versions mistranslate this as "eunuch" instead of the more contextually correct "proselyte" (to Judaism). See [Aramaic English New Testament](#), Andre Gabriel Roth, Netzari Press, p. 326. We propose that this Ethiopian officer was a Proselyte of the Gate, and not yet a proselyte of righteousness.

Caesarea.

### Acts 9:1-9

And Paqid Shaul, still breathing out murderous threats of annihilation against the Master's (Yeshua's) talmidim,<sup>20</sup> went to the Kohen Gadol and asked letters from him to Dammeseq to the Esnogas (synagogues); so that if he found any of the Way<sup>21</sup>, whether they were men or women, he might bring them bound to Yerushalayim. But on the journey, and **now it happened** as he was getting close to Dammeseq, suddenly the primordial light, the light of Messiah, surpassing the light of the sun **flashed around him**. And he collapsed to the ground and heard a Bat Kol<sup>22</sup> (Daughter Voice of Har Sinai) saying in Hebrew<sup>23</sup> to him, **Shaul, Shaul, why do you persecute Me? And he said, Who are you, Master? And the Master said, I am Yeshua HaNotzri<sup>24</sup> whom you persecute. It is hard for you to kick against the pricks** (thorns of the crown placed on Yeshua while suffering at the hands of the Roman guards). **And trembling and astonished, he said, Master, what will you have me to do? And the Master (Yeshua) said to him, Arise and go into the city, and you shall be told what you must do.** And the men who journeyed with him stood speechless, indeed hearing the Bat Kol but seeing no one. And Paqid Shaul got up from the ground, he was blinded and unable to see anyone. But they led him by the hand and brought him into Dammeseq. And he was three days blind, and did not eat or drink.

## COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

By order of contiguity we have a relationship from the previous Nazarean Codicil concerning the Morning Shema. The Talmidim want to know the Master's tradition and the surrounding towns as well. Tius, Yeshua **responded, "let us go to the neighbouring towns, so I can teach this halakhic practice<sup>25</sup> to them as well,**

### CONNECTING TO THE TORAH SEDER

---

**ἔξέρχομαι** – he (Yeshua) went out

The LXX uses no less than 35 words to translate the Greek **ἔξέρχομαι**. However, this word immediately connects with the Torah Seder where Abraham is given an **oral commanded** (command from the Oral Torah) to "walk" before G-d. (B' resheet 17:1). The text in both cases is synonymous. Abraham is called to "come" and "walk" before Me. In Yeshua's case he "went (came) out" to walk before G-d **following the voice of the Oral Torah**.

### SHEMA YISRAEL

---

**In the beginning was the Torah (Word – logos), and the Torah (Word) was with God, and the Torah (Word) was/is an Elohim (judge). He, [the Torah] was in the beginning with God. And we saw the glory of the Torah, glory as of the only begotten, Yisrael from the Father, full of chesed (loving-kindness) and Emet (truth).**

---

<sup>20</sup> A superficial reading will cause the reader to miss the whole point. The "threats of annihilation" of the Master's talmidim from the Paqid Shaul seeking consent from the defunct Kohen Gadol speaks of Purim.

<sup>21</sup> The Nazareans converts who were Shomer Shabbat.

<sup>22</sup> While scholars have a field day with the "Voice" the Paqid Shaul hears, the Bat Kol speaks volumes to Jewish ears. They would understand that this "Voice," Bat Kol in no way undermines the Torah. A Bat Kol has been described as an Echo from Har Sinai etc. However, a Bat Kol is NOT an Echo from Har Sinai. A Bat Kol is second to the Voice of Har Sinai i.e. the giving of the Torah (Cf. Shemot – Ex 20:1). Therefore, this "Voice" Bat Kol cannot be a "conversion" which requires reception of the Nefesh Yehudi. Paqid Shaul does not receive the Nefesh Yehudi. He already possessed the Nefesh Yehudi.

<sup>23</sup> Cf. 2 Luqas 26:14

<sup>24</sup> Cf. Ibid 22:8

<sup>25</sup> "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



The sublime words of the Kabbalist Hakham Yochanan picture Messiah as the “Word – Torah of G-d.” As Messiah Yeshua conducts himself as if an actor on the stage<sup>26</sup> daily modelling how the Torah is to be “walked” in each circumstance of life. The scenario of our Mishnaic Markan pericope pictures Messiah rising a “long time before daylight” to find an isolated place in which to pray [far from distractions and interference].

## HERMENEUTIC PRINCIPLE OF ROV

---

By the hermeneutic principle of Rov and Sevarah, we can determine that Yeshua recited the Morning Shema on the morning of our present pericope.

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

1. The Jewish people are commanded to recite the Shema twice daily by the Torah itself (“when you lay down and when you rise up”).
2. The Jewish people are instructed in how and when to recite the Shema by the Mishnah, Tosefta and Jerusalem and Babylonian Talmud and this by Rabbinical dictum.
3. The Jerusalem Talmud states that it would be preferable for a person who studies without performing the mitzvot never to have been created.<sup>27</sup>

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

## THE TORAH

---

**Deut 6:4** Hear, O Israel! The LORD is our God, the LORD alone.<sup>b</sup> You will love the LORD your God with all your heart and with all your soul and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol<sup>c</sup> on your forehead;<sup>d</sup> inscribe them on the doorposts of your house and on your gates.<sup>28</sup>

## THE MISHNAH

---

m. Ber 1:2 From what time do they recite the Shema in the morning? From the hour that one can distinguish between [the colors] blue and white. R. Eliezer says, “Between blue and green.” And one must complete it before sunrise. R. Joshua says, “Before the third hour. “For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be ‘morning.’]” One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the

---

<sup>26</sup> Jones, Vendyl., *Will the Real Jesus Please Stand..* (p. 5-11) Institute of Judaic-Christian Research, 1983.

<sup>27</sup> j.t. Berakhot 1:2

<sup>b</sup> Cf. *Rashbam and Ibn Ezra see Zech. 14.9. Others “The LORD our God, the LORD is one.”*

<sup>c</sup> Others “frontlet” ; cf. *Exod. 13.16.*

<sup>d</sup> *Lit. “between your eyes” ; cf. Exod. 13.9.*

<sup>28</sup> Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Dt 6:4). Philadelphia: Jewish Publication Society.

Torah.<sup>29</sup>

Mishnah Berakhot 1:1 juxtaposes the talmidim of Gamaliel having attend a wedding with the recital of the evening Shema. The present pericope of Mordechai juxtaposes the recital of the Morning Shema in very much the same way. Yeshua has completed the ministry of healing and exorcism departs to recite the morning Shema according to the tradition of the “old-timers.”

## THE TALMUD

---

**b. Ber 2b** *It has been taught on Tannaite authority along these same lines:* The old-timers would complete the recitation of Shema exactly at dawn so as to place the prayer for redemption<sup>30</sup> [with which the Shema closes] right next to the Prayer [of supplication], and one will turn out to say the Prayer in daylight.”<sup>31</sup>

This Gemara teaches us to see the exact moments when Yeshua was reciting the Shema and Amidah. Herein we learn that the zemanim of the “old-timers” (Hakhamim).

## FOLLOWING YESHUA HAMASHIACH

---

And Shim'on (Hakham Tsefet) and those who were with him (Hakham Tsefet) **followed** him (Yeshua).

Most translations read this passage as if Yeshua’s talmidim are searching for him because they do not know where he was. The Greek word for “follow” **καταδιώκω** (*katadioko*) does not mean search or hunt as many have translated. The Markan text demonstrates the talmidim mimicking Yeshua and his halakhic practices. They, with Yeshua depart early in the morning to say the Morning Shema and Amidah.

## SEARCHING FOR MESSIAH

---

“**Everyone is searching for you**” indicates that people are looking for Yeshua. We have two things to note.

1. They must be looking for him “early in the morning.”
2. And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema.

## PERORATION

---

Suffice it to say that the Markan pericope echoes the present Torah Seder. The Torah Seder (“Vay’hi Abram” - “And when Abram was”- Gen. 17:1-27) initiates the Mitzvah of Circumcision. This ritual practice is the physical Symbolic mark of a Covenantal Token, commemorating immediate halakhic obedience. Likewise, we see in the Pericope of Mordecai that Yeshua, followed by his talmidim is teaching halakhic practice concerning the recital of the morning Shema and Amidah. As a result, Hakham Tsefet depicts Yeshua...

1. Observing a Torah mandate to pray as a mitzvah
2. Depicts Yeshua in agreement with **Rabbinic, Mishnaic and Talmudic** practice

# REMES COMMENTARY TO HAKHAM SHAUL

## GREAT COMMISSION — CULTURAL MANDATE

---

<sup>29</sup> Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 3

<sup>30</sup> “Our Redeemer! Adonai, [Master] of Hosts is His Name, Holy One of Israel. Blessed are You Adonai, who redeems Israel.

<sup>31</sup> Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p.

Reading: **Acts 8:26-39, 9.1-9**

First, we have Peresh (Philip) who is urged by the Ruach (Spieir) or a Malak (Angel)

**But the messenger (angel) of the Lord said to Peresh (Philip), Rise and go southward on the road that goes down from Yerushalayim down to Gaza.** (This is the desert path.

And secondly, we have an introduction to Hakham Shaul who is most likely a Paqid at this juncture. This is possibly a time when the Paqid was floundering looking for his mission per se.

**And Paqid Shaul, still breathing out murderous threats of annihilation against the Master's (Yeshua's) [talmidim](#),**<sup>32</sup>

The details of just how and when Hakham Shaul attended the "School of Gamaliel" is fraught with many pitfalls.<sup>33</sup> We have suggested that this reference to Gamaliel is a Remes for his training under the three Hakhamim Hakham Tsefet, Hakham Ya'aqob and Hakham Yochanan. Nevertheless, we see that the "call" of Hakham Shaul to follow Yeshua is imamate here. We will discuss this more in the coming weeks.

Peresh is sent to **an Ethiopian proselyte**.<sup>34</sup> Hakham Peresh is sent to Gaza to proclaim or herald the "[Mesorah](#)"<sup>35</sup> of the Master. Here the message is also Remes in that Hakham Peresh is "sent" to a proselyte with the message of Yeshua.

**Matthew 28.19 Go then and make talmidim of all the nations, immersing them on the authority of the Father and of the Son and of the Ruach HaKodesh, teaching them to observe everything that I have commanded you, and behold, I am with you to the end of these days** (perpetually, uniformly, and on every occasion), **to the very close and consummation of the age. Amen** (let it be so).

This activity is an echo of Matthew where Yeshua tells his Talmidim to carry his Mesorah to all the nations. This passage is often referred to as the "great commission." It has been a tool of persuasion for evangelization for nearly two millennia. Some have believed that when the last "sinner" is "saved" then the master will return and all the so-called prophecies concerning the "great escape" will take place. There is a great deal to discuss when speaking on these matters. However, we wish to point out that the proclamation of the Mesorah has little to do with saving "sinners." The proclamation of Yeshua is to teach all the nations the Mesorah (of the Master). Therefore, the intended goal is a transformation of the Gentile into an observant Jewish Torah Scholar. The "immersion" is NOT Christian baptism. The immersion mentioned in Matthew is the immersion of conversion.

**Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;**<sup>36</sup>

---

<sup>32</sup> A superficial reading will cause the reader to miss the whole point. The "threats of annihilation" of the Master's talmidim from the Paqid Shaul seeking consent from the defunct Kohen Gadol speaks of Purim.

<sup>33</sup> Enslin, M. (1927). Paul and Gamaliel. *The Journal of Religion*,7(4), 360-375. Retrieved from <http://www.jstor.org/stable/1195448>

<sup>34</sup> The Aramaic word "**mhymna**" can mean either "proselyte" or "eunuch". Greek versions mistranslate this as "eunuch" instead of the more contextually correct "proselyte" (to Judaism). See [Aramaic English New Testament](#), Andre Gabriel Roth, Netzari Press, p. 326. We propose that this Ethiopian officer was a Proselyte of the Gate, and not yet a proselyte of righteousness.

<sup>35</sup> For a closer look at the term "Mesorah" and out use of this term see ... [Mesorah](#)

<sup>36</sup> The usual translation "made in the flesh by hands" seems to imply certain negativity. The translation "what **Royal men do to their bodies**" shows spiritual conduct. The allegorical meaning is that "circumcision" is a picture of control over the appetites of the "flesh." This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. "Circumcision" is also an allegorical phrase with the intended meaning of being "Torah Observant." This allegorical thought shows that the Torah is the "*modus operandi*" for controlling the Yetser HaRa, the "evil inclination." Therefore, we should not look at "circumcision" as a negative statement. Furthermore, we should now understand that

**and that at one time you were without Messiah, being aliens<sup>37</sup> from the legal administration of Jewish life,<sup>38</sup> and strangers<sup>39</sup> from the covenants of the promise,<sup>40</sup> having no hope, and without God and in union with the worldly system.**

This theme connects well with the present Torah Seder<sup>41</sup> and the Covenant of Circumcision. But the key point is that those of the nations must accept the administration of Jewish authority. To be clear we must realize that the Mesorah of the Master is not a simple dunk three times and you are saved. The Mesorah is the whole legal body of the teachings of the Jewish sages, from the Mishnah to the Zohar. The Mesorah of the Master is not simply loving your neighbour etc. The Mesorah is the master's teachings on all the Oral Torah. The unfortunate truth is that in all this time we have failed this mission. Primarily because we have not had enough teaching, training and application.

Scholars have called B' resheet 1.28 the "Cultural Mandate." And they all miss the mark when they try to describe this verse and its relationship to the rest of scripture. But the phrase is perfectly descriptive of Jewish life. It's also establishes what is incumbent for all the **Gentiles who turn to God**. The cultural lifestyle of the Jewish people is the path to salvation. The Jewish people are a model of cultural holiness. Peresh in our Remes Nazarean Codicil knows this and knows how to use the tools of his toolbox to accomplish the mission to the Gentiles. Interestingly Peresh has opened the door to the west.

אמן ואמן סלה

Shabbat Shalom!  
Hakham Dr. Yosef ben Haggai  
Rabbi Dr. Hillel ben David  
Rabbi Dr. Eliyahu ben Abraham

---

circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently, the notion of "uncircumcision" means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the "flesh"/Yetser HaRa.

<sup>37</sup> It is noteworthy to mention that the "alien" mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their "**unyielding obstinacy of mind.**"

To be "alien" is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be ת.ר.ג. "cut off" means completely estranged from G-d's presence and protection. Those who were "cut off" while traveling through the wilderness were subjected to every evil influence, without G-d's protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below

<sup>38</sup> cf. Strong's G4174 #1 (TDNT 6:516)

<sup>39</sup> ξένος from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha'ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become "strangers of the gate" but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte.

<sup>40</sup> Many Christian authors stumble over this phrase trying to understand the plurality of "covenants." They fail to realize that the "covenants" are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d "ἄθεοι" and subordinate to the worldly system.

<sup>41</sup> B' resheet (Genesis) 17.1-27