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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2016**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2016**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **I Adar 11, 5776 – Feb. 19/20, 2016** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Feb 19 2016 – Candles at 6:15 PM  Sat. Feb 20 2016 – Habdalah 7:12 PM | **Austin & Conroe, TX, U.S.**  Fri. Feb 19 2016 – Candles at 6:04 PM  Sat. Feb 20 2016 – Habdalah 6:59 PM | **Brisbane, Australia**  Fri. Feb 19 2016 – Candles at 6:12 PM  Sat. Feb 20 2016 – Habdalah 7:05 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Feb 19 2016 – Candles at 6:09 PM  Sat. Feb 20 2016 – Habdalah 7:06 PM | **Manila & Cebu, Philippines**  Fri. Feb 19 2016 – Candles at 5:43 PM  Sat. Feb 20 2016 – Habdalah 6:34 PM | **Miami, FL, U.S.**  Fri. Feb 19 2016 – Candles at 5:58 PM  Sat. Feb 20 2016 – Habdalah 6:52 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Feb 19 2016 – Candles at 5:20 PM  Sat. Feb 20 2016 – Habdalah 6:17 PM | **Olympia, WA, U.S.**  Fri. Feb 19 2016 – Candles at 5:24 PM  Sat. Feb 20 2016 – Habdalah 6:29 PM | **Port Orange, FL, U.S.**  Fri. Feb 19 2016 – Candles at 5:58 PM  Sat. Feb 20 2016 – Habdalah 6:53 PM |
| **San Antonio, TX, U.S.**  Fri. Feb 19 2016 – Candles at 6:08 PM  Sat. Feb 20 2016 – Habdalah 7:03 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Feb 19 2016 – Candles at 5:08 PM  Sat. Feb 20 2016 – Habdalah 6:10 PM | **Singapore, Singapore**  Fri. Feb 19 2016 – Candles at 7:03 PM  Sat. Feb 20 2016 – Habdalah 7:52 PM |
| **St. Louis, MO, U.S.**  Fri. Feb 19 2016 – Candles at 5:25 PM  Sat. Feb 20 2016 – Habdalah 6:24 PM | **Tacoma, WA, U.S.**  Fri. Feb 19 2016 – Candles at 5:21 PM  Sat. Feb 20 2016 – Habdalah 6:27 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](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 Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Shlomit & beloved mother HE Giberet Shlomit bat Sarah

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

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

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

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

**Shabbat: “Vayetse Ya’aqov” - “And left Jacob”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּצֵא יַעֲקֹב** |  |  |
| **“Vayetse Ya’aqov”** | Reader 1 – B’resheet 28:10-15 | Reader 1 – B’resheet 29:31-33 |
| **“And left Jacob”** | Reader 2 – B’resheet 28:16-22 | Reader 2 – B’resheet 29:33-35 |
| **“Y salió Jacob”** | Reader 3 – B’resheet 29:1-3 | Reader 3 – B’resheet 29:31-35 |
| B’resheet (Gen.) 28:10 – 29:30 | Reader 4 – B’resheet 29:4-9 |  |
| Ashlamatah: Hos 12:13 – 13:5 + 14:9-10 | Reader 5 – B’resheet 29:10-12 |  |
|  | Reader 6 – B’resheet 29:13-17 | Reader 1 – B’resheet 29:31-33 |
| Psalms 23:1-6 | Reader 7 – B’resheet 29:18-30 | Reader 2 – B’resheet 29:33-35 |
|  | Maftir – B’resheet 29:27-30 | Reader 3 – B’resheet 29:31-35 |
| N.C.: Mk. 3:13-19a; Luke 6:12-16;  Acts 6:1-6 | Hos 12:13 – 13:5 + 14:9-10 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Jacob’s Dream – Genesis 28:10-22

        Jacob & Laban – Genesis 29:1-30

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis)**‎‎**28:10 – 29:30**‎

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 10. **And Jacob left** Beer sheba, and he went to Haran. | 10. **Five miracles were wrought for our father Ya’aqob at the time that he went forth from Beersheba. The first sign: the hours of the day were shortened, and the sun went down before his time, forasmuch as the Word had desired to speak with him. The second sign: the four stones which Ya’aqob had set for his pillow he found in the morning, had become one stone. Sign the third: the Stone which, when all the flocks were assembled, they rolled from the mouth of the well, he rolled away with one of his arms. The fourth sign: the well overflowed, and the water rose to the edge of it, and continued to overflow all the days that he was in Haran. The fifth sign: the country was shortened before him, so that in one day he went forth and came to Haran.**  **JERUSALEM:**Five signs were wrought for our father Ya’aqob at the time he went forth from Beersheba to go unto Haran. The **first sign**: the hours of the day were shortened for him, and the sun was hidden from him before its time, because His Word had desired to speak with him. The **second sign**: after our father Ya’aqob had lifted up his feet from Beersheba, the country was shortened before him, and he found himself sitting in Haran. The **third sign**: the stones which Ya’aqob our father had taken in the evening, and set as the resting-place of his head, when he had risen in the morning he found had all become one stone; and that is the stone which he set up in the first covenant, pouring oil upon the top of it. The **fourth sign**: when all the shepherds had gathered together at the stone to roll it from the mouth of the well, and could not, then came our father Ya’aqob and lifted it with one hand, and watered the flock, of Laban his mother's brother. The **fifth sign**: after our father Ya’aqob had lifted the stone from the mouth of the well, the well overflowed, and was overflowing twenty years; all the days that our father Ya’aqob dwelt in Haran. These five signs were wrought for our father Ya’aqob in the time when he departed from Beersheba to go to Charan. |
| 11. And he arrived at the place and lodged there because the sun had set, and he took some of the stones of the place and placed [them] at his head, and he lay down in that place. | 11. And he prayed in the place of the house of the sanctuary, and lodged there, because the sun had gone down. And he took four stones of the holy place, and set his pillow, and slept in that place. |
| 12. And he dreamed, and behold! a ladder set up on the ground and its top reached to heaven; and behold, angels of God were ascending and descending upon it. | 12. And he dreamed, and, behold, a ladder was fixed in the ground, and the top of it reached to the height of heaven. And, behold, the two angels who went unto Sedom, and who had been expelled from the midst of them, because they had revealed the secrets of the LORD of the world; and being cast forth they had walked till the time that Ya’aqob went out from the house of his father, and had accompanied him with kindliness unto Bethel, in that day had ascended to the high heavens, and said, **Come, see Ya’aqob the pious, whose likeness is inlaid in the throne of glory, and whom you have so greatly desired to behold**. Then the rest of the angels of the holy LORD descended to look upon him.  **JERUSALEM: And he dreamed, and, behold, a ladder was fixed in the earth, and the summit of it reached to the height of heaven. And, behold, the angels who had accompanied him from the house of his father, ascended to make known to the angels on high, saying, Come, see Ya’aqob the pious, whose likeness is in the throne of glory, and whom you have been desirous to see! And, behold, the holy angels from before the LORD ascended and descended, and looked upon him.** |
| 13. And behold, the Lord was standing over him, and He said, "I am the Lord, the God of Abraham your father, and the God of Isaac; the land upon which you are lying to you I will give it and to your seed. | 13. And, behold, the Glory of the LORD stood above him, and He said to him, I am the LORD the GOD of Abraham your father, and the GOD of Yitschaq, The land on which you are lying I will give to you and to your sons. |
| 14. And your seed shall be as the dust of the earth, and you shall gain strength westward and eastward and northward and southward; **and through you shall be blessed all the families of the earth and through your seed**. | 14. And your sons will be many as the dust of the earth, and will become strong on the west and on the east, on the north and on the south: and **all the kindred of the earth will through your righteousness/generosity and the righteousness/generosity of your sons be blessed**. |
| 15. And behold, I am with you, and I will guard you wherever you go, and I will restore you to this land, for I will not forsake you until I have done what I have spoken concerning you." | 15. And, behold, My Word is for your help, and will keep you in every place where you will go, and will bring you (again) to this land; for I will not leave you until the time when I have performed all that I have told you. |
| 16. And Jacob awakened from his sleep, and he said, **"Indeed, the Lord is in this place, and I did not know [it]."** | 16. And Ya’aqob awoke from his sleep, and said, **Verily the Glory of the LORD's Shekinah dwells in this place, and I knew it not.** |
| 17. And he was frightened, and he said, **"How awesome is this place! This is none other than the house of God, and this is the gate of heaven."** | 17. And he was afraid, and said, **How dreadful and glorious is this place! This place is not common, but the sanctuary of the Name of the LORD, the proper spot for prayer, set forth before the gate of heaven and founded beneath the throne of glory.** |
| 18. And Jacob arose early in the morning, and he took the stone that he had placed at his head, and he set it up as a monument, and he poured oil on top of it. | 18. And Ya’aqob arose in the morning, and took the stone which he had placed for his pillow, and set it standing, and poured oil on the top of it. |
| 19. **And he named the place Beth El, but Luz was orignally the name of the city.** | 19. **And he called the name of that place Beth El; but Luz was the name of the city at the first.** |
| 20. And Jacob uttered a vow, saying, "If God will be with me, and He will guard me on this way, upon which I am going, and He will give me bread to eat and a garment to wear; | 20. And Ya’aqob vowed a vow, saying, If the Word of the LORD will be my Helper, and will keep me from shedding innocent blood, and from strange worship, and from impure converse, in this way that I am going; and will give me bread to eat, and raiment to wear, |
| 21. And if I return in peace to my father's house, and the Lord will be my God; | 21. and will bring me back in peace to my father's house; the LORD will be my GOD: |
| 22. Then this stone, which I have placed as a monument, shall be a house of God, **and everything that You give me, I will surely tithe to You.** | 22. and this stone which I have set (for) a pillar will be ordained for the house of the sanctuary of the LORD, and upon it will generations worship the Name of the LORD; **and of all that You may give me, the tenth will I separate before You.** |
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| 1. Now Jacob lifted his feet and went to the land of the people of the East. | 1. And Ya’aqob lifted up his feet lightly to proceed, and he came to the land of the children of the cast. |
| 2. And he looked, and behold! a well in the field, and behold! three flocks of sheep lying beside it, because from that well they would water the flocks, and a huge rock was upon the mouth of the well. | 2. And he looked and saw, and behold (there was) a well in a field, and behold there three flocks of sheep lying near it; because from that well they watered the flocks; and a great stone was laid upon the mouth of the well. |
| 3. And all the flocks would gather there, and they would roll the rock off the mouth of the well and water the sheep, and [then] they would return the rock onto the mouth of the well, to its place. | 3. And they gathered the flocks there, and rolled the stone from the well's mouth, and watered the sheep, and set the stone on the mouth of the well in its place. |
| 4. And Jacob said to them, "My brothers, where are you from?" And they said, "We are from Haran." | 4. And Ya’aqob said to them, My brethren, from where are you? And they said, From Haran are we. |
| 5. And he said to them, "Do you know Laban the son of Nahor?" And they said, "We know [him]." | 5. And he said to them, Do you know Laban bar Nachor? And they said, We know. |
| 6. And he said to them, "[Are things going] well with him?" And they said, "[Things are going] well, and behold, his daughter Rachel is coming with the sheep." | 6. And he said, Has he peace? And they said, Peace; and, behold, Rachel his daughter comes with the sheep. |
| 7. And he said, "The day is yet long; it is not the time to take in the livestock. Water the sheep and go, pasture." | 7. And he said, Behold, the time of the day is great; it is not time to gather home the cattle; water the sheep, and let them go (again) to pasture.  JERUSALEM: It is not time to gather? |
| 8. And they said, "We cannot [do that], until all the flocks are gathered together, and they will roll the rock off the mouth of the well, and we shall [then] water the sheep." | 8. And they said, We cannot until all the flocks are gathered together, and we roll the stone from the mouth of the well and water the sheep. |
| 9. While he was still talking with them, Rachel came with her father's sheep, for she was a shepherdess. | 9. While they were speaking with him, Rachel came with her father's sheep; for she was a shepherdess at that time, because there had been a plague from the LORD among the sheep of Laban, and but few of them were left, and he had dismissed his shepherds, and had put the remaining (flock) before Rachel his daughter. |
| 10. And it came to pass, when Jacob saw Rachel, the daughter of Laban, his mother's brother and the sheep of Laban, his mother's brother, that Jacob drew near and rolled the rock off the mouth of the well, and he watered the sheep of Laban, his mother's brother. | 10. And it was when Ya’aqob saw Rachel the daughter of Laban his mother's brother that Ya’aqob went near, and rolled the stone with one of his arms from the mouth of the Well; and the well rose up, and the waters ascended to the top of it; and he watered the sheep of Laban his mother's brother; and it uprose for twenty years. |
| 11. And Jacob kissed Rachel, and he raised his voice and wept. | 11. And Ya’aqob kissed Rachel, and lifted up his voice and wept. |
| 12. And Jacob told Rachel that he was her father's kinsman and that he was Rebecca's son, and she ran and told her father. | 12. And Ya’aqob told unto Rachel, that he was come to be with her father to take one of his daughters. And Rachel answered him You cannot dwell with him, for he is a man of cunning. And Ya’aqob said to her, I am more cunning and wiser than he; nor can he do me evil, because the Word of the LORD is my Helper. And when she knew that he was the son of Rivqah, she ran and made it known to her father. |
| 13. Now it came to pass when Laban heard the report of Jacob, his sister's son, that he ran towards him, and he embraced him, and he kissed him, and he brought him into his house. He told Laban all these happenings. | 13. And it was when Laban heard the account of the strength and piety of Ya’aqob the son of his sister; how he had taken the birthright and the order of blessing from the hand of his brother, and how the LORD had revealed Himself to him at Bethel; how the stone had been removed, and how the well had up-flowed and risen to the brink; he ran to meet him and embrace him, and kissed him and led him into his house; and he related to Laban all these things. |
| 14. And Laban said to him, "Indeed, you are my bone and my flesh." And so he stayed with him a full month. | 14. And Laban said to him, Truly you are my near one and my blood; and he dwelt with him a month of days. |
| 15. And Laban said to Jacob, "Because you are my kinsman, should you work for me gratis? Tell me what your wages shall be." | 15. And Laban said to Ya’aqob, Though you are reputed my brother, should you serve me for nothing? Tell me, what will be your wages? |
| 16. Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. | 16. And Laban had two daughters, the name of the elder Leah, and the name of the younger Rachel. |
| 17. Leah's eyes were tender, but Rachel had beautiful features and a beautiful complexion. | 17. **And the eyes of Leah were moist, (or dropping, running,) from weeping and praying before the LORD that He would not destine her for Esau the wicked**; and Rachel was beautiful in appearance, and of a fair countenance.  **JERUSALEM: And the eyes of Leah were tender, for she had wept and prayed that she might not be brought up in the lot of Esau;** and Rachel was beautiful in appearance, and of fair countenance. |
| 18. And Jacob loved Rachel, and he said, "I will work for you seven years for Rachel, your younger daughter." | 18. And Ya’aqob loved Rachel; and he said, I will serve you seven years for Rachel your younger daughter. |
| 19. And Laban said, "It is better that I give her to you than I should give her to another man. Stay with me." | 19. And Laban said with deceit, It is better that I give her to you, than to another man abide with me. |
| 20. So Jacob worked for Rachel seven years, but they appeared to him like a few days because of his love for her. | 20. And Ya’aqob served for Rachel seven years; and they seemed in his eyes as a few days, because he loved her. |
| 21. And Jacob said to Laban, "Give me my wife, for my days are completed, that I may come to her." | 21. And Ya’aqob said to Laban, Give me my wife: for the days of my service are completed, and I will go in with her. |
| 22. So Laban gathered all the people of the place, and he made a feast. | 22. And Laban gathered all the men of the place, and made them a feast. Answering he said to them, Behold, **seven years since Ya’aqob came to us the wells have not failed and the watered places are multiplied**: and now come, let us counsel against him cunning counsel, that he may remain with us. And they gave him cunning counsel that he should take Leah to him instead of Rachel.  JERUSALEM: And Laban gathered all the people of the place, and made a feast. And Laban answered and said to them, **Behold seven years are from the coming of this just man to us; our waterings have not failed, and our springs are many:** and now come, give me counsel how we may settle (or subject) him among us yet seven years. And they gave him cunning counsel to take Leah to him instead of Rachel. |
| 23. And it came to pass in the evening that Laban took his daughter Leah, and he brought her to him, and he came to her. | 23. And it was in the evening that he brought Leah his daughter, and introduced her to him, and he went in with her.  JERUSALEM: And it was in the evening that he brought Leah his daughter, and introduced her to him, and he went in with her. |
| 24. And Laban gave Zilpah his maidservant to his daughter Leah as a maidservant. | 24. And Laban gave to him Zilpha his daughter, whom his concubine had borne to him, and he delivered her to Leah his daughter to be her handmaid. |
| 25. And it came to pass in the morning, and behold she was Leah! So he said to Laban, "What is this that you have done to me? Did I not work with you for Rachel? Why have you deceived me?" | 25. And it was the time of the morning and he saw her, and behold, she was Leah, whom all the night he had thought to be Rachel; because Rachel had delivered to her all the things with which Ya’aqob had presented her. But when he saw this, he said to Laban, what is this that you have done to me? Was it not for Rachel that I served with you? Why have you deceived me? |
| 26. And Laban said, "It is not done so in our place to give the younger one before the firstborn. | 26. And Laban said, It is not so done in our place, to give the younger before the elder. |
| 27. Complete the [wedding] week of this one, and we will give you this one too, for the work that you will render me for another seven years." | 27. Fulfil now the seven days of the feast of this, and I will give you also that for the service which you will serve with me yet seven other years.  JERUSALEM: Fulfil the seven days of this feast of Leah, and I will give ... |
| 28. And Jacob did so, and he completed the week of this one, and he gave his daughter Rachel to him as a wife. | 28. And Ya’aqob did so, and fulfilled the seven days of the feast of Leah, and he gave him Rachel his daughter to wife. |
| 29. And Laban gave his daughter Rachel his maidservant Bilhah, for a maidservant. | 29. And Laban gave to Rachel his daughter Bilhah, whom his concubine bare him, and he delivered her unto her to be her handmaid. |
| 30. And he came also to Rachel, and he also loved Rachel more than Leah; and he worked with him yet another seven years. | 30. And he went in also unto Rachel; and he loved Rachel also more than Leah. And he served with him for her yet seven other years. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

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

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

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

**Reading Assignment:**

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

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

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

Vol. 3a – “The Twelve Tribes,” pp. 3-62

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎‎‎28:10 – 29:30‎‎‎**

**10 And Jacob left**Because, it was due to the fact that the daughters of Canaan were displeasing in the eyes of his father Isaac, that Esau went to Ishmael, Scripture interrupted the account dealing with Jacob and it is written (above verse 6): “When Esau saw that Isaac had blessed [Jacob], etc.” And as soon as Scripture finished [the account of Esau’s marriage], it returned to the previous topic.

**And Jacob left**-Scripture had only to write: “And Jacob went to Haran.” Why did it mention his departure? **But this tells [us] that the departure of a righteous man from a place makes an impression, for while the righteous/generous man is in the city, he is its beauty, he is its splendor, he is its majesty. When he departs from there, its beauty has departed, its splendor has departed, its majesty has departed. And likewise (Ruth 1:7): “And she went forth from the place,” stated in reference to Naomi and Ruth.** -[From Gen. Rabbah 68:6]

**and he went to Haran** He left in order to go to Haran.-[From Gen. Rabbah 68:8,]

**11 And he arrived at the place** Scripture does not mention **which place**, but [it means] **the place** mentioned elsewhere, **which is Mount Moriah**, concerning which it is said (Gen. 22:4): “**And he saw the placefrom afar**.” [From Pes. 88a]

And he arrived Heb. וַיִפְגַע , as in (Josh. 16:7): “and it reached (וּפָגַע) Jericho”; (ibid. 19:11): “and it reached (וּפָגַע) Dabbesheth.” Our Rabbis (Gen. Rabbah 88:9, Ber. 26b) interpreted it [the word וַיִפְגַע ] as an expression of prayer, as in (Jer. 7:16): “And do not entreat (תִּפְגַּע) me,” **and this teaches us that he [Jacob] instituted the evening prayer.** [Scripture] did not write וַיִתְפַּלֵּל , [the usual expression for prayer], to teach that the earth sprang toward him [i.e. the mountain moved toward him], as is explained in the chapter entitled הַנָּשֶׁה גִיד (Chullin 91b).

**because the sun had set**Heb. כִּי בָא הַשֶּׁמֶשׁ [Scripture] should have written [in reverse order]: “And the sun set (וַיָּבֽא), and he stayed there overnight.” [The expression] כִּי בָא הַשֶּׁמֶשׁ implies **that the sun set suddenly for him, not at its usual time, so that he would have to stay there overnight.** [From Gen. Rabbah 68:10, Chullin 91b]

**and placed [them] at his head** He arranged them in the form of a drainpipe around his head because he feared the wild beasts. They [the stones] started quarreling with one another. One said, “Let the righteous/generous man lay his head on me,” and another one said, “Let him lay [his head] on me.” Immediately, the Holy One, blessed be He, made them into one stone. This is why it is stated (verse 18): “and he took the stone [in the singular] that he had placed at his head.” [From Chullin 91b]

**and he lay down in that place** [The word הַהוּא ] is a restrictive expression, meaning that [only] in that place did he lie down, **but during the fourteen years that he served in the house of Eber, he did not lie down at night, because he was engaged in Torah study.** [From Gen. Rabbah 68:11]

**12 ascending and descending** Ascending first and afterwards descending. **The angels who escorted him in the [Holy] Land do not go outside the Land, and they ascended to heaven, and the angels of outside the Holy Land descended to escort him.** [From Gen. Rabbah 68:12]

**13 And behold, the Lord was standing over him** to guard him.

**and the God of Isaac** Although we do not find in Scripture that the Holy One, blessed be He, associates His name with that of the righteous during their lifetimes by writing “the God of so-and-so,” for it is said (Job 15:15): “Lo! He does not believe in His holy ones,” **[i.e., God does not consider even His holy ones as righteous/generous until after their deaths, when they are no longer subject to the evil inclination,]** nevertheless, here He associated His name with Isaac because his eyes had become dim, and he was confined in the house, and he was like a dead person, the evil inclination having ceased from him (Tanchuma Toledoth 7).

**upon which you are lying** -(Chullin ad loc.) The Holy One, blessed be He, folded the entire Land of Israel under him. He hinted to him that it would be as easily conquered by his children (as four cubits, which represent the area a person takes up [when lying down]). [From Chullin 91b]

**14 and you shall gain strength** Heb. וּפָרַצְ תָּ , as in וְכֵן יִפְרֽץ , “and so did they gain strength” (Exod. 1:12). [after targumim]

**15 And behold, I am with you** [God promised Jacob this] because he was afraid of Esau and Laban.

**until I have done** - אִם is used in the sense of כִּי , [meaning that].

**I have spoken concerning you** Heb. לָךְ , for your benefit and concerning you. What I promised to Abraham concerning his seed, I promised in reference to you and not in reference to Esau, for I did not say to him, “for Isaac will be called your seed,” [which would signify that all of Isaac’s descendants would be regarded as Abraham’s] but “for in Isaac,” [meaning part of Isaac’s descendants] but not all [the descendants] of Isaac (Nedarim 31a). Likewise, wherever לִי , לוֹ , לָךְ and לָהֶם are used in conjunction with a form of the verb “speaking” (דִּבּוּר) they are used in the sense of “concerning.” This [verse] proves it, because heretofore, He had not spoken to Jacob.

**16 and I did not know [it]**For had I known, I would not have slept in such a holy place. [from Beresheet Rabbathi, attributed to Rabbi Moshe Hadarshan]

**17 than the house of God**Said Rabbi Eleazar in the name of Rabbi Jose ben Zimra: This ladder stood in Beer-sheba and the middle of its incline reached opposite the Temple, for Beer-sheba is situated in the south of Judah, and Jerusalem [is situated] in its north, on the boundary between Judah and Benjamin, and Beth-el was in the north of the territory of Benjamin, on the boundary between Benjamin and the sons of Joseph. Consequently, a ladder whose foot is in Beer-sheba and whose top is in Beth-el-the middle of its slant is opposite Jerusalem. This accords with what our Sages said, that the Holy One, blessed be He, said, “This righteous/generous man has come to My lodging place [i.e., the Temple Mount]. Shall he leave without lodging?” And furthermore, they said: Jacob called Jerusalem Beth-el. But this place [which he called Beth-el] was Luz, and not Jerusalem. So, from where did they learn to say this? [i.e., that Luz was Jerusalem.] I believe that Mount Moriah was uprooted from its place, and it came here, [to Luz, i.e., at that time, Luz, Jerusalem and Beth-el were all in the same place], and this is the “springing of the earth” mentioned in Tractate Chullin, i.e., that the [site of the] Temple came towards him until Beth-el. This is the meaning of ויפגע במקום “And he met the place.” Now if you ask, “When Jacob passed by the Temple, why did He not detain him there?” [The answer is:] If he did not put his mind to pray in the place where his forefathers had prayed, should they detain him from heaven? He went as far as Haran, as it is stated in the chapter entitled, “Gid HaNasheh” (Hullin 91b), and the text, “and he went to Haran” (verse 10) supports this. When he arrived in Haran, he said, “Is is possible that I have passed the place where my forefathers prayed, and I did not pray there?” He decided to return, and he went back as far as Beth-El, and the earth “sprang toward him.” [This Beth-El is not the one near Ai, but the one near Jerusalem, and because it was the city of God, he called it Beth-El, the house of God, and that is Mount Moriah where Abraham prayed, and that is the field where Isaac prayed, and so did they say in Sotah (sic.) (Pes.88a) [concerning the verse] (Micah 4:2): “Come, let us go up to the Mount of the Lord, to the House of God of Jacob.” [It is] not [called] as did Abraham, who called it a mountain, and not as did Isaac, who called it a field, but as did Jacob, who called it the House of God. An exact edition of Rashi.

**How awesome**The Targum renders: How awesome (דְְּחִילוּ) is this place! דְּחִילוּ is a noun, as in (Targum Exodus 31: 3): “understanding” סוּכְלָתָנוּ ; (below verse 20): “a garment (וּכְסוּ) to wear.”

**and this is the gate of heaven** A place of prayer, where their prayers ascend to heaven (Pirkei d’Rabbi Eliezer, ch. 35). And its midrashic interpretation is that the Heavenly Temple is directed exactly towards the earthly Temple. [From Gen. Rabbah 69:7]

**20 If God will be with me** If He keeps these promises that he promised me to be with me, as He said to me, “And behold, I am with you.” [from Gen. Rabbah 70:4]

**and He will guard me** As He said to me, “and I will guard you wherever you go.”

**and He will give me bread to eat**As He said, “for I will not forsake you,” for if one must seek bread, he is called “forsaken,” as it is said, (Ps. 37:25): “and I have not seen a righteous/generous man forsaken and his seed seeking bread.” [from Gen. Rabbah 69:6]

**21 And if I return**As He said to me, “and I will restore you to this land.”

**in peace** Perfect from sin, that I will not learn from the ways of Laban.

**and the Lord will be my God** that His name will rest upon me from beginning to end, that no disqualification should be found among my seed, as it is written: “[I will do] that which I have spoken concerning you.” And this promise He promised to Abraham, as it is said (17:7): “to be a God to you and to your seed after you.” (“Your seed” [means that they should be] of pure lineage, that no disqualification should be found in him.) [from Sifrei Va-etchanan 31]

**22 Then this stone** Heb. וְהָאֶבֶן הַזּֽאת , lit., and this stone. This “vav” of וְהָאֶבֶן is to be explained as follows: If You will do these things for me, I too will do this: “And this stone, which I have placed as a monument, etc.” As the Targum paraphrases: “I will worship upon it before the Lord.” And so he did when he returned from Padan-aram, when He said to him, (35:1): “Arise, go up to Beth-el.” What is stated there? (ibid. verse 14): “And Jacob erected a monument, etc., and he poured a libation upon it.” [from Mishnath Rabbi Eliezer, ch. 14]

**Chapter 29**

**1 Now Jacob lifted his feet** As soon as he was given the good tidings that he was assured protection, his heart lifted his feet, and he became fleet-footed. So it is explained in Gen. Rabbah (70:8).

**2 they would water the flocks** The shepherds would water the flocks. The verse is elliptical.

**3 would gather there** They were accustomed to gather because the rock was huge.

**and they would roll** Heb. וְגָלְלוּ [like] וְגוֹלְלִין . The Targum renders: וּמְגַנְדְרִין , and they would roll. Every present tense [i.e. every verb expressing continuous action] changes to speak [sometimes] in the future tense and [sometimes] in the past tense, because everything that occurs constantly has already transpired and is destined to transpire [again].

**and [then] they would return** Heb. וְהֵשִׁיבוּ , which the Targum renders: וּמְתִיבִין , and they would return.

**6 is coming with the sheep** Heb. בָָּאָה . The accent is on the “aleph,” and the Targum renders אַתְיָא . [In verse 9,] “and Rachel came בָּאָה ,” the accent is on the first syllable, on the “beth,” and the Targum renders. The former is in the present tense, whereas the latter is in the past tense.

**7 The day is yet long** Since he saw them lying down, he thought that they wished to gather the livestock to return home and that they would no longer graze. So he said to them, “The day is yet long,” i.e., if you have been hired for the day, you have not completed the day’s work, and if the animals are yours, it is, nevertheless, not the time to take in the livestock, etc. (Gen. Rabbah 70:11).

**8 We cannot water [them]** because the stone is huge.

**and they will roll** Heb. וְגָלְלוּ . This is translated וִיגַנְדְרוּן , and they will roll, because it is the future tense.

**10 that Jacob drew near and rolled** **As one who removes the stopper from a bottle, to let you know that he possessed great strength** (Gen. Rabbah 70:12).

**11 and wept** Since he foresaw with the holy spirit that she (Rachel) would not enter the grave with him. Another explanation: Since he came empty- handed, he said, “Eliezer, my grandfather’s servant, had nose rings, and bracelets and sweet fruits in his possession, and I am coming with nothing in my hands. [He had nothing] because Eliphaz the son of Esau had pursued him to kill him at his father’s orders; he (Eliphaz) overtook him, but since he had grown up in Isaac’s lap, he held back his hand. He said to him (Jacob), “What shall I do about my father’s orders?” Jacob replied, “Take what I have, for a poor man is counted as dead.”-[from Bereishit Rabbathi by Rabbi Moshe Hadarshan]

**12 that he was her father’s kinsman** Heb. אֲחִי אָבִיהָ , lit., her father’s brother. Related to her father, as (above 13:8): “we are kinsmen (אַחִים) ” (Pirkei d’Rabbi Eliezer, ch. 36). Its midrashic interpretation is: If he (Laban) comes to deceive me, I, too, am his brother in deception, and if he is an honest man, I, too, am the son of his honest sister Rebecca. [from Gen. Rabbah 70:13]

**and told her father** Since her mother was dead, she had no one to tell but him.[from Gen. Rabbah 70:13]

**13 that he ran towards him** He thought that he (Jacob) was laden with money, for the servant of the household (Eliezer) had come here with ten laden camels.[from Gen. Rabbah 70:13]

**and he embraced**When he (Laban) did not see anything with him (Jacob), he said, “Perhaps he has brought golden coins, and they are in his bosom.” [from Gen. Rabbah 70:13]

**and he kissed him**He said, “Perhaps he has brought pearls, and they are in his mouth.” [from Gen. Rabbah 70:13]

**He told Laban**that he had come only because he was compelled to do so because of his brother (Esau), and that they had taken his money from him.-[from Gen. Rabbah 70:13]

**14 Indeed, you are my bone and my flesh**-“In view of this, I have no reason to take you into the house, because you have nothing. Because of kinship, however, I will put up with you for a month’s time.” And so he did, but this too was not gratis, for he (Jacob) pastured his sheep.-[from Gen. Rabbah 70:14]

**15 Because you are my kinsman** Heb. הֲכִי , an interrogative expression: Because you are my kinsman, should you work for me gratis?-[from Targum Onkelos]

**should you work for me** Heb. וַעֲבַדְתַּנִי like וְתַעַבְדֵנִי , and likewise, any word that is in the past tense, [Scripture] prefixes to it a “vav,” which converts the word to the future tense.

**17 tender** **Because she expected to fall into Esau’s lot, and she wept, because everyone was saying, “Rebecca has two sons, and Laban has two daughters. The older [daughter] for the older [son], and the younger [daughter] for the younger [son]"** (B.B. 123a).

**features** Heb. תּֽאַר . That is the form of the countenance, an expression similar to (Isa. 44:13) “he fixes it (יְתָאֲרֵהוּ) with planes (בַשֶׂרֶד) ,” conpas in Old French, outline, shape.

**complexion** That is the shine of the countenance.

**18 I will work for you seven years** - (Gen. Rabbah 67:10, 70:17) **They are the few days of which his mother said, “And you shall dwell with him for a few days.”** (27:44 above) You should know that this is so, because it is written: “and they appeared to him like a few days.” (verse 20)

**for Rachel, your younger daughter** Why were all these signs necessary? Since he (Jacob) knew that he (Laban) was a deceiver, he said to him, “I will work for you for Rachel,” and lest you say [that I meant] another Rachel from the street, Scripture states: “Your daughter.” Now, lest you say, “I will change her name to Leah, and I will name her (Leah) Rachel,” Scripture states: “[your] younger [daughter].” Nevertheless, it did not avail him, for he (Laban) deceived him.-[from Gen. Rabbah 70:17]

**21 for my days are completed** [The days] of which my mother told me. Moreover, my days are completed, for I am already eighty-four years old. When will I raise up twelve tribes? This is what he [meant when he] said, “that I may come to her.” Now, isn’t it true that even the most degenerate person would not say this? But he (Jacob) meant [that he intended] to beget generations.-[from Gen. Rabbah 70:18]

**25 And it came to pass in the morning, and behold she was Leah** But at night, she was not Leah, because Jacob had given signs to Rachel, but when she saw that they were bringing Leah, she (Rachel) said, “Now, my sister will be put to shame. So she readily transmitted those signs to her.”-[from Meg. 13b]

**27 Complete the [wedding] week of this one** Heb. שְׁבֻעַ . This is the construct state, because it is vocalized with a chataf (a sheva), [and means] the week of this one, which are the seven days of feasting [celebrated by a newly wedded couple]. [This appears in the] Talmud Yerushalmi , Mo’ed Katan (1:7). It is impossible to say [that it means] really a week [in the absolute state and should be rendered: this week,] because, if so, the “shin” would have to be vowelized with a “patach,” (he means to say a “kamatz” שָׁבֻעַ ). Furthermore, שָׁבֻעַ is in the masculine gender, for it is written: (Deut. 16:9) ”You shall count seven weeks (שִׁבְעָה שָׁבֻעֽת) .” Therefore, it does not signify a week but seven [days], septaine in Old French.

**and we will give to you** [This is] a plural expression, similar to (above 11;3,7), “Let us descend and confuse”; “and let us fire them.” This, too, is an expression of giving.

**this one too** immediately after the seven days of feasting, and you will work after her marriage.-[from Pirkei d’Rabbi Eliezer, ch. 36]

**30 yet another seven years** -(Gen. Rabbah 70:20) Scripture compares the other ones to the first ones. Just as [he worked for him during] the first ones faithfully, so [did he work for him during] the other ones faithfully, although he (Laban) had dealt with him deceitfully.

**Meditation from the Psalms**

**Psalms ‎‎23:1-6**

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

 David composed this famed psalm during one of the most dangerous and discouraging periods of his life. He was a forlorn fugitive, fleeing from King Saul and his army. In desperation, David hid himself in a barren, desolate forest called ‘*forest of Hereth’* - חרת יער,[[1]](#footnote-1) so named because it was parched and dry, like חרס, ‘baked earthenware.’ But God did not forsake David. He soaked this dry forest with a moisture which had the flavor of the World to Come, making even the grass and leaves of the forest succulent and edible.[[2]](#footnote-2) This showed David that God supports and nourishes at all times even when their chances of survival seem to be non-existent.

This pictures Gan Eden and suggests that the end is like the beginning. The Midrash, however, sees the entire psalm as speaking to how HaShem treated the Bne Israel in the wilderness on their way to the Promised Land.

David does not confine his inspiration to himself; he utilizes it to sing for all of Israel, recalling how God provided for the entire nation throughout its forty-year sojourn in the wilderness.

Mishnah Berurah[[3]](#footnote-3) cites a custom to recite this psalm between נטילת ידים, the washing of the hands before the meal, and the recital of the blessing over bread.[[4]](#footnote-4)

Arizal explains the connection between Psalms chapter 23 and the meal. The psalm contains fifty-seven words, the numerical equivalent of the word זן ‘nourishes’. Furthermore, it contains 227 letters, the numerical equivalent of ‘blessing’ - ברכה. Arizal concludes that those who recite this psalm and live by its message will always be blessed with ample provisions.[[5]](#footnote-5)

“He restores my soul”, in v.3, is referring to Torah study, as David also wrote: “The Torah of HaShem is whole, restoring the soul”.[[6]](#footnote-6) According to the Midrash, the words, “He restores my soul”, are alluding to the Torah that HaShem taught us when we were journeying through the wilderness.

The Midrash teaches us that Psalm 23 speaks about the journeys of the Bne Israel in the Wilderness. The wilderness journeys are concisely detailed in a parasha called *Masei* – מַסְעֵי*.*

The whole trip the Bne of Israel take from Mitzrayim (Egypt) to the Promised Land is understood spiritually as a metaphor for the journey that we all take from leaving the straits of the birth canal, to the many years of our life that we spend trying to do the right thing (traveling in the desert and messing up for forty years), to the moment of our own death (The Promised Land). The forty-two journeys, therefore, relate to forty-two states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Jericho, the Messianic redemption. These stages are not only a record of the past, but also an allusion to the future exiles and the ultimate redemption throughMashiach. This seems to be David’s vision as he penned this psalm. Now this begs the question: If David is commenting on our Torah portion, then how are *Yaaqov’s journeys* related to the journeys mentioned in Parashat *Masei* – מַסְעֵי?[[7]](#footnote-7) One answer might be that Yaaqov is beginning his journeys with this parasha. He is going out without wealth of any kind because Eliphaz, the father of Amalek and the son of Esav, stole his wealth.[[8]](#footnote-8) It is this journey that reminded David of the journeys in Bamidbar 33.

Our chapter of Psalms has many points of congruency with the Torah portion. In our Torah portion we see Yaaqov going to Haran to shepherd sheep for Laban. Our psalm opens with David declaring that HaShem is his shepherd.

Our Torah portion speaks of Yaaqov getting wives and becoming complete. David speaks, then, about HaShem restoring his soul. Additionally, David speaks of goodness and mercy following him. We see from Proverbs that Yaaqov’s wives are a good thing:

***Mishlei (Proverbs) 18:22*** *Whoso findeth a wife findeth a good thing, and obtaineth favour of HaShem.*

Our Torah portion speaks of Yaaqov dwelling, and eating at his table, with Laban who deceives him in our Torah portion. We will see, next week, that Laban repeatedly demonstrates that he is Yaaqov’s enemy and is out to defraud him as often as possible. David then speaks of a table prepared in the midst of his enemies.

David speaks of his head being anointed while Yaaqov anoints his pillow and sets it up as a pillar.[[9]](#footnote-9)

Finally, David speaks of dwelling in the *House of HaShem* forever, while Yaaqov sleeps in the awesome place, which was none other than the *House of G-d*. Thus we can clearly see that King David is giving us a commentary on the Torah portion in front of him. Now that we have had this introduction, lets look more closely at Gan Eden, the Garden of Eden.

Adam and Eve were created and then placed in the Garden of Eden -  גַּן עֵדֶן. They lived in Eden until they ate of the tree of the knowledge of good and evil. I believe the scriptures indicate that the righteous / generous will, one day, return to the Garden of Eden. **We will literally go “back to the future”.**

Solomon said:

***Kohelet (Ecclesiastes) 1:9*** *What has been will be again, what has been done will be done again; there is nothing new under the sun.*

This prophetic statement seems to indicate that, in the end, righteous / generous men will return to Eden to walk with HaShem. This coincides with the statement of Sefer Yetzirah, “the end is enwedged in the beginning”.

***Sefer Yetzirah 3:1*** *Ten* ***Sefirot*** *out of nothing. Stop your mouth from speaking, stop your heart from thinking, and if your heart runs (to think) return to a place of which it is said “they ran and returned”; and concerning this thing the covenant was made; and they are ten in extent beyond limit. Their end is infused with their beginning, and their beginning with their end like a flame attached to a glowing ember. Know, think [reflect, meditate] and imagine that the Creator is One and there is nothing apart from Him, and before One what do you count?*

***Yeshayahu (Isaiah) 46:10*** *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

The first use of a Hebrew word in the Torah is the place where that concept is created. The first time the word *Eden* is used in the Torah, is in:

***Beresheet (Genesis) 2:8-10*** *Now HaShem God had planted a garden in the east, in Eden; and there he put the man he had formed. And HaShem God made all kinds of trees grow out of the ground--trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. A river watering the garden flowed from Eden; from there it was separated into four headwaters.*

From this passage we learn that the garden was planted by HaShem in Eden. The implications are that Eden is bigger than the garden. We also see that HaShem’s place for man was Eden. That was the place He put them first. The garden was watered by a river which flowed from Eden. The Talmud indicates that all of the water in the world originated in Eden.[[10]](#footnote-10) I believe that this earthly Eden is a copy of the heavenly Eden even as the Tabernacle was a copy of the heavenly tabernacle.

Eden is a very mysterious place: [[11]](#footnote-11)

***Daniel 2:21-22*** *He changes the times and appointed moments... He reveals the deep and mysterious things...*

***Beresheet Rabba 1:6*** *mysterious things...* this means Gan Eden.

***Shir HaShirim (Song of Songs) 6:11*** *I went down to the garden of nuts...*

Why did the Holy One call Gan Eden (above), “*the garden of* nuts”?

***Midrash HaNe’elam, Beresheet*** *Just as the nut has one shell within the other with the core in the center, so too is Eden: there is world within world, and it is the core.*

The Tree of Life, in the middle of the garden, is more than just an ordinary tree. HaShem said that the one who eats from this tree will live forever:

***Beresheet (Genesis) 3:22*** *And HaShem God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.”*

HaShem wanted to prevent fallen man from eating from this tree (until man had completed his tikkun, his correction) and preserve it for the righteous / generous when they are ready, so He put a special guard at the tree:

***Beresheet (Genesis) 3:24*** *After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.*

The Midrash Rabbah also indicates that the Tree of Life is Torah:

***Midrash Rabbah - Vayikra (Leviticus) IX:3*** *For R. Shmuel (Samuel) b. Nahman said: [The duty of] derek-eretz preceded the Torah by twenty-six generations.[[12]](#footnote-12) This is [implied in] what is written, To keep the way to the tree of life (Gen. III, 24). [First Scripture mentions] the way (derek) which means derek-eretz, and afterwards [does it mention] ‘ The tree of life’, which means the Torah.*

***Midrash Rabbah - Devarim (Deuteronomy) I:1*** *The Holy One, blessed be He, said: ‘See how beloved is the language of the Torah; it is healing for the tongue.’[[13]](#footnote-13) Whence do we know this? For so Scripture says: A soothing [lit. ‘healing’] tongue is a tree of life (Prov. XV, 4); and ‘tree of life’ is but another term for Torah, as it is written, She is a tree of life to them that lay hold upon her (Prov. III, 18). That the language of the Torah lends fluency to the tongue you can learn from the fact that in the time to come God will bring from the Garden of Eden excellent trees. And wherein consists their excellence-In that they are soothing to the tongue. As it is said, And by the river upon the bank thereof, on this side and on that side, shall grow*

One day the righteous / generous will have the right to eat from this tree:

***Revelation 2:7*** *He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.*

Paradise is the English transliteration of the Greek “παράδεισος - paradiso”, which is how the Septuagint translates the “Garden of Eden”. So, Revelation 2:7 indicates that we will one day be able to eat from the tree of life in the Garden of Eden! We find later on, in the book of Revelation, that the tree of life is in the new Jerusalem:

***Revelation 22:1-2*** *Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb Down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.*

We have now traveled full circle back to the tree of life and the river which are in the Garden of Eden. Remember that the river provided our only link with Eden after we were evicted for sinning. This connection provides the reason for the mikveh (baptism). It is also noteworthy to notice that the meaning of the “Jordan” river is: “that which descends from Eden or the Judge”. “What has been before will be again, there is nothing new under the sun”. The ideal that HaShem created for man has been preserved for the day that we can enter without sin.

The flood, in Noah’s day removed all traces of the rivers associated with Eden, in Beresheet (Genesis). There is no reason to believe that the Tigris and Euphrates rivers are the same as the post diluvian rivers by those same names. This, I believe, ended the existence of the earthly garden of Eden. This would account for the fact that we can not find it, or the cherubim, today.

*The Garden of Time[[14]](#footnote-14)*

***Pesikta Rabbati, 23:1*** *As the Holy One created Adam HaRishon, He first left him still unformed, stretching from one end of the world to the other. And the Holy One passed before him each generation and its righteous / generous, each genera­tion and its wicked, each generation and its ex­pounders, each generation and its leaders...*

Gan Eden was a womb for the world, determining the essence and potential of each thing yet to exist, but it was also much more. It was a true garden: a garden of *eden*—a garden of *time. A* botanical garden gathers to one site all manner of flora, a zoological garden provides easy access to animals from widely different places, and a garden of time is a locus cultivating all times, displaying them before the eyes-to-be of Man. This Is why those who live in Gan Eden, such as EliyahuHaNavi,[[15]](#footnote-15) have access to all times, appearing throughout the centuries at will. What is even more startling, is that the display is open in both directions, allowing a connection of all existence to the garden in all times! In fact, the garden continues to perennially provide life through the portals of time:

***Ta’anit 10a*** *All the world drinks from the surplus of Gan Eden…*

This means that not only was the potential of all life and history assigned in Gan Eden, but there is an ongoing attachment of our lives to the womb which brought us life. We are not something apart from ma’aseh Beresheet, we exist only as direct expressions of the singular, original, act of Creation as it continues through what we see as our times: *He renews every day, continuously, the act of Creation?* The Garden of Time Is the environment within which all shattered time exists. Even our experiences share some element of the primal experiences in the microcosm called Gan Eden, marking our lives with the freshness and import of the first day. Still today, we bless our own beginnings of love and life with the original!

What blessings are said [at a wedding]?

***Ketuvot 8a*** *...Be happy, make happy, beloved friends, just as your Creator made you happy in Can Eden from before...*

It Is fascinating that Chazal find the same Edenic character in the human womb, completing the correlation of garden to womb, and touching on an important pattern in the cycle of our lives.

**In The Tabernacle[[16]](#footnote-16)**

There are four famous parallels linking God’s Garden of Eden with the desert Tabernacle and its successor, the Jerusalem Temple, both constructed by humans.

**1.** God walks in both the Garden of Eden and the Tabernacle.

***Beresheet (Genesis) 3:8*** *And they heard the voice of the Lord God walking in the garden...*

***Vayikra (Leviticus) 26:11-12*** *And I will set my tabernacle among you...And I will walk among you...*

**2.** Water flowed out of the Garden of Eden and also out of the Temple.

***Beresheet (Genesis) 2:10*** *And a river went out from Eden..*.

***Yoel (Joel) 4:18*** *...and a fountain shall issue from the house of the Lord...*

**3.** Cherubs appear in both places to guard and protect.

***Beresheet (Genesis) 3:24*** *...and he placed cherubs at the east of the garden of Eden...to guard the way to the tree of life.*

***Shemot (Exodus) 25:20*** *And the cherubs shall stretch out their wings on high to cover the covering with their wings...*

**4.** Special garments [ketonet[[17]](#footnote-17)] are required in both places

***Beresheet (Genesis) 3:21*** *For Adam and for his wife the Lord God made leather coats [ketonet]...*

***Shemot (Exodus) 28:4*** *And these are the garments which they shall make...an embroidered coat [ketonet]*

Recounting the four parallels, we see:

**1.** God walks in His garden and in the places we create.

**2.** Water flows out of His garden and out of the places we create.

**3.** Spiritual forces protect the way to the Tree of Life and to the Tablets of the Covenant.

**4.** God made clothing for humans in His garden; we emulate Him in our holy places.

Today, in our current conditions, we are obviously unable to locate the Garden of Eden let alone enter it. However, God did provide us with blueprints to create our own substitute. Moses and the Israelites used them to build the Tabernacle and later Solomon used them to create the Temple.

Thus both the Tabernacle and the Temple were human replicas of the Garden of Eden.

Rabbi Chaim Volozhin[[18]](#footnote-18)  teaches us that the Mishkan was a miniature model of reality, every element of creation was represented in it.[[19]](#footnote-19) Given this idea, I propose that the tree of life was and will be planted where the Ark of the Covenant was and will be placed, in the Holy of Holies. Remember that the only thing in the Ark were the tablets of stone with the summation of Torah. These tablets represented the Torah which is the tree of life. Now, since we know that everlasting life is only found in Yeshua from:

***I Yochanan (John) 5:11-12*** *And this is the testimony: HaShem has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life.*

There is yet one more connection between the Garden of Eden and the Temple mount. In this passage we will see HaSatan (the Satan) in both places:

***Yehezekel (Ezekiel) 28:12-15*** *“Son of man, take up a lament concerning the king of Tyre and say to him: ‘This is what the Sovereign HaShem says: “‘You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared. You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you.*

**We can see that Yeshua is the Living Torah and the tree of life!** Both of these symbols accurately describe Yeshua. But wait, there is more! Notice:

***Luqas (Luke) 23:39-43*** *One of the criminals who hung there hurled insults at him: “Aren’t you the Mashiach? Save yourself and us!” But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.” Then he said, “Yeshua, remember me when you come into your kingdom.” Yeshua answered him, “I tell you the truth, today you will be with me in paradise.”*

Wherever the earthly Garden of Eden (paradise) was, Yeshua and the thief went to the garden of Eden on the day of their death.

According to R. Isaac Nappaha the fact that the Temple was built on the site of the Akeida[[20]](#footnote-20) is the basis of the saying that “whoever is buried in the land of Israel is as if he were buried beneath the altar”.[[21]](#footnote-21) This, I believe, is where the saints are in:

***Revelation 6:9*** *When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, “How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?” Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed.*

But, I digress. Paul indicates that the heavenly Garden of Eden (paradise) is “**up**”:

***II Corinthians 12:2-4*** *I know a man in Mashiach who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know—HaShem knows. And I know that this man--whether in the body or apart from the body I do not know, but HaShem knows-- Was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.*

If the heavenly garden of Eden is “up”, then it makes sense that it will come ‘down’ with the New Jerusalem. I believe that HaShem will show us the heavenly Garden of Eden (paradise) after He renews the earth at the end of the seventh millennium.

In this next passage we see Zion and its current wilderness as they will be transformed:

***Yeshayahu (Isaiah) 51:3*** *HaShem will surely comfort Zion and will look with compassion on all her ruins; he will make her deserts like Eden, her wastelands like the garden of HaShem. Joy and gladness will be found in her, thanksgiving and the sound of singing.*

Since this has not yet happened, we can look forward to this day!

Now, lets look at a comparison between Gan Eden and the New Jerusalem.

Eden was a sanctuary, without sin, where HaShem dwelt with men. This is a copy of the heavenly Eden. After the fall, the Temple was the sanctuary, without sin, where HaShem dwelt with men. The new Jerusalem, in Eden, will be a sanctuary, without sin, where HaShem will dwell with men, on earth.

|  |  |
| --- | --- |
| **The Garden of Eden** | **The New Jerusalem (heavenly Eden)** |
| Planted eastward in Eden. Gen. 2:8 | Planted in Abraham’s land. Gen 13:15 |
| In the garden was the tree of life. Gen. 2:9 | The tree of life, bearing twelve crops. Rev. 22:2 |
| A river watering the garden flowed from Eden. Gen.2:10 | The river of the water of life. Rev 22:1 |
| HaShem walked in the garden. Gen.3:8 | The dwelling of God is with men. Rev 21:3 |
| The ground is cursed. Gen. 3:17 | No more curse. Rev. 22:3 |
| He may not eat from the tree of Life. Gen. 3:22 | They may eat of the tree of life. Rev. 22:14 |
| Cherubim guard the tree of life. Gen. 3:24 | Cherubim guard the Ark. Exo.25:20, 1Ki.6:23 |

**Interesting Connections**[[22]](#footnote-22)

How was the world created? When HaShem created the world, He didn’t create it as a vast expanse of existence all at once. Rather, He created a single point, and from there, He drew out the entire universe. We know where that place, that first point, is. It’s about a mile from where I’m writing this. Behind the Kotel, the “Western Wall,” on a hill where now sits a Mosque, there is a stone. That stone is called the *Even Shetiya*, literally the Foundation Stone.[[23]](#footnote-23) From that stone the entire Universe was drawn out. In other words, when HaShem created the world, there was a single point of contact between the world above and this world. The site of that stone was the place where HaShem tested Abraham by commanding him to bring up his son Isaac as a sacrifice; that stone is the site where Yaakov dreamed of a ladder connecting Heaven and Earth and angels going up and down on it. Around that stone stood the two Holy Temples. In the first Temple, the Holy Ark – with the Torah tablets - sat on top of that Foundation Stone, and around it was the Holy of Holies; around the Holy of Holies was the Sanctuary; around the Sanctuary was the Courtyard of the Temple; around that was Jerusalem; and around Jerusalem -- the universe. Thus the tablets represent the Tee of Life, and the Garden of Eden was recreated in the Temple. And it is around that stone that we long to see the Third and final Temple inaugurated in the month of Cheshvan.

**In The Synagogue**

The rollers that hold a Torah scroll are known by Jews, as the “Tree of Life”. The tree of life is also known as Torah:

***Mishlei (Proverbs) 3:13-20*** *Blessed is the man who finds wisdom* (Torah)*, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a tree of life to those who embrace her; those who lay hold of her will be blessed. By wisdom HaShem laid the earth’s foundations, by understanding he set the heavens in place; By his knowledge the deeps were divided, and the clouds let drop the dew.*

We can now understand why the following is recited when the Torah scroll is returned to the ark:

“Return O HaShem, to the myriads of Israel’s families. Arise HaShem to Your resting place, You and Your mighty ark. Clothe Your priests with righteous / generousness. May those who have experienced Your faithful love shout for joy. For the sake of Your servant David, don’t delay the return of Your Messiah.”

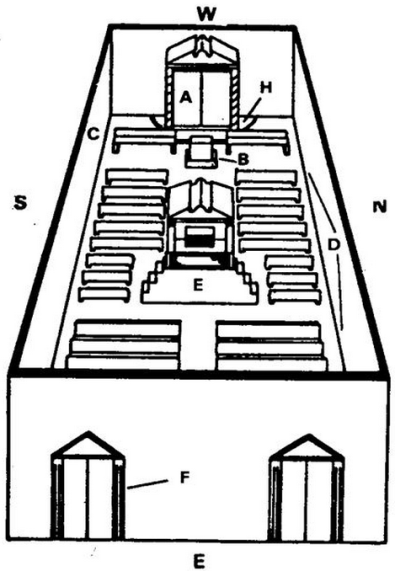
“I give you good instruction; do not forsake My Torah. A tree of life it is for those who take hold of it, and blessed are the ones who support it. It’s ways are ways of pleasantness, and all it’s paths are peace. Long life is in it’s right hand, in it’s left are riches and honor. HaShem was pleased for the sake of His righteous / generousness, to render the Torah great and glorious.”

This prayer clearly portrays the Torah as the “tree of life”. This tree is mentioned a couple of times in the book of Mishlei (Proverbs) as pertaining to Torah.[[24]](#footnote-24) This tree still exists!

We see Gan Eden recreated a third time when looking at the synagogue and it’s arrangement.

The following diagram depicts the synagogue AND it also depicts the Garden of Eden. The synagogue walls around Gan Eden. The Tebah, or Bimah for the Ashkenazi, is an elevated platform in the center of the synagogue, just as the Tree of Life was in the center of the garden, so also is the grasping and the reading of the Torah done in the center of the synagogue. The wooden rollers for a Torah scroll are called “the Tree of Life”. The book of Mishlei (Proverbs) calls the Torah the Tree of Life.

***Mishlei (Proverbs) 3:13*** *Happy is the man that findeth wisdom, and the man that getteth understanding. 14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. 16 Length of days is in her right hand; and in her left hand riches and honour. 17 Her ways are ways of pleasantness, and all her paths are peace. 18* ***She is a tree of life*** *to them that lay hold upon her: and happy is every one that retaineth her.*

Here is the layout of the synagogue:

A = Hechal (the Permanent Ark) – storage for the Torah scroll.

B = Small Tebah (Lectern) from where the Chazzan leads the services.

C = Seats for the Officers of the Congregation (most synagogues have the seating either horizontally with some inclination or vertically).

D = Seats for men who sit on the first floor and women in the second floor or atrium.

E = The greater Tebah, or Bimah, (raised platform) on which the Torah is read and the Hakham delivers his Sermon. **Here is where we grasp the Tree of Life and read the Torah!**

Behind the greater Tebah usually there are seats reserved for the Hakhamim and this seating is also known as the seat of Moshe.

**Machpelah (מערת המכפלה),** **The Entrance to Gan Eden**

If the center of the Garden contained the Tree of the Knowledge of Good and Evil, as well as the Tree of Life, then the entrance to Gan Eden is the cave at Machpelah (in Hebron[[25]](#footnote-25) - חֶבְרוֹן), as we can see from the Zohar:

***Soncino Zohar, Beresheet, Section 1, Page 57b*** *God also decreed that he should die. Taking pity on him, however, God allowed him when he died to be buried near the Garden of Eden. For Adam had made a cave near the Garden, and had hidden himself there with his wife. He knew it was near the Garden, because he saw a faint ray of light enter it from there, and therefore he desired to be buried in it; and there he was buried, close to the gate of the Garden of Eden.*

***Soncino Zohar, Beresheet, Section 1, Page 127a*** *R. Judah said: ‘Abraham recognized the cave of Machpelah by a certain mark, and he had long set his mind and heart on it. For he had once entered that cave and seen Adam and Eve buried there. He knew that they were Adam and Eve because he saw the form of a man, and whilst he was gazing a door opened into the Garden of Eden, and he perceived the same form standing near it. Now, whoever looks at the form of Adam cannot escape death. For when a man is about to pass out of the world he catches sight of Adam and at that moment he dies. Abraham, however, did look at him, and saw his form and yet survived. He saw, moreover, a shining light that illumined the cave, and a lamp burning. Abraham then coveted that cave for his burial place, and his mind and heart were set upon it.*

The Cave of the Patriarchs, Machpelah (literally the cave of doubling), contains the graves (Hebrew: kever[[26]](#footnote-26)) of four couples (eight people), husbands and wives who *connected*: Adam and Chava, Yitzchak and Rachel, Yaaqov and Leah. The term *kever* (which typically means *grave*), may also signify uterus or womb. From this we learn that a *kever* is a portal, or connection, to the higher world. We come through this portal when we are put in the womb and we go through this portal when we are put in the grave. Thus we learn that the kever at Machpelah is a portal to Gan Eden.

It is interesting to note that this was the first place in Israel acquired by Avraham. It represents the beginning of HaShem’s promise to give Avraham, and his descendants, the land of Israel. In the same way, Gan Eden is the ultimate beginning, and we know that “all things go after the beginning”, as it is the most potent moment. All beginning starts from beyond! Our understanding commences only from after that beginning point and onwards. But that first point, the beginning of knowledge itself, is beyond, beyond our understanding, beyond our grasp. That first point is the basis of all understanding; without it we have nothing on which to build knowledge, but it itself cannot be understood. It is hidden. It is something that HaShem gives.

**First in Creation, First in Importance**[[27]](#footnote-27)

***Ta’anit 10a*** *Eretz Yisrael[[28]](#footnote-28) was created first and afterwards the rest of the world, as the passage states (Mishlei 8:26): “Before He made Eretz (land) and Chutzot (outlying areas).”*

*The term “Eretz” applies to Eretz Israel which was the main purpose of creation and therefore created first. All the other lands are considered secondary in importance as they were in the sequence of creation and are therefore referred to as “Chutzot.”*

*Even today we refer to the land we love simply as “Eretz”[[29]](#footnote-29) while the rest of the world is “Chutz”[[30]](#footnote-30), outlying areas of secondary importance.*

**Ashlamatah: ‎Hos. 12:13 – 13:5 + 14:9-10‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Ephraim has surrounded me with lies, and the house of Israel with deceit, but Judah still rules with God, and with the Holy One he is faithful. | 1. ‎1. The house of Ephraim have multiplied lies before Me, and the house of Israel, deceit. But the people of the house of Judah ‎were fervent in worship until the people of GOD were exiled from their land, and they who worshipped before Me in the Sanctuary were ‎called a holy people. Thus were they established. |
| 2. Ephraim joins the wind and chases the east wind; all day he increases deceit and plunder, and they make a treaty with Assyria, and oil is brought to Egypt. | 2. The house of Israel is like one who sows the wind and reaps the whirlwind. They ‎multiply lies and violence all day long. They make a covenant with Assyria and carry tribute to Egypt. |
| 3. Now the Lord has a contention with Judah, and to visit upon Jacob according to his ways; according to his deeds He shall recompense him. | 3. There is an indictment before the ‎LORD against the people of the house of Judah, to punish Jacob according to his ways; according to his good deeds He will reward him. |
| 4. In the womb, he seized his brother's heel, and with his strength he strove with an angel. | 4. O prophet say to them: Was it not said of Jacob even before he was born, that he would be greater than his brother? And by his might ‎he contended with the angel? |
| 5. He strove with an angel and prevailed; he wept and beseeched him; In Bethel he shall find Him, and there He shall speak with us. | 5. Thus he contended with the angel and prevailed, he wept and pleaded with him. In Bethel He was revealed ‎to him and there He would speak with us. |
| 6. And the Lord is the God of the hosts; the Lord is His Name. | 6. He is the LORD, the GOD of hosts, who was revealed to Abraham, Isaac and Jacob. And as was ‎said through Moses, "The LORD" is His memorial to every generation. |
| 7. And you shall return by your God: keep loving-kindness and justice, and hope to your God always. | 7. And as for you, be strong in the worship of your GOD. Hold fast ‎to kindness and justice, and hope constantly for the deliverance of your GOD. |
| 8. A trafficker who has deceitful scales in his hand; he loves to oppress. | 8. Be not like traders in whose hands there are‎ false scales; they love to oppress.. |
| 9. And Ephraim said: Surely I have become rich; I have found power for myself; all my toils shall not suffice for my iniquity which is sin. | 9. And the people of the house of Ephraim said, "But we have become rich, we have acquired power." O ‎prophet. say to them. 'Look! None of your wealth will remain for you on the day of punishment for sins. |
| 10. And I am the Lord your God from the land of Egypt; I will yet make you dwell in tents as in the days of the [early] times. | 10. I am the LORD your GOD ‎who brought you out of the land of Egypt. I will again let you dwell in tents as in the days of old. |
| 11. And I spoke to the prophets, and I increased their visions; and to the prophets I assumed likenesses. | 11. I spoke with the prophets; and I ‎multiplied prophecies. and sent word through My servants the prophets. |
| 12. If there is violence in Gilead, it is because they were but vanity; in Gilgal they sacrificed oxen; also their altars were like heaps on the furrows of the field. | 12. If in Gilead there were oppressors, truly in the house of‎Gilgal they have sacrificed bullocks to idols; their heathen altars also they have multiplied like stone heaps on the boundaries of the ‎fields. |
| 13. **And Jacob fled** to the field of Aram; and Israel worked for a wife, **and for a wife he guarded.** | 13. O prophet. say to them. "**Did not Jacob your father go** to the fields of Aram? And Israel served for a wife, **and for a wife he ‎guarded sheep.** |
| 14. And, through a prophet, the Lord brought up Israel from Egypt, and **through a prophet they were guarded.** | 14. Indeed. when your forefathers went down to Egypt, the LORD sent a prophet and brought Israel up from Egypt,‎**and through a prophet they were guarded.** |
| 15. Ephraim provoked, yea bitterness; therefore his blood shall be cast upon him, and his disgrace his Lord shall requite upon him. | 15. The people of the house of Ephraim provoke to anger. they continue to sin. And the guilt ‎of innocent blood which is shed will turn upon them. and their LORD will turn back on them their shame. |
|  |  |
| 1. When Ephraim spoke with trembling, he became exalted in Israel; when he became guilty through Baal, he died. | 1. When one of the people of the house of Ephraim spoke, trembling gripped the nations. They were exalted in Israel; but when they ‎incurred guilt through worshipping idols, they were killed. |
| 2. And now, they continue to sin, and they have made for themselves a molten image from their silver according to their pattern, deities, all of it the work of craftsmen; to them say, "Those who sacrifice man may kiss the calves." | 2. And now they continue to sin; they have made for themselves a molten image ‎from their silver, idols in their own image, all the work of craftsmen. The false prophets lead them astray; they sacrifice to the work of ‎man's hands, they slaughter bullocks for calves, |
| 3. Therefore, they shall be like a morning cloud, and like dew that passes away early, like chaff that is driven with the wind out of the threshingfloor, and like smoke out of a chimney. | 3. Therefore they will be like the morning clouds and like the dew that vanishes quickly; ‎like the chaff which the wind blows from the threshing-floor, and like the smoke which passes from the smoke-hole.' |
| 4. And I am the Lord your God from the land of Egypt,**and gods besides Me you should not know, and there is no savior but Me.** | 4. And I am the LORD ‎your GOD who brought you up from the land of Egypt; **you know no GOD but Me, and there is no other saviour than Me.** |
| 5. I knew you in the desert, in a land of deprivation. | 5. I supplied your ‎need in the wilderness, in the land where you were in need of everything. |
| 6. When they grazed and were sated, they were sated and their heart became haughty; therefore, they forgot Me. | 6. When I fed ‎ them, they were filled. They were filled and their hearts grew proud, therefore they abandoned My worship. |
| 7. And I was to them as a lion, as a leopard by the way I will lurk. | 7. So My Memra became like ‎a lion to them, like a leopard lurking by the way. |
| 8. I will meet them as a bereaving bear, and I will rend the enclosure of their heart, and I will devour them as a lion, the beast of the field shall rend them asunder. | 8. My Memra comes on them like a bear robbed of her cubs; I have smashed the ‎wickedness of their hearts, and have killed them there like young lions. like a beast of the crag that rends I have destroyed them. |
| 9. **You have destroyed yourself, O Israel, for [you have rebelled] against Me, against your help.** | 9. **When you corrupt your deeds. O house of Israel, the Gentiles rule over you, but when you return to My Law. My Memra is your support.** |
| 10. I will be, where is your king? Now let him save you in all your cities, and your judges, concerning whom you said, "Give me a king and princes." | 10. Where now is your king, that he may save you in all your cities? And your judges, of whom you said, "Appoint over me a king and ‎rulers"? |
| 11. I gave you a king with My wrath and I took [him] away with My fury. **{P}** | 11. I have appointed a king over you in my anger, and I have removed him in my wrath. **{P}** |
| 12. The iniquity of Ephraim is bound up; his sin is laid away. | 12. The iniquities of the house ‎‎of Ephraim are stored up. all their sins are collected for punishment. |
| 13. Pangs of a woman in confinement shall come to him: he is an unwise son, for it is a time that he shall not stand in the birthstool of the children. | 13. Distress and agitation like the pangs of a woman giving birth will ‎come upon him. He is a son who has grown up but has not learned to know the fear of Me, Now I will bring upon him distress like that ‎of a woman who sits on the birth-stool but has no strength to give birth, |
| 14. From the clutches of the grave I would ransom them, from death I would redeem them; I will be your words of death; I will decree the grave upon you. Remorse shall be hidden from My eyes. | 14. I have delivered the house ‎ of Israel from the power of death and rescued them from the destroyer. But now My Memra will be against them to kill. and My decree ‎will be to destroy. Because they have transgressed My Law. I will remove My Shekinah from them,. ‎ |
| 15. For though he flourish among the marshes, an east wind shall come, a wind of the Lord, ascending from the desert, and his spring shall dry up, and his fountain shall be parched; he shall plunder the treasure of all coveted vessels. | 15. For they are called sons. but they ‎have multiplied corrupt deeds. Now I will bring against them a king strong as the east wind. by the Memra of the LORD. He will come up by ‎way of the desert and destroy their treasure-house and lay waste their royal city. He will plunder the treasures, every precious object. |
|  |  |
| 1. Samaria shall be accounted guilty, for she has rebelled against her God: they shall fall by the sword, their infants shall be dashed, and their pregnant women shall be ripped up.  **{P}** | 1. Samaria is guilty, for she has rebelled against the Memra of her GOD. They will be killed' by the ‎sword, their youths' will be dashed in pieces, and their pregnant women ripped open. **{P}** |
| 2. Return, O Israel, to the Lord your God, for you have stumbled in your iniquity. | 2. Return, O Israel, to the fear ‎of the LORD your GOD, for you have fallen because of your sin. |
| 3. **Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips.** | 3. **Bring with you words of confession and return to ‎the worship of the LORD. Say before Him, "It is near before You to forgive iniquities: then we will be accepted as ‎good. Let the words of our lips be accepted before You with favour like bullocks on your altar.** ‎ |
| 4. **Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy."** | 4.**The kings of Assyria will not save us. We will not put our trust in horsemen, and ‎no more will we say "Our GOD" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were ‎like orphans in Egypt.** |
| 5. I will remedy their backsliding; I will love them freely, for My wrath has turned away from them. | 5. I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they freely ‎repent. for My anger has turned away from them. |
| 6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon. | 6. My Memra will be like dew to Israel; they will bloom like the lily, and they will dwell ‎in their fortified land like the tree of Lebanon which puts forth its branches. |
| 7. **Its branches shall go forth, and its beauty shall be like the olive tree, and its fragrance like the Lebanon.** | 7. **Sons and daughters will multiply, and their light ‎will be like the light of the holy candelabrum, and their fragrance like the fragrance of incense.** |
| 8. **Those who dwelt in its shade shall return; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon.** | 8. **They will be gathered from ‎among their exiles, they will dwell in the shade of their Anointed One (Messiah). The dead will be resurrected and goodness will increase‎in the land, The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the ‎ matured wine when it was poured out in the Sanctuary.** |
| 9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found. | 9. The house of Israel will say, "Why should we worship idols any more?" I, ‎by My Memra, will hear the prayer of'Israel and have compassion on them, I, by My Memra, will make them like a beautiful cypress ‎tree. Because forgiveness for their waywardness is found before Me. |
| 10. **Who is wise and will understand these, discerning and will know them; for the ways of the Lord are straight, and the righteous/generous shall walk in them, and the rebellious shall stumble on them.** **{P}** | 10. **Who is wise and will consider these things? Who is prudent and will ‎take note of them? For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting life through them. but‎the wicked will be delivered to Gehinnam because they have not walked in them.** **{P}** |
|  |  |

**Rashi’s Commentary for: Hos. 12:13 – 13:5 + 14:9-10‎**

**Chapter 12**

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

**rules with God** Still rules with fear of God.

**rules**Heb. רָד . Comp. (Num. 24:19) “And there shall rule (וְיֵרְדְּ) out of Jacob.” Their kings are still with the Holy One, blessed be He.

**2 joins the wind** Heb. רֽעֵה . An expression of רֵעַ , a friend. He joins words of the wind, viz. idolatry.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**10 I will yet make you dwell in tents** I will cut off from your midst deceitful traffickers, and I will cause you to dwell in tents. **I will set up from among you students engaging in the Torah.**

**as in the days of the [early] times** As in the days of the early times, when Jacob, the unpretentious man, was sitting in tents.

**11 And I spoke to the prophets to admonish you** and to bring you back to do good.

**and to the prophets I assumed likenesses** I appeared to them in many likenesses. Another explanation. **I gave My words likenesses to them through allegories in order to make them comprehensible to their listeners.**

**12 If there is violence in Gilead**If they suffered from destruction and violence, they caused it to themselves, for they were but vanity in Gilgal, and they sacrificed oxen to pagan deities.

**also their altars were as numerous as heaps** which are on the furrows of the field.

**the furrows of the field** The furrow made by the plowshare is called תֶלֶם .

**13 And Jacob fled to the field of Aram** etc. Like a person who says, “Let us return to the previous topic,” for we spoke above (verse 5): And he strove with an angel, and moreover, I did this for him; when he was forced to flee to the field of Aram, you know how I guarded him.

**and for a wife** he **guarded** the flocks.

**14 And, through a prophet, the Lord brought up etc**. And, insofar as you disgrace the prophets and mock their words, is it not so that through a prophet God brought us etc.?

**15 Ephraim provoked his Creator** by despising His prophets and betraying Him.

**yea, bitterness** (Heb. תַּמְרוּרִים ,) they are to him for his blood which he shed by causing Israel to sin by clinging to idolatry and one who causes a person to sin is worse to him than one who kills him, as we learn from Ammon and Moab, who misled Israel to cling to Baal-Peor, and Scripture punished them more severely than an Egyptian and an Edomite, who drowned them in the river and went forth toward them with the sword...

**shall be cast upon him** The Holy One, blessed be He, shall cast it upon him.

**and his disgrace which he disgraced** Solomon, as the matter is stated: (I Kings 11:26) “He raised his hand against the king,” that he rebuked him in public because Solomon had built up the Millo, as is explained in [the chapter entitled] Chelek (San. 101b).

**his Lord shall requite upon him** I.e., the Holy One, blessed be He, since he surpassed him in his evil deeds.

**Chapter 13**

**1 When Ephraim spoke with trembling** When Jeroboam showed zeal for the Omnipresent and spoke harshly against Solomon, and tremblingly, for Solomon was a great king.

**he became exalted in Israel** Thence he merited to be elevated to he king over Israel.

**when he became guilty through Baal** As soon as he assumed greatness and became guilty with Baal.

**he died** i.e., Jeroboam’s dynasty was terminated, and so was Ahab’s dynasty. Jonathan renders: When one of the house of Ephraim would speak, fear would seize the nations. They were great among Israel, but when they sinned by worshipping idols, they were slain.

**2 And now Jehu’s dynasty**, who saw all this, continue to sin.

**according to their pattern** Heb. כִּתְבוּנָם .

**Those who sacrifice man may kiss the calves** The priests of Molech say to Israel, “Whoever sacrifices his son to the idol is worthy of kissing the calf” for he has offered him a precious gift. So did our Sages explain this in Sanhedrin (63b), and it fits the wording of the verse better than Jonathan’s translation.

**3 and like dew that passes away early** Jonathan renders: And like dew, the water of which evaporates.

**like chaff that is driven with the wind out of the threshing floor** Jonathan renders: Like chaff which the wind blows from the threshingfloor. e wind lifts up.

**4 And I am the Lord your God** and you should not have rebelled against Me

**5 I knew you** I set My heart to know your necessity, and I provided you.

**deprivation** Heb. תַלְאוּבֽת . There is no similarity to this in Scripture, and its interpretation is, according to the context, תֵּל , a heap, שֶאוֹבִין , where they long for all good and do not find it.

**6 When they grazed** When they entered the land of their pasture and they were sated, then...

**they were sated and their heart became haughty** (Ex. 7:20) “And he lifted (וַיָרֶם) the staff,” is an expression of lifting something else. “Became haughty (וַיָרָם) ” here means that he himself was lifted.

**7 by the way I will lurk**Heb. אָשּׁוּר . Every instance of אָשּׁוּר in Scripture is punctuated with a “dagesh,” but this one is “weak,” since it is not a place name but it means, “I will lurk and ambush.” Comp. (Num. 24:17) “I see him (אֲשּׁוּרֶנוּ) but not near.”

**8 as a bereaving bear** Heb. שַׁכּוּל . Like שּׁוֹכֵל , as you say חָנּוּן , gracious, and רַחוּם , merciful, so שַּׁכּוּל , i.e., entirely attired with bereavements and ready to bereave people.

**and I will rend the enclosure of their heart** like the habit of the bear, which holds its nails on the chest and rends until the heart. Another explanation:

**the enclosure of the heart**Their heart which is closed from understanding to return to Me.

**9 You have destroyed yourself**, O Israel Heb. שִּׁחֶתְךָ .

**for against Me you have rebelled:** you have rebelled against your help. This is an ellipsis, but [to] one who understands the language of the Scriptures, it makes sense. For against Me was the rebellion which you rebelled, and if you ask, “What does it mean to You?” Against your help you rebelled when you rebelled against Me.

**10 I will be, where is your king?** Heb. אֱהִי מַלְכְּךָ אֵפוֹא . Jonathan renders: Where is your king? But I say that it is unnecessary to interpret it other than its apparent meaning. I will be standing from afar to see where your king is, for I will make Myself see what your end will be, where your savior is.

**12 The iniquity of Ephraim is bound up**I did not overlook it; it is laid up with Me.

**13 for [it is] a time** For a time of trouble has come upon him, from which he will not be able to stand and endure.

**in the birthstool of the children** upon which the woman in confinement sits to give birth. And in Old French they call a birthstool sele.

**in the birthstool of the children** i.e., in the birthstool made for the birth of children.

**14 From the clutches of the grave** I would ransom them I am He Who would ransom them from the clutches of the grave and redeem them from death, but now...

**I will be your words of death** Heb. אֱהִי דְבָרֶיךָ . I will place Myself to speak of you words of death.

**I will decree...upon you** Heb. קָטָבְךָ . I will decree upon you the decree of the grave.

Remorse shall be hidden from My eyes Heb. נֽחַם . I will not regret this evil. נֽחֵם is an expression of regret (נִחוּם) , and the “mem” is a radical like the “mem” of נֽעַם , pleasantness, for the accent is on the first syllable, and the “heth” is vowelized with a “pattah.” Were it an expression of resting (נָח) , with the “mem” serving as a suffix denoting the plural, the accent would be under the “heth,” and it would be vowelized with a “kamatz” [like כּֽחָם their strength; רוּחָם , their spirit.]

**15 For though he flourish among the marshes**Heb. כִּי הוּא בֵּין אַחִים יַפְרִיא . Jonathan renders: For they are called sons, but they increased corrupt deeds. אַחִים An expression of an evil thing. Comp. (Ezekiel 21:20) “Woe! (אָח) It is made for a blade.” Also (ibid. 6:11) “And say, ‘Woe!’ (אָח) to all the... abominations.” יַפְרִיא An expression similar to (Deut. 29:17) פּֽרֶה רֽאשׁ וְלַעֲנָה , that hears (פּֽרַה) hemlock and wormwood.” But I say that אַחִים is an expression similar to (Gen. 41:2) “And they grazed in the marsh (בָּאָחוּ) .”

**For though he flourish among the marshes** Heb. יַפְרִיא . Blossoms and grows in the marsh. Among the marshes, among those growing in the marshes, which always flourish. And, since He compares him to a marsh, He says: An east wind shall come... and his spring shall dry up. Another explanation: For he decreased among the brothers, i.e., Jeroboam. He was a son who decreased the brotherhood [other versions: the heritage] of Israel. Through him, they were divided into two kingdoms. Decreased יַפְרִיע . An expression similar to (Gen. 16:12) “One who decreases men (פֶּרֶא אָדָם) .”

**an east wind shall come**A king, strong as the east wind, shall come up by the word of the Lord from the way of the desert.

**he shall plunder** That king shall plunder the treasures of all coveted vessels.

**Chapter 14**

**1 Samaria shall be accounted guilty** From now on, her guilt will be revealed.

**and their pregnant women** Heb. וְהָריּוֹתָיו . The pregnant women in its midst.

**2 Return, O Israel**You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God**One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה , with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3 You shall forgive all iniquity** Heb. עָוֹן כָּל-תִּשָׂא . Forgive all our iniquities.

**and teach [us the] good [way]**Heb. וְקַח-טוֹב . And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** that we should have sacrificed before you, let us render them with the placation of the words of our lips.

**4 Assyria shall not save us** Say this also before Him, **“We no longer seek the aid of man, neither from Assyria nor from Egypt.”**

**we will not ride on horses**This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer to the work of our hands**that they are our gods.

**for in You alone shall our hope be**, You Who grant mercy to the orphans.

**5 I will remedy their backsliding**Said the prophet: So has the Holy Spirit said to me. After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.

**6 and it shall strike** I. e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7 Its branches shall go forth** Sons and daughters shall increase.

**and it shall be Their beauty shall be like the beauty of the menorah**of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8 Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon** Jonathan renders: Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple. For they would blow the trumpets over the libations when the Levites would recite the song.

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

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

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

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

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

**10 Who is wise and will understand these**Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them**i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**Verbal Tallies**

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

**& HH Giberet Dr. Elisheba bat Sarah**

**Beresheet (Genesis) 28:10 – 29:30**

**Tehillim (Psalm) 23**

**Hosea 12:13 – 13:5 + 14:9-10**

**Mk 3:13-19a, Lk 6:12-16, Acts 6:1-6**

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

Went / walk - ילך, Stong’s number 03212.

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

Went / walk - ילך, Stong’s number 03212.

**Beresheet (Genesis) 28:10**  And Jacob <03290> went out <03318> (8799) from Beersheba <0884>, and went <03212> (8799) toward Haran <02771>.

11  And he lighted <06293> (8799) upon a certain place <04725>, and tarried there all night <03885> (8799), because the sun <08121> was set <0935> (8804); and he took <03947> (8799) of the stones <068> of that place <04725>, and put <07760> (8799) them for his pillows <04763>, and lay down <07901> <00> in that place <04725> to sleep <07901> (8799).

**Tehillim (Psalm) 23:4** Yea, though I walk <03212> (8799) through the valley <01516> of the shadow of death <06757>, I will fear <03372> (8799) no evil <07451>: for thou art with me; thy rod <07626> and thy staff <04938> they comfort <05162> (8762) me.

**Hoshea 14:9**  Who is wise <02450>, and he shall understand <0995> (8799) these things? prudent <0995> (8737), and he shall know <03045> (8799) them? for the ways <01870> of the LORD <03068> are right <03477>, and the just <06662> shall walk <03212> (8799) in them: but the transgressors <06586> (8802) shall fall <03782> (8735) therein.

**NAZAREAN TALMUD**

**Sidra Of B’resheet Gen. 28:10 – 29:30**

**“VaYetse Ya’aqob”**

**By: h. Em. Rabbi Dr. Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **Hakham Shaul’ School of Tosefta**  **(Luke 6:12-16)**  **Mishnah א** | **Hakham Tsefet’s School of Peshat**  **(Mark 3:13-19)**  **Mishnah א** |
| **And it happened in those days that he** left and **went out into the mountain to pray, and he was spending the night in prayer to G-d. And when it was day, he called his talmidim. And he appointed twelve of them, who he also named his emissaries: Shim’on, whom he also surnamed Tsefet, and Adam his brother; Ya’aqov and Yochanan; Peresh and Bar-Telem; Matityahu and T’om; Ya’aqov ben Chalfai, and Shim’on who was called HaK’na’ani; Y’hudah the brother of Ya’aqov, and Y’hudah Ish Q’riyot who also became the betrayer.** | Yeshua left **and he went up into the mountain and appointed** (Yif’qod) **those whom he would have near him. And they turned towardshim** as their Hakham and source of Wisdom**. And he appointed twelve, that they should be with him, and that he might** send them out **as emissaries[[31]](#footnote-31) to herald** (the Mesorah)**, and to have the authority to heal sicknesses, and to cast out shedim** (demons)**. And** as the **chief**[[32]](#footnote-32)he **appointed Shim’on** bar Yonah **whom he surnamed[[33]](#footnote-33) Tsefet** (Peter)**. And he appointed Ya’aqov ben Zabdeyel, and Yochannan** ben Zabdeyel **the brother of Ya’aqov, he surnamed** both **B'ne Rogaz which is sons of short temper. And he appointed Adam** (Andrew) bar Yonah**, and Peresh** (Philip)**,[[34]](#footnote-34) and Bar-Telem** (Bartholomew)**,[[35]](#footnote-35) and Matityahu** (Matthew) ben Chalfai HaLevi, **and T’om** (Thomas)ben Chalfai HaLevi**, and Ya’aqov** ben Chafai HaLevi**, and Yehudah** (Thaddeus) ben Ya’aqob**, and Shim’on HaK’na’ani** (Simon the Cananite),**[[36]](#footnote-36) And Y’hudah Ish Q’riyot, who also betrayed him.** |
|  | |
| **Hakham Shaul’ School of Remes**  **(Acts 6:1-6)**  **Pereq א** | |
| **Now in those days, the talmidim were multiplied, and a complaint from the Hellenists arose against the Hebrews, because their widows were overlooked in the daily rationing. And the Twelve called to themselves the congregation of the talmidim and said, It is not beneficial for us, to leave the Word of G-d,** in order **to serve the bench. Therefore, brothers, appoint seven men from among yourselves of good reputation and standing, full of the Mesorah** (Oral Torah) **and wisdom** (Hokhmah)**, who we may appoint to this duty** (as Paqidim)**. But we will give ourselves continually to the service of the Torah** at the bench **and to prayer. And the saying pleased the whole congregation. And they chose Stephen, a man full of faithful obedience and of the Mesorah, and Peresh** (Philip)**, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a** Jewish **proselyte of Antioch. They set these before the emissaries** (Nazarean Hakhamim/Rabbis)**. And having prayed, they laid hands on them.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Gen 28:10 – 29:30 | Psa. 23 | Hos 12:13 – 13:5 + 14:9-10 | Mk 3:13-19a | Lk 6:12-16 | Acts 6:1-6 |

**Commentary to Hakham Tsefet’s School of Peshat**

Concurring with Mann the Greek text of the present pericope is confusing[[37]](#footnote-37) and strained. What is evident from the text is that Yeshua selects and appoints those who will be essential for the dissemination and proclamation of the Mesorah. Their occupation is superficially stated as those who would proclaim the Mesorah with authority over sickness and *shedim* (demons). However, the chief thing is the proclamation of the Mesorah. The declaration of the Mesorah is an essential way of life. All who are sick and controlled by shedim (demons) are not able to conduct themselves according to the Mesorah. Therefore, Yeshua authorizes his talmidim with the appropriate tools for this proclamation. What scholars fail to understand is that these men are all essential to the master plan of Yeshua. Their inability to find these names in other places does not minimize anyone on the list of appointment.[[38]](#footnote-38) Each Talmid was significant to the overarching plan of the Master.

**The Chief of the Nazarean Movement**

Concurring with Taylor[[39]](#footnote-39) we find the text should read “**And** as the **chief** he **appointed Shim’on** bar Yonah **whom he surnamed Tsefet** (Peter)**.**” This is attested to in various manuscripts and most importantly, in the order of selection and appointment.

Gal 2:8—9 For he who worked in Tsefet (Peter) in that he was sent of the Jews also worked in me and sent me to the Gentiles. And when they knew of the mercy that was given to me, Ya’aqov and Tsefet and Yochanan, those who were considered to be pillars, gave to me and to Bar-Nabbi the right hand of fellowship that we [should work] among the Gentiles and they among the circumcision.

Throughout the Greek Nazarean Codicil, Hakham Tsefet is called by three titles. Simon, Peter and Cephas. When we look at the Peshitta, Hakham Tsefet is NEVER called Cephas but an Aramaic translation of the Greek/Latin word “Petros” – i.e. Kepha. We will not, at present, deal with the arguments concerning the possibility of the two names referring to two individuals. However, we will rest on the fact that the Peshitta never calls Hakham Tsefet “Cephas” as an evidence of the singularity of person. And, it is not the focus of this document to argue these points at the present time. Our question is what does the name “Tsefet” mean, and how does this relate to his being the Chief of the Nazarean Jews of his time.

Yeshua makes the following statement about Hakham Tsefet.

**Yochanan** (Jn) **1:42 And he brought him** (Shim’on, Bar Yona) **to Yeshua. And Yeshua looked at him and said, "You are Shim’on, Bar Yona. You will be called Tsefet** (Peter)."[[40]](#footnote-40)

That Hakham Tsefet must have been “Shim’on,” is clear but Yeshua says that he would be called Tsefet (Peter). Why does Yeshua call Shim’on “Tsefet”? And, why is the name not found in scripture for any other individual? While the name “Tsefet” does not appear as a proper name, it does appear in the Tanakh.

2Ch 3:15 Also he made before the house **two pillars** of thirty and five cubits high, and the **chapiter** (*v’ha’tzephet*) that *was* on the top of each of them *was* five cubits.[[41]](#footnote-41)

We will include the Hebrew text of the cited passage for clarification.

15 **וַיַּ֜עַשׂ לִפְנֵ֤י הַבַּ֙יִת֙ עַמּוּדִ֣ים שְׁנַ֔יִם אַמּ֕וֹת שְׁלֹשִׁ֥ים וְחָמֵ֖שׁ אֹ֑רֶךְ וְהַצֶּ֥פֶת אֲשֶׁר־עַל־רֹאשׁ֖וֹ אַמּ֥וֹת חָמֵֽשׁ׃**

The highlighted Hebrew text reads ***v’ha’tzephet***. The phrase ***v’ha’tsefet*** would read “and the cha**piter**.” The word cha**piter** is translated “tsefet” which is not the pillar itself. The “tsefet” is the cap or head (chief) of the pillar. Therefore, Hakham Tsefet is not only seen as a “pillar” himself, but also as the cap or head (chief) of the pillar. The “tsefet” is the upper portion of the pillar, which supports the edifice. Consequently, Hakham Tsefet is not only one of the “pillars” of the Nazarean Community; he is also the primary support for the whole community.

Tsefet is also the name of a Biblical and modern city in Eretz Yisrael.

**Jud. 1:17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited** **Tz’fat** (צְפַת **Tz’phath** – watchman or watch-tower), **and utterly destroyed it. And the name of the city was called Hormah.**

Tz’fat is so titled because it is one of the highest “mountains” **within** Eretz Yisrael. Please note that I said “within” Eretz Yisrael. We realize that Mount Hermon is higher than Tz’fat.

**Holy Mountains**

There are “mountains” in the northern part of Yisrael. However, we are concerned with only those places which we would deem “Holy.” The three names which serve as the most prominent in terms of “holiness” are Har Sinai (Mount Sinai) which is not located in Eretz Yisrael. The Har HaBayit (Mountain of the House) is where the Temple is located and finally Har Tz’fat situated in the Northern part of the Galil. Each mountain bears significance and from each we have received spiritual instruction. From Har Sinai we received the gift of the Torah. From Har HaBayit we received instruction on how to conduct ourselves and Kohanim (Priests). From Har Tz’fat we received the fullness of the Oral Torah. Therefore, we find strong evidence for the setting of the present pericope. It is from this mountain that the River that parted and became four “Heads,” PaRDes that flows into Eretz Yisrael (Gan Eden) and thereby the entire world.

**Gen. 2:10 Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.**

**Structured Nomos of the Esnoga (Synagogue)**

The Nazarean Codicil gives us a peek into the structure of the Esnoga (Synagogue) in various passages. While there is a specific need for understanding the structured universe as a *Nomos* – Torah, there is a greater need to understand the Esnoga as a microcosm of that structure. The **seven** officers are superficially alluded to in our Remes of 2 Luqas.

* Masoret – Catechist (father and president of the Congregation)
* Sheliach – Chazan/Bishop (Hazan, disciplinarian of the Congregation)
* Darshan – Magid Prophet (Angel of the Congregation)
* Parnas – Pastor I (Bitahon Confidence)
* Parnas – Pastor II (Temimut Sincerity)
* Parnas – Pastor III (Emet Truth/Honesty)
* Meturgeman – Moreh/Zaqen (Teacher/Elder)

We will not endeavour to delve into legitimate ecclesiology at this present juncture. Suffice it to say that the Master believed in corporate structure. Theses Rabbinic qualities may be seen as mimicry of G-d’s character demonstrated in the ordered creation of the universe. As it is our duty to study the *Nomos* – Torah to be best educated in how to conduct ourselves within that structured nomos, we need to understand with clarity the structure of the Esnoga.

**Peroration**

The selection of the Nazarean Paqidim is very intentional. It is also the infrastructure for the Nazarean community that will soon be birthed. The Torah Seder tells us that Ya’aqov “went out from Beersheba, and went toward Haran.” This is preparatory activity for becoming the nation of Israel. In similar fashion Yeshua’s appointment of Nazarean Paqidim is preparatory of the Nazarean community which would disseminate the Masters Mesorah. Just as Ya’aqov’s sons became the Nation of Priests, the Nazarean Paqidim became the heralds of the Mesorah on a global level. The importance of proclaiming the Mesorah has been stated in the previous commentary. Nevertheless, we will reiterate the point for further clarification. The Mesorah is the *Nomos* - Torah for the perfected community. It has been the salvation of Judaism in the diaspora to this present day. In the future it will be the infrastructure for the community of Messiah and the eventual structure for the Olam BaBa. If we are to be principle agents of those communities we need to begin study, implementation and practice now. This means that Messiah needs what he established in this pericope to be re-established and fully developed now in the present preparatory age. We need Paqidim, Rabbis and Esnogas in every place. This process may begin in strategic areas of the globe. Nevertheless, **we need to begin NOW!**

**Determinate Halakhah**

* **It is the duty of the Nazarean Community to fully develop the Esnoga in their place.**
* **Each Esnoga should work to develop the appropriate infrastructure of Bate Din and Paqidim for the propagation of the Mesorah on a global level.**

**Remes Commentary to Hakham Shaul**

We have discussed the Mountain of Tz’fat in the previous pericope and briefly above. Therefore, we will try not elaborating further on subject materials already discussed. Here we wish to discuss Tz’fat as the place of Yeshua’s “home town” as it relates to the present materials.

**a mountain and an appointment**

“**And now it happened in those days, Yeshua came from the** city of **Branches of the Galil.”[[42]](#footnote-42)**

There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years and possibly parts of his ministry years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. Nor is there any archaeological evidence to suggest that it was ever a Jewish city. Archaeological evidence suggests that this area was not populated until the 1500’s. The etymology of the word “Nazareth” seems to be related to the idea that Messiah would be from the stock or “**branch**” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “**Guardians**” or “**City of Watchmen**” is Tz’fat. Our Ashlamatah from the previous Torah Seder used the word “Watchman” in Yesha’yahu 52:8. The Hebrew word for “watchman” used in that verse is **צָפָה** - ***tzaphah*.** One can easily see the connection between **Tz'fat** and ***tzaphah****.* Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “**guardian, watchman of the “soul**,” “Oral Torah,” “Wisdom” – Hokhmah and **Tz’fat** is the “**secret garden” or “garden of secrets”** (So’od). We would also note that it was in Tz’fat that Yeshua passed his messianic mission on to his talmidim.

Therefore, Yeshua passes his messianic mission to his talmidim who are now the **guardians** of the Mesorah, with access to Gan Eden (Delight) or the garden of secrets (Hokhmah). We see Hokhmah allegorically being the teachings G-d gave daily to Adam and Havah in Gan Eden and the primordial teachings of G-d before they were in written words and letters.

Though the world was brought to the brink of destruction in earlier generations, G-d in His infinite wisdom (Hokhmah) saw that in the future (*eschatos*) the Nazarean Hakhamim would labour for its repair and elevation. Therefore, it is the duty of the Nazarean Hakhamim to elevate the world back to G-d by bringing their talmidim to the heights of Hokhmah. Teshubah is the return to Binah, the return to Hokhmah is the return to complete oneness (unity).

**A Mountain called Beth-El?**

The present Torah Seder is deeply seated in allegory. Note the opening statements of the Torah Seder.

B’resheet 28:10. And Jacob went out from Beersheba, and went toward Haran. And he **lighted upon a certain place**, and remained there all night, **because the sun was set**; and he **took of the stones of that place**, and put them for his pillows, and lay down in that place to sleep.

Each of the bolded remarks bears deep allegorical implications. Some of which plumb depths approaching of So’od.

Of particular interest are the statements…

B’resheet 28:17. And he was awestruck, and said, “How awesome is this place! **This is nothing other but the house of God, and this is the gate of the heavens**.” And Ya’aqob rose up early in the morning, **and took the stone[[43]](#footnote-43) that he had used for his pillows,[[44]](#footnote-44) and set it up for a pillar[[45]](#footnote-45) (chief stone), and poured oil (anointed – Mashiach) upon its top**. And **he called the name of that place Beth-El**; but the name of that city was called **Luz** at the first.

Here we find the exact same nomenclature used in the pericope of Markos and Luqas.

When reviewing Yeshua’s mountain experiences we are forced to question which mountain we are seeing in the words of the text.

**Mat 28:16-20** Then the eleven talmidim went away into the Galil, **into the mountain** (Tzfat) where Yeshua had **appointed them (Ordained them as Hakhamim).** And when they saw him, they honored him (as their Hakham): but some (of those from the community) doubted. And Yeshua came and spoke unto them, saying, all authority is given unto me in heaven and in earth (as Messiah the King). Now you go therefore, and teach (talmudize) all nations, immersing them (bringing them to conversion) by the authority of the Father, and of the (His) son (Messiah), and of the Ruach HaKodesh (Oral Torah): Teaching them to observe all commandments (the mitzvoth as I have taught) you: and, behold, I am always with you, even unto the end of the age.

It was at the mountain of Tz’fat where the talmidim were ordained as Hakhamim as we have learned. We find the particular statement in the words, “**appointed them (Ordained them as Hakhamim).**” Our Greek text use the verb **ἐτάξατο** rooted in **τάσσω** *tasso*. Before we delve further into the meaning of these words, we must correct the word order of the verse. Some try to read the verse as if Yeshua “designated a specific mountain where they were to meet.” We must note that the mountain (Tz'fat) was a prearranged meeting place.

**Mordechai (Mk) 16:7 But go and say to his talmidim (disciples) and to Tsefet (the capital of the Pillar), “He goes before you into the Galil. You will see him there just as he told you.”**

We can see that the meeting was prearranged. We are forced to opine that the prearranged meeting was arranged when they were “appointed” as Paqidim. However, the statement in Matityahu is specific (particular) with regard to “ordination.” **Tάσσω** *tasso* as a **“legal appointment.”** **Tάσσω** *tasso* is also a **setting in order or establishing a well-ordered government**.[[46]](#footnote-46) Therefore, we see in Matityahu’s passage cited above that Yeshua “ordains” the eleven Talmidim and sets the order of their governance. Yeshua divided the hierarchy among them, ordaining **Tsefet** (the capital of the Pillar – Chief Hakham)**,** who together with Ya’aqov and Yochanan formed the Triad of the Bet Din’s Hakhamim. We opine that the place of “ordination,” Tz’fat was also the place of appointment as Paqidim. It was from this “mountain” that Yeshua initiated the governance of his soon to be Hakhamim.

We also find it very interesting that during the 16th century, R. Jacob (I) Berab, (of Tzfat) tried to re-establish the Sanhedrin and renew rabbinical ordination (*semikhah*). **It is also noteworthy to point out the Tzfat was frequently titled “Beth-El”** and that “there were 300 rabbinical scholars, 18 schools, 21 synagogues and a large *yeshivah* with 100 pupils, and 20 teachers at the beginning of the 17th century” were in residence there.[[47]](#footnote-47) The history of Tzfat is closely related to Jewish scholarship and education as well as its deep connection to So’odic/Kabbalistic teachings. Tzfat is still a place where thousands congregate on Lag B’Omer.[[48]](#footnote-48)

During the Middle Ages, Lag B’Omer earned the title “**the Scholars Festival**.”[[49]](#footnote-49) Perhaps there is more to Lag B’Omer than meets the eye. It would appear that there was an ancient custom linking Lag B’ Omer with graduating students, particularly in *Yeshivot*. Of course, the big question is, why? We would here opine based again on the 4th – 5th and 12th hermeneutic rules of R. Ishmael, noted above that Yeshua ordained his Talmidim as Hakhamim at Tzfat on Lag B’Omer. Interestingly we find that Tzfat and Lag B’ Omer seem to be intimately entwined. **This connection with Lag B’ Omer is most fascinating since this week of consolation and strengthening has passed the 33rd day of consolation. This Sabbath being the 35th day of consolation.** Herein we see that Tz’fat has a point of connection with Rosh Chodesh (the New Moon) and the near “Full Moon.” Tz’fat’s connection with Rosh Chodesh is that it was one of the locations where the signal fires were light to signal Rosh Chodesh to all the communities of Eretz Yisrael and the orient. Rosh Chodesh would indicate the talmidim’s appointment as Paqidim. Lag B’ Omer, the near full Moon would therefore indicate the Ordination as Hakhamim. Consequently, we see the initiation of communal structuring of the Nazarean Esnoga and the Perfected Community in Lag B’ Omer or the near full Moon. Consequently, this Sabbath we see the ministry of the second Parnas – Pastor II[[50]](#footnote-50) (Temimut Sincerity) connected with the Meturgeman – Moreh/Zaqen [Teacher/Elder]. Again this connection to 2 Luqas is amazing in that the “Hellenists” need ministry. The Hellenists would require a Meturgeman and Moreh capable of conveying Torah wisdom in Greek. We find just such a person in Stephen. Those who see these **Seven** men as “table waiters” have a problem to solve in that both Stephen and Phillip are parnasim – Pastors who pray and preach.[[51]](#footnote-51)

Also of great interest is that Tz’fat was a place of learning and a place where the deepest wisdom of the Torah was taught. When did this propensity for learning Torah wisdom (Hokhmah) begin? Who brought the prominence of Tz’fat to its place as “Capital” of Jewish Torah education? It is not problematic to suggest that the place of initial appointment as Paqidim was also the place of ordination as Hakhamim.

What is further amazing is that the text of 2 Luqas shows the Bet Din of the Nazarean Hakhamim “appointing” their Paqidim who will serve the bench of the Bet Din. In wisdom (Hokhmah) Hakham Tsefet and Hakham Shaul wove these two pieces of material together for the sake of understanding that **during this season our greatest priority is to build up the officers of the Perfected community, a temple of living stones.** Hakham Tsefet presents the full cycle of appointment to Paqidim to Appointment as Hakhamim through his carful collaboration with Hakham Shaul.

Here we will reiterate the statement we made above. The Nazarean Codicil gives us a peek into the structure of the Esnoga (Synagogue) in various passages. While there is a specific need for understanding the structured universe as a *Nomos* – Torah, **there is a greater need to understand the Esnoga as a microcosm of that structure**! The **seven** officers are superficially alluded to in our Remes of 2 Luqas.

* Masoret – Catechist
* Sheliach – Chazan/Bishop
* Darshan – Magid Prophet
* Parnas – Pastor I (Bitahon Confidence)
* Parnas – Pastor II (Temimut Sincerity)
* Parnas – Pastor III (Emet Truth/Honesty)
* Meturgeman – Moreh/Zaqen [Teacher/Elder]

**Peroration**

From the Mountain of Tz’fat/Eden, the waters of delight flowed into the Garden becoming four rivers. These rivers flowed through the land disseminating the **delight** of that mountain. From Har Sinai a river of words flowed into a new garden called Yisrael. From the Mountain of the Pillar (Tz’fat) flowed the original river of words that initiated creation making it a Torah – *nomos* (structured universe). From that same mountain, Yeshua appointed his talmidim as Paqidim with a commission to spread the Mesorah. It was on this mountain where Yeshua communed with Moshe and Eliyahu representing the Torah and the Prophets (the written Torah). It was this mountain again, where Yeshua appointed his Paqidim as Hakhamim and the river of the Mesorah gushed out of these Hakhamim flooding the whole earth.

The halakhic implications of these statements are simple.

**It is the duty of every Nazarean Jew to do everything within his power to become a Hakham, and Study the Oral and Written Torah as much as possible.**

Amen v’amen

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What question/s (no more than two questions) about the Torah Seder for this Shabbat arose for which Hakham Tsefet’s Mishnah and Hakham Shaul’s Gemarah provide adequate answers?
3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our GOD, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat: “Vayetse Ya’aqov” - “And left Jacob”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיַּרְא יְהוָה** |  |  |
| **“VaYar’ Adonai”** | Reader 1 – B’Midbar 29:31-33 | Reader 1 – B’resheet 30:22-24 |
| **“And saw Ha-Shem”** | Reader 2 – B’Midbar 29:34-30:2 | Reader 2 – B’resheet 30:25-27 |
| **“Y vió Ha-Shem”** | Reader 3 – B’Midbar 30:3-5 | Reader 3 – B’resheet 30:28-30 |
| B’Midbar (Num.) 29:31 – 30:21 | Reader 4 – B’Midbar 30:6-8 |  |
| Ashlamatah: 1 Sam. 1:2-11 + 2:28 | Reader 5 – B’Midbar 30:9-13 |  |
|  | Reader 6 – B’Midbar 30:14-16 | Reader 1 – B’resheet 30:22-24 |
| Psalm 24:1-10 | Reader 7 – B’Midbar 30:17-21 | Reader 2 – B’resheet 30:25-27 |
|  | Maftir – B’Midbar 30:19-21 | Reader 3 – B’resheet 30:28-30 |
| N.C.: Jude 1-2, Luke 6:19-23, Acts 6:7 | 1 Sam. 1:2-11 + 2:28 |  |



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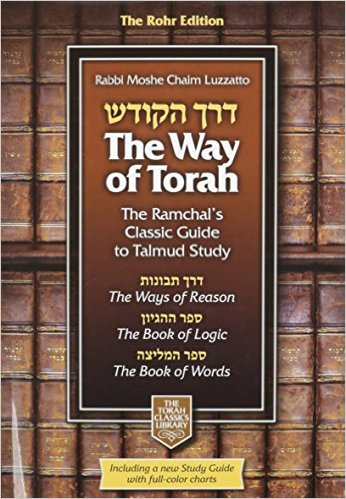
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**The Book of Words** is a guide to the language of Chazal, using numerous examples from Tanach and Gemara. Drawing on an extraordinary understanding of human nature, Ramchal explains the rules of communication affecting the head and the heart alike. The links in the chain of our Mesora (tradition) from Rabbi to student are forged from this metal, and Ramchal declares that the writings of the Prophets are virtually inaccessible without this sensitivity to language; the same holds true for the Mussar classics. This work appears here for the first time in an English edition.

1. I Samuel 22:5 [↑](#footnote-ref-1)
2. Midrash Rabbah - Numbers 19:26 [↑](#footnote-ref-2)
3. Orach Chaim 166:1 [↑](#footnote-ref-3)
4. cf. Eliyahu Rabba ibid. [↑](#footnote-ref-4)
5. This introduction was edited and excerpted from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-5)
6. Psalm 19:8 [↑](#footnote-ref-6)
7. Starting in Bamidbar (Numbers) 33. [↑](#footnote-ref-7)
8. Rashi to Beresheet (Genesis) 29:11 - **11** **and wept** Since he foresaw with the holy spirit that she (Rachel) would not enter the grave with him. Another explanation: Since he came empty-handed, he said, “Eliezer, my grandfather’s servant, had nose rings, and bracelets and sweet fruits in his possession, and I am coming with nothing in my hands. [He had nothing] because Eliphaz the son of Esau had pursued him to kill him at his father’s orders; he (Eliphaz) overtook him, but since he had grown up in Isaac’s lap, he held back his hand. He said to him (Jacob), “What will I do about my father’s orders?” Jacob replied, “Take what I have, for a poor man is counted as dead.”- [from *Bereshit Rabbati* by Rabbi Moshe HaDarshan] [↑](#footnote-ref-8)
9. One might reasonably ask: If Eliphaz stole all his possessions, then where did Yaakov get the oil to anoint his pillow stone? The Midrash answers by telling us that That night Yaakov had a dream about angels descending and ascending a ladder stretched to the heavens. One of the angels gave Yaakov a miraculous Pach Katan (a small jug). This jug contained pure olive oil that when empty, suddenly became full again. Yaakov used his jug to obtain the funds necessary to finance his trip to Lavan. That was the miraculous jug that Yaakov left on the banks of the river and returned to retrieve, and it is the small bottle that was found to relight the menorah in the days of the Maccabees. (How come all the “good stuff” is in the footnotes?) [↑](#footnote-ref-9)
10. Bechorot 55a. See Malbim on Genesis 2:10. [↑](#footnote-ref-10)
11. This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg [↑](#footnote-ref-11)
12. Since the duty of derek-eretz commenced with the very first man created, while the Torah was not given until Moses, twenty-six generations later. [↑](#footnote-ref-12)
13. It gives it fluency even where one normally stammers, as the Midrash proceeds to explain. [↑](#footnote-ref-13)
14. This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg. [↑](#footnote-ref-14)
15. Elijah the Prophet [↑](#footnote-ref-15)
16. I heard the following section from Rabbi Daniel Lapin. [↑](#footnote-ref-16)
17. The priestly tunic (Hebrew ketonet כֻּתֹּנֶת) was as an undergarment or shirt worn by the High Priest and priests when they served in the Tabernacle and the Temple in Jerusalem. [↑](#footnote-ref-17)
18. A talmid of the Vilna Gaon. [↑](#footnote-ref-18)
19. Nefesh HaChayim 1:4 [↑](#footnote-ref-19)
20. Zevachim62a [↑](#footnote-ref-20)
21. Tosefta, Av.Zar.3:3; ARN 26:41; S.Lieberman, ‘Hellenism in Jewish Palestine (1950), p.163 [↑](#footnote-ref-21)
22. This excerpt is taken from: “Seasons of The Moon” written by Rabbi Yaakov Asher Sinclair [↑](#footnote-ref-22)
23. The Foundation Stone (Hebrew: אבן השתייה, transliterated as *Even haShetiya*) or Rock is the name of the rock at the heart of the Dome of the Rock in Jerusalem. It is also known as the Pierced Stone because it has a small hole on the southeastern corner that enters a cavern beneath the rock, known as the Well of Souls. It is the holiest site in Judaism (Midrash Tanchuma, chapter 10); Jewish tradition views it as the spiritual junction of Heaven and Earth. Jews traditionally face it while praying, in the belief that it was the location of the Holy of Holies in the Temple. [↑](#footnote-ref-23)
24. Mishlei (Proverbs) 3:18, 11:30, 13:12, 15:4. [↑](#footnote-ref-24)
25. Hebron comes from the Hebrew root “chibbur”, which means *connection*. [↑](#footnote-ref-25)
26. Kever is not only the Hebrew word for a grave, but it is also the word for a womb. A kever is literally a portal to and from another world. [↑](#footnote-ref-26)
27. Ohr Somayach, Torah Weekly - Vayeshev 5758, Written and Compiled by Rabbi Yaakov Asher Sinclair [↑](#footnote-ref-27)
28. The land of Israel [↑](#footnote-ref-28)
29. The **Land of Israel** (Hebrew: אֶרֶץ יִשְׂרָאֵל *ʼÉretz Yiśrāʼēl*, *Eretz Yisrael*) [↑](#footnote-ref-29)
30. **Chutz La'Aretz**. Jewish. Literally: Outside of the Land (of Israel). [↑](#footnote-ref-30)
31. The “twelve” are named as apostles” See Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary.* Yale University. pp. 262-3 This is also attested to by the manuscripts א, B, C\* [↑](#footnote-ref-31)
32. See Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. pp. 230-1 [↑](#footnote-ref-32)
33. **ὄνομα** – named, equivalent to the Hebrew **שֵׁם** meaning he conferred upon Tsefet authority and a position of status. [↑](#footnote-ref-33)
34. Cf. 1 Chronicles 7:16 [↑](#footnote-ref-34)
35. Cf. Joshua 15:24 & Ezra 10:24. [↑](#footnote-ref-35)
36. A Jew from Phoenicia - Sidon [↑](#footnote-ref-36)
37. Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible).* New York: Bantam Doubleday Dell Publishing Group Inc. p. 248 [↑](#footnote-ref-37)
38. Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary.* Yale University. p262ff. [↑](#footnote-ref-38)
39. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. pp. 230-1 [↑](#footnote-ref-39)
40. My modification of the Magiera, J. M. (2006). *Aramaic Peshitta New Testament Translation.* Light Of The Word Ministry. [↑](#footnote-ref-40)
41. KJV [↑](#footnote-ref-41)
42. Cf. Mk 1:9 [↑](#footnote-ref-42)
43. Cf. Zechariah 3:9 – describing the 7 men of the congregation. [↑](#footnote-ref-43)
44. Note that the word used here is in the plural – pillows. [↑](#footnote-ref-44)
45. Note here that the plural “pillows” has become a single “pillar.” [↑](#footnote-ref-45)
46. TDNT 8:28 [↑](#footnote-ref-46)
47. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 17). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 661 [↑](#footnote-ref-47)
48. Ibid. [↑](#footnote-ref-48)
49. Ibid. [↑](#footnote-ref-49)
50. See connection with Psal 23:1 – “The LORD is my Pastor.” [↑](#footnote-ref-50)
51. Oxford University Press. (2011). *The Jewish Annotated New Testament, New Revised Standard Version.* (A.-J. Levine M. Z. Brettler, Ed.) New York, New York: Oxford University Press Inc. pp. 209-10 footnote on 6:1­­–7 (specifically pg. 210) [↑](#footnote-ref-51)