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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**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**  **© 2015**  [**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** | **Third Year of the Triennial Reading Cycle** |
| **Iyar 20, 5775 – May 08/09, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. May 08 2015 – Candles at 8:21 PM  Sat. May 09 2015 – Habdalah 9:21 PM | **Austin & Conroe, TX, U.S.**  Fri. May 08 2015 – Candles at 7:55 PM  Sat. May 09 2015 – Habdalah 8:53 PM | **Brisbane, Australia**  Fri. May 08 2015 – Candles at 4:54 PM  Sat. May 09 2015 – Habdalah 5:47 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. May 08 2015 – Candles at 8:14 PM  Sat. May 09 2015 – Habdalah 9:15 PM | **Manila & Cebu, Philippines**  Fri. May 08 2015 – Candles at 5:57 PM  Sat. May 09 2015 – Habdalah 6:48 PM | **Miami, FL, U.S.**  Fri. May 08 2015 – Candles at 7;38 PM  Sat. May 09 2015 – Habdalah 8:33 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. May 08 2015 – Candles at 7:32 PM  Sat. May 09 2015 – Habdalah 8:33 PM | **Olympia, WA, U.S.**  Fri. May 08 2015 – Candles at 8:13 PM  Sat. May 09 2015 – Habdalah 9:26 PM | **Port Orange, FL, U.S.**  Fri. May 08 2015 – Candles at 7:46 PM  Sat. May 09 2015 – Habdalah 8:43 PM |
| **San Antonio, TX, U.S.**  Fri. May 08 2015 – Candles at 7:57 PM  Sat. May 09 2015 – Habdalah 8:54 PM | **Sheboygan & Manitowoc, WI, US**  Fri. May 08 2015 – Candles at 7:44 PM  Sat. May 09 2015 – Habdalah 8:52 PM | **Singapore, Singapore**  Fri. May 08 2015 – Candles at 6:48 PM  Sat. May 09 2015 – Habdalah 7:38 PM |
| **St. Louis, MO, U.S.**  Fri. May 08 2015 – Candles at 7:42 PM  Sat. May 09 2015 – Habdalah 8:45 PM | **Tacoma, WA, U.S.**  Fri. May 08 2015 – Candles at 8:12 PM  Sat. May 09 2015 – Habdalah 9:25 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**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 Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

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

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

**If you want to subscribe to our list and ensure that you never lose 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!**

This Torah Seder is dedicated to HE Giberet Bet Teina bat Sarah on occasion of her birthday. We wish her a very happy Yom Huledet Sameach together with her beloved family! May she have a long, happy, and healthy and productive life with many opportunities to perform great deeds of loving-kindness, amen ve amen!

**Shabbat “Atah O’over HaYom” - “You will cross over today”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַתָּה עֹבֵר הַיּוֹם** |  | **Saturday Afternoon** |
| **“Atah O’over HaYom”** | Reader 1 – D’barim 9;1-3 | Reader 1 – D’barim 10:1-3 |
| **“You will cross over today”** | Reader 2 – D’barim 9:4-6 | Reader 2 – D’barim 10:4-7 |
| **“Hoy vas a cruzar”** | Reader 3 – D’barim 9:7-10 | Reader 3 – D’barim 10:8-11 |
|  | Reader 4 – D’barim 9:11-17 |  |
| D’barim (Deut.) 9:1-29 | Reader 5 – D’barim 9:18-21 | **Monday & Thursday**  **Mornings** |
| Psalm 119:1- 24 | Reader 6 – D’barim 9:22-25 | Reader 1 – D’barim 10:1-3 |
| Ashlamatah: Josh. 1:10-18 | Reader 7 – D’barim 9:26-29 | Reader 2 – D’barim 10:4-7 |
| P. Abot 4:10 | Maftir – D’barim 9:26-29 | Reader 3 – D’barim 10:8-11 |
| N.C.: Mark 14:43-52;  Lk 22:47-53; Rm 11:1-10 | Joshua 1:10-18 |  |



**Friday Evening May 08, 2015**

**Evening: Counting of the Omer Day 35**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 35 | Parnas 2/Moreh | Iyar 20 | 5:11-14 | Sincerity united with Humility |

**Ephesians 5:11-14 Do not associate[[1]](#footnote-1) with the fruitless works[[2]](#footnote-2) of darkness, but rather reprimand[[3]](#footnote-3) them. For it is a shame[[4]](#footnote-4) even to mention of those things, which they do in secret.[[5]](#footnote-5) But all things that are reproved are made manifest by the light,[[6]](#footnote-6) for light makes all things visible.Therefore he says,[[7]](#footnote-7) “Wake up, sleeper![[8]](#footnote-8) And arise from the dead,[[9]](#footnote-9) and Messiah will shine[[10]](#footnote-10) on you.”[[11]](#footnote-11)**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Israel’s Victory Due to G-d – Deuteronomy 9:1-7
* Proof From History of Israel’s Rebellion – Deuteronomy 9:8-29

**Reading Assignment:**

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

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

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

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 60-70.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎9:1-29‎**

| **RASHI** | **TARGUM PSEUDO-JONATHAN** |
| --- | --- |
| 1. Hear, O Israel: Today, you are crossing the Jordan to come in to possess nations greater and stronger than you, great cities, fortified up to the heavens. | 1. Hear, Israel: you are this day (about) to pass the Jordan to enter in and possess (the country of) nations greater and stronger than you, and cities many, and fortified to the height of heaven. |
| 2. A great and tall people, the children of the 'Anakim, whom you know and of whom you have heard said, "Who can stand against the children of 'Anak?!" | 2. A people (are they) strong and tall as the giants whom you know, and of whom you have heard (say), Who can stand before the sons of the giants? |
| 3. You shall know this day, that it is the Lord your God Who passes over before you as a consuming fire He will destroy them, and He will subdue them before you; and you shall drive out them and destroy them quickly, as the Lord spoke to you. | 3. Know, therefore, today that the LORD your God, whose glorious Shekinah goes before you, whose Word is a consuming fire, will destroy them and drive them out before you; so will you drive them out, and destroy them quickly, as the LORD your God has said to you. |
| 4. Do not say to yourself, when the Lord, your God, has repelled them from before you, saying, "Because of my righteousness, the Lord has brought me to possess this land," and [that] because of the wickedness of these nations, the Lord drives them out from before you. | 4. Speak not in your heart when the LORD your God has driven them away from before you saying, For the sake of my righteousness/generosity has the LORD brought me in to inherit this land; for on account of the sins of these people the LORD drives them out before you. |
| 5. Not because of your righteousness or because of the honesty of your heart, do you come to possess their land, but because of the wickedness of these nations, the Lord your God drives them out from before you, and in order to establish the matter that the Lord swore to your forefathers, Abraham, Isaac, and Jacob. | 5. Not for your righteousness/generosity, or the integrity of your heart, will you be brought in to possess their land, but for the sins of these people the LORD your God drives them away before you; and that the LORD may establish the word which He swore to Abraham, Izhak, and Jakob, your fathers. |
| 6. You shall know that, not because of your righteousness, the Lord, your God, gives you this land to possess it; for you are a stiffnecked people. | 6. Know, therefore, that it is not on account of your merit that the LORD your God gives you this glorious land to possess it; for a hard-necked people are you. |
| 7. Remember do not forget, how you angered the Lord, your God, in the desert; from the day that you went out of the land of Egypt, until you came to this place, you have been rebelling against the Lord. | 7. Be mindful and forget not how you have provoked unto anger, before the LORD in the wilderness, from the day that you went out of the land of Mizraim until you came to this place, and have been perverse before the LORD. |
| 8. At Horeb, you angered the Lord, and the Lord was incensed with you to destroy you. | 8. (Even) at Horeb you provoked the LORD to anger, so that there was wrath before the LORD against you, to destroy you. |
| 9. When I ascended the mountain to receive the stone tablets, the tablets of the covenant which the Lord made with you, I remained on the mountain forty days and forty nights; I neither ate bread nor drank water; | 9. When I had gone up to the mountain to receive the tables of marble, the tables of the covenant which the LORD had made with you, and I tarried on the mountain forty days and forty nights, I ate no bread, I drank no water; |
| 10. and the Lord gave me two stone tablets, inscribed by the finger of God, and on them was [inscribed] according to all the words that the Lord spoke with you on the mountain from the midst of the fire on the day of the assembly. | 10. and the LORD gave to me the two tables of marble inscribed by the finger of the LORD, and upon which was written according to all the words which the LORD spoke with you on the mount from the midst of the fire in the day of the assembling of the congregation. |
| 11. And it came to pass at the end of forty days and forty nights, that the Lord gave me two stone tablets, the tablets of the covenant. | 11. But at the end of the forty days and nights, when the LORD gave to me the two tables of marble, the tables of the covenant, |
| 12. And the Lord said to me, "Arise, descend quickly from here, for your people whom you have brought out of Egypt have become corrupt; they have quickly deviated from the way which I commanded them; they have made for themselves a molten image." | 12. the LORD said to me, Arise, go down quickly from here, for the people who are called by your name, whom I led forth from the land of Mizraim, have corrupted their way; {Onq., Nf. MT; they have soon gone aside from the way that I commanded them on Sinai, saying, Make not to you a likeness or image; for they have made for themselves a molten (form).} |
| 13. And the Lord spoke to me [further], saying, "I have seen this people, and, behold, it is a stiffnecked people. | 13. And the LORD spoke to me saying, the sin of this people is revealed before Me, and behold this people is hard-necked: |
| 14. Leave Me alone, and I will destroy them and obliterate their name from beneath the heavens, and I will make you into a nation mightier and more numerous than they." | 14. desist from your prayer to Me, that I may destroy them, and blot out their name from under the heavens; and I will make of you a people stronger and greater than they. |
| 15. So I turned and came down from the mountain, and the mountain was burning with fire, and the two tablets of the covenant were on my two hands. | 15. And I prepared and went down from the mountain, and the mountain burned with fire; and the two tables of the covenant were upon my two hands. |
| 16. And I saw, and behold, you had sinned against the Lord, your God; you had made yourselves a molten calf; you had deviated quickly from the way which the Lord had commanded you. | 16. And I saw, and, behold, you had sinned before the LORD your God; you had made for you a molten calf, and had quickly declined from the way which the LORD had commanded to you. |
| 17. So I grasped the two tablets, cast them out of my two hands, and shattered them before your eyes. | 17. And taking the two tables, I cast them from my two hands and broke them; and you looked on while the tables were broken and the letters fled away. |
| 18. And I fell down before the Lord as before, forty days and forty nights; I neither ate bread nor drank water, because of all your sins you had committed, by doing evil in the eyes of the Lord to anger Him. | 18. But I prayed for mercy as at the first before the LORD; forty days and forty nights I ate no bread, nor drank water, for all your sin whereby you had sinned in doing what was evil before the LORD to provoke Him to anger. |
| 19. For I was frightened of the wrath and the fury that the Lord was angry with you to destroy you, and the Lord hearkened to me also at that time. | 19. At that time five destroying angels were sent from the LORD to destroy Israel, Wrath, Burning, Relentlessness, Destruction, and Indignation; but when Mosheh the Rabban of Israel heard, he went and made memorial of the great and glorious Name, and called. And Abraham, Izhak, and Jakob arose from their tomb, and stood in prayer before the LORD; and forthwith three of them were restrained, and two of them, Wrath and Burning, remained. But Mosheh (yet) supplicated mercy, and were also restrained; and he dug a grave in the land of Moab and buried them, in swearing by the great and tremendous Name; for so it is written: For I was afraid before the anger with which the LORD was angry with you to destroy you, and the LORD received my prayer at that time also. |
| 20. And with Aaron, the Lord was very furious, to destroy him; so I prayed also for Aaron at that time. | 20. But against Aharon was there great displeasure before the LORD, (so that) He would destroy him; but I prayed for Aharon also at that time. |
| 21. And I took your sin the calf, which you had made, and I burned it with fire, and I crushed it, grinding it well, until it was fine dust, and I cast its dust into the brook that descends from the mountain. | 21. And your sin, the calf which you had made, I took, and burned it in fire, and crushed it well with crushing until I had bruised it into dust; and I threw the dust into the stream that descended from the mountain. |
| 22. And at Tav'erah, and at Massah, and at Kivroth Hata'avah, you provoked the Lord to anger. | 22. And at the place of Burning, and that of the Temptation, and at the Graves of Desire you provoked to anger before the LORD. |
| 23. And when the Lord sent you from Kadesh Barnea, saying, "Go up and possess the land I have given you," you defied the word of the Lord your God, and you did not believe Him, nor did you obey Him. | 23. And at the time when the LORD sent you from Rekem Giah, saying: Go up and take possession of the land which I have given you, then were you perverse with the Word of the LORD your God, and would not believe Him, nor be obedient to His Word. |
| 24. You have been rebelling against the Lord since the day I became acquainted with you. | 24. You have been perverse before the LORD from the day that I have known you. |
| 25. So I fell down before the Lord the forty days and the forty nights that I had fallen down; because the Lord had said to destroy you. | 25. And I bowed down in prayer before the LORD for the forty days and nights in which I was prostrate in supplication, because the LORD had said He was about to destroy you. |
| 26. And I prayed to the Lord and said, "O Lord God, do not destroy Your people and Your inheritance, which You have redeemed in Your greatness, and which You have brought out of Egypt with mighty hand. | 26. And I prayed before the LORD, and said: I implore mercy before You, O LORD God, that You will not destroy Your people and Your heritage which You have redeemed by Your power, and led forth from Mizraim by the strength of Your mighty hand. |
| 27. Remember your servants, Abraham, Isaac and Jacob; do not turn to the stubbornness of this people, to their wickedness, or to their sin. | 27. Remember Your servants Abraham, Izhak, and Jakob, nor regard You the hard heart of this people, nor their wickedness, nor their sin: |
| 28. Lest [the people of] the land from which you brought us out will say, 'Because of the Lord's inability to bring them to the land about which He spoke to them, and because of His hatred toward them, He has brought them out to slay them in the desert.' | 28. lest the inhabitants of the land from where You have led us say, that power failed before the LORD to bring them into the land of which You have told them, and that because You did hate them, therefore did You lead them out to kill them in the wilderness. |
| 29. But they are Your people and Your inheritance, which You brought out with Your great strength and with Your outstretched arm." | 29. But they are Your people and Your heritage, whom You did bring out by Your great power, and with Your uplifted arm. |
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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.

**Rashi’s Comments on D’barim ‎‎9:1-29:**

**1 greater and mightier than you** You are mighty, but they are mightier than you.-[Sifrei on Deut.11:24]

**4 Do not say to yourself** -"My righteousness and the nations’ evil brought it about."

**5 Not because of your righteousness...do you come to possess...but (כִּי) for the wickedness of these nations** Here [the word] כִּי means “but.” [See Rashi on Deut. 7:17.]

**9 I remained on the mountain** Heb. וָאֵשֵׁב . The word יְשִׁיבָה means “staying” [i.e., I stayed on the mountain].-[Meg. 21a]

**10 tablets** [This word] is written לוּחֽת [in a singular form, and not, לוּחוֹת , to indicate that] both of them were identical.-[Tanchuma 10]

**18 And I fell down before the Lord, as before, forty days** As it says, “And now I will go up to the Lord, perhaps I will atone [for the golden calf]” (Exod. 32:20). At that ascent, I stayed there forty days; consequently, these ended on the twenty-ninth of Av, since he [Moses] ascended on the eighteenth of Tammuz. On the same day, God was reconciled with Israel and He said to Moses, “Hew for yourself two tablets” (Exod. 34:1). He [Moses] remained there another forty days; consequently, these ended on Yom Kippur [the tenth of Tishri]. On that very day, the Holy One, blessed is He, was joyfully reconciled with Israel, and He said to Moses, “I have forgiven according to your words” (Num. 14:20). Therefore [Yom Kippur] was designated [as a day] for pardon and forgiveness. And from where do we know that [God] was reconciled [with Israel] in complete acceptance? Because it says referring to the forty [days] of the later tablets, “And I remained on the mountain as the first days” (Deut. 10:10). Just as the first [forty days] were with [God’s] good will, so too, the last [forty days] were with [God’s] good will. We may now deduce that the intermediate [forty days] were with [God’s] anger.-[Seder Olam, ch. 6]

**20 And with Aaron, the Lord was very furious** Because he listened to you.

**to destroy him** This refers to the destruction of [his] children. Similarly, it states, “And I destroyed his fruit [i.e., children] from above” (Amos 2:9). -[Pesikta Rabbathi, Acharei Moth]

**so I prayed also for Aaron** And my prayer succeeded to atone for half, thus [only] two [of his sons] died, and two remained [alive].

**21 grinding** Heb. טָחוּן . This is the present tense [of the verb], הָלוֹךְ וְכַלּוּת , “continuously destroying,” moulant in French, grinding.

**25 And I fell down [before the Lord the forty days... which I had fallen down]** These are the same [forty days] mentioned above (verse 18). And it is repeated here because now the content of his prayer is written, as it is stated [in the next verse], "O Lord God, do not destroy Your people, etc."

**Ketubim: Psalm ‎119:1-24‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. **ALEPH.** **Praiseworthy are those** whose way is perfect, **who walk with the law of the Lord.** ‎ | 1. **How happy are** the perfect of way, **who walk in the Torah of the LORD.** |
| 2. Praiseworthy are those who keep His testimonies; who seek Him wholeheartedly. ‎ | 2. How happy those who keep His testimony; with a whole heart they will seek *His instruction*. |
| 3. **Not only have they committed no injustice, they walked in His ways.** | 3. **Truly they have not acted deceitfully; in His *proper* ways they have walked.** |
| 4. You commanded Your precepts, to keep diligently. ‎ | 4. You have given Your commandments, to keep very much. |
| 5. My prayers are that my ways should be established, to keep Your statutes. | 5. *It is good for me* that my ways are straight, to keep Your decrees. |
| 6. Then I shall not be ashamed when I look at all Your commandments. | 6. Then I will not be disappointed when I look to all Your commandments. |
| 7. I shall thank You with an upright heart when I learn the judgments of Your righteousness. ‎ | 7. I will give thanks *in Your presence* with uprightness of heart, when I learn the judgments of Your righteousness/generosity. |
| 8. I shall keep Your statutes; do not forsake me utterly. | 8. I will keep Your decrees; do not abandon me utterly. |
| 9. **BETH.** In what manner should a youth purify his way? To observe according to Your word. | 9. In what way will a youth purify his way? To keep *it* as Your words. |
| 10. With all my heart I searched for You; do not cause me to stray from Your commandments. ‎ | 10. With all my heart I have sought *Your teaching*; do not let me go astray from Your commandments. |
| 11. In my heart I hid Your word, in order that I should not sin against You. ‎ | 11. In my heart I have hidden Your Word, that I might not sin *in Your presence*. |
| 12. Blessed are You, O Lord; teach me Your statutes. ‎ | 12. Blessed are you, O LORD; teach me Your decrees. |
| 13. With my lips I recited all the judgments of Your mouth. ‎ | 13. With my lips I have recounted all the judgments of Your mouth. |
| 14. With the way of Your testimonies I rejoiced as over all riches. | 14. In the way of Your testimonies I have rejoiced, as at a stroke of luck. |
| 15. Concerning Your precepts I shall converse, and I shall look at Your ways. ‎ | 15. I will speak by Your commandments, and I will behold Your ways. |
| 16. With Your statutes I shall occupy myself; I shall not forget Your speech. ‎ | 16. I will find delight in Your decrees, I will not forget Your utterance. |
| 17. **GIMEL.** Bestow kindness upon Your servant; I shall live and I shall keep Your word. ‎ | 17. Requite Your servant *with good*; I will live, and keep Your words. |
| 18. Uncover my eyes and I shall look at hidden things from Your Torah. | 18. Uncover my eyes, and I will behold wonders from Your Torah. |
| 19. I am a stranger in the land; do not hide Your commandments from me. | 19. I am a dweller in the land; do not *take away* Your commandments from me. |
| 20. My soul is crushed from longing for Your judgments at all times. | 20. My soul has *longed* with longing for Your commandments at all times. |
| 21. You shall rebuke cursed wilful sinners who stray from Your commandments. ‎ | 21. You have rebuked the malicious; cursed are all who stray from Your commandments. |
| 22. Remove from me disgrace and contempt, for I kept Your testimonies. | 22. *Remove* from me humiliation and shame; for I have kept Your testimonies. |
| 23. Although princes sat and talked about me, Your servant conversed about Your statutes. ‎ | 23. For leaders sit speaking against me; Your servant is *engaged in instruction* of Your decrees. |
| 24. Also, Your testimonies are my affairs, men of my counsel.‎ | 24. Also Your testimonies are my delight, *the source* of my counsel. |
|  |  |

**Rashi’s Commentary of Psalm 119:1-24**

**3 Not only have they committed no injustice** They are praiseworthy if all this is in them.

**they walked in His ways** Although they committed no injustice, their reward is incomplete unless they walked in His ways. And so he says (above 43:15): “Shun evil and do good.” Even though you shun evil, everything is not complete unless you do good. Midrash Aggadah.

**5 My prayers are that my ways should be established** Heb. אחלי . The “aleph” is a radical that is sometimes dropped, like the “aleph” in (Job 13:17): “and my speech (ואחותי) in your ears,” and the “aleph” of (II Kings 4:2): “a jug (אסוך) of oil.”

**My prayers** These prayers of mine are that my ways should be established Likewise (II Kings 5:3): “The supplications (אחלי) for my master should be that he go before the prophet who is in Samaria, etc.” The supplications of those who pray should be that he go before the prophet who is in Samaria, and it is an expression of wishes, souhait in French, as a person says, “If only I were a prophet and a sage.”

**11 In my heart I hid** I did not allow myself to forget it.

**16 I shall occupy myself** Heb. אשתעשע , I shall engage, like (Isa. 17:7): “man shall turn to his Maker”; (Exod. 5:9) “and let them not engage (ישעו) in useless things.”

**17 Bestow kindness upon Your servant** A thing with which I shall be able to live, through the bestowal of your kindness.

**18 hidden things from Your Torah** Hidden things in it, which are not explained therein.

**(from Your Torah)** Wonders from the explanations of your Torah which are not explained therein.

**19 I am a stranger in the land** for a short time.

**do not hide Your commandments from me** The hidden ones, so that I should be able to fulfill them, for if not now, when?

**20 is crushed** Heb. גרסה . My soul breaks because of longing, as (Lev. 2:14): “crushed kernels (גרשׂ) of the fresh ears.” Menachem (p. 183), however, associated “from longing” (לתאבה) with (Amos 6:8) “I destroy (מתאב) the pride of Jacob,” and both are an expression of breaking.

**22 Remove from me** Heb. גל , an expression of rolling, like (Gen. 29:10): “and he rolled (ויגל) the stone.”

**23 talked about me** Although the kings of the heathens scorn me because I engage in the Torah.

**Meditation from the Psalms**

**Psalm 119:1-24**

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

The life of King David was devoted to the attainment of self-perfection in the service of God. Every action and every step in David’s life was calculated to bring him closer to this lofty goal. In this psalm of one hundred seventy-six verses, the lengthiest in the Book of Tehillim, David painstakingly charts the progressive stage of his determined ascent toward spiritual perfection. The psalm follows the sequence of the twenty-two letters of the Hebrew alphabet - eight verses begin with א, aleph, the next eight with ב, bet, and so on — because this psalm embodies an orderly program for achieving personal perfection. The Talmud[[12]](#footnote-12) refers to this psalm a תמניא אפין, the repetition of eight. Whereas the number seven symbolizes the power of This World, which was created in seven days, eight symbolizes release from the desires of the mundane work which distract a person from his spiritual aspirations.[[13]](#footnote-13)

In these verses David describes the many obstacles and danger that confronted him in his lifetime. Yet his spirit refused to be overwhelmed by sorrow, for he embraced the fount of joy — the Torah. As David followed the guiding light of G-d’s Torah, his lips burst forth in these ecstatic verses of praise for G-d’s salvation. This psalm opens with the statement: Praiseworthy are those whose way is wholesome, who walk with the Torah of HaShem. It goes on to cite scores of examples of how David strived to walk with G-d. In conclusion David declares: ‘I have attempted to follow You all my life HaShem. If I have failed, I beseech You not to abandon me! I have strayed like a lost sheep; seek out Your servant, I have not forgotten Your commandments’.[[14]](#footnote-14)

Psalm 119 is the longest chapter in the Tanach. Despite its inspiring content and exquisite form, Psalm 119 is one of the “orphan psalms”; in other words, unlike many other chapters in the Book of Psalms that begin with phrases like “A Song of David”, the author of Psalm 119 did not incorporate his name into the text of the chapter. Never the less, *the Rabbis of the Talmud and Midrash, followed by Rashi and Radak, maintain that Psalm 119 was composed by King David*. [[15]](#footnote-15) By contrast, Ibn Ezra[[16]](#footnote-16) suggests that this Psalm may actually have been written by an unknown individual who lived during the Babylonian Exile. Some even attribute the Psalm to Ezra the Scribe.

The verbal tallies between this potion of Psalm 119 and the Torah are ‘HaShem’[[17]](#footnote-17) and ‘said’.[[18]](#footnote-18) In this Psalm, David waxes eloquently about the benefits of what ‘HaShem said’, in the Torah, as a guide for our lives. This Torah defines righteousness, the opposite of the wickedness of the inhabitants of Canaan that are to be destroyed in our Torah portion in v.4. These inhabitants are to be cast out of the land for their wickedness. Moshe, in our Torah portion, goes on to reminisce about the giving of the Tablets of the law, and how they were transgressed before they were even delivered to the Bne Israel. This serves as a backdrop to our Psalm which declares that it is this Torah which will cleanse a young man and keep him far from wickedness.

Our psalm focuses on the Torah and our observance of the mitzvot. One verse, in particular, stands out in our first portion:

***Tehillim (Psalms) 119:10****With my whole heart have I sought Thee; O let me not err from Thy commandments* (mitzvoteca - מִמִּצְו‍ֹתֶיךָ)*.*

This pasuk portrays the Jewish soul’s longing to do the will of HaShem, to perform the mitzvot. Along with the various laws that were commanded to the Jewish people, such as the commandment to wear Tefillin and to rest on Shabbat, came an oral explanation that explained exactly what the mitzva entails. This is called the Oral Torah, as it was meant to remain as an “oral tradition” and passed on from parent to child throughout the generations. Some 1700 years ago, when the harsh Roman persecutions threatened the transmission, the Oral Torah was written down to form the Talmud.

**My goal is to show that the scripture assumes that there is an oral law, and that without the oral law, the scriptures are incomplete.**

The Jewish Encyclopedia tells us that Rabbinic authority, the ability to make oral law, was invested in men, and that this authority was validated by Yeshua:

*It is known that from the beginning of the third century before the common era, rabbinical authorization by the patriarch consisted in the bestowal of authority and power (“reshut”) to teach, to judge, and to grant permission regarding “the forbidden first-born among animals” (“yore yore, yadin yadin, yattir bekorot,” Sanh. 5a). But it is obvious that this is no longer the original form of rabbinical authorization. Far more significant and expressive of the idea of Rabbinical Authority are the words used by Yeshua when ordaining* ***Peter*** *as chief* ***apostle****, or his disciples as his successors, and undoubtedly taken from pharisaic usage: “I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matt. xvi. 19, xviii. 18). This corresponds exactly with what Josephus, or rather his source, tells of the Pharisees in the time of Queen Alexandra: “They were the real administrators of the public affairs; they removed and readmitted whom they pleased; they bound and loosed [things] at their pleasure” (“B. J.” i. 5, § 2). The terms “bind” and “loose” (“asar we-hittir”), employed by the Rabbis in their legal terminology, point indeed to a sort of supernatural power claimed by the Pharisees for their prohibitory or permissory decrees, probably because they could place both men and things under the ban, or “Cherem”.[[19]](#footnote-19)*

The greatest Torah scholars (Hakhamim) were empowered with the ability to apply the principles of Torah, both oral and written, and utilizing these principles as new cases presented themselves, or where confusion arose regarding existing law. Despite the attributes of the judges who possessed the combination of intellectual prowess with superior personal moral standards, the possibility of an error remained. In such cases the question would arise: Do the sages retain their authority in the event that they are mistaken?

The textual basis for the question revolves around the Torah statement:

***Devarim (Deuteronomy) 17:8-12*** *If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between plague and plague, being matters of controversy inside your gates, then shall you arise, and get to the place which HaShem your God shall choose. And you shall come to the priests the Levites, and to the judge who shall be in those days, and inquire. And they shall declare to you the sentence of judgment. And you shall do according to the sentence, which they of that place which HaShem shall choose shall declare to you. And you shall take care to do according to all that they inform you. According to the sentence of the Torah which they shall teach you, and according to the judgment which they shall tell you, you shall do; you shall not deviate from the sentence which they shall declare to you, to the right hand, nor to the left. And the man who will act presumptuously, and will not listen to the priest who stands to minister there before HaShem your God, or to the judge, that man shall die; and you shall put away the evil from Israel.*

The same idea is found in the Midrash Shir HaShirim:

***Midrash Rabbah - The Song of Songs 1:18*** *You shall not turn aside from the sentence which they shall declare to you to the right hand nor to the left. If they tell you that the right hand is right and the left hand left, listen to them, and even if they shall tell you that the right hand is left and the left hand right.*

This concept of absolute authority of the sages is quite disturbing especially in cases where is appears that they are mistaken. The Jerusalem Talmud records a dissenting opinion:

***Yerushalmi Horiot 2b*** *Is it possible that if they told you right is left and left is right you would have to listen to them? The verse teaches we must follow [the sages] “left and right” only when they tell you right is right, and left is left.*

This approach is comforting, for the individual is not obligated to follow the sages astray, yet the normative law follows the approach of Rashi.

**Rashi** in the name of the Sifri: Even if they tell you that what you think is the right is really the left or visa versa, and it goes without saying that you must listen if they inform you that this is right and this is left [and you do not know otherwise].

**Nachmanides[[20]](#footnote-20)** elaborates: Even when you are convinced that they are in error, and the matter is as clear to you as the difference between your right hand and your left, do as they tell you. And do not say to yourself, “How can I eat this food when it is clearly fat [a forbidden substance], or how can I execute this clearly innocent person?” Rather say to yourself, **“My Master who commanded me to observe His commandments, instructed me to observe them as the Hakhamim dictate.”**

Thus, according to this doctrine, we are commanded to follow what the Hakhamim tell us with blind faith, even if we know that what they are telling us is clearly wrong. But how can the Torah command us to do such a thing?

Nachmanides explains that the injunction to follow the rulings of the Sanhedrin (Hakhamim) even when it is clear to you that they are mistaken has no relation to blind faith. Mistaken or not, what the Sanhedrin (Hakhamim) decides determines the shape that the reality in the Torah adopts.

In passing, Nachmanides refers to a famous argument between two of the leading sages of the era of the Mishna. Rabbi Yehoshua and Raban Gamliel had arrived at different conclusions regarding the dates of Rosh HaShanah. This argument had serious ramifications including what day would be observed as the Day of Atonement – Yom HaKippurim:

***Rosh Hashanah 25a*** *Thereupon Rabban Gamaliel sent for him saying, “I enjoin upon you to appear before me with your staff and your money on the day which according to your reckoning should be the Day of Atonement.” ... He [Rabb Yehoshua] then went to Rabbi Dosa ben Harkinas, who said to him: “If we call in question [the decisions of] the House of Rabban Gamaliel, we must call in question the decisions of every House of Judgment which has existed since the days of Moses up to the present time. For it says, then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel. Why were not the names of the elders mentioned? To show that every group of three which has acted as a House of Judgment over Israel is on a level with the House of Moses.” He [Rabbi Yehoshua] thereupon took his staff and his money and went to Yavneh to Rabban Gamaliel on the day on which the Day of Atonement fell according to his reckoning. Rabban Gamaliel rose and kissed him on his head and said to him: “Come in peace, my teacher and my disciple — my teacher in wisdom and my disciple because you have accepted my decision.”*

Nachmanides explains the perspective of Rabbi Yehoshua. Even though Rabbi Yehoshua knew that his position was correct, he accepted the court’s decision.

One issue that is intriguing about this case is the fact that the Sanhedrin was no longer functioning. The Temple had been destroyed, and as the text had stated, now the court resided in Yavneh. This would explain the hesitation of Rabbi Yehoshua to acquiesce to the position of the court, and why he was not concerned with the label of “rebellious elder”, whose punishment is death.

Now we understand the argument put forward by Rabbi Dosa. The rejection of this court in Yavneh is tantamount to the rejection of every court which has ever existed; it will produce the same result, religious anarchy.

I believe that one of the most telling arguments for the requirement of an oral law, other than the command of Torah, is the tradition that gives us the pronunciation of the words of the Torah.

The words written in a Torah scroll are written without any vowel markings. This means that any word in the Torah has potentially many meanings, depending on what vowels are applied to the consonants to form the sounds of the word. We have a tradition which teaches us how the words are pronounced. This tradition, found in the oral law, defines the meaning of each word in the Torah!

Thus, all the Christian and Jewish translations of the Torah rely on this tradition for their translations. Without this tradition it would be impossible to make a translation of the Torah. Without this tradition there would be anarchy in the translations and in the pronunciation of the words. Without this tradition it would be impossible to know what HaShem is telling us through His Torah.

Each word, in the Torah, can be read and made to mean almost anything, depending on the vowels one introduces. The first verse in chapter two of Genesis reads: “Thus the heavens and the earth were finished.” It can also be read as: “Thus the heavens and the earth were destroyed.” Thus we see that without an oral tradition to teach us the vowels and the sounds of the words, it would be impossible for us to understand their meaning.

Our Sages teach us that each Hebrew letter has a particular meaning such that an unfamiliar word can be understood by adding together the meanings of the letters. With this background it is instructive to note that the letters of the Mishna (vban)[[21]](#footnote-21) can be rearranged to form the word Neshama - vnab.[[22]](#footnote-22) Thus we learn that the Mishna is the soul of the Written Torah. As the soul is intangible, so the Mishna is oral and intangible.

Mashiach is the written Torah, with the oral Torah being His soul. That is why it says that:

***Yochanan (John) 1:1*** *In the beginning was the Word, and the Word was with God, and the Word was God.*

This is the intangible part, the soul. The tangible part, the body is defined in:

***Yochanan (John) 1:14*** *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

The Mishna is divided into six orders (sedarim), each order into tractates (massekhtot), and each tractate into chapters (peraqim). The six orders are: **Zera’im, Mo’ed, Nashim, Neziqin, Qodashim**, and **Tohorot**.

My teacher has likened the oral law to the decisions rendered by secular courts. These decisions become the precedents upon which future judgments are rendered.

Our halachic incisors who state *new* halachot in response to new situations are not adding to the Torah any more than state legislators are adding to the physical law when they make a law requiring certain safety standards concerning, for example, toxic waste dumps. The laws didn’t exist 100 years ago because the situation didn’t exist 100 years ago. But the fact that such laws would have to be made would have been known 100 (and more) years ago.

The first oral law was given to Adam and Eve in the Garden of Eden. The oral command was:

***Bereshit (Genesis) 2:15-17*** *HaShem took the man and put him in the Garden of Eden to work it and take care of it. And HaShem commanded the man, “You are free to eat from any tree in the garden; But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”*

Not only was this an *oral* command, but it also was a *chok*, a command without a reason, and for which we can not even deduce a reason.[[23]](#footnote-23) This first oral command declared all fruit to be kosher except the fruit of the Tree of the Knowledge of Good and Evil.

Consider that ALL of the commands given By HaShem prior to Sinai, were all oral. This includes the command for the first Passover, the command to build Noah’s ark, and all of the commands kept by Abraham:

***Bereshit (Genesis) 26:5*** *Because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws.”*

Here we have Abraham keeping all of HaShem’s laws, more than four hundred years before the written Torah was given!

To emphasize the requirement that we must have an oral law, I would like to give a few examples to illustrate that the Torah can not stand alone. There can be no *sola scriptura*!

HaShem has forbidden us to work on Shabbat:

***Shemot (Exodus) 20:9*** *Six days shalt thou labor, and do all thy work:10 But the seventh day is the Sabbath of HaShem thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:11 For in six days HaShem made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore HaShem blessed the Sabbath day, and hallowed it.*

The problem, of course, is that the Torah does NOT define what work is. So, without an oral law, we do not know whether we can mow the lawn or tend our garden. Yet, with an oral law, we know that both are forbidden. The Mishna[[24]](#footnote-24) defines ‘work’ as the following thirty-nine labors:

|  |  |
| --- | --- |
| **The Thirty-nine Melachot (works) Forbidden on Shabbat** | |
| 1. Sowing  2. Plowing  3. Reaping  4. Binding sheaves  5. Threshing  6. Winnowing  7. Selecting  8. Grinding  9. Sifting  10. Kneading  11. Baking  12. Shearing wool  13. Washing wool  14. Beating wool  15. Dyeing wool  16. Spinning  17. Weaving  18. Making two loops  19. Weaving two threads  20. Separating two threads | 21. Tying  22. Untying  23. Sewing two stitches  24. Tearing  25. Trapping  26. Slaughtering  27. Flaying  28. Salting meat  29. Curing hide  30. Scraping hide  31. Cutting hide up  32. Writing two letters  33. Erasing two letters  34. Building  35. Tearing a building down  36. Extinguishing a fire  37. Kindling a fire  38. Hitting with a hammer  39. Transferring between domains |

Thus we see that it is impossible to fulfill the requirements of the Torah, regarding work on the Sabbath, without the oral law.

In the Prophets we see that HaShem acknowledges the oral law and explicitly restates it as a command:

***Yirmeyahu (Jeremiah) 17:21*** *Thus saith HaShem; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; 22 Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers.*

To understand this pasuk, please recall that Yirmeyahu was written about 800 years AFTER the Torah was given on Mt. Sinai. This means that HaShem could have included this command in the written Torah. The question is, why did He give it orally? The answer is found in the understanding that EVERY one of the Torah’s 613 commands require the oral law to teach us HOW to obey the written command. Thus the Torah tells us not to work on Shabbat and the oral law comes to tell us HOW not to work.

The Torah never commands us not to buy or sell on the Sabbath; however, it was obviously a prohibition in:

***Ezra-Nehemiah (Nehemiah) 13:15-22*** *In those days I saw men in Judah treading winepresses on the Sabbath and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem on the Sabbath. Therefore I warned them against selling food on that day. Men from Tyre who lived in Jerusalem were bringing in fish and all kinds of merchandise and selling them in Jerusalem on the Sabbath to the people of Judah. I rebuked the nobles of Judah and said to them, “What is this wicked thing you are doing--desecrating the Sabbath day? Didn’t your forefathers do the same things, so that our HaShem brought all this calamity upon us and upon this city? Now you are stirring up more wrath against Israel by desecrating the Sabbath.” When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day. Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem. But I warned them and said, “Why do you spend the night by the wall? If you do this again, I will lay hands on you.” From that time on they no longer came on the Sabbath. Then I commanded the Levites to purify themselves and go and guard the gates in order to keep the Sabbath day holy. Remember me for this also, O my G-d, and show mercy to me according to your great love.*

**Kosher Slaughter**

The existence of the oral tradition is alluded to in the Written Law in numerous places. For example: The Torah says: (Deut. 12:20) “When HaShem expands your borders as He promised you, and your natural desire to eat meat asserts itself, so that you say; ‘I wish to eat meat’, you may eat as much meat as you wish, you need only slaughter your cattle and small animals, in the manner I have commanded you.” Nowhere in the Written Torah is such a manner described. So what is the manner in which we are supposed to slaughter cattle?

Rashi puts it this way:

**you may slaughter... as I have commanded you** We learn [from here] that there is a commandment regarding slaughtering, how one must slaughter. [Since this commandment is not written in the Torah we deduce that] these are the laws of ritual slaughtering given orally to Moses on [Mount] Sinai.[[25]](#footnote-25)

Though the laws of slaughtering cattle are not explained in the Written Torah, they are described in detail in the Oral Law. The written law can be understood ONLY in conjunction with the oral law.

The Torah says:

***Devarim (Deuteronomy) 12:21*** *If the place where HaShem your HaShem chooses to put his Name is too far away from you, you may slaughter animals, as I commanded you, from the herds and flocks HaShem has given you, as I have commanded you, and in your own towns you may eat as much of them as you want.*

‘V’za-vach-ta ka-ahser tsee-vee-see-cha’

‘You may slaughter <the animal> as I commanded you’.

**Nowhere in the Torah do we find HaShem commanding Moshe about the laws of Shechita (slaughter).**

Chanukah is a Rabbinic feast with an historical account in the apocryphal books of first and second Maccabees. There is no mention of this feast in the Tanach, yet Yeshua observed Chanukah. Clearly, Yeshua observed the oral law:

***Yochanan (John) 10:22-23*** *Then came the Feast of Dedication (Chanukah) at Jerusalem. It was winter, And Yeshua was in the temple area walking in Solomon’s Colonnade.*

The observing and celebrating of Chanukah is based solely on the oral law as delivered by our judges. Yet, Jews worldwide, for two millenniums have faithfully carried out the decree of the judges.

Many folks see Yeshua’s condemnation of the hearts of some Pharisees and Scribes, as a condemnation of the whole oral law. Nothing could be further from the truth. Note the word SOME in the following passage. Note, carefully, what Yeshua actually condemned:

***Marqos (Mark) 7:1*** *Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw* ***some*** *of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.*

Hakham Dr. Yosef ben Haggai taught: Here we see that SOME of Yeshua’s talmidim did not properly wash their hands, as prescribed by the oral law. This suggests that MOST of His Talmidim DID wash their hands before they ate bread. So why did SOME not wash? Perhaps we could explain it as the situation of those who are newly observant, or those who were Gentiles and NOT required to wash their hands, or it could be simple forgetfulness. I personally suggest that they were Gentiles who were not obligated. In Yeshua’s response we see Him ignoring their complaint entirely! In fact, He castigates them for their additional strictness that was not required by the oral law, and in doing so, they ignored what was Torah, and a weighty matter at that. In short, it appears that they were picking on others to find fault with Yeshua, whilst they themselves were deficient. Never the less, Yeshua AND MOST of His talmidim DID wash their hands before they ate bread! Yeshua and MOST of His Talmidim did observe the oral law.

Two days ago was Lag B’Omer, the thirty-third day of the omer. During the Middle Ages, Lag BaOmer became a special holiday for Hakhamim and Rabinical students and was called the *Scholar's festival*.[[26]](#footnote-26) This name is surely related to the fact that only the most diligent talmid can understand the secrets of the Torah as revealed in the Zohar, the esoteric part of the oral law. Another reason for this name comes from the fact that the Torah scholar students of Rabbi Akiva stopped dying on this day and could continue their study of the Torah. Obviously, the reason the plague ended was because the cause of the plague ended. Beginning on Lag B'Omer, the students began to respect each other as befitted students of Rabbi Akiva. On Lag B'Omer the students of Rabbi Akiva had a fresh start. Before that day, the world was empty of Torah. But on Lag B'Omer, Rabbi Akiva established a new kind of student. These new students built a new world, a Jewish world and a good world.

The mission to change the world, together with the power to do so, were given to the students of Rabbi Akiva and Rabbi Shimon. Once they opened the door, they gave this mission over to all students in all generations. Every student, boy or girl, who follows in the footsteps of Rabbi Akiva and Rabbi Shimon has the power to build the world. And they can build the world in such a way that there will be blessings and eternal life.

Thus it is understandable why Lag B’Omer was called the *Scholar's festival*.

Lag BaOmer is also called the holiday of the Torah Shebalpeh, the oral law, according to the Pri Tzadik.[[27]](#footnote-27) Hakham Akiva and Aaron the High Priest were the masters of the Torah Shebalpeh. Why were they masters of Torah Shebalpeh? They were masters of Torah Shebalpeh because they brought people together. Aaron was Moshe’s *mouth* to Paro, and he was the first to give Moshe’s Torah to the leaders of Israel. Aaron HaKohen was also noted for his ability to bring peace between people, according to the Talmud.[[28]](#footnote-28)

We will be studying Psalms chapter 119 for six weeks. This will help us to appreciate the Torah and also to appreciate its timing as it comes a couple of weeks before and a few weeks after the giving of the Torah, on Shavuot.

**Ashlamatah: Yehoshua 1:9-18‎**

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| **Rashi** | **Targum** |
| 1. And it was after the death of Moses the servant of the Lord, that the Lord said to Joshua the son of ‎Nun, Moses' minister, saying: ‎ | 1. And after Moses the servant of the LORD died, the LORD said to Joshua the son of Nun, the ‎‎minister of Moses, saying: ‎ |
| 2. Moses my servant has died; and now arise **cross this Jordan**, you and all this nation, to the land ‎which I give the children of Israel. ‎ | 2. "Moses my servant is dead. And now arise, cross this Jordan, you ‎and all this people, to the land ‎that I am giving to them, to the sons of Israel. ‎ |
| 3. **Every place on which the soles of your feet will tread I have given to you, as I have spoken to ‎Moses. ‎** | 3. **Every place in ‎which the sole of your foot will step, I have given it to you according to what I ‎spoke with ‎Moses. ‎** |
| 4. From this desert and Lebanon to the great river, the Euphrates, all the land of the Hittites to the ‎great sea westward shall be your boundary. | 4. From the wilderness and this Lebanon and unto the great river, the river Euphrates, all ‎the land of ‎the Hittites and unto the great sea toward the setting of the sun will be your territory. ‎ |
| 5. No man shall stand up before you all the days of your life; as I was with Moses, so shall I be with ‎you. I will not weaken My grasp on you nor will I abandon you. ‎ | 5. No man will take a stand before you all the days of your life. As My Memra was at the aid of ‎‎Moses, so My Memra will be at your aid. I I will not forsake you, and I will not reject you. ‎ |
| 6. Be strong and have courage; for you will cause this nation to inherit the land that I have sworn to ‎their ancestors to give to them. ‎ | 6. Be ‎strong and be powerful, for you will make this people take possession of the land that I swore ‎to ‎their fathers to give to them. |
| 7. Just be strong and very courageous to observe and do in accordance with all of the Torah that ‎Moses My servant has commanded you. Do not stray therefrom right or left, in order that you ‎succeed wherever you go. | 7. Only be strong and be very powerful to be careful to act ‎according to all the Law that Moses My ‎servant commanded you. You will not turn from it to ‎the right and to the left, in order that you may ‎prosper in every place that you go. ‎ |
| 8. This book of the Torah shall not leave your mouth; you shall meditate therein day and night, in ‎order that you observe to do all that is written in it, for then will you succeed in all your ways and ‎then will you prosper. ‎ | 8. Let not this ‎book of the Law pass from your mouth, and you will be meditating on it day and ‎night, in order ‎that you may be careful to act according to everything that is written in it, for thus ‎you will ‎make your ways prosperous and thus you will succeed. ‎ |
| 9. Did I not command you, be strong and have courage, do not fear and do not be dismayed, for the ‎Lord your God is with you wherever you go. ‎**{P}** | 9. Have I not commanded you? Be ‎strong and be powerful. You will not fear and you will not be ‎broken, for the Memra of the ‎LORD your God is at your aid in every place that you go." **{P}** |
| 10. And Joshua commanded the officers of the nation, saying: | 10. And Joshua commanded the ‎leaders of the people, saying: ‎ |
| 11. Go through the midst of the camp and command the nation saying: **Prepare provision for yourselves, for in another three days you will cross this Jordan** to come and inherit the land that the Lord your God is giving you to inherit. **{P}** | 11. "Pass in the midst of the camp and command the people, ‎saying: **'Prepare for yourselves ‎travelling supplies, for at the end of three days you are crossing ‎this Jordan** to enter to possess the ‎land that the LORD your God is giving to you to possess it.’ **{P}**‎ |
| 12. And to the Reubenites and the Gadites and the half tribe of Manasseh, Joshua said, saying: | 12. And to the tribe of Reuben and to the tribe of Gad and to the half tribe of Manasseh, Joshua ‎said, saying: |
| 13. Remember the word that Moses the servant of the Lord commanded you saying: The Lord your God is giving you rest and has given you this land. | 13. "Be mindful of the word that Moses the servant of the LORD commanded you, ‎saying: 'The LORD your God is giving rest to you and giving to you this land.' |
| 14. Your wives, your children, and your cattle shall settle in the land that Moses gave you on this side of the Jordan, and you, all the warriors, shall cross over armed before your brothers, and you shall help them. | 14. Your wives, ‎your children, and your cattle will dwell in the land that Moses gave to you across the Jordan. ‎And you will cross, armed, before your brothers, all the men of valour; and you will help them, ‎ |
| 15. Until the Lord gives your brothers rest as He has given you, and they too shall inherit the land that the Lord your God gives them. You will then return to the land of your inheritance which Moses the servant of the Lord gave you on this side of the Jordan towards the rising of the sun, and you will inherit it. | 15. until the LORD will give rest to your brothers as to you, and they will also possess the land ‎that the LORD your God is giving to them and you will return to the land of your possession, and ‎you will possess that which Moses the servant of the Lord gave to you across the Jordan toward the sunrise." |
| 16. **And they answered Joshua saying: All that you have commanded us we shall do and wherever you send us we shall go.** | 16. **And they ‎answered Joshua, saying: "Everything that you have commanded us, we will do; and every place ‎that you will send us, we will go.** |
| 17. **Just as we obeyed Moses in everything, so shall we obey you. Only that the Lord your God be with you as He was with Moses.** | 17. **As we accepted from Moses, so we will accept from you. Only ‎may the Memra of the LORD your God be at your aid as it was at the aid of Moses.'** |
| 18. **Every man that shall rebel against your words and will not listen to your commands in all that you order him shall be put to death. Only be strong and have courage.** **{P}** | 18. **Every man ‎who will rebel against your word and will not accept your words for everything that you will ‎command him, will be killed. Only be strong and powerful."‎** ‎**{P}** |
|  |  |

**Rashi’s Commentary on Yehoshua 1:9-18**

**1 And it was after the death of Moses** This is connected to the order of the Torah which ends with Moses’ passing, and this follows it.

**2 Moses My servant has died** If he were alive, I would prefer him. The Rabbis interpret this passage as a reference, not to Moses the leader, but to Moses the Lawgiver, concerning the 3,000 laws that were forgotten during the period of mourning for Moses. Joshua came and asked the Lord to repeat these laws to him. Said to him the Holy One, Blessed be He: Moses My servant has died, and the Torah is called by his name, implying to you that it is impossible [to convey them to you.] Go out and occupy them with martial activities.

**3 Every place on which [the soles of your feet] will tread** A similar statement to this was said to Moses, concerning which we learned in Sifrei: If this verse is to teach about the boundaries of Eretz Israel, the Scripture already states: From this desert and Lebanon etc., [clearly defining the boundaries of the Holy Land.] If so, why is it stated, ‘Every place where your foot will tread?’ Even outside of Eretz Israel. [I.e.] After you have conquered the land, all that you will conquer outside the land, will be holy and will be yours.

**4 From this desert and Lebanon** [I.e.] the Desert of Kadesh, the Desert of Zin [that is near Edom], which was in the southeastern corner, through which they entered the land, as it is stated: And behold, we are in Kadesh. Now, whence is it derived that it was in the southeast? For it is stated: And the south side shall be to you from the desert of Zin near Edom etc.

**to the great river, the Euphrates** This is its width from south to North.

**all the land of the Hittites** is included.

**to the great sea westward** Lengthwise from east to west.

**6 Be strong and have courage** in worldly pursuits, as the Scripture states: “For you will cause this nation to inherit the land.”

**7 Just be strong and very courageous** in Torah, as the Scripture states: “To observe and to do in accordance with all of the Torah.”

**8 This book of the Torah** The book of Deuteronomy was before him.

**And you shall meditate therein** והגית . Every expression of הגיון in the Scriptures refers to the heart, as it is stated: “And the meditation of my heart (והגיון לבי) before you.” Your heart will meditate (יהגה) fear.

**9 Did I not command you, be strong and have courage** in war; as it is stated: Do not fear and not be dismayed. Now, when did he command him? In Moses’ time, as it is stated: “And command Joshua, etc.”

**10 And Joshua commanded** on the day that the days of the weeping in the mourning of Moses were ended.

**11 Prepare provisions for yourselves** everything necessary for the way. He told them to prepare weapons for battle. For, if you say it refers to food and drink, were they not supplied by the manna which was in their vessels until Nissan 16? For so it is stated: “And the manna ceased on the morrow.”

**in another three days** [lit. in yet three days, i.e.] At the end of three days, when you will still be here three days, and afterwards you will cross.

**14 all the warriors** among you shall cross over armed.

**15 toward the rising of the sun** The eastern side of the Jordan.

**18 that shall rebel [against your words] defy your words.**

**PIRQE ABOT**

**Pereq Dalet**

**Mishnah 4:10**

**By: Hakham Yitschaq ben Moshe Magriso**

**He used to say: Do not judge alone, for none may judge alone except One. And do not say, "Accept my opinion," since they have authority and not you.**

Rabbi Yishmael, son of Rabbi Yose, said earlier that a person should avoid being a judge. People will therefore say, “Why take on this troublesome duty only to lose the world? Instead of doing good, we will end up sinning!״ If everyone thought along these lines, no one would want to be a judge.

Therefore, in this Mishnah, Rabbi Yishmael qualifies his earlier statement, saying, "Do not judge alone." If you want to do a good deed and benefit the public (mezakeh eth ha-rabim) so that civilization will not break down, here is some good advice so that you will avoid anxiety.

It is true that according to law an expert judge (dayan mumcheh) is permitted to pass judgment alone. Still, it is not proper to do so, since the only one who has true authority to judge alone is God. It is impossible for God to be mistaken, while a human judge can make an error in a question of law and render an unlawful judgment.

Therefore, if you wish to pass judgment, do so as part of a tribunal of three, with two other judges at your side. By having two other experts at your side, you will be able to discuss all aspects of the case, and the true law will come to light. Besides avoiding a miscarriage of justice, you will have great reward for your efforts. Every judge who judges a case correctly (din emeth le-amito) is considered as a partner with God in the creation of the world.

Moreover, when you have two other judges at your side, you may have one opinion, while they have a different interpretation. In such a case, do not tell them, "Accept my opinion; it is superior to yours," thus compelling them to agree. If you do so, you will have gained nothing by having them at your side.

Rather, you should allow them free choice (bechirah) to seek out logical paths in their own line of thinking. Since they constitute the majority, you will be bound to follow their opinion. But when you do so, you will avoid a miscarriage of justice.

**Verbal Connections**

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

**HH Giberet Dr. Elisheba bat Sarah**

**Devarim (Deuteronomy) 9:1-29**

**Tehillim (Psalms) 119:1-24**

**Yehoshua (Joshua) 1:10-18**

**Mk 14:43-52, Lk 22:47-53, Rm 11:1-10**

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

LORD - יהוה, Strong’s number 03068.

Said / Speak – דבר, Strong’s number 01696.

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

Hear / Hearken / heard - שםע, Strong’s number 08085.

Pass - עבר, Strong’s number 05674.

Jordan - ירדן, Strong’s number 03383.

Day - יום, Strong’s number 03117.

Go in - בוא, Strong’s number 0935.

Possess / drive them out - ירש, Strong’s number 03423.

LORD - יהוה, Strong’s number 03068.

People - עם, Strong’s number 05971.

Before / face - פנים, Strong’s number 06440.

**Devarim (Deuteronomy) 9:1-2 Hear <08085> (8798)**, O Israel: Thou art to **pass over <05674> (8802)** **Jordan <03383>** this **day <03117>**, to **go in <0935> (8800)** to **possess <03423> (8800)** nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A **people <05971>** great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast **heard <08085> (8804)** say, Who can stand before the children of Anak!

3 Understand therefore this day, that the **LORD <03068>** thy God is he which goeth over **before <06440>** thee; as a consuming fire he shall destroy them, and he shall bring them down before thy **face <06440>**: so shalt thou **drive them out <03423> (8689)**, and destroy them quickly, as the **LORD <03068>** hath **said <01696> (8765)** unto thee.

**Tehillim (Psalm) 119:1** ALEPH. Blessed are the undefiled in the way, who walk in the law of the **LORD <03068>**.

**Tehillim (Psalm) 119:23** Princes also did sit and **speak <01696> (8738)** against me: but thy servant did meditate in thy statutes.

**Yehoshua (Joshua) 1:17** According as we **hearkened <08085> (8804)** unto Moses in all things, so will we hearken unto thee: only the **LORD <03068>** thy God be with thee, as he was with Moses.

**Yehoshua (Joshua) 1:11** **Pass <05674> (8798)** through the host, and command the **people <05971>**, saying, Prepare you victuals; for within three **days <03117>** ye shall pass over this **Jordan <03383>**, **to go in <0935> (8800)** to **possess <03423> (8800)** the land, which the **LORD <03068>** your God giveth you to possess it.

**Yehoshua (Joshua) 1:14** Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall **pass before <06440>** your brethren armed, all the mighty men of valour, and help them;

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Deu 9:1-29** | **Psalms**  **Psa 119:1-24** | **Ashlamatah**  **Josh 1:10-18** |
| --- | --- | --- | --- | --- |
| **vyai** | anyone, counselors |  | Ps. 119:24 | Jos. 1:18 |
| **la,** | wherever, after |  | Ps. 119:20 | Jos. 1:16 |
| **~yhil{a/** | GOD | Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:7 Deut. 9:10 Deut. 9:16 Deut. 9:23 |  | Jos. 1:11 Jos. 1:13 Jos. 1:15 Jos. 1:17 |
| **rm;a'** | say, said | Deut. 9:4 Deut. 9:12 Deut. 9:13 Deut. 9:23 Deut. 9:25 Deut. 9:26 Deut. 9:28 |  | Jos. 1:10 Jos. 1:11 Jos. 1:12 Jos. 1:13 Jos. 1:16 |
| **#r,a,** | land, earth, ground | Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:7 Deut. 9:23 Deut. 9:28 | Ps. 119:19 | Jos. 1:11 Jos. 1:13 Jos. 1:14 Jos. 1:15 |
| **rv,a]** | which, whom | Deut. 9:2 Deut. 9:5 Deut. 9:7 Deut. 9:9 Deut. 9:10 Deut. 9:12 Deut. 9:16 Deut. 9:18 Deut. 9:19 Deut. 9:21 Deut. 9:23 Deut. 9:25 Deut. 9:26 Deut. 9:28 Deut. 9:29 |  | Jos. 1:11 Jos. 1:13 Jos. 1:14 Jos. 1:15 Jos. 1:16 Jos. 1:17 Jos. 1:18 |
| **tae** | how | Deut. 9:7 Deut. 9:23 |  | Jos. 1:18 |
| **aAB** | go, come | Deut. 9:1 Deut. 9:4 Deut. 9:5 Deut. 9:7 Deut. 9:28 |  | Jos. 1:11 |
| **~G"** | also, too | Deut. 9:19 Deut. 9:20 | Ps. 119:23 Ps. 119:24 | Jos. 1:15 |
| **rb;D'** | spoken, speak | Deut. 9:3 Deut. 9:10 Deut. 9:28 | Ps. 119:23 |  |
| **rb'D'** | oath, spoken, words | Deut. 9:5 Deut. 9:10 | Ps. 119:9 Ps. 119:16 Ps. 119:17 | Jos. 1:13 Jos. 1:18 |
| **%r,D,** | way, walk | Deut. 9:12 Deut. 9:16 | Ps. 119:1 Ps. 119:3 Ps. 119:5 Ps. 119:14 |  |
| **%l;h'** | go, walk |  | Ps. 119:1 Ps. 119:3 | Jos. 1:16 |
| **hz<** | this | Deut. 9:4 Deut. 9:6 Deut. 9:7 Deut. 9:12 Deut. 9:13 Deut. 9:27 |  | Jos. 1:11 Jos. 1:13 |
| **rk;z"** | remembet | Deut. 9:7 Deut. 9:27 |  | Jos. 1:13 |
| **aj'x'** | sinned | Deut. 9:16 Deut. 9:18 | Ps. 119:11 |  |
| **hwhy** | LORD | Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:7 Deut. 9:8 Deut. 9:9 Deut. 9:10 Deut. 9:11 Deut. 9:12 Deut. 9:13 Deut. 9:16 Deut. 9:18 Deut. 9:19 Deut. 9:20 Deut. 9:22 Deut. 9:23 Deut. 9:24 Deut. 9:25 Deut. 9:26 Deut. 9:28 | Ps. 119:1 Ps. 119:12 | Jos. 1:11 Jos. 1:13 Jos. 1:15 Jos. 1:17 |
| **~Ay** | today, day | Deut. 9:1 Deut. 9:3 Deut. 9:7 Deut. 9:9 Deut. 9:10 Deut. 9:11 Deut. 9:18 Deut. 9:24 Deut. 9:25 |  | Jos. 1:11 |
| **!Der>y"** | Jordan | Deut. 9:1 |  | Jos. 1:11 Jos. 1:14 Jos. 1:15 |
| **vr'y"** | dispossess, possess | Deut. 9:1 Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:23 |  | Jos. 1:11 Jos. 1:15 |
| **bv;y"** | remained, sit | Deut. 9:9 | Ps. 119:23 | Jos. 1:14 |
| **rv,y** | uprightness | Deut. 9:5 | Ps. 119:7 |  |
| **!WK** | prepare, established |  | Ps. 119:5 | Jos. 1:11 |
| **lKo** | all, every, entire, whole | Deut. 9:10 Deut. 9:18 | Ps. 119:2 Ps. 119:6 Ps. 119:10 Ps. 119:13 Ps. 119:14 Ps. 119:20 | Jos. 1:14 Jos. 1:16 Jos. 1:17 Jos. 1:18 |
| **aol** | neither, nor, no | Deut. 9:9 Deut. 9:18 Deut. 9:23 | Ps. 119:3 |  |
| **bb'le** | heart | Deut. 9:4 Deut. 9:5 | Ps. 119:7 |  |
| **daom.** | enough, diligently, utterly | Deut. 9:20 | Ps. 119:4 Ps. 119:8 |  |
| **tWm** | slay, die | Deut. 9:28 |  | Jos. 1:18 |
| **hr'm'** | rebellious | Deut. 9:7 Deut. 9:23 Deut. 9:24 |  | Jos. 1:18 |
| **!t;n"** | giving, give, gave | Deut. 9:6 Deut. 9:10 Deut. 9:11 Deut. 9:23 |  | Jos. 1:11 Jos. 1:13 Jos. 1:14 Jos. 1:15 |
| **db,[,** | servants, slaves | Deut. 9:27 | Ps. 119:17 Ps. 119:23 | Jos. 1:13 Jos. 1:15 |
| **d[;** | until | Deut. 9:7 Deut. 9:21 | Ps. 119:8 | Jos. 1:15 |
| **!yI[;** | eyes | Deut. 9:17 Deut. 9:18 | Ps. 119:18 |  |
| **l[;** | because, upon | Deut. 9:18 Deut. 9:19 | Ps. 119:14 |  |
| **t[e** | time | Deut. 9:20 | Ps. 119:20 |  |
| **hP,** | command, mouth | Deut. 9:23 | Ps. 119:13 | Jos. 1:18 |
| **~ynIP'** | before, face | Deut. 9:2 Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:18 Deut. 9:25 |  | Jos. 1:14 |
| **hw"c'** | commanded | Deut. 9:12 Deut. 9:16 | Ps. 119:4 | Jos. 1:10 Jos. 1:11 Jos. 1:13 Jos. 1:16 Jos. 1:18 |
| **xk;v'** | forget, forgot | Deut. 9:7 | Ps. 119:16 |  |
| **xl;v'** | send, sent | Deut. 9:23 |  | Jos. 1:16 |
| **[m;v'** | hear, heard | Deut. 9:1 Deut. 9:2 Deut. 9:19 Deut. 9:23 |  | Jos. 1:17 Jos. 1:18 |
| **rb;['** | crossing over | Deut. 9:1 Deut. 9:3 |  | Jos. 1:11 Jos. 1:14 |
| **~[;** | people | Deut. 9:2 Deut. 9:6 Deut. 9:12 Deut. 9:13 Deut. 9:26 Deut. 9:27 Deut. 9:29 |  | Jos. 1:10 Jos. 1:11 |
| **hf'['** | do, done, make | Deut. 9:12 Deut. 9:14 Deut. 9:16 Deut. 9:18 Deut. 9:21 |  | Jos. 1:16 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Deu 9:1-29** | **Psalms**  **Ps 119:1-24** | **Ashlamatah**  **Josh 1:10-18** | **Peshat**  **Mk/Jude/Pet**  **Mk 14:43-52** | **Remes 1**  **Luke**  **Lk 22:47-53** | **Remes 2**  **Acts/Romans**  **Rm 11:1-10** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | hear, heard | Deut. 9:1 Deut. 9:2 Deut. 9:19 Deut. 9:23 |  | Jos. 1:17 Jos. 1:18 |  |  | Rom. 11:8 |
| **ἄνθρωπος** | man, men |  |  | Jos :18 |  | Lk. 22:48 |  |
| **ἀποκρίνομαι** | answering |  |  | Jos 1:16 |  | Lk. 22:51 |  |
| **ἀποκτείνω** | kill | Deu 9:28 |  |  |  |  | Rom. 11:3 |
| **ἀπωθέομαι** | thrust, reject |  | Psa 119:10 |  |  |  | Rom. 11:1 Rom. 11:2 |
| **ἀρχιερεύς** | chief priests |  |  |  | Mk. 14:43 Mk. 14:47 | Lk. 22:50 Lk. 22:52 |  |
| **ἀφαιρέω** | cut off |  |  |  | Mk. 14:47 | Lk. 22:50 |  |
| **γραμματεύς** | scribe |  |  | Jos 1:10 | Mk. 14:43 |  |  |
| **γραφή** | Scriptures |  |  |  | Mk. 14:49 |  | Rom. 11:2 |
| **διδάσκω** | teach |  | Psa 119:12 |  | Mk. 14:49 |  |  |
| **δίδωμι** | give, given, gave | Deut. 9:6 Deut. 9:10 Deut. 9:11 Deut. 9:23 |  | Jos. 1:11 Jos. 1:13 Jos. 1:14 Jos. 1:15 | Mk. 14:44 |  | Rom. 11:8 |
| **δοῦλος** | servant, slave |  | Psa 119:17 Psa 119:23 |  | Mk. 14:47 | Lk. 22:50 |  |
| **δώδεκα** | twelve |  |  |  | Mk. 14:43 | Lk. 22:47 |  |
| **ἐάω** | allow, stop | Deu 9:14 |  |  |  | Lk. 22:51 |  |
| **εἷς** | one |  |  |  | Mk. 14:43 Mk. 14:47 | Lk. 22:47 Lk. 22:50 |  |
| **ἐξέρχομαι** | came forth | Deu 9:7 |  |  | Mk. 14:48 | Lk. 22:52 |  |
| **ἡμέρα** | days | Deut. 9:1 Deut. 9:3 Deut. 9:7 Deut. 9:9 Deut. 9:10 Deut. 9:11 Deut. 9:18 Deut. 9:24 Deut. 9:25 |  | Jos. 1:11 | Mk. 14:49 | Lk. 22:53 | Rom. 11:8 |
| **θεός** | GOD | Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:7 Deut. 9:10 Deut. 9:16 Deut. 9:23 |  | Jos. 1:11 Jos. 1:13 Jos. 1:15 Jos. 1:17 |  |  | Rom. 11:1 Rom. 11:2 Rom. 11:8 |
| **ἰδού** | behold | Deu 9:13 |  |  |  | Lk. 22:47 |  |
| **ἱερός** | Temple |  |  |  | Mk. 14:49 | Lk. 22:52 Lk. 22:53 |  |
| **Ἰησοῦς** | Jesus |  |  |  | Mk. 14:48 | Lk. 22:47 Lk. 22:48 Lk. 22:51 Lk. 22:52 |  |
| **Ἰουδάς** | Judas |  |  |  | Mk. 14:43 | Lk. 22:47 Lk. 22:48 |  |
| **καιρός** | time | Deut. 9:20 | Ps. 119:20 |  |  |  | Rom. 11:5 |
| **καταλείπω** | pulled free, kept |  |  |  | Mk. 14:52 |  | Rom. 11:4 |
| **κύριος** | LORD | Deut. 9:3 Deut. 9:4 Deut. 9:5 Deut. 9:6 Deut. 9:7 Deut. 9:8 Deut. 9:9 Deut. 9:10 Deut. 9:11 Deut. 9:12 Deut. 9:13 Deut. 9:16 Deut. 9:18 Deut. 9:19 Deut. 9:20 Deut. 9:22 Deut. 9:23 Deut. 9:24 Deut. 9:25 Deut. 9:26 Deut. 9:28 | Ps. 119:1 Ps. 119:12 | Jos. 1:11 Jos. 1:13 Jos. 1:15 Jos. 1:17 |  | Lk. 22:49 | Rom. 11:3 |
| **λαλέω** | spoke, speaking | Deu 9:10 Deu 9:13 |  |  | Mk. 14:43 | Lk. 22:47 |  |
| **λαός** | people | Deut. 9:2 Deut. 9:6 Deut. 9:12 Deut. 9:13 Deut. 9:26 Deut. 9:27 Deut. 9:29 |  | Jos. 1:10 Jos. 1:11 |  |  | Rom. 11:1 Rom. 11:2 |
| **λέγω** | saying | Deut. 9:4 Deut. 9:12 Deut. 9:13 Deut. 9:23 Deut. 9:25 Deut. 9:26 Deut. 9:28 |  | Jos. 1:10 Jos. 1:11 Jos. 1:12 Jos. 1:13 Jos. 1:16 | Mk. 14:44 Mk. 14:45 Mk. 14:48 | Lk. 22:47 Lk. 22:48 Lk. 22:49 Lk. 22:51 Lk. 22:52 | Rom. 11:1 Rom. 11:2 Rom. 11:9 |
| **λῃστης** | robber |  |  |  | Mk. 14:48 | Lk. 22:52 |  |
| **μάχαιρα** | sword |  |  |  | Mk. 14:43 Mk. 14:47 Mk. 14:48 | Lk. 22:49 Lk. 22:52 |  |
| **ξύλον** | clubs |  |  |  | Mk. 14:43 Mk. 14:48 | Lk. 22:52 |  |
| **ὁράω** | seen, saw | Deu 9:13 |  |  |  | Lk. 22:49 |  |
| **ἡμέρα** | which, whom | Deut. 9:2 Deut. 9:5 Deut. 9:7 Deut. 9:9 Deut. 9:10 Deut. 9:12 Deut. 9:16 Deut. 9:18 Deut. 9:19 Deut. 9:21 Deut. 9:23 Deut. 9:25 Deut. 9:26 Deut. 9:28 Deut. 9:29 |  | Jos. 1:11 Jos. 1:13 Jos. 1:14 Jos. 1:15 Jos. 1:16 Jos. 1:17 Jos. 1:18 | Mk. 14:44 |  | Rom. 11:2 |
| **οὖς** | ear |  |  |  |  | Lk. 22:50 | Rom. 11:8 |
| **ὀφθαλμός** | eyes |  | Psa 119:18 |  |  |  | Rom. 11:8 Rom. 11:10 |
| **ὄχλος** | crowd |  |  |  | Mk. 14:43 | Lk. 22:47 |  |
| **παραγίνομαι** | came, come |  |  |  | Mk. 14:43 | Lk. 22:52 |  |
| **παραδίδωμι** | deliver |  |  |  | Mk. 14:44 | Lk. 22:48 |  |
| **πᾶς** | all, whole, entire, every | Deut. 9:10 Deut. 9:18 | Ps. 119:2 Ps. 119:6 Ps. 119:10 Ps. 119:13 Ps. 119:14 Ps. 119:20 | Jos. 1:14 Jos. 1:16 Jos. 1:17 Jos. 1:18 | Mk. 14:50 |  | Rom. 11:10 |
| **πρεσβύτερος** | elders |  |  |  | Mk. 14:43 | Lk. 22:52 |  |
| **προσέρχομαι** | forward, went |  |  |  | Mk. 14:45 |  |  |
| **σήμερον** | today | Deu 9:1 Deu 9:3  Deu 9:6 |  |  |  |  | Rom. 11:8 |
| **υἱός** | son | Deu 9:2 |  |  |  | Lk. 22:48 |  |
| **φιλέω** | kiss |  |  |  | Mk. 14:44 | Lk. 22:47 |  |
| **χείρ** | hand | Deu 9:15 Deu 9:17 Deu 9:26 |  |  | Mk. 14:46 | Lk. 22:53 |  |
| **ψυχή** | soul, life |  | Psa 119:20 |  |  |  | Rom. 11:3 |

**Nazarean Talmud**

**Sidra of “Debarim (Deut.) “9:1 — 29”**

**“Atah O’over HaYom” “You will cross over today”**

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

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| While **he was still speaking, behold,** there came **a large group, and the one named Yehuda Ish Keriyoth, one of the twelve, leading them. And he approached Yeshua to kiss him. But Yeshua said to him, “Yehudah, are you betraying the Son of Man** (a Prophet) **with a kiss?” And** when **those around him saw what was about to happen, they said, “Master, should we strike with the sword?” And a certain one of them struck the servant of the Kohen Gadol and cut off his right ear. But Yeshua answered** and **said, “Stop! No more of this!” And he touched** his **ear** and **healed him. And Yeshua said to the Kohen Gadol** (chief priest) **and Temple-guards and elders who had come out against him, “Have you come out with daggers** (circumcision knife)**,[[29]](#footnote-29) and clubs, as against a robber? Every day** when **I was with you in the temple** courts**, you did not stretch out** your **hands against me! But this is your hour and the domain of darkness!”** | **And immediately, while he was still speaking, Yehuda Ish Keriyoth, one of the twelve, came, and** (brought) **with him a big group** of Temple-guards **with daggers** (circumcision knives) **and clubs, from the Kohen Gadol and the soferim and the elders** (of the Tz’dukim). **And he** (Yehuda Ish Keriyoth) **who betrayed him** (Yeshua) **had given them** (the Kohanim) **a sign, saying, “Whoever I embrace** (show love, to kiss), **he is** the one. **Take him and lead him away safely.” And coming, at once drawing near to him** (Yeshua), **he said, Rabbi, Rabbi! And he fervently embraced him** (Yeshua). **And they laid their hands on him and seized him**. **And one of those standing by, drawing a dagger** (circumcision knife)**,[[30]](#footnote-30) struck a servant of the Kohen Gadol, and cut off his ear.** **And Yeshua said responding[[31]](#footnote-31) to them, “Have you come out with daggers** (circumcision knives) **and clubs, as if against a robber, to take me?”** **I was with you daily in the Bet HaMikdash teaching and you did not seize me** (then). **Nevertheless, the Scriptures must be fulfilled.** **And all his talmidim left him, and escaped. And one, a certain young man followed him, having thrown fine linen cloth** over his pajamas **around his body. And the young men of the** Temple-guards **caught him. And he left the linen cloth and fled from them.[[32]](#footnote-32)** |

|  |
| --- |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** |
| **Has God rejected His people?[[33]](#footnote-33) This can never become a reality![[34]](#footnote-34) I am Jewish, from the seed of Abraham and** from **the tribe of Binyamin. God has not rejected the people that He appointed[[35]](#footnote-35) to be superior[[36]](#footnote-36)** (i.e. in Torah wisdom)**! Or, are you not aware of what the Scriptures testify of Eliyahu HaNabi** (Elijah the Prophet) **how he intercedes on Yisrael's behalf? He said, “I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they are trying to kill me.”** (1 Ki. 19:14) **But how does the Divine respond to him? Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not** kissed[[37]](#footnote-37) him**.”** (1 Ki. 19:18) **In the same way then, there is presently a remnant according to** God's**gracious choice.[[38]](#footnote-38) But, if it is by** God's **loving-kindness[[39]](#footnote-39) it still cannot[[40]](#footnote-40)** **be humans attempts to please God without the guidance of the Hakhamim,[[41]](#footnote-41)** as some argue[[42]](#footnote-42) **it must be the loving-kindness** of G-d**. What then?** **What Yisrael seeks in inquiring about God[[43]](#footnote-43)** **is only found** (obtained) **in His Divine choice** as vessels of honor, **but those who remain hardened** will never find it. **Just as it is written,[[44]](#footnote-44) "For the LORD has poured over you a spirit of deep sleep, He has shut your eyes, the prophets; And He has covered your heads, the seers"** (Isa.29:10). **As David says,** **"May their table before them become a snare; And when they are in peace,** *may it become* **a trap. May their eyes grow dim so that they cannot see, And make their loins shake continually"** (Psa 69:22-23). |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 9:1-29 | Ps 119:1-24 | Josh 1:10-18 | Mordechai 14:43-52 | 1 Luqas 22:47-53 | Romans 11:1-10 |

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

**Introduction**

Adam represents a special class of humanity. That class is the “first-born of G-d.” Adam as the first created human represents the “first-born” and their special relationship to G-d. It is not hard to see that Adam was to conduct himself as the Priest of G-d’s word. The task, simplified, of his priesthood is captured in B’resheet 1:28 -

**Beresheet 1:28** And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth."

**Beresheet 2:15** Now the Lord God took the man, and He placed him in the Garden of Eden to work (till) it and to guard it. And the Lord God commanded man, saying, "Of every tree of the garden you may freely eat. 17 But of the Tree of Knowledge of good and evil you shall not eat of it, for on the day that you eat thereof, you shall surely die." (Rashi)

*And, indeed, as are the beginnings of God so likewise are the ends of God; and Moses is a witness to this, where he commands to "separate off the end, and to confess that it is due to God." [Exodus xiii. 2.] The things in the world do also bear witness. How so?[[45]](#footnote-45)*

With his failure to keep these simple commends,[[46]](#footnote-46) Adam’s Priesthood changed while the primary mandate remained applicable. His consumption of the fruit of the forbidden tree did not absolve him from his responsibility to "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth," nor that of “tilling the ground.”

We will not try to restate all that the Sages have said in their comments with regard to these details. Our point is simply to demonstrate that, according to the Sages, Adam was the first Priest and a “first-born.”[[47]](#footnote-47) In this, we have a **precedent**.

﻿**b. Shab 28b** For R. Judah said, The ox which Adam the first [man] sacrificed had one horn in its forehead, for it is said, and it shall please the Lord better than an ox, or a bullock that hath a horn [sic] and hoofs.[[48]](#footnote-48)

*﻿Before the Tabernacle was erected the high places were permitted and the sacrificial service was performed by the first-born.[[49]](#footnote-49)*

**m. Meg. 1:11** There is no difference between Shilo and Jerusalem except that in Shilo they eat Lesser Holy Things and second tithe in any place within sight [of the place], while in Jerusalem [they eat the same things only] within the wall. And in both places Most Holy Things are eaten [only] within the area encompassed by the veils. [After] the sanctification of Shilo it was permitted (to set up high places elsewhere], but after the sanctification of Jerusalem it was not permitted [to set up high places elsewhere] [M. Zeb. 14:4–8].[[50]](#footnote-50)

**Precedent**: It was the duty and obligation of the first-born after the fall to offer sacrifices for his family. Can we further prove this thesis?

When Adam died he transmitted them (the laws given to Adam by G-d after the fall) to Seth. Seth transmitted them to Methusaleh. Before Methusaleh died he transmitted them to Noah. Noah arose and offered a sacrifice; as it says: And he took of every clean beast... and offered burnt-offerings on the altar (Gen. VIII, 20). Before Noah died he transmitted them to Shem.[[51]](#footnote-51)

We can see that Adam as a “first-born Priest” set the precedent for all first-born. We can further understand that this precedent was interrupted by a specific event, which must be resolved if the above cited principle of the “end being found in the beginning” is to be accomplished in the first-born. In other words, if the purpose of the “First-Born Priest” is to be accomplished there must be a tikun for any event that interrupts that process.

**Shem the Educator**

We must not think that the sole occupation of the “First-born Priest” was that of making sacrificial offerings. Without a doubt, they were qualified in this occupation, as we have already established. Rashi tells us that Shem[[52]](#footnote-52) was Melchizedek. We make this statement only to reiterate that Shem was also a “Priest.”[[53]](#footnote-53)

**Gen 10:21** And unto Shem, the father of all the children of Eber, the elder brother of Japheth, to him also were children born. (JPS)

The verse is strange in that we can logically deduce that Shem was the patriarchal ancestor of Eber. If we look at a precedential Mishnah, we can unravel the mystery that the Torah is trying to convey.

**m. Ber. 1:1** …Rabban Gamaliel says, “Until the rise of dawn.” His [Gamaliel’s] sons [talmidim] returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the Shema.[[54]](#footnote-54)

We have often cited this Mishnah. Here we can see from this Mishnah that the Hebrew term “son” is also used for talmid. Therefore, we can translate Genesis 10:21 in the following manner.

**Gen 10:21** And unto Shem, the father (Hakham) of all the talmidim of [the Yeshiva of] Eber, the elder brother of Japheth, he (Shem) also produced talmidim.[[55]](#footnote-55)

Shem had a Bet Din,[[56]](#footnote-56) which enacted rulings on the Torah (i.e. halakhah). However, Shem not only had a Bet Din, he was also the head of a Torah academy.[[57]](#footnote-57)

**Precedent**: It is the duty and obligation of the “First-born Priest” to teach Torah to his family, and /or his disciples.

Reuben was the first-born of Ya’aqov.[[58]](#footnote-58) While he violates particular ethical laws, we can still learn a great deal from this first-born Priest.

**Gen 37:19-22** 19 Then they said to one another, "Look, this dreamer is coming! 20 "Come therefore, let us now kill him and cast him into some pit; and we shall say, `Some wild beast has devoured him.' We shall see what will become of his dreams!" 21 But Reuben heard *it*, and he delivered him out of their hands, and said, "Let us not kill him." 22 And Reuben said to them, "Shed no blood, *but* cast him into this pit which *is* in the wilderness, and do not lay a hand on him"-- that he might deliver him out of their hands, and bring him back to his father.

Gen 37:29 Then Reuben returned to the pit, and indeed Joseph *was* not in the pit; and he tore his clothes.

Reuben assumes the role of the typical first-born. He wants to protect Yoseph from being murdered by his other brothers.

**Precedent**: It is the duty, obligation and characteristic of the “first-born Priest” to protect the members of his family, and /or his talmidim, from danger and harm.

We have seen that the role of the first-born is demonstrated in three basic functions.

1. Offering of Sacrificial offerings
2. Educating family and/or talmidim
3. Protecting and guarding family or talmidim and by extension making the family and/or talmidim to be able to stand on their own.

**Hillel, Menaḥem and Shammai**

The usual or begging question is how this pericope of Mordechai connects with the Torah Seder. Or, to be more direct; how does the theme of the Golden Calf and the Priesthood of the first-born fit the present pericope?

**Mar 14:43** And immediately, while he was still speaking, Yehuda Ish Keriyoth, one of the twelve, came, and (brought) with him a big group [Temple-guards] with daggers and clubs, from the Kohen Gadol and the soferim and the elders (of the Tz’dukim).

Hakham Tsefet realizes that the “Priesthood” is defunct. Likewise, the purpose of the Temple is also defunct. The Temple had become a “den of thieves” rather than a “house of Prayer for all nations.” Hillel the Elder saw the “House of G-d” as a place where all the peoples of the world (Gentiles) should visit.[[59]](#footnote-59) However, we would opine that Hillel saw the “House of G-d” as a place for all the peoples of the earth to visit rather than being a strictly “Jewish” edifice. Harvey Faulk suggests that Hillel and Menahem the Essene[[60]](#footnote-60) were the innovators of “evangelism” to the Gentiles.[[61]](#footnote-61) Actually, the topic is far more reaching than this superficial statement. Menaḥem was Hillel’s original counterpart, Av Bet Din to Hillel. The Mishnah records his leaving the office of Av Bet Din.

**m. Hagigiah 2:2** Hillel and Menaḥem did not differ. Menaḥem departed, Shammai entered.[[62]](#footnote-62)

From the cited-Mishnah, we are able to see that there was a unity between Hillel and Menaḥem. An interesting observation when reading about the Zugot[[63]](#footnote-63) is that the only two of the Zugot that are in diametric opposition are Hillel and Shammai. None of the other Zugot seem to have the proclivity towards opposition. While it is true that the Av Bet Din seems to hold the stricter view of the Torah, we are not told that any of the other Zugot were in diametric opposition to each other. This brings us to a very interesting point.

Some materials and Scholars suggest that Shammai forced Menaḥem out of office. Herein lays a great conspiracy. It appears that Hillel and Menaḥem may have collaborated on how to resolve two great problems of their day.

1. The First was the “Gentile Question[[64]](#footnote-64)”
2. The Second was the Priestly problem

The “Gentile question” was how to bring “salvation” to the Gentile, or how to bring the Gentile who possesses the Nefesh Yehudi to G-d. The Second question was how to correct the problem of the defunct Priesthood. If Menaḥem did depart from Hillel, his office as Av Bet Din and go to the Essenes, we would have reason to believe that this is true. There were a great number of legitimate “Kohanim” among the Essenes. We do not believe that Menahem intended to try to bring a revolution, which would bring about the restoration of the “Levitical Priesthood.” However, it seems plausible that Hillel and Menahem did have, or try to construct, a plan to restore the priesthood of the first-born and “evangelize” the Gentiles who possessed the Nefesh Yehudi. Yeshua had a predilection for “talmudizing” the Gentiles that he passed on to his talmidim. Because he is the product of Bet Hillel, we should realize that he received this predilection from his teacher.[[65]](#footnote-65) One might further opine that Yeshua was a part of that plan.[[66]](#footnote-66) Yeshua in turn passed this strong desire on to his talmidim.

**The Sin of the Golden Calf and Yeshua**

Yeshua’s predilection for “talmudizing” the Gentiles was not the norm of the day. This is evident from Second Lukas (Acts) 10:28. Hakham Tsefet tells Cornelius that it is “unlawful[[67]](#footnote-67)” for a Jew to have fellowship with a Gentile. While the Torah does tell us how to interact with the Gentiles, it does not forbid that interaction as we have seen from D’varim 7:3. Therefore, we must conclude that the Sages enacted a dogma, which forbid this interaction. From the materials above, we must conclude that it was not Hillel or Menahem who enacted such laws.

Shammai was vehemently opposed to the “Gentile question.” Furthermore, the day he took office as Av Bet Din he enacted eighteen rules. In the discussion on clean and unclean liquids and hands, Shammai declares the Gentile and their lands unclean. The Mishnah, Tosefta and Gemara are cryptic in that we do not understand the full discussion. However, the House of Shammai was vehemently opposed to the possible interaction of Jew and gentile. The eighteen rules fostered greater separation between Jew and Gentile.[[68]](#footnote-68)

This was a day of infamy for the Jews.

﻿**b. Shab. 17a** And on that day Hillel sat submissive before Shammai, like one of the disciples, **and it was as grievous to Israel as the day when the [golden] calf was made**.

Why was this day a day of such infamy? Hillel taught that one should Love ALL people and bring them close to the Torah.[[69]](#footnote-69) Shammai’s eighteen created a rift between the Jew and the Gentile which brought about great animosity between the two peoples. The Jewish people were destined to be Kings and Priests to and among the nations. Shammai drove the sword in the Bet Midrash and retarded this process.

While the measure of interaction with Gentiles is of vital importance, G-d’s plan for the world is tikun. Adam was to cultivate the Garden of Eden (lit. delight). He brought separation and division into the world. G-d’s plan of tikun, conceived in the Jewish people, is to bring about the restoration of the earth to that state of “delight”[[70]](#footnote-70) that Adam experienced in the Garden.

**Commentary to Hakham Shaul’s School of Remes**

**μάχαιρα**

The sin of the first-born brought a forfeiture of office. However, as we have stated above the forfeiture was only parenthetical waiting for the appropriate “tikun” to take place. The defunct priesthood brought about a forfeiture of their official duties with their assassination of a Torah Scholar, i.e. Yeshua.

Isn’t it amazing that a major point in the chain of tikun is initiated in another “garden.”

We have marginally translated the Greek word **μάχαιρα** - *machaira*” as a “dagger” above. This is because we cannot adequately deal with the true meaning of **μάχαιρα** - *machaira* in a Peshat commentary. Therefore, we have reserved our comments until now to show that Hakham Tsefet and Hakham Shaul are in perfect agreement with the present Torah Seder where the “sin of the Golden Calf” sparks their interest.

Clubs and daggers are clear indicators that the Priesthood is defunct. However, when we look at the Greek vocabulary the Remes “hint” is awe-inspiring.

While the Greek word **μάχαιρα** - *machaira*” can be translated as “dagger” it is not fitting to the scene. When do “Priests and Levites” (Temple-guards) go about armed with “swords and “clubs”? Nanos in his work “*The Mystery of Romans: The Jewish Context pf Paul’s Letter*”[[71]](#footnote-71) commenting on Synagogue authorities points out that **μάχαιρα** - *machaira*” should be translated “circumcision knife.” In his words “the **μάχαιρα** - *machaira*” was a symbol of authority.” Therefore, the show of the supposed “dagger” is the show of the **μάχαιρα** - *machaira*” - a show of authority. Interestingly when we allow for contiguity, one of Yeshua’s talmidim removes the “ear” (Shema Yisrael) of the Kohen Gadol’s servant (**δοῦλοσ**)[[72]](#footnote-72) and now he cannot hear until he is touched by the Master. Touching the ear - **οὖς** is the faculty of perceiving with the mind, and or the faculty of understanding and knowing.

Thus we can see that there is a show of power in the present case between the power of the defunct priesthood and the restoration of the Priesthood of the firstborn. Yet we still have the “clubs” of the Temple-guards, which according to the Mishnah[[73]](#footnote-73) are the “Levites.” In allegorical terms the **ξύλον** – *xulon* is not a mere “club.” According to the *Analytical Lexicon of the Greek New Testament*[[74]](#footnote-74) the word **ξύλον** – *xulon* is allegorically “inferior teachings.” Now the allegory does not stop here. The idea of the **μάχαιρα** - *machaira*” as a symbol of authority combined with the **ξύλον** – *xulon* is most intriguing. Both of these items represent authority, but the question is “whose authority”? According to the Master, the P’rushim (Pharisees) sit in Moshe’s seat,[[75]](#footnote-75) i.e. possess the authority to transmit or hand down the Torah (Mesorah). Therefore, it is evident that the Torah of the Tz’dukim (Sadducees and the Priesthood of the first century) is defunct and inferior the (**ξύλον** – *xulon*). Now the right of the **μάχαιρα** - *machaira*” passes to Messiah and his court. The significance of this statement is that it is in his power to authorize conversions. We offer another allegorical translation of (**ξύλον** – *xulon*) to better understand the allegory we have posited. **ξύλον** – *xulon* can also be the “Bench” of the Bet Din or Bate Din. Thus, we can now say that the authority of conversion is in the hands of the Master Courtiers, the Bate Din and Hakhamim. Now the present pericope of Mark and Romans show that even though the Master is crucified, his Kingdom and Priesthood, i.e. the Priesthood of Melchizedek is therefore “**eternal**.”[[76]](#footnote-76) Interestingly, Yeshua can also be saying to the Kohen Gadol, “have you come to threaten me with the cross”? (**ξύλον** – *xulon* can also be cross). This would be an absolute breech of Torah. It is premeditated murder. Yeshua permits these things because he has a vision that is similar to Hillel and the Prophets mentioned above.

**there is presently a remnant**

We have spoken at length of the “Priesthood of the Firstborn.” But, in true Machiavellian style we must ask, what is the Remes meaning of the “Priesthood of the Firstborn?”

Ezra was a “Scribe” and “Priest.” However, when we look at these titles from Remes we again have questions that need answering. We clearly understand the role of the Priesthood as noted above. However, we ask, why was he also a “Scribe”? The meaning of this is given in Ezra 7:10 where it shows us that Ezra studied (Drash) the Torah, its judgments and statutes for the sake of teaching them to the B’ne Yisrael. Thus Ezra as a Scribe was trained by his mentor in the transmission and “handing down” of the Torah. The role of Torah transmission passed out of the hands of the Priesthood to the hands of the Hakham. Thus, the appearance of the Sage, the tribal leaders begin to play a secondary role, as does the king. Allegorically speaking, the new Tribal leader and King is the Hakham. We see Hillel allegorically as a tribal leader and or King of his generation. Because Hillel and Yeshua are both of the Davidic lineage, Hillel assumes responsibility for Yeshua’s Torah education. It would have been impossible for it to be any other way. This would be especially true of his father Yosef died when Yeshua was still very young.

The paradigm shift is from a defunct priesthood to a “collegiate Council of Scholars.” The “Kingdom/governance of G-d” was now in the hands of the Bate Din and Hakhamim. Thus, “firstborn” should not be interpreted in the literal sense of the word. The firstborn is the Sage, the spiritual guide of the People of G-d. Their rise was the single most important chain of events in the history of the B’ne Yisrael. Through them Yisrael has retained her identity. The Sages cared less where the hand of Providence stationed them. They have a legitimate priesthood that needs to be faithfully discharged.

The “Kallah” (Bride) had elevated herself to the fitting place of being a Queen. Torah education is the Messiah of Yisrael. The Torah is her King and G-d is her LORD and the Shema is her creed!

Therefore our pericope teaches us that Yeshua conducts himself as a First-born Priest and pronounces a guilty verdict against this defunct priesthood. This demonstrates that the defunct priesthood is in the process of being replaced by the rightful first-born, i.e. the Torah Scholar.

The end is in the beginning. Gen 1:5 — And there was evening and there was morning, the day of unity.[[77]](#footnote-77) The disunity will be repaired and humanity will once again be at unity with themselves and G-d. This can only happen when the walls Torah ignorance are broken down. Before this “end” is accomplished, the first-born Priest, the Hakham must accomplish his mission!

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) 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!”**

**Counting of the Omer**

**Saturday Evening May 09, 2015**

**Evening: Counting of the Omer Day 36**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 36 | Parnas 3/Masoret | Iyar 21 | 5:15-16 | Truth united with Chesed |

**Ephesians 5:15-16 See then how your conduct** (walk)[[78]](#footnote-78) **is** (to be) **in Chochmah** (wisdom),**[[79]](#footnote-79) not as those without wisdom** (fools)**,[[80]](#footnote-80) but as wise,[[81]](#footnote-81) redeeming[[82]](#footnote-82) the time,[[83]](#footnote-83) because the days are evil.[[84]](#footnote-84)**

**Counting of the Omer**

**Sunday Evening May 10, 2015**

**Evening: Counting of the Omer Day 37**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 37 | Parnas 3/Chazan | Iyar 22 | 5:17-20 | Truth united with Reverential Awe |

**Ephesians 5:17-20 Therefore, do not be like those without wisdom,[[85]](#footnote-85) but hold to understanding[[86]](#footnote-86) what the will[[87]](#footnote-87) of the Lord is. And do not be drunk with wine,[[88]](#footnote-88) in which is dissipation,[[89]](#footnote-89) but be filled with the Mesorah,[[90]](#footnote-90) speaking to one another[[91]](#footnote-91) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks** (hodu) **for all things[[92]](#footnote-92) to God the Father in the authority of our master Yeshua HaMashiach,**

**Counting of the Omer**

**Monday Evening May 11, 2015**

**Evening: Counting of the Omer Day 38**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 38 | Parnas 3/Darshan | Iyar 23 | 5:21-23 | Truth united with Compassion |

**Ephesians 5:21-23 Submitting yourselves[[93]](#footnote-93) to one another[[94]](#footnote-94) in the reverential awe of Messiah.[[95]](#footnote-95) Wives,[[96]](#footnote-96)** submit**[[97]](#footnote-97) yourselves to your own husbands,[[98]](#footnote-98) as to the priest of the home.[[99]](#footnote-99) For the man** (husband) **is principle chief** (agent**) before the woman** (wife)**,[[100]](#footnote-100) even as Messiah is the principle chief of the Esnoga** (congregation/Synagogue)**; and he** (Messiah and the Husband) **is the guardian[[101]](#footnote-101)** (shomer) **of the body.**

**Counting of the Omer**

**Tuesday Evening May 12, 2015**

**Evening: Counting of the Omer Day 39**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 39 | Parnas 3/Parnas 1 | Iyar 24 | 5:24-28 | Truth united with Confidence |

**Ephesians 5:24-28 Just as the Esnoga** (congregation/Synagogue) **submits to Messiah,[[102]](#footnote-102) so let the wives be to their own husbands in everything.[[103]](#footnote-103) Husbands, love[[104]](#footnote-104) your wives,[[105]](#footnote-105) even as Messiah also loved the Esnoga and gave himself for it,[[106]](#footnote-106) that he might sanctify** (set apart) **and cleanse[[107]](#footnote-107) it with the washing of water[[108]](#footnote-108) by the Torah,[[109]](#footnote-109) that he cause it to stand by[[110]](#footnote-110) himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,[[111]](#footnote-111) but that it should be holy and without blame.[[112]](#footnote-112) Therefore, men** should follow the example of Messiah **and love their wives as their own bodies. He who loves his wife loves himself.**

**Counting of the Omer**

**Wednesday Evening May 13, 2015**

**Evening: Counting of the Omer Day 40**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 40 | Parnas 3/Parnas 2 | Iyar 25 | 5:29-33 | Truth united with Sincerity |

**Ephesians 5:29-33 For, no man ever hates his own body,[[113]](#footnote-113) rather** (he) **sustains and values[[114]](#footnote-114) it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.[[115]](#footnote-115)** As it is written, **“For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.”[[116]](#footnote-116) This is a profound So’od,** (secret – mystery)[[117]](#footnote-117) **but I speak concerning Messiah and his congregation. But also let everyone of you in particular so love his wife even as himself, and the wife should defer to her own husband.**

**Counting of the Omer**

**Thursday Evening May 14, 2015**

**Evening: Counting of the Omer Day 41**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 41 | Parnas 3 | Iyar 26 | 6:1-4 | Foundation – Office of the Pastor #3  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor] (Female – hidden) |

**Ephesians 6:1-4 Children, obey your parents[[118]](#footnote-118) in the Lord,[[119]](#footnote-119) for this is right** (just)[[120]](#footnote-120)**. “Honor your father and mother, (which is the first mitzvah with a promise),[[121]](#footnote-121) so that it may be well with you, and that you may live long on the earth.”[[122]](#footnote-122) And fathers, do not provoke your children to anger,[[123]](#footnote-123) but bring them up in the discipline[[124]](#footnote-124)** (Mesorah – Oral) **Torah and instruction[[125]](#footnote-125) of the Lord.[[126]](#footnote-126)**

**Coming Semi-Festivals:**

**Yom Yerushalayim**

**Sunday May 17th, 2015**

**Next Shabbat:**

**Shabbat “Sh’nei Luchot Abanim” - “Two tables of stone”**

**&**

**Shabbat Mevar’chim HaChodesh Sivan**

**(Proclamation of the New Moon for the month of Sivan)**

**(Evening Monday 18th of May – Evening Tuesday 19th of May, 2015)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שְׁנֵי-לוּחֹת אֲבָנִים** |  | **Saturday Afternoon** |
| **“Sh’nei Luchot Abanim”** | Reader 1 – D’barim 10:1-5 | Reader 1 – D’barim 11:10-12 |
| **“Two tables of stone”** | Reader 2 – D’barim 10:6-8 | Reader 2 – D’barim 11:13-15 |
| **“Dos tablas de piedra”** | Reader 3 – D’barim 10:9-11 | Reader 3 – D’barim 11:16-18 |
|  | Reader 4 – D’barim 10:12-15 |  |
| D’barim (Deut.) 10:1 – 11:9  B’Midbar (Num) 28:9-15 | Reader 5 – D’barim 10:16-19 | **Monday & Thursday**  **Mornings** |
| Psalm 119:25-48 | Reader 6 – D’barim 10:20-22 | Reader 1 – D’barim 11:10-12 |
| Ashlamatah: I Kings 8:9-18  1 Sam. 20:18. 42 | Reader 7 – D’barim 11:1-9 | Reader 2 – D’barim 11:13-15 |
| P. Abot 4:11 | Maftir – B’Midbar 28:9-15 | Reader 3 – D’barim 11:16-18 |
| N.C.: Mark 14:53-65;  Lk 22:54-62; Rm 11:11-16 | I Kings 8:9-18  1 Sam. 20:18. 42 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

**Note:**

**Those who attend Sunday morning the Torah Seder class should have if possible a Strong’s Concordance, as well as paper and pencil at hand. Todda Rabba!**

**The Ten (3 + 7) Men of a Jewish Nazarean Congregation**

|  |  |  |  |
| --- | --- | --- | --- |
| **Bench of Three Hakhamim (Local Bet Din)** | | | **|**  **|**  **|**  **|**  **|**  **|**  **HEAVENLIES**  **Or**  **HEAVENLY**  **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Keter**  (Crown) – Colourless  Ministry: Invisible  Divine Will in the Messiah |  |
| **Binah**  (Understanding) - Gray  Virtue: Simchah (Joy)  Ministry: 2nd of the bench of three  APOSTLE |  | **Chochmah**  (Wisdom) - Black  Virtue: Emunah (Faithful Obedience)  Ministry: Chief Hakham 1st of the bench of three  APOSTLE |
|  | **Da'at**  (Knowledge) - White  Virtue: Yichud (Unity)  Ministry: 3rd of the bench of three  APOSTLE |  |
| **The Seven Paqidim (Servants at the Bench)** | | | |
| **Gevurah**  (Strength/Might) – Scarlet Red  Virtue: Yir’ah (Fear of G-d)  Ministry: Sheliach [Chazan/Bishop] |  | **G’dolah / Chessed**  (Greatness/Mercy) – Royal Blue  Virtue: Ahavah (love)  Ministry: Masoret [Catechist/Evangelist] | **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **EARTHLY**  **Or**  **EARTHLY**  **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Tiferet**  (Beauty) - Yellow  Virtue: Rachamim (Compassion)  Ministry: Darshan or Magid [Prophet] |  |
| **Hod**  (Glory) - Orange  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor] |  | **Netzach**  (Victory) – Emerald Green  Virtue: Bitahon (Confidence)  Ministry: Parnas [Pastor] |
|  | **Yesod**  (Foundation) - Violet  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor]  (Female – hidden) |  |
|  | **Shekhinah / Malkhut**  (Presence) – Purple  Virtue: Humility  Ministry: Meturgeman/Moreh/  Zaqen [Teacher/Elder] |  |

1. Do not associate turns from not contact to rebuke or reprimand. [↑](#footnote-ref-1)
2. “Fruitless works” of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of “unfruitful” matches the Hebrew word **רַע** – *ra,* which is usually translated evil. However, as noted above **רַע** – *ra,* means empty or vain. Therefore, the “unfruitful” works of the “darkness” are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these “works” are of “shameful” nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12These are a hidden danger in your Festivals while they feast with you they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** [↑](#footnote-ref-2)
3. While some translations suggest “exposure,” the true meaning of this word is rebuke or reprimand. The concept of “exposure” comes from the idea of being children of light. Light is a natural exposure of darkness or “works of darkness.” Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is: whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul’s way of teaching them to be Torah observant and submission to the Officials of the Synagogue. Because we have the union of the 2nd Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way. [↑](#footnote-ref-3)
4. It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly. [↑](#footnote-ref-4)
5. **Κρυφῇ** – *kruphe* that which is hidden or concealed. **Κρυφῇ** – *kruphe* being the opposite of the “secret” of So’od. [↑](#footnote-ref-5)
6. Light here is an allegorical reference to what is made public [↑](#footnote-ref-6)
7. We seem to have a quote from some undefined source. The Tanakh is replete with pesukim (verses) on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning. [↑](#footnote-ref-7)
8. While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. “Walk…” [↑](#footnote-ref-8)
9. Hoehner suggests that **ἀνάστα** rooted in **ἀνίστημι** – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the “raising” is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar,* 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 687 [↑](#footnote-ref-9)
10. Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection. [↑](#footnote-ref-10)
11. Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” … [↑](#footnote-ref-11)
12. Berachot 4b [↑](#footnote-ref-12)
13. See prefatory remarks to psalm 60. [↑](#footnote-ref-13)
14. v. 176 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-14)
15. The Book Of Psalms, volume 3, Mikraoth Gedoloth, translation of text – Rashi and other commentaries by Rabbi A.J. Rosenberg. [↑](#footnote-ref-15)
16. As well as many modern scholars, some of whom are cited in Daat Miqra’s commentary to the chapter [↑](#footnote-ref-16)
17. LORD - יהוה, Strong’s number 03068. [↑](#footnote-ref-17)
18. Said / Speak – דבר, Strong’s number 01696. [↑](#footnote-ref-18)
19. Jewish Encyclopedia under the subject ‘AUTHORITY, RABBINICAL’. [↑](#footnote-ref-19)
20. AKA Rabbi Moses ben Nachman Girondi, Bonastruc ça (de) Porta and by his acronym Ramban (1194 – 1270), was a leading medieval Jewish scholar, Catalan Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator. He was raised, studied, and lived for most of his life in Girona, Catalonia, Spain. [↑](#footnote-ref-20)
21. *Mishna* means "study by repetition", from the verb shanah שנה, or "to study and review", is the first major written redaction of the Jewish oral traditions known as the "Oral Torah". [↑](#footnote-ref-21)
22. *Neshama* means soul. It is the third of the five levels of the soul: Nephesh, Ruach, Neshama, Chaya, and Yachida. [↑](#footnote-ref-22)
23. S.R. Hirsch, The Pentateuch [↑](#footnote-ref-23)
24. Shabbath 73a [↑](#footnote-ref-24)
25. Sifrei; Chul. 28a [↑](#footnote-ref-25)
26. The Romans became more opressive. They sought out the leaders of the revolt. One of Akiba’s students, Simeon Ben Yoni, was sentenced to death. He took his son, Eleazar, and hid in a cave in Galilee at Meron. They took Torahs and other scrolls and he continued to study and teach. His students would dress as hunters with bows and arrows to fool the Romans when they brought food and studied at the cave. When the Romans were defeated it was on the 33rd day of the Omer. Thirteen years they had studied and taught in the cave. This is the reason that Lag B’Omer is called the scholar’s festival. [↑](#footnote-ref-26)
27. R' Tzadok HaKohn in *Pri Tzadik*, page 177. [↑](#footnote-ref-27)
28. Sanhedrin 6b [↑](#footnote-ref-28)
29. We will deal with these phrases in the Remes portion of our commentary below. [↑](#footnote-ref-29)
30. We will deal with these phrases in the Remes portion of our commentary below. [↑](#footnote-ref-30)
31. Pronounced a guilty sentence against [↑](#footnote-ref-31)
32. Taylor argues scribal tampering in verses 51-52. His argument suggests the removal of ἐπὶ γυμνοῦ (51) σινδόνα γυμνὸς (52) rendering the reading as I have translated. “This suggestion is not only probable in itself, but supported by fact that the normal Greek expression ‘over his naked body’ is ἐπὶ χρωτὸς or έν χρω” Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p. 561 If the phrase “naked” is actually a part of the text it would reveal the age of the young man. It would reveal that the young man was not yet “Bar Mitzah” age. Rabbi Zira defines “naked” as one who is without religious duties to his credit, i.e. below Bar Mitzvah age. Cf. b. Shab. 14a [↑](#footnote-ref-32)
33. The reading of Codex G, which has τὴν κληρονομίαν (LXX) for τὸν λαόν, is a correct interpretation. Thus, we can read His (G-d's) inherited people. **1 Sam 12:22** For the Lord will not forsake his people, for his great name’s sake, because it has pleased the Lord to make you a people for himself. **Psa 93/94:14**For the Lord will not forsake his people; he will not abandon his heritage; [↑](#footnote-ref-33)
34. μὴ γένοιτο [↑](#footnote-ref-34)
35. Those whom He intimately knew before He created all the others [↑](#footnote-ref-35)
36. “Superior” See Berry, George Ricker. Interlinear Greek-English New Testament: With a Greek-English Lexicon and New Testament Synonyms. Nashville: Broadman, 1980. p 83 (see index in rear of the book) [↑](#footnote-ref-36)
37. Hosea 13:2 [↑](#footnote-ref-37)
38. God has deemed Yisrael His choice a special vessel above all other possibilities. [↑](#footnote-ref-38)
39. Based on God's free choice cf. UBS Handbook Romans 11:6 [↑](#footnote-ref-39)
40. **οὐκέτι** should not be rendered "no longer" as if there was a time where it was a part of normative Jewish practice. The best way to translate **οὐκέτι** here is "still cannot" showing that it never has been the case. [↑](#footnote-ref-40)
41. We consistently translate "ἐξ ἔργων" as "humans attempts to please G-d apart from the guidance of the Hakhamim, and or apart from the instruction of the Toroth (i.e. Oral and written Torah.) [↑](#footnote-ref-41)
42. The argument against what Hakham Shaul is saying is that one must do works "ἐξ ἔργων" in order to merit right standing with G-d. And that the B'ne Yisrael believed that they merited favor because of their observance of the Torah. Nothing could be farther from the truth. Hakham Shaul is showing that Yisrael is not selected by merit of works "ἐξ ἔργων" but rather G-d's chesed, loving-kindness. And be it known that Yisrael never believed in a "works" oriented" salvation per se. As Hagner points out, "Judaism was not and is not a religion where acceptance with God is earned through the merit of righteousness based on works.” [↑](#footnote-ref-42)
43. Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 371 [↑](#footnote-ref-43)
44. See also D'barim 29:4 "Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. [↑](#footnote-ref-44)
45. Philo. (1993). *The Works of Philo Complete and Unabridged* (New Updated ed.). (C. Yonge, Trans.) Hendrickson Publishers Inc. p. 286 [↑](#footnote-ref-45)
46. This is not an oversimplification. I have only tried to simplify my comments on these passages due to constraints of space and time. [↑](#footnote-ref-46)
47. Midrash Rabbah Numbers IV:8 [↑](#footnote-ref-47)
48. Ibid. Cf. ﻿Ps. LXIX, 32. [↑](#footnote-ref-48)
49. Midrash Rabbah Numbers IV:8 [↑](#footnote-ref-49)
50. Neusner, J. (1988). *The Mishnah : A new translation* (318). New Haven, CT: Yale University Press. [↑](#footnote-ref-50)
51. Midrash Rabbah Numbers IV:8 [↑](#footnote-ref-51)
52. We are perfectly aware that there is some rabbinic debate over Shem’s order of birth. Likewise, we are aware that the book of Genesis tells us that Japheth was “older” than Shem was. Cf. Gen. 10:21 However, the Hebrew word גָּדוֹל that is translated “elder” need not be translated as “elder.” It might be translated “bigger.” Likewise, Rashi suggest that the text is ambiguous and it is possible to read the teat as saying the Shem was the “elder” brother of Japheth. Nevertheless, there is a rabbinic view that Shem was the oldest of the three sons of Noach. (See Rashi Gen 10:21) [↑](#footnote-ref-52)
53. The Priest of Shalam (Peace - Jerusalem). [↑](#footnote-ref-53)
54. See also Maggid in the Passover Hagaddah. Rabbi Angel, M. (1988). *A Sephardic Passover Haggadah, with translation and commentary.* Hoboken: KTAV Publishing House. p. 27 [↑](#footnote-ref-54)
55. My rendition of Gen 10:21 [↑](#footnote-ref-55)
56. b. Makk 23b [↑](#footnote-ref-56)
57. ﻿The tents of Shem (Gen. 26-27) are taken to denote schools for the study of law and traditional lore. Cf. Rashi and Pseudo-Jonathan (Targum) a.l., and Gen. XIV, 18, See also Genesis Rabbah LVI:11 [↑](#footnote-ref-57)
58. Cf. Gen 35:23 [↑](#footnote-ref-58)
59. t. Sukkah 4:3 [↑](#footnote-ref-59)
60. The identity of Menaḥem, the former Av Bet Din and counterpart to Hillel, is contested by several Scholars. The Encyclopedia Judaica identifies him as Menaḥem the Essene. Cf. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 14). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 25 [↑](#footnote-ref-60)
61. Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus, .* Wipf and Stock Publishers. p.39ff [↑](#footnote-ref-61)
62. *Neusner, J. (1988).* The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 330* [↑](#footnote-ref-62)
63. Heb. Pairs [↑](#footnote-ref-63)
64. This is my phrase. By the “Gentile Question”, I posit that the Rabbis struggled with how to bring the Gentile to Torah. [↑](#footnote-ref-64)
65. Here I would conjecture that Yeshua was taught in the School of Hillel, and that his master taught him to have this predilection for bringing about a “Universal Judaism” as Jacob Neusner says. [↑](#footnote-ref-65)
66. Harvey Falk suggests that Hillel was sympathetic with the Essene community because Menaḥem the Essene was a part of his Bet Din. We know that the Essenes were a secretive community. This may account for the great deal of secrecy surrounding Yeshua’s teacher and the mission he (Yeshua) embraced. [↑](#footnote-ref-66)
67. This term refers primarily not to what is forbidden by ordinance (Torah) but to violation of tradition or common recognition of what is seemly or proper. Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (24). Chicago: University of Chicago Press. [↑](#footnote-ref-67)
68. Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus, .* Wipf and Stock Publishers. p. 56 [↑](#footnote-ref-68)
69. Cf. m. Abot 1:12 [↑](#footnote-ref-69)
70. “Eden” means “pleasure;” therefore, we could translate Gan Eden as the “Garden of Pleasure.” [↑](#footnote-ref-70)
71. Nanos, Mark D. *The Mystery of Romans: The Jewish Context of Paul’s Letter*. Minneapolis: Fortress Press, 1996. p. 310ff [↑](#footnote-ref-71)
72. We usually translate **δοῦλος** as courtier. Thus the “courtier” of the Kohen Gadol cannot her until the New Priest, i.e. Priest of the Firstborn touches him in the place of hearing. The ear - **οὖς** the faculty of perceiving with the mind, the faculty of understanding and knowing [↑](#footnote-ref-72)
73. Cf. Tamid 1:1ff and Middot 1:1ff [↑](#footnote-ref-73)
74. Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 275 [↑](#footnote-ref-74)
75. Cf. Matthew 23:2 [↑](#footnote-ref-75)
76. Cf. Heb. 7:17 “You are a priest forever in the order of Melchizedek” [↑](#footnote-ref-76)
77. Our rendition [↑](#footnote-ref-77)
78. This is not an inference on how one “should” walk. This is a direct “command” on how one is to walk. Walking in “wisdom” means guarding every step. [↑](#footnote-ref-78)
79. **ἀκριβῶς** – *akribos* here refers to Chochmah refers to the highest office of the Bet Din. This character is often mirrored in the middah G’dolah/Chesed. Just as there is a Bet Din manifesting the three highest qualities of Messiah the middot of the three officers reflect the qualities of Messiah modeled in the Bet Din. The “wisdom” of the Seven Officers is secure in their position and rank. They are not so ego-centered as to need to point all attention on themselves. The challenge of the Hakham (Shaul) is to “walk in wisdom.” This implies an intimate connection with the Torah (Law), Mitzvoth (Commandments) and the Mesorah (Oral Torah of Messiah). [↑](#footnote-ref-79)
80. The analogy of “light’ is now changed into a comparative allegory of wisdom versus the “those without wisdom.” “Fools” here is the opposite of wisdom… This statement is mirrored in Abot 5:7/10 (In some versions the reference is 5:10) “Seven qualities characterize the boor…” **5:7** There are seven traits to an unformed clod, and seven to a sage.

    A sage does not speak before someone greater than he in wisdom.

    And he does not interrupt his fellow.

    And he is not at a loss for an answer.

    He asks a relevant question and answers properly.

    And he addresses each matter in its proper sequence, first, then second.

    And concerning something he has not heard, he says, “I have not heard the answer.”

    And he concedes the truth [when the other party demonstrates it].

    And the opposite of these traits apply to a clod. [↑](#footnote-ref-80)
81. As noted the Seven Officers do not model the negativity of the ego-centric person. They model wisdom, as it is manifest through the Bet Din. The conduct of those who subject themselves to the Torah, the Bet Din and the seven officers is the “way of the wise.” [↑](#footnote-ref-81)
82. The idea of “redemption” is that of buying up “time.” However, as is the case throughout, Hakham Shaul is telling the Gentile converts to make tikun (healing, repair and restoration). Therefore, we must understand that Hakham Shaul is referring to the abstract idea of tikun for the sin of Adam. [↑](#footnote-ref-82)
83. The redemption (tikun) of “time,” refers here to observance of Shabbat and festivals. These Festivals (including Shabbat) form the blueprint for order and structure governing societal and cultural means redeeming time. The allegory of “buying time” is that of, 1 The Galut HaGadol and 2 an Indebted servant. The indebted servant is “redeemed” (bought back) from his debtors and taught proper economics. This is “buying time/days.” Furthermore, the plural “days” is also allegorical of the “ages.” This nomenclature will change in the sixth chapter to the singular. Cf. 6:13 See… Schweid, E. (2000). *The Jewish Experience of Time, Philosophical Dimensions of the Jewish Holy Days.* (A. Hadary, Trans.) Northvale: Jason Aaronson Inc. [↑](#footnote-ref-83)
84. The days are “evil” **רַע** – *ra*, empty or fruitless. The allegory of “evil days” refers to being subjected to foreign powers. At the time of Ephesians, the power of the Romans guaranteed Pax Romana interpreted as the “Peace of Rome” or “Roman Peace.” This was generally the environ that “Rome” wanted to project. However, Pax Romana came at a heavy price. Furthermore, when the “citizens” of the Roman Empire did not behave according to Roman dogma they were quickly squashed. Redemption of time, the tikun can only be accomplished by keeping the Feasts and Shabbat. This further demands an observance of the Oral Torah in that the Torah does not explicitly teach us how to keep those feasts. [↑](#footnote-ref-84)
85. See footnote above, foolish – without wisdom. We must note that the Chazan has entered the “picture” so to speak. The mention of “chochmah” should call to mind the Psalmists acclaim that “fear (reverential awe) is the beginning of wisdom (Psa 111:10). Therefore, Hakham Shaul is establishing a path for his readers to walk. [↑](#footnote-ref-85)
86. **Συνίημι –** *suniemi* referring to the quality of **בּינה** – Binah. However, we see from this text that the inference is Binah pouring into Da’at. This is also a reference to the Mesorah/Oral Torah. Understanding in the presents setting means understanding (bringing into Da’at) what has been heard. We also have the undertone of the Hebrew word **שׁמע** – *shema* (hear/observe). Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 697 (footnote 6) [↑](#footnote-ref-86)
87. **רצון** – *ratson,* meaning will desire. This is a possible reference to the ability to attach one’s self to the Divine Mind. [↑](#footnote-ref-87)
88. “Redeeming the time” as noted above relates to the Festivals. It is a natural flow of thought to the Pesach Seeder where wine should not be drank in excess. However, the convert must not succumb to excess. [↑](#footnote-ref-88)
89. Jewish brothers and converts are to conduct themselves in moderation. They are never to lose control by excessive consumption. However, here we have an allegorical analogy, just as one is not to become **excessive** in alcohol and intoxicating substances, we are to become “full” of the Mesorah, Orally Breathed Torah. Because the quality of **συνίημι –** *suniemi* relates to **שׁמע** – *shema* (hear/observe) we can see that the reference of πνεύματι from πνεῦμα – *pneuma* (breath, spirit and wind) refers to the Orally Breathed Torah. **2 Luqas (Acts) 7:55 When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully belonged to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.** [↑](#footnote-ref-89)
90. Here we see the perfect example of Rabbi Yishmael’s 4th hermeneutic rule **Kelal u-Peraṭ:** The general and the specific. This hermeneutic draws from the general statement inferred that we are not to behave as the “fools” but to behave as those filled with Chochmah. The statement now follows the hermeneutic precisely by contrasting soulish dissipation with Spiritual goals. Doctors of antiquity were apt to look on these souls as following the path of ruination. Those who are given to this lifestyle will not have a high standard of morals. The contrast established here is that of ruination vs. Redemption, foolish vs. the wise. The contrast is not between wine and “spirit.” The contrast is between the results of the two activities. [↑](#footnote-ref-90)
91. Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others. [↑](#footnote-ref-91)
92. The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur. [↑](#footnote-ref-92)
93. Scholars point out that this division falls in the middle of a sentence. This shows firstly, the continuity of thought. Secondly, it contextually shows that the ministry of the 3rd Parnas, Emet (truth) is still being emphasized. The three aspects of the previous pericope, speaking to one another, singing and making melody, and the final giving thanks all deal with corporate worship. The present pericope deals with more personal/private matters. Thielman refers to this as “household conduct.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 365 [↑](#footnote-ref-93)
94. The use the dative here shows that there is not any control over one another. Therefore, the dative use of **ἀλλήλων** – *allelon* here is indicative of cooperation and the subjects are “free agents.” [↑](#footnote-ref-94)
95. Because the Chazan produces reverential awe, it would seem appropriate to place this verse with the pericope above. We have placed this verse with the present pericope intentionally. The reverential awe of the present verse is the result of the Chazan’s influence from the previous pericope. Reverential awe is now the product of having encountered the combination of the 3rd Parnas joined with the Chazan. [↑](#footnote-ref-95)
96. Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships. [↑](#footnote-ref-96)
97. The contextual theme is established in due benevolence. Just as we are to have reverential awe and respect for Messiah, we are to reverence one another. This is equally true in any marriage. Without mutual benevolence, no marriage can exist. The point here is that the wife is not subject to every man in the congregation. She is to render abundant due benevolence to her husband and he in turn must reverentially respect her with the same abundant benevolence. Voluntary submission on the wife’s part forces the husband to do his part as the guardian/Priest of the home. [↑](#footnote-ref-97)
98. Judaism subjects the wife to the husband for the sake of protection. Natural Law shows that the male is more suited for Legal encounters. [↑](#footnote-ref-98)
99. Here we have translated **κύριος** – *kurios* contextually. The “master” of the home should be understood as the “Priest of the home.” [↑](#footnote-ref-99)
100. Hakham Shaul is establishing household order as a means of understanding the order and hierarchy of the Esnoga (Synagogue). Therefore, just as each level has a “head” that “head” is subjective to the willing submissive. [↑](#footnote-ref-100)
101. The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home. [↑](#footnote-ref-101)
102. Submission to Messiah is that of submitting to the Bet Din. The Bet Din is that halakhic authority. However, should the Congregation choose to reject the halakhic decision of the Bet Din the Bet Din in and of itself is powerless to correct their actions. Nevertheless, that congregation which fails to submit to the Hakhamim and Bet Din places itself in a very precarious situation. This principle applies to the wife/husband relationship. [↑](#footnote-ref-102)
103. The words **ἐν παντί** mean in everything within the proper circuit of conjugal obligation. [↑](#footnote-ref-103)
104. The numerical value of love (ahavah) is 13, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12** ***Hatred stirs up strife: But love atones for all sins.*** Also, note the relationship to “love” in the 3rd Parnas, the feminine aspect of the Parnasim. [↑](#footnote-ref-104)
105. This command appears nowhere else. It is exclusive to Hakham Shaul. However, we can see that high ethic that is presented to the Congregation of the Master. [↑](#footnote-ref-105)
106. The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life’s work of Messiah. [↑](#footnote-ref-106)
107. **καθερίζω** – *katharizo* infers ritual purity. [↑](#footnote-ref-107)
108. The Torah washes? What does the Torah wash? The Torah washes the mind, Nefesh bringing it to a higher state of consciousness. [↑](#footnote-ref-108)
109. Note that it is by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase **ῥῆμα** – *rhema* can only refer to the “spoken” Torah i.e. Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah. [↑](#footnote-ref-109)
110. The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers simultaneously to Messiah and to the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world.

     The text should read that he, Messiah caused his Congregation to stand at his side etc. **Παρίστημι** – *paristemi* can also mean to “serve at his side.” [↑](#footnote-ref-110)
111. How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward. [↑](#footnote-ref-111)
112. This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah. [↑](#footnote-ref-112)
113. No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate **σάρξ** – *sarx* as “body” makes most sense here. [↑](#footnote-ref-113)
114. Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 766-7 [↑](#footnote-ref-114)
115. These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e. “sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words. [↑](#footnote-ref-115)
116. Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will attone for them. [↑](#footnote-ref-116)
117. The **Mystery – So’od** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph:9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it…*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia”. It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, Man is not Alone , Farrar, Straus and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or, we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but is must be blended with it natural and finite mirror before we can comprehend it. [↑](#footnote-ref-117)
118. The “household conduct” continues as a general theme in the office of the 3rd Parnas. Likewise, we can determine that the Ephesian congregants had children of reasonable age to comprehend the message Hakham Shaul is transmitting. Furthermore, we see here a hierarchical order. Hakham Shaul first dealt with the marital relationship and now deals with the parental roles. From the parental responsibility we see Hakham Shaul address the children and then the “bond-servants.” [↑](#footnote-ref-118)
119. We capitalize **Lord** so that the reader understands that we are referring to HaShem – G-d rather the Master – Yeshua. We see this reference to the Decalogue, where G-d says “Honor father and mother.” Shemot 20:12 [↑](#footnote-ref-119)
120. **δίκαιος** – *dikaios* “just/right.” This refers to the standard/expectancy of G-d’s mitzvoth (commandments). This also speak of what is obligatory with regard to the mitzvot. Hebrew **יָשָׁר, יָשָׁר** – *yashar,* straight or upright. [↑](#footnote-ref-120)
121. Cf. Shemot 20:12 [↑](#footnote-ref-121)
122. As a general rule, the Torah does not promise a reward for observing the Mitzvot. In this case, the Torah gives the reward of longevity for obedience to this Mitzvah. [↑](#footnote-ref-122)
123. **אַף, אַפַּיִם** – *aph /af,* anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children. [↑](#footnote-ref-123)
124. The Gk. words παιδεία and παιδεύειν are mostly used for **מוסר** and **יסר**. The Tanakh has a whole series of words for teaching and direction, for chastisement and correction, but only the one word **יסר** and the derived **מוסר** can denote “to educate,” “education.”﻿ This word certainly belongs to the same field and can itself denote “rearing” (in the moral, not the biological sphere) as “correction,” but it can also take on a more intellectual sense and stand for “culture” in the sense of possession of wisdom, knowledge, and discernment.﻿ Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (5:604). [↑](#footnote-ref-124)
125. We find in this wording an association to the Shema. D’varim (Deut.) 6:7 You will teach them clearly to your children and will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. [↑](#footnote-ref-125)
126. Bring them up with the instruction of G-d. [↑](#footnote-ref-126)