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| **Esnoga Bet Emunah**  [**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)  [**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)  **United States of America**  **© 2019**  [**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**  **© 2019**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Iyar 27, 5779 – May 31/June 01, 2019** | **Fourth Year of the Shmita Cycle** |

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

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

His Eminence Hakham Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

Hid Eminence Hakham Dr. Yosef ben Haggai and beloved wife HH Giberet Zahavah 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,

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Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

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

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him and take care of his job situation. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

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

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

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is undergone an successful operation to remove his prostate cancer, Barukh HaShem! He is now recovering from said operation. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and completely heal the father of HE Giberet Mirit bat Sarah. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Adon Philippe ben Noach, the husband of HE Giberet Sarai bat Sarah, that the new monthly headache injections that the VA hospital will soon be providing for him will bring relief from the severe headaches that he has been experiencing for many years. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Philippe ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

We pray for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gambling on the stock market and consequently losing money. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

We pray for the son of HE Adon Ya’aqob ben David = HE Adon Aharon ben Ya’aqob who has received his commission as a second lieutenant and has been transferred to South Korea. We pray that G-d. most blessed be He have mercy upon Adon Aharon and protect him from any evil and/or harm and make his assignment very successful and return at the time of G-d’s choosing to his beloved family safe and healthy and with great honor. We also pray for great peace in the hearts and minds of his parents who are sore afraid of the great dangers this assignment represents. May HaShem. Most blessed be He grant peace of mind to HE Adon Aharon’s parents together with faith in a good outcome, amen ve amen!



**Friday Evening May 31, 2019**

**Evening: Counting of the Omer Day 42**

**Evening Counting of the Omer Day 42**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-two days of the Omer which are six weeks.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

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| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 42 | Parnas 3/Moreh | Iyar 27 | 6:5-8 | Truth united with Humility |

**Ephesians 6:5-8 Bondservants,[[1]](#footnote-1) follow the direction of your masters[[2]](#footnote-2) according to the flesh, with reverential awe** (fear and trembling), **in purity of motive** (singleness of your heart), **as if it** (your service) **were to Messiah;not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding** (motive – neshamah), **with good will doing service as to the Lord and not to menknowing that the Lord rewards midda kneged midda** (measure for measure)**, whether he is a bondservant or a freeman.**

**Shabbat: “Vayihyu B’ne Noach” - “And were the sons of Noach” &**

**Shabbat Mevar’chin HaChodesh Sivan –**

**Announcing of the New Moon for the Months of Sivan**

**Evening Monday 3rd of June – Tuesday 4th of June 2019**

|  |  |  |
| --- | --- | --- |
| **Shabbat:** | **Torah Reading:** | **Weekday Torah Reading:** |
| **ויהיו בני נח** |  |  |
| **“Vayihyu B’ne Noach”**  **Shabbat Mevar’chin HaChodesh** | Reader 1 – B’resheet 9:18-23 | Reader 1 – B’resheet 11:1-3 |
| **“And were the sons of Noach”** | Reader 2 – B’resheet 9:24-29 | Reader 2 – B’resheet 11:4-6 |
| **“Y fueron los hijos de Noé”** | Reader 3 – B’resheet 10:1-5 | Reader 3 – B’resheet 11:7-9 |
| B’ resheet (Genesis) 9:18 - 10:32   Bemidbar (Numbers) 28:9-15 | Reader 4 – B’resheet 10:6-14 |  |
| Yeshayahu (Isaiah) 49:9-17, 23  1 Sam 20:18, 42 | Reader 5 – B’resheet 10:15-20 |  |
|  | Reader 6 – B’resheet 10:21-24 | Reader 1 – B’resheet 11:10-15 |
| Psalm 8:1-10 | Reader 7 – B’resheet 10:25-32 | Reader 2 – B’resheet 10:16-21 |
|  | Maftir – B’midbar 28:9-15 | Reader 3 – B’resheet 10:22-26 |
| NC., Mk 1:19-20; Lk 5:3-11;  Acts 5:17-42 | Isaiah 49:9-17, 23  1 Sam 20:18, 42 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Planting a Vineyard – Genesis 9:18-29
* He Family of Nations – Genesis 10:1-32

**Rashi & Targumim for: B’resheet 9:18 – 11:32**‎

| **Rashi’s Translation &**  **Keter Crown Bible (Chorev)** | **Targum Pseudo Jonathan**  **& Jerusalem Targum** | **Targum Neofiti I** |
| --- | --- | --- |
| 18. And the sons of Noah who came out of the ark were Shem, Ham, and Japheth; and Ham he was the father of Canaan.  ***18. These are the sons of Noach going out from the ark: Shem, Cham and Yephet; Cham is the father of Canaan.*** | 18. And the sons of Noah who went forth from the ark were Shem, Cham, and Japhet; and Cham is the father of Kenaan. | 18. And the sons of Noah who came out of the ark were Shem, Ham, and Japheth. And Ham was the father of the Canaanites. |
| 19. These three were the sons of Noah, and from these, the entire earth spread out.  ***19. These three are Noach’s sons and from these the entire earth was dispersed.*** | 19. These are the three sons of Noah, and from them they were spread abroad to dwell in all the earth. | 19. These three, they are the sons of Noah. And from these the whole earth was filled. |
| 20. And Noah began to be a master of the soil, and he planted a vineyard.  ***20. Noach began [to be] a man of the ground and he planted a vineyard.*** | 20. And Noah began to be a man working in the earth. And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flourished in a day; and its grapes became ripe, and he pressed them out.  JERUSALEM: **And Noah began to be a righteous/ generous man,** and he planted a vineyard. | 20. **And Noah, a just man,** began to till the earth, and he planted a vineyard. |
| 21. And he drank of the wine and became drunk, and he uncovered himself within his tent.  ***21.*** ***He drank from the wine, became drunk and he was exposed in his tent.*** | 21. And he drank of the wine and was drunken; and he made himself naked in the midst of his tent. | 21. And he drank some of the wine and became drunk and uncovered himself within his tent |
| 22. And Ham, the father of Canaan, saw his father's nakedness, and he told his two brothers outside.  ***22. Cham, father of Canaan, saw his father’s nakedness and told his two brothers outside.*** | 22. And Cham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without. | 22. And Ham, the father of the Canaanites, saw his father’s nakedness, and told his two brothers in the market place. |
| 23. And Shem and Japheth took the garment, and they placed [it] on both of their shoulders, and they walked backwards, and they covered their father's nakedness, and their faces were turned backwards, so that they did not see their father's nakedness.  ***23. Shem and Yephet took the garment, placed it on the shoulders of both of them, went backwards and covered the nakedness of their father; their faces were backwards and they did not see their father’s nakedness.*** | 23. And Shem and Japhet took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold. | 23. Then Shem and Japheth took his mantle and placed (it) over both their shoulders. They walked backward and covered their father’s nakedness, and turned their faces backward and did not see their father’s nakedness. |
| 24. And Noah awoke from his wine, and he knew what his small son had done to him.  ***24. Noach awoke from his wine and he realized what his younger son did to him.*** | 24. And Noach awoke from his wine, and knew, by the relation of a dream, what had been done to him by Cham his son, who was inferior in worth, on the account that he had not begotten a fourth son. | 24. And Noah awoke from his wine and came to know what his youngest son had done to him. |
| 25. And he said, "Cursed be Canaan; he shall be a slave among slaves to his brethren."  ***25. He said, “Cursed is Canaan! A slave of slaves he will be to his brothers.”*** | 25. And he said, Accursed is Kenaan who is his fourth son, a serving servant shall he be to his brethren. | 25. And he said: “Cursed be Canaan; he shall be for his brothers an enslaved servant.” |
| 26. And he said, "Blessed be the Lord, the God of Shem, and may Canaan be a slave to them.  ***26. He said, “Blessed is the LORD, GOD of Shem, and let Canaan be a slave to them.*** | 26. And he said, Blessed be the LORD, the God of Shem, whose work is righteous/generous; and therefore will Kenaan be servant unto him. | 26. And he said: “Blessed be the LORD, the GOD of Shem, and let Canaan be for them an enslaved servant. |
| 27. May God expand Japheth, **and may He dwell in the tents of Shem,**and may Canaan be a slave to them."  ***27. May GOD expand for Yephet and may He dwell in the tents of Shemand let Canaan be a slave to them.”*** | 27. The LORD will beautify the borders of Japhet, **and his sons will be proselytized and dwell in the schools of Shem**, and Kenaan will be a servant to them. | 27. May the LORD enlarge the borders of Japheth, **and may the Glory of His Shekinah dwell in the midst of the tents of Shem,** and let Canaan be for them an enslaved servant.” |
| 28. And Noah lived after the Flood, three hundred and fifty years.  ***28. Noach lived after the flood three hundred and fifty years.*** | 28. And Noach lived after the deluge three hundred and fifty years. | 28. And Noah lived after the flood three hundred and fifty years. |
| 29. And all the days of Noah were nine hundred and fifty years, and he died.  ***29. All the days of Noach were nine hundred and fifty years, then he died.*** | 29. And all the days of Noach were nine hundred and fifty years; and he died. | 29. And all the days of the life of Noah were nine hundred and fifty years; and he died and was gathered from the midst of the world. |
|  |  |  |
| 1. And these are the generations of the sons of Noah: Shem, Ham, and Japheth, and sons were born to them after the Flood.  ***1. These are the descendants of the children of Noach: Shem, Cham and Yephet; there were born to them children after the flood.*** | 1. These are the generations of the sons of Noach, and (of the) sons (who) were born to them after the deluge. | 1. These are the genealogies“ of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the deluge. |
| 2. The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal, and Meshech and Tiras.  ***2. The sons of Yephet: Gomer, Magog, Madai, Yavan and Tuval; Meshech and Tiras.*** | 2. The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshek, and Thiras. And the names of their provinces, Afriki, and Germania, and Medi, and Makadonia, and Iatinia, and Asia, and Tharki. | 2. And the sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. And the name of their provinces: Phrygia, Germania, Media, Macedonia, Bithynia, Mysia, and Thracia. |
| 3. And the sons of Gomer were Ashkenaz and Riphath and Togarmah.  ***3. The sons of Gomer: Ashkenaz, Riphfat and Togarmah.*** | 3. And the sons of Gomer, Ashkenaz, and Riphath, and Togarma. | 3. And the sons of Gomer: Ashkenaz, Riphath, and Togorma. And the name of their provinces: Asia, Barkewi, and Barbaria. |
| 4. And the sons of Javan were Elishah and Tarshish, Kittim, and Dodanim.  ***4. The sons of Yavan: Elishah and Tarshish; Kittim and Dodanim.*** | 4. And the sons of Javan, Elisha, Alas, and Tarsas, Akazia, and Dordonia.  JERUSALEM: The sons of Japheth, Gomer; and the name of their provinces, Afriki, and Garmania, and Madai, and Mokdonia, and Yatania, and Asia, and Tharki. And the sons of Gomer, and the name of their provinces, Asia and Pharkui (Phrygia?) and Barberia. And the sons of Javan, Elisha, and the name of their provinces, Alastarasom, Italia, and Dordonia. | 4. And the sons of Javan: Elisha, Tarshish, Kittim, and Dodanim. And the name of their provinces: Hellas, Tarsis, Italy, and Dardania. |
| 5. From these, the islands of the nations separated in their lands, **each one to his language**, according to their families, in their nations.  ***5.*** ***From these were separated the isles of the nations among their lands, each one by its language, according to their families in their nations.*** | 5. From these were distributed the tribes of the islands of the Gentiles, **every one according to his language**, to his kindred in their nations. | 5. From these were spread abroad the islands of the nations in their lands: **each according to his language**, according to their families, in their nations. |
| 6. And the sons of Ham were Cush and Mizraim and Put and Canaan.  ***6. The sons of Cham: Cush, Mitzrayim [Egypt], Put and Canaan.*** | 6. And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the name of their provinces, Arabia, and Mizraim, and Alichrok, and Kenaan. | 6. And the sons of Ham: Cush, Misrayim, Put, and Canaan/3 7. 8. 9. 10. 26 11. 8 |
| 7. And the sons of Cush were Seba and Havilah and Sabta and Raamah and Sabtecha, and the sons of Raamah were Sheba and Dedan.  ***7. The sons of Cush: Seva, Chavilah, Savtah, Ra’mah and Savtecha; the sons of Ra’mah: Sheva and Dedan.*** | 7. And the sons of Kush, Seba, and Havilah, and Sabta, and Raama, and Sabteka, and the name of their provinces, Sinirai, and Hindiki, and Semadi, and Lubai, and Zingai. And the sons of Mauritinos, Zmargad and Mezag. | 7. And the sons of Cush: Seba, Havilah, Sabta, Raamah, and Sabteca. And the sons of Raamah: Sheba and Deda. |
| 8. And Cush begot Nimrod; he began to be a mighty man in the land.  ***8. Cush fathered Nimrod; he began to be a mighty man in the earth.*** | 8. And Kush begat Nimrod: he began to be mighty in sin, and to rebel before the LORD in the earth. | 8. And Cush begot Nimrud. He began to be a giant on the earth. |
| 9. He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod, a mighty hunter before the Lord."  ***9. He was a mighty hunter before the LORD; therefore it will be said, “Like Nimrod, a mighty hunter before the LORD.”*** | 9. He was a mighty rebel before the LORD; therefore it is said, From the day that the world was created there has not been as Nimrod, mighty in hunting, and a rebel before the LORD.  JERUSALEM: He was mighty in hunting and in sin before the LORD; for he was a hunter of the sons of men in their languages. And he said to them, **Leave the judgments of Shem, and adhere to the judgments of Nimrod.**On this account it is said, As Nimrod the mighty, mighty in hunting and in sin before the LORD. | 9. He was a giant in sins before the LORD, wherefore is it said: “Like Nimrod, a giant in sin before the LORD.” |
| 10. And the beginning of his kingdom was Babylon and Erech and Accad and Calneh, in the land of Shinar.  ***10. The beginning of his kingdom was Bavel [Babylon] and Erech, Akad and Calneh, in the land of Shin’ar.*** | 10. And the beginning of his kingdom was Bavel the Great, and Hadas, and Netsibin, and Ketispon, in the land of Pontos.  JERUSALEM: And the beginning of his kingdom was Bavel, and Hadas, and Netsibin, and Katispa in the land of Bavel. | 10. And the beginning of his kingdom was Babel, Edessa, Isibis, and Ctesiphon in the land of Babel. |
| 11. From that land emerged Asshur, and he built Nineveh and Rehoboth ir and Calah.  ***11. From that land Ashur [Assyria] went forth; he built Ninveh, the town of Rechovot and Kalach.*** | 11. From that land went forth Nimrod, and reigned in Athur, because he would not be in the counsel of a divided generation. And he left those four cities; and the LORD thereupon gave him a place; and he built four other cities, Nineveh and Pelatiath, Kartha and Parioth.  JERUSALEM: From that land he went out towards Athur, and built Nineveh, and Pelatiath-Kartha, and Hadiath. | 11. From that land the Assyrian came out and built Nineveh, city streets and Adiabene, |
| 12. And Resen, between Nineveh and between Calah; that is the great city.  ***12. And Ressen, between Ninveh and Kalach; it is the large town*** | 12. And Talesar, which was builded between Nineveh and Hadiath; that is a great city.  JERUSALEM: And Talesar, between Nineveh and Hadiath, which is a great city. | 12. and Talsar between Nineveh and Adiabene: that is the big city. |
| 13. And Mizraim begot the Ludim and the Anamim and the Lehabim and the Naphtuhim,  ***13. Mitzrayim fathered Ludim, Anamim, Lehavim, and Naphtachim.*** | 13. And Mizraim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee,  JERUSALEM: And Mizraim begat the Mariotaee, and Pentepolitaee, and Lusetaee, and Pelusaee, and the Pantaskenaee, from whom went forth the Philistaee and Kapodekaee. | 13. And Misrayim begot the Lydians, the Anamim, the Lehabim, the Naphtuhin. |
| 14. And the Pathrusim and the Casluhim, **from whom the Philistines emerged**, and the Caphtorim.  ***14. And Patrusim and Casluchim, out of whom came the Pelishtim [Philistines] and the Caphtorim.*** | 14. and the Pathrosim, and the Nasiotaee, and the Pantapolotee, **from whom went forth the Philistaee** and the Kaphodikaee. | 14. the Pathrusin, and the Casluhin, **whence came the Philistines** and the Cappadocians. |
| 15. And Canaan begot Zidon his firstborn and Heth.  ***15. Canaan fathered Tzidon his firstborn, and Chet.*** | 15. And Kenaan begat Zidon his firstborn, and Heth, | 15. And Canaan begot Sidon, as first-born, and Heth; |
| 16. And the Jebusites and the Amorites and the Girgashites.  ***16.The descendants Yevusite, the Emorite and the Girgashite.*** | 16. and the Jebusaee, and the Emoraee, and the Gergeshaee, | 16. the Jebusites, the Amorites, the Girgashites, |
| 17. And the Hivvites and the Arkites and the Sinites.  ***17. The Chivvite, the Arkite and the Sinite.*** | 17. and the Hivaee, and the Irkaee, and the Antosaee,  JERUSALEM: And the Tripolaee, and the Arkaee, and the Kaphrusaee. And the Antridanaee, and the Chamatsaee, and the Antukeia: from Bavel, **after then, were distinguished the islands of the peoples.** | 17. the Hivvites, the Arkites, the Orthosites, |
| 18. and the Arvadites and the Zemarites and the Hamathites, and **afterwards the families of the Canaanites were scattered.**  ***18. The Arvadite, the Tzemarite and the Chamatite; afterwards the families of the Canaanite were dispersed.*** | 18. and the Lutasaee, and the Chomtsaee, and the Antekoee; and **after then the seed of the Kenaanaee were scattered.** | 18. the Arwidites, the Zemarites, and the Antiochenes. **And afterward the families of the Canaanites were divided.** |
| 19. **And the border of the Canaanites was** from Sidon as you come to Gerar, until Gaza, as you come to Sodom and Gomorrah, and Admah and Zeboiim, until Lesha.  ***19. The boundary of the Canaanite from Sidon going towards Gerar till Azzah [Gaza]; going toward Sodom, Amorah, Admah and Tzevoyim, till Lasha.*** | 19. **And the limit of the Kenaanaee was from** Kothanis, going up to Gerar, unto Azah, unto Sedom and Amorah, Admah and Zeboim, unto Kaldahi. | 19. **And the territory of the Canaanites was from** Sidon in the direction of Gerara as far as Gaza in the direction of Sodom and Gomorrah, Admah and Zeboim, as far as Callirrhoe. |
| 20. These are the sons of Ham according to their families, **and their tongues,** in their lands, in their nations.  ***20. These are the descendants of Cham according to their families, by their languages, in their lands, by their nations.*** | 20. These are the sons of Cham, according to the seed of their genealogies, **after their languages,** in the dwelling of their lands, in the kindred of their people.  JERUSALEM: These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people. | 20. These are the sons of Ham according to their families, **according to their languages,** in their lands, in their nations. |
| 21. And to Shem were also born [children; **he was] the father of all the people of the other side [of the river],** **the brother of Japheth the elder.**  *21.****To Shem too there were born: the father of all the children of Ever, the brother of the older Yephet.*** | 21. And to Shem also was born a son. **He is the father of all the sons of the Hebrews,** **the brother of Japheth, great in the fear of the LORD.** | 21. And (children) were also born to **Shem: he is the father of all the sons of the Hebrews, the elder brother of Japheth**. |
| 22. The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram.  22. ***The sons of Shem: Eilam, Ashur, Arpachshad, Lud and Aram.*** | 22. The sons of Shem: Elim, and Athur, and Arphakshad, and Lud, and Aram. | 22. The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. |
| 23. And the sons of Aram were Uz and Hul and Gether and Mash.  ***23. The sons of Aram: Utz, Chul, Geter and Mash.*** | 23. \_\_\_ | 23. And the sons of Aram: Uz, Hul, Gether, and Mash. |
| 24. And Arpachshad begot Shelah, and Shelah begot Eber.  ***24. Arpachshad fathered Shelach and Shelach fathered Ever.*** | 24. Arphakshad begat Shelach, and Shelach begat Eber. | 24. And Arpachshad begot Shelah. And Shelah begot Eber. |
| 25. And to Eber were born two sons: one was named Peleg, **because in his days the earth was divided,** and the name of his brother was Joktan.  ***25. Ever fathered two sons; the name of one was Peleg, for in his days the earth was split, and the name of his brother was Yoktan.*** | 25. And to Eber were born two sons: the name of the one was Peleg, **because in his days the earth was divided;** and the name of the other Joktan. | 25. And two sons were born to Eber. The name of one of them was Peleg, **for in his days the in- habitants of the earth were divided.** And his brother’s name was Joktan. |
| 26. And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah.  ***26. Yoktan fathered Almodad and Shelef, Chatzarmavet and Yerach.*** | 26. And Joktan begat Elmodad, who measured (or lined) the earth with lines; and Shaleph, who led forth the waters of rivers, and Chatsarmaveth, and Jarach, and | 26. Joktan begot Almodad, Sheleph, Hazar Maveth, Jerah, |
| 27. And Hadoram and Uzal and Diklah.  ***27. Hadoram, Uzal and Diklah.*** | 27. Harodam, and Uzal, and Dikla, | 27. Hadoram, Uzal, Diklah, |
| 28. And Obal and Abimael and Sheba.  ***28. Oval, Avimael and Sheva.*** | 28. and Oval, and Avimael, and Sheba, | 28. Obal, Abimael, Sheba, |
| 29. And Ophir and Havilah and Jobab; all these were the sons of Joktan.  ***29. Ophir, Chavilah and Yovav; all these are the children of Yoktan.*** | 29. and Ophir, and Havila, and Jobab. All these are the sons of Joktan. | 29. Ophir, Havilah, and Jobab. All these were sons of Joktan. |
| 30. And their settlement was from Mesha, as you come to Sephar, the mountain of the east.  ***30. Their settlements were from Meisha coming toward Sepharah, the eastern mountain.*** | 30. And the house of their dwelling was from Mesha, by which you go up to Sepharvae, a mountain of the east. | 30. And their dwelling-places were from Meshah in the direction of the Sepharites, the mountains of the east. |
| 31. These are the sons of Shem according to their families, **according to their tongues, in their lands, according to their nations.**  ***31. These are the descendants of Shem according to their families, by their languages, in their lands, by their nations.*** | 31. These are the sons of Shem, according to their houses, **in the dwelling of their lands, according to the kindred of their people.** | 31. These are the sons of Shem according to their families, **according to their languages, in their lands, in their nations.** |
| 32. These are the families of the sons of Noah according to their generations, in their nations, **and from these, the nations were separated on the earth after the Flood.**  ***32. These are the families of Noach’s sons, according to their generations, in their nations and from these were the nations dispersed in the earth after the Flood.*** | 32. These are the houses of the sons of Noah, according to their houses in their peoples, **and from them are the peoples distinguished in the earth after the deluge.** | 32. These are the families of the sons of Noah according to their genealogies in their nations. **And from these the nations were separated abroad on the earth after the flood.** |
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**Rashi and Targum Pseudo Jonathan for: B’Midbar (Num.) 28:9-15‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation. | 9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 1: Genesis**

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

Published by: Moznaim Publishing Corp. (New York, 1988)

Vol. 1 – “Genesis,” pp. 389-442.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 9:18 – 11:32**

**18 and Ham-he was the father of Canaan** Why was it necessary to say this here? Because the chapter proceeds to deal with Noah’s drunkenness, in which Ham sinned, and because of him Canaan was cursed, and since the generations of Ham were not yet written, and we do not know that Canaan was his son, it was necessary to say here, “and Ham-he was the father of Canaan.”

**20 [And Noah] began** Heb. וַיָחֶל [This can be understood as] he made himself profane, for he should have first engaged in planting something different.-[Gen. Rabbah 36:3] [i.e., He should not have planted a vineyard, from which wine is produced, but other trees.]

**a master of the soil** - **אִישׁ הָאֲדָמָה, the master of the earth,** like (Ruth 1:3): “Naomi’s husband (אִישׁ) .” Rashi explains that Elimelech was called אִישׁ נָעָמִי because of his mastery over her. Cf. Commentary Digest ad loc.

**and he planted a vineyard**When he entered the ark, he brought with him vine branches and shoots of fig trees.-[from Gen. Rabbah 36:3]

**21 his tent** it is written אָהֳלֹה [and not the usual אָהֳלוֹ ]. **This alludes to the Ten Tribes,** who were referred to by the name of Samaria, which was called Oholah [ אָהֳלָה ] (Ez. 23:4), who were exiled on account of wine, as is written: (Amos 6:6): “who drink from basins of wine.”- [from Tan. Buber, Noach 21]

**and he uncovered himself**Heb. וַיִתְגַָּל , the הִתְפָעֵל conjugation, [the reflexive].

**22 And Ham, the father of Canaan, saw** - (Gen. Rabbah 36:7) Some of our Sages say: Canaan saw and told his father; therefore, he was mentioned regarding the matter, and he was cursed.

**saw his father’s nakedness** **Some say that he castrated him, and some say that he sodomized him**.-[from Sanh. 70a]

**23 And Shem and Japheth took** Heb. וַיִקַח It does not say וַיִקְחוּ , (the plural form), but וַיִקַח , the singular form. **This teaches us about Shem, that he exerted himself to fulfill the commandment more than Japheth. Therefore, his sons merited a tallith with fringes,** and Japheth merited burial for his sons, as it is said: (Ezek. 39:11): “I will give Gog a place there as a grave in Israel.” But Ham, who disgraced his father-it is stated about his seed (Isa. 20:4): “So shall the king of Assyria lead the captivity of Egypt and the exile of Cush, youths and old men, naked and barefoot, with bare buttocks, etc.”-[from Tan Buber Noach 16, Gen. Rabbah 36:6]

**and their faces were turned backwards** Why is this stated a second time? This teaches that when they drew near to him and they had to turn around to cover him, they turned their faces backwards.

**24 his small son** The worthless and despicable one, like (Jer. 49:15): “Behold I have made you small among the nations; despised among men.”-[from Gen. Rabbah 16:7]

**25 Cursed be Canaan** **You have caused me to be incapable of begetting another fourth son (Gen. Rabbah, manuscripts, and early editions read: a fourth son) to serve me. Cursed be your fourth son, that he should minister to the children of these older ones [Shem and Japhet], upon whom the burden of serving me has been placed from now on**(Gen. Rabbah 36:7). Now what did Ham see (what reason did he have) that he castrated him? He said to his brothers, “The first man [Adam] had two sons, and one killed the other so as to inherit the world, and our father has three sons, and he still desires a fourth son!”-[from Gen. Rabbah ibid. 5, 22:7]

**26 Blessed be the Lord, the God of Shem**Who is destined to keep His promise to his seed to give them the land of Canaan. be [and let] Canaan be to them a vassal paying tribute.

**27 May God expand Japheth**Translated by the Targum as יַפְתֵּי , meaning: He will widen [or expand]. Cf. Targum Onkelos, Deut. 12:20,19:8.

**and may He dwell in the tents of Shem** May He cause His Presence to rest in Israel. The interpretation of the Sages, however is: Although God will beautify Japheth, insofar as Cyrus, who was of the sons of Japheth, built the Second Temple, the Shechinah did not rest therein. But where did it rest? In the First Temple, built by Solomon, who was of the sons of Shem.-[from Yoma 9b, 10a]

**and may Canaan be a slave** Even after the descendants of Shem are exiled, some of the descendants of Canaan will be sold to them as slaves.

Chapter 10

**2 Tiras** This is Persia.-[from Gen. Rabbah (ad loc., Yoma]

**8 he began to be a mighty man** to cause the entire world to rebel against the Holy One, blessed be He, with the plan of the Generation of the Dispersion.-[from Eruv. 53a, Chul. 89a]

**9 a mighty hunter**He ensnared people’s minds with his speech and misled them to rebel against the Omnipresent.-[from Gen. Rabbah 37:2]

**before the Lord** He intended to provoke Him to His face.-[from Sifra Bechukkothai 2:2]

**therefore it is said** About any man who is brazenly wicked, who recognizes his Master and intends to rebel [ לִמְרֽד ] against Him, it is said, “This one is like Nimrod [ נִמְרֽד ], a mighty hunter.”

**11 From that land** Since Asshur saw his sons obeying Nimrod and rebelling against the Omnipresent by building the tower, he departed from their midst.-[from Gen. Rabbah 37:4]

**12 the great city**This is Nineveh, as it is said (Jonah 3:3): “Now Nineveh was an exceedingly great city to God.”-[from Gen. Rabbah 37:4, Yoma 10a] [i.e., Scripture is referring to Nineveh, not to Resen or Calah.]

**13 Lehabim** Heb. לְהָבִים [people] whose faces were like flames (לַהַב) .

**14 And the Pathrusim and the Casluhim**, from whom the Philistines emerged They [the Philistines] descended from them both, for the Pathrusim and the Casluhim exchanged the intimacy of their wives with each other, and the Philistines descended from them.-[from Gen. Rabbah 37:5]

**18 and afterwards...were scattered** From these were scattered many families.

**19 the border of the Canaanites** Heb. גְּבוּל , the end of his land. Every mention of גְּבוּל denotes an end and an edge.

**as you come** Heb. בָּֽאֲכָה is a noun [i.e., the approach to]. And it appears to me that [it is an expression] as when a person says to his friend, “This border extends until you come to such and such a border.”

**20 according to...their tongues, in their lands** Although they were divided into tongues and lands, they are all the sons of Ham.

**21 the father of all the people of the other side** of the river was Shem. See below 14:13.

**the brother of Japheth, the elder** I do not know [from the wording of the verse] whether Japheth is the elder or Shem. [The verse may be rendered: the elder brother of Japheth.] When Scripture says (11:10): “Shem was a hundred years old, etc.” two years after the Flood, you must say that Japheth was the elder, because Noah was five hundred years old when he first had children, and the Flood came to pass in the six hundredth year. Consequently, the eldest of his sons was a hundred years old [at the time of the Flood], and Shem did not reach [the age of] a hundred until two years after the Flood.-[from Gen. Rabbah 37:7]

**the brother of Japheth**But not the brother of Ham, for these two honored their father, and that one [Ham] disgraced him. [See Targum Jonathan, which renders: the brother of Japheth, who was great in the fear of the Lord. Perhaps this was Rashi’s source, but it is unlikely.]

**25 was divided**The tongues became confused, and they were scattered from the valley and were dispersed throughout the entire world. We learn that Eber was a prophet, since he named his son for a future event [i.e. פֶּלֶג resembles the word נִפְלְגָה meaning “dispersed.”]. And we learned in Seder Olam (ch. 1) that at the end of his [Peleg’s] days, they were dispersed. For if you say that [they were dispersed] at the beginning of his days, behold his brother Joktan was his junior, and he begot many families before that, as it is said (verse 26): “And Joktan begot, etc.,” and [only] afterwards, [is it written] (11:1): “And the whole earth was one language.” Now if you say [that they were dispersed] in the middle of his [Peleg’s] days, [this is not so, because] Scripture does not come to make things obscure but to explain. Hence, you learn that in the year of Peleg’s death, they were dispersed.

**Joktan**Because he was humble and considered himself small (קָטָן) . Therefore, he merited to raise all these families.-[from Gen. Rabbah 37:7]

**26 Hazarmaveth** lit. yard of death, graveyard. He was so called because of his place. [These are] the words of the Aggadah (Gen. Rabbah 37:7).

**Ketubim: Psalms**‎‎**8:1-10**‎

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| **Rashi’s Translation** | **Targum** |
| 1. To the conductor, on the gittith, a song of David. | 1. For praise, on the lyre that he brought from Gath. A hymn of David. |
| 2. O Lord, our Master, how mighty is Your name in all the earth, for which You should bestow Your majesty upon the heavens. | 2. O God our Master, how lofty is Your name and praiseworthy in all the earth, You who have placed Your splendor above the heavens. |
| 3. Out of the mouth of babes and sucklings You have established strength because of Your adversaries, in order to put an end to enemy and avenger. | 3. From the mouth of children and infants You have established strength because of Your oppressors, to bring to naught the enemy and the violent man. |
| 4. When I see Your heavens, the work of Your fingers, the moon and stars that You have established, | 4. Because I see Your heavens, the works of Your fingers, the moon and the stars that You have fixed in place, |
| 5. what is man that You should remember him, and the son of man that You should be mindful of him? | 5. What is a son of man, because You will remember his deeds, and a son of man, because You will punish him? |
| 6. Yet You have made him slightly less than the angels, and You have crowned him with glory and majesty. | 6. And You have made him a little less than the angels, and You will crown him with glory and brightness. |
| 7. You give him dominion over the work of Your hands; You have placed everything beneath his feet. | 7. You made him ruler over the works of Your hands; all things You have placed under his feet. |
| 8. Flocks and cattle, all of them, and also the beasts of the field; | 8. Sheep and oxen, all of them, and also the beasts of the field. |
| 9. the birds of the sky and the fish of the sea, he traverses the ways of the seas. | 9. The birds of the air, and the fish of the sea, and Leviathan, who passes along the paths of the sea. |
| 10. O Lord, our Master, how mighty is Your name in all the earth! | 10. O God our Master, how lofty and praiseworthy is Your name in all the earth! |
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**Rashi’s Commentary on Psalm**‎**7:1-18 + 8:1-10**

**1 the gittith** A musical instrument that came from Gath, where craftsmen were found to make it (Machbereth Menachem p. 60). But our Sages said (Mid. Ps. 8:1): Concerning a nation [Edom] that is destined to be trodden like a winepress, as it is written (in Isaiah 63:3): “A winepress I trod alone.” However, the contents of the psalm do not indicate it.

**2 how mighty is Your name** more than the strength of the measure of the earthlings. The earthlings did not deserve that You should cause Your Shechinah to rest among them.

**for which You should bestow Your majesty upon the heavens** It is fitting that You bestow it upon the heavens. But You, with Your great humility...

**3 Out of the mouth of babes and sucklings** **You have established strength You caused Your Shechinah to rest in the Temple, and You decreed that we thank You. This is strength [that emerges] from the mouth of the Levites and the priests, who are people raised in filth like babes and sucklings. [The word] עוללים is an expression of (Job 16: 15) “and sullied my radiance in the dust,” and because of the filth, all infants are called עוללים .**

**because of Your adversaries** To inform them that we are Your people.

**to put an end to the disgrace of the enemy and avenger**, who says, “You are no better than the other nations.” But I, when I see Your heavens, etc.,... I wonder in my heart, what is man that You should remember him?

**6 Yet You have made him slightly less than the angels, etc.** Heb. מאלהים , which is an expression of angels, for You gave power to Joshua to still the sun and to dry up the Jordan, and to Moses to split the waters of the Sea of Reeds and to ascend to the heavens, and to Elijah to resurrect the dead.

**8 Flocks and cattle** Heb. צנה ואלפים [equivalent to] צאן ובקר , like (Deut. 7:13), “the young of your cattle (אלפך) .” צנה is an expression of industry, as (in Num. 32:24), “and enclosures for your flocks (לצנאכם) ”; oveyledic in Old French, enclosures to pen the small livestock. There are many Aggadic midrashim, but they do not fit the verses.

**Meditation on the Psalms**

**Psalm 8:1-10**

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

Rambam[[3]](#footnote-3) derives from the rapturous verses of this psalm a set of guidelines leading to the loftiest accomplishments to which man can aspire, the love and fear of HaShem.[[4]](#footnote-4)

What is the path to love and reverence for HaShem? When a person contemplates His great and wondrous acts and creations, obtaining from them a glimpse of HaShem’s endless wisdom which is beyond compare, then he will promptly love, praise and glorify Him, longing exceedingly to know the great Name of HaShem, as David said, ‘My soul thirsts for HaShem, the living HaShem’.[[5]](#footnote-5) When this man continues to ponder this subject in greater depth, he will be startled and recoil in fear, filled with the realization that he is no more than a lowly, insignificant, obscure creature possessing a weak, miniscule Intellect, standing in the presence of He Who is perfect in His wisdom. All this is as David said, ‘When I behold the heavens, the work of Your fingers, the moon and the stars which You have set in place. What is the frail human that You should keep him in mind? And what is the son of mortal man that You should care for him?[[6]](#footnote-6)

These profound words of Rambam encourage the study of nature as being the preferred way to come to love HaShem. Guided by Torah, observation of the natural phenomena can lead to an awareness of the One Who created them.[[7]](#footnote-7)

The formula is: First study Torah. Then you will discern G-d in the natural phenomena of the universe.

Thus, the superscription על הגתית ‘On the Gitit’. Meiri explains that the Holy Ark is called ‘Gitit’ because it was safeguarded in the home of Oved Edom, the גתי ‘Giti’ for three months. After this, David took the Ark to its permanent abode. The King rejoiced ecstatically in honor of the Torah. He danced and leaped with all of his might in its honor.[[8]](#footnote-8) At that time he composed this impassioned psalm to refute all of those who deny the Torah which demonstrates that G-d created and forever rules the cosmos.

Psalm eight was written by David as we see in the first pasuk. The material for this psalm came to David prophetically while he was listening to the music of a gitit.[[9]](#footnote-9) How fitting that Vilna Gaon designates this as the שיר של יום ‘the Song of the Day’ for Simchat Torah, ‘The Rejoicing of the Torah’.[[10]](#footnote-10) Let’s look at bit closer at how the Torah is viewed by Chazal through this psalm.

This suggests that the theme of this psalm is rapturous rejoicing *with* the Torah. This psalm thus forms a fitting connection to Shavuot, the day we were given the Torah. In the same way that Shavuot is the atzeret, the conclusion, of the seven-day festival of Pesach, so also is Simchat Torah (Shemini Atzeret) the conclusion to the seven-day festival of Succoth. This bi-modality of the year is, therefore, perfectly synchronized with the triennial Torah reading cycle.

Since this is the song for Simchat Torah, let’s explore this holiday in a bit more detail and try to understand this holiday and the Torah that we love. In the bi-modality of the Torah, Simchat Torah in the fall lines up with Shavuot, the Atzeret of Passover and time of the giving of the Torah.

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

**Shemini Atzeret / Simchat Torah, in eretz Israel, is a one-day holiday, the 8th day of cessation, assembly, or gathering, occurs right after the seven days of Succoth.**

Simchat Torah is characterized by joyful dancing with the Torah. The final portion of the Book of Devarim (Deuteronomy) is read in the synagogue followed by the beginning of the Book of Bereshit (Genesis). In the annual cycle we do this every year. In the septennial cycle we do this every three-and-a-half years. In this manner, the cycle of Torah readings by the community continues without ending.

**The Torah Portion** for Shemini Atzeret for the first day in the diaspora is:

Devarim (Deuteronomy) 14:22 - 16:17

Bamidbar (Numbers) 29:35 - 30:1

**Haftarah**: 1 Melachim (Kings) 8:54-66

**The Torah Portion** for Simchat Torah and Shemini Atzeret in Eretz Israel and the second day of Shemini Atzeret in the diaspora is:

Devarim (Deuteronomy) 33:1-34:12 **(**Vezot Habracha[[11]](#footnote-11)**)**

Bereshit (Genesis) 1:1-2:3

**Maftir:** Bamidbar (Numbers) 29:35-30:1

**Haftarah**: Joshua 1:1-1:18

This **“Reading of the Torah”** refers to the fact that Moshe instituted the public reading of the Torah on each Shabbat, at the time of the exodus from Egypt. The completion of this reading of the Torah was later celebrated as Simchat Torah.

The Hakhel (gathering) was the time when the populace gathered, once in seven years, for a public reading of the Law. This reading came at the time that the whole community had already spent seven years reading through the Torah twice, on successive Shabbatot of the seven years, until they arrived at Simchat Torah in a Shmita, or Sabbatical year. They began the Torah reading cycle in Tishri, seven years earlier.[[12]](#footnote-12) Now, on this fateful day, the whole community will listen as the Torah is read by the King in the Temple. What a magnificent day!

In many communities it is customary to read the Torah on the *evening* of Shemini Atzeret [or on Simchat Torah outside the land of Israel]; this is the **ONLY** time of the year when the Torah is read at night.

The practice of reading the final portion of the Torah, *Devarim (Deuteronomy) 33-34*, on this day was set by the Talmud.[[13]](#footnote-13) From this practice, there gradually grew a tradition of a special, joyous celebration to mark that completion. The basis for such a celebration is found in the Midrash, which described Solomon as having made a special feast after he was granted wisdom:

***Midrash Rabbah - Ecclesiastes I:1*** *‘Seest thou a man diligent in his business? He shall stand before kings’ (Melachim)--read the phrase as ‘He shall stand before angels’ (mal’akim). R. Simon said in the name of R. Simeon b. Halafta: It may be likened to a councillor who became great in the royal palace. The king said to him, ‘Ask what you will and I shall give it you.’ The councillor thought to himself, ‘If I ask for silver and gold, or precious pearls, or garments, he will give them to me; but I will ask for his daughter [in marriage] and then everything will be given to me included with his daughter.’ Similarly, In Gibeon the Lord appeared to Solomon in a dream by night; and God said: Ask what I shall give thee (I Kings III, 5). Solomon thought to himself, ‘If I ask for silver and gold and pearls, He will give them to me; but I shall ask for wisdom and then everything will be included.’ That is what is written; Give Thy servant therefore an understanding heart (ib. 9). The Holy One, blessed be He, said to him: ‘Thou hast asked for wisdom and didst not ask riches, honour, and the life of thine enemies for thyself; therefore wisdom and knowledge will be granted thee and thereby riches and possessions also will I give thee’ (cf. ib. 11 ff.). Immediately, Solomon awoke, and, behold it was a dream (ib. 15). R. Isaac said: A dream stands upon its foundation. [Solomon became so wise that] when a bird chirped he knew for what it chirped, and when an ass brayed he knew for what it brayed. At once, He came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants (ib.). (R. Isaac said: we learn from this that a feast should be held after completing [the study of] the Torah.) Forthwith the Holy Spirit alighted upon him and he composed the following three Books: Proverbs, Song of Songs, and Ecclesiastes. Hence it is written, THE WORDS OF KOHELETH, THE SON OF DAVID.*

There are two commonly heard misconceptions about Shemini Atzeret (Simchat Torah):

(1) That the Simcha, the joy of the Holiday, is the **result of the** **Siyum,**[[14]](#footnote-14) the ending of the Torah reading cycle.

(2) That we read the last parsha of the Torah, Vezot Habracha [‘And this is the blessing’], **because** we finish the reading the Torah in both the septennial and the annual cycle.

Nothing could be further from the truth than these two misconceptions. First, the excessive joy on Shemini Atzeret is a Torah commandment, one of the 613, where as the ending of the reading of the Torah in a cycle of one year is a relatively **late** rabbinical custom. Hence the Simcha, the joy,of the holiday is a part of the laws of Shemini Atzeret,rather than a result of the Siyum*.* And secondly, the reading of Vezot Habracha on Shemini Atzeret is an ancient custom dictated by the **Talmud** and has nothing to do with the Annual reading cycle. In fact, we may clearly say the opposite, that **they instituted the ending of the cycle** on Shemini Atzeret, **because we read on this day the last parsha of the Torah.**

Let me repeat that: **Chazal instituted the ending of the cycle** on Shemini Atzeret, **because we read on this day the last parsha of the Torah.**

So why did the Talmud elect the Vezot Habrachareading for Shemini Atzeret*?*

**The Reasons for the Readings**[[15]](#footnote-15)

Shemini Atzeret is an open, yet concealed, feast. Chazal, our sages, apparently aware of the dilemma, and being fearful that the meaning of the holiday would be forgotten or overlooked, especially in the diaspora, instituted the requirement to read the main story of the holiday, the story of King Solomon building the Holy Temple, not less than three times throughout Succoth and Shemini Atzeret. Yet the story remains concealed from our heart and mind. We read it, time and again during the Shemini Atzeret holiday, year after year, totally unimpressed. We read it in the Haftarah of the second day of Succoth, on the first day of Shemini Atzeret, and on the second day of Shemini Atzeret [the reading from Joshua is wrong, say the Tosafot in Megillah].Yet, the halachic literature of the last two thousand years almost ignores it.

Moreover, as if to engrave the story in our mind even more so that we will not forget it, we read in the Torah from Vezot Habracha [‘And this is the blessing’]*,* the last chapters of the Torah, *in the memory* of the story of King Solomon . Why, indeed, do we read that section in Shemini Atzeret? Everyone assumes that it is because we end the Torah reading cycle on Shemini Atzeret, but the Talmud in Megillah already says that we read it not for the Siyum but for the Holiday itself. And at the time of the Talmud there was no Simchat Torahand they used to finish the cycle once every three and a half years. So why does the Talmud elect the reading from Vezot Habracha?Explains Rashi: Since the Haftarah says, “And on the eighth day he sent the people away and they blessed the King”.[[16]](#footnote-16) And Abudarham concurs: The people blessed the king, and the king, in turn, blessed the people. And it became a custom throughout the first Temple time that on Shemini Atzeret the people came to visit the King from the house of David, and the King in turn blessed the people. Since Moshe was not only a prophet but also a King, it is appropriate to read on this day his blessings too. **Hence, not only do we read repeatedly the Haftarah from Melachim (Kings) about the story of King Solomon, but we also read because of it, from the Torah itself, the blessing of the King who is Moshe.** Moreover: We encounter the story of Solomon even when we study the Halachot of the holiday. According to the Talmud, the essence of Shemini Atzeret may be summarized in the acronym of the six letter כשו פזר, which means: ‘Pazer’ - disperse, ‘Keshev’- Listen. Hence we have two opposing messages in the same acronym. One part פזר will disperse your mind away, so to speak, whereas the second part - כשו - will lead you to the real meaning of the holiday.

On Simchat Torah we read Vezot Habracha to complete the Book of Devarim (Deuteronomy) and thus the whole Torah. This Torah portion begins with the blessing of Moshe, right before he dies, for the Jewish people and each tribe. Then Moshe ascends Mt. Nebo where HaShem shows him all of the land the Jewish people are about to inherit. He dies, is buried in an unknown spot, and the Jewish people mourn for thirty days. The Torah then concludes with the words, “Never again has there arisen in Israel a prophet like Moshe, whom the Almighty had known face to face...” At the end of each Book of the Torah the congregation calls out in unison, “Chazak, chazak, v’nizchazeik” which means “Be strong! Be strong! And may we be strengthened!” This is the eternal battle cry of the Jewish people. We then read the Book of Bereshit (Genesis), symbolizing that the Torah truly has no beginning or end; it is eternal and through our learning and fulfilling the Torah, the Jewish people is eternal!

**How do we celebrate?**

On Shemini Atzeret, which corresponds to Simchat Torah, we remove the Torah scrolls from the ark and make seven circles around the bimah (the raised platform where the Torah is read in the synagogue). The congregation dances before the Torah with intense joy. Some have the tradition of placing a lighted candle in the ark while the scrolls are removed so that the ark will not be without light.

Hallel, Psalms 113-118 is recited after the Shacharit[[17]](#footnote-17) Amidah on Shemini Atzeret.

The Torah reading at Shacharit, the morning service, is the last sedra in the Torah, Devarim (Deuteronomy) 33:1 - 34:12. It is customary that every male congregant is called up to the Torah for reading, on this day. Therefore, this portion is read through a number of times. The reading is concluded with calling up three people for aliyot, which is unique to this day. After this reading, another person is called to read the first portion of Bereshit (Genesis). The person given this honor is called the Chazzan Bereshit, the bridegroom of Genesis.

There is a special aliyah called “All the Children”. This is the only time in the year when children are given an aliyah. A tallit is spread like a canopy over their heads and they say the blessing along with an adult who accompanies them. After the second blessing, the congregation recites:

***Bereshit (Genesis) 48:16*** *“The angel who has redeemed me from all evil, bless the youths; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth”.*

It is customary for the Chazzan Torah, the most distinguished congregant who reads the conclusion of the Torah, to invite the entire congregation to a festive Kiddush to celebrate Simchat Torah.

On Simchat Torah it is customary to hand out flags to be reminiscent of the tribal flags under which the Israelites marched in the desert.

On Simchat Torah it is customary to put an apple on top of the flagstaff, or an apple with a hole carved out for a lighted candle, to evoke images of the Torah as light.

In some synagogues it is customary to allow some good-natured fooling around during musaf,[[18]](#footnote-18) particularly by the children, who tie the tzitzith together or throw water on the Chazzan when he recites, “Who brings forth wind and brings down rain”.

On Simchat Torah, taking hold of the Torah, and touching it, are privileges that are given to the whole congregation, in fulfillment of:

***Mishlei (Proverbs) 3:13-18*** *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace.* ***She is a tree of life to those who embrace her; those who lay hold of her will be blessed.***

**It is worth noting that the imagery, the rejoicing, and the prayers all picture the culmination and consummation of a wedding feast**.[[19]](#footnote-19)

**The Development**

While the tradition of added merriment on this last day of the holiday in honor of completing the Torah began during the ninth and tenth centuries of the Common Era, at the time of the Geonim,[[20]](#footnote-20) the name Simchat Torah came into use even later. **The custom of reading of the last portion of the Torah was set by the Talmud, but that of reading of the first chapter of Bereshit (Genesis) was not introduced on Simchat Torah until sometime after the 12th century.** The reasons given for this additional reading were:

1) To indicate that “just as we were privileged to witness its completion, so shall we be privileged to witness its beginning” and

2) To prevent Satan from accusing Israel that they were happy to finish the Torah (in the sense of getting it over with) and did not care to continue to read it.

Initially it was the custom for the same person who completed Devarim (Deuteronomy) to read the Bereshit (Genesis) portion from memory without using a scroll, on account of the general rule that “two scrolls are not taken out for one reader.” Eventually the practice developed of calling two different persons, one for the reading of the last portion of Devarim (Deuteronomy) and one for the first portion of Bereshit (Genesis), and two different scrolls began to be used.

The celebration of Simchat Torah in concert with Shemini Atzeret grew gradually during the middle ages. Until the Middle Ages there was more than one Torah reading cycle[[21]](#footnote-21). Another widespread reading cycle was the triennial or septennial cycle in which the Torah was read through in three and a half years. After the adoption of a single reading cycle, the annual cycle, the obvious desire to celebrate the concluding and the beginning of the Torah reading developed.

The ritual custom most closely identified with Simchat Torah is that of the Hakafot. Hakafot is the term used to designate ceremonial processional circuits, whether in the synagogue or elsewhere. On Simchat Torah, all the Torah scrolls are removed from the Ark, and carried around the central platform, the bimah, in seven Hakafot. This takes place during the evening service and also before the readings from the two Torah scrolls (described above) during the morning service (shacharit). Hasidic practice in the Diaspora is to conduct Hakafot also at the evening service of the first day of Shemini Atzeret, as in Israel.

**Origins**

Although the custom of Hakafot on Simchat Torah is of rather late origin, dating from about the last third of the 16th century, in the city of Safed, the practice of Hakafot goes back much further. Processional circuits are first mentioned in the Tanach, in the book of Joshua, as a build-up to the downfall of the walls of Jericho. There were seven circuits around Jericho; once a day (starting on Passover) for six days, and seven times on the seventh day.

The lulav (and aravot too) were carried around the Temple altar during the seven days of Succoth; once a day during the first six days, and seven times on the seventh day (see above). From there developed the custom of Hakafot around the synagogue with the lulav and the etrog. At traditional Jewish wedding ceremonies the custom of Hakafot is still to be seen in the circling by the bride around the bridegroom at the very start of the ceremony, usually seven circuits. Three such circuits (Persian custom) can be said to symbolize the three-part passage from the Prophets, which describes Israel’s relationship to HaShem in terms of an idyllic betrothal and marriage:

*I will betroth you unto me forever; I will betroth you unto me in righteousness and judgment, in loving-kindness and mercy; I will betroth you unto me in faithfulness and you shall know the Lord.*[[22]](#footnote-22)

**Song and Circuit Dancing**

In addition to the prescribed passages, it is commonplace for the congregation to join in the singing of many additional songs, generally verses from the Tanach or the prayer book that have been put to music. It is also the practice in the more traditional congregations for the worshippers to join a circle and dance in between each circuit.

Every other time of the year we have the opportunity to honor the Torah by studying it. On Simchat Torah, however, the Torah scroll remains covered! It is not available for intellectual study, only for being rejoiced through our dancing. And while we each attain our own unique personal level in Torah-study, when it comes to circling around the Torah together, we are all equal, we all have two feet! Distinctions based on level of intellect or even commitment are irrelevant. We just dance. Then the Torah is “happy,” HaShem is happy, and we have a good time too. Afterwards, we should find that the dancing itself arouses us to increase our Torah study efforts throughout the new year.

Those holding Torah scrolls also join the dancing. In the Yeshivot, the schools of higher Jewish learning, and in those congregations where traditional youth predominates, the singing and dancing that accompany the Hakafot can last for many hours. It is sometimes even carried outdoors. The whirling bodies and the stomping feet, perhaps a performance of acrobatic feats by someone inside the dancing circle, all accompanied by continuous song, provide a scene of ecstatic joy. Small children are generally given decorative flags or miniature scrolls and they too follow the Torah scrolls in the processions.

**In Eretz Israel**

In Jerusalem, it is now customary on Simchat Torah morning for some congregations to join together in a mass dancing procession through the city to the Western Wall. Led by scrolls of the Torah carried under the canopies, literally thousands of people, young and old, eight and ten abreast, dance and sing their way to the Western Wall in a procession that stretches for as far as the eye can see. The original custom of holding the Hakafot at the conclusion of Simchat Torah inspired the custom in Israel of carrying the Simchat Torah celebration also into the night after the holiday. Public gatherings with bands and music featuring Hakafot and singing and dancing are then held. In one public square of Jerusalem, it is customary for the Chief Rabbis and high government officials to participate. At that celebration there is featured the varied practices of the different Jewish communities: Hasidic, Yemenite, Bukharan, native Israeli, etc. A different group is responsible for each of the Hakafot, doing it in their respective traditional dress and with their traditional melodies.

**Atzeret:**

The Shemini Atzeret festival is related to the festival of the giving of the Torah, meaning the festival of Shavuot, which the Talmud always refers to as **Atzeret**.[[23]](#footnote-23) We find the name Atzeret also applied by the Torah to the Seventh day of Passover,[[24]](#footnote-24) although that day is an integral part of the festival. Thus, the term appears in connection with all three pilgrimage holidays.

Shavuot, the time of the giving of the Torah, is the last festival of the year (From Tishri to Tishri). Simchat Torah is the last Biblical festival of the months (From Nisan to Nisan). Shemini Atzeret / Simchat Torah represents two climaxes in the Jewish calendar. It comes at the end of the holiday season, which begins in the month of Elul and continues through Rosh Hashanah, Yom HaKippurim, and Succoth. And it also marks the end of the harvest season, which began with Passover in the spring.

**Rain:**

In the Musaf prayer of Shemini Atzeret we begin saying “He causes the wind to blow and the rain to descend.” This can be connected to the coming of Mashiach: The phrase “he causes the wind (*ruach*) to blow” uses the same word as the verse “The spirit (*ruach*) of G-d hovered on the surface of the waters,” and our Sages say “This is the spirit of King Mashiach.”

“He causes the rain (geshem) to descend” means that the coming of Mashiach actually occurs, in physicality (*Gashmiyut[[25]](#footnote-25)* - related to *geshem*). Not only “the spirit of Mashiach,” but a soul in a body, i.e. Mashiach in the simple, literal sense in this physical world.

Moreover, “*geshem*” has the numerical value of 343, and this is connected to the prophecy that in the Messianic future “the light of the sun will be seven-fold as the light of the seven days.” *Rashi* paraphrases this as “seven sevens as the light of the seven days, i.e. forty-nine sevens, equaling three hundred forty-three”.[[26]](#footnote-26)

**Second Thoughts**

Now that I have had a chance to meditate on the aspects of this study, I have come to understand another very interesting concept that King Shlomo spoke about many years ago:

***Kohelet (Ecclesiastes) 1:9*** *That which hath been is that which shall be, and that which hath been done is that which shall be done; and there is nothing new under the sun.*

The essence of Simchat Torah is the rejoicing we have with Torah and HaShem. This is the picture that HaShem established in the beginning:

***Bereshit (Genesis) 2:15*** *And HaShem God took the man, and put him into the garden of Eden to dress it and to keep it.*

Thus it seems that not only is Simchat Torah a re-enactment of Sinai, and a re-enactment of the Temple, it is also a re-enactment, a returning to Gan Eden. Just as HaShem walked with Adam in the garden, so also in the end, the second Adam will walk with HaShem in the garden. May it happen speedily in our day, Amen v’Amen!

**Ashlamatah: Isaiah 49:9-17 + 23**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ Hearken, you islands, to me, and listen closely, you nations, from afar; the Lord called me from the womb, from the innards of my mother He mentioned my name. | 1. Attend to My Memra, O islands, and hearken, you kingdoms from afar. The LORD appointed me before I was, from the body of my ‎mother He made mention of my name. |
| 2. And He made my mouth like a sharp sword, He concealed me in the shadow of His hand; and He made me into a polished arrow, He hid me in His quiver. | 2. He placed His words in my mouth like a sharp sword, in the shadow of His might He ‎protected me; He made me like a select arrow which in a quiver is hidden. |
| 3. And He said to me, "You are My servant, Israel, about whom I will boast." | 3. And he said to me, "You are My servant, Israel, in‎whom I will be glorified." |
| 4. And I said, "I toiled in vain, I consumed my strength for nought and vanity." Yet surely my right is with the Lord, and my deed is with my God.**{S}** | 4. But I said, "I have laboured in vain, I have spent my strength for nothing and vanity; yet surely my ‎judgment is disclosed before the LORD, and the recompense of deeds before my God." |
| 5. And now, the Lord, Who formed me from the womb as a servant to Him, said to bring Jacob back to Him, and Israel shall be gathered to Him, and I will be honored in the eyes of the Lord, and my God was my strength. | 5. And now the LORD speaks, who prepared ‎me from the womb to be a servant serving before Him, to bring those of the house of Jacob back to His service, and that Israel might be ‎brought near to His fear, for I am honoured before the LORD, and the Memra of my God has become my help- |
| 6. **And He said, "It is too light for you to be My servant, to establish the tribes of Jacob and to bring back the besieged of Israel, but I will make you a light of nations, so that My salvation shall be until the end of the earth." {S}** | 6. **he says: "Is it a ‎small thing to you that you are called My servants to raise up the tribes of Jacob and to restore the exiles of Israel? I will give you as ‎a light to peoples, that My salvation may be to the ends of the earth."** |
| 7. So said the Lord, the Redeemer of Israel, his Holy One, about him who is despised of men, about him whom the nation abhors, about a slave of rulers, "Kings shall see and rise, princes, and they shall prostrate themselves, for the sake of the Lord Who is faithful, the Holy One of Israel, and He chose you."**{S}** | 7. Thus says the LORD, the Redeemer of Israel and His Holy ‎One, to those despised among the Gentiles, to those cast out among the kingdoms, to those who are servants to rulers: "Kings will look ‎to them and princes arise; and they will worship; because of the LORD, who is faithful, the Holy One of Israel, who is pleased with ‎you." |
| 8. So said the Lord, "In a time of favor I answered you, and on a day of salvation I helped you; and I will watch you, and I will make you for a people of a covenant, to establish a land, to cause to inherit the desolate heritages. | 8. Thus says the LORD, "In a time that you do my pleasure I accept your prayer, in a day of distress I raise up salvation and ‎help you: I will prepare you and give you as a covenant of people, to raise up the righteous/ generous who lie in the dust, to apportion desolate ‎heritages; |
| 9. To say to the prisoners, "Go out!" and to the darkness, "Show yourselves!" By the roads they shall graze, and by all rivers is their pasture. | 9. saying to the prisoners among the Gentiles, 'Come forth,' and to those who are jailed among the kingdoms as in the ‎ darkness, 'Be revealed to light.' They will lie down along the ways, in all bare heights will be their place of staying; |
| 10. They shall neither hunger nor thirst, nor shall the heat and the sun smite them, for He Who has mercy on them shall lead them, and by the springs of water He shall guide them. | 10. they will not ‎hunger or thirst, neither heat nor the sun will smite them, for He who is about to have pity on them will lead them, and by springs of water will ‎make them lie down. |
| 11. And I will make all My mountains into a road, and My highways shall be raised. | 11. And I will make the mountains level before them. as a way, and the highways will be raised up. |
| 12. Behold, these shall come from afar, and behold these from the north and from the west, **and these from the land of Sinim.** | 12. Lo, these ‎will come from afar, and lo, these from the north and from the west, **and these from the land of the south."** |
| 13. Sing, O heavens, and rejoice, O earth, and mountains burst out in song, for the Lord has consoled His people, and He shall have mercy on His poor.**{S}** | 13. Sing for joy, O heavens, ‎and rejoice, O earth; exult, O mountains, in singing! For the LORD is about to comfort His people, and will have compassion on His poor. ‎‎ |
| 14. And Zion said, "The Lord has forsaken me, and the Lord has forgotten me." | 14. Because Zion said, "The LORD has taken up His Shekhinah from me, the LORD has rejected me." |
| 15. Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you. | 15. "Is it possible that a woman ‎can forget her son, that she should have no compassion on the son of her womb? Even all these may forget, but My Memra will not reject you. |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | 16. Behold, as on hands you are portrayed before me; your walls are continually before me. |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | 17. They hasten, they build your ruins, ‎those who razed you and those who laid you waste go away from you into exile." ‎ |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | 18. ‎"Lift up your eyes roundabout, O Jerusalem, and see all the sons of the people of your exiles; they gather, they come into your midst. As ‎I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride’s ornament. |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | 19. Surely your waste and desolate places and your devastated land - surely now you will be too pressed for inhabitants, and those who annihilated ‎you will be rejected. |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | 20. From now on the sons of the people of your exiles will say, each one in your midst, 'The place is too narrow for‎me; make room for me to dwell in.' |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?"**{P}** | 21. Then you will say in your heart: 'Who has brought me up these? I was bereaved and alone, exiled ‎and cast out, but who has brought up these? Behold, I was left alone; whence are these?'" |
| 22. So said the Lord God, "Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]. | 22. Thus says the LORD God: "Behold, I will ‎disclose My might among the peoples, and raise My signal over the kingdoms; and your sons will come in litters and your daughters will ‎be carried on couches. |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed. **{S}** | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground ‎they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD; the righteous who waits ‎for My salvation will not be put to shame."‎ |
|  |  |

**Rashi’s Commentary for: Isaiah 49:9-17 + 23‎‎‎‎**

**1 called me from the womb** When I was still in the womb, the thought came before Him that my name should be Isaiah (יְשַׁעְיָה) to prophesy salvations (יְשׁוּעוֹת) and consolations.

**2 And He made my mouth like a sharp sword**to castigate the wicked and to prophesy retribution upon them.

**He concealed me in the shadow of His hand** that they be unable to harm me.

**into a polished arrow** Heb. בָּרוּר , [lit. clear,] polished, kler in O.F.

**in His quiver**A receptacle used as a case for arrows, called koujjbre in O.F.

**4 And I said,**I toiled in vain when I saw that I admonish them and they do not obey.

**Yet surely my right is with the Lord**He knows that it is not from me but from them [i.e., He knows that their failure to obey is not due to my laziness, but to their obstinacy].

**5 shall be gathered to Him**To Him they shall return in repentance.

**6 And He said, “It is too light for you to be, etc.”**In My eyes, it is too small a gift that you should have this alone, that you be My servant to establish Jacob and to bring back to Me the besieged of Israel, and behold I add more to you, “And I will make you a light for the nations,” to prophesy concerning the downfall of Babylon, which will be a joy for the whole world.

**and the besieged of Israel**Heb. וּנְצוּרֵי . Comp. (Prov. 7:10) “With a heart surrounded by evil thoughts (וּנְצֻרַת) ,” that their heart is surrounded by the inclination of sinful thoughts, like a city besieged by a bulwark of those who besiege it.

**7 about him who is despised of men** Heb. נֶפֶשׁ לִבְזֽה , a despised soul, about Israel, who are despised.

**about him whom the nation abhors** About him whom the nation abhors, and he is a slave to those who rule over him.

**Kings shall see him** and rise.

**Who is faithful to keep His promise**that He promised Abraham concerning the kingdoms, as the matter is stated (Gen. 15:17): “And behold a smoking stove, etc.”

**the Holy One of Israel** is He, and He chose you.

**8 In a time of favor**In the time of prayer, when you seek My favor and appease Me.

**and on a day of salvation** When you need salvation.

**and I will watch you** Heb. וְאֶצָּרְךָ , and I will watch you.

**for a people of a covenant** to be a people of a covenant to Me.

**to establish a land** The land of Israel, chosen by Me from all lands.

**9 To say to the prisoners, “Go out!”** At the time I will say to the prisoners of the exile, “Go out!”

**rivers**Jonathan renders: נַגְדִּין , streams of water.

**10 heat** Heb. שָׁרָב , heat.

**11 And I will make all My mountains into a road** In contrast to what he said concerning the days of its ruin (supra 33:8) “The wayfarer has stopped,” now the wayfarers shall return and go therein.

**and My highways shall be raised**In contrast to what he said (ibid.): “Highways have become desolate,” deteriorated with no one to repair them, now My highways shall be raised, they shall repair the deterioration of the roads and raise them as is customary, with smooth pebbles and earth.

**12 from the land of Sinim** [Jonathan renders:] from the southland.

**(Hakham’s note:** the “land of the South” is called in Latin: “Terra Australis,” and therefore “the land of Sinim” is what today is called Australia and New Zealand).

**13 for the Lord** **has consoled** His people.

**14 And Zion said** She thought that I had forgotten her.

**15 Shall a woman forget her sucking child** Heb. עוּלָהּ , similar to עוֹלֵל .

**from having mercy on the child of her womb** Heb. מֵרֶחֶם בֶּן־בִּטְנָהּ .

**These too shall forget** Even if these forget, I will not forget you.

**16 Behold on [My] hands** Heb. עַל־כַּפַּיִם [lit. on hands]. I see you as though you are engraved on My hands, to see you and always to remember you. Another explanation is: כַּפַּיִם עַל־ “from upon the clouds of glory.” Comp. (Job 36:32) “On the clouds (כַּפַּיִם) He covered the rain.”

**17 Your sons have hastened** to return.

**19 you shall be crowded by the inhabitants**You shall be crowded by the multitude of inhabitants that shall come into your midst. The place shall be too narrow for them to build houses for themselves.

**20 Your children of whom you were bereaved** [lit. the children of your bereavements.] The children of whom you were bereaved.

**move over for me** [lit. approach for me.] Draw closer to another side for me, and I will dwell.

**21 and solitary** solede in O.F.

**rejected** Rejected by everyone. All say about me, “Turn away from her.”

**22 My hand...My standard** A signal to bring the exiles.

**a standard** Perka in O.F., [perche in modern French,] a pole. Comp. (supra 30:17) “And like a flagpole (וְכַנֵּס) on a hill.” It is a signal for gathering, and they place a cloth [a flag] on the end of it.

in their armpits Ajjsela [aisela] in O.F., [aisselle in modern French]. Comp. Ezra (Neh. 5:13): “Also I shook out my armpit (חָצְנִי) .”

**Special Ashlamatah: I  Samuel 20:18, 42**

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 9:18 – 10:32**

**Tehillim (Psalms) 8:1-10**

**Yeshayahu (Isaiah) 49:9-17, 23**

**Mk 1:19-20, Lk 5:3-11, Acts 3:1-10**

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

Sons - בן, Strong’s number 01121.

Land / Earth - ארץ, Strong’s number 0776.

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

Sons - בן, Strong’s number 01121.

Forth - יֺצא, Strong’s number 03318.

Land / Earth - ארץ, Strong’s number 0776.

**Bereshit (Genesis) 9:18** And the **sons <01121>** of Noah, that went **forth <03318> (8802)** of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 These *are* the three **sons <01121>** of Noah: and of them was the whole **earth <0776>** overspread.

**Tehillim (Psalms) 8:1** « To the chief Musician upon Gittith, A Psalm of David. » O LORD our Lord, how excellent *is* thy name in all the **earth <0776>!** who hast set thy glory above the heavens.

**Tehillim (Psalms) 8:4** What is man, that thou art mindful of him? and the **son <01121>** of man, that thou visitest him?

**Yeshayahu (Isaiah) 49:9** That thou mayest say to the prisoners, Go **forth <03318> (8798)**; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

**Yeshayahu (Isaiah) 49:12** Behold, these shall come from far: and, lo, these from the north and from the west; and these from the **land <0776>** of Sinim.

**Yeshayahu (Isaiah) 49:15** Can a woman forget her sucking child, that she should not have compassion on the **son <01121>** of her womb? yea, they may forget, yet will I not forget thee.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 9:18 – 10:32** | **Psalms**  **8:1-9** | **Ashlamatah**  **Is. 49:9-17, 23** |
| --- | --- | --- | --- | --- |
| ~yhil{a/ | God | Gen. 9:26 Gen. 9:27 | Ps. 8:5 |  |
| rm;a' | said | Gen. 9:25 Gen. 9:26 Gen. 10:9 |  | Isa. 49:9 Isa. 49:14 |
| #r,a, | earth, ground, country | Gen. 9:19 Gen. 10:5 Gen. 10:8 Gen. 10:10 Gen. 10:11 Gen. 10:20 Gen. 10:25 Gen. 10:31 Gen. 10:32 | Ps. 8:1 Ps. 8:9 | Isa. 49:12 Isa. 49:13 Isa. 49:23 |
| aAB | go, come | Gen. 10:19 Gen. 10:30 |  | Isa. 49:12 |
| !Be | sons | Gen. 9:18 Gen. 9:19 Gen. 9:24 Gen. 10:1 Gen. 10:2 Gen. 10:3 Gen. 10:4 Gen. 10:6 Gen. 10:7 Gen. 10:20 Gen. 10:21 Gen. 10:22 Gen. 10:23 Gen. 10:25 Gen. 10:29 Gen. 10:31 Gen. 10:32 | Ps. 8:4 | Isa. 49:15 Isa. 49:17 |
| hl'G' | uncover | Gen. 9:21 |  | Isa. 49:9 |
| rh; | mountain | Gen. 10:30 |  | Isa. 49:11 Isa. 49:13 |
| [dy | knew, known | Gen. 9:24 |  | Isa. 49:23 |
| hw"hoy> | LORD | Gen. 9:26 Gen. 10:9 | Ps. 8:1 Ps. 8:9 | Isa. 49:13 Isa. 49:14 Isa. 49:23 |
| ~y" | sea |  | Ps. 8:8 | Isa. 49:12 |
| qny | nursing |  | Ps. 8:2 | Isa. 49:23 |
| ac'y" | went out | Gen. 9:18 Gen. 10:11 Gen. 10:14 |  | Isa. 49:9 Isa. 49:17 |
| ha'r' | see, saw, perceive | Gen. 9:22 Gen. 9:23 | Ps. 8:3 |  |
| lg<r, | feet, foot |  | Ps. 8:6 | Isa. 49:23 |
| ~Wf | laid, put | Gen. 9:23 |  | Isa. 49:11 |
| ~ve | name | Gen. 10:25 | Ps. 8:1 Ps. 8:9 |  |
| ~yIm;v' | heavens |  | Ps. 8:1 Ps. 8:3 Ps. 8:8 | Isa. 49:13 |

**Greek:**

| **Greek** | **English** | **Torah**  **Gen. 9:18 – 10:32** | **Psalms**  **8:1-10** | **Ashlamatah**  **Is. 49:9-17, 23** | **Mark, 1-2 Peter**  **& Jude**  **\*Mk 1:19-20** | **Luke**  **Lk 5:3-11** | **Acts/Romans**  **James**  **Acts 3:1-10** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀδελφός | brother | Gen 9:22 Gen 9:25  Gen 10:21  Gen 10:25 |  |  | Mk. 1:19 |  |  |
| ἄνθρωπος | man, men | Gen 9:20 | Psa 8:4 |  |  | Lk. 5:10 |  |
| ἅπας | together |  | Psa 8:7 |  |  | Lk. 5:11 |  |
| **γῆ** | **earth, ground, country** | **Gen. 9:19 Gen. 10:5 Gen. 10:8 Gen. 10:10 Gen. 10:11 Gen. 10:20 Gen. 10:25 Gen. 10:31 Gen. 10:32** | **Ps. 8:1 Ps. 8:9** | **Isa. 49:12 Isa. 49:13 Isa. 49:23** |  | **Lk. 5:3 Lk. 5:11** |  |
| γινώσκω | knew, known | Gen. 9:24 |  | Isa. 49:23 |  |  |  |
| γυνή | woman, wife |  |  | Isa 49:15 |  |  |  |
| εἴδω | looked, beheld | Gen 9:22  Gen 9:23 |  |  | Mk. 1:19 | Lk. 5:8 | Acts 3:3 Acts 3:9 |
| εἷς | one | Gen 10:25 |  |  |  | Lk. 5:3 |  |
| ἐξέρχομαι | come forth, go forth, | Gen 9:18 Gen 9:22  Gen 10:11 Gen 10:14 |  | Isa 49:9 Isa 49:17 |  | Lk. 5:8 |  |
| ἔπω | said | Gen. 9:25 Gen. 9:26 Gen. 10:9 |  | Isa. 49:9 Isa. 49:14 |  | Lk. 5:4 Lk. 5:5 Lk. 5:10 | Acts 3:4 Acts 3:6 |
| ἔρχομαι | coming | Gen 10:19 Gen 10:30 |  |  |  | Lk. 5:7 |  |
| ἡμέρα | day | Gen 9:29  Gen 10:25 |  |  |  |  | Acts 3:2 |
| θεός | God | Gen. 9:26 Gen. 9:27 | Ps. 8:5 |  |  |  | Acts 3:8 Acts 3:9 |
| ἰχθύς | fishes |  | Psa 8:8 |  |  | Lk. 5:6 Lk. 5:9 |  |
| καταρτίζω | ready |  | Psa 8:2 |  | Mk. 1:19 |  |  |
| κοιλία | belly |  |  | Isa 49:15 |  |  | Acts 3:2 |
| κύριος | LORD | Gen. 9:26 Gen. 10:9 | Ps. 8:1 Ps. 8:9 | Isa. 49:13 Isa. 49:14 Isa. 49:23 |  | Lk. 5:8 |  |
| λαμβάνω | take | Gen 9:23 |  |  |  | Lk. 5:5 | Acts 3:3 Acts 3:5 |
| λαός | people |  |  | Isa 49:13 |  |  | Acts 3:9 |
| λέγω | saying |  |  | Isa 49:9 Isa 49:15 |  | Lk. 5:8 | Acts 3:2 |
| ὄνομα | name | Gen. 10:25 | Ps. 8:1 Ps. 8:9 |  |  |  | Acts 3:6 |
| πατήρ | father | Gen 9:18 Gen 9:22  Gen 9:23  Gen 10:21 |  |  | Mk. 1:20 |  |  |
| ποιέω | made, make, did, do, done | Gen 9:24 |  |  |  | Lk. 5:6 |  |
| πρωτοτόκος | first-born | Gen 10:15 |  |  |  |  |  |
| τίθημι | made |  |  | Isa 49:11  Isa 49:23 |  |  | Acts 3:2 |
| υἱός | sons | Gen. 9:18 Gen. 9:19 Gen. 9:24 Gen. 10:1 Gen. 10:2 Gen. 10:3 Gen. 10:4 Gen. 10:6 Gen. 10:7 Gen. 10:20 Gen. 10:21 Gen. 10:22 Gen. 10:23 Gen. 10:25 Gen. 10:29 Gen. 10:31 Gen. 10:32 | Ps. 8:4 | Isa. 49:15 Isa. 49:17 |  | Lk. 5:10 |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 9:18 – 10:32**

**“Vayihyu B’ne Noach” “And were the sons of Noach”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke 5:3-11)** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:16-22)** |
| **Then he sat down in the boat and taught the congregation from there.**  **When he had finished speaking, he said to Shimon, “launch out into the deeper waters and let down your nets for a catch.” Shimon said, “Master we have worked all night and caught nothing. However, at your word, I will let down the nets.” When they had followed his commands, they caught so many fish that their nets were beginning to break. And called to their partners in the other boats to come and help them. And they came and filled both boats with so many fish that they were ready to sink**.  **And when Shimon HaTsefet saw this he fell to his knees before Yeshua saying, ‘Master, leave us for I am a sinful man.” For he and his partners were overwhelmed by the catch of** (so many) **fish that they caught, as were Ya’akov and Yochanan the sons of Zabdeyel, who were partners with Shimon. And Yeshua said to Shimon, “do not be afraid;[[27]](#footnote-27) from now on you will be catching[[28]](#footnote-28) people.[[29]](#footnote-29)” When they had landed their boats on shore they departed** leaving the work for the hired help **and followed him.** | **And they entered into K’far Nachum** (Capernaum), **and immediately, when the Sabbaths came, he** (Yeshua) **went into the Synagogue and taught, and** hearing him **they were astonished at his teachings, for he taught them with authority** of the House of Hillel **and not as the** local **soferim (scribes).** |
| **School of Hakham Shaul’s Remes**  **(2 Luqas -Acts 5:17-42)**  **Acts 5:3-10** | |
| **But Hakham Tsefet said, Chananyah, why has your Yetser HaRa** (satan – the adversary) **filled your heart** (mind) **for you to lie against the Oral Torah, and to keep back part of the price of the land, while it remained yours, was it not your own? And after it was sold, were** its proceeds **not under your authority? Why have you conceived this thing in your heart** (mind)**? You have not only lied to men** and bore false witness**, but** you have **borne false witness against God. And hearing these words, Chananyah fell down and expired. And great fear** (awe) **came upon all those who heard these things. And the young ones** (young men) **arose, wrapped up his body, carried him out, and they buried him.**  **Acts 5:7-11**  **And after about three hours, when his** Chananyah’s **wife** (not knowing what was done) **came in. And Hakham Tsefet asked her, “Tell me whether you sold the field for so much?” And she said, “Yes,** I swear **it was for so much.” Then Hakham Tsefet said to her, “How is it that you have agreed together** with your husband **to tempt the Breath** Oral Torah **of the Lord? Behold, the feet of those who have buried your husband are at the door and they will carry you out.” Then at once she fell down at his feet and expired. And the younger ones found her dead, and, carrying her out, buried her beside her husband. And great fear** awe **came on the whole Congregation and on as many as heard these things.**  **Acts 5:12-16**  **And many miracles and wonders were done among the people by the hands of the emissaries** (Nazarean Hakhamim/Rabbis)**; and they were all with one accord in Solomon's Porch. And none of the rest dared to join to them, but the people held them in high esteem; and more faithfully obedient were added to the Lord, congregations both of men and women; So as to carry out the sick into the streets and place them on cots and mattresses, so that at least the shadow of Hakham Tsefet passing by might overshadow some of them. And also a multitude came from the cities around Yerushalayim, bringing sick ones, and those being tormented by unclean spirits, who were all healed.**  **Acts 5:17-32**  **And rising up, the Kohen Gadol** (High Priest), **and all those who were with him** (which is the sect of the Sadducees) **were filled with anger and laid their hands on the emissaries** (Nazarean Hakhamim/Rabbis) **and put them in the public custody. But the angel of the LORD opened the prison doors by night and brought them out, and said, “Go! Stand and speak all the words of this Life** (Torah she ba’al peh) **to the people in the Temple** (courtyards).”  **And hearing, they went into the Temple about dawn** (time for the morning Tamid and Shema), **and taught. But the Kohen Gadol** (High Priest) **came, and those with him. And they called a council together, and all the Zekanim** (elders) **of the B’ne Yisrael and sent to the prison to have them brought. But when they come to the jail, the officers did not find them in the prison. And they returned, and reported, saying, “We indeed found the prison shut with all safety, and the guards standing outside in front of the doors. But when we opened it, we found no one inside.” And when the Kohen Gadol** (High Priest) **and the Temple commander and the chief Kohanim heard these things, they were bewildered about them, what this might be. But one came, reporting to them, saying, “Behold, the men whom you put in prison are standing in the Temple** (courtyards) **and teaching the people.” Then the commander went with the Temple police and brought them, not with force, for they feared the people, lest they should be stoned.**  **And bringing them, they stood in the council. And the Kohen Gadol** (High Priest) **asked them, saying, “Did we not strictly command you that you not teach in this name (**by this authority**)? And behold, you have filled Yerushalayim with your doctrine and intend to bring this man's blood on us.” And Hakham Tsefet and the emissaries** (Nazarean Hakhamim/Rabbis) **answered and said, “We ought to obey God rather than men. The GOD of our fathers raised up Yeshua, whom they** [the Roman authorities] **have murdered and hanged on a tree. This one, GOD has exalted to be a leader and for the preservation[[30]](#footnote-30) of the Oral Torah - Mesorah at His** (GOD’s) r**ight hand in order to bring Teshuba and remission of sins to Yisrael. And we are his witnesses of these things. And so also is the Ruach HaKodesh, the Mesorah – Oral Torah, whom GOD has given to those who faithfully obey Him.”**  **Acts 5:33-41 (42)**  **But those hearing were cut to the heart, and they took council[[31]](#footnote-31) to kill them. Then there stood up one in the Sanhedrin[[32]](#footnote-32), a Perush** (Pharisee) **named Gamaliel, a Doctor of the Law** (Torah) **honoured among all the people. And he commanded[[33]](#footnote-33) the emissaries to be put outside a little space. And he said to them, Anshei Yisrael, take heed to yourselves what you intend to do regarding these men.[[34]](#footnote-34) For before these days Todah[[35]](#footnote-35) rose up, boasting himself to be somebody; a number of men, about four hundred, joined themselves to him; who was slain. And all, as many as obeyed him, were scattered and brought to nothing. After this one, Yehudah HaGalil rose up in the days of the census,[[36]](#footnote-36) and drew away considerable people after him. Yet that one perished; and all, as many as obeyed him, were scattered. And now I say to you, “Withdraw from these men and let them alone. For if this council or this work is of men, it will come to nothing. But if it is of God, you cannot overthrow it, lest perhaps you be found even to fight against God.”** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen. 9:18 – 11:32 | Ps 7:1-18, 8:1-10 | Isaiah 49:9-17 + 23 | Mk 1:16-22 | 1 Luqas 5:1-11, 4:31-32 | 2 Luqas 5.3-42 |

Connection to the “call words” of B’resheet 9:18 “**And were the sons of Noah**” can readily be made by slightly rewording the opening phrase of the present Mishnaic text of Hakham Tsefet.

**“And walking about the sea of the Galil (Kineret), he (**Yeshua**) saw Shimon[[37]](#footnote-37) bar Yonah and his brother Adam bar Yonah”**

These words can be read as… “**And as** Yeshua **was walking about the Kineret he saw the sons of Yonah, Shimon and his brother Adam were casting a net into the sea.”** Herein we have a perfect connection to the present Torah Sederim.

The mention of “**Ya’akov and Yochanan ben Zabdeyel”** cam also be read as… **And he going a little further he saw Ya’akov and Yochanan sons of Zabdeyel, who were in their boats preparing their nets.**

**The Word of G-d**

The Peshat text of Hakham Tsefet of the second section of our readings tells us that Yeshua went to the Esnoga (Synagogue) every Shabbat and taught. The Lukan Tosefta of Hakham Shaul fills in the missing pieces by telling us that the attendees of the Esnoga wanted Yeshua to teach the “Word of G-d.” The Lukan account does not place Yeshua in the Esnoga literally as does the Peshat materials, nevertheless they hint to Yeshua attending Shabbat services. Nevertheless, we should note that Yeshua teaches with “authority.” In other words, we should note that Yeshua is a fully ordained Rabbi (Hakham)[[38]](#footnote-38). We should not read too much into the idea that the soferim (scribes) were not able to teach with “authority.” This only stands to reason. The soferim were not Rabbis, nor were they Kohanim (Priests). Therefore, they could read the text to their audiences without being able to determine halakhic protocols. Their skill in reading and interpretation the text was the extent of their duties. Yeshua’s teaching with authority demonstrates the coming paradigmatic shift of authority noted in Yeshua’s immersion. The defunct Kohanic priesthood would yield its authority to the Hakhamim and Bate Din.

Again, the Lukan account of the events tells us that the congregation “pressed” Yeshua. As a result, Yeshua is forced to enter a boat and push off shore in order to teach. However, the Greek word **ἐπίκειμαι** (*epikeimai*) also conveys the thought of imposition. Therefore, we understand that the congregations impose on this Rabbinic Scholar with the authority of the Academy of the School of Hillel to teach the “Word of G-d.” We have translated this phrase as the “Torah of G-d” because the “Torah of G-d” is the “G-d-breathed” Torah and Oral Torah. Therefore, the congregation is not merely looking for another sermon. They want the Torah elucidated in a halakhic way. This congregation wants to know how to “walk” out the written Torah. This wording informs us of the spiritual desire this particular congregation possessed.

We find in these materials a subtle allusion to Shavuot. Firstly, in the statement noted that they want to hear the “Torah of G-d.” Secondly, the wise and crafty Serpent Hakham Shaul carefully picks his words. He cites Yeshua telling Hakham Tsefet “not to be afraid.” Moshe Rabbenu in Shemot (Exodus) 20:20 (on Shavuot) used this same nomenclature.

**Abandoning All?**

Josephus notes the place of the Torah in the life of the Jewish people of the first century.

Apn 2:175 for he did not suffer the guilt of ignorance to go on without punishment, but demonstrated the Law to be the best and the most necessary instruction of all others, permitting the people to stop their other employments, and to assemble together for the hearing of the Law, and learning it exactly, and this not once or twice, or oftener, **but every week**; which thing all the other legislators seem to have neglected.

Josephus does not teach us that abandonment of life and livelihood is the way of the Torah, nor does Hakham Tsefet or Hakham Shaul. The Peshat makes it clear that the business is placed in the hands of Zabdeyel and hired hands. The interpretation here is that the talmidim now make becoming Hakhamim a priority in life. Furthermore, we should learn a lesson from this. We can become and should strive for becoming Hakhamim in the Master’s service. However, this does not suggest an abandonment of life and livelihood.

We should also note the threefold immediacy of their commitment. This characteristic is found in Abraham Abinu who “rose early” to saddle his donkey in the story of Yitzach’s binding. His Eminence Rabbi Dr Yosef ben Haggai teaches us that this is “*the quintessential characteristic of a true TALMID (Rabbinic Disciple/Apprentice), and the much the more of a Nazarean TALMID (Nazarean Rabbinic Disciple/Apprentice).*” We will further one more characteristic of the talmidim as will be unfolded. That is the characteristic of **faithful obedience.**

Yeshua teaches the congregations with “authority.” We must derive hermeneutically that Yeshua taught his talmidim with the same authority. We must contend that M. Hengel’s assessment that this is not a formal Rabbi – talmid relationship is incorrect.[[39]](#footnote-39)

**Peroration**

We surmise that Yeshua’s selection of these talmidim is intentional and determinate. Yeshua selects men that will be the perfect embodiment of the Mesorah. These men are hardworking and deeply spiritual. Hakham Tsefet’s statement that he is a “sinful man” can hardly mean that he is truly a sinner. If this were truly the case, he would most likely be disqualified as a talmid. Hakham Tsefet is noting for us that Yeshua is a righteous /generous Tsaddiq. We must here also note that the Hakham (Yeshua) was understood for his righteousness and generosity. This is because in the Lukan account the Master uses the boat of Hakham Tsefet. As rental, the Master performs the miracle of fishes. Herein we see the Master and talmid have a positive reciprocal relationship supporting and encouraging one another. The talmid supplied the Master by means of his occupation and craft. The Master reciprocates with his occupation and abilities.

**Remes Commentary to Hakham Shaul**

The multiple pericopes of 2 Luqas (Acts) paint a collage of Jewish factions and life in the first century. We should note as posted in the footnotes that this is NOT a legitimate meeting of the Sanhedrin. It is “a” council of the Tzdukim (Sadducees). The “elders,” scribes and others are all from this party. This same tactic was used to bring Yeshua to crucifixion. The high-handed activities of the Kohen Gadol a despotic leader who pressed every bit of his office for the sake of wielding his power over the unsuspecting people. The wealth of the Kohanim of the Tzdukim was used without limit or hesitation. If the Kohan Gadol was left unchecked he would have easily persecuted any and all who “rocked the boat” so to speak. The council was gathered for the sake of “killing” Yeshua’s Talmidim. Here we can see that the Tzdukim could not stand the idea or teachings of Yeshua being raised from the dead. Furthermore, the Tzdukim did not want to upset status quo. They were willingly subordinate to their Roman suppressors. This all for the sake of the corrupt system they fostered.

**But those hearing were cut to the heart, and they took council[[40]](#footnote-40) to kill them. Then there stood up one in the Sanhedrin[[41]](#footnote-41), a Perush** (Pharisee) **named Gamaliel, a Doctor of the Law** (Torah) **honoured among all the people.**

Note the phrase “they (the Tzdukim) took council.” Then note that Rabban Gamaliel “stood up” thus showing opposition to the Sadducean “council.” This also show who is in authority. The Perushim (Pharisees) dominated and ruled even over the Tzdukim. Hillel Newman makes this very clear in his book “Proximity to Power.”[[42]](#footnote-42)

We must commend Rabban Gamaliel for his chutzpah in making a challenge against the Kohen Gadol. However, we note a bit of acquiescence in his opposition. It is as if he is trying his wings per se. He asks for Yeshua’s talmidim to be put outside and out of earshot. Why?

The great crime is being committed against Yeshua by Gamaliel. Again why? As we have noted in the footnotes above it may be that Gamaliel is still subordinate to his father Simeon b. Hillel.**[[43]](#footnote-43)** We make this note because we believe that Yeshua sat under Simeon b. Hillel as his teacher. This would mean that Gamaliel would have been a student in the same class with Yeshua. Thus, there could have been some animosity against Yeshua who was favoured by Gamaliel’s father. Regardless Gamaliel does come to the aid albeit somewhat reluctantly or so it would appear. However, his summation is quite apropos and accurate.

**“But if it is of God, you cannot overthrow it, lest perhaps you be found even to fight against God.”**

אמן ואמן סלה

**Questions for Understanding and Reflection**

1. From all the readings for this week, which verse, or verses touched your heart and fired your imagination?
2. In your opinion what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Shalom Shabbat!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham



**Saturday Evening June 01, 2019**

**Evening: Counting of the Omer Day 43**

**Evening Counting of the Omer Day 43**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-three days of the Omer which are six weeks and one day.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 43 | Moreh/Masoret | Iyar 28 | 6:9 | Humility united with Chesed |

**Ephesians 6:9 And masters, do the same things to them[[44]](#footnote-44) the** (bondservants)**,[[45]](#footnote-45) setting aside any coercion** (threats)**, knowing[[46]](#footnote-46) that your Master also is in the heavens.[[47]](#footnote-47) There is no partiality[[48]](#footnote-48) with him.**



**Sunday Evening June 02, 2019**

**Evening: Counting of the Omer Day 44**

**Evening Counting of the Omer Day 44**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-four days of the Omer which are six weeks and two days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 44 | Moreh/Chazan | Iyar 28 | 6:10-12 | Humility united with Reverential Awe |

**Ephesians 6:10-12 Finally,[[49]](#footnote-49) my brothers, be clothed[[50]](#footnote-50)** (strong)[[51]](#footnote-51) **in the Lord and in the strength[[52]](#footnote-52) of His might.[[53]](#footnote-53) Put on[[54]](#footnote-54) the whole armor of G-d[[55]](#footnote-55) so that you may be able to stand against the deceits[[56]](#footnote-56)** (methods) **of the adversary.[[57]](#footnote-57) For we do not wrestle[[58]](#footnote-58) against flesh and blood,[[59]](#footnote-59) but[[60]](#footnote-60) against principalities,[[61]](#footnote-61) against authorities,[[62]](#footnote-62) against the rulers of the cosmos,[[63]](#footnote-63)** ruling **the present age of darkness,[[64]](#footnote-64) against spiritual wickedness among the heavenly spheres.[[65]](#footnote-65)**



**Monday Evening June 03, 2019**

**Evening: Counting of the Omer Day 45**

**Evening Counting of the Omer Day 45**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-five days of the Omer which are six weeks and three days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 45 | Moreh/Darshan | Iyar 29 | 6:13-15 | Humility united with Compassion |

**Ephesians 6:13-15 Therefore,[[66]](#footnote-66) take upon yourselves[[67]](#footnote-67) the whole armor of G-d,[[68]](#footnote-68) that you may be able to withstand in the evil day,[[69]](#footnote-69) and having done all, to stand. Therefore stand, being equipped with the knowledge** (Da’at) **truth,[[70]](#footnote-70) being clothed about with a breastplate of righteousness/generosity[[71]](#footnote-71) and your walk[[72]](#footnote-72) ordered[[73]](#footnote-73) by the restorative[[74]](#footnote-74) Mesorah. In all circumstances, take upon yourselves the shield of faithful obedience**, **with which you will be able to extinguish all the flaming darts of the Yetser HaRa (evil inclination).**



**Tuesday Evening June 04, 2019**

**Evening: Counting of the Omer Day 46**

**Evening Counting of the Omer Day 46**

**Rosh Chodesh Sivan**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-six days of the Omer which are six weeks and four days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 46 | Moreh/Parnas 1 | Sivan 1 | 6:17-18 | Humility united with Confidence |

**Ephesians 6:17-18 And take the head-covering[[75]](#footnote-75) of atonement,[[76]](#footnote-76) and the circumcision knife[[77]](#footnote-77) of the Oral Torah,[[78]](#footnote-78) which is the Torah of G-d,[[79]](#footnote-79) praying always the prayer** (i.e. Amidah) **and supplication in accordance to the Siddur,[[80]](#footnote-80) and guarding this very thing with all reverence[[81]](#footnote-81) and supplication for all Tsadiqim.[[82]](#footnote-82)**



**Wednesday Evening June 05, 2019**

**Evening: Counting of the Omer Day 47**

**Evening Counting of the Omer Day 47**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-seven days of the Omer which are six weeks and five days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 47 | Moreh/Parnas 2 | Sivan 2 | 6:19-20 | Humility united with Sincerity |

**Ephesians 6:19-20 And pray for me, that words may be given to me,[[83]](#footnote-83) that I may open my mouth[[84]](#footnote-84) and speak freely[[85]](#footnote-85) to make known the mystery[[86]](#footnote-86)** (So’od) **of the Mesorah,[[87]](#footnote-87) for which I am an imprisoned ambassador; so that in it I may speak freely, as I ought to speak.[[88]](#footnote-88)**



**Thursday Evening June 06, 2019**

**Evening: Counting of the Omer Day 48**

**Evening Counting of the Omer Day 48**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-eight days of the Omer which are six weeks and six days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 48 | Moreh/Parnas 3 | Sivan 3 | 6:21-22 | Humility united with Truth |

**Ephesians 6:21-22 But, so that you also may know[[89]](#footnote-89) my affairs and how I am doing, Tychicus, a beloved brother and faithfully obedient servant in the Lord (God), will reveal to you everything,[[90]](#footnote-90) who I have sent[[91]](#footnote-91) to you for the same purpose, that you might know our affairs and that he might comfort your hearts.**



**Friday Evening June 07, 2019**

**Evening: Counting of the Omer Day 49**

**Evening Counting of the Omer Day 49**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-nine days of the Omer which are seven weeks.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| **49** | **Moreh/Moreh** | **Sivan 5** | **6:23-24** | **House of the Presence – Teacher**  **Virtue: Humility**  **Ministry: Meturgeman/ Moreh /Zaqen (Interpreter/Teacher/Elder)** |

**Ephesians 6:23-24 Shalom[[92]](#footnote-92) to the brothers, and love[[93]](#footnote-93) with faithful obedience,[[94]](#footnote-94) from G-d the Father and the master Yeshua HaMashiach. Chesed be with all those who love our master Yeshua HaMashiach[[95]](#footnote-95) in sincerity. Amen ve Amen.**

**Day 50 of the Omer granted to us free by the grace of G-d, most blessed be He!**

**Shabbuoth – Feast of Weeks/Pentecost**

**1st Day: Saturday Evening June 08, 2019 – Sunday Evening June 09, 2019**

**2nd Day: Sunday Evening June 09, 2019 – Monday Evening June 10, 2019**

**For further information see:** <http://www.betemunah.org/shavuot.html> **&** <http://www.betemunah.org/freedom.html>

**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] |  |

**Next Shabbat:**

**Shabbat: “Vay’hi Kol HaAretz” - “And was the whole earth”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי כָל-הָאָרֶץ** |  |  |
| **“Vay’hi Kol HaAretz”** | Reader 1 – B’Resheet 11:1-5 | Reader 1 – B’resheet 12:1-3 |
| **“And was the whole earth”** | Reader 2 – B’Resheet 11:6-9 | Reader 2 – B’resheet 12:4-6 |
| **“Y era toda la tierra”** | Reader 3 – B’Resheet 11:10-13 | Reader 3 – B’resheet 12:7-9 |
| B’resheet (Gen.) 11:1-32 | Reader 4 – B’Resheet 11:14-17 |  |
| Ashlamatah: Zephaniah 3:9-17 + 20 | Reader 5 – B’Resheet 11:18-21 |  |
|  | Reader 6 – B’Resheet 11:22-25 | Reader 1 – B’resheet 12:1-3 |
| Psalms 9:1-21 | Reader 7 – B’Resheet 11:26-32 | Reader 2 – B’resheet 12:4-6 |
| N.C.: Mark 1:21-22; Lk. 4:31-32; Acts 7:1-22 | Maftir: B’Resheet 11:29-32 | Reader 3 – B’resheet 12:7-9 |
|  | Zephaniah 3:9-17 + 20 |  |
|  |  |  |

**Shalom Shabbat!**

Hakham Dr. Yosef ben Haggai

Hakham Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bond-servant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc. [↑](#footnote-ref-1)
2. The use of **κύριος** – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors) joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life. [↑](#footnote-ref-2)
3. Hilchot Yesodei haTorah 2:2 [↑](#footnote-ref-3)
4. When HaShem draws near to us it is understandable that we feel fear, but don’t be afraid. HaShem just wants us to feel awe. Awe can confuse fear. [↑](#footnote-ref-4)
5. Tehillim (Psalms) 42:3 [↑](#footnote-ref-5)
6. v. 4-5 [↑](#footnote-ref-6)
7. cf. Sefer HaMitzvot 3; footnote to v. 3 [↑](#footnote-ref-7)
8. II Shmuel (Samuel) 6 [↑](#footnote-ref-8)
9. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-9)
10. Masseh Rav 234; This introduction was edited and excerpted from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-10)
11. Hebrew for “and this is the blessing”. [↑](#footnote-ref-11)
12. During Temple times, the Torah was completed twice in seven years, hence the name: Septennial cycle. In our days, most congregations complete the Torah every year. The septennial cycle is also known as the triennial cycle because we complete the reading of the Torah in three-and-a-half years. [↑](#footnote-ref-12)
13. Megillah 31a [↑](#footnote-ref-13)
14. Completion of a text, or of a course of study; a graduation. [↑](#footnote-ref-14)
15. This explanation is excerpted and edited *from Sod Siach Shemini Azeret* www.mjol.com, by Dr Zvi Aviner [↑](#footnote-ref-15)
16. 1 Melachim (Kings) 1:8. [↑](#footnote-ref-16)
17. The morning prayer. [↑](#footnote-ref-17)
18. The additional prayers said after shacharit on Shabbat and festivals. [↑](#footnote-ref-18)
19. It is also worth noting that the betrothal took place on Shavuot. [↑](#footnote-ref-19)
20. Geonim (Hebrew: גאונים) were the presidents of the two great Babylonian, Talmudic Academies of Sura and Pumbedita,[1] in the Abbasid Caliphate, and were the generally accepted spiritual leaders of the Jewish community worldwide in the early medieval era, in contrast to the Resh Galuta (Exilarch) who wielded secular authority over the Jews in Islamic lands. [↑](#footnote-ref-20)
21. *The Jewish Holidays*, A Guide and Commentary, by Michael Strassfeld, page 150 [↑](#footnote-ref-21)
22. See also weekday morning prayer for putting on tefillin [↑](#footnote-ref-22)
23. Atzeret means “conclusion” and Shavuot is the conclusion of Passover. [↑](#footnote-ref-23)
24. Devarim (Deuteronomy) 16:6 [↑](#footnote-ref-24)
25. Materialism, in contrast with spiritual concerns; "indulgence in earthly pleasures". (lit. "materiality"); material reality (in contradistinction to ruchniyut, spirituality) [↑](#footnote-ref-25)
26. Likutei Sichos [↑](#footnote-ref-26)
27. Cf. Shemot 20:20 Moshe said “do not fear” at the receiving of the Torah. [↑](#footnote-ref-27)
28. **ζωγρέω** (*zogreo*) – catching alive. [↑](#footnote-ref-28)
29. Cf. Amos 4:2 [↑](#footnote-ref-29)
30. *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. 7:1004 [↑](#footnote-ref-30)
31. Note that this is NOT a formal meeting of the Sanhedrin. There is NO vocabulary of formality. The vocabulary of the Sanhedrin would not “seek council to kill.” If this were the Sanhedrin they would have initiated a session and passed judgment or a sentence. Next we will see that Rabban Gamaliel addressed the men of the Sanhedrin in the absence of his father Shimon ben Hillel. [↑](#footnote-ref-31)
32. From this phrase we are able to deduce that Rabban Gamaliel was not yet the Nasi of the Sanhedrin. This would mean that he was subordinate to his father Shimon ben Hillel. ﻿**b. Shab. 15a** Hillel and Simeon [his son], Gamaliel and Simeon wielded their Patriarchate during one hundred years of the Temple's existence; (Hillel commenced his Patriarchate a hundred years before the destruction of the Temple, and he was followed by Simeon, Gamaliel and Simeon, his direct descendants, the four spreading over that century. V, Halevi, Doroth, I, 3, pp. 706 seq.) [↑](#footnote-ref-32)
33. Rabban Gamaliel’s ability to “command” show he does have some authority in this court. However, as noted above, it does not appear that he is as of yet the Nasi. [↑](#footnote-ref-33)
34. Here Rabban Gamaliel demonstrates that Judaism is a religion of precedents. [↑](#footnote-ref-34)
35. Theudas [↑](#footnote-ref-35)
36. Possible that πογραφή, means the *registration* or *census* conducted in AD 6 by Quirinius (Cf. Lk. 2:2) [↑](#footnote-ref-36)
37. Here Hakham Tsefet (Simeon Peter) is referred to as Shimon. He will receive the name “Tsefet” in Mk 3:16 [↑](#footnote-ref-37)
38. A person teaching “without authority” would be described today in terms of a “lay preacher.” However, an ordained Rabbi always “teaches with authority,” since he has been authorized by his teacher to do so on his own responsibility. [↑](#footnote-ref-38)
39. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* Grand Rapids MI: Wm. B. Eerdmand Publishing Co. p. 96 see M. Hengel, *The Charismatic Leader and his Followers*. ET Edinburg: T&T Clark, 1981. [↑](#footnote-ref-39)
40. Note that this is NOT a formal meeting of the Sanhedrin. There is NO vocabulary of formality. The vocabulary of the Sanhedrin would not “seek council to kill.” If this were the Sanhedrin they would have initiated a session and passed judgment or a sentence. Next we will see that Rabban Gamaliel addressed the men of the Sanhedrin in the absence of his father Shimon ben Hillel. [↑](#footnote-ref-40)
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42. Newman, Hillel, and Ruth M. Ludlam. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran*. Brill Reference Library of Judaism, v. 25. Leiden ; Boston: Brill, 2006. p. 52ff. [↑](#footnote-ref-42)
43. From this phrase we are able to deduce that Rabban Gamaliel was not yet the Nasi of the Sanhedrin. This would mean that he was subordinate to his father Shimon ben Hillel. ﻿**b. Shab. 15a** Hillel and Simeon [his son], Gamaliel and Simeon wielded their Patriarchate during one hundred years of the Temple's existence; (Hillel commenced his Patriarchate a hundred years before the destruction of the Temple, and he was followed by Simeon, Gamaliel and Simeon, his direct descendants, the four spreading over that century. V, Halevi, Doroth, I, 3, pp. 706 seq.) [↑](#footnote-ref-43)
44. “Do the same things to them” requires the master to respect with reverential awe the bondservants he is to mentor. Furthermore, we can see that the master is called upon to demonstrate integrity, dedication to G-d and goodwill. These qualities are to be expressed towards the bondservant as if the master had the Master in his household as a bondservant. [↑](#footnote-ref-44)
45. The bondservant is in the house of the Goel for the sake of leaning from a master the things the servant needs in order to live a life pleasing to G-d. This system only works when both the bondservant and the master conduct themselves in a manner according to the Oral Torah. [↑](#footnote-ref-45)
46. To have intimate knowledge that the Master above is watching all his talmidim below. [↑](#footnote-ref-46)
47. **Midda kneged midda** (measure for measure)**,** also applies here where the master must be patient with the bondservant. While threats may seem like the correct approach, these attempts to control by coercion never work. The key thought here is also that the masters are being watched by the master. [↑](#footnote-ref-47)
48. We must realize that in Messiah, and in G-d there is no partiality. Therefore, masters should not think that because they are the “master” over bondservants that they are the “favoured” of G-d. [↑](#footnote-ref-48)
49. Hakham Shaul has followed the structure of Shemot and the directions of the Mishkan’s (Tabernacle) construction. G-d’s instruction begins in the Kodesh Kodeshim (Holy of Holies) and “finally” moves to the outer courtyards. The beginning of Ephesians starts with the closest proximity to the “heavenlies” and progresses to the way things are “walked out” (halakhah) in everyday life. These lessons are addressed by the Moreh and the corresponding officers. Interestingly enough, the translation allegorically suggests that garments of the Jewish men i.e.; tallits and T’fillin. With a possible reference to the tallit as a “little Mishkan” (tent) we see that connection that Hakham Shaul is trying to make. [↑](#footnote-ref-49)
50. **Eνδυναμόω** – *endunamoo* is paralleled by the Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. Therefore, we have opted to translate the sentence, as it would have appeared in its Mishnaic Hebrew original. Likewise, we note that the allegory suggests the apparel of Jewish men, i.e. tallits and T’fillin. Being wrapped in the tallit and T’fillin is a symbol of G-d’s power and might. [↑](#footnote-ref-50)
51. See note above. **ἐνδυναμόω** – *endunamou* could be translated “be empowered.” If we follow this translation, we need to extend the thought to capture the true nuance of the word, by saying “be empowered with virtuous power.” It would appear that Hakham Shaul is using the power of allegory to teach us that there is virtuous power associated with the way we dress. Be “dressed” is the L-rd carrying the connotations that being dressed in the tallit and the T’filln. [↑](#footnote-ref-51)
52. **κράτος** – *kratos* is the power of dominion. **Κράτος** as a word associated with power seems be in concert with two other words, **ἀρχή** – *arche,* meaning the chief or principle power, **ἐξουσία** – *exousia,* meaning authority. The difficulty with these Greek words is that they do not directly translate into Hebrew. [↑](#footnote-ref-52)
53. Based on contextual hermeneutics **ἰσχύς** – *ischus* seems to be associated with the power of “warfare” and “Adonai Tzabot.” What stands out in this concept and the context of the present pericope is that it is the L-rd that is associated with “Adonai Tzabot.” In other words we would seem to expect the title Elohim (G-d) rather than the L-rd because Elohim is associated with justice. Even here, where we have the Moreh working in concert with the Chazan, who represents justice we do not have the title Elohim used. Therefore, we determine that Hakham Shaul is demonstrating the true diffusion and balance of power. The Moreh in this case balances the Chazan’s justice into the more merciful aspect of the office and officer. What is also evident in Hakham Shaul’s presentation of the officers of the Esnoga (congregation) is that each officer labour is to produce the opposite of his character. As we face the tree of Messiah’s lights, we see the right side as given to chesed and the left side as justice. However, when we look down on these powers from the heavens we see that the right side is given to justice and the left side demonstrates chesed. Consequently, we understand that the heavenly perspective of these officers shows their maturity and connection to the upper realms of their office. “Adonai Tzabot” is the compassionate power that is an affront to the negativity. Through the power of “Adonai Tzabot” warfare is waged and the resultant force is compassion which defeats the despotic negative power. [↑](#footnote-ref-53)
54. **Eνδύω** – *enduo,* meaning “to draw on” like **ἐνδυναμόω** – *endunamoo* is rooted in Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. The meaning or allusion is to draw down the power that is above. In each case, with exception to the officers in the middle column, “draw” down the power from above incorporates the balanced power of the right or left side. Those sefirot in the middle column, which we see as “balanced” draw their balance from the power above. **Eνδύω** – *enduo,* to sink into (clothing) further shows that the officer’s power is derived from above. [↑](#footnote-ref-54)
55. **The Armour of G-d** – Scholars generally look at the Roman soldier as a model for the “**Armour of G-d**.” **This absolute nonsense!** How can we look at a Roman soldier as “G-d?” This approach is Hellenistic paganism. Isa 59, below shows the “Armour of G-d.”

    **Isa. 59:14-19** Justice is turned back, and righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice. And He saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation** to Him, And His **righteousness upheld** Him. He **put on righteousness like a breastplate**, And a **helmet of salvation** on His head; And He **put on garments of vengeance for clothing** And **wrapped Himself with zeal as a mantle** (tallit). According to *their* deeds, so He will repay, Wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense. So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind (Ruach) – breath or sprit of the LORD drives.

    The Davidic Midrash of Psalm 7 shows the anger of G-d focused on the wicked.

    **Ps. 7:11-13** God judges the righteous/generous, and God is angry *with the wicked* every day. If he does not repent, He (God) will whet his **sword**; He has bent His bow, and made it ready. He has also prepared for him the instruments of death; He ordains his arrows against the persecutors.

    **Ps. 91:4** He (God) will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a **shield and buckler**. [↑](#footnote-ref-55)
56. The English vocabulary does not have a comparable word to describe Greek μεθοδείαςfrom μεθοδεία – *methodeia,* which is founded in the Hebrew word **רָגַל** – *ragal,* meaning “to go about as a calumniator.” [↑](#footnote-ref-56)
57. The meaning of the Greek **διάβολος** – *diabolos,* does not mean “Satan” in the Christian sense. The better explanation is those spirits that are most commonly involved in the sense of complaint and especially calumniation. The reference here to “spirits” is that of the shedim (demons) rather than the “devil” of Christian myth. We should note that by use of “*shade* – demon,” Hakham Shaul is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to “*shedim* – demons” teaches us that the person, who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. We state that the Torah Scholar is never controlled or possessed by the *shedim* – demons. Throughout the Nazarean Codicil we see that different persons are under the control and influence of shedim, “demon possessed.” Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the shedim – demons giving them uncompelled and free movement of the will. If the Master gives uncompelled and free movement of the will, we can logically deduce (through Severah) that shedim compel, bind and dominate the will or soul of a person. On a deeper level Gaston says… Early Judaism held that **God ruled over Israel directly**, **his rule over the Gentile nations was indirect and impersonal, through an agent something like a Persian satrap, if one will**. The most common way of imagining these agents is in terms of the “**angels of the nations**.” A more Hellenistic way of putting the matter is to say that God’s rule, especially over nature, is administered by the “elements of the world,” that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning “the powers.” If in principle, the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Hakham Shaul, but the basic pattern must be presupposed as part of the first century world-view. Cf. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphasis) [↑](#footnote-ref-57)
58. The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing” (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo: Complete and unabridged. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn, and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match. [↑](#footnote-ref-58)
59. Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga. [↑](#footnote-ref-59)
60. Greek ἀλλὰ (but) is adversative showing struggle. [↑](#footnote-ref-60)
61. Three specific “powers” are referenced in this pericope, **ἀρχή** – *arche,* principalities, **ἐξουσία** – *exousia,* authorities and **κοσμοκράτωρ** – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, **ἀρχή** – *arche,* is frequently mentioned with **ἐξουσία** – *exousia,* authorities. **Aρχάς** from **ἀρχή** – *arche* in terms of person or personality, **ἀρχή** – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses **ἀρχή** – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, **ἀρχή** – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga. **Eξουσίας** from **ἐξουσία** – *exousia,* authorities. **Eξουσία** – *exousia,* is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. **Eξουσία** – *exousia,* also denotes the power of freedom, the unlimited possibility of action. While **ἀρχή** – *arche,* is related to the “Will of Messiah,” **ἐξουσία** – *exousia,* represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses **ἐξουσία** – *exousia,* as the “symbol of **authority**” over the woman’s head. In this sense **ἐξουσία** – *exousia,* shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have *a symbol of* **authority** on her head,). **Eξουσία** – *exousia,* possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. **Kοσμοκράτωρ** – *kosmokrator,* the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, **rulers of the cosmos,** ruling **the present age of darkness** showing that the Gentile is under the influence of the heavenly spheres. [↑](#footnote-ref-61)
62. **Eξουσία** – *exousia* from **ἔξεστι** – *exesti* the freedom to act. The negative connotations of **ἐξουσία** – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives. [↑](#footnote-ref-62)
63. Hakham Shaul’s inclusion and phrase “we” shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These “spheres” are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are “legalistic.” The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below [↑](#footnote-ref-63)
64. The “present age” of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the “age to come,” Olam HaBa (the eternal, infinite coming age). [↑](#footnote-ref-64)
65. These “Spheres” are discussed by Hakham Yehudah (Jude) in 1:13, **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.** In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written. [↑](#footnote-ref-65)
66. The previous day of the Omer recounted the cosmic opposites to the Seven Men of the Esnoga. The present day of the Omer teaches how to withstand those forces and to look at the Seven Men of the Esnoga as though they were clothed with the virtues of G-d. [↑](#footnote-ref-66)
67. “Be clothed” with the virtues of G-d [↑](#footnote-ref-67)
68. Please refer to Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-68)
69. This phrase is synonymous with the phrase “evil age” used in the previous pericope, i.e. Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-69)
70. This translation is consistent with a true Remes translation. [↑](#footnote-ref-70)
71. Here we see that Hakham Shaul is teaching us that the “Breastplate of Righteousness/Generosity” belongs to the Priesthood of the Firstborn, i.e. those of the Master/Messiah’s house [↑](#footnote-ref-71)
72. Allegorically “feet” here is a reference to hakahah. [↑](#footnote-ref-72)
73. **Eτοιμασία** – *hetoimasia,* prepared, ordered, ability, resolution or ready. Meaning that the feel (allegorically speaking) are prepared to keep the restorative Mesorah. כּוּן – *kûn*  A primitive root; properly to **be erect** (**that is, stand perpendicular – upright**);. hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous): - certain (-ty), confirm, direct, **faithfulness**, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, **order**, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed. [↑](#footnote-ref-73)
74. **εἰρήνη** – *eirene* of the possibly Hebrew synonyms there are two distinct possibilities. The first referring to halakhah, (H1980) and the second being Shalom (H7965) meaning wholeness, restoration etc. [↑](#footnote-ref-74)
75. **περικεφαλαία** – *perikephalaia* head-covering, generally translated “helmet” is only used twice in the Nazarean Codicil. It is used once here in Ephesians and once in 1 Thes 5:8 [↑](#footnote-ref-75)
76. The head covered with a **קוֹבַע**, (*koba*) which is NOT a “helmet.” It can be referred to as a head-covering of “salvation.” 1 Thes 5:8 refers to this as a “helmet,” literally a head-covering of the “hope of salvation.” Therefore, we have translated “head-covering of atonement.” Because **קוֹבַע**, (*koba*) as used in the Tanakh is a turban (cf. TWOT 1993) or head-covering we cannot translate as a “helmet.” While the terminology is allegoric, we do not accept the image of a Roman soldier as a means of perceiving G-d! However the parallel between Ephesians and Yesha’yahu 59:17 stands as a positive image of G-d as the Captain of the hosts. From this phraseology, we see that Jewish men of the first century wore a “*kippah*.” The *kippah* in the first century reflected the return of the priestly office to the “First-born.” There is no “salvation” (atonement) apart from the gift of G-d, i.e. the Torah. The English Standard Version of Ephesians 2:8-10 says that “salvation” (being made whole) is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation). Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4982 [↑](#footnote-ref-76)
77. **Romans 13:3-4 For the Rulers** of the Synagogue **are not a terror to good works** (acts of righteousness/generosity)**, but to those who do evil. Do you want to** (be) **irreverent to the authority** (of the Bet Din)**? Do what is beneficial, and you will have praise from the same. For he, the Chazan is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan) **does not bear the circumcision knife (μάχαιρα – Machaira) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil.** Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-77)
78. Πνεῦμα – *pneuma* is a reference to the “Word of G-d” i.e. the Orally Breathed Torah. [↑](#footnote-ref-78)
79. We are often in the habit of saying the Oral Torah and the Written Torah. This verse reflects that same use in the first century. [↑](#footnote-ref-79)
80. While there is nothing wrong with making request for personal needs, the Jewish people pray collectively. Just as the master taught his talmidim to pray collectively, so are we to pray. “Our Father.” Therefore, all prayers when being offered, even for personal needs should be prayed in the collective. [↑](#footnote-ref-80)
81. TDNT 3.619 [↑](#footnote-ref-81)
82. As noted above we see that “supplication” is not personal or independent of the whole body of Messiah, i.e. the Jewish people. [↑](#footnote-ref-82)
83. Hakham Shaul now makes a personal request. [↑](#footnote-ref-83)
84. **פִי בְּפִתְחִי –** we have an overwhelming similarity between the words of Hakham Shaul and Patach Eliyahu. These words sublimely incorporate the ideas (of Adam Kadmon) which is the key thought behind Patach Eliyahu. The Hebrew word for "opened" used is "*patach*", which implies a bilateral “opening:” *Patach* is an opening to elevate one’s self through the incredible expanses on the heavens that lie beyond the confines of this telluric sphere, **to stand** in the presence of the Holy One blessed be He. It is also an “Opening” to bring the heavenly light of *Ein Sof* down into our dark and unconscious world by revealing the exalted teachings of the Supernal Heavenly Torah. Elijah opened the "*faucets*" of the spiritual dimension to bring down Torah that had never been revealed before. (Rabbi Avraham Galanti, commentary on Introduction to the Zohar 1:1). Hakham Shaul would have been consciously aware of this idea. Therefore, the So’od meaning of *patach* Eliyahu must have been known in the first century. We are not suggesting that “Patach Eliyahu” as we read in our Siddur is exactly what was known, However, there must have been some similitude of this thought/prayer in the first century. [↑](#footnote-ref-84)
85. Hakham Shaul is speaking boldly (speaking freely) is juxtaposed with being imprisoned. [↑](#footnote-ref-85)
86. See Nisan 30 day 15 of the Omer [↑](#footnote-ref-86)
87. The allegorical “meaning of the secret of the Mesorah is “Messiah” (Adam Kadmon) the goal of the Oral Torah. We should also note that Hakham Shaul has been in the process of systematically revealing the “Secret (So’od) of Messiah (the Mesorah) through his quasi-mystical letter of “Ephesians.” We can also say that the allegorical meaning of the “mystery of the Mesorah” refers to the Seven Men of the Congregation who are the congregation’s attachment to the higher realms. Chesed [Loving-kindness], the Masoret. Gevurah [Might, severity], the Chazzan. Tiferet [Harmony], the Darshan. Netzach [Victory] the 1st Parnas and Hod [Glory] the 2nd Parnas. Yesod [Foundation, bonding], the 3rd Parnas, the sign of the Holy Covenant [the circumcision]. Malchut [Kingship], the Moreh. In Patach Eliyahu these seven characteristics are detailed as the “body” of Adam Kadmon” the archetypical man i.e. Messiah. [↑](#footnote-ref-87)
88. Speaking “freely as I ought to speak” carries the connotation of finding a receptive ear. However, this is not just someone who will listen. This refers to someone who wants to learn and has the capacity for learning the deeper meanings of the Oral Torah/Mesorah. [↑](#footnote-ref-88)
89. Hakham Shaul’s wants his readers to “know,” be intimately acquainted with his teachings on the Mesorah. “**Tychicus, a beloved brother and faithfully obedient servant in the Lord (God),**” [↑](#footnote-ref-89)
90. We see from these words that “**Tychicus, a beloved brother and faithfully obedient servant**” is perfectly versed in the Mesorah and capable of expounding all levels to the “Ephesian” congregation. Or we might say that “**Tychicus, a beloved brother and faithfully obedient servant**” will systematically organize the Esnoga among the Ephesians. This is very much in line with the “ordered Mishnah.” [↑](#footnote-ref-90)
91. **שְׁלַחְתִּיהוּ** – sent – apostle, sent as an emissary on Hakham Shaul’s behalf. [↑](#footnote-ref-91)
92. Shalom has the fullest connotation of referring to wholeness. His inference is that the structured congregation is a whole/complete congregation. This can only be that case when each officer takes his position and maximizes that office. [↑](#footnote-ref-92)
93. Unity and giving [↑](#footnote-ref-93)
94. At this conclusory statement, we see the “manifestation” of the “Will of Messiah.” Through the Seven officers of the Congregation, the congregation can come in full contact with the “will of Messiah.” This contact elevates the Esnoga to a level of intimate knowledge of Messiah (Adam Kadmon). By coming to an intimate knowledge (Da’at) of Messiah we are drawn back to Gan Eden, the Garden of Delight. [↑](#footnote-ref-94)
95. The Messiah is mentioned twice in Hakham Shaul’s closing. Herein we see that twice mentioned Messiah represents the achievement of maturity and all readiness to receive the Torah from Har Sinai. [↑](#footnote-ref-95)