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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2015**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Kislev 23, 5776 – Dec, 04-05, 2015** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Dec 04 2015 – Candles at 5:17 PM  Sat. Dec 05 2015 – Habdalah 6:16 PM | **Austin & Conroe, TX, U.S.**  Fri. Dec 04 2015 – Candles at 5:12 PM  Sat. Dec 05 2015 – Habdalah 6:09 PM | **Brisbane, Australia**  Fri. Dec 04 2015 – Candles at 6:13 PM  Sat. Dec 05 2015 – Habdalah 7:11 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Dec 04 2015 – Candles at 5:11 PM  Sat. Dec 05 2015 – Habdalah 6:10 PM | **Manila & Cebu, Philippines**  Fri. Dec 04 2015 – Candles at 5:07 PM  Sat. Dec 05 2015 – Habdalah 6:00 PM | **Miami, FL, U.S.**  Fri. Dec 04 2015 – Candles at 5:11 PM  Sat. Dec 05 2015 – Habdalah 6:06 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Dec 04 2015 – Candles at 4:19 PM  Sat. Dec 05 2015 – Habdalah 5:19 PM | **Olympia, WA, U.S.**  Fri. Dec 04 2015 – Candles at 4:05 PM  Sat. Dec 05 2015 – Habdalah 5:14 PM | **Port Orange, FL, U.S.**  Fri. Dec 04 2015 – Candles at 5:08 PM  Sat. Dec 05 2015 – Habdalah 6:04 PM |
| **San Antonio, TX, U.S.**  Fri. Dec 04 2015 – Candles at 5:17 PM  Sat. Dec 05 2015 – Habdalah 6:13 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Dec 04 2015 – Candles at 3:56 PM  Sat. Dec 05 2015 – Habdalah 5:02 PM | **Singapore, Singapore**  Fri. Dec 04 2015 – Candles at 6:38 PM  Sat. Dec 05 2015 – Habdalah 7:30 PM |
| **St. Louis, MO, U.S.**  Fri. Dec 04 2015 – Candles at 4:22 PM  Sat. Dec 05 2015 – Habdalah 5:23 PM | **Tacoma, WA, U.S.**  Fri. Dec 04 2015 – Candles at 4:03 PM  Sat. Dec 05 2015 – Habdalah 5:12 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Eliseo Peña and beloved wife HE Giberet Eva Peña

His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith

His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty

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

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

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

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

**This Torah Seder is dedicated to His Excellency Adon Alex Daniel Yarbrough praying that his lungs’ function be fully restored to good health speedily soon, together with all the sick of Yisrael, amen ve amen!**

**We also want to extend a very warm welcome to our Jewish family: His Excellency Adon Gabriel ben David and his beloved wife Her Excellency Giberet Elisheba bat Sarah. We pray for them and their loved ones much courage to stand in the Torah, great desire to continue studying Torah, the ability to perform many deeds of lovingkindness, and to become a light of Torah to all men and women of goodwill, and so it may be, amen ve amen!**

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His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

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**Shabbat: “Vay’hi Abram”**

**“And when Abram was”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי אַבְרָם** |  |  |
| **“Vay’hi Abram”** | Reader 1 – B’resheet 17:1-6 | Reader 1 – B’resheet 18:1-4 |
| **“And when Abram was”** | Reader 2 – B’resheet 17:7-9 | Reader 2 – B’resheet 18:5-7 |
| **“Y cuando Abram tenía”** | Reader 3 – B’resheet 17:10-14 | Reader 3 – B’resheet 18:7-9 |
| B’resheet (Gen.) Gen. 17:1-27 | Reader 4 – B’resheet 17:15-17 |  |
| Ashlamatah: Jer. 33:25 – 34:5 + 34:8-13 | Reader 5 – B’resheet 17:18-20 |  |
|  | Reader 6 – B’resheet 17:21-23 | Reader 1 – B’resheet 18:1-4 |
| Psalms 12:1-9 | Reader 7 – B’resheet 17:24-27 | Reader 2 – B’resheet 18:5-7 |
|  | Maftir – B’resheet 17:24-27 | Reader 3 – B’resheet 18:7-9 |
| N.C.: Mark 1:35-39  Luke 4:42-44 & Acts 4:5-12 | Jer. 33:25 – 34:5 + 34:8-13 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet**‎**17:1-27**‎‎

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And Abram was ninety-nine years old, and God appeared to Abram, and He said to him, "I am the Almighty God; walk before Me and be perfect. | 1. And Abram was the son of ninety and nine years, and the LORD appeared to Abram, and said to him, I am El Shadai; serve before Me and be perfect (shelim) in your flesh. |
| 2. And I will place **My covenant between Me and between you**, and I will multiply you very greatly." | 2. And I will set **My covenant between My Word and you**, and will multiply you very greatly. |
| 3. And Abram fell upon his face, and God spoke with him, saying, | 3. And because Abram was not circumcised, he was not able to stand, but he bowed himself upon his face; and the LORD spoke with him, saying, |
| 4. "As for Me, behold My covenant is with you, and you shall become the father of a multitude of nations. | 4. Behold, I have confirmed (or divided) My covenant with you; and you will be the father of many peoples. |
| 5. And your name shall no longer be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. | 5. And your name will be no more called Abram, but Abraham will be your name, because to be the father of a great multitude of peoples have I appointed you. |
| 6. And I will make you exceedingly fruitful, and I will make you into nations, and kings will emerge from you. | 6. And I will make you exceeding fruitful, and will set you for congregations; and kings ruling over peoples will come forth from you. |
| 7. And I will establish **My covenant between Me and between you** and between your seed after you **throughout their generations as an everlasting covenant,** to be to you for a God and to your seed after you. | 7. And I have established **My covenant between My Word and you**, and your sons after you in their generations, **for an everlasting covenant**, to be a God to you and to your sons after you. |
| 8. And I will give you and your seed after you the land of your sojournings, the entire land of Canaan for an everlasting possession, and I will be to them for a God." | 8. And I will give to you and to your sons after you the land of your habitation, all the land of Kenaan, for an everlasting possession: and I will be to them Elohim. |
| 9. And God said to Abraham, "And you shall keep My covenant, you and your seed after you throughout their generations. | 9. And the LORD said to Abraham, And you will observe My covenant, you and your sons after you in their generations. |
| 10. **This is My covenant, which you shall observe between Me and between you and between your seed after you, that every male among you be circumcised.** | 10. **This is My covenant, that you willll observe between My Word and you, and your sons after you:--Every male of you being circumcised, though he have not a father to circumcise him.** |
| 11. And you shall circumcise the flesh of your foreskin, and **it shall be as the sign of a covenant between Me and between you.** | 11. And you will circumcise the flesh of your foreskin, **as a sign of the covenant between My Word and you.** |
| 12. And at the age of eight days, every male shall be circumcised to you throughout your generations, one that is born in the house, or one that is purchased with money, from any foreigner, who is not of your seed. | 12. And the son of eight days will be circumcised among you, every male in your generations; from him who is brought up in your house, or bought with your silver, unto every son of the peoples who is not of you. |
| 13. Those born in the house and those purchased for money shall be circumcised, and **My covenant shall be in your flesh as an everlasting covenant.** | 13. He who is circumcised will circumcise him who is brought up among you, or bought with your silver; and it will be **My covenant in your flesh for a covenant forever.** |
| 14. And an uncircumcised male, who will not circumcise the flesh of his foreskin-that soul will be cut off from its people; he has broken My covenant." | 14. And the uncircumcised male who is not circumcised in the flesh of his foreskin, unless he have someone to circumcise him, that man will be cut off from his people; he has made My covenant to pass away. |
| 15. And God said to Abraham, "Your wife Sarai-you shall not call her name Sarai, for Sarah is her name. | 15. And the LORD said to Abraham, The name of Sara your wife will be no more called Sara; for Sarah will be her name. |
| 16. And I will bless her, and I will give you a son from her, and I will bless her, and she will become [a mother of] nations; kings of nations will be from her." | 16. And I will bless in her body, and will also give from her a son to you, and I will bless, him, and he will be for assemblies, and kings ruling over nations will be from her. |
| 17. And Abraham fell on his face and rejoiced, and he said to himself, "Will[a child]be born to one who is a hundred years old, and will Sarah, who is ninety years old, give birth?" | 17. And Abraham fell on his face, and wondered, and said in his heart, Will the son of a hundred years have progeny, and Sarah, the daughter of ninety years, bear a child? |
| 18. And Abraham said to God, "If only Ishmael will live before You!" | 18. And Abraham said before the LORD, May not Ishmael be established, and serve before You? |
| 19. And God said, "Indeed, your wife Sarah will bear you a son, and you shall name him Isaac, and I will establish My covenant with him **as an everlasting covenant for his seed after him.** | 19. And the LORD said, In truth Sarah your wife will bear you a son, and you will call his name Izhak; and with him I will confirm My covenant **for an everlasting covenant to his sons after him.** |
| 20. And regarding Ishmael, I have heard you; behold I have blessed him, and I will make him fruitful, and I will multiply him exceedingly; he will beget twelve princes, and I will make him into a great nation. | 20. And concerning Ishmael I have heard your prayer. Behold, I have blessed him; and I will spread him abroad, and multiply him very greatly. Twelve princes will he beget, and I will give him to be a great people. |
| 21. But My covenant I will establish with Isaac, whom Sarah will bear to you at this time next year." | 21. But My covenant will I establish with Izhak, whom Sarah will bear to you at this time in the year after. |
| 22. And He finished speaking with him, and God went up from above Abraham. | 22. And He ceased speaking with him; and the Glory of the LORD ascended from Abraham. |
| 23. And Abraham took Ishmael his son and all those born in his house and all those purchased with his money, **every male of the people of Abraham's household,** and he circumcised the flesh of their foreskin **on that very day, as God had spoken with him**. | 23. And Abraham took Ishmael his son, and all brought up in his house, and all bought with money, **every male among the household people of Abraham**, and he circumcised the flesh of their foreskin **in the same day in which the LORD spoke with him.** |
| 24. And Abraham was ninety-nine years old, when he was circumcised of the flesh of his foreskin. | 24. And Abraham was the son of ninety and nine years when he circumcised the flesh of his foreskin. |
| 25. And Ishmael his son was thirteen years old, when he was circumcised of the flesh of his foreskin. | 25. And Ishmael his son was thirteen years old when he circumcised the foreskin of his flesh. |
| 26. On that very day, Abraham was circumcised, and[so was]Ishmael his son. | 26. In the same day, in the fourteenth year, was Abraham circumcised, and Ishmael his son. |
| 27. **And all the people of his household**, those born in his house and those bought with money from foreigners, were circumcised with him. | 27. And **every man** of his house, the house-trained, and the purchased with money of the sons of the people, was circumcised with him. |
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**Reading Assignment:**

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

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

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

Vol. 2 – “The Patriarchs,” pp. 116-153

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 17:1-27‎**

**Chapter 17**

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

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

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

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

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

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

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

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

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

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

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

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

**be circumcised** Heb. הִמוֹל , is like לְהִמוֹל , to circumcise [the infinitive], as you might עֲשוֹת in place לַעֲשוֹת , to do.

**11 And you shall circumcise**- וּנְמַלְתֶּם is like וּמַלְתֶּם , and the “nun” is superfluous, a radical that sometimes appears in it, like the “nun” of נוֹשֵׁךְ and the “nun” of נוֹשֵׂא וּנְמַלְתֶּם has the same form as וּנְשָׂאתֶם , (i.e., the Kal form). But יִמוֹל is in the passive form (the Nifal), like יֵעָשֶׂה (it will be done) יֵאָכֵל (it will be eaten).

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

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

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

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

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

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

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

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

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

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

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

**and will Sarah, who is ninety years old** Shall she be worthy of giving birth? Now although the first generations begot children at the age of five hundred, in Abraham’s time, the years were already lessened, and weakness had come to the world. Go out and learn this from the ten generations from Noah to Abraham, who hastened to beget children at the age of sixty and seventy.

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

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

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

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

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

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

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

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

**and he circumcised** Heb. וַיָמָל , an expression in the וַיִפְעַל form, (the active [kal] form.)

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

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

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

**Ketubim: Psalms**‎**12:1-9**‎

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor on the sheminith, a song of David. | 1. For praise, on the lyre of eight strings. A hymn of David. |
| 2. Save, O Lord, for the pious are gone, for the faithful have vanished from the sons of men. | 2. Redeem, O LORD, for the good are annihilated; for the faithful have ceased from the sons of men. |
| 3. One speaks to another with falseness, smooth talk; they speak with a double heart. | 3. They speak lies, each to his fellow, lips are flattering; in their heart they deceive, and with a lying heart they speak. |
| 4. May the Lord cut off all smooth lips, the tongue that speaks great things. | 4. The LORD will destroy from the world all flattering lips, the tongue that speaks arrogance. |
| 5. Who said, "With our tongue we will overpower; our lips are with us. Who is lord over us?" | 5. Those who deny the essence, who say, "By our tongue we will prevail, our lips are with us, who is our master?" |
| 6. Because of the plunder of the poor, because of the cry of the needy, Now I will rise, the Lord shall say; I will grant them salvation, He shall speak concerning them. | 6. Because of the oppression of the poor, because of the cry of the needy, now I will arise, says the LORD; I will give redemption to My people, but against the wicked I will give testimony of evil. |
| 7. **The sayings of the Lord are pure sayings, like silver refined, exposed to the earth, clarified sevenfold.** | 7. **The words of the LORD are pure words, silver purified in the furnace on the ground, refined seven times.** |
| 8. You, O Lord, shall guard them; You shall guard him from this generation forever. | 8. You, O LORD, will keep the righteous/generous; You will protect them from this evil generation forever. |
| 9. Wicked men walk on all sides when the [one who appears] basest to the sons of men is elevated. | 9. All around the wicked walk, like a leech that sucks the blood of the sons of men. |
|  |  |

**Rashi’s Commentary on Psalm**‎**12:1-9**

**1 on the sheminith** The eight stringed harp.

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

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

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

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

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

**6 Because of the plunder of the poor** Because of the plunder of the poor who are robbed by youfor example, I myself and my men and the priests of Noband because of the cry of the needy, the Lord shall say, “Now I will rise to their help.”

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

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

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

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

**exposed**Heb. בעליל , an expression of revealing; in the language of the Mishna (Rosh Hashanah 21b, see Gemara): “whether it was plainly (בעליל) visible or whether it was not plainly (בעליל) visible, etc.” Others explain בעליל as an expression of elevation, and this is its explanation: silver refined with the best earth. That is to say, like silver that is refined with the best earth and its upper layer, because a person makes a crucible to refine the silver from the best earth. Another explanation: בעליל is like בעלי , with a mortar (as in Prov. 27: 22): “among grain with a pestle,” which is the name of a utensil in which [grain] is crushed. Similarly, בעליל is the crucible in which gold and silver are smelted. However, this does not seem correct because he does not call עלי the mortar in which [the grain] is crushed, but the handle of the pestle with which they crush. This is called pilon in French, pestle. Another explanation: בעליל is an expression of the master of a hand, i.e., the master of the earth, and the praise of the word applies to God. Targum Jonathan, too, renders it as an expression of lordship. He says that His sayings are like silver, refined by the Lord of the earth, Who is God, for He refined and clarified them.

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

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

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

**Meditation from the Psalms**

**Psalm 11:1-7**

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

Psalm 12 was inspired by a prophetic message foretelling an era when the wicked would succeed in overcoming the poor and the helpless. The threat manifested itself when Saul seemed to be on the verge of subduing David and occurred again on a national scale when the entire House of David was threatened with extinction at the hands of the evil Israelite Queen Ataliah who annihilated the entire ‘royal seed’ [with the exception of the infant Yoash who was hidden[[1]](#footnote-1)].

Rashi[[2]](#footnote-2) writes: David dedicated this Psalm to Ataliah’s atrocity, which would occur in the eighth generation of His dynasty (beginning with Solomon), praying that a remnant of his family be spared, saying, ‘Save me, HaShem, for the devout are no more’.

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

In this light, we understand why the Vilna Gaon prescribes this psalm as the שיר של יום ‘The Song of the Day’ for Shemini Atzeret.

On the seven days of the Succoth Festival, offerings were brought symbolizing the seventy nations who surround Israel. But on the eighth day, Shemini Atzeret, the offering symbolizes only Israel who will remain alone and exalted in Messianic times as HaShem’s chosen people. [[5]](#footnote-5)

The verbal connection between our Torah portion, Ashlamata, and psalm, all revolve around the word Halak - הלך (walk). In the Torah portion it is Avraham Avinu who is to walk before HaShem and be perfect.[[6]](#footnote-6) In our psalm it is the wicked that walk. Since our psalm deals with the walk of the wicked, I would like to take an in-depth look at *Halacha*,[[7]](#footnote-7) *walking*, which is the opposite of the walk of the wicked.

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

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

*It is HaShem’s will that there exist a certain degree of uniformity in Jewish practices, as well as in the interpretation of the Law. It is thus written, “There shall be one Torah and one law for you”.[[8]](#footnote-8)*

*Therefore, even when no formal central authority, such as the Sanhedrin, exists, HaShem has provided guidelines to insure the continuance of Judaism as a unified way of life. These guidelines provide the basis for the system of Torah law known as Halacha.[[9]](#footnote-9)*

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

*It is a positive commandment for a duly qualified Torah scholar to render decisions in questions of Torah law when asked. It is thus written, “You shall teach the children of Israel all the decrees which HaShem told them through Moses”…[[10]](#footnote-10)*

*The unique relationship between HaShem and Israel guarantees that we will always be able to ascertain His will. It is thus written, “You will seek HaShem your Lord, and you will find Him, as long as you search after Him with all your heart and with all your soul”…[[11]](#footnote-11)*

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

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

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

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

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

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

Halacha teaches us how to behave with our families, relatives, and strangers as well as how to fulfill our religious requirements between ourselves and HaShem. To fulfill our role as a holy people, we imitate HaShem’s actions. Examples are visiting the sick, welcoming guests, giving charity, refraining from creative activity on Shabbat, and promoting peace between husband and wife.[[12]](#footnote-12) The true reason for following Halacha is because HaShem commanded us to do so.  We observe Halacha to please our Creator and to become spiritually close to Him by doing His will and imitating His actions. Like the word for the whole body of Jewish “laws,” each rule of how to act is called a Halacha.[[13]](#footnote-13)

The Torah was HaShem’s plan for creation given to Adam[[14]](#footnote-14) and later to Israel through Moshe, at Mount Sinai, in the presence of all the people of Israel. This plan was written out in the Torah. One worships HaShem by *studying* this plan and putting it into *practice*, i.e. one must *walk* (*halak*) out the Torah. Righteousness is, by definition, the state created by living according to the Torah, HaShem’s plan. Jewish life was defined by Torah regardless of where one lived.

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

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

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

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

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

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

In this use, we see that walking is intimately connected with obedience to HaShem. The implied usage seems to indicate a lifestyle of obedience.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

***Romans 8:1-4*** *[There is] therefore now no condemnation to them which are in Mashiach Yeshua, who* ***walk*** *not after the flesh, but after the Spirit. For the law of the Spirit of life in Mashiach Yeshua hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, HaShem sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who* ***walk*** *not after the flesh, but after the Spirit.*

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

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

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

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

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

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

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

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

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

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

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

By now we should understand why the wicked prosper, *in this world*. Their ***walk*** will determine their ultimate end in a place where they will encounter the torment that they have earned. The day when the wicked reap the consequence of their walk is *The Eighth Day*, which is alluded to in the opening of our psalm:

***Tehillim (Psalm) 12:1*** *For the Leader; on the* ***Sheminith****.*[[15]](#footnote-15) *A Psalm of David.*

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

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

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 19. ¶ And the word of the Lord came to Jeremiah, saying: | 19. ¶ And the word of prophecy from before the LORD was with' Jeremiah, saying: |
| 20. So said the Lord: If you break **My covenant** with the day and **My covenant** with the night, and not to have day and night in their time. | 20. "Thus says the Lord: Just as it is not possible that **My ‎covenant** should be abolished, which I made with the day and with the night - so that night and day should not occur in their appointed time ‎, |
| 21. Also **My covenant** with David shall be broken, that he should not have a son reigning on his throne, and with the Levitic priests, My ministers. | 21. so **My covenant** will not be abolished which I have made with David My servant, so that he should not have a son ruling upon his ‎throne, and the Levitical priests who minister before Me. |
| 22. Just as the host of heaven cannot be counted nor can the sand of the sea be measured, so will I increase the seed of My servant David and the Levites who minister to Me. **{S}** | 22. Just as it is not possible that the hosts of heaven should be numbered, nor the ‎sand of the sea weighed, so I will increase the seed of David My servant, and the Levitical priests who minister before Me.” **{S}** |
| 23. And the word of the Lord came to Jeremiah, saying: | 23. And the ‎ word of prophecy from before the LORD was with Jeremiah, saying: ‎ |
| 24. Have you not seen what this people has spoken saying: The two families that God chose, He has rejected, and they make My people despise being a nation any longer before them.  **{S}** | 24. "Have you not seen what this people is speaking, saying: 'The two ‎seeds in which the LORD has taken pleasure - he has loathed them'? And they provoke My people to anger, so as not to be a people any more‎ministering before Me, as before them.”  **{S}** |
| 25. So said the Lord: If not **My covenant** with the day and the night, that the statutes of heaven and earth I did not place, | 25. Thus says the LORD: “Just as it is not possible that **My covenant** which I swore with the day ‎and with the night should cease, so is the covenant of the heavens and the earth: I have not made them that they should pass away. |
| 26. Also will I reject the seed of Jacob and David, My servant, not to take from his seed rulers over the seed of Abraham, Isaac, and Jacob, when I bring back their captivity and have mercy upon them.  **{P}** | 26. Also the seed of Jacob and David My servant I will not remove from bringing near some of their sons who exercise rulership over the seed ‎of Abraham, Isaac, and Jacob; for I will restore their exiles and will have mercy upon them."‎  **{P}** |
|  |  |
| 1. ¶ The word that came to Jeremiah from the Lord-when Nebuchadrezzar king of Babylon and all his army and all the kingdoms of the land of his rule and all the peoples were waging war against Jerusalem and against all its cities- saying: | 1. ¶ The word of prophecy which was with Jeremiah from before the LORD, when Nebuchadnezzar'' the king of Babylon and all his army, and all ‎the kingdoms of the earth under the dominion of his hand, and all the nations, were waging war against Jerusalem and against all her cities,‎saying: |
| 2. So said the Lord God of Israel, Go and say to Zedekiah king of Judah, and you shall say to him: So said the Lord: Behold I deliver this city into the hand[s] of the king of Babylon, and he shall burn it with fire. | 2. “Thus says the LORD, the God of Israel: Go and say to Zedekiah, the king of the tribe of the house of Judah, and say to him, 'Thus ‎says the LORD: Behold, I am handing over this city into the power of' the king of Babylon, and he will burn it with fire. |
| 3. And you shall not escape from his hand[s], for you shall surely be seized, and you shall be delivered into his hand[s], and your eyes shall see the eyes of the king of Babylon, and his mouth shall speak with your mouth, and you shall come to Babylon. | 3. And you will not ‎be rescued from his ‎ hand, but you will certainly be captured and handed over into his power; and your eyes will see the king of Babylon's eyes, and his‎mouth will speak with your mouth, and you will be carried' to Babylon. |
| 4. But hearken to the word of the Lord, O Zedekiah king of Judah. So said the Lord concerning you; You shall not die by the sword. | 4. But listen to the word of the LORD, O Zedekiah, the king ‎of the tribe of the house of Judah. Thus says the LORD concerning you: 'You will not be killed with sword. |
| 5. You shall die in peace, and with the burnings of your forefathers, the first kings, who were before you, they shall burn for you, and "Ah lord" shall they lament you, for I have spoken a word, says the Lord.  **{S}** | 5. You will die in peace; ‎and as they burned incense for your fathers, the former kings who were before you! So will they burn incense over you; and they will ‎lament over you, "Woe for the king!" For I have spoken the word, says the LORD."  **{S}** |
| 6. And Jeremiah the prophet spoke to Zedekiah king of Judah all these words in Jerusalem. | 6. And Jeremiah the prophet spoke with Zedekiah ‎the king of the tribe of the house of Judah all these words in Jerusalem. |
| 7. And the army of the king of Babylon was waging war against Jerusalem and against all the remaining cities of Judah, against Lachish and against Azekah, because they were the fortified cities left among the cities of Judah. **{P}** | 7. And the troops of the king of Babylon were waging war‎against Jerusalem and against all the cities of the house of Judah which were left; against Lachish and against Azekah, for they were ‎left among the cities of the house of Judah as fortified cities.  **{P}** |
| 8. The word that came to Jeremiah from the Lord after King Zedekiah had made **a covenant** with all the people who were in Jerusalem, to proclaim freedom to them; | 8. The word of prophecy which was with Jeremiah from before the LORD ‎after king Zedekiah had made **a covenant** with all the people who were in Jerusalem to proclaim freedoms for them, |
| 9. That every man should let his manservant and every man his maidservant, a Jew and a Jewess go free, that none should hold his Jewish brother as a slave. | 9. that each man ‎should send away his slaves both male and female, Israelite and Israelitess" as free persons, so that they should not be enslaved to ‎them, any person to his Jewish brother. |
| 10. Now all the princes and all the people who had entered into **the covenant** hearkened that every one should let his manservant and everyone his maidservant go free, no longer holding them in slavery; then they obeyed and let them go. | 10. And all the princes and all the people who entered into **the covenant** that each man should ‎send out his slaves both male and female as free persons, so that they should not be enslaved to them anymore, heard it, and heeded ‎it, and they sent them away. |
| 11. But afterwards they turned and brought back the manservants and the maidservants whom they had let free, and forcibly made them into manservants and maidservants. **{P}** | 11. But afterwards they turned around, and brought back the slaves, male and female, whom they had let ‎go as free persons, and brought them into subjection as male and female slaves.  **{P}** |
| 12. Then the word of the Lord came to Jeremiah from the Lord, saying: | 12. And the word of prophecy from before the LORD ‎was with Jeremiah from before the LORD/ saying: |
| 13. So says the Lord God of Israel; I made **a covenant** with your fathers on the day that I brought them forth out of the land of Egypt, out of the house of slaves, saying: | 13. "Thus says the LORD, the God of Israel: I made **a covenant** with your fathers on the day that I brought them out from the land of Egypt, from the house of slavery, saying: |
| 14. "At the end of seven years you shall let go every man his brother Jew who has been sold to you, and when he has served you for six years you shall let him go free from you"; but your forefathers did not obey Me, nor did they incline their ear[s]. | 14. 'At the end of seven years you will ‎each send away his Israelite brother who was sold to you; so he will serve you for six years. Then you will let him go from you as a free man. ‎But your fathers did not listen to My Memra, and did not incline their ear. |
| 15. And now this day you turned and did what was right in My sight by proclaiming liberty every man to his neighbor, and you made **a covenant** before Me in the House upon which My Name is called. | 15. And you yourselves had repented this day, and had done what ‎was right before Me, in each man proclaiming freedom for his colleague; and you made **a covenant** before Me in the house upon which My ‎Name is called. |
| 16. But then you turned and profaned My Name, and you took back, each man his manservant and each man his maidservant, whom you had let free to themselves, and forced them to be manservants and maidservants to you.  **{S}** | 16. But you have turned around and profaned My Name, and each man has brought back his slaves, both male and female, ‎whom you had let go as free persons in respect of their lives; and you have subjected them into becoming male and female slaves for you.  **{S}** |
| 17. Therefore, so says the Lord: You have not hearkened to Me to proclaim freedom, every one to his brother and every one to his neighbor; behold I proclaim freedom to you, says the Lord, to the sword, to the pestilence, and to the famine, and I will make you an object of horror to all the kingdoms of the earth. | 17. Therefore thus says the LORD: You yourselves have not heeded My Memra, that each man should proclaim freedom for his brother, and ‎each man for his colleague; behold, I am summoning freedom for you, says the LORD, from the sword, from pestilence. and from famine; ‎and I will make you into an object of trembling for all the kingdoms of the earth. |
| 18. And I will deliver the men who have transgressed **My covenant**, who have not kept the words of **the covenant** which they made before Me when they cut the calf in two and passed between its parts. | 18. And I will give the men who transgressed **My covenant,** ‎‎- who did not confirm the words of **the covenant** which they made before Me, (like) the calf which they divided into two, and passed between ‎its halves - |
| 19. The princes of Judah and the princes of Jerusalem, the officers and the priests, and all the people of the land who passed between the parts of the calf. | 19. the princes of Judah and the princes of Jerusalem, the princes and the priests and all the people of the land who passed ‎between the halves of the calf, - |
| 20. I will deliver them into the hand[s] of their enemies and into the hand[s] of those who seek their lives, and their dead bodies shall become food for the birds of the heavens and for the beasts of the earth. | 20. I will hand them over into the power of their enemies, and into the power of those who seek to kill them; ‎and their corpses will be scattered as food for the birds of heaven and for the beasts of the earth. |
| 21. And Zedekiah, king of Judah, and his princes I will deliver into the hand[s] of their enemies and into the hand[s] of those who seek their lives, and into the hand[s] of the army of the king of Babylon who have gone up away from you. | 21. And I will hand over Zedekiah, the king ‎of the tribe of' the house of Judah and his princes into the power of their enemies, and into the power of those who seek to kill them, and into ‎the power of the troops of the king of Babylon which have been taken up from you. |
| 22. Behold I command, says the Lord, and I will return them to this city, and they shall fight against it and capture it, and burn it with fire, and the cities of Judah I will make desolate without an inhabitant. **{P}** | 22. Behold, says the LORD, I am commanding, and will‎make them return against this city; and they will wage war against it, and conquer it, and burn it with fire; and the cities of the house of ‎Judah I will make into desolation, without inhabitant." ‎ **{P}** |
|  |  |

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

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

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

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

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

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

**Chapter 34**

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

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

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

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

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

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

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

**Verbal Tallies**

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

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

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

Old / children - בן, Strong’s number 01121.

LORD - יהוה, Strong’s number 03068.

Said / saith - אמר, Strong’s number 0559.

Walk / go - הלך, Strong’s number 01980.

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

LORD - יהוה, Strong’s number 03068.

Appeared / behold - ראה, Strong’s number 07200.

Said / saith / speak - אמר, Strong’s number 0559.

Walk / go - הלך, Strong’s number 01980.

Before - פנים, Strong’s number 06440

**Beresheet (Genesis) 17:1** And when Abram was ninety years old <01121> and nine, the LORD <03068> appeared <07200> (8735) to Abram, and said <0559> (8799) unto him, I am the Almighty God; walk <01980> (8690) before me <06440>, and be thou perfect.

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

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

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

**Yermiyahu (Jeremiah) 33:25** Thus saith <0559> (8804) the LORD <03068>; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

**Yermiyahu (Jeremiah) 34:2** Thus saith <0559> (8804) the LORD <03068>, the God of Israel; Go <01980> (8800) and speak <0559> (8804) to Zedekiah king of Judah, and tell him, Thus saith <0559> (8804)the LORD <03068>; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

**Yermiyahu (Jeremiah) 34:3** And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold <07200> (8799) the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

**Yermiyahu (Jeremiah) 34:5**  But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before <06440> thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD <03068>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 17:1-27** | **Psalms**  **Psa 12:1-8** | **Ashlamatah**  **Jer 33:25- 34:5, 12-13** |
| --- | --- | --- | --- | --- |
| ba' | father | Gen 17:4 Gen 17:5 |  | Jer 34:5 Jer 34:13 |
| ~h'r'b.a; | Abraham | Gen 17:5 Gen 17:9 Gen 17:15 Gen 17:17 Gen 17:18 Gen 17:22 Gen 17:23 Gen 17:24 Gen 17:26 |  | Jer 33:26 |
| !Ada' | lord |  | Ps 12:4 | Jer 34:5 |
| vyai | men | Gen 17:23 Gen 17:27 | Ps 12:2 |  |
| ~yhil{a/ | GOD | Gen 17:3 Gen 17:7 Gen 17:8 Gen 17:9 Gen 17:15 Gen 17:18 Gen 17:19 Gen 17:22 Gen 17:23 |  | Jer 34:2 Jer 34:13 |
| rm;a' | said, speak | Gen 17:1 Gen 17:3 Gen 17:9 Gen 17:15 Gen 17:17 Gen 17:18 Gen 17:19 | Ps 12:4 Ps 12:5 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:12 Jer 34:13 |
| #r,a, | land, earth | Gen 17:8 | Ps 12:6 | Jer 33:25 Jer 34:1 Jer 34:13 |
| rv,a] | which, whom | Gen 17:10 Gen 17:12 Gen 17:14 Gen 17:21 | Ps 12:4 | Jer 34:1 Jer 34:5 |
| tyIB; | house | Gen 17:12 Gen 17:13 Gen 17:23 Gen 17:27 |  | Jer 34:13 |
| !Be | son | Gen 17:1 Gen 17:12 Gen 17:16 Gen 17:17 Gen 17:19 Gen 17:23 Gen 17:24 Gen 17:25 Gen 17:26 Gen 17:27 | Ps 12:1 Ps 12:8 |  |
| tyrIB. | covenant | Gen 17:2 Gen 17:4 Gen 17:7 Gen 17:9 Gen 17:10 Gen 17:11 Gen 17:13 Gen 17:14 Gen 17:19 Gen 17:21 |  | Jer 33:25 Jer 34:13 |
| lAdG" | great | Gen 17:20 | Ps 12:3 |  |
| ~G: | indeed | Gen 17:16 |  | Jer 33:26 |
| rb;D' | talked, word | Gen 17:3 Gen 17:22 Gen 17:23 | Ps 12:2 Ps 12:3 | Jer 34:3 Jer 34:5 |
| dwID' | David |  | Ps 12:1 | Jer 33:26 |
| rAD | generations | Gen 17:7 Gen 17:9 Gen 17:12 | Ps 12:7 |  |
| hy"h' | shall come | Gen 17:16 |  | Jer 34:1 Jer 34:12 |
| %l;h' | walk | Gen 17:1 | Ps 12:8 | Jer 34:2 |
| hNEhi | behold | Gen 17:4 Gen 17:20 |  | Jer 34:2 |
| [r;z< | descendants, seed | Gen 17:7 Gen 17:8 Gen 17:9 Gen 17:10 Gen 17:12 Gen 17:19 |  | Jer 33:26 |
| hwhy | LORD | Gen 17:1 | Ps 12:1 Ps 12:3 Ps 12:5 Ps 12:6 Ps 12:7 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:5 Jer 34:12 Jer 34:13 |
| ~Ay | days | Gen 17:12 Gen 17:23 Gen 17:26 |  | Jer 34:13 |
| ac'y" | come | Gen 17:6 |  | Jer 34:13 |
| qx'c.yI | Isaac | Gen 17:19 Gen 17:21 |  | Jer 33:26 |
| lKo | all, every | Gen 17:8 Gen 17:10 Gen 17:12 Gen 17:23 Gen 17:27 | Ps 12:3 | Jer 34:1 |
| @s,K, | money | Gen 17:12 Gen 17:13 Gen 17:23 Gen 17:27 | Ps 12:6 |  |
| tr;K' | cut, made | Gen 17:14 | Ps 12:3 | Jer 34:13 |
| ble | heart | Gen 17:17 | Ps 12:2 |  |
| xq;l' | took, taken | Gen 17:23 |  | Jer 33:26 |
| %l,m, | kings | Gen 17:6 Gen 17:16 |  | Jer 34:1 Jer 34:2 Jer 34:3 Jer 34:4 Jer 34:5 |
| !t;n" | establish | Gen 17:2 Gen 17:5 Gen 17:6 Gen 17:8 Gen 17:16 Gen 17:20 |  | Jer 34:2 Jer 34:3 |
| ~l'A[ | everlasting, forever | Gen 17:7 Gen 17:8 Gen 17:13 Gen 17:19 | Ps 12:7 |  |
| ~ynIP' | before, face | Gen 17:1 Gen 17:3 Gen 17:17 Gen 17:18 |  | Jer 34:5 |
| ~Wq | establish | Gen 17:7 Gen 17:19 Gen 17:21 | Ps 12:5 |  |
| ha'r' | appear, see | Gen 17:1 |  | Jer 34:3 |
| [m;v' | heard, hear | Gen 17:20 |  | Jer 34:4 |
| rm;v' | keep | Gen 17:9 Gen 17:10 | Ps 12:7 |  |
| ~[; | people | Gen 17:16 |  | Jer 34:1 |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Gen 17:1-27** | **Psalms**    **Psa 12** | **Ashlamatah**    **Jer 33:25- 34:5, 12-13** | **Peshat**  **Mk/Jude/Pet**  **Mk 1:35-39** | **Remes 1**  **Luke**  **Lk 4:42-44** | **Remes 2**  **Acts/Romans**  **Acts 4:5-12** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | heard |  |  | Jer 34:10 |  |  |  |
| **ἄνθρωπος** | man |  | Psa 12:1   Psa 12:8 |  |  |  | Act 4:9  Act 4:12 |
| **ἀνίστημι** | rise up |  | Psav12:5 |  | Mar 1:35 |  |  |
| **ἀπέρχομαι** | went forth |  |  |  | Mar 1:35 |  |  |
| **ἄρχων** | ruler |  |  | Jer 33:26 |  |  | Act 4:5 Act 4:8 |
| **βασιλεία** | kingdoms |  |  | Jer 34:1 |  | Luk 4:43 |  |
| **βασιλεύω** | reigned |  |  | Jer 34:5 |  |  |  |
| **γένος** | race, family | Gen 17:14 |  |  |  |  | Act 4:6 |
| **γῆ** | earth, land | Gen 17:8 | Ps 12:6 | Jer 33:25 Jer 34:1 Jer 34:13 |  |  |  |
| **γίνομαι** | become, come to pass | Gen 17:1  Gen 17:17 |  | Jer 34:1 Jer 34:12 |  | Luk 4:42 | Act 4:5   Act 4:11 |
| **δεῖ** | necessary, must |  |  |  |  | Luk 4:43 | Act 4:12 |
| **δίδωμι** | gave, give | Gen 17:8   Gen 17:16  Gen 17:20 |  | Jer 34:3 |  |  | Act 4:12 |
| **ἐγείρω** | arose, raised |  |  |  |  |  | Act 4:10 |
| **ἐνώπιον** | in the presence of, before | Gen 17:1 |  |  |  |  | Act 4:10 |
| **ἐξέρχομαι** | go forth, departed | Gen 17:6 |  |  | Mar 1:35   Mar 1:38 | Luk 4:42 |  |
| **ἔπω** | speak, say | Gen 17:1  Gen 17:9   Gen 17:15   Gen 17:17   Gen 17:18   Gen 17:19 | Ps 12:4 Ps 12:5 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:12 Jer 34:13 |  | Luk 4:43 | Act 4:8 |
| **ἔρημος** | desolate |  |  |  | Mar 1:35 | Luk 4:42 |  |
| **ἔρχομαι** | come, came |  |  |  |  | Luk 4:42 |  |
| **ζητέω** | seeking, sought |  |  |  | Mar 1:37 | Luk 4:42 |  |
| **ἡμέρα** | day | Gen 17:12 Gen 17:23 Gen 17:26 |  | Jer 34:13 |  | Luk 4:42 |  |
| **θεός** | GOD | Gen 17:1  Gen 17:3   Gen 17:7   Gen 17:8   Gen 17:9   Gen 17:15   Gen 17:18   Gen 17:19  Gen 17:22  Gen 17:23 |  | Jer 34:2 Jer 34:13 |  | Luk 4:43 | Act 4:10 |
| **ἰδού** | behold | Gen 17:4  Gen 17:19  Gen 17:20 |  |  |  |  |  |
| **ἵστημι** | establish | Gen 17:7 Gen 17:19 Gen 17:21 |  |  |  |  | Act 4:7 |
| **κατά** | according to |  | Psa 12:8 |  |  |  |  |
| **κηρύσσω** | proclaim |  |  |  | Mar 1:38  Mar 1:39 | Luk 4:44 |  |
| **κύριος** | LORD | Gen 17:1 | Ps 12:1 Ps 12:3 Ps 12:5 Ps 12:6 Ps 12:7 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:5 Jer 34:12 Jer 34:13 |  |  |  |
| **λαός** | people |  |  | Jer 34:1 |  |  | Act 4:8   Act 4:10 |
| **λέγω** | speaking, saying, called | Gen 17:1 Gen 17:3 Gen 17:9 Gen 17:15 Gen 17:17 Gen 17:18 Gen 17:19 | Ps 12:4 Ps 12:5 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:12 Jer 34:13 | Mar 1:37  Mar 1:38 |  |  |
| **ὄνομα** | name | Gen 17:5   Gen 17:15   Gen 17:19 |  |  |  |  | Act 4:7   Act 4:10  Act 4:12 |
| **οὐρανός** | heaven |  |  | Jer 33:25 |  |  | Act 4:12 |
| **Παιδίον** | child | Gen 17:12 |  |  |  |  |  |
| **πᾶς** | all. Everu | Gen 17:8 Gen 17:10 Gen 17:12 Gen 17:23 Gen 17:27 | Ps 12:3 | Jer 34:1 | Mar 1:37 |  | Act 4:10 |
| **πατήρ** | father | Gen 17:4 Gen 17:5 |  | Jer 34:5 Jer 34:13 |  |  |  |
| **πόλις** | city |  |  | Jer 34:1  Jer 34:2 |  | Luk 4:43 |  |
| **πορεύομαι** | went, go |  |  |  |  | Luk 4:42 |  |
| **συναγωγή** | synagogue |  |  |  | Mar 1:39 | Luk 4:44 |  |
| **σώζω** | delivered |  | Psa 12:1 | Jer 34:3 |  |  | Act 4:9   Act 4:12 |
| **τόπος** | place |  |  |  | Mar 1:35 | Luk 4:42 |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet Gen. 17:1 - 27**

**“And when Abram was”**

**By: Paqid Dr. Adon Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
|  |  |
| **Hakham Shaul’s School Of Tosefta**  **(Luke 4:42-44)**  **Mishnah א** | **Hakham Tsefet’s School of Peshat**  **(Mark 1:35-39)**  **Mishnah א** |
| **As the day was approaching, he** (Yeshua) **went out to an isolated place** to recite the morning Shema.[[16]](#footnote-16) **And the congregations searched for him; and when they came to him, they wanted to keep him from leaving. But he said to them, I must proclaim the Mesorah (Oral Torah) of the governance[[17]](#footnote-17) of G-d** through the Hakhamim and Bate Din as opposed to human kings, **to the other cities as well; because I was sent for this** purpose (mission). **And he heralded the Mesorah in the Synagogues** of Y’hudah.[[18]](#footnote-18) | **And early in the morning, long before daylight[[19]](#footnote-19) he** (Yeshua) **got up[[20]](#footnote-20) and went out to an isolated place and prayed there. And Shim’on (Hakham Tsefet) and those** (talmidim) **who were with him** (Hakham Tsefet) **followed[[21]](#footnote-21) him** (Yeshua)**. And having discovered[[22]](#footnote-22) from him** the true halakhic practice concerning the recital morning Shema and Amidah**, they said to him, “everyone is searching[[23]](#footnote-23) for you.” And he** (Yeshua) **responded, “let us go to the neighbouring towns, so I can teach this** halakhic practice**[[24]](#footnote-24) to them as well, because this is what I came to do.”[[25]](#footnote-25) And he went through the entire region of the Galil proclaiming this** halakhic **message** (the Mesorah) **in the Synagogues and driving out *shedim* – demons.** |
|  | |
| **HAKHAM SHAUL’S SCHOOL OF Remes**  **(Acts. 4:5-12)**  Pereq **א** | |
| **א** **And it happened the next day the Chief Priests[[26]](#footnote-26)** (Kohanim), **the Zekanim and Soferim** (of the Tz’dukim – Sadducees) **assembled in Yerushalayim[[27]](#footnote-27) with Kayafa,[[28]](#footnote-28) Yochanan, Alexander and the other men from the family of the Kohen Gadol. And they brought the prisoners** Hakham Tsefet and Hakham Yochanan **to stand before them, they enquired** (repeatedly demanding), “by what power or by **whose authority did you do this** (heal the lame man[[29]](#footnote-29))?” **Then Hakham Tsefet full of the Ruach HaKodesh** (Mesorah – Oral Torah)[[30]](#footnote-30) **said to them, “Rulers[[31]](#footnote-31) of the people and Zekanim, if we are judged today because of the act of righteous/generosity done to a man who was sick and ask how this man has been healed** (saved)[[32]](#footnote-32), **let it be known to all of you, and to the B’ne Yisrael that this man is standing before you in good health by the authority of Yeshua HaMashiach HaNotsri** **from the** city of Branches[[33]](#footnote-33) **whom you crucified, God has raised from the dead. This Yeshua is the “The stone that the builders rejected** (which) **has become the chief cornerstone.”** (Psa 118:22)  **And there is refuge in nothing else, for there is no other authority under the heavens given among men where we find refuge.”** | |

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

**Connecting to the Torah Seder**

**ἐξέρχομαι – he** (Yeshua) **went out**

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

**Shema Yisrael**

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

The sublime words of the Kabbalist Hakham Yochanan picture Messiah as the “Word – Torah of G-d.” As Messiah Yeshua conducts himself as if an actor on the stage[[34]](#footnote-34) daily modelling how the Torah is to be “walked” in each circumstance of life. The scenario of our Mishnaic Markan pericope pictures Messiah rising a “long time before daylight” to find an isolated place in which to pray [far from distractions and interference].

**Hermeneutic Principle OF Rov**

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

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

1. The Jewish people are commanded to recite the Shema twice daily by the Torah itself (“when you lay down and when you rise up” ).
2. The Jewish people are instructed in how and when to recite the Shema by the Mishnah, Tosefta and Jerusalem and Babylonian Talmud and this by Rabbinical dictum.
3. The Jerusalem Talmud states that it would be preferable for a person who studies without performing the mitzvoth never to have been created.[[35]](#footnote-35)

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

**The Torah**

**Deut 6:4** Hear, O Israel! The LORD is our God, the LORD alone.[[36]](#footnote-36)﻿b﻿﻿ You will love the LORD your God with all your heart and with all your soul and with all your might. ﻿Take to heart these instructions with which I charge you this day. ﻿Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. ﻿Bind them as a sign on your hand and let them serve as a symbol[[37]](#footnote-37)﻿c﻿ on your forehead;[[38]](#footnote-38)﻿d﻿ ﻿inscribe them on the doorposts of your house and on your gates.[[39]](#footnote-39)

**The Mishnah**

m. Ber 1:2 From what time do they recite the ﻿Shema﻿ in the morning? From the hour that one can distinguish between [the colors] blue and white. R. Eliezer says, “Between blue and green.” And one must complete it before sunrise. R. Joshua says, “Before the third hour. “For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be ‘morning.’]” One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.[[40]](#footnote-40)

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

**The Talmud**

**b. Ber 2b** *It has been taught on Tannaite authority along these same lines:*  The old-timers would complete the recitation of Shema exactly at dawn so as to place the prayer for redemption[[41]](#footnote-41) [with which the Shema closes] right next to the Prayer [of supplication], and one will turn out to say the Prayer in daylight.”[[42]](#footnote-42)

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

**Following Yeshua HaMashiach**

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

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

**Searching for Messiah**

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

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

**Peroration**

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

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

**Remes Commentary to Hakham Shaul**

The mental exercise of contemplating Remes is always enjoyable and challenging. It forces the student to reach beyond the literal interpretation of Peshat and begin the process of looking at things from a more abstract perspective. Some Remes materials find allegory in every word or phrase. Others demonstrate their allegory as a single whole or unit. It is also fitting to look at some Remes materials from both perspectives. Still other Remes materials look at things in multiple pieces arriving at a single halakhic truth. It would appear that the present Remes of Hakham Shaul fits the final analogy of Remes materials.

**A meeting of the minds**

As we noted in the footnotes above, the meeting described in 2 Luqas 4:5-12 is not a meeting of the Sanhedrin. It is clear from the text that this is a meeting of the Tz’dukim (Sadducees). The allegorical hint is that of unbelief of lack of faithful obedience to the Torah. One might question how this analogy can be derived. We know and understand that the Tz’dukim were primarily concerned with temporal personal wealth and pleasure. When this lifestyle is weighed against Abraham and the Master we are able to clearly see the contrast. We know from men such as Josephus that the Tz’dukim did not believe in the Oral Torah. This problem is an age old enemy to true Torah observance and understanding. At the root of this mindset is rebellion. The Prophet Shmuel equates rebellion with witchcraft. Now, what is witchcraft? Allegorically speaking witchcraft is one who uses power over another to derive unlawful personal benefit. Therefore, we see in the Tz’dukim this spirit of witchcraft.[[43]](#footnote-43) These warlocks gather like vultures to determine what they are going to do about the healing of a lame man. Again, the Remes allegory depicts a “lame” man who was not able to “walk” out the Torah satisfactorily. Along come Hakham Tsefet and Hakham Yochanan, allegorically representing PaRDeS, and they teach the “lame” man the appropriate hermeneutic and moral response to Torah. When this “lame” man is taught how to correctly understand the four gates to Gan Eden[[44]](#footnote-44) he is able to appropriately “walk” out Torah **immediately**. The Tz’dukim represent all parties opposed to correct hermeneutical homiletics and correct moral response.

Yeshua’s resurrection, an allegorical hint to the hermeneutic applied to So’od is not accepted by some of those unwitting souls who fear we are using and teaching sorcery. Of course we would expect this from those who refuse the Mesorah[[45]](#footnote-45) of the Hakhamim.

Hakham Tsefet and Hakham Yochanan are apparent “prisoners” to these oblivious souls. Again, the allegory is that of trying to interpret the Biblical text from the mindset of “*Sola Scriptura.*” Refusing to see Torah through the interpretative lens of PaRDeS hermeneutics is equal to Theology, i.e. trying to put G-d in a box. There is a reason that we do not try to pronounce G-d’s name. That reason being G-d cannot be contained in the vocabulary of the mundane. If we were able to capture G-d in mundane language He would cease to be G-d. Likewise, we do not accept “Theology” because G-d or His actions cannot be defined. Philo makes the ancient practice very clear.

It was, therefore, quite consistent with reason that no proper name could with propriety be assigned to Him who is in truth the living God. Do you not see that to the prophet who is really desirous of making an honest inquiry after the truth, and who asks what answer he is to give to those who question him as to the name of Him who has sent him, he says, "I am that I am," [Exodus iii. 14] which is equivalent to saying, It is my nature to be, not to be described by name: but in order that the human race may not be wholly destitute of any appellation which they may give to the most excellent of beings, I allow you to use the word Lord as a name;[[46]](#footnote-46)

**Full of the Holy Ghost?**

Many misconceptions have been sprung from misinterpreting this phrase. Hakham Tsefet is not full of the “Holy Ghost”! Hakham Tsefet is full of the Mesorah – Mesorah as interpreted by the Master represents Rabbinic authority. By being saturated with the Masters Orally breathed Torah, Hakham Tsefet is able to free himself and his audience from the prisons of antinomian practices of those who refuse to submit to Rabbinic authority.

**Cleaning up the Neighborhood**

**And Shim’on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed him (Yeshua). And having discovered from him [the true halakhic practice, concerning the recital morning Shema] and Amidah, they said to him, “everyone is searching for you.” And he (Yeshua) responded, “let us go to the neighboring towns, so I can teach this [halakhic practice][[47]](#footnote-47) to them as well, because this is what I came to do.”[[48]](#footnote-48)**

Hakham Tsefet and the others mimic Yeshua. The Peshat hermeneutic speaks for itself as noted above. The Remes allegory is that of teaching other congregations to follow the same Halakhic practices. The Messianic Mission is teaching the Oral Torah and the governance of G-d [through the Hakhamim and Bate Din as opposed to human kings], to all the congregations of the B’ne Yisrael. Yeshua HaMashiach represents the Oral Torah. Therefore, Messiah must be taught to the entire world. We might rephrase the so called “great commission” by saying “as you go thoroughly teach the Mesorah to everyone” or “As you go Talmudize the gentiles.”[[49]](#footnote-49) The phrase **“everyone is searching[[50]](#footnote-50) for you”** indicates that everyone is looking for the truth of the Torah’s Oral elucidations and correct obligations..

Like the lame man healed of his inability to “walk,” the soul finds peace, completion and wholeness in the Oral Torah.

**And having discovered from him [the true halakhic practice, concerning the recital of the morning Shema] and Amidah,**

Hakham Tsefet’s mimicry of Yeshua is only the application of the Oral Torah to daily living. Who is Messiah? The Messiah is the Oral Torah which must be taught to the neighbours.

**Give me Liberty or Give me death**

2 Cor 3:6 Who also has made us capable servants of the Nazarean Codicil; not of the letter, but of the breath: for the letter kills, but the breath (oral Torah – Mesorah) gives life.

The present world struggles for freedom. This is not a new quest. Virginia Governor Patrick Henry uttered these words for different reasons. However, these words relate to the truth of the Oral Torah and its liberating qualities.

**"By what power of by whose authority did you do this (heal the lame man)?"**

“Rulers of the people and Zekanim, if we are judged today because of the act of righteous/generosity done to a man who was sick and ask how this man has been healed (saved) ...

The question is asked “by what authority or power did you heal this lame man”? The allegorical answer is by the authority of the Mesorah (Messiah).

**Salvation by faith?**

The shrewd Hakham Shaul hides his gems so cleverly.

“This man has been healed (saved),” “And there is refuge in nothing else, for there is no other authority under the heavens given among men where we find refuge."

How was this man “saved”? The allegorical implications are clear and obvious. Salvation is NOT by Faith, but rather **faithful obedience**!

“Salvation” has come to the “lame man, the verb **σέσωσται** is indicative perfect passive 3rd person singular from **σῴζω.** Therefore, “salvation” is NOT “salvation” in the Christian sense. “The perfect passive tense points to the present condition of being healed (compare *tetherapeumenon* in v. 13). Hakham Shaul lays the interpretive hermeneutic for 2 Luqas 4:12. Therefore, we can legitimately translate the passage…

“And there is healing in nothing else, for there is no other authority under the heavens given among men, where we find healing."

Allegorically we apply this “healing/salvation” to Yeshua who is a Remes hint to the Oral Torah. As such, we can further translate and understand this passage to say.

“And there is healing in nothing else but the Oral Torah, for there is no other authority under the heavens except the Oral Torah given among men where we find healing."

Our Pericope allegorically notes the transition from the darkness of the previous Torah Seder’s deep mystical vision of Abram to the new era and beginning as Abraham in the words…

**“And early in the morning,”**

The text bespeaks mysteries. Abraham has come from the darkness of a deep vision into the dawn of a new age and era where he will have abundant seed. Our Nazarean Talmud sees this transition and makes note by saying **“early in the morning while it was still dark.”**

**Peroration**

Obviously the simple minded will struggle, not understanding that we are speaking wisdom, the language of the soul rather than the language of the body. **Salvation comes through the gift of wisdom.[[51]](#footnote-51) It is mediated through a renewal of the covenant to be written in the human heart.**[[52]](#footnote-52) The wise will understand that we are speaking of the deeper aspects of the Oral Torah. Because the colloquial term repeated in the Holy Zohar is **“tikun,”** we understand that there is healing and repair in the So’od levels of the Oral Torah. This teaches us that the Yeshua as the Oral Torah is ALL of the Oral Torah, not some fragmented and minuscule application of the Mesorah.

**In the beginning was the** Oral **Torah** (Word), **and the** Oral **Torah** (Word) **was with God, and the** Oral **Torah** (Word) **was an Elohim** (judge). **He**, the Oral Torah **was in the beginning with God. And we saw the glory of the** Oral **Torah, glory as of the only begotten,** Yisrael **from the Father, full of chesed** (loving-kindness) **and Emet** (truth).[[53]](#footnote-53)

The single halakhic truth of our present Remes is that Yeshua is the Oral Torah which has been with G-d from the ageless past. Only through immediate application of the Oral Torah is there salvation, refuge, healing and tikun for the soul! “Traditional discipline of Torah (Oral Torah) and the mitzvot have a cosmic impact, mending the world”[[54]](#footnote-54)…

Amen v’amen

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Festival:**

**Chanukah Festival of Dedication**

**Sunday Evening December the 6th – Monday Evening Decemberh, 2015**



**Next Sabbath: “Shabbat Shel Chanukah”**

**“Sabbath of the Feast of Dedication”**

**&**

**Rosh Chodesh Tebet – New Moon of the Month of Tebet**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **חֲנֻכָּה** |  |  |
| **Chanukah** | Reader 1 – BaMidbar 7:1-11 | Reader 1 – B’resheet 18:1-4 |
| **Dedication** | Reader 2 – BaMidbar 7:12-23 | Reader 2 – B’resheet 18:5-7 |
| **Dedicación** | Reader 3 – BaMidbar 7:24-29 | Reader 3 – B’resheet 18:7-9 |
| BaMidbar (Num.) 7:1-59 | Reader 4 – BaMidbar 7:30-35 |  |
| Ashlamatah: Zechariah 2:14 – 4:7 | Reader 5 – BaMidbar 7:36-41 |  |
| Special: Is. 66:1,23 + 1 Sam. 20:18,42 | Reader 6 – BaMidbar 7:42-47 | Reader 1 – B’resheet 18:1-4 |
| Psalms 30:1-13 | Reader 7 – Bamidbar 7:48-59 | Reader 2 – B’resheet 18:5-7 |
|  | Maftir – BaMidbar 28:9-15 | Reader 3 – B’resheet 18:7-9 |
| N.C.: 2 John 1:13 + 3 John 1-14 | Zechariah 2:14 – 4:7  Is. 66:1,23 +  1 Sam. 20:18,42 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. 2 Melachim (Kings) 11:11-2 - Radak [↑](#footnote-ref-1)
2. 2 Divrei HaYamim (Chronicles) 22:11 [↑](#footnote-ref-2)
3. v. 7-8 [↑](#footnote-ref-3)
4. cf. comm. Tehillim (Psalms) 6:1 [↑](#footnote-ref-4)
5. This introduction was edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. Radak [↑](#footnote-ref-5)
6. Avraham began this walk on Tammuz 1 by circumcising himself and his household. [↑](#footnote-ref-6)
7. Halakha (Hebrew: הֲלָכָה) is the collective body of Jewish religious laws derived from the Written and Oral Torah. [↑](#footnote-ref-7)
8. Bamidbar (Numbers) 15:16 [↑](#footnote-ref-8)
9. literally, “the way”, or “the walk” [↑](#footnote-ref-9)
10. Vayikra (Leviticus) 10:11 [↑](#footnote-ref-10)
11. Debarim (Deuteronomy) 4:29 [↑](#footnote-ref-11)
12. shalom bayit [↑](#footnote-ref-12)
13. plural, halachot [↑](#footnote-ref-13)
14. The body of Halacha has been around since before creation. ”G-d looked into the Torah and created the world,” says the Zohar, and so we find the Patriarchs followed halacha even before the Torah was given on Mount Sinai four centuries later. [↑](#footnote-ref-14)
15. Rashi tells us that this is an eight stringed harp. [↑](#footnote-ref-15)
16. Johnson suggests that Yeshua had spent the entire night “**And evening being come, at sunset just after Habdalah”**healing and casting out *shedim* – demons. Now the dawn approaches and Yeshua, with his talmidim find an isolated place to pray the morning prayers, specifically the Morning Shema. Johnson, L. T. (1991). *The Gospel of Luke* (Vol. 3). (S. J. Daniel J. Harrington, Ed.) Collegeville , MN: The Liturgical Press, Sacra Pagina Series. pp. 84 – 7. As such we see that both Hakham Tsefet and Hakham Shaul present Yeshua as a prophet. The materials taut extrordinary miraclous acts and deeds to contrast Yeshua HaMashiach with the prophets i.e. Moshe. [↑](#footnote-ref-16)
17. Verbal connection to Jer 34:1 [↑](#footnote-ref-17)
18. The Lukan text includes Y’hudah whereas the Markan text says “**the entire region of the Galil.**” This may infer that Y’hudah was considered a part of the Galil or that the northern parts of Y’hudah were considered the Galil. Or Hakham Shaul may only extend the public ministry of the Master to these regions. [↑](#footnote-ref-18)
19. From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua “**early in the morning, long before daylight**” reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim [↑](#footnote-ref-19)
20. Verbal connection to Psa 12:5 [↑](#footnote-ref-20)
21. **καταδιώκω** (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as “**follow after**” once. 1 **to follow after, follow up**. [↑](#footnote-ref-21)
22. “The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans.(2:769).The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, "master, teach us to pray just as Yochanan (the immerser) also taught his talmidim." [↑](#footnote-ref-22)
23. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. The must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-23)
24. “The Gospel (Mesorah) is not revealed in a vacuum, nor is ecstatic and voluntary movements, which there were not a few in first-century Palestine. Jesus directs his ministry to practicing communities of faith (faithful obedience) in Judaism fulfillment of an earlier history of revelation (1:2-3).” Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 68 [↑](#footnote-ref-24)
25. This passage and its Lukan Tosefta teach us concerning the “Messianic Mission.” In other words the “Messianic Mission” is the proclamation of the Mesorah – Oral Torah and the governance of G-d [through the Hakhamim and Bate Din as opposed to human kings]. [↑](#footnote-ref-25)
26. Verbal connection to [↑](#footnote-ref-26)
27. This assembly is clearly NOT the Sanhedrin. The text clearly shows that this is an assembly of Kayafa and his cohorts. There is not even the slightest vestige of the Sanhedrin. [↑](#footnote-ref-27)
28. We understand that these temporal materials tell us that the date is somewhere between 18-36 C.E. because Annas, the son-in-law of Kayafa is the Kohen Gadol. The use of Kayafa’s name here shows that he was still a major part of the historical events, which were being played out in the Second Temple period. [↑](#footnote-ref-28)
29. Verbal connection to Psa 12:1 [↑](#footnote-ref-29)
30. As we noted above, Yeshua is equated with the Prophets through the ideas of his miraculous ministry and messianic agenda. Here the phrase “filled with the Ruach HaKodesh” further equates Hakham Tsefet with the prophets and Yeshua HaMashiach. (see note to “daylight” in the Markan text. [↑](#footnote-ref-30)
31. Verbal connection to Jer 33:26 [↑](#footnote-ref-31)
32. “Salvation” has come to the lame man, **σέσωσται** verb indicative perfect passive 3rd person singular from **σῴζω.** However, “salvation” is NOT “salvation” in the Christian sense. “The perfect passive tense points to the present condition of being healed (compare *tetherapeumenon* in v. 13). Johnson, L. T. (1992). *The Acts of the Apostles* (Sacra Pagina Series ed., Vol. 5). (S. Daniel J. Harrington, Ed.) Collegeville, MN: The Liturgical Press. p. 77 [↑](#footnote-ref-32)
33. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-33)
34. Jones, Vendyl,. *Will the Real Jesus Please Stand,.* (p. 5-11) Institute of Judaic-Christian Research, 1983. [↑](#footnote-ref-34)
35. j.t. Berakhot 1:2 [↑](#footnote-ref-35)
36. ﻿b﻿ *Cf. Rashbam and Ibn Ezra see Zech. 14.9. Others “The Lord our God, the Lord is one.”*  [↑](#footnote-ref-36)
37. ﻿c﻿ *Others “frontlet” ; cf. Exod. 13.16.* [↑](#footnote-ref-37)
38. ﻿d﻿ *Lit. “between your eyes” ; cf. Exod. 13.9.* [↑](#footnote-ref-38)
39. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Dt 6:4). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-39)
40. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 3 [↑](#footnote-ref-40)
41. “Our Redeemer! Adonai, [Master] of Hosts is His Name, Holy One of Israel. Blessed are You Adonai, who redeems Israel. [↑](#footnote-ref-41)
42. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 54 [↑](#footnote-ref-42)
43. Cf. 1 Sam 15:23 [↑](#footnote-ref-43)
44. PaRdeS represents the four gates to Gan Eden. It is not true that the only gate to Gan Eden is So’od. [↑](#footnote-ref-44)
45. Here we refer to the Mesorah – or the Oral Torah as taught by the Jewish Hakhamim through the ages. [↑](#footnote-ref-45)
46. “The change of Names” in Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 342 [↑](#footnote-ref-46)
47. “The Gospel (Mesorah) is not revealed in a vacuum, nor is ecstatic and voluntary movements, which there were not a few in first-century Palestine. Jesus directs his ministry to practicing communities of faith (faithful obedience) in Judaism fulfillment of an earlier history of revelation (1:2-3). Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 68 [↑](#footnote-ref-47)
48. This passage and its Lukan Tosefta teach us concerning the “Messianic Mission.” In other words the “Messianic Mission” is the proclamation of the Mesorah – Oral Torah and the governance of G-d [through the Hakhamim and Bate Din as opposed to human kings]. [↑](#footnote-ref-48)
49. Cf. Matt 28:18ff [↑](#footnote-ref-49)
50. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. The must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-50)
51. Prov 1:20–2:22; 8:1–36; Wis 8:2–9:18. Op. cit. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 5:908 [↑](#footnote-ref-51)
52. Jer 31:31–34; Ezek 11:19 [↑](#footnote-ref-52)
53. Cf. John 1:1,14 as translated by Paqid Dr. Adon Eliyahu ben Abraham [↑](#footnote-ref-53)
54. My paraphrase of The Essential Kabbalah, Matt, D. C. (1995). *The Essential Kabbalah, The Heart of Jewish Mysticism.* New York, NY: Harper Collins, Harper One. Introduction 1 [↑](#footnote-ref-54)