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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2019**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2019**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 09, 5780 – December 6-7, 2019** | **Fifth Year of the Shmita Cycle** |

# Candle Lighting and Habdalah Times

**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

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His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**Shabbat: “VaY’hi BaEt Hahi” - “And it came to pass at that time”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי בָּעֵת הַהִוא** |  |  |
| **“VaY’hi BaEt Hahi”** | Reader 1 – B’resheet 38:1-5 | Reader 1 – B’resheet 39:1-4 |
| **“And it came to pass at that time”** | Reader 2 – B’resheet 38:6-8 | Reader 2 – B’resheet 39:5-7 |
| **“Y aconteció en aquel tiempo”** | Reader 3 – B’resheet 38:9-11 | Reader 3 – B’resheet 39:8-10 |
| B’resheet (Gen) 38:1-30 | Reader 4 – B’resheet 38:12-14 |   |
| Ashlamatah: Hos. 12:1-9 + 14:9 | Reader 5 – B’resheet 38:15-19 |   |
|  | Reader 6 – B’resheet 38:20-23 | Reader 1 – B’resheet 39:1-4 |
| Psalm 32:1-11 | Reader 7 – B’resheet 38:24-30 | Reader 2 – B’resheet 39:5-7 |
|   |     Maftir – B’resheet 38:27-30 | Reader 3 – B’resheet 39:8-10 |
| N.C.: Jude 17-19; Luke 7:24-30;Acts 21:1-17 |                Hos. 12:1-9 + 14:9 |   |

**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 desire. 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 doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring 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!**

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) 38:1-30**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. Now it came about at that time **that Judah was demoted by his brothers**, and he turned away until [he came] to an Adullamite man, named Hirah. | 1. It was at that time that **Yehudah had gone down** from his property, and separated himself from his brethren, and had inclined to a man an Adullemite whose name was Hira, |
| 2. And there Judah saw the daughter **of a merchant** named Shua, and he took her and came to her. | 2. that Yehudah saw there the daughter **of a merchant** man whose name was Shuva, and he proselytized her, and entered with her. |
| 3. And she conceived and bore a son, and he named him Er. | 3. And she conceived and bare a son, and called his name Er, because he was to die without a child. |
| 4. And she conceived again and bore a son, and she named him Onan. | 4. And she conceived again, and bare a son, and called his name Onan, because his father would have to mourn for him. |
| 5. Once again she bore a son, and she named him Shelah, and he (Judah) was in Chezib when she gave birth to him. | 5. And she added, and bare a son, and called his name Shela, because her husband had forgotten her and was in cessation when she bare him.JERUSALEM: And it was that she ceased. |
| 6. And Judah took a wife for Er, his firstborn, **named Tamar.** | 6. And Yehudah took a wife for Er his firstborn, **a daughter of Shem the great, whose name was Tamar.** |
| 7. Now Er, Judah's firstborn, was evil in the eyes of the Lord, and the Lord put him to death. | 7. But Er the firstborn of Yehudah was evil before the LORD **because he had not given his seed unto his wife, and the anger of the LORD prevailed against him, and the LORD slew him.** |
| 8. So Judah said to Onan, "Come to your brother's wife and perform the rite of the levirate, and raise up progeny for your brother." | 8. And Yehudah said unto Onan, Enter you to your brother's wife, and marry her, and raise up seed unto the name of your brother. |
| 9. Now Onan knew that the progeny would not be his, **and it came about, when he came to his brother's wife, he wasted [his semen] on the ground, in order not to give seed to his brother.** | 9. And Onan knew that they would not call the children after his name, **and it was, when he entered to the wife of his brother, that he corrupted his work upon the earth, that he might not raise up children to his brother's name.** |
| 10. Now what he did was evil in the eyes of the Lord, and He put him to death also. | 10. And what he did was evil before the Lord and he cut off his days also. |
| 11. Then Judah said to his daughter in law Tamar, "Remain as a widow in your father's house until my son Shelah grows up," for he said, "Lest he too die, like his brothers." So Tamar went, and she remained in her father's house. | 11. And Yehudah said to Tamar his daughter--in--law, Remain a widow in your father's house, till Shela my son be grown up. For he said, Lest he also die as his brethren Tamar went and remained in her father's house. |
| 12. Many days passed, and Shua's daughter, Judah's wife, died; and Judah was consoled, and he went up [to watch] over his sheepshearers he and Hirah, his Adullamite friend to Timnah. | 12. And days multiplied and the daughter of Shuva, Yehudah's wife, had died, and Yehudah was comforted. And Yehudah went up to the shearing of his flock, he and Hira his friend the Adullemite, to Timnath. |
| 13. And it was told to Tamar, saying, "Behold, your father in law is going up to Timnah to shear his sheep." | 13. And it was told to Tamar, saying, Behold, your father--in--law comes up to Timnath to shear his flock. |
| 14. So she took off her widow's garb, covered [her head] with a veil and covered her face, and she sat down at the crossroads that were on the way to Timnah, for she saw that Shelah had grown up, but as for her she was not given to him for a wife. | 14. And she put the dress of her widowhood from her, and covered herself with a veil, and wrapped herself, and sat in the dividing of the road where all eyes see, upon the way of Timnath. For she knew that Shela was grown up, yet she had not been given to him to be his wife.JERUSALEM: For she had enwrapped her face. |
| 15. When Judah saw her, he thought she was a harlot, because she covered her face. | 15. And Yehudah saw her; but she seemed in his face as an harlot, because she had provoked him to anger in his house, and Yehudah did not love her. |
| 16. So he turned aside toward her to the road, and he said, "Get ready now, I will come to you," for he did not know that she was his daughter in law, and she said, "What will you give me that you should come to me?" | 16. And he inclined to her in the way and said, Let me now go in with you: for he knew not that she was his daughter--in--law. And she said What will you give me to go in with me? |
| 17. And he said, "I will send a kid from the herd," and she said, "[Only] if you give me a pledge until you send [it]." | 17. And he said, I will send you a kid of the goats from the flock. And she said, If you will give me a pledge until you will have sent. |
| 18. So he said, "What is the pledge that I should give you?" And she said, "Your signet, your cloak, and the staff that is in your hand." So he gave them to her, and he came to her, and she conceived his likeness. | 18. And he said, What pledge will I give you? And she answered, Your seal, and your mantle, and your staff which is in your hand. And he gave (them) to her, and went in with her; and she conceived by him. |
| 19. Then she arose and went away, and she took off her veil, and she donned her widow's garb. | 19. And she arose and went, and put her veil from her, and put on the dress of her widowhood.JERUSALEM: Her veil. |
| 20. And Judah sent the kid by the hand of his Adullamite friend to take the pledge from the woman's hand, but he did not find her. | 20. And Yehudah sent the kid of the goats by the hand of his friend the Adullemite, to bring back the pledge from the hand of the woman; but he found her not. |
| 21. So he asked the people of the place, saying, "Where is the harlot who was at the crossroads on the way?" and they said, "No harlot was here." | 21. And he asked the men of the place, saying, Where is the harlot who was in the sight of the eyes by the way? And they said, There is no harlot here. |
| 22. So he returned to Judah, and he said, "I have not found her, and the people of the place also said, 'No harlot was here.' " | 22. And he returned to Yehudah and said, I could not find her: and the men of the place also said that no harlot was there. |
| 23. So Judah said, "Let her take [them] for herself, lest we become a laughingstock. Behold, I sent this kid, but you did not find her." | 23. And Yehudah said, Lest she should have taken the pledge, lest we become a laughing stock, behold, I have sent this goat, and you cannot find her. |
| 24. Now it came about after nearly three months, that it was told to Judah, saying, "Your daughter in law Tamar has played the harlot, and behold, she is pregnant from harlotry." So Judah said, "Bring her out, and let her be burned." | 24. And it was at the time of three months, that she was known to be with child: and it was told to Yehudah, saying Tamar your daughter--in--law has committed fornication and, behold, she is with child by fornication. And Yehudah said, **Is she not the daughter of a priest. Let her be brought forth and burned.** |
| 25. She was taken out, and she sent to her father in law, saying, "From the man to whom these belong I am pregnant," and she said, "Please recognize whose signet ring, cloak, and staff are these?" | 25. Tamar was brought forth to be burned, and she searched for the three pledges, but found them not. Uplifting her eyes to the heavens above, she thus said, Mercy I implore from You, O LORD: answer me in this hour of need, and enlighten mine eyes to find the three witnesses; and I will dedicate unto You from my loins three saints who will sanctify Your name, and descend to the furnace of fire in the plain of Dura. In that hour the Holy One, blessed be He, signed to Michael, who enlightened her eyes, that she found (the witnesses) and took and cast them before the, feet of the judges, and said, The man to whom these pledges belong is he by whom I am with child. Yet though I may be burned I do not make him manifest: nevertheless the LORD of the world will cause him in his heart to acknowledge them, and will deliver me from this great judgment. Now when Yehudah saw them, he recognised them, and said in his heart, It is better for me to be ashamed in this world that passes away, than be ashamed in the faces of my righteous/generous fathers in the world to come. It is better that I burn in this world by a fire that is extinguished, than burn in the world to come with fire devouring fire. For measure is set against measure. This is according to that which I said to Ya’aqob my father, Know now the robe of your son; so am I now constrained to hear at the place of judgment, Whose are this seal and mantle and staff ?JERUSALEM: Tamar was brought forth to be burned with fire; and she sought the three witnesses but found them not. She lifted up her eyes on high and said For mercy I pray before the LORD. You are He, O LORD God, who answers the afflicted in the hour of their affliction ; answer me in this the hour of my affliction, and I will dedicate to You three saints in the valley of Dura, Hananva, Mishael, and Azarya. |
| 26. Then Judah recognized [them], and he said, "She is right, [it is] from me, because I did not give her to my son Shelah." But he no longer continued to be intimate with her. | 26. And Yehudah, acknowledged and said, Tamar is innocent; she is with child by me. And the Bath Kol fell from heaven, and said, From before Me was this thing done, and let both be delivered from judgment. And Yehudah said, Because I gave her not to Shela my son, has this happened to me. But he added not to know her again. |
| 27. And it came about at the time she was giving birth, that behold, there were twins in her womb. | 27. But it was in the time of her giving birth, that, behold, twins were in her womb. |
| 28. And it came about when she gave birth, that he (the infant) stretched out his hand. So the midwife took and bound a crimson thread on his hand, saying, "This one came out first." | 28. And it was in being born that the child stretched forth his hand; and the midwife took it, and bound it with a scarlet thread, saying, This came the first. |
| 29. And it came about, as he was drawing back his hand, behold, his brother emerged, and she said, "With what strength you have strengthened yourself!" And he (Judah) named him Perez. | 29. And after the child had withdrawn his hand, behold, his brother came forth, and she said, With what great power have you prevailed, and for you will it be to prevail; for you will possess the kingdom. And she called his name Pharets. |
| 30. Afterwards, his brother emerged, the one upon whose hand was the crimson thread, and he named him Zerah. | 30. And afterward came forth his brother, upon whose hand was bound the scarlet thread, and she called his name Zarach. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎**‎‎‎‎‎‎‎‎**38:1-30**

        Yehudah’s Marriage to a Convert And Evil Offspring – Gen. 38:1-11

        Yehudah Falls Into the Trap Set by Tamar – Gen. 38:12-23

        Yehudah is Served the Same Medicine He Served His Father – Gen. 38:24-30

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 3a – “The Twelve Tribes,” pp. 271-298

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎**‎‎‎‎‎‎‎**38:1-30**

**1 Now it came about at that time Why was this section placed here, where it interrupts the section dealing with Joseph? To teach us that his (Judah’s) brothers demoted him from his high position when they saw their father’s distress. They said, “You told [us] to sell him. Had you told [us] to return him, we would have obeyed you.”** [from Tanchuma Buber, Vayeshev 8]

**and he turned away** from his brothers.

**to an Adullamite man** He entered into a partnership with him.

**2 merchant** Heb. כְּנַעֲנִי **(K’na’ani)** [Onkelos renders] תַּגְרָא , **a merchant (trafficker)**.

**5 and he (Judah) was in Chezib** The name of the place. I say, however, that it was called Chezib because she stopped giving birth; [this is] an expression similar to “You are to me as a failing spring (אַכְזָב) ” (Jer. 15:18); “whose water does not fail (יְכַזְבוּ) ” (Isa. 58:11). Otherwise, what does Scripture intend to tell us? Moreover, in Genesis Rabbah (85:4) I saw: And she named him Shelah… She stopped [bearing].

**7 was evil in the eyes of the Lord** [His evil was] like the evil of Onan, viz. that he wasted his semen, as it is written in connection with Onan: “and He put him to death also,” meaning that, as Er’s death, so was Onan’s death. Now, why should Er waste his semen? So that she (Tamar) would not become pregnant and her beauty be impaired. [From Yev. 34b]

**8 and raise up progeny**The son shall be called by the name of the deceased. [From Targum Jonathan ben Uzziel]

**9 he wasted [his semen] on the ground** He practiced coitus interruptus. [From Gen. Rabbah 85:5]

**11 for he said, etc.** Meaning that he dismissed her with a straw (with a lame excuse), for he did not intend to marry her to him (Shelah).

**for he said, “Lest he too die…”** This is a woman whose husbands presumably die young. [From Yev. 64b]

**12 and he went up [to watch] over his sheepshearers** He went up to Timnah to stand over his sheepshearers [i.e. to oversee them].

**13 is going up to Timnah**In connection with Samson, however, Scripture says (Jud. 14:1): “And Samson went down to Timnah.” It was situated on a mountain slope, so that they would go up to it from here and go down to it from there. [From Sotah 10a]

**14 and covered her face** Heb. וַתִּתְעַלָף . She covered her face so that he would not recognize her.

**at the crossroads**Heb. בְּפֶתַח עֵינַיִם , lit., at the opening of the eyes. At the crossroads, on the road to Timnah. Our Sages, however, explained it midrashically to mean, at the entrance (פֶתַח) [to the residence] of our father Abraham, which all eyes (עֵינַיִם) looked forward to see. [From Sotah 10a]

**for she saw that Shelah had grown up, etc.** Therefore, **she made herself available to Judah, for she longed to bear sons from him.**

**15 he thought she was a harlot** because she was sitting at the crossroads.

**because she covered her face and he could not see her and recognize her.** Our Sages midrashic interpretation is: because she had covered her face when she had stayed in her father-in-law’s house and she was modest. Therefore, he did not suspect her. [From Sotah 10b]

**16 So he turned aside toward her to the road** From the road he was following, he turned aside to the road where she was. In Old French, destorner, to turn aside.

**“Get ready now…”** Prepare yourself and your mind for this. Every expression of הָבָה signifies preparation, except where it can be translated as an expression of giving, and even those instances [of הָבָה ] meaning preparation are close to an expression of giving.

**17 a pledge** Heb. **עֵרָבוֹן , security**. [From Targum Onkelos]

**18 Your signet, your cloak** Heb. חֽתָמְךָ וּפְתִילֶךָ [Onkelos renders:] עִזְקָתָךְ וְשׁוֹשִׁיפָךְ . Your ring, with which you seal, and your cloak, with which you cover yourself.

**and she conceived his likeness** lit., “and she conceived to him.” **Mighty men like him, righteous/generous men like him.** [From Gen. Rabbah 85:9]

**21 the harlot** Heb. הַקְדֵשָׁה , prepared (מְקֻדֶשֶׁת) and ready for harlotry.

**23 Let her take [them] for herself** Let her keep what she has.

**lest we become a laughingstock** If you seek her further, the matter will become known, and it will be a disgrace, for what more am I required to do to keep my word?

**Behold, I sent this kid Since Judah had deceived his father with the kid in whose blood he immersed Joseph’s coat, he too was deceived with a kid.** [From Gen. Rabbah 85:9]

**24 Now it came about after nearly three months** Heb. חֳדָשִׁים כְּמִשְׁלשׁ . The greater part of the first, the greater part of the third, and the complete middle one. The expression כְּמִשְׁלשׁ חֳדָשִׁים means, “upon the tripling of the months,” like “sending portions (מִשְׁלוֹחַ מָנוֹת) ” (Esther 9:19) “[and] shall they stretch forth their hand (מִשְׁלוֹחַ יָדָם) (Isa. 11:14) (lit., the stretching forth of their hand). And so did Onkelos render:כְּתַלְתוּת יַרְחַיָא , at the tripling of the months. [From Gen. Rabbah 85:10]

**she is pregnant from harlotry** Heb. הָרָה . This is an adjective, “pregnant,” like “a pregnant (הָרָה) woman” (Exod. 21:22), and like “clear (בָּרָה) as the sun” (Song 6:10).

**and let her be burned** Ephraim Miksha’ah said in the name of Rabbi Meir: **She was the daughter of Shem, who was a priest. Therefore, they sentenced her to be burned.** [From Gen. Rabbah 85:10]

**25 She was taken out to be burned** [from targumim]

**and she sent to her father-in-law** She did not want to embarrass him and say, “From you I am pregnant,” but, “From the man to whom these belong.” She said, “If he confesses by himself, let him confess, and if not, let them burn me, but I will not embarrass him.” **From this they (our Rabbis) said, “It is better for a person to be cast into a fiery furnace than to embarrass his fellow in public.”** [from Sotah 10b]

**Please recognize** Heb. הַכֶּר-נָא . נָא is only an expression of supplication. “Please recognize your Creator and do not destroy three souls.” [from Sotah 10b, Gen. Rabbah 85:11]

**26 She is right** in what she said.

**from me she is pregnant** (Targum Onkelos). Our Sages, however, explained this midrashically to mean that a “bath-kol” came forth and declared, “From Me and from within Me these matters have emerged. Since she was modest in her father-in- law’s house, I decreed that kings should be descended from her, and from the tribe of Judah I [already] decreed to raise up kings in Israel.” [from Sotah 10b]

**because I did not give her to my son Shelah** For she did this justifiably, because I did not give her to my son Shelah. [From Beresheet Rabbathi]

**But he no longer continued** Heb. וְלֽא-יָסַף . Some say: he did not continue [to know her] (Targum Onkelos), and others say: **he did not cease** (Sotah 10b). (A similar instance is found in connection with Eldad and Medad (Num. 11:25), [where the verse reads:] וְלֽא יָסָפוּ , they did not continue, which the Targum renders: וְלֽא פָסְקוּ , they did not cease).

**27 at the time she was giving birth** But concerning Rebecca, Scripture states: “And her days to give birth were completed” (Gen. 25:24). In the latter instance, the months were complete, but here they were short of full term. [From Gen. Rabbah 85:13]

**behold, there were twins** **This is written with the full spelling (תאוֹמִים) ; in the other instance, [with Rebecca,] it is written defectively (תוֹמִם) , because one [child, Esau,] was wicked, but these [twins] were both righteous/generous.** [From Gen. Rabbah 85:13]

**28 that he (the infant) stretched out his hand** One of them stretched his hand to the outside, and after she (the midwife) bound the crimson thread on it, he drew it back.

**29 you have strengthened yourself**Heb. פָּרַצְתָּ with what strength you have strengthened yourself! [from Targum Onkelos]

**30 the one upon whose hand was the crimson thread** Four hands are written here, corresponding to the four devoted things (charamim) by which Achan, who was descended from him (Zerah), committed a trespass. Some say [that they] correspond to the four things that he took: a Babylonish garment, two pieces of silver weighing two hundred shekels, and a wedge of gold (Jos. 7:21) (Gen. Rabbah 85:14).

**and he named him Zerah** because of the shining appearance (זְרִיחַת) of the crimson.

**Ketubim: Psalms**‎‎‎**32:1-11**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1 Of David, a maskil Praiseworthy is he whose transgression is forgiven, whose sin is concealed. | 1 Of David. Good counsel. David said, "How blessed is the one whose impieties they forgive, whose sins they cover over." |
| 2. Praiseworthy is the man to whom the Lord ascribes no iniquity and in whose spirit there is no guile. | 2. How happy was Moses, son of Amram, to whom the LORD did not reckon his sins, because there was no guile in his spirit. |
| 3. When I was silent, my bones decayed with my moaning all day long.          | 3. Because I have been silent from the words of Torah, my bones waste away while I groan all day. |
| 4. For [both] day and night Your hand is heavy upon me; my freshness was transformed as in the droughts of summer, forever. | 4. Because day and night Your punishment is severe upon me, my moisture is turned to, as it were, the hot wind of summer forever. |
| 5. I would inform You of my sin, and I did not conceal my iniquity; I said, "I will confess my transgressions to the Lord," and You forgave the iniquity of my sin forever. | 5. My sin I will tell You and my iniquity I have not covered. I said, "I will confess my rebellions in the presence of the LORD; and You forgave the iniquity of my sin forever. |
| 6. For this let every pious man pray to You at the time that You are found, only about a flood of vast waters [that] should not reach him. | 6. Because of this let every pious man pray in Your presence at the time of his favor; indeed, at the time when many Gentiles come like waters, to him they will not come near to do harm. |
| 7. You are a shelter for me, from an adversary You guard me; with songs of deliverance You encompass me forever, | 7. You are the LORD; hide me, from the oppressor guard me; the joy of salvation will surround me forever. |
| 8. "I will enlighten you and instruct you which way [to go]; I will wink My eye to you." | 8. I will enlighten you and teach you; in this way you shall go; I will advise you and put my eye upon you for good. |
| 9. **Be not like a horse, like a mule that does not discern (Heb. “have Binah); whose mouth must be held with bit and bridle, so that when he is being groomed, he does not come near you.** | 9. **Do not be like a horse or mule who have no intelligence (Heb. “Da’at”); both muzzle and halter are its trappings to be kept silent; let it not come near you.** |
| 10. Many are the pains of the wicked, but as for him who trusts in the Lord- kindness will encompass him. | 10. Many are the pains of the wicked; but favor will surround the one who trusts in the LORD. |
| 11. Rejoice with the Lord and exult, You righteous, and cause all those of upright hearts to sing praises. | 11. Rejoice in the word of the LORD, and be glad, O righteous/generous; and give praise, all you with upright hearts. |
|   |   |

**Rashi’s Commentary on Psalms**‎‎‎‎**32:1-11**

**1 Of David, a maskil** The Sages said (Pes. 117a): **Every Psalm in which “maskil” is mentioned was said through an interpreter.**

**Praiseworthy is he whose transgression is forgiven** Whose transgression the Holy One, Blessed Be He, forgives, and He conceals his sins. ( נשוי is anpardone in Old French, pardoned. The implication is forgiveness, because the **forgiveness of iniquity represents [the sin] being lifted up and withdrawn from upon a person.)**

**2 to whom the Lord ascribes no iniquity** provided that in his spirit there is no guile, thinking to revert to his “vomit.”

**3 When I was silent**When I was silent, [when I refrained] from confessing my transgressions before You.

**my bones decayed** because of my many sighs and my worries all day, that I was worrying about the punishment.

**4 For [both] day and night the fear of Your hand** and Your decrees was heavy upon me.

**my freshness was transformed**Heb. לשדי , my moisture, and so (in Num. 11:8): “the moisture (לשד) of oil,” the moisture of oil. This is how Dunash explained it (p. 14). Menachem (p. 171) associates [it with] an expression of plunder as (above 12:6): “from the plunder (משד) of the poor”; (above 17:9) “Because of the wicked who have robbed me (שדוני) .”

**as in the droughts of summer** Until it dries up as the drought of summer out of my worry of the heaviness of Your hand, that I was worrying about my sins; therefore...

**5 I would inform You of my sin always.** This is a present tense. For I said, It is good that I should confess my transgressions to the Lord, and now that I confessed and said to Nathan the prophet, “I have sinned,” (as in II Samuel 12:13)...

**You forgave the iniquity of my sin**as the matter that is stated there (verse 13): “Also the Lord has removed your sin, etc.”

**6 at the time that You are found** When You are found to accept his prayer, and what is this?...

**only about a flood of vast waters that they should not reach him,** that he should not fall into the hands of enemies, who are like flooding waters. And so we find that David prayed for this and said (II Sam. 24:14): “Let us fall now into the hand of the Lord, for His mercies are great; but into the hand of man let me not fall.”

**7 You are a shelter for me to hide in**Your shadow from before the enemy.

**You guard me** Heb. תצרני , like תשמרני .

**songs of deliverance** A song of rescue.

**You encompass me**Heb. תסובבני . This is the present tense. You always encompassed me with songs of deliverance. And so You said to me...

**8 I will enlighten you** and instruct you which way to go.

**I will wink** With My eye; I will hint to you what to do. איעצה is an expression of winking the eye, as (in Prov. 16:30): “He winks (עצה) his eyes to think perverse thoughts.”

**9 Be not like a horse, like a mule which does not discern** between one who benefits him and one who does him harm, for when you insert a bit into his mouth, he closes his mouth and shakes his bridle, and when you curry him and brush him, you must close his mouth and chastise him with a bit and bridle while you adorn him and groom him.

**so that...he does not come near you** So that he should not come near you to hurt you while you groom him, with bit and bridle (when he is being groomed, to close his mouth. When he is being groomedwhile you curry him and brush himyou must close his mouth with a bit and bridle so that he does not come near you.) בלימה is an expression of closing in the language of the Mishnah: Its mouth is closed (בלום) , its feet are closed (מבלמות) , in Tractate Bechoroth (40b). (Menachem associated לבלום , and also בלימה [Job 26:7] as an expression of regulating [p. 45].)

**Meditation from the Psalms**

**Psalms ‎‎32:1-11**

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

The superscription of this psalm attributes its authorship to David. One of David's greatest teachings was that of the difficult art of repentance. David was 'he who lifted the burden of repentance';[[1]](#footnote-1) he demonstrated that forgiveness is accessible to all who sincerely seek it.

Of the many psalms addressed to this topic, this is the first. In it, David explains that there is more to repentance than simply attaining Divine, forgiveness.

Rabbenu Yonah of Gerona[[2]](#footnote-2) summarizes the essence of this psalm: There are many levels of repentance by which one draws closer to the Holy One, Blessed be He. Although every type of repentance brings about at least some forgiveness, the soul cannot become completely purified to the extent that the sins are regarded as never having been committed, unless the heart is cleansed and the spirit is properly conditioned; as it is written, ׳Praiseworthy is the man to whom HaShem does not account iniquity and whose spirit is without deceit.[[3]](#footnote-3) The soul may be compared to a garment that needs cleansing. A little washing will suffice to remove the surface dirt, but only after repeated washings will it become entirely clean. Therefore, it is written that the penitent says: Wash me thoroughly from my iniquity.[[4]](#footnote-4)

The highest level of purity and forgiveness is achieved on Yom Kippur; as the Torah states: For on this day He shall atone for you to purify you from all your sins, before HaShem shall you be purified.[[5]](#footnote-5)

Verse 5 of this psalm tells how Nathan the Prophet informed David that G-d had completely forgiven his transgression with Bath Sheba. The Zohar[[6]](#footnote-6) says that Nathan made this pronouncement on Yom Kippur.

***Soncino Zohar, Vayikra, Section 3, Page 101a*** *HOWBEIT ON THE TENTH DAY OF THIS SEVENTH MONTH IS THE DAY OF ATONEMENT; IT SHALL BE AN HOLY CONVOCATION UNTO YOU. R. Hiya quoted here the verse: “A Psalm of David, Maskil. Blessed is he whose transgression is forgiven, whose sin is covered”.[[7]](#footnote-7) ‘What’, he said, ‘is meant by Maskil? The waters that give wisdom to those who seek to find that place which is called maskil (lit. he that giveth heed). And because it is called so, forgiveness and complete freedom depend on it. What is meant by “whose sin is covered”? As we have explained, that sin which he commits before G-d and, concealing it from men, confesses to G-d.*

The Vilna Gaon designates this psalm as the שיר של יום, the Song of the Day, for Yom Kippur.[[8]](#footnote-8) The Ashkenazic custom, as recorded in Siddur Avodat Yisrael, is to recite this psalm on Shabbat Shuvah, the Sabbath preceding Yom Kippur.[[9]](#footnote-9) The Sephardi custom, as recorded in the Orot Sephardic Yom Kippur Machzor, is to recite this on Yom HaKippurim.

Since the Sephardim read this on Yom HaKippurim, and since our verbal tally is “time”,[[10]](#footnote-10) lets study this interesting festival in a bit more depth.

The feast of the **tenth day of the seventh month,** the month of Tishri, is commonly called Yom Kippur or the Day of Atonement. The Torah calls this festival “Yom HaKippurim” or “Yom Kippurim” which means “Day of the Atonements” or “Day of Atonements”. The Torah never calls this festival “Yom Kippur”, yet that is how it is commonly referred to in the English speaking world.

Yom Kippurim, the Day of Atonements, is the anniversary of the day Moses brought down the second set of Ten Commandments from Mount Sinai. This signified that HaShem forgave the Jewish people for the transgression of the Golden Calf. For all times this day was decreed to be a day of forgiveness for our mistakes. However, this refers to transgressions against HaShem. Transgressions against our fellow man require us to correct our mistakes and seek forgiveness. So, more than anything else, this is a day for confession and repentance. The whole liturgy of this day centers on these two aspects. Repentance was one of the seven things created before the world began:

***Nedarim 39b*** *Seven things were created before the world, viz., The Torah, repentance, the Garden of Eden, Gehenna, the Throne of Glory, the Temple, and the name of the Messiah. The Torah, for it is written, The Lord possessed me [sc. the Torah] in the beginning of his way, before his works of old.[[11]](#footnote-11) Repentance, for it is written, Before the mountains were brought forth, or ever thou hadst formed the earth and the world . . . Thou turnest man to destruction, and sayest, Repent, ye sons of men.****[[12]](#footnote-12)*** *The Garden of Eden, as it is written, And the Lord God planted a garden in Eden from aforetime.****[[13]](#footnote-13)*** *Gehenna, as it is written, For Tophet****[[14]](#footnote-14)*** *is ordained of old.****[[15]](#footnote-15)*** *The Throne of Glory, as it is written, Thy Throne is established from of old.****[[16]](#footnote-16)*** *The Temple, as it is written, A glorious high throne from the beginning is the place of our sanctuary.****[[17]](#footnote-17)*** *The name of the Messiah, as it is written, His name [sc. of Messiah] shall endure forever, and [has existed] before the sun!****[[18]](#footnote-18)***

This feast is initially described in:

***Vayikra (Leviticus) 23: 26-32*** *HaShem said to Moses, “The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to HaShem by fire. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before HaShem your G-d. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a Sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your Sabbath.”*

כפר, kippur, ***never*** occurs, in the Torah, in the singular. כפר, kippur, ONLY occurs in the plural as כפרים, kippurim.

In Vayikra (Leviticus) 23:27, this feast is called כפרים יום, Yom HaKippurim.

In Vayikra (Leviticus) 23:28, this feast is called כפרים יום, Yom Kippurim.

In Vayikra (Leviticus) 25:9, this feast is called הכפרים יום, Yom HaKippurim.

These three places are the ***only*** places where this feast is mentioned in the Torah.

Here are some of the other names given to Yom HaKippurim:

|  |  |
| --- | --- |
| **Yom Kippurim** | Day of Atonements |
| **Yom Kippur** | Day of Atonement |
| **Yoma** | Talmud - “The Day” |
| **Yom ha-Asor** | The Tenth Day |
| **White Fast** | Tisha B’Av was the “Black Fast” |
| **Yoma Rabbah** | In Babylon - “Great Day” |
| **Tzoma Rabbah** | In Israel - “Great Fast” |
| **The fast** | II Luqas (Acts) 27:9 |

The “atonements” that take place on Yom Kippur, in the Temple, will only be for sins committed in ignorance:[[19]](#footnote-19)

***Bereans (Hebrews) 9:7*** *But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.*

The Kohen Gadol, the High Priest, prayed for all three types of sin: The unintentional,[[20]](#footnote-20) the intentional minor breach, and the intentional rebellious breach. He chose two goats to be offered of Yom Kippur – one for HaShem and one for Azazel. The goat for Azazel is said to be an atonement for intentional sins.

*Kippurim* means to appease, make atonement, cleanse, disannul, be merciful, pacify, pardon, purge away, put off, and make reconciliation. Clearly it is not the same as forgiveness. Let that soak in for a moment.

Yom HaKippurim is the actual scriptural name for this festival, which means the Day of the Atonements. The meaning has two connotations to it: One, that a person repents for his sins that he has committed against HaShem and asks HaShem for His forgiveness, and the other is to ask for repentance from your fellow man for the sins that you have committed against him.

There are two aspects of Yom HaKippurim for which everyone must strive on this sacred day: atonement and purity or cleansing [Vayikra (Leviticus) 16:30]. Atonement and purity are two processes. Our first goal on Yom HaKippurim is to earn HaShem’s merciful decision not to punish us for past misdeeds. That is atonement. It requires sincere teshuva (repentance). Purity is the pursuit of purpose for which HaShem created us. Man is called upon to endow his entire life with the attitude that every deed, morsel, and thought must be directed toward achieving that purpose. To be a wellspring of this purity is the function of Yom HaKippurim. It requires a renewed quest for purity and it provides the spiritual conditions that make it possible.

On Yom HaKippurim, there is a particular obligation to arouse one’s soul. Every sin consists of the deed and of the attitudes that underlie it. Just as man can more easily control his hands than his eyes, his actions than his imagination, so it is infinitely easier to avoid sinning in deed and to repent from sinful deeds than it is to avoid, and repent from sinful thoughts. Yom HaKippurim, the day of purity, calls for one to uproot those attitudes and thoughts.

What is there about Yom HaKippurim that proclaims purity? The Rambam provides us an insight: *“There is a further positive commandment on Yom HaKippurim. It is to rest from eating and drinking. It is forbidden to bathe, to apply oil to the body, to wear shoes, or to cohabitate. It is a positive commandment to rest from all these just as it is to rest from eating.” [[21]](#footnote-21)*

The purpose of fasting on Yom HaKippurim is not self-affliction. Instead, eating, drinking, and other activities are ordeals from which one is freed on Yom HaKippurim. Indeed, if we understand Yom HaKippurim properly, then we realize that it is truly a day of rest. The activities on Yom HaKippurim represent the indulgence of the animal part of the body-soul partnership that is in man. “Purity” requires the supremacy of mind and soul; such indulgences stand in the way.

Viddui[[22]](#footnote-22) is inseparable from teshuva.[[23]](#footnote-23) The Torah’s commandment to repent makes explicit mention of confession, not of repentance.[[24]](#footnote-24) There can be no repentance unless it is accompanied by a verbal confession. As an intelligent, thinking imaginative being, man has all sorts of thoughts flashing constantly through his mind. Even sublime thoughts of remorse and self-improvement are not strange to him, but they do not last. For his thoughts to have meaning, he must instill them into words, because the process of thought culminates when ideas are expressed and clarified. That is not as easy as it sounds. It is usually excruciatingly difficult for people to admit explicitly that they have done wrong. We excuse ourselves. We refuse to admit the truth. We shift blame. We deny the obvious. We excel at rationalizing. But the person who pauses, thinks, and wrenches from himself the unpleasant truth, “I have sinned,” has performed a great, meaningful act. That is why verbal confession is necessary before repentance can be regarded as complete.

Although sincere repentance suffices to obtain forgiveness for sins committed against HaShem, no amount of remorse can atone for sins committed against one fellow’s man. To gain atonement for sins against other human beings, one must first gain their forgiveness and repay them for any monetary damages and overdue debts. This should be done all through the year, but before Yom HaKippurim it is especially vital since there is no way to gain HaShem’s forgiveness for the interpersonal sins that are so prevalent, day in, day out. Even if someone has hurt his fellow through a ‘clever’ remark or an insulting comment, he must appease him.

If the aggrieved party refuses to forgive at the first request, the guilty party should ask a second and a third time. The requests should be made before three witnesses. If the aggrieved party still refuses to forgive, the offender need not pursue the matter further, but he should announce before ten people that he has made sincere attempt to gain forgiveness.

Someone who is asked to forgive should do so without harshness; not to forgive is cruel. The only justification for not forgiving are: a sincere desire to make the transgressor feel remorse and resolve not to repeat his misdeed; a fear that one will suffer further harassment if he is too forgiving; or if someone has been slandered and the public will not learn that the accusation was false.

***Erev Yom HaKippurim***

The day before Yom HaKippurim is a mixture of confident joy in HaShem’s mercy and forgiveness, and repentant preparation for the awesome judgment of Yom HaKippurim itself. The joyful aspect of the day is expressed scripturally by the commandment to feast as if it were a festival. Indeed, the sages teach that everyone who eats on Erev Yom HaKippurim is rewarded as if pleasurable mitzva (commandment) were as painful and difficult as the fast of Yom HaKippurim.[[25]](#footnote-25)

It is customary to eat two festive meals on Erev Yom HaKippurim, one at midday and the other called Seudah HaMafseket, meal before the fast. One should dip his challah in honey (or sugar) and eat fish and meat at the first meal. However, one should be careful to eat only easily digestible foods and refrain from eating hot foods, whose primary ingredient is milk, eggs, or garlic. Also, one should not overeat, so that he not approach Yom HaKippurim in a mood of arrogance and self-indulgence.

It is meritorious to invite the needy to join in the meals. Psalm 126 should be recited before Bircat HaMazon, grace after a meal, and the all the blessings during and after the meals should be recited with feeling and concentration, in view of the imminence of Yom HaKippurim.

It is the custom for men over the bar mitzva age[[26]](#footnote-26) to immerse themselves in a mikveh on Erev Yom HaKippurim. The best time to do so is close to Mincha[[27]](#footnote-27) so the confession of the Shemone Esrei will be said in a state of spiritual purity. Women may immerse themselves also. No blessing is recited at this immersion.[[28]](#footnote-28)

The number ten symbolizes perfect holiness as the aim on the most sacred day of the year. The Ten Days of Repentance are concluded on the tenth of Tishri. The Viddui (Confession of Sins) begins with an immersion (baptism) of repentance, and is recited ten times on the Day of the Atonements to coincide with the tradition that the High Priest pronounced the name of HaShem ten times when he invoked divine pardon on Yom HaKippurim. Yom HaKippurim also recalls the Ten Commandments, which serve as advocates before the Supreme Judge in behalf of the children of Israel, who accepted them with love after the nations of the world refused them.

Yom Kippurim marks the last day of teshuva (repentance), the days from the beginning of Elul till Yom Kippurim. This is the last of the Yamim Noraim, the Awesome Days, the ten days between the Feast of Trumpets and the Day of Atonement.

On Yom Kippur, sometime soon, our Great High Priest, Yeshua, will go into the Temple made without hands and sprinkle His own blood on the mercy seat.[[29]](#footnote-29) This will mark the beginning of the “new (*new* means *renewed*) covenant”. This covenant is a renewal of the covenant that HaShem made with us at Sinai.

The High Priest will completely eliminate sin, from Israel On Yom Kippur.[[30]](#footnote-30)

HaShem will forgive Israel of their sin in worshipping the golden calf.[[31]](#footnote-31)

On Yom Kippur Moses will come down from Sinai for the third time.

Nabal will die On Yom Kippur because of his sin against the HaShem’s anointed, David, who will soon rule over all of Israel. Nabal did not give David food, for the performance of the mitzva, to eat choice food and sweet drink on Yom Teruah (The Feast of Trumpets).

Two millennial days ago, when all the people were being immersed, Yeshua was immersed by Yochanan (John) the Immerser.

***Luqas (Luke) 3:21-23*** *When all the people were being baptized, Yeshua was baptized too. And as he was praying, heaven was opened And the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.” Now Yeshua himself was about thirty years old when he began his ministry…*

Notice that this is from Luqas (Luke) who specifically wrote in chronological order (Luqas (Luke) 1:3-4). The idiom “was about thirty” means that He was exactly thirty years old from the time of His naming, His circumcision. Since His birthday was on Tishri fifteen (Succoth) and since Yom HaKippurim falls on the tenth of Tishri, we can see that this immersion (baptism) occurred on Yom HaKippurim.

Yom Kippur is the beginning of the Jubilee year when all slaves are set free and return to their own land. One day soon, we will be free of sin and slavery forever!

***Vayikra (Leviticus) 25:8-13*** *“‘Count off seven Sabbaths of years--seven times seven years--so that the seven Sabbaths of years amount to a period of forty-nine years. Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan. The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. For it is a jubilee and is to be holy for you; eat only what is taken directly from the fields. “‘In this Year of Jubilee everyone is to return to his own property.*

On Yom Kippur the Great Shofar will be sounded throughout the land to proclaim liberty to all the inhabitants.

On Yom Kippur is a Sabbath of solemn rest for you. (Vayikra (Leviticus) 23:32), in contrast to the seventh day Sabbath which was called “a Sabbath of solemn rest *to the Lord*”. This was to be a “lasting ordinance” (Vayikra (Leviticus) 16:31).

Luqas (Luke) 14:1 - 17:10 took place during this “appointed time” of Yom Kippur.

On Yom Kippur, Yehezekel (Ezekiel) was brought to a very high mountain to measure and see a Temple that was like a city. This huge Temple has not yet been built. When this Temple is built, we will, again, have sin sacrifices (Yehezekel (Ezekiel) 40, 43:21). During the time of this Temple, HaShem’s people will sanctify HaShem’s Sabbaths and observe the Lord’s appointed feasts (Yehezekel (Ezekiel) 44:24)

Ethiopian Jewry have a tradition that the day when Joseph reconciled with his father, Jacob, after 22 years of estrangement was the 10th of Tishri, the future date of Yom Kippur. The thematic link is clear. Father represents tradition, the past, the world of roots. If I can traverse the distance between myself and my father, then the Jewish people can traverse the distance between themselves and HaShem, ending estrangement. And HaShem, our heavenly Father, is always ready to forgive. His arms are constantly outstretched, and the gates of heaven are always open wide to receive His errant children.

**I see the goal of Yom HaKippurim as a return to the garden of Eden. This return to Eden is highlighted by the mikveh (immersion) in water. Water was one of the two things which came out of the garden (the other thing was sinful people). The atonement wrought for us on this day is also indicative of our state while we lived in the garden. During this feast we symbolically rehearse our return to HaShem who walked with us in the garden of Eden.**

There is a Talmudic dictum that “when a man marries his sins are forgiven.” Hence a wedding day is equated with Yom HaKippurim. As Yom HaKippurim atones for sins, so matrimony is a bridge to forgiveness and atonement. To emphasize the nexus between Yom HaKippurim and their wedding day, the bridegroom and bride fast on that day. In the afternoon service, the bridegroom recites the Viddui, the solemn Yom HaKippurim confession. As it is customary to wear white on the Day of Atonements as a symbol of purity, so it is traditional for the bride to wear a white gown and for the bridegroom to be clad in a Kittel.[[32]](#footnote-32) Ashkenazim wear a kittle when Sephardim do not have this tradition.

This “wedding rehearsal”, of Yom HaKippurim, is meant to prepare us for the wedding of the Lamb which will take place on Yom HaKippurim sometime in the future:

***Revelation 19:9*** *Then the angel said to me, “Write: ‘Blessed are those who are invited to the wedding supper of the Lamb!’“ And he added, “These are the true words of G-d.”*

Yom HaKippurim (Day of the Atonements - this is the biblical name. Notice the similarity to Purim. In fact, *Ki* is a causative prefix often found in the scriptures. Note that on both days the pur or lot is cast.[[33]](#footnote-33) So, Yom Kippurim can mean the “Day of Atonements”, or it can mean a “Day like Purim”. The Vilna Gaon compared Purim to Yom HaKippurim as two halves of the same day. It would seem, then, that the two holidays are not only related but, in some way, Purim is even greater, Yom Kippurim is “like” but not as an “equal”!

Yom Kippurim and Purim both serve to reconnect us to the highest Source of spirituality. However, on Yom Kippurim we abandon the physical while on Purim we embrace it. Thus the greatness of Purim is the unique opportunity for both body and soul to revel in the hidden spirituality of the physical world.

The Torah teaches us that “You must deny yourself” on Yom Kippur:

***Vayikra (Leviticus) 16:29*** *“This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work--whether native-born or an alien living among you.*

You must do no work! It is a lasting ordinance.

You must fast, don’t even drink,

no love making,

no bathing,

do not anoint your body with oil, and

do not wear leather shoes.[[34]](#footnote-34)

As you can see, the body is quite deprived on Yom HaKippurim. Such abstention is not meant to be a sick kind of torture. Though abstention from each item on the above list has its own reason behind it, collectively, the five are meant to draw us away temporarily from our bodies’ **desires**. As a result, we can focus more pointedly on our soul. Just for the day.

By the way - notice I say bodily “desires” and not “needs.” If someone has a medical NEED to eat or drink or bathe, etc..., then they must go ahead and do so. Consult a Hakham if there is any doubt. But your average healthy adult can survive the twenty-five hours without these things. True, it’s not comfortable, but it is livable.

A sick person is fed at the word of experts. If there are no experts present, he is fed if he wishes, until he says, Enough![[35]](#footnote-35)

Where the law allows a sick man to eat, and he does not wish to, that is a foolish kind of piety, of which it was said:

***Beresheet (Genesis) 9:5*** *And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man.*

It is also said:

***Kohelet (Ecclesiastes) 7:16*** *Do not be over righteous, neither be over wise--why destroy yourself?*

So the sick man is fed against his will.[[36]](#footnote-36) His desire does not mitigate the judgment.

**Ashlamatah: Hos. 12:1-9 + 14:9**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. ¶ Ephraim has surrounded me with lies, and the house of Israel with deceit, but Judah still rules with God, and with the Holy One He is faithful.  | 1. ¶ The house of Ephraim have multiplied lies before Me, and the house of Israel, deceit. But the people of the house of Judah were fervent in worship until the people of God were exiled from their land, and they who worshipped before Me in the Sanctuary were called a holy people. Thus were they established,  |
| 2. Ephraim joins the wind and chases the east wind; all day he increases deceit and plunder, and they make a treaty with Assyria, and oil is brought to Egypt. | 2. The house of Israel is like one who sows the wind and reaps the whirlwind, They multiply lies and violence all day long. They make a covenant with Assyria and carry tribute to Egypt. |
| 3. Now the Lord has a contention with Judah, and to visit upon Jacob according to his ways; according to his deeds He shall recompense him. | 3. There is an indictment before the Lord against the people of the house of Judah, to punish Jacob according to his ways; according to his good' deeds he will reward him. |
| 4. In the womb, he seized his brother's heel, and with his strength he strove with an angel. | 4. O prophet say to them: “Was it not said of Jacob even before he was born, that he would be greater than his brother?'”And by his might he contended with the angel |
| 5. He strove with an angel and prevailed; he wept and beseeched him; In Bethel he shall find Him, and there He shall speak with us. | 5. Thus he contended with the angel and prevailed, he wept and pleaded with him. In Bethel He was revealed to him and there He would speak with us. |
| 6. And the Lord is the God of the hosts; the Lord is His Name. | 6. He is the Lord, the God of hosts, who was revealed to Abraham, Isaac and Jacob. And as was said through Moses, "The Lord" is His memorial to every generation. |
| 7. And you shall return by your God: keep loving-kindness and justice, and hope to your God always. | 7. And as for you, be strong in the worship of your God. Hold fast to kindness and justice, and hope constantly for the deliverance of your God. |
| 8. **A trafficker** who has deceitful scales in his hand; he loves to oppress. | 8. Be not **like traders** in whose hands there are false scales; they love to oppress.  |
| 9. And Ephraim said: Surely I have become rich; I have found power for myself; all my toils shall not suffice for my iniquity which is sin. | 9. And the people of the house of Ephraim said, "But we have become rich, we have acquired power." O prophet, say to them, Look! None of your wealth will remain for you on the day of punishment for sins. |
|  |  |
| 9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found.  | 9. The House of Israel will say, “Why should we worship idols anymore?” I, by My Memra, will make them like a beautiful cypress tree, because forgiveness for their waywardness is found before Me. |
|  |  |

**Rashi’s Commentary for: Hos. 12:1-9 + 14:9 ‎‎‎‎ ‎**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 14**

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

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

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

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

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

**Hakham’s Reflection on the Ashlamatah**

The Torah Seder starts in Gen. 38:1 with the words: **וַיְהִי בָּעֵת הַהִוא, וַיֵּרֶד יְהוּדָה (VaY’hi BaEt HaHi, VaYered Yehudah – and it was at that time went down (or: “was demoted”) Yehudah).** This tallies with the words at the beginning of our Ashlamatah in Hos. 12:1 -  **וִיהוּדָה, עֹד רָד** **(V’Yehudah O’od Rad – But Yehudah still rules),** where the terms **Yered** and **Rad** are considered as equal for phonetic tally purposes, although the Agadat Beresheet, c. 64 (ed. Buber p. 128) Hos. 12:1 is introduced at the head of a homily which explains **רָד** metaphorically in the meaning of **יֵּרֶד – "*It happened at that time that Judah went down from his brothers.* This is what Scripture says: *Ephraim has surrounded Me with lies* (Hos. 12:1) – *They have lied about the LORD, and have said, ‘He will do nothing’* (Jer. 5:12); *And the House of Israel with deceit* (Hos. 12:1 cont.). The Holy One said: Even with deceit they have called (upon Him), as is stated: *Oppression upon oppression, deceit upon deceit! They refuse to know me says the LORD* (Jer. 9:5). Therefore they are bound to go down: *Judah still goes down with GOD* (Hos. 12:1 cont.)”**

Further, in Gen. 38:2 we read: **בַּת-אִישׁ כְּנַעֲנִי (Bat Ish K’na’ani – daughter of a royal man of Canaan/Trafficker/Merchant)** and In Hos. 12:8 we read: **כְּנַעַן, בְּיָדוֹ מֹאזְנֵי מִרְמָה (K’na’an B’Yado Moz’nei – Merchant/Trafficker/Canaan, in his hands [are] scales).**

In the Psalms we have also an allusion to “going down,” or “being demoted” when the Psalmist exclaims: ***“Be not like a horse, like a mule that does not discern (Heb. “have Binah”); whose mouth must be held with bit and bridle, so that when he is being groomed, he does not come near you.”***

And finally, in the Nazarean Codicil in Jude 17-19 we read that: “[the Pseudo-prophets are] **devoid of the Nefesh Yehudi, destitute of genuine spiritual life**.” While not a verbal tally, it follows the Torah (Gen. 38:1) when it says: **“and it was at that time went down (or: “was demoted”) Yehudah,”** as well as in Hos. 12:1, where the Agadat Beresheet renders metaphorically: “**Yehudah still goes down with GOD.”**

Therefore, our themes permeating all of the readings for this week are first “going down” or “being demoted” and “Canaanite/Traficker” as a secondary theme.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 38:1-30**

**Hos. 12:1-9 + 14:9**

 **Tehillim (Psalm) 32:1-11**

 **Jude 17-19; Lk 7:24-30; Acts 10:34-43**

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Gen. 38:1-30**  | **Psalms****32:1-11** | **Ashlamatah****Hos. 12:1-9 + 14:9** |
| --- | --- | --- | --- | --- |
| **xa'** | brother | Gen. 38:1Gen. 38:8Gen. 38:9Gen. 38:11Gen. 38:29Gen. 38:30 |  | Hos. 12:3 |
| **hL,ae** | these things | Gen. 38:25 |  | Hos. 14:9 |
| **rm;a'** | said | Gen. 38:8Gen. 38:11Gen. 38:16Gen. 38:17Gen. 38:18Gen. 38:21Gen. 38:22Gen. 38:23Gen. 38:24Gen. 38:25Gen. 38:26Gen. 38:28Gen. 38:29 | Ps. 32:5 | Hos. 12:8 |
| **#r,a,** | ground, earth | Gen. 38:9 |  | Hos. 12:9 |
| **rv,a]** | who, which, what | Gen. 38:10Gen. 38:14Gen. 38:25Gen. 38:30 |  | Hos. 12:8 |
| **!j,B,** | womb | Gen. 38:27 |  | Hos. 12:3 |
| **!yBi** | understanding |  | Ps. 32:9 | Hos. 14:9 |
| **%r,D,** | road, way, journey | Gen. 38:14Gen. 38:16Gen. 38:21 | Ps. 32:8 | Hos. 12:2Hos. 14:9 |
| **%l;h'**  | went, come, go | Gen. 38:11Gen. 38:19 | Ps. 32:8 | Hos. 14:9 |
| **hz<** | here | Gen. 38:21Gen. 38:22Gen. 38:23Gen. 38:28 | Ps. 32:6 |  |
| **bv;x'**  | thought | Gen. 38:15 | Ps. 32:2 |  |
| **dy"** | hand | Gen. 38:18Gen. 38:20Gen. 38:28Gen. 38:29Gen. 38:30 | Ps. 32:4 | Hos. 12:7 |
|  **[d'y"** | know, knew, known | Gen. 38:9Gen. 38:16Gen. 38:26 | Ps. 32:5 | Hos. 14:9 |
| **hd'Why>**  | Judah | Gen. 38:1Gen. 38:2Gen. 38:6Gen. 38:7Gen. 38:8Gen. 38:11Gen. 38:12Gen. 38:15Gen. 38:20Gen. 38:22Gen. 38:23Gen. 38:24Gen. 38:26 |  | Hos. 12:2 |
| **hwhy** | LORD | Gen. 38:7Gen. 38:10 | Ps. 32:2Ps. 32:5Ps. 32:10Ps. 32:11 | Hos. 12:2Hos. 12:5Hos. 12:9Hos. 14:9 |
| **~Ay** | time, day | Gen. 38:12 | Ps. 32:3 | Hos. 12:1Hos. 12:9 |
| **bv;y"** | remain, stay, sit | Gen. 38:11Gen. 38:14 |  | Hos. 12:9 |
| **rv'y"** | upright, right |  | Ps. 32:11 | Hos. 14:9 |
| **yKi** | in as much, when | Gen. 38:26 | Ps. 32:3 |  |
| **lKo** | all, whole, entire, every |  | Ps. 32:3Ps. 32:6Ps. 32:11 | Hos. 12:1Hos. 12:8 |
| **hs'K'** | covered | Gen. 38:14Gen. 38:15 | Ps. 32:1Ps. 32:5 |  |
| **aol** | no | Gen. 38:21Gen. 38:22 |  | Hos. 12:8 |
| **ymi** | whose, whoever | Gen. 38:25 |  | Hos. 14:9 |
| **!mi** | more than, since | Gen. 38:26 |  | Hos. 12:9 |
|  **ac'm'** | find, found | Gen. 38:20Gen. 38:22Gen. 38:23 | Ps. 32:6 | Hos. 12:4Hos. 12:8 |
| **dA[** | again, still | Gen. 38:4Gen. 38:5Gen. 38:26 |  | Hos. 12:9 |
| **!A['** | iniquity |  | Ps. 32:2Ps. 32:5 | Hos. 12:8 |
| **!yI[;** | sight, eye | Gen. 38:7Gen. 38:10 | Ps. 32:8 |  |
| **l[;** | inasmuch, therefore | Gen. 38:26 | Ps. 32:6 |  |
| **t[e** | time  | Gen. 38:1Gen. 38:27 | Ps. 32:6 |  |
| **qyDIc;** | righteous ones |  | Ps. 32:11 | Hos. 14:9 |
| **x;Wr** | spirit |  | Ps. 32:2 | Hos. 12:1 |
| **bWv** | turn, return | Gen. 38:22Gen. 38:29 |  | Hos. 12:2Hos. 12:6 |
| **~v'**  | there | Gen. 38:2 |  | Hos. 12:4 |
| **ds,x,** | lovingkindness |  | Ps. 32:10 | Hos. 12:6 |
| **hb'r'**  | considerable, multiplies | Gen. 38:12 |  | Hos. 12:1 |
|  |  |  |  |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 38:1 – 30**

**“VaY’hi BaEt Hahi” “And it came to pass at that time”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta****(Luke Lk 7:24-30)** | **Hakham Tsefet’s School of Peshat****(Yehudah 17-19)** |
| **And the messengers of Yochanan the immerser having departed, Yeshua began to speak to the congregations about Yochanan: What did you go out into the desert to look at? A reed shaken** and **swayed by the wind? Then what did you go out to see? A man dressed up in soft robes? Behold, those who wear fine apparel and live in luxury are in the palaces of kings. What then did you go out to see? A prophet? Yes, I tell you, and far more than a prophet.** **This is the one of whom it is written*,*** ***“Behold, I will send my messenger, and he will prepare the way before Me: and the Lord, whom you seek, will suddenly come to His temple, even the messenger of the covenant, whom you delight in: behold, he will come, says the LORD of hosts.* (Mal 3:1)** **I tell you, among those born of women there is no one greater than Yochanan; but the least in the kingdom** (governance) **of God** (through the Hakhamim and Bate Din as opposed to human kings), **is greater** in privilege **than he. And all the people who heard him, even the tax collectors, acknowledged the justice of God (**in Yochanan’s calling them to repentance and in predicting future wrath on the impenitent)**, being immersed with the immersion** of repentance **by Yochanan. But the** Shammite **P’rushim[[37]](#footnote-37)** (Pharisees) **and their lawyers** (of the Torah) **rejected God's purpose concerning themselves, by** (refusing) **to be immersed by him** Yochanan**.** | **But you beloved,[[38]](#footnote-38) must remember, the predictions (**prophesies**)[[39]](#footnote-39) which were made by the Sh’l’achim[[40]](#footnote-40)** (apostles – emissaries and special messengers)[[41]](#footnote-41) **of our master Yeshua HaMashiach** (Messiah, the Anointed One). **They told you beforehand, In the acharit-hayamim (**last days – the end time) **there will be scoffers[[42]](#footnote-42) who seek to gratify their own impious desires**.[[43]](#footnote-43) **It is these[[44]](#footnote-44) who are** (agitators) **setting up distinctions[[45]](#footnote-45) and causing divisions – merely sensual** creatures, carnal, worldly-minded people, **devoid of the Nefesh Yehudi,** destitute of genuine spiritual life.[[46]](#footnote-46) |
| **Hakham Shaul’s School of Remes****(2 Luqas - Acts 21:1-17)****And now it happened that after we tore ourselves away from them, we put out to sea,** and **running a straight course we came to Cos[[47]](#footnote-47) and on the next** day **to Rhodes,[[48]](#footnote-48) and from there to Patara.[[49]](#footnote-49) And finding a ship that was crossing over to Phoenicia,[[50]](#footnote-50) we went aboard** and **put out to sea. And** after we **sighted Cyprus[[51]](#footnote-51) and left it behind on the port side, we sailed to Syria[[52]](#footnote-52) and arrived at Tyre,[[53]](#footnote-53) because the ship was to unload** its **cargo there. And we stayed there seven days** after we **found the talmidim, who kept telling Hakham Shaul through the Ruach** (Spirit of Prophecy) **not to set foot in Yerushalayim.** **And now it happened that when our days were over,[[54]](#footnote-54) we departed** and **went on our way,** while **all** of them **accompanied us, together with** their **wives and children, as far as outside the city. And** after **falling to our knees on the beach** and **praying, we said farewell to one another and embarked in the ship, and they returned to their own** homes. **And** when **we had completed the voyage from Tyre, we arrived at Ptolemais.[[55]](#footnote-55)** **And** after we **greeted the brothers, we stayed one day with them. And on the next day we departed** and **came to Caesarea, and entered into the house of Peresh the Darshan** (Magid)**, who was** one **of the seven** Paqidim**,** and **stayed with him. Now this man had four eligible** (unmarried) **daughters who prophesied. And** while we **were staying** there **many days, a certain prophet named Hagab[[56]](#footnote-56) came down from Y’hudah. And he came to us and took Hakham Shaul’s belt. Tying up** (binding) **his own feet and hands, he said, “This is what the Ruach HaKodesh** (Spirit of Prophecy) **says: ‘In this way the** Sadducean **Jews in Yerushalayim will bind up the man whose belt this is, and will deliver** him **into the hands of the Gentiles.’ ” And when we heard these** things**, both we and the local residents urged him not to go up to Yerushalayim. Then Hakham Shaul replied, “What are you doing weeping and breaking my heart? For I am ready not only to be bound, but even to die in Yerushalayim for the authority** (name) **of the Master Yeshua!” And** because **he would not be persuaded, we remained silent, saying, “The will of the Lord be done.” So after these days we got ready** and **went up to Yerushalayim. And** some **of the talmidim from Caesarea also traveled together with us, bringing** us **to a certain Mnason[[57]](#footnote-57) of Cyprus, an old talmid,[[58]](#footnote-58) with whom we were to be entertained as guests.** |
|  |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen 38:1-30 | Psa. 32:1-11 | Hos. 12:1-9 + 14:9 | Jude 17-19 | Lk 7:24-30 | Acts 21:1-17 |

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

**Hakham Yehudah and The Mesorah**

The present pericope of Hakham Yehudah is entwined with the language of the Oral Torah. We must, therefore, opine that the manifold repetition of these words teach us how to be “spiritual.”

**But you beloved, must remember, the predictions** (prophesies) **which were made by the Sh’l’achim** (apostles – emissaries and special messengers).

We have underlined the idea that the Sh’l’achim are **special messengers**. This demonstrates their cosmic awareness. The period they are speaking of is *the* ***acharit-hayamim*** “last days.” This follows that notion that they could see from one end of the world to the other. However, the point we see here that is necessary for us to apprehend is that the language is laced with nuances of the Oral Torah. Therefore, we see the accusations that are levelled against those who will not follow the ***Rhema*** – Oral Teachings of the Hakhamim and the Master.

This passage demonstrates that the Hakhamim received the “mantle” of prophecy, per se. The use of **ῥημάτων** – *rhematon* emphasizes **oral transmission**, while the Greek word **λέγω** emphasizes the faculty of reason. When the Greek word **λέγω** is used, we are to think about what has been said or written. To be more specific we must contemplate how these words of the Oral Torah will guide our lives. The use of word προειρημένων, also rooted in **ῥῆμα** – ***rhema*** teaches us to remember (memorize) the oral transmissions (Mesorah) of the Sh’l’achim. Therefore, we are not only to remember the words of the Hakhamim we are to preserve the Oral Teachings of the Hakhamim.

Christian commentaries on Yehudah (Jude) have a great deal to say about the “Sh’l’achim.” They posit a number of pointless theories that are not worth paper and ink. Contrary to the norm Bauckham[[59]](#footnote-59) following Kelly[[60]](#footnote-60) sees the Sh’l’achim as an “Apostolic College.” Kelly goes on to say that Hakham Yehudah is citing a “body of teachings authoritatively **handed down** in the Church.”[[61]](#footnote-61) Here the “Apostolic College,” are the Hakhamim collegiate entrusted with the Mesorah of the Master.

**Clean and Unclean – Spiritual and Carnal**

Hakham Shaul’s letter to the Corinthians explains Hakham Yehudah’s word **ψυχικός –** *psuchikos*. However, we must note that the language originated here. By this, we are suggesting that Hakham Shaul received this knowledge from Hakham Tsefet/Hakham Yehudah.

**1 Cor. 2:14-16** But the natural man does not rreceive the things of the Breath of God (Oral Torah): for they are foolishness unto him: nor can he know *them*, because they are spiritual judgments. However, he that is spiritual judges everything, yet he himself is judged of no man. For who has known the mind of the Lord, that he may instruct Him? But, we have the mind of Messiah (i.e. his Mesorah resident within us).

The language of the Mishnah is furthered by the notion of clean and unclean. Neyrey aptly notes the thought of “division” and demonstrates Hakham Yehudah’s notion of clean, **πνευματικῶς –** *pneumatikos* as opposed to unclean, **ψυχικός –** *psuchikos*. The term **πνευματικῶς –** *pneumatikos* indicates purity and holiness (that which is separated) and **ψυχικός –** *psuchikos* indicates the more animalistic nature of man. Man devoid the Oral Torah is therefore **ψυχικός –** *psuchikos* animalistic and devoid of true spirituality. In Hebrew, the contrast is between the *Ruach* (breath) and “*basar*” meat – flesh as in the meat or flesh of animals. When we apply these notions to the Body of Messiah, we can see that these pseudo-prophets/teachers would render the body “unclean. While scholars wrestle with the words **ψυχικός –** *psuchikos* (soul) and **πνευματικῶς –** *pneumatikos* (spirit) Judaism understands the composite structure of the “soul” to have five parts or levels. The *nefesh* (soul) is the base human desire. The *Ruach* suggests that man is reaching to a higher level of development and refinement.

Our pericope speaks of, “Walking according to personal desire.” Nothing could be more blatantly opposed to the Oral Torah than “walking after one’s personal desires.” This is a blatant affront to G-d and his hierarchy. This means walking according to the most rudimentary essentials of human pleasure. G-d deposits a soul in the body of man to teach him to conduct his life after and seek the wisdom of the Torah. These thoughts are derived from the present Torah Seder. Er and Onan are only interested in physical pleasure. That which does not procreate – expand the Divine image is devoid “spirit.” These men mock – challenge Divine authority committing blasphemies against G-d.[[62]](#footnote-62) Note the parallel between the scoffers and Yehudah 4 “**changing the loving-kindness of our G-d into licentiousness and the only Lord G-d.”** These words are similar to the Marcion heresy. This is seen as a supreme act of dishonour. These mocking’s are an attempt to bring dishonour to the Hakhamim.[[63]](#footnote-63)

**Peroration**

G-d’s design of humanity gave man a Yester HaRa. Therefore, we must conclude that there is nothing wrong with having a Yester HaRa. The trouble begins when the Yester HaRa becomes unrestrained. Likewise, when we do not fully understand the purpose of the Yetser HaRa we tend to think of it as the “Evil Inclination.” As we will see in the coming Torah Seder the Yetser HaRa plays a vital role in our Torah observance. There are 365 prohibitive mitzvot. The Mitzvot (commandments) teach man to control his physical appetites. The Positive Mitzvot teach man proper conduct. Therefore, the elevation of man’s being occurs through his understanding of the Oral Torah. Hakham Yehudah has laced his pericope with its metaphors hinting to deeper things.

**Remes Commentary Of Hakham Shaul**

The beauty of Hakham Shaul’s allegory can only be appreciated when we look at it through that allegorical lens. If the student approaches this text literally, he will lose his way immediately.

Hakham Shaul travels until he reaches Caesarea, coming to the house of Peresh. The name Peresh (Philip) has a number of possible meanings. It may mean, “spreading out.” This then would imply that the Mesorah was spreading out to places that it had never previously been. Peresh פרשׁ is also rooted in the idea of being “separate” as in the name of the Pharisees, “P’rushim.” One possible meaning that would seem to dominate here is the idea of “making distinct” or “declaring.” Contextually and hermeneutically, we determine that this is the intended meaning of Peresh. Peresh is called a “Darshan” in 2 Luqas (Acts). This fits the idea of declaring. However, it is more logical to believe that Peresh, being one of the seven Paqidim held the office of a Darshan, Magid or Prophet. This is readily attested to in the company that he keeps. Likewise, Peresh has four daughters that are “prophetesses.” He is also in the company of a Prophet named Hagab.

Peresh’s four prophetic daughters are seen allegorically with ease. These four daughters represent the four levels of PaRDeS. Obviously, the seven Paqidim allegorically represent a connection to the upper levels of Hokhmah. In other words, the Seven Paqidim occupy the seven lower sefirot. However, they show the chain of elevation from Malchut (Kingdom) to Hokhmah. These four young women also represent the four bread offerings that are offered. Cakes, wafers, cakes mingled with oil and leavened bread. Those cakes that are “mingled” with oil fit the allegorical meaning of the Priesthood of the firstborn, who draw down the anointing of the Priesthood.

The prophetic young maidens also represent the four inner and central aspects of the Mishkan (Tabernacle).

1. Ark in the Kodesh HaKodeshim
2. Menorah
3. Table of Shewbread
4. Mitzbeach of Incense

The four items are internal in the Mishkan. The Grand Mitzbeach sits in the center of the courtyard of the Kohanim for the expiation of Sin. However, the Menorah, and other internal items are related to the allegorical aspect of prophecy. As we will see below it is also amazing that the issue of “prophecy” is associated with the Oral Torah’s tractate of Sotah. This tractate deals with the laws and procedures conducted when a wife is suspected of adultery. We are not interested in women and adultery here. But we note that the issue of prophecy s handled in a tractate that is concerned with the behavior of women. Thus, the four prophetic daughters are cast as being spiritually whole and pure. The allegory of adultery is that of being unfaithful to G-d. That all of this is cate in the relation to Sotah is testimony to the true purity of their character.

Philo speaks of the incense altar and offering as being allegorical aspects of the human spirit and its ability to ascend to G-d in prayer. The human spirit in Philo is associated with the Divine image.[[64]](#footnote-64)

Philo interprets Ex. 30.7 as implying that the incense-offering is more important than the whole burnt-offering, because the daily whole burnt-sacrifice cannot be offered before the incense-offering.[[65]](#footnote-65) The Mishkan and all of its furniture represents the ability to commune with G-d. The modus operandi of the who device is the ability to give thanks of creation and for creation. The term **ευχαριστια** does not occur at all in the Septuagint Pentateuch, and only a few times in the Apocrypha, but it is quite frequent in Philo. It refers to thanksgiving for received favors.

**Like Father Like Son**

In review of Hakham Shaul’s life and ministry, we note that he made a transition from the House of Shammai who held a very strict approach to the “Letter of the Law” per se. The title of “Legalist” describes the character and attitude of the Shammaite School. At whatever point in Hakham Shaul’s history that he made the change, he enraged the entire Shammaite School. Many of the conflicts that we see in the life of Hakham Shaul show that he had two major opponents.

1. As noted above Hakham Shaul was vehemently opposed by the House/School of Shammai. Many life-threatening incidents in Hakham Shaul’s life are the result of his opposition by this school. In this manner, Hakham Shaul bore relationship to Hillel the Elder.[[66]](#footnote-66)

2. His second opponent were the Tz’dukim (Sadducees). While many of the Shammaite Jews persecuted Hakham Shaul, the Tz’dukim (Sadducees) were equally opposed to his teaching and doctrines (i.e. the Mesorah). It was the Tz’dukim that eventually caused the death of Hakham Shaul.

The present case history of Hakham Shaul as presented in the 2 Luqan (Acts) shows Hakham Shaul in a very “prophetic” environment. He is with Peresh who may have been a Darshan/Magid/Prophet in the congregation. Not only was Peresh associated with the gift and nature of prophecy, he had four unmarried daughters that were also associated with the same gift. Likewise, he associated with other prophetic people. Hagab a Prophet from Y’hudah was visiting Peresh when Hakham Shaul and some of his talmidim arrived.

While we are told that prophecy ended in Yisrael with the last of the Prophets.

**t. Sotah 13:3** When the latter prophets died, that is, Haggai, Zechariah, and Malachi, then the Holy Spirit came to an end in Israel. But even so, they made them hear [Heavenly messages] through an Bat Kol. Sages gathered together in the upper room of the house of Guria in Yericho, and a Bat Kol came forth and said to them, “There is a man among you who is worthy to receive the Ruach HaKodesh (Spirit of Prophecy), but his generation is unworthy of such an honor.” They all set their eyes upon Hillel the Elder. And when he died, they said about him, “Woe for the humble man, woe for the pious man, the disciple of Ezra.”

The generation of Hillel was not worthy of the Gift of Prophecy. However, the temperament of Hillel was awarded with the ability of Prophecy. This ability was passed down to Hillel’s talmidim.

**b. ﻿Sotah 48b** On one occasion [some Rabbis] were sitting in the upper chamber of Gurya's house in Jericho; a Bath Kol was granted to them from heaven which announced, ‘There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it. They all looked at Hillel the elder; and when he died, they lamented over him, “Alas, the pious man! Alas, the humble man! Disciple of Ezra!” On another occasion, they were sitting in an upper chamber in Yabneh; a Bath Kol was granted to them from the heavens, which announced, “There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it”. They all looked at Samuel the Little;[[67]](#footnote-67) and when he died, they lamented over him, “Alas, the humble man! Alas, the pious man! Disciple of Hillel!”

On the cited occasions, the particular character of humility is associated with Prophecy. Hakham Shaul would never have been found worthy of the Spirit of Prophecy as a talmid of Shammai. Furthermore, we can determine that no talmid of Shammai possessed the gift of Prophecy. When we look at the talmidim of Hillel, we note two characteristics. Firstly, they were men of true humility and piety. Secondly, because of their humility and piety they were worthy of the Ruach HaKodesh (Spirit of Prophecy). In the previous pericope, Hakham Shaul knows by the Ruach (Spirit of Prophecy) that he will go to Yerushalayim to be “bound” there. Not only does he know through the Gift of Prophecy that he is to be bound there. He realizes that he has been taught through allegory, the minimum level of Prophecy,[[68]](#footnote-68) that each City he visited was in some way an allegorical prophecy reiterating his binding.

**Every Good Man is Free**

Every wicked man is a slave to G-d knowingly or unknowingly. With what do we equate wickedness? Wickedness is contra “Knowing, worshiping and Cleaving to G-d.” As pointed out above this is accomplished by close interaction with the Hakhamim. By the light of the Hakhamim are we able to see the beauty of the Oral Torah. However, if we reject this aspect of the Ohr HaGanuz we reject the very things that give us life. It was G-d in the timeless expanse of eternity that called (Vayikra) our names drawing us from the mental recesses of the Divine mind into the Olam HaZeh (present world). The great rewards discussed above are in themselves an experience of the Ohr HaGanuz just as Hakham Shaul did on the Damascus Road. Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob experienced this light on the top of HarT’zfat. Our Gemara too builds on the idea of being bound. We find the repeated refrain “bind, bound” and typical language in this pericope. Hakham Shaul is even “bound” with a belt to show us the connection to Hakham Tsefet’s Mishnah. Therefore, Hakham Shaul plays on the idea of being bound, i.e. being a slave as a part of his Gemara. Through connection with the Hakhamim, we are granted access into the sublime “World to Come,” which we can experience in part in the “here and now.” However, being bound or being a slave is about being “cut off” as noted above. Punishment is not so much, active suffering as the absence of reward, with the ultimate punishment being *karet* (cut off), which we understand to be simple annihilation. A person who receives *karet* does not have any continuation in the *Olam ha-Ba.* Without restating, all that we have established above we see that absence from being connected to the Oral Torah is in and of itself a torment of sorts. Those who have “tasted” this experience know that they must experience it again.

The only cure for the disease of the soul’s ignorance is association with Hokhmah. Hokhmah has many levels. Each of the seven Paqidim possesses a level of Hokhmah. That Hokhmah is broken down to its respective level. However, the Hebraic understanding of this idea is that each of the Paqidim possesses a full measure of that Hokhmah. The difficulty is not in the amount of wisdom poured into the Paqid. Each Paqid operates at his level of capacity. Therefore, the wisdom he possesses is the same as the Hakham. The difference lays in the ability to comprehend and articulate that wisdom. The Paqid steadily learns from his Hakham how to articulate wisdom and how to grasp the deeper levels of what is already resident. Possession of wisdom means nothing if the talmid cannot find a suitable way to articulate what he has grasped from his Teacher. In many cases, it is better to be silent and contemplate the words of his Mentor rather than try to articulate anything. Likewise, possession of wisdom means nothing if there is no practical application.

Each Paqid is a vehicle of Hokhmah. Each Paqid is also an expression of that wisdom. Or, each Paqid expresses Hokhmah per his core characteristics.

**Korbanot, an Allegory**

Each offering that was offered on the mitzbeach (altar) is an allegorical teaching. The seven Paqidim represent these allegorical interpretations. We have discussed the seven Paqidim in our translation of Ephesians concorded to the counting of the Omer. Therefore, we will not try to elaborate on these allegorical meanings in depth.

**De specialibus legibus 4:107-107** for as the animal which chews the cud, while it is masticating its food draws it down its throat, and then by slow degrees kneads and softens it, and then after this process again sends it down into the belly, **in the same manner the man who is being instructed, having received the doctrines and speculations of wisdom in at his ears from his instructor, derives a considerable amount of learning from him, but still is not able to hold it firmly and to embrace it all at once, until he has resolved over in his mind everything which he has heard by the continued exercise of his memory (and this exercise of memory is the cement which connects ideas), and then he impresses the image of it all firmly on his soul.** But as it seems the firm conception of such ideas is of no advantage to him unless he is able to discriminate between and to distinguish which of contrary things it is right to choose and which to avoid, of which the parting of the hoof is the symbol; since the course of life is twofold, the one road leading to wickedness and the other to virtue, and since we ought to renounce the one and never to forsake the other.

Philo is discussing the allegorical meaning of Kashrut. However, the allegory is wonderfully illustrated through that agency. The Paqid must have two specific qualities when wisdom is “handed down” to him. The first quality is the ability to meditate on what he has been taught. The second feature necessary is the ability to differentiate.[[69]](#footnote-69) The Oral Torah is uttered in myriads of words. The talmid must learn to connect these words like the Hakhamim who “string pearls.” The Oral Torah is expressed in three things, the mouth, the heart and the hands. Therefore, the Torah must be spoken, loved and practiced. One without the other fails to accomplish the true goal and nature of the Torah. When one finds a Teacher, these qualities should be developed in his talmidim. In return, he who learns must put his faith in G-d and his Teacher.

אמן ואמן סלה

**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. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Shabbat: “VeYosef” - “And Joseph”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְיוֹסֵף** |  |  |
| **“VeYosef”** | Reader 1 – B’resheet 39:1-6 | Reader 1 – B’resheet 41:1-4 |
| **“And Joseph”** | Reader 2 – B’resheet 39:7-12 | Reader 2 – B’resheet 41:5-7 |
| **“Y José”** | Reader 3 – B’resheet 39:13-18 | Reader 3 – B’resheet 41:1-7 |
| B’resheet (Gen) 39:1 – 40:23 | Reader 4 – B’resheet 39:19-23 |   |
| Ashlamatah: Is 55:11 - 56:8 | Reader 5 – B’resheet 40:1-6 |   |
|  | Reader 6 – B’resheet 40:7-12 | Reader 1 – B’resheet 41:1-4 |
| Psalm 33:1- 34:18 | Reader 7 – B’resheet 40:18-23 | Reader 2 – B’resheet 41:5-7 |
|   |     Maftir – B’resheet 40:21-23 | Reader 3 – B’resheet 41:1-7 |
| N.C.: Jude 20-25; Luke 7:31 – 8:3; |   Isaiah 55:11 - 56:8 |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Moed Katan 16b [↑](#footnote-ref-1)
2. Shaarei Teshuva 1:9 [↑](#footnote-ref-2)
3. v. 2 [↑](#footnote-ref-3)
4. 51:4 [↑](#footnote-ref-4)
5. Vayikra (Leviticus) 16:30 [↑](#footnote-ref-5)
6. Bereshit 8b [↑](#footnote-ref-6)
7. Tehillim (Psalms) 32:1 [↑](#footnote-ref-7)
8. Maaseh Rav 216 [↑](#footnote-ref-8)
9. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-9)
10. **The verbal tallies between the Torah and the Psalm is:** Time - עת, Strong’s number 06256. [↑](#footnote-ref-10)
11. Prov. VIII, 22. [↑](#footnote-ref-11)
12. Ps. XC, 2f. ‘Before’, etc. applies to ‘Repent’. [↑](#footnote-ref-12)
13. Gen. II, 8. [↑](#footnote-ref-13)
14. Another name for Gehenna. [↑](#footnote-ref-14)
15. Isa. XXX, 33. [↑](#footnote-ref-15)
16. Ps. XCIII, 2. [↑](#footnote-ref-16)
17. Jer. XVII, 12. [↑](#footnote-ref-17)
18. Ps. LXXII, 17. Now, according to this, Gehenna was definitely created before the world; how then could Moses be doubtful? — The general idea of this Baraita is that these things are the indispensable prerequisites for the orderly progress of mankind upon earth. The Torah, the supreme source of instruction, the concept of repentance, in recognition that ‘to err is human’, and hence, if man falls, he needs the opportunity to rise again; the garden of Eden and the Gehenna symbolizing reward and punishment, which, without conceding a purely utilitarian basis for ethical striving, are nevertheless powerful incentives thereto; the Throne of Glory and the Temple, indicating that the goal of creation is that the kingdom of God (represented by the Temple) should be established on earth as it is in Heaven; and finally, the name of Messiah, the assurance that God’s purpose shall be eventually achieved. [↑](#footnote-ref-18)
19. Of the three kinds of sin, the lightest is the "chet," "chatta'ah," or "chattat" (lit. "fault," "shortcoming," "misstep"), an infraction of a command committed in ignorance of the existence or meaning of that command ("be-shogeg"). The second kind is the "'awon," a breach of a minor commandment committed with a full knowledge of the existence and nature of that commandment ("bemezid"). The gravest kind is the "pesha'" or "mered," a presumptuous and rebellious act against God; or a "resha'," such an act committed with a wicked intention. These three degrees are mentioned by the Psalmist (cvi. 6): "We have sinned ["ḥaṭa'nu"], . . . we have committed iniquity ["he-'ewinu"], we have done wickedly ["hirsha'nu"]" (comp. I Kings 8:47; Daniel 9:5). [↑](#footnote-ref-19)
20. R. Isaac Arama (Spain, 15th century) says that the difference between an intentional and an unintentional sin is that in the former case, both the body and the soul were at fault. In the case of an unintentional sin only the body was at fault, not the soul. Therefore, a physical sacrifice helps since it was only the physical act of the body that was in the wrong. A physical sacrifice cannot atone for a deliberate sin, because it cannot rectify a wrong in the soul. [↑](#footnote-ref-20)
21. Hilchot Shevitat Asor 1:4,5 [↑](#footnote-ref-21)
22. confession [↑](#footnote-ref-22)
23. repentance [↑](#footnote-ref-23)
24. Bamidbar (Numbers) 5:6-7 [↑](#footnote-ref-24)
25. Mishnah Berurah 1 [↑](#footnote-ref-25)
26. 12 for girls, 13 for boys [↑](#footnote-ref-26)
27. afternoon prayers [↑](#footnote-ref-27)
28. Mishnah Berurah 17-18 [↑](#footnote-ref-28)
29. Bereans (Hebrews) 8:1-13 [↑](#footnote-ref-29)
30. Vayikra (Leviticus) 16:1-34 [↑](#footnote-ref-30)
31. Devarim (Deuteronomy) 9:18, Shemot (Exodus) 34 [↑](#footnote-ref-31)
32. A white robe [↑](#footnote-ref-32)
33. The lot is cast of Yom Kippur to chose the goat for Azazel and the goat for HaShem. It was cast by Haman to determine the day for slaughter. [↑](#footnote-ref-33)
34. Mishna Yoma VIII.1. Consider that the shoes, especially leather, represent the physical body. On Yom Kippur we step out of our body in a practical way. [↑](#footnote-ref-34)
35. Mishna Yoma VIII.5 [↑](#footnote-ref-35)
36. Mateh Ephraim [↑](#footnote-ref-36)
37. Here we make reference of the second school of P’rushim. This is not to say that there was no other P’rushim. Nor does this mean that all of Hillel’s P’rushim was considerate of Yochanan. [↑](#footnote-ref-37)
38. We should not the change of address. Hakham Yehudah has been speaking towards the pseudo-prophets and teachers. He now turns to the “beloved ones.” [↑](#footnote-ref-38)
39. See commentary below [↑](#footnote-ref-39)
40. We cannot agree with Martin Luther who posits the notion that the author cannot be Hakham Yehudah because of his mention of the Sh’l’achim. We have already seen that Hakham Yehudah shows great humility by not trying to laud his place in the community of Messiah. Cf. Yehudah 1. Luther, M. (1990). *Commentary on Peter and Jude.* (J. N. Lenker, Ed., & J. N. Lenker, Trans.) Grand Rapids, MI: Kregel Classics. p. 301 [↑](#footnote-ref-40)
41. We have underlined the idea that the Sh’l’achim are special messengers. This demonstrates their cosmic awareness. The period they are speaking of is *the acharit-hayamim* “last days.” This follows that notion that they could see from one end of the world to the other. [↑](#footnote-ref-41)
42. see commentary below [↑](#footnote-ref-42)
43. Note the connection between these thoughts and the Torah Seder’s mention of Er and Onan. B’resheet 38:4-9. The text suggests “walking according to personal desire.” Nothing could be more blatantly opposed to the Oral Torah than “walking after one’s personal desires.” This is a blatant affront to G-d and his hierarchy. [↑](#footnote-ref-43)
44. Οὗτοί – “these,” not the repetition of this phrase. Richard notes that this calls to mind the previous five sets of charges made against “these” pseudo-prophets/teachers. Richard, E. J. (2000). *Reading 1 Peter, Jude and 2 Peter, A Theological Commentary.* (C. H. Talbert, Ed.) Macon, Georgia: Smyth & Helwys. [↑](#footnote-ref-44)
45. Here the language picks up the mimicry of the Mishnah (Oral Torah) using the concept of sederim. The “distinctions” are the divisions of the pseudo-prophets/teachers, which they have generated in opposition to the authentic Oral Torah. Because they are void the “Spirit” Breath of G-d, they cannot be deemed “spiritual.” The divisions mentioned here are not G-dly distinctions. These distinctions are unholy divisions better described as factions. They divorce themselves from the true sederim of the Oral Torah. [↑](#footnote-ref-45)
46. An echo of **“וַיֵּרֶד" – VaYered – “Going Down”** or **“Demoted”** of our Torah Seder. [↑](#footnote-ref-46)
47. Public Prison [↑](#footnote-ref-47)
48. Rose, Rosy [↑](#footnote-ref-48)
49. Scattering, cursing [↑](#footnote-ref-49)
50. Land of palm trees [↑](#footnote-ref-50)
51. Love: a blossom [↑](#footnote-ref-51)
52. Exalted [↑](#footnote-ref-52)
53. A rock Greek perversion of Hebrew T’zur [↑](#footnote-ref-53)
54. Implying that there was a counting of days, i.e. counting of the Omer [↑](#footnote-ref-54)
55. Warlike [↑](#footnote-ref-55)
56. While there is a lexical possibility, that Hagab means “locust” it more likely, that it means cricket. This is because the idea of prophesying is associated with a bubbling up or chirping. It is also noteworthy to note that this Nabi (Prophet) prophecies after the manner of Yechezkel. [↑](#footnote-ref-56)
57. Remembering [↑](#footnote-ref-57)
58. Old here meaning that he had been a talmid for a long time. [↑](#footnote-ref-58)
59. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p.104 [↑](#footnote-ref-59)
60. Kelly, J. N. (1969). *The Epistles of Peter and Jude* (Black's New Testament Commentary ed.). Peabody, MA: Hendrickson Publishers, Inc. p. 281 [↑](#footnote-ref-60)
61. Ibid [↑](#footnote-ref-61)
62. The text of the Torah Seder does not directly tell us the sin of Er. Rashi tells us that Er was young when he married Tamar. While there are Midrashic connotations here we will constrain ourselves by Peshat hermeneutics. According to Rashi, Er did not want to mar the beauty of Tamar and therefore spilled his seed rather than cause Tamar to become pregnant. The Torah Seder seems to imply that Onan did not want to raise seed after his brother’s name. A cursory reading of the text would suggest that the only reason that Onan did not cause Tamar’s pregnancy was that it would be to his brother’s credit. However, the text implies repeated sexual encounters between Onan and Tamar. **B’resheet 38:9** But Onan, knowing that the seed would not count as his, let it go to waste﻿, **whenever** he joined with his brother’s wife, so as not to provide offspring for his brother. 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. Philadelphia: Jewish Publication Society. Ge 38:9. [↑](#footnote-ref-62)
63. See Green, G. L. (2008). *Jude & 2 Peter* (Vol. Baker Exegetical Commentary on the New Testament). Grand Rapids, MI: Baker Academic. p. 115 [↑](#footnote-ref-63)
64. Cf. Spec. Leg 1:171 [↑](#footnote-ref-64)
65. Ibid 276 [↑](#footnote-ref-65)
66. Here we refer to the case in b. Shabbat 17a where “A sword was planted in the Beth HaMidrash” [↑](#footnote-ref-66)
67. ﻿A famous pupil of Hillel who died about a decade after the destruction of the second Temple. [↑](#footnote-ref-67)
68. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, n.d. p. 156, Moshe ben Maimon. *The Guide for the Perplexed*. New York: Dover, 1956. pp. 65-7 [↑](#footnote-ref-68)
69. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (495). Peabody: Hendrickson. p. 626 [↑](#footnote-ref-69)