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

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Shebat 27, 5776 – Feb. 05/06, 2016** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Feb 05 2016 – Candles at 6:01 PMSat. Feb 06 2016 – Habdalah 6:59 PM | **Austin & Conroe, TX, U.S.**Fri. Feb 05 2016 – Candles at 5:53 PMSat. Feb 06 2016 – Habdalah 6:49 PM | **Brisbane, Australia**Fri. Feb 05 2016 – Candles at 6:22 PMSat. Feb 06 2016 – Habdalah 7:18 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Feb 05 2016 – Candles at 5:56 PMSat. Feb 06 2016 – Habdalah 6:54 PM | **Manila & Cebu, Philippines**Fri. Feb 05 2016 – Candles at 5:38 PMSat. Feb 06 2016 – Habdalah 6:30 PM | **Miami, FL, U.S.**Fri. Feb 05 2016 – Candles at 5:49 PMSat. Feb 06 2016 – Habdalah 6:43 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Feb 05 2016 – Candles at 5:05 PMSat. Feb 06 2016 – Habdalah 6:04 PM | **Olympia, WA, U.S.**Fri. Feb 05 2016 – Candles at 5:02 PMSat. Feb 06 2016 – Habdalah 6:09 PM | **Port Orange, FL, U.S.**Fri. Feb 05 2016 – Candles at 5:48 PMSat. Feb 06 2016 – Habdalah 6:43 PM |
| **San Antonio, TX, U.S.**Fri. Feb 05 2016 – Candles at 5:57 PMSat. Feb 06 2016 – Habdalah 6:52 PM | **Sheboygan & Manitowoc, WI, US**Fri. Feb 05 2016 – Candles at 4:49 PMSat. Feb 06 2016 – Habdalah 5:53 PM | **Singapore, Singapore** Fri. Feb 05 2016 – Candles at 7:03 PMSat. Feb 06 2016 – Habdalah 7:53 PM |
| **St. Louis, MO, U.S.**Fri. Feb 05 2016 – Candles at 5:09 PMSat. Feb 06 2016 – Habdalah 6:09 PM | **Tacoma, WA, U.S.**Fri. Feb 05 2016 – Candles at 5:00 PMSat. Feb 06 2016 – Habdalah 6:07 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

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

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

His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty

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

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

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

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

**We would like to ask for your prayers and charity on behalf of His Eminence Rabbi Dr. Eliyahu ben Abraham who is quite sick. Please pray that our Sovereign GOD extend His healing mercies upon him at this hour of his great need, and restore His Eminence to full health, speedily soon together with all the sick of Yisrael, Amen ve Amen!**

**We also covet your prayers and charity on behalf of Her Excellency Giberet Rachel bat Batshevah and her baby son. May our GOD have mercy for her and her recently born male child to extend to her and her child a complete healing of both the body and the soul and restore them speedily soon to good health of the body and the soul, together with all the sick of Yisrael, amen ve amen!**

**Shabbat: “VaY’hi Ki Zaqen Yitschaq” – “And it was when Isaac was old”**

**& Mevar’chim HaChodesh I Adar –**

**Proclamation of the New Moon for the Month of I Adar**

**(Monday Evening February the 8th – Wednesday Evening the 10th of February, 2016)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי כִּי-זָקֵן יִצְחָק** |  |  |
| **“VaY’hi Ki Zaqen Yitschaq”** | Reader 1 – B’resheet 27:1-4 | Reader 1 – B’resheet 27:28-30 |
| **“And it was when Isaac was old”** | Reader 2 – B’resheet 27:5-7 | Reader 2 – B’resheet 27:31-34 |
| **“Y fue cuando Isaac envejeció”** | Reader 3 – B’resheet 27:8-10 | Reader 3 – B’resheet 27:35-38 |
| B’resheet (Gen.) 27:1-27 &B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 27:11-13 |   |
| Ashlamatah: 1 Sam. 4:15 – 5:1 + 6:14 | Reader 5 – B’resheet 27:14-17 |   |
| Special: 1 Sam. 20:18 & 42 | Reader 6 – B’resheet 27:18-23 | Reader 1 – B’resheet 27:28-30 |
| Psalms 21:1-14 | Reader 7 – B’resheet 27:24-27 | Reader 2 – B’resheet 27:31-34 |
|   |     Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 27:35-38 |
| N.C.: Mk. 3:7-10; Luke 6:17-18;Acts 5:33-41 |          1 Sam. 4:15 – 5:1 + 6:14 1 Sam. 20:18 & 42 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Blessing of Isaac (Part I) – Genesis 27:1-27

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Genesis) 27:1-27**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **And when Yitzchaq grew old** his eyesight faded and he could not see. He called Esav, his elder son, and said to him, "My son." [Esav] said to him, "Here I am." | 1. And it was **when Izhak was old** and his eyes were darkened from seeing,--because when his father was binding him he had seen the Throne of Glory, and from that time his eyes had begun to darken,--that he called Esau his elder son, **on the fourteenth of Nisan, and said to him, My son, behold, this night they on high praise the LORD of the world, and the treasures of the dew are opened in it**. And he said, Behold, I am. |
| 2. [Yitzchaq] said, "Behold, if you please, I am old. I do not know the day of my death. | 2. And he said, Behold, now I am old; I know not the day of my death: |
| 3. Now [therefore] please take your equipment, your sword and your bow, and go out to the field and trap [deer] for me. | 3. but now take your weapons, your quiver and your bow; and go forth into the field, and take me venison, |
| 4. Make it into a tasty dish for me, the way I like it, and bring it to me that I may eat, so that my soul will bless you before I die. | 4. and make me food such as I love, and bring to me, and I will eat, that my soul may bless you before I die. |
| 5. Rivkah had [over]heard what Yitzchaq said to his son, Esav. Esav went out to the field to trap [deer] to bring it [home.] | 5. And Rivkah heard by the Holy Spirit as Izhak spoke with Esau his son. And Esau went to the field to take venison to bring it. |
| 6. Rivkah said to her son Ya’aqob, saying, "Behold, I heard your father speaking to your brother Esav, saying, | 6. And Rivkah spoke to Jakob her son, saying, Behold, this night those on high praise the LORD of the world, and the treasures of the dew are opened in it; and I have heard your father speaking with Esau your brother, saying, |
| 7. 'Bring back [deer] for me and make it into a tasty dish for and I will eat. I will then bless you in the presence of Adonai before I die.' | 7. Bring me venison, and make me food, and I will bless you in the presence of the LORD before I die. |
| 8. Now my son, listen to me, concerning that which I command you. | 8. And now my son receive from me what I command you: |
| 9. Go, please, to the sheep and take for me from there two choice young goats, and I will make [from] them a tasty dish for your father as he likes. | 9. Go now to the house of the flock, and take me from thence two fat kids of the goats; one for the pascha, and one for the oblation of the feast; and I will make of them food for your father such as he loves. |
| 10. You will [then] bring it to your father to eat, in order that he will bless you before he dies. | 10. And you will carry to your father, and he will eat, that he may bless you before his death. |
| 11. Ya’aqob said to Rivkah, his mother, "Behold, Esav, my brother is a hairy person and I am a smooth-skinned person. | 11. And because Jakob was afraid to sin, fearing lest his father might curse him, he said, Behold, Esau my brother is a hairy man, and I am a smooth man. |
| 12. Suppose my father touches me. I will be in his eyes as an impostor. I will bring upon myself a curse---not a blessing." | 12. Perhaps my father will feel me, and I will be in his eyes like one who derides him, and bring upon me a curse and not a blessing. |
| 13. His mother said to him, "Your curse will be upon me, my son; but listen to me. Go bring them to me." | 13. And she said, If with blessings he bless you, they will be upon you and upon your sons; and if with curses he should curse you, they will be upon me and upon my soul: therefore receive from me, and go and take for me. |
| 14. He went, took [them], and brought [them] to his mother. His mother make a tasty dish as his father liked. | 14. And he went and took, and brought to his mother; and his mother made food such as his father loved. |
| 15. Rivkah took the garments of Esav, her elder son, [the garments] that were precious [to him] that were in her keeping in the house, and put them on Ya’aqob, her younger son. | 15. And Rivkah took the pleasant vestments of Esau her elder son **which had formerly been Adam's;** but which that day Esau had not worn, but they remained with her in the house, and (with them) she dressed Jakob her younger son. |
| 16. The skins of the young goats she placed on his hands and the smooth part of his neck. | 16. And the skins of the kids she laid upon his hands and the smooth parts of his neck. |
| 17. She placed the tasty dish and the bread which she had made, in the hand of Ya’aqob, her son. | 17. And the food and the bread she had made she set in the hand of Jakob her son. |
| 18. He came to his father and said, "My father." [Yitzchaq] said, "Here I am. Who are you my son?" | 18. And he entered unto his father, and said, My father. And he said, Behold me: who art you, my son? |
| 19. Ya’aqob said to his father, "It is I, Esav your firstborn. I have done as you told me. Rise, if you please, sit up and eat of my trapping so that your soul will bless me." | 19. And Jacob said to his father, I am Esau **your firstborn:** I have done as you spoke with me. Arise now, sit and eat of my venison, that your soul may bless me. |
| 20. Yitzchaq said to his son, "How is it that you found it so quickly my son?" He [Ya’aqob] said, "Because Adonai, your GOD, brought it about for me." | 20. And Izhak said to his son, What is this that you have found so soon, my son? And he said, Because the LORD your GOD had prepared it before me. |
| 21. Yitzchaq said to Ya’aqob, "Come close, if you please, and let me touch you, my son. Are you my son Esav or not?" | 21. And Izhak said to Jakob, Come near now, and I will feel you, my son, whether you be my son Esau or not. |
| 22. Ya’aqob came close to Yitzchaq, his father, and he [Yitzchaq] touched him. He said, "The voice is the voice of Ya’aqob, but the hands are the hands of Esav." | 22. And Jakob drew near to Izhak his father, who touched him, and said, This voice is the voice of Jakob, nevertheless the feeling of the hands is as the feeling of the hands of Esau. |
| 23. He [Yitzchaq] did not recognize him because his hands were like those of Esav, his brother--- they were hairy--- and [thus] he blessed him. | 23. But he recognised him not, because his hands were hairy as the hands of Esau his brother, and he blessed him. |
| 24. He said, "Are you indeed my son, Esav?" [Ya’aqob] said, "I am." | 24. And he said, But are you my son Esau? And he said, I am. |
| 25. He said, "Bring it close to me and I will eat from my son's trappings, so that my soul will bless you." He brought it close to him and he ate. He [then] brought him wine and he drank. | 25. And he said, Draw near, and I will eat of my son's venison, that my soul may bless thee. And he approached him, and he ate; and he had no wine; but an angel prepared it for him, from the wine which had been kept in its grapes from the days of the beginning of the world; and he gave it into Jakob's hand, and Jakob brought it to his father, and he drank. |
| 26. His father Yitzchaq said to him, "Come close to me and kiss me, my son." | 26. And Izhak his father said, Draw near now, and kiss me, my son; |
| 27. He came close and kissed him. He [Yitzchaq] smelled the fragrance of his garments, and he blessed him. He said, "See, my son's fragrance is like the fragrance of a field blessed by Adonai. | 27. and Jakob drew near and kissed him. And he smelled the smell of his vestments, and blessed him, and said, See, the smell of my son is as the smell of the fragrant incense which is to be offered on the mountain of the house of the sanctuary, which will be called a field which the LORD has blessed, and that He has chosen, that therein His Shekinah might dwell. |
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**Reading Assignment:**

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

By: Rabbi Ya’aqob Culi

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

Vol. II, pp. 486-506.

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: B’Resheet (Gen.) 27:1-27**

**1** **were too dim** Because of the smoke of these [wives of Esau] (who would burn [incense] to the idols) (*Tanchuma, Toledoth* 8; *Pesiktha Rabbathi*12). Another explanation: When Isaac was bound on the altar, and his father was about to slaughter him, the heavens opened, and the ministering angels saw and wept, and their tears fell upon Isaac’s eyes. As a result, his eyes became dim (*Gen. Rabbah* 65:6). A third explanation: to enable Jacob to take the blessings (*Gen. Rabbah* 65:8).

**2** **I do not know the day of my death** Rabbi Joshua ben Korchah said: If a person reaches the age of [the death of] his parents, he should worry five years beforehand and five years afterwards, and Isaac was one hundred and twenty-three years old. He said, “Perhaps I will reach the age of [the death of] my mother, and she died at one hundred and twenty-seven, and I am thus within five years of her age; therefore, “I do not know the day of my death,”—perhaps [I will die] at my mother’s age and perhaps at my father’s age. [From *Gen. Rabbah* 65: 121]

**3** **your sword** Heb. תֶּלְיְךָ, your sword.

**So, now, sharpen** - שָׂא-נָא an expression of sharpening, as we learned in the Mishnah (*Beizah* 28a): “We may not sharpen a knife [on a whet-stone] but we may sharpen it (מַשִּׂיאָה) against another one [on Yom-Tov].” [Isaac said]: “Sharpen your knife and slaughter properly, lest you feed me *neveila* ” [an animal not slaughtered according to ritual law] (*Gen. Rabbah* 65: 13).

**and hunt for me** from ownerless [game], and not from stolen [animals]. [*Gen. Rabbah* 65:13]

**5** **to hunt game, to bring** What is the meaning of “to bring”? If he would not find game, he intended to bring [meat] from stolen [animals]. -[from *Gen. Rabbah* 65:13]

**7** **before the LORD** with His consent, that He will approve of what I do.

**9** **and take for me** [“לִי” indicates that] they are mine, and they are not stolen, because so had Isaac written for her in her marriage contract, that she might take two kids every day (*Gen. Rabbah* 65:14).

**two choice kids** Now did Isaac’s menu consist of two kids? But [the explanation is that] he sacrificed one as a Paschal offering, and one he made into tasty foods. [This is found] in *Pirkei d’Rabbi Eliezer*(ch. 32).

**as he likes** for the taste of a kid is like the taste of a deer.

**11** **a hairy man** Heb. אִישׁ שָׂעִר, one possessing hair.

**12** **will touch me** Heb. יְמֻשֵּׁנִי similar to (Deut. 28:29): “feeling (מְמַשֵּׁשׁ) at noon.”

**15** **the costly** הַחֲמֻדֹת [means] the clean ones, as the *Targum* renders it. Another explanation: The ones [garments] that he had coveted from Nimrod. [From *Gen. Rabbah* 65:16]

**which were with her in the house**But He [Esau] had many wives, [with whom to entrust his garments] and yet he entrusted them [his garments] with his mother?! He was well aware of their deeds, and he was suspicious of them. [From *Gen. Rabbah* 65:16]

**19** **I am...Esau...your firstborn** [He meant]: I am the one who is bringing you [food] and Esau is your firstborn. [From *Tanchuma* Buber]

**I have done** many things, as you have spoken to me.

**sit down** Heb. שְׁבָה, an expression of sitting around the table [at a meal].

**21** **Please come closer, so that I may feel you**Isaac said to himself, “Esau does not usually mention the name of Heaven with frequency, but this one said: ‘Because the LORD your GOD prepared it....’” [from*Gen. Rabbah* 65:19]

**22** **the voice of Jacob** who speaks entreatingly: “Please rise,” but Esau spoke harshly, “Let my father arise!” [From *Tanchuma Buber, Toledoth* 15]

**24** **And he said, “I am.”** He did not say, “I am Esau,” but “I am.” [From *Num. Rabbah* 10:6]

**27** **and he smelled, etc.** Is it not so that there is no odor more offensive than that of washed goat skins? But this teaches us that the fragrance of the Garden of Eden entered with him. [From *Tanchuma* Buber 16]

**is like the fragrance of a field, which the LORD has blessed** for He gave it a pleasant fragrance, and this is a field of apples. So did our Sages explain it. [From *Ta’anith* 29b]

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
| . |   |

**Ketubim: Targum Tehillim (Psalms) 21:1-14**

| **JUDAICA PRESS  TRANSLATION** | **TARGUM** |
| --- | --- |
| 1. For the conductor, a song about David. | 1. For praise; a psalm of David. |
| 2. **O LORD, may the king rejoice with Your strength, and how greatly does he exult with Your salvation (Heb. UVishuat’kha)!** | 2. **O LORD, in Your strength the King Messiah will rejoice, and how greatly will he exult in Your redemption!** |
| 3. You gave him his heart's desire, and the speech of his lips You have never withheld. | 3. You have given him the desire of his soul; and You have not withheld the expression of his lips forever. |
| 4. For You have preceded him with the blessings of the good man; You have placed a gold crown on his head. | 4. For You will make good blessings go before him; You will place on his head a crown of refined gold. |
| 5. He asked You for life; You gave it to him, length of days forever and ever. | 5. Eternal life he asked of You; You gave him length of days forever and ever. |
| 6. His glory is great in Your salvation (Heb. Bishuatekha); majesty and beauty You place upon him. | 6. Great is his glory in Your redemption; praise and splendour You will place on him. |
| 7. For You make him blessings forever; You will make him happy with joy before You. | 7. Because you will give him blessings forever; You will gladden him with the gladness that is from Your presence. |
| 8. **For the king trusts in the LORD** and in the loving- kindness of the Most High, that he should not falter. | 8. **Because the King Messiah hopes in the LORD**; and through the favour of the Most High he is not shaken. |
| 9. Your hand will suffice for all Your enemies; **Your right hand will suffice for those who hate You**. | 9. The blow of Your hand will reach all Your foes; **the vengeance of Your right hand will find all Your enemies**. |
| 10. You will place them as a fiery furnace at the time of Your anger; may the LORD destroy them with His wrath and may fire consume them. | 10. You will make them like a fiery furnace at the time of Your anger, O LORD; in His anger He will swallow them up and the inferno of Gehenna will consume them. |
| 11. You will destroy their fruit from the earth and their seed from the sons of man. | 11. You will make their children perish from the earth, and their progeny from the sons of men. |
| 12. For they have directed evil against You; they have devised a plot that they cannot [execute]. | 12. Because they plotted evil against You, they thought evil thoughts, but they could not prevail against You. |
| 13. For You will place them as a portion; with Your bowstrings **You will set [Your arrows] toward their faces.** | 13. Because for Your people You made them one porter in the ropes of Your tabernacle; **You will prepare their way before them.** |
| 14. Exalt Yourself, O LORD, with Your strength; let us sing and chant of Your might. | 14. Stand up, O LORD, in Your might; let us sing praise and dance in Your strength. |
|  |  |

**Rashi’s Commentary for: Psalm 21:1-14**

**2** **may the king rejoice with Your strength** **Our Rabbis (Mid. Ps. 21:1) interpreted it as referring to the King Messiah, but the matter may correctly be interpreted further as referring to David himself, in order to refute the sectarians (Christians), who became bold because of it.**

**3** **and the speech of**Heb. וַאֲרֶשֶׁת, an expression of speech, which has no similar word. Menachem (p. 167), however, brought a [word] similar to it (Ezra 3:7): “by the authorization (כְּרִשְׁיוֹן) of Cyrus, king of Persia.”

**4** **For You have preceded him with the blessings of the good man** Before I asked You, You preceded me with Your blessing through Nathan the prophet (in II Sam. 7:12f.): “then I will raise up your seed...and I will establish the throne of his kingdom forever.”

**You have placed a gold crown on his head** (As in II Sam. 12:30): “And he took the crown of Malkam...and it was [set] upon David’s head.”

**5** **He asked You for life** As I fled outside the Holy Land from before Saul, I would pray, “May I walk before the LORD in the lands of the living” (below 116:9).

**You gave it to him** For You restored me to the land of Israel.

**length of days** to his kingdom, for You said, “and I will establish the throne of your (sic) kingdom forever” (II Sam. 7:13).

**6** **You place** Heb. תְּשַׁוֶּה

**7** **You shall make him happy** Heb. תְּחַדֵּהוּ, an expression of joy.

**before You** in Paradise. **Our Rabbis, who interpreted it as referring to the King Messiah, brought proof on that matter (from Dan. 7:13): “and came to the Ancient of days and brought him near before Him.” Scripture also states (in Jer. 30:21): “and I will bring him near, and he will approach Me.”**

**8** **that he should not falter** And he trusts in the loving-kindness of the Most High that he should not falter.

**9** **Your hand will suffice for all Your enemies** All the smiting of Your hand that You have to bring, bring upon Your enemies.

**10** **at the time of Your anger** Heb. פָּנֶיךָ, at the time of Your fury.

**destroy them with His wrath** This is a prayer.

**11** **You shall destroy their fruit from the earth** He prays to the Holy One, blessed be He, that He destroy the descendants of the wicked/lawless Esau.

**12** **For they have directed evil against You** [This was said] regarding the wicked/lawless Titus, who said that he had killed Him (i.e. the GOD of Israel).

**that they cannot** execute.

**13** **For You will place them as a portion** For You will place them as a portion, that Israel will divide their money, as it is stated (in Isa. 23:18): “And her commerce and her hire will be...”

**with Your bowstrings You will set toward their faces** With the strings of Your bows, You will aim Your arrows at their faces.

**14** **Exalt Yourself, O LORD, with Your strength** over those who rise up [against You], and let us sing and chant.

**Meditation from the Psalms**

**Psalms ‎21:1-14**

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

 Psalms chapter 21 is dedicated to two. kings, David and Messiah.[[1]](#footnote-1) Indeed, the future redeemer of Israel is also called David as the prophet says, 'And David, My servant, will be a prince for them forever'.[[2]](#footnote-2)

Both suffer from enemies who deny their sovereignty: David by those who taunt him about Bath Sheba,[[3]](#footnote-3) and Messiah by Gog and Magog.[[4]](#footnote-4)

Ultimately, both overcome their enemies and are universally accepted. Rambam describes the magnificence of Messiah: 'That king who will arise from the seed of David will possess wisdom surpassing that of Solomon and he will be a great prophet, close to the level of Moses. Therefore, he will teach the entire nation and guide them on the path of GOD. And all of the gentile nations will assemble to listen to him'.[[5]](#footnote-5)

Finally, this psalm teaches that the splendor of true kings is not an ordinary, earthly glow. It is a reflection of the great faithful obedience to HaShem which radiates from their ever-confident hearts 'For the king trusts in HaShem'. This is the true power behind the throne!

The superscription of Psalms 21 declares that it was written by David. Psalm 21 speaks of King David and King Messiah the son of David. The psalm shows that what has happened to David will also happen to the Messiah.[[6]](#footnote-6) We see that both David and Messiah point to HaShem as the one who should be praised because He enabled all of their accomplishments.

Dr. A. Cohen[[7]](#footnote-7) comments with regards to last week’s Psalm (Psalm 20):

The occasion for this Psalm is the eve of a battle, and a prayer is offered for David’s victory. The ancient Syriac translation superscribes it as having been composed in connection with the war against the Ammonites. Verse 8 mentions *chariots and horses,* and these are specified in the account of the defeat of the Arameans who came to the assistance of this enemy (II Sam. 10:18).

Now, with regards to Psalm 21 for this Shabbat, Dr. A. Cohen[[8]](#footnote-8) comments:

The Targum, the ancient Aramaic translation of the Bible, interpreted this Psalm as of the Messianic King. Some moderns have accepted this reading because the language sounds too exalted for an earthly monarch. It is best understood as the sequel to the preceding Psalm. (i.e. Psalm 20). The battle have been fought and won, and here we have a hymn of thanksgiving for the success of the campaign.”

The connection between Psalm 20 and Psalm 21 is further strengthened when we read in the Targum in 21:8:

**“Because the King Messiah hopes in the LORD**; and through the favour of the Most High he is not shaken.”

Here we have an echo of the previous Psalm (Psalm 20:8), where the Targum reads:

“Some by chariots, and some by horses, but we will swear by the name of the LORD our GOD.”

We know that this is a quote from the book of Psalms, and its literary genre is Midrash. Therefore although a literal (Peshat) meaning is possible, we understand that the primary meaning of these verses (Psalm 21:8 and 20:8) are to be found in Midrash which brings out their metaphorical meaning and intent. In Psalm 21:8 the Targum points out that although initially (i.e. in Peshat) it refers to King David, realistically and metaphorically it was intended to refer to King Messiah.

In the same Psalm in v. 6 a hint is provided as to who the Psalm is specifically speaking about. There we read:

**גָּדוֹל כְּבוֹדוֹ, בִּישׁוּעָתֶךָ; הוֹד וְהָדָר, תְּשַׁוֶּה עָלָיו**.

**Gadol** (Great) **Kebodo** (His glory), **BiShuatekha** (through Your salvation/redemption – **or, through Your Yeshua);** **Hod** (Honor) **VeHaDor** (and Majesty), **Teshave** (do You lay) **Alaiv** (upon him).

This agrees in fact with what Mosheh Rabbenu[[9]](#footnote-9) said:

“The LORD your GOD will establish for you a prophet from among you, from your brothers, like me, and **you will obey him**” (Deut. 18:15).[[10]](#footnote-10)

Ibn Ezra interprets the above verse as speaking about Joshua, Ba’al HaTurin says Jeremiah, Jarchi says it is speaking of a succession of prophets, others that it is speaking about David. However, the Ralbag (Rabbi Levi ben Gershon, or Gersonides - 1288–1344) of blessed memory, identified “the Prophet” in Deut. 18:15 as Messiah:

**“A Prophet from among you.”** In fact, the Messiah is such a Prophet as it is stated in the Midrash of the verse, “Behold My servant will prosper” (Isaiah 52:13) … Moses, by the miracles which he wrought, brought a single nation to the worship of GOD, but the Messiah will draw all peoples to the worship of GOD.”

The Midrashic passage that Ralbag cites, concerning the Messiah as “the Prophet” states:

It is written, “Behold My servant will deal wisely, He will be exalted and extolled, and be very high” (Isaiah 52:13). It means that he will be more exalted than Abraham of whom it is written, “I lift up My hand” (Gen. 14:22). He will be more extolled than Moses of whom it is said, “As a nursing father bears the nursing child” (Num. 11:12). **“And will be very high” – that is, Messiah will be higher than the ministering angels …”**[[11]](#footnote-11)

This Midrasic passage therefore is in total agreement with Psalm 21:6-8 where we read in the Targum:

6. Great is his glory in **Your redemption (Heb. BiShuatekha);** praise and splendor You will place on him.

7. Because You will give him blessings forever; You will gladden him with the gladness that is from Your presence.

8. **Because the King Messiah hopes in the LORD; and through the favor of the Most High he is not shaken.**

Also, the passage of Deut. 18:15 is corroborated to apply to the Messiah, in the Nazarean Codicil in the following places:

1. **Kabbalistically: John 6:14**

Now when the people saw the sign that he performed, they began to say, "This one is truly the Prophet who is to come into the (Gentile) world!"

1. **Talmudically: II Luke (Acts) 3:22-24**

Moshe Rabbenu said: **The** **LORD your GOD will raise up to you a Prophet from the midst of you, of your brothers, one like me, and you will obey him**, (De. 18:15) “**I will raise them up a Prophet from among their brothers, one like you, and will put My words in his mouth**. **And He will speak to them all that I will command him**.” (De. 18:18) **And it will happen, whatever man will not listen to My Words which he will speak in My name, I will require it of him.** (De. 18:19) And all the many prophets, spoke from Shemuel and those after him prophesied of these days.[[12]](#footnote-12)

The connection is now well established that for Hakham Tsefet (aka “Peter”) of the first century c.e. that Psalm 21 speaks of the Messiah together with Deut. 18:15, and that the Messiah came as Messiah ben Yosef during his time and that his name was Yeshua ben Yosef!

Granted that this be so, a question now arises as to whether the Messiah would abolish the Law, or replace the Written and Oral law of Moses and our Hakhamim with some “new” commandments and a “new” Oral Law. Our Naster, His Majesty King Yeshua the Messiah answered this question directly as recorded in the Midrashic treatise of Matityahu (Mathew):

**"Do not** [even] **think that I have come to destroy the Law or the Prophets. I have not come to destroy them but to fulfill** (observe) **them** [as an example to all]. **For in truth I say to you, until heaven and earth pass away, not one Yod** [the smallest letter of the Hebrew alphabet] **or one crown** [of any Hebrew letter] **will pass away from the Torah until all** [that has been prophesied] **takes place.** **Therefore whoever abolishes** [in my name/authority] **one of the least of these commandments** [of the Written and Oral Torah] **and teaches people to do so will be called least** (i.e. your slaves) **in the kingdom** (government) **of heaven, but whoever observes them and teaches them** [like I do], **this person will be called great** (Hebrew: Gadol) **in the government of heaven. For I say to you that unless your righteousness/generosity excels that of the scribes and Pharisees, you will never enter into the** (governance) **of heaven.”** Matityahu 5:18-20

It is clear then that the Master has emphatically stated that any Nazarean Jew must observe the Written and Oral Law as our Hakhamim have taught, and as the Master himself obeyed, and that we have an obligation to excel the Pharisees in both righteousness and generosity. Anyone not doing so is excluding him/herself from the governance of heaven. This is corroborated by the words of the Prophet (Isa. 42:21) – **“The LORD was pleased, for His righteousness'/generosity’s sake, to make the Torah great and glorious** [in the days of the Messiah*[[13]](#footnote-13)*]**”** or as others render it: **The LORD is well pleased for His righteousness'/generosity’s sake; he** [Messiah] **will magnify the Torah, and make it honorable.”**

Interestingly, the Hebrew word being translated above as “glorious” (first rendition) or “honorable” (second translation) is **יַאְדִּיר** – **i.e. YADIR**, from the root **אדר – i.e. ADAR.** And, precisely this Sabbath we are proclaiming the New Moon of the First month of Adar!

Following this train of thought, Psalm 21:13 towards the end reads:

**בְּמֵיתָרֶיךָ, תְּכוֹנֵן עַל-פְּנֵיהֶם**

**B’Meitaveach** (on your string)**, T’khonen** (you will fix [arrows]) **Al-P’neihem** (against their faces)**.**

What is the meaning of this clause?

Rashi translates and explains: “**with Your bowstrings You will set toward their faces** With the strings of Your bows, You will aim Your arrows at their faces.” Dr, A, Cohen further elaborates: “Although his enemies flee from him (King David/Messiah), he will get ahead of them and aim his arrows at their faces.”[[14]](#footnote-14) Now, this is all well said at the “Peshat” (literal/grammatical) level of interpretation of the text. But the text was not intended for a “Peshat” level interpretation but rather to be read and interpreted at a “Drash” level, i.e., “metaphorically”. For, it is obvious that David is not here speaking of literal arrows being pointed at the faces of his enemies!

So, then, how are we then to understand this phrase?

The Hebrew term, **“Torah” (תורה),** is derived from a root that was used in the realm of archery, **“Yarah” (ירה).[[15]](#footnote-15)** **“Yarah”** means to shoot an arrow in order to hit a mark. The mark or target, of course, was the object at which the archer was aiming. Consequently, **“Torah,”** one of the nouns derived from this root, is, therefore, **the arrow** aimed at the mark, The target is the truth about GOD and how one relates to Him and fellowmen. The **“Torah”** is, therefore, in the strict sense, instruction designed to teach us the truth about GOD and how to relate to our fellowmen. **“Torah”** therefore, means direction, teaching, instruction, or doctrine. But the Torah in itself consists of **“commandments”** (Heb. Mitzvoth), and it is these **“Mitzvoth”** which the Hebrew Scriptures and Jewish literature symbolize as **“arrows.”** Torah and its commandments therefore are guidance, like the straight path of an arrow to its target.

Consequently, the Hebrew word for “sin” is **חטא (Chata),[[16]](#footnote-16)** and which primarily means **“to miss the mark.”** A good example of this usage in Scripture is found in Judges 20:16, where we read:

Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair-breadth, **וְלֹא יַחֲטִא** **(V’Lo Yachati) – “and not miss [the mark].”**

We could also for consistency sake, and dispensing of all English language niceties, as:

“Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair-breadth, and not sin.”

Thus, it becomes quite clear that the performance of the Mitzvoth (commandments) of the Torah in a proper manner (as our Sages have instructed us to do), and in a proper frame of mind are **like arrows who hit the target!** The neglect of observing the Mitzvoth, or observing them in a manner contrary to the teaching of our Sages, or in an unsuitable frame of mind, or doing that which is forbidden by the commandments of the Torah amounts to **“arrows missing the mark/target.”**

Now some may ask: “Rabbi, there is an apparent inconsistency here since in Psalm 127:4 we read: **“Like arrows in the hand of a warrior, so are the children of youth.”** It therefore appears that “children,” and not the “Mizvoth” are likened to “arrows” How does Your Eminence answer this?”

Whilst many Rabbinic authorities do interpret the term “arrows” in this verse as meaning that grown up children serve as “a protection against attackers,”[[17]](#footnote-17) This answer again holds to a Peshat (literal/grammatical) mode of interpretation, and which implies that having a rather large family is of great importance for security purposes specially in conditions that require this for survival. Interestingly, Jewish Halakha only requires that a marriage couple have a minimum of one son and one daughter.

However, again, the intention of the writer was that we interpret this text metaphorically, and therefore the text implies, that it is of pivotal importance that we pay much attention to the command that we need to raise our children and disciples (who are also considered “our children”) well educated in the Torah and in the arts and sciences. This text implies a command to arrow craft our children, whether they be literally “our children”, or metaphorically speaking, “our disciples.”.

In my opinion any arrow, in order to be useful must have like the **arba kanfot**,[[18]](#footnote-18) four constituent parts: (1) a shaft, (2) fletching (feathers), (3) a nock (the groove at the end of the arrow into which the bow string fits), and (4) a point. If all of these four are made well, the result is an effective arrow, elegantly designed for precise impact. These four qualities give us four clear goals to pursue as we craft our children. Nearly every issue or trap our children will encounter can be linked to a young person's need in one of four areas.

1. **The arrow's shaft = identity**

The making of a fine arrow begins with the shaft. Obviously, since every other part of the arrow must attach to the shaft, this part of the arrow is a lot like a child's identity. If a child's self-concept is warped—not straight and strong—his flight in life may be wobbly and even catastrophic.

The Scripture records the story of GOD giving man and woman an identity. The nation of Israel was selected, adopted and set apart by GOD to be "His people." Every person is born with a unique, divinely-imprinted identity. If we want to properly guide our children to a healthy self-identity, we must acknowledge and support the Creator's design in three key areas: spiritual identity, emotional identity, and sexual identity. We must also communicate with them one of the most important messages they will ever receive—"You are made in the image of GOD. You are one valuable child." As well, our Sages have commanded us that the first thing about GOD and His Torah, that we must teach our children and make them memorize, are the words:

**תּוֹרָה צִוָּה-לָנוּ, מֹשֶׁה:  מוֹרָשָׁה, קְהִלַּת יַעֲקֹב** **– Torat Tsiva-Lanu, Moshe: Morasha, Qehilat Ya’aqob.** **Moses commanded us the Torah, an inheritance of the congregation of Jacob.[[19]](#footnote-19)**

This brings our children up aware at all times of their precious Israelite identity and truthful heritage.

Interestingly this term “inheritance” (Heb. **מוֹרָשָׁה – Morasha)[[20]](#footnote-20)** is also used concerning the Land of Israel (i.e. Num. 26:53). This is to teach that although we may for many years be disposed of our literal land, yet we will never be disposed of our “metaphorical land” – the Written and Oral Torah which molds and provides us with our identity as Israelites.

1. **The arrow's feathers = character**

Why do arrows have those feathers at the back end?

The feathers or fletching create drag when the arrow is in flight, which keeps the back end of the arrow behind the front end—a pretty important function! It also stabilizes the arrow as it flies to its target. An arrow without good fletching is undependable and dangerous. If an arrow has the right kind of feathers, properly installed, it will fly straight. I think character has the same effect on a child.

Throughout all the Tanakh and the writings of our Sages, character development is a major theme of GOD's work in people. And it's one of the major assignments GOD gives us as parents. Character is how your child responds to authority and life's circumstances. It is "response-ability," and comes as a result of training our children to submit to GOD, His Torah and His appointed Torah Teacher in our locality. And so it is written: **שְׁמַע בְּנִי, מוּסַר אָבִיךָ; וְאַל-תִּטֹּשׁ, תּוֹרַת אִמֶּךָ – SH’ma B’ni, Musar Avikha; V’Al Titosh, Torat Imekha. – Hear, my son, the instruction/discipline of your father, and forsake not the teaching/Torah of your mother.[[21]](#footnote-21)**

1. **The arrow's nock = relationships**

All of the pent-up power in a bow is of no value if it cannot be effectively transferred. That's why every arrow, at the rear of the shaft, has a small groove that holds the bowstring. This is called the nock. The nock keeps the arrow in place on the string until the power is released.

The nock can be compared to the third core ingredient necessary in a child's life: **relationships.** When someone's life intersects with GOD and with people, a power transfer occurs. None of us was intended to make a journey through life alone. We need the strength, comfort, encouragement, resources, and power provided by GOD and our fellowmen.

Try teaching Torah without a good and healthy relationship with your child. It produces rebellion. Similarly, relationships without Torah can result in a self-indulgent teen, one who is spoiled and utterly selfish.

Children also need parents who will build into them the ability to love others, particularly all fellow Israelites. And this training can occur quite naturally in the context of our relationship. The best school to learn about relationships and resolving conflict is in the University of the Family and Local Congregation, where the professors teach and train their students for more than eighteen years.

This is stated well by King Solomon, who wrote:

**חֲנֹךְ לַנַּעַר, עַל-פִּי דַרְכּוֹ-- גַּם כִּי-יַזְקִין, לֹא-יָסוּר מִמֶּנָּה – Chanokh LaNa’ar, Al Pi Darkho, Gam Ki-Yzqin, Lo-Yasur Mimena. – Train up a child in the way he should go, and even when he is old, he will not depart from it.[[22]](#footnote-22)**

1. **The arrow's point = mission**

Our finely-crafted arrow is nearly complete. Only the front end of the shaft needs a finishing touch—a point. The point of the arrow reminds us of the last essential quality we want to craft in a child: Every person needs a reason to live, a driving passion or calling that provides meaning and impact. This is a person's mission.

We need to ask ourselves, "Have I more passion for the values of this world's system than for the things of GOD? What are my goals in life—are they the ones I want my child to copy?"

Every child should be helped to understand that life is a dynamic relationship with GOD and His Torah (Written and Oral) that overflows in love to other people—a love that GOD uses to reconcile the lost to Himself. Everything else, as good or innocuous as it may be, is only a prop to facilitating this mission. Therefore, King Solomon asked, who is the real Hakham (wise man/Torah Sage)? He answers:

**פְּרִי-צַדִּיק, עֵץ חַיִּים; וְלֹקֵחַ נְפָשׁוֹת חָכָם – P’ri-Tsadiq, Etz Chayim; V’Loqeach N’fashot Hakham – The fruit of a righteous/generous one is a tree of life, and a Hakham (wise-man) acquires souls.[[23]](#footnote-23)**

Thus our mission is twofold:

1. To become a Tsadiq (righteous/generous person) and a Hakham (a Torah Scholar) &
2. To acquire souls that will also become Tsadiqim and Hakhamim.

This “calling” or “aim in life” to which all Israelites are given this “vocation” is explained to us by Hakham Yochanan in his Kabbalistic treatise of 1 John 3:1, where we read:

**“See what sort of Ahava** (Love) **the Father has given to us: that we should** [all] **have** [the] **calling** (vocation) **to become B’ne Elohim** (Torah Judges/Scholars), **and we will be** [soby GOD’s abundant mercies]**! Because of this** [vocation] **the Gentiles do not** [intimately] **know us** (or desire to do so), **because they did/do not** [intimately] **know Him,** [and/or His Torah]**.”**

And this week, we read in the Nazarean Codicil:

**And the spirits of uncleanness** (Heb. shedim)**, when they saw him** (Yeshua)**, would fall down before him, and cried out, saying — “You are the Ben Elohim** (Son of GOD = Torah Judge)**”; but he charged them not make his identity** (as Messiah) **known.[[24]](#footnote-24)**

And our Master King Yeshua the Messiah, taught:

**"A disciple is not superior to his** [Torah] **Teacher, nor a slave superior to his master.** [It is] **enough for the disciple that he become like his** [Torah] **Teacher, and the slave like his master.”**

Thus, if our Master received training and was given ordination to become a Torah Judge, so must we do all that is possible and more to be a Hakham like our Master.

Our Torah Seder for this week, is really a description of two sons, one is a **Tsadiq** (righteous/generous person) as well as a Torah Scholar, and the other a **Rasha** (wicked person). It is obvious, that Esav (Esau) the older son of Yitschaq (Isaac) failed to **“heed the instruction/discipline of his father and forsook the teaching/Torah of his mother [**Rivkah] (Rebekah)**”**.[[25]](#footnote-25)

And what precipitated this sort of outcome? Simply, a complete **lack of identity.** The fact, that we read last week that Esav married foreign idolatrous women clearly points to this **lack of identity – “Torat Tsiva-Lanu, Moshe: Morasha, Qehilat Ya’aqob. Moses commanded us the Torah, an inheritance of the congregation of Jacob”.[[26]](#footnote-26)**

May we all be found to be faithful and worthy servants of HaShem, studying Torah and teaching Torah, being generous with our fellowmen (specially fellow-Israelites) and Hakhamim “acquiring many souls”. Amen ve Amen!

**Ashlamatah: 1 Sam. 4:15 – 5:1 + 6:14**

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| **JUDAICA PRESS TRANSLATION** | **TARGUM** |
| 15. Now **Eli was ninety- eight years old, and his eyes were set, and he could not see.** | 15. And Eli was ninety-eight years old, and his eyes were set, and he was not able to see. 16. 17.  |
| 16. And the man said to Eli, "I am the one who has come from the battle array, and I fled from the battle array today." And he said, "What happened, my son?" | 16. And the man said to Eli: "I have come from the battle line, and I have fled from the line of battle this day." And he said: "What was the situation, my son?" |
| 17. And the one who had reported the news, answered and said, "Israel fled before the Philistines, and also there was a great slaughter among the people, and also your two sons perished, and the Ark of GOD was taken." **{P}**  | 17. And the one who was bringing the news answered and said: "Israel has fled from before the Philistines, and there was also a great slaughter among the people. And also your two sons Hophni and Phinehas, were killed and the ark of the LORD was captured." **{P}**  |
| 18. And it was, when he mentioned the Ark of GOD, that he (Eli) fell off the chair backward through the gate opening, and his neck broke and he died, and he had judged Israel for forty years. | 18. And when he mentioned the ark of the LORD, he fell backwards from upon his chair onto the path - of the road of the gateway. And his neck was broken, and he died, for he was an old and heavy man. And he judged Israel for forty years. |
| 19. And his daughter-in-law, Phinehas' wife, was with child, ready to give birth, and she heard the news concerning the taking of the Ark of GOD, and that her father-in-law and her husband had died. And she knelt and gave birth, for her pains had suddenly come upon her. | 19. And his daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. And she heard the report that the ark of the LORD was captured and that her father-in-law was dead and that her husband was killed. And she bowed down and gave birth, for her pains agitated her. |
| 20. And about the time of her dying, the women who were standing by her, said, "Do not fear, for you have borne a son," and she did not answer, neither did she heed. | 20. And about the time of her death, the women who were standing around her spoke: "Do not fear, for you have borne a male child." And she did not answer and did not pay attention. |
| 21. And she called the child Ichabod, saying, **"Glory has been exiled from Israel,”** because the Ark of GOD has been taken, and because of her father-in-law and her husband. | 21. And she called the boy Ichabod, saying: **"Glory has been exiled from Israel,"** because the ark of the LORD was captured and because her father-in-law was dead and because her husband was killed." |
| 22. And she said, **"Glory has been exiled from Israel, for the Ark of GOD has been taken."** **{P}** | 22. And she said: **"Glory has 'been exiled from Israel, for the ark of the LORD has been captured."** **{P}** |
|  |  |
| 1. Now, the Philistines had taken the Ark of GOD, and brought it from Ebenezer to Ashdod. | 1. And the ark of the LORD was in the citiesof the Philistines for seven months. |
| 2. And the Philistines took the Ark of GOD and brought it to the house of Dagon, and set it up beside Dagon. **{S}** | 2. And the Philistines called to the priests and the diviners, saying: "What will we do to the ark of the LORD? Inform us with what we will send it to its place?" **{S}** |
|  |  |
| 14. And the cart had come to the field of Joshua, the Beth-shemeshite, and stood there, and there was a huge stone. And they split the wood, and the cows, they offered up as a burnt offering to the LORD. | 14. And the wagon came to the field to Joshua who was from Beth-shemesh and it stopped there. And a great stone was there. And they chopped up the wood of the wagon, and they offered up the cows as a holocaust before the LORD.  |
| 15. And the Levites took down the Ark of the LORD, and the box which was with it, wherein were the golden objects, and they placed them on the huge stone, and the men of Beth-shemesh offered up burnt offerings and slaughtered sacrifices on that day, to the LORD. | 15. And the Levites brought down the ark of the LORD and the chest that was with it in which were the vessels of gold. And they set it upon the great stone. And the men of Beth-shemesh brought up holocausts and slaughtered holy sacrifices on that day before the LORD. |
| 16. And the five lords of the Philistines had seen, and they returned to Ekron on that day. **{S}** | 16. And the five chiefs of the Philistines saw and returned to Ekron on that day. **{S}** |
|  |  |

**Rashi’s Commentary on 1 Sam. 4:15 – 5:1 + 6:14**

**18** **and his neck** (Heb. ‘mafrakto’) ‘targum mafrakuthei’ the bone of the neck.

**19** **was with child, ready to give birth** (Heb. ‘lolath.’) We are compelled (to agree) that the meaning of this word, is ‘to give birth,’ like ‘laledeth,’ although (the daleth is missing), and there is no similar form (in the Scriptures). Menahem, (however,) joined this (with other verb forms) in the section dealing with the word, ‘yelalah,’ wailing, because her birth pangs came upon her with wailing. The root of the word ‘yelalah,’ is the ‘lamed’ alone.

**had suddenly come upon her** They were unnatural, and that is why she died.

**her pains** (translation follows Metzudat Zion. Rashi, however, explains it as ‘hinges’;) i.e., the hinges of the doors of her womb, in French, charniere.

**21** **Ichabod** There is no glory, like ‘ein kabod.’ Similarly (Job 22:30), He will save ‘i naki’ one who is not innocent, like ‘ein naki.’

**because the Ark of GOD has been taken** (Lit., to the being taken of the Ark of GOD.) Like “because of the being taken of the Ark of GOD,” but it is unnecessary to remove it from the expression of ‘to’ for the one who understands its meaning.

**because the Ark of GOD was taken** In French, “envers l’etre pris,” (concerning the being taken).

**and because of her father-in-law** and because of this misfortune that her father-in- law and husband had perished.

**Chapter 5**

**2** **the house of Dagon** An idol made in the likeness of a fish.

**Special Ashlamatah: 1 Sam. 20:18 & 42**

| **Rashi &*****The Keter Crown Bible - Chorev*** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.*18. Yonatan said to him, “Tomorrow is the new moon and you will be missed because your seat is empty.* | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the LORD, saying, 'May the LORD be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.*42. Yonatan said to David, “Go in peace. [Remember that] we have sworn in the name of the LORD, saying, The LORD shall be a witness between me and you, between my offspring and your offspring forever.”* | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 27:1 – 27**

**“VaY’hi Ki-Zaqen” “And it was when old”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta****(Luke 6:17-18) Mishnah א:א** | **Hakham Tsefet’s School of Peshat****(Mark 3:7-10)** **Mishnah א:א** |
| **¶ And coming down with them, he stood on a level place. And an assembly of his talmidim, and a great number of people from all Yehudah and Yerushalayim, and the sea coast of Tyre and Sidon** (who came to hear him and to be healed of their diseases) **were there; also those tormented by unclean spirits; and they were healed.**  | **¶ And Yeshua with his talmidim[[27]](#footnote-27) withdrew from sight[[28]](#footnote-28)** (disciples) **to the sea** (of Galilee)**, and many congregations from the Galil[[29]](#footnote-29) and from Yehudah, and from Yerushalayim, and from Edom[[30]](#footnote-30)** (Idumea) **and beyond the Yarden; and they about Tyre and Sidon, followed him** (his halakhic decisions – Mesorah)**, and many congregations[[31]](#footnote-31)** (in great numbers) **having heard[[32]](#footnote-32) of the great things he was doing, came to** (see) **him** and to seek his counsel and wisdom. **And he told his talmidim** (disciples) **to have a little boat ready for him, because of the assembly, so that they would not press upon him, For he healed many, so that they threw themselves on him, in order to touch him as many as had plagues; And the spirits** (shedim) **of uncleanness, when they saw him, would fall down before him, and cried out, saying — “You are the Ben Elohim (Son of GOD = Torah Judge)”; but he charged them not make his identity (**as Messiah) **known.** |
| **Hakham Shaul’s School of Remes****(2 Luqas -Acts 5:33-41)****Pereq א:א** |
| **¶ But those hearing were cut to the heart, and they took council[[33]](#footnote-33) to kill them. Then there stood up one in the Sanhedrin[[34]](#footnote-34), a Perush** (Pharisee) **named Gamaliel, a Doctor of the Law** (Torah) **honoured among all the people. And he commanded[[35]](#footnote-35) the emissaries to be put outside a little space. And he said to them, Anshei Yisrael, take heed to yourselves what you intend to do regarding these men.[[36]](#footnote-36) For before these days Todah rose up, boasting himself to be somebody; a number of men, about four hundred, joined themselves to him; who was slain. And all, as many as obeyed him, were scattered and brought to nothing. After this one, Yehudah HaGalili rose up in the days of the census,[[37]](#footnote-37) and drew away considerable people after him. Yet that one perished; and all, as many as obeyed him, were scattered. And now I say to you, “withdraw from these men and let them alone. For if this council or this work is of men, it will come to nothing. But if it is of GOD, you cannot overthrow it, lest perhaps you be found even to fight against GOD.****And they obeyed him. And calling the emissaries’** (Nazarean Hakhamim/Rabbis)**, and having** caused the guards **to give them stripes, they** (the Kohen Gadol and the Tzdukim) **ordered them not to speak with the authority of Yeshua, and let them go. Then indeed they departed[[38]](#footnote-38) from the presence[[39]](#footnote-39) of the council, rejoicing that they were counted worthy to be disgraced for the sake of HaShem.[[40]](#footnote-40)** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen 27:1-27 | Ps. 21 | I Sam 4:15 – 5:1 + 6:14 | Mk 3:7-10 | Lk 6:17-18 | Acts 5:33-41 |

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

**Verbal opening of Mark 3:7**

Our Greek text begins “Mk. 3:7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ **ἀνεχώρησεν,**” generally translated “But Jesus withdrew with His disciples to…” The Greek word “**ἀναχωρέω -** *anachoreo*” matches the opening verses of B’resheet 27:1-3. Amazingly the single Greek word encompasses the whole of the first three verses not just the opening phrase.

**Gen. 27:1 And it came to pass, that when Isaac was old, and his eyes were dim,…**

**Gen 27:2 And he said, "Behold now, I have grown old; I do not know the day of my death** (**departure**).

**Gen 27:3. So, now, sharpen your implements, your sword [and take] your bow, and go forth to the field, and hunt game for me.**

Firstly, **ἀναχωρέω –** *anachoreo* speaks of “going” as we see in verse 3, “go forth.” Secondly, it speaks of the “eye” being “dim” or something “disappearing from sight.” The Enhanced Strong’s Lexicon[[41]](#footnote-41) gives us the basic definition of, **ἀναχωρέω –** *anachoreo* “1) to go back, return 2) to withdraw 2a) so as to leave a room 2b) of those who through fear seek some other place, or **shun sight.**” Thus Yeshua and his talmidim are trying to “withdraw from sight.” **Ἀναχωρέω –** *anachoreo* also has the meaning of going and departing. This matches what Yitzchaq tell Esau (Edom) to do, go to the field. When we follow the lexical trail of **ἀναχωρέω –** *anachoreo* we come to its root, **χώρα** – *chora* with the following meanings, “the idea of empty expanse; [[42]](#footnote-42)GK 6001; 27 occurrences; [[43]](#footnote-43)AV translates as “country” 15 times, “region” five times, “land” three times, “field” twice, “ground” once, and “coast” once,” which is synonymous with Hebrew “**שָׂדֶה**”, field as used in B’resheet 27:3 “**go forth to the field,.**”

**Yeshua and HaGalil**

**Many congregations from the Galil[[44]](#footnote-44) and from Yehudah, and from Yerushalayim, and from Edom** (Idumea) **and beyond the Yarden; and they about Tyre and Sidon, followed him** (his halakhic decisions – Mesorah)**, and many congregations** (in great numbers) **having heard of the great things he was doing, came to** (see) **him** and to seek his counsel and wisdom.

The present Mishnaic text of Hakham Tsefet depicts Yeshua as a Hakham with great influence. Many scholars attribute all sorts of fanatical reasons for this “popularity.” Without trying to delve into all the discussions on Yeshua as the demiGOD that they purport, we note that the image portrayed is that of a great Sage (Hakham) and reformer.

With regards to the effects of Yeshua’s ministry in the Galil, Prof. Michael Avi-Yonah notes:

The activities of Jesus and the early Christian apostles had no effect on the Jewishness of Galilee.[[45]](#footnote-45)

Prof. Michael Avi-Yonah seems to have swallowed a spoonful of Christian myth without pondering all the evidence available. His statement is based on the idea that Yeshua and his talmidim tried to “Christianize” the Galil. Had Avi-Yonah taken the perspective that Yeshua and his talmidim were trying to “Judaize” the Galil he might have worded things differently and perhaps would have made a great discovery. However, he correctly states:

Tiglath-Pileser III, king of Assyria, conquered Galilee and turned it into the Assyrian province of Magiddu (Megiddo). Some of the Israelite inhabitants were deported but the remaining remnant renewed its relations with Jerusalem in the time of Josiah who may have reunited Galilee with his kingdom.[[46]](#footnote-46)

The deportation of Galilean inhabitants was that of the key artisans and Hakhamim. This left the Galil like the rest of Eretz Yisrael when the Babylonians had finished pillaging the land. Eretz Yisrael was left devoid of Hakhamim. Ezra brought the nation’s capital back to prominence as a place of genuine Torah learning and observance. The Hakhamim began to flourish once again on the streets of this metropolis. The Galil would slowly gain prominence in Eretz Yisrael. This was the result of the rich agricultural produce it was able to generate. The initial priority of the Galil was agricultural. The plane of Megiddo was rich and fertile. It was for this reason that Ahab desired the field of Naboth.[[47]](#footnote-47)

That the Galil was given to the nations during the time of Yesha’yahu’s prophecy[[48]](#footnote-48) is of particular notice. The phrase “Galil of the “nations” is ambiguous and hard to discern. We must also note that the phrase “**beyond the Jordan**, in the **district of the nations**” as translated by the Jewish Publication Society shows that this does not directly relate to the area where Yeshua predominantly ministered. Regardless of the true meaning of this phrase we must determine that the Galil may have been given to the nations during the time of Yesha’yahu. But, this was NOT the case during the time of Yeshua and his talmidim. With the conquests of Alexander Yannai the regions of Eretz Yisrael “was subject to the Jews.”[[49]](#footnote-49) The Galil suffered from assimilation and immersion into the Hellenistic culture. This was because the Galileans were noble in the sense of their wealth. As a result, many were considered Am HaAretz. However, the restorative work of Yeshua and his talmidim brought repentance and tikun (restoration) to the Galil. Therefore, the territories of the North were finally given to the Jewish Hakhamim as we shall see. While Yerushalayim was the cultic center of the nation it was certainly not the center for the deepest wisdom of the Torah. Therefore, we must understand that Yeshua and his talmidim brought the greatest tikun to that area. While there are those who would minimize Yeshua’s role, it is clear from this and other pericopes just how great of a Hakham Yeshua really was.

**The Galil and the Kingdom**

According to Neusner the Galil was preoccupied with the “Kingdom of heaven” and “salvation.” This information he derives from the New Testament (Nazarean Codicil). His rendition of the Galilean “Kingdom of Heaven” is to live under the rule of GOD and thereby be granted the right to enter the Olam HaBa (world-to-come). Yohanan ben Zakkai arrives in the Galil close to the year 40 C.E.[[50]](#footnote-50) It is here that Yohanan ben Zakkai will begin the work of redacting the Mishnah. Later, it is here where the Jerusalem Talmud is redacted, and where the Jewish Sanhedrin last sat. What made the Galil the perfect environment for these activities? While there are other factors to be explained, the truth remains that Yeshua and his talmidim had transformed the Galil from “triviality” into a **community** of highly educated Hakhamim.

**All Yisrael**

The present pericope shows just how far reaching the ministry of Yeshua went. We might therefore, suggest that “All Yisrael” heard the Mesorah of the Master. The letter to the Romans authored by Hakham Shaul preceded an amazing Mishnah.

**Rom. 11:26-27 and so all Israel will be saved** (have their share in the world to come**); just as it is written, "Your people also will be all righteous/generous, they will inherit the land for ever; the branch of My planting, the work of My hands, wherein I glory. (Isa 60:21).**

The Mishnah of Sanhedrin 10:1, usually the opening Mishnah for Pirkei Abot states:

**m. San 10:1** All Israelites have a share in the world to come, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of My planting, the work of My hands, that I may be glorified (Is. 60:21).

Yeshua is the primary reason for the transformation in the “way of life” (halakhah) as it was lived in the Galil. The measure of tikun brought to the Galil by the Master is cosmic and profound. The residue of that tikun remains alive in Tzfat (the City of the Branch) to this very day. This is because the spiritual energies that the Master invested in that region perfectly align themselves with the intermediaries of the heavens. As such, the region of the Galil aligned itself with the structured *nomos* of the Torah; and perfectly submitted to GOD’s governance. They maintained the structured *nomos* of the Torah through dynamic Torah observance. Yeshua repaired the fabric of a cosmic tear with a patch of aesthetic beauty and purposeful resilience.

**Peroration**

Therefore, the Galil experienced an amazing transformation in that **the hierarchy of angelic beings established to guarantee the observance of the Torah** met with the Master in **perfect unity**. Rather than contending with the forces of the heavens the Galileans aligned themselves with the “Kingdom of the Heavens” (governance) of GOD [through Hakhamim and Bate Din] as opposed to human kings and created a new Eden.

**Remes Commentary to Hakham Shaul**

***Nomos* – Torah the structure of the Universe**

Man's chief study is reflection upon the Divinity—that is, the mysteries of the Blessed One's oneness, His exaltedness, His perfection, and **the ordinance by which He conducts His universe, along with the mysteries of His creations and their characteristics, the Divine service that He has imposed upon a particular segment of them**, the bestowal upon them of His glory and His shechina (Divine presence), and the conferring of His prophecy and His holy spirit. This is the study upon which the Holy One, Blessed be He, made man's perfection contingent. Through it he draws closer to Him and cleaves to Him in perfect union. And to the extent that he exerts himself in the pursuit of this – study, to that extent will he acquire this perfection and this closeness.[[51]](#footnote-51)

We have freely used this title with little or no solid explanation as to the full meaning of *Nomos* – Torah. Luzzatto has captured it in a nutshell by saying, “the **ordinance** by which He conducts His universe, along with the mysteries of His creations and their characteristics, the Divine service that He has imposed upon a particular segment of them.” By the statement *Nomos* – Torah we are agreeing with the statement we made concerning B’resheet Rabbah two weeks ago.

**B’resheet Rabbah I:1** ﻿The Torah declares: I was the working tool of the Holy One, blessed be He. In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head, but employs plans and diagrams to know how to arrange the chambers and the wicket doors. Thus GOD consulted the Torah and created the world, while the Torah declares, IN THE BEGINNING GOD CREATED, BEGINNING referring to the Torah, as in the verse, The LORD made me as the beginning of His way (Prov. VIII, 22).[[52]](#footnote-52)

The Greek word *Nomos* means “law, order, custom, tradition, rule & **principle.** Yet these simple definitions cannot capture the vast meaning of *Nomos*. We realize that *Nomos* accompanies the Hebrew word “Torah.” These conjoined words *Nomos* – Torah take in the full meaning of both words. Therefore, we deduce that *Nomos* – Torah takes in every rule mandated by GOD in creation and all the appropriate laws which apply to the structured universe. *Nomos* is also related to “dogma” and “kingdom”[[53]](#footnote-53) creating a powerful connection between universal and societal law.

If the Torah – *nomos* is the structure of the universe, we must opine that the Oral Torah is the structure of both the Y’mot HaMashiach (Days of Messiah) and the Olam HaBa (the ever coming world). We further state that Halakhic application of the Oral Torah is a means for the restoration of Paradise. How can this be?

The key to understanding the universalistic character of Judaic monotheism lies in its focus on Adam and Israel, Eden and the land (Eretz Yisrael) – and its eagerness to receive “under the wings of GOD’s presence” all who accept GOD’s dominion and Torah’s statement thereof.[[54]](#footnote-54)

One of the primary purposes of halakhah is to produce a specific social order. Neusner understands that GOD has called Yisrael “Adam”[[55]](#footnote-55) as taught by Yechezkel HaNavi (The Prophet Ezekiel). Adam HaRishon (the First Adam)[[56]](#footnote-56) is the first creature to communicate the words of the Divine by capturing the spiritual essence of the creatures and calling them by name. This process is that of marrying the temporal world to the eternal dimension of the “ever coming” world. This process is captured in the Greek word “Nomos” and the Hebrew word “Dabar.” The world of Adam and Chava, Eden was not only supposed to be a “garden paradise.” Eden was supposed to be a “social paradise.” The *nomos* – Torah of the universe was built to support a specific social order. The agents of GOD – the intermediaries are situated and empowered to maintain this type of societal structure. Therefore, when society runs contrary to the predetermined social order of the *nomos* – Torah, the intermediaries work to re-establish that environ.

**Adam’s sin finds its antidote in the Torah**, which, the sages maintain, is given to purify the heart of humanity. By keeping the Torah, humanity learns to accept GOD’s will, so to overcome the natural propensity to rebel. When humanity, in full freedom of will, accepts GOD’s commandments, beginning with “You will love the LORD your GOD with all your heart, with all your soul, and with all your might” (Deut. 6:5), then humanity regains Eden.[[57]](#footnote-57)

Eden was designed to be a societal structure where humanity freely accepted, and delighted in the will of GOD as the normative way of life. Because Eden was designed to be a societal structure as well as a paradise we are able, through the Oral Torah to recreate that communal organization and paradise.

**The Galil, an Allegory**

Allegorically our premise is to picture Eretz Yisrael as Gan Eden. The following Passage of Yesha’yahu reinforces our idea.

**Isa 58:13-14** If you turn your foot because of the Sabbath, from doing what you please on My holy days, and call the Sabbath a **delight**, the holy of the LORD, honorable; and will honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you will **delight** yourself in LORD; and I will cause you to ride on the high places of the earth, and feed yourself with the inheritance of Yaakov your father. For the mouth of LORD has spoken.

**Isa 62:4** You will not be called “Forsaken” anymore; nor will your land be called “Desolate” anymore; but you will be called “My Delight is in her,” **and your land**, “Married”; for the LORD **delights** in you, and **your land is married**.

If we view Eretz Yisrael as the New Eden we allegorically look at it as a macrocosm. The whole of Eretz Yisrael being the macrocosm we would see the Galil as a microcosm of Eden. The Hebrew word “Galil” means circle. This is a most thought-provoking title for this piece of real-estate. The concept of the circle is related to the aspect of Binah.

**B’resheet 2:﻿10**﻿ A river issues from Eden to water the garden, and it then divides and becomes four branches (heads). [[58]](#footnote-58)

Note that the river flows from the mountain above into Eden (a place of **delight**) and from there it is divided into four heads. Allegorically these four rivers represent the four levels of Rabbinic Hermeneutic (PaRDes – Paradise) applied to the *nomos* – Torah. The river flows through Eden from the Divine Hokhmah above to Binah below. These resources must be divided into the four streams of hermeneutic. The river proceeded from the Mountain into the Garden. The “River” is the “River of Eden” – “**delight**” from above. From the Holy Mountain of Tzfat a “river of delight” flowed into a garden, which supplied all Yisrael. That “river” which supplied Gan Eden flowed from the Garden in four branches. Here the allegory intimates that from Tzfat the “Mountain of GOD,” the Mesorah flowed through four rivers supplying Eretz Yisrael with “Eden” – “delight.” If Tzfat is the Mountain of GOD sending its Halakhic waters into the Garden, we must surmise that the “Garden” is the Galil.

Redemption must include those things forfeited by Adam HaRishon, such as the Garden and the Orally breathed Torah being daily dispensed. Furthermore, just as Adam represented all of humanity, all humanity must receive the Mesorah. Only when the entire earth has received the Mesorah can we find restoration (teshuba). If the tikun of the Master was to restore that Daily Oral Torah given to Adam (Yisrael), then we see the Galil allegorically as Gan Eden – the Garden of Delight. The Garden is fed by a river from above – Tzfat, City of the Branch (hometown of Yeshua).

When we look at the key words of the passage from **B’resheet 3:8**, we see that the “breath of GOD” must have explained to them (Adam and Chava) some form of “Oral Halakhah.” One does not need to be a scholar to note that the Oral Torah was presented as the halakhic norm for Adam and Havah. Now this evokes a grand question. Why was it important for Adam and Chava to receive the **Oral Torah**? Why was it that GOD did not give Adam a “book” with all the rules and laws he wanted humanity to live by?

**Ben Adam**

We have explored in the previous pericope the phrase “Ben Adam.” We have seen that this phrase means that the Master was a “Prophet like Moshe.” However, this again evokes a question. Why is it that the Master was titled Ben Adam” rather than “Adam?” The logic would seem to purport that the Master should be “Adam” and Yisrael “Ben Adam.” The phrase “Ben Adam” literally translated means “Son of Adam” or the “son of man” seemingly suggesting a second or subordinate. This being so, how is it that Messiah is “Ben Adam?”

**1Co 15:45** The initial Adam (man – Adam HaRishon) was a made a living soul;[[59]](#footnote-59) the eschatological Adam (Messiah)[[60]](#footnote-60) is a life giving spirit Breath – i.e. Oral Torah.

**Yisrael as Adam – the representative of humanity**

If Adam HaRishon represented all humanity when he fell it only stands to reason that Yisrael represents all humanity in the redemption. Or we might say that Yisrael is the agent for the redemption of all humanity. From Yisrael the “Edenic” waters of healing and tikun must flow for there to be a restoration of the societal Edenic world. The thinking mind will already have connected Yisrael, the Garden and the Oral Torah. Therefore, the medicinal balm needed for the healing and restoration of the soul[[61]](#footnote-61) is the Oral Torah.

**The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of GOD (i.e. Ben Elohim = the King/Judge); ‎as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).**

**The Mesorah is a person**! The “Mesorah” can only be a “Mesorah” when it is personified. Should we fail to learn the lesson that the “Menorah” must be personified, we will have missed the lesson of the universal *Nomos* – Torah.

**Yeshua and temporal patterns – paradigmatic thinking**

The Hakhamim were not historians, nor were they concerned with what appeared to be “historical” in the Scriptures. One can search the Oral Torah to re-invent history. This search will end in futility. Why? This is because the Hakhamim were concerned with social order not historical events. Even the Moedim (Festivals – Divine Appointments) are interpretations of social order rather than simply being “Festivals.” These “Festivals” are governed by halakhah as a means of social structure. We can see that they are Social Appointments and Convocations where we jointly gather for the sake of community. Therefore, when we read the Mesorah of the Master on all levels we must discard the idea of finding a “historical Jesus.” Hakham Tsefet and Hakham Shaul are the prototypical Hakhamim in this respect. **They use narrative to depict halakhah as it applies to community.** As such the social order transcends time. While many mitzvot are time bound, they teach us that social order is the master of time – the cosmos.

This type of paradigmatic Torah observance recapitulates the essence of Gan Eden where the Breath of GOD gave the daily halakhic lesson to Adam and Havah (man and his bride).[[62]](#footnote-62) “*This is why events lose all specificity and particularity: they supply mere examples for testing a universal rule.”[[63]](#footnote-63)* Herein the Olam HaBa is not “the world to come” but the world that is “ever coming.”

The Sages did not use the expression "the world to come" with the intention of implying that [this realm] does not exist at present or that the present realm will be destroyed and then, that realm will come into being.

**The matter is not so. Rather, [the world to come] exists and is present as implied by [**Psalms 31:20: "How great is the good] **that You have hidden... which You have made...."** It is only called the world to come because that life comes to a man after life in this world in which we exist, as souls [enclothed] in bodies. This [realm of existence] is presented to all men at first.[[64]](#footnote-64)

**Therefore, according to the Hakhamim the “world to come” does not follow “this world” temporally speaking; it existed from long before the creation of “this world” as a realm outside and above time to which the soul aspires.** Adam Kadmon emerged from this world before all other men.[[65]](#footnote-65) From this we learn what Yeshua said in the Revelation concerning his persona as the *alef* and *tav*.[[66]](#footnote-66) Preparation for the **ever coming world** is through study and the dynamic practice of the Oral Torah. Just as the Written Torah is the *nomos* – structure of this world the “Oral Torah” is the *Nomos* of the Ever Coming World. In that world the Perfected Community will experience the perfect social community. **Through serious Torah study** and **practice** each soul draws the “ever coming world” closer to him/her. Likewise, these practices bring the “ever coming world’ closer to this present world.

Therefore, the social order of the Oral Torah has one basic cause.

We know that it is ultimately revolves around one basic principle, namely the assembling of a Perfected Community fit to exist in an eternal state of intimacy with GOD.[[67]](#footnote-67)

When the Highest Wisdom considered everything needed to rectify the human race and make it into the Perfected Community discussed earlier, it saw that this goal would be furthered if some people could benefit others and help them attain a place in the Community.

The rule that the Community of the Future World be restricted only to those who attained perfection in their own right is therefore not absolute. **For it was also decreed that an individual can reach a level where he can partake of perfection and be included in the Community as a result of his association with a more worthy individual.**[[68]](#footnote-68)

Consequently, we deduce that the Oral Torah, which GOD daily breathed to Adam and Chava was for the sake of creating the Perfected Community. Herein the temporal world gives way to the Eternal “Ever Coming World” through the personification of the Mesorah.

**Peroration**

We therefore deduce that it should be the **halakhic practice** of every Nazarene Jew to **make his chief study and joy the reflection upon the Divinity—that is, the mysteries** (secrets) **of the Blessed One's oneness, His exaltedness, His perfection, and the ordinance by which He conducts His universe, along with the mysteries** (secrets) **of His creations and their characteristics, the Divine service that He has imposed upon a particular segment of them.**

By doing this we are able to draw His Shekinah (Divine presence), and the conferring of His Prophecy and His holy spirit (breathings of the Oral Torah). Through this study of the Torah (Written and Oral) upon which the Holy One, Blessed be He, has given to us by means of our Torah teachers, we will strive for perfection. Through Torah study under our Hakhamim we draw closer to Him and cleave to Him in perfect union. And to the extent that we exert ourselves in this blessed pursuit – study, to that extent we will acquire this perfection and this closeness.

**We must also note and believe that it is the halakhic duty of every Nazarene Jew to elevate others “making them stand,” in the community and helping them attain perfection in their own right.**

Amen v’amen

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “Vayiten L’kha” - “And give you”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְיִתֶּן-לְךָ** |  |  |
| **“Vayiten L’kha”** | Reader 1 – B’resheet 27:28-31 | Reader 1 – B’resheet 28:10-12 |
| **“And give you”** | Reader 2 – B’resheet 27:32-35 | Reader 2 – B’resheet 28:13-15 |
| **“Y te dé”**  | Reader 3 – B’resheet 27:36-40 | Reader 3 – B’resheet 28:16-19 |
| B’resheet (Gen.) 27:28 – 28:9 | Reader 4 – B’resheet 27:41-43 |   |
| Ashlamatah: Hos 14:6-10 + Joel 1:1-3 + 2:12-13 | Reader 5 – B’resheet 27:44-46 |   |
|  | Reader 6 – B’resheet 28:1-4 | Reader 1 – B’resheet 28:10-12 |
| Psalms 22:1-32 | Reader 7 – B’resheet 28:5-9 | Reader 2 – B’resheet 28:13-15 |
|   |     Maftir – B’resheet 28:7-9 | Reader 3 – B’resheet 28:16-19 |
| N.C.: Mk. 3:11-12; Luke 6:19;Acts 5:42 |  Hos. 14:6-10 + Joel 1:1-3 & 2:12-13  |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Rashi [↑](#footnote-ref-1)
2. Yehezechel (Ezekiel) 37:25 [↑](#footnote-ref-2)
3. Rashi [↑](#footnote-ref-3)
4. Radak [↑](#footnote-ref-4)
5. Hilchot Teshuvah 9:2 [↑](#footnote-ref-5)
6. These opening remarks were 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-6)
7. Dr. A. Cohen, (1965), *The Psalms*, London: The Soncino Press, p.56. [↑](#footnote-ref-7)
8. Ibid., p.58. [↑](#footnote-ref-8)
9. Hebrew for: “Moses our Rabbi/Teacher”. [↑](#footnote-ref-9)
10. The Keter Crown Bible (2006), Jerusalem: Chorev Publishing House. [↑](#footnote-ref-10)
11. See *Midrash Tanhuma,* Hoboken, NJ: Ktav Publishing House, Inc., 1989, pp.166-67. [↑](#footnote-ref-11)
12. See TB Sanhedrin 99a – “Said R. Hiyya bar Abba said R. Yohanan, “All of the prophets prophesied only concerning the days of the Messiah.” [↑](#footnote-ref-12)
13. Ibid. [↑](#footnote-ref-13)
14. Dr. A. Cohen, (1965), *The Psalms*, London: The Soncino Press, p.60. [↑](#footnote-ref-14)
15. Cf. Strong's Concordance # H3384. [↑](#footnote-ref-15)
16. Cf. Strong’s Concordance # H2398. [↑](#footnote-ref-16)
17. Dr. A. Cohen, (1965), The Psalms, London: The Soncino Press, p.429. [↑](#footnote-ref-17)
18. The "four-cornered garment"; a rectangular piece of cloth, about three feet long and one foot wide, with an aperture in the center sufficient to let it pass over the head, so that part falls in front and part behind worn under the shirt. To its four corners are fastened the fringes (Tsitsit) in the same manner as to the Ṭallit. It is therefore also called the "small ṭallit" (ṭallit ḳaṭan). [↑](#footnote-ref-18)
19. Debarim (Deut.) 33:4. [↑](#footnote-ref-19)
20. Strong’s Concordance # H4181. [↑](#footnote-ref-20)
21. Mishle (Proverbs) 1:8. [↑](#footnote-ref-21)
22. Mishle (Proverbs) 22:6. [↑](#footnote-ref-22)
23. Mishle (Proverbs) 11:30 [↑](#footnote-ref-23)
24. Mordechai (Mark) 3:10-11. [↑](#footnote-ref-24)
25. My rewording of Mishle (Proverbs) 1:8. [↑](#footnote-ref-25)
26. Debarim (Deut.) 33:4. [↑](#footnote-ref-26)
27. Verbal connection to 1 Sa 4:17 [↑](#footnote-ref-27)
28. **ἀναχωρέω –** *anachoreo* “1) to go back, return 2) to withdraw 2a) so as to leave a room 2b) of those who through fear seek some other place, or **shun sight.**” [↑](#footnote-ref-28)
29. The name Galilee is derived from the Hebrew galil, which comes from the root גלל (“to roll”), and thus means a circle. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-29)
30. Thematic connection to Esau B’resheet 27:1 [↑](#footnote-ref-30)
31. Verbal connection to 1 Sa 4:17 [↑](#footnote-ref-31)
32. Verbal connection to B’resheet 27:6 [↑](#footnote-ref-32)
33. Note that this is NOT a formal meeting of the Sanhedrin. There is NO vocabulary of formality. The vocabulary of the Sanhedrin would not “seek council to kill.” If this were the Sanhedrin they would have initiated a session and passed judgment or a sentence. Next we will see that Rabban Gamaliel addressed the men of the Sanhedrin in the absence of his father Shimon ben Hillel. [↑](#footnote-ref-33)
34. From this phrase we are able to deduce that Rabban Gamaliel was not yet the Nasi of the Sanhedrin. This would mean that he was subordinate to his father Shimon ben Hillel. ﻿**b. Shab. 15a** Hillel and Simeon [his son], Gamaliel and Simeon wielded their Patriarchate during one hundred years of the Temple's existence; (Hillel commenced his Patriarchate a hundred years before the destruction of the Temple, and he was followed by Simeon, Gamaliel and Simeon, his direct descendants, the four spreading over that century. V, Halevi, Doroth, I, 3, pp. 706 seq.) [↑](#footnote-ref-34)
35. Rabban Gamaliel’s ability to “command” show he does have some authority in this court. However, as noted above, it does not appear that he is as of yet the Nasi. [↑](#footnote-ref-35)
36. Here Rabban Gamaliel demonstrates that Judaism is a religion of precedents. [↑](#footnote-ref-36)
37. It is possible that πογραφή, means the *registration* or *census* conducted in AD 6 by Quirinius (Cf. Lk. 2:2) [↑](#footnote-ref-37)
38. Verbal connection with B’resheet 27:5 [↑](#footnote-ref-38)
39. Verbal connection to Psa 21:6 & 1 Sam 4:17. They **departed from the sight** of this informal Sanhedrin. [↑](#footnote-ref-39)
40. Verbal connection to B’resheet 27:20 & 1 Sa 4:17 [↑](#footnote-ref-40)
41. Strong, J. (1996). *The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G5562). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-41)
42. GK = Goodrick-Kohlenberger [↑](#footnote-ref-42)
43. AV = Authorized Version [↑](#footnote-ref-43)
44. The name Galilee is derived from the Hebrew galil, which comes from the root גלל (“to roll”), and thus means a circle. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-44)
45. Avi-Yonah, Michael. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 346 [↑](#footnote-ref-45)
46. Avi-Yonah, Michael. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-46)
47. Cf. 1 Ki 21:1ff. [↑](#footnote-ref-47)
48. Cf. Yesha’yahu 8:23 (9:1 English published Bibles) The phrase “Galil HaGoyin” is ambiguous and difficult to determine. Rashi has translated this phrase as the “attraction of the Gentiles.” The Jewish Published Bible suggests that the phrase should be translated “the district of the Gentiles.” *The Keter – Crown Bible*, Jerusalem: Chorev Publishing House, 20006, translated into English by Rabbi Mordechai Breur from the Aleppo Codex, has: “the region of the nations”, and by “nations” he means Gentiles. [↑](#footnote-ref-48)
49. Schurer, E. (2003). *A History of the Jewish People in the Time of Jesus Christ (Second Division) Volume 1.* Hendrickson Publishers Inc. p. 61 [↑](#footnote-ref-49)
50. Neusner, J. (1982). *First Century Judaism in Crisis, Yohanan ben Zakkai and the Renasissance of Torah* (Augmented Edition ed.). KTAV Publishing House, Inc. pp. 59-61 [↑](#footnote-ref-50)
51. Luzzatto, M. C. (1982). *The Knowing Heart.* (S. Silverstein, Trans.) Jerusalem: Feldheim Publishing Ltd. Translators Preface p.7 [↑](#footnote-ref-51)
52. ﻿ Here too the speaker is the Torah. Thus the verse is translated: By means of the' beginning, sc. the Torah, God created, etc. [↑](#footnote-ref-52)
53. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (4:1023-1024). Grand Rapids, MI: Eerdmans. IV:1025-6 [↑](#footnote-ref-53)
54. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p.35 [↑](#footnote-ref-54)
55. Eze 34:31"As for you, My sheep, the sheep of My pasture, you are men (**Adam**), and I am your God," declares the Lord GOD. [↑](#footnote-ref-55)
56. 1Co 15:45 The initial Adam (man – Adam HaRishon) was a made a living soul; the eschatological Adam (\*Messiah) is a life giving spirit. \*The Coming One [↑](#footnote-ref-56)
57. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." Brill May 2001. 3:1505 [↑](#footnote-ref-57)
58. 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. (Ge 2:10). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-58)
59. This is because Adam HaRishon was the life giving man who gave every man life being his seed. [↑](#footnote-ref-59)
60. **Messiah The coming one**. The eschatological Adam (Messiah) must come last. Much like the red heifer which came after the sin of the golden calf, Messiah (eschatological Adam) must come after Adam to repair all that Adam has corrupted. [↑](#footnote-ref-60)
61. Cf. Psalm 19:7 [↑](#footnote-ref-61)
62. **﻿B’resheet 3:8** ﻿“They (Adam and Havah) heard the voice of halakhah from the Breath of the LORD God in the garden.” (My rendition) [↑](#footnote-ref-62)
63. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p. 65 [↑](#footnote-ref-63)
64. (Rambam), M. M. (1998). *Mishneh Torah, Hilchot Teshuvah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. pp. 196-8 [↑](#footnote-ref-64)
65. Cf. **B’resheet (Gen.) 1:26**. The Adam which was created in the “image” of G-d was Adam Kadmon (the Arche Typical man – Messiah) or the “Adam Gadol – the “Great Adam.” His Greek counterpart is the Logos, Sophia, Nomos and related terms. [↑](#footnote-ref-65)
66. **Rev 1:8** ¶ **"I am the Alef** (first) **and the Tav** (last)**," says the Master Judge** (Hakham)**, "who is and who was and who is to come, Adam Gadol** (Adam Kadmon – *adam kadma’ah ila’ah* “primordial supreme man”). [↑](#footnote-ref-66)
67. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. p. 99 [↑](#footnote-ref-67)
68. Ibid p.121 [↑](#footnote-ref-68)