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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Shebat 08, 5773 – Jan 18/Jan 19, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Jan 18 2012 – Candles at 5:37 PM  Sat. Jan 19 2012 – Habdalah 6:34 PM | **Brisbane, Australia**  Fri. Jan 18 2012 – Candles at 6:29 PM  Sat. Jan 19 2012 – Habdalah 7:26 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jan 18 2012 – Candles at 5:37 PM  Sat. Jan 19 2012 – Habdalah 6:37 PM |
| **Jakarta, Indonesia**  Fri. Jan 18 2012 – Candles at 5:58 PM  Sat. Jan 19 2012 – Habdalah 6:49 PM | **Manila & Cebu, Philippines**  Fri. Jan 18 2012 – Candles at 5:30 PM  Sat. Jan 19 2012 – Habdalah 6:22 PM | **Miami, FL, U.S.**  Fri. Jan 18 2012 – Candles at 5:36 PM  Sat. Jan 19 2012 – Habdalah 6:31 PM |
| **Olympia, WA, U.S.**  Fri. Jan 18 2012 – Candles at 4:35 PM  Sat. Jan 19 2012 – Habdalah 5:44 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jan 18 2012 – Candles at 4:46 PM  Sat. Jan 19 2012 – Habdalah 5:46 PM | **San Antonio, TX, U.S.**  Fri. Jan 18 2012 – Candles at 5:42 PM  Sat. Jan 19 2012 – Habdalah 6:38 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Jan 18 2012 – Candles at 4:25 PM  Sat. Jan 19 2012 – Habdalah 5:30 PM | **Singapore, Singapore**  Fri. Jan 18 2012 – Candles at 6:59 PM  Sat. Jan 19 2012 – Habdalah 7:50 PM | **St. Louis, MO, U.S.**  Fri. Jan 18 2012 – Candles at 4:48 PM  Sat. Jan 19 2012 – Habdalah 5:50 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

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**This meditation on the Torah Seder for this week is dedicated to Cohen Institute (St. Louis, Missoury), and to its Dean Prof. Dr. Conny Williams together with faculty and student members for bestowing upon me the Honorary Doctor of Divinity degree. It was a most solemn occasion for me and this ministry, for all who share and sacrifice in order to keep this ministry alive and effective also share with me in this honour. I shall treasure this honor and gift most sincerely. This year we will be adding ground breaking classes like the Talmud with commentary from the Nazarean Codicil, and also classes the Holy Zohar with commentary from the Nazarean Codicil. Again I want to thank all who have donated moneys to make this a reality, and becoming sharers and partakers with me in all its blessings and honors.**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקְרְבוּ יְמֵי-יִשְׂרָאֵל** |  |  |
| **“Vayiq’r’vu Y’mei Yisrael”** | Reader 1 – B’Resheet 47:29-31 | Reader 1 – B’resheet 49:1-4 |
| **“And drew near the days of Israel”** | Reader 2 – B’Resheet 48:1-3 | Reader 2 – B’resheet 49:5-7 |
| **“Y llegaron los días de Israel”** | Reader 3 – B’Resheet 48:4-6 | Reader 3 – B’resheet 49:8-10 |
| B’Resheet (Gen.) 47:29 – 48:22 | Reader 4 – B’Resheet 48:7-9 |  |
| Ashlamatah: 1 Kings 2:1-10, 12 | Reader 5 – B’Resheet 48:10-12 |  |
|  | Reader 6 – B’Resheet 48:13-16 | Reader 1 – B’resheet 49:1-4 |
| Psalms 39:1-14 | Reader 7 – B’Resheet 48:17-22 | Reader 2 – B’resheet 49:5-7 |
|  | Maftir – B’Resheet 48:20-22 | Reader 3 – B’resheet 49:8-10 |
| N.C.: Mk 4:26-29 & Acts 10:44-48 | 1 Kings 2:1-10, 12 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) 47:29 – 48:22‎**

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| Rashi | Targum Pseudo Jonathan |
| 29. When the time drew near for Israel to die, he called his son Joseph and said to him, "If I have now found favor in your eyes, now place your hand beneath my thigh, and you shall deal with me with loving-kindness and truth; do not bury me now in Egypt. | 29. And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour before you, put your hand on the place of my circumcision, and deal with me in goodness and truth, That you will not bury me in Mizraim, |
| 30. I will lie with my forefathers, and you shall carry me out of Egypt, and you shall bury me in their grave." And he said, "I will do as you say." | 30. that I may sleep with my fathers, and that you may carry me from Mizraim, and bury me in their sepulchre. But because he was his son he did not (so) put his hand; but said, I will do according to your word. |
| 31. And he said, "Swear to me." So he swore to him, and Israel prostrated himself on the head of the bed. | 31. And he said, Swear tome: and he swore to him. And immediately the Glory of the Shekina of the LORD was revealed to him, and Israel worshipped upon the pillow of the bed. |
| 1. Now it came to pass after these incidents that [someone] said to Joseph, "Behold, your father is ill." So he took his two sons with him, Manasseh and Ephraim. | 1. And after these things it was told Joseph, Behold, your father is lying ill. And he took his two sons with him., Menasheh and Ephraim. |
| 2. And [someone] told Jacob and said, "Behold, your son Joseph is coming to you." And Israel summoned his strength and sat up on the bed. | 2. And it was announced to Ya’aqob, saying, Behold, your son Joseph has come to you: and Israel strengthened himself, and sat upon the bed. |
| 3. And Jacob said to Joseph, "Almighty God appeared to me in Luz, in the land of Canaan, and He blessed me. | 3. And Ya’aqob said to Joseph: El Shadai revealed Himself to me at Luz, in the land of Kenaan, and blessed me. |
| 4. And He said to me, 'Behold, I will make you fruitful and cause you to multiply, and I will make you into a congregation of peoples, and I will give this land to your seed after you for an everlasting inheritance.' | 4. And He said to me, Behold, I will increase you and multiply you, and make you an assemblage of tribes, and will give this land to your sons after you for an everlasting inheritance. |
| 5. And now, [as for] your two sons, who were born to you in the land of Egypt, until I came to you, to the land of Egypt they are mine. Ephraim and Manasseh shall be mine like Reuben and Simeon. | 5. And now, your two sons who have been born to you in the land of Mizraim before I came to you into Mizraim are mine; Ephraim and Menasheh as Reuben and Shimeon will be reckoned unto me. |
| 6. But your children, if you beget [any] after them, shall be yours; by their brothers' names they shall be called in their inheritance. | 6. And your children whom you may beget after them will be yours; by the name of their brethren will they be called in their inheritance. |
| 7. As for me, when I came from Padan, Rachel died to me in the land of Canaan on the way, when there was still a stretch of land to come to Ephrath, and I buried her there on the way to Ephrath, which is Bethlehem." | 7. And I beseech you to bury me with my fathers. Rachel died by me suddenly in the land of Kenaan, while there was yet much ground to come to Ephrath; nor could I carry her to bury her in the Double Cave, but I buried her there, in the way of Ephrath which is Bet-Lechem. |
| 8. Then Israel saw Joseph's sons, and he said, "Who are these?" | 8. And Israel looked at the sons of Joseph and said, From whom are these born to you? |
| 9. Joseph said to his father, "They are my sons, whom God gave me here." So he said, "Now bring them near to me, so that I may bless them." | 9. And Joseph answered his father, They are my sons which the Word of the LORD gave me according to this writing, according to which I took Asenath the daughter of Dinah your daughter to be my wife. And he said, Bring them now near to me, and I will bless them. |
| 10. Now Israel's eyes had become heavy with age, [to the extent that] he could not see. So he drew them near to him, and he kissed them and embraced them. | 10. But Israel's eyes were heavy from age, and he could not see. And he brought them to him, and he kissed them and embraced them. |
| 11. And Israel said to Joseph, "I had not expected to see [even] your face, and behold, God has shown me your children too." | 11. And Israel said to Joseph, To see thy face I had not reckoned, but, behold, the LORD has also showed me your sons. |
| 12. And Joseph took them out from upon his [Jacob's] knees, and he prostrated himself to the ground. | 12. And Joseph brought them out from (between) his knees, and worshipped on his face upon the ground. |
| 13. And Joseph took them both, Ephraim at his right, from Israel's left, and Manasseh at his left, from Israel's right, and he brought [them] near to him. | 13. And Joseph took both of them, Ephraim on his right side, which was Israel's left, and Menasheh on his left side, which was Israel's right, and brought them to him. |
| 14. But Israel stretched out his right hand and placed [it] on Ephraim's head, although he was the younger, and his left hand [he placed] on Manasseh's head. He guided his hands deliberately, for Manasseh was the firstborn. | 14. And Israel stretched out his right hand and laid it upon the head of Ephraim, though he was the younger; and his left hand upon the head of Menasheh, altering his hands, for Menasheh was the firstborn. |
| 15. And he blessed Joseph and said, "God, before Whom my fathers, Abraham and Isaac, walked, God Who sustained me as long as I am alive, until this day, | 15. And he blessed Joseph, and said: The Lord, before whom my fathers Abraham and Yitschaq, did serve; the LORD who has fed me since I have been unto this day, |
| 16. may the angel who redeemed me from all harm bless the youths, and may they be called by my name and the name of my fathers, Abraham and Isaac, and may they multiply abundantly like fish, in the midst of the land." | 16. be pleased that the angel whom You did ordain for me, to redeem me from all evil, may bless the children; and let my name be called upon them, and the names of my fathers Abrabam and Yitschaq. And as the fishes of the sea in multiplying are multiplied in the sea, so may the children of Joseph be multiplied abundantly in the midst of the earth. |
| 17. And Joseph saw that his father was placing his right hand on Ephraim's head, and it displeased him. So he held up his father's hand to remove it from upon Ephraim's head [to place it] on Manasseh's head. | 17. And Joseph saw that his father placed his right hand upon Ephraim's head; and it was evil before him, and he uplifted his father's hand to remove it from off the head of Ephraim, that it might rest on the head of Menasheh. |
| 18. And Joseph said to his father, "Not so, Father, for this one is the firstborn; put your right hand on his head." | 18. And Joseph said to his father, Not so, my father, for this is the firstborn; lay thy right hand on his head. |
| 19. But his father refused, and he said, "I know, my son, I know; he too will become a people, and he too will be great. But his younger brother will be greater than he, and his children['s fame] will fill the nations." | 19. But his father was not willing, and said, I know, my son, I know that he is the firstborn, and also that he will be a great people, and will also be multiplied; yet will his younger brother be greater than he, and his sons be greater among the Gentiles. |
| 20. So he blessed them on that day, saying, "With you, Israel will bless, saying, 'May God make you like Ephraim and like Manasseh,' " and he placed Ephraim before Manasseh. | 20. And he blessed them in that day, saying, In you, Joseph my son, will the house of Israel bless their infants in the day of their circumcision, saying, The LORD set you as Ephraim and as Menasheh. And in the numbering of the tribes the prince of Ephraim will be numbered before the prince of Menasheh. And he appointed that Ephraim should be before Menasheh. |
| 21. And Israel said to Joseph, "Behold, I am going to die, and God will be with you, and He will return you to the land of your forefathers. | 21. And Israel said to Joseph, Behold, my end comes to die. But the Word of the LORD will be your Helper, and restore you to the land of your fathers; |
| 22. And I have given you one portion over your brothers, which I took from the hand of the Amorite with my sword and with my bow." | 22. and I, behold, I have given to you the city of Shekhem, one portion for a gift above your brethren, which I took from the hand of the Amorites at the time that you went into the midst of it, and I arose and helped you with my sword and with my bow. |
|  |  |

**Summary of the Torah Seder – B’Resheet (Gen.) ‎47:29 – 48:22‎‎**

* Sunset of Jacob’s Career – Gen 47:29-31
* Ephraim and Manasseh – Gen. 18:1-22

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IIIb: Joseph in Egypt**

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

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

Vol. 3b – “Joseph in Egypt,” pp. 474-490

**Rashi’s Commentary for: B’Resheet (Gen.) 47:29 – 48:22‎**

**29** **When the time drew near for Israel to die** Everyone of whom it is stated [that his days] drew near to die, did not attain the life span of his forefathers. [Isaac lived 180 years, and Jacob lived only 147 years. In connection with David, the expression of drawing near is mentioned (I Kings 2:1). His father lived 400 years, and he lived 70.]-[from *Gen. Rabbah* 96:4]

**he called his son Joseph** The one who had the ability to do it. -[from *Gen. Rabbah*] 96:5.

**now place your hand beneath my thigh** And swear.-[from *Pirkei d’Rabbi Eliezer* ch. 39] As explained in the narrative of Abraham and Eliezer (Gen. 24:2), he meant that Joseph should swear by covenant of the circumcision.

**lovingkindness and truth** Loving-kindness that is done with the dead is true loving-kindness, for one does not expect any payment or reward.-[from *Gen. Rabbah* 96:5]

**do not bury me now in Egypt** [Because] its soil is destined to become lice (which will crawl under my body), and because those who die outside the [Holy] Land will not be resurrected except with the pain of rolling through underground passages. [Also] so that the Egyptians will not deify me.-[from *Gen. Rabbah* 96:5, *Keth.* 111a]

**30** **I will lie with my forefathers** Heb. וְשָׁכַבְתִּי, lit., and I will lie. This “vav” (of וְשָׁכַבְתִּי) is connected to the beginning of the previous verse: “Place now your hand beneath my thigh and swear to me, for I am destined to lie with my forefathers, and you shall carry me out of Egypt.” We cannot say, however, that “I will lie with my forefathers” means: Lay me to rest with my forefathers in the cave, because afterwards it is written: “and you shall carry me out of Egypt, and you shall bury me in their grave.” Moreover, we find everywhere that the expression “lying with one’s forefathers” denotes expiration, not burial, as in “And David lay with his forefathers,” and afterwards, “and he was buried in the city of David” (I Kings 2:10).

**and Israel prostrated himself** [Although the lion is king] when it is the time of the fox, bow down to him.-[from *Meg.* 16b]

**on the head of the bed** He turned around to the side of the Shechinah (*Gen. Rabbah*, Vatican ms. no. 60). From here [the Sages] deduced that the Shechinah is at the head of a sick person (Shab. 12b). Another explanation: עַל רֽאשׁ הַמִטָה - [He prostrated himself to God] because his offspring were perfect, insofar as not one of them was wicked, as is evidenced by the fact that Joseph was a king, and furthermore, that [even though] he was captured among the heathens, he remained steadfast in his righteousness.- [from *Sifrei Va’ethannan* 31, *Sifrei Ha’azinu* 334]

**Chapter 48**

**1** **that [someone] said to Joseph** One of the tellers, and this is an elliptical verse. Some say, however, that Ephraim was accustomed to study with Jacob, and when Jacob became ill in the land of Goshen, Ephraim went to his father to Egypt to tell him.

**so he took his two sons with him** so that Jacob should bless them before his death.

**2** **And [someone] told** The teller [told] Jacob, but [the text] does not specify who [it was], and many [Scriptural] verses are elliptical.

**And Israel summoned his strength** He said, “Although he is my son, he is a king; [therefore,] I will bestow honor upon him” [*Midrash Tanchuma Vayechi* 6]. From here [we learn] that we must bestow honor upon royalty, as Moses bestowed honor upon royalty, [as it is written, that Moses said to Pharaoh,] “Then all these servants of yours will come down to me” (Exod. 11:8), [rather than “You will come down to me”]. And so Elijah [also bestowed honor upon royalty, as it is written]: “And he girded his loins [and ran before Ahab until coming to Jezreel]” (I Kings 18:46). -[from *Mechilta Beshallach* Section 13]

**4** **and I will make you into a congregation of peoples** He announced to me that another congregation of peoples was to be descended from me. Although he said to me, “A nation and a congregation of nations [shall come into existence from you]” (Gen 35:11) [meaning three nations], by “a nation,” He promised me [the birth of] Benjamin. “A congregation of nations” means two in addition to Benjamin, but no other son was born to me. Thus I learned that one of my tribes was destined to be divided [in two]. So now, I am giving you that gift.-[from Pesikta Rabbathi ch. 3]

**5** **who were born to you…until I came to you** Before I came to you, i.e., those who were born since you left me [and] I came to you.

**they are mine** They are counted with the rest of my sons, to take a share in the land, each one exactly as each [of my other sons].-[from *Baba Bathra* 122b-123a]

**6** **But your children** If you have any more [children], they will not be counted among my sons, but will be included among the tribes of Ephraim and Manasseh, and they will not have a [separate] name like [each of] the [other] tribes as regards the inheritance. Now, although the land [of Israel] was divided according to their heads (the population of each tribe), as it is written: “To the large [tribe] you shall increase its inheritance” (Num. 26: 54); and each man received an equal share, except for the firstborn. Nevertheless, only these (Ephraim and Manasseh) were called tribes [regarding the ability] [to cast a lot in the land according to the number of names of the tribes and [regarding having] a prince for each tribe, and groups [of tribes in the desert] for this one and for that one]. [Note that the bracketed material does not appear in early editions of Rashi.]

**7** **As for me, when I came from Padan, etc.** Although I burden you to take me to be buried in the land of Canaan, and I did not do so to your mother, for she died close to Bethlehem.-[from *Targum Jonathan ben Uzziel*]

**a stretch of land** Heb. כִּבְרַת-אֶרֶץ, a measure of land, which is two thousand cubits, equivalent to the measure of the Sabbath boundary (the distance a person may walk on the Sabbath), according to the statement of Rabbi Moshe Hadarshan. [The preceding material should be considered parenthetic. The following is Jacob’s explanation of why he did not bury Rachel in the cave of Machpelah.] You should not say that the rains prevented me from transporting her and burying her in Hebron, [for] it was the dry season, when the earth is riddled and full of holes like a sieve (כְּבָרָה).

**and I buried her there** And I did not take her even to Bethlehem to bring her into the Land (i.e., into the inhabited region of the Holy Land-[*Sifthei Chachamim*]), and I know that you hold it against me; but you should know that I buried her there by divine command, so that she would be of assistance to her children. When Nebuzaradan exiles them (the Israelites), and they pass by there, Rachel will emerge from her grave and weep and beg mercy for them, as it is said: “A voice is heard on high, [lamentation, bitter weeping, Rachel is weeping for her children]” (Jer. 31:14). And the Holy One, blessed be He, answers her, “‘There is reward for your work,’ says the Lord,… ‘and the children shall return to their own border’ ” (ibid. verses 15, 16) (Pesikta Rabbathi ch. 3). Onkelos, however, renders [כִּבְרַת-אֶרֶץ as] כְּרוּב אַרְעָא, [meaning:] the measure of plowing in a day [Other editions: [a measure of plowing] of land], and I say that they (people in Biblical times) had a measurement called one full furrow, *caruede* in Old French, [which is] a land measure, plowed land, as we say: “He plows (כָּרִיב) and plows again” (*B.M.* 107a); “As much as a fox picks up [on its feet] from a plowed field (מִבֵּי כַּרְבָּא)” (*Yoma* 43b).

**8** **Then Israel saw Joseph’s sons**-He attempted to bless them, but the Shechinah withdrew from him because of Jeroboam and Ahab, who were destined to be born from Ephraim, and Jehu and his sons, [who were destined to be born] from Manasseh.-[from *Tanchuma Vayechi* 6] [Jeroboam the son of Nebat, the first king of the Northern Kingdom, and Ahab the son of Omri were notorious idolaters.]

**and he said, “Who are these?”** Where did these come from [meaning: From whom were they born], that they are unworthy of a blessing?-[from *Tanchuma Vayechi* 6]

**9** **here** Heb. בּזֶה, lit., in this, or with this. He (Joseph) showed him (Jacob) the document of betrothal and the *kethubah*, and Joseph prayed for mercy concerning the matter, and the Holy Spirit [returned and] rested upon him (Jacob). -[from *Kallah Rabbathi* 3:19]

**So he said, “Now bring them near to me, so that I may bless them.”** This is what Scripture [is referring to when it] states: “And I (the Holy One) trained it into Ephraim; he took them on his arms” (Hosea 11:3). I trained My spirit into Jacob for Ephraim’s sake, and he took them upon his arms.-[from *Tanchuma Vayechi* 7]

**11** **I had not expected** Heb. א פִלָלְתִּי. I dared not entertain the thought that I would see your face again. פִלָלְתִּי is a word meaning thought, similar to “Bring counsel, deliberate thought (פְלִילָה)” (Isa. 16:3).

**12** **And Joseph took them out from upon his [Jacob’s] knees** After he (Jacob) had kissed them, Joseph took them off his (Jacob’s) knees to sit them down, this one to the right and this one to the left, [to make it easier for his father] to lay his hands upon them and bless them.

**and he prostrated himself to the ground** when he moved backward from before his father.

**13** **Ephraim at his right, from Israel’s left** If one comes toward his friend, his right is opposite his friend’s left. Since he (Manasseh) is the firstborn, he should be placed on the right for the blessing.-[from *Peskita Rabbathi* ch. 3]

**14** **He guided his hands deliberately** Heb. שִׂכֵּל. As the Targum renders: אַחְכִּמִינוּן, he put wisdom into them. Deliberately and with wisdom, he guided his hands for that purpose, and with knowledge, for he knew [full well] that Manasseh was the firstborn, but he nevertheless did not place his right hand upon him.

**16** **the angel who redeemed me** The angel who was usually sent to me in my distress, as the matter is stated: “And an angel of God said to me in a dream, ‘Jacob!…I am the God of Bethel’ ” (Gen. 31:11-13). -[after *Targum Jonathan ben Uzziel*]

**bless the youths** Manasseh and Ephraim.

**and may they multiply…like fish** [Just] like fish, which proliferate and multiply, and are unaffected by the evil eye.-[from *Onkelos* and *Gen. Rabbah* 97:3]

**17** **So he held up his father’s hand** He lifted it off his son’s head and held it up with his [own] hand.

**19** **I know, my son, I know**-that he is the firstborn.

**he too will become a people, etc.**-for Gideon is destined to be descended from him. [Gideon] through whom the Holy One, blessed be He, will perform a miracle.-[from *Midrash Tanchuma Vayechi* 7]

**But his younger brother will be greater than he** for Joshua is destined to be descended from him, [and Joshua is] the one who will distribute the inheritances of the land and teach Torah to Israel.-[from *Midrash Tanchuma Vayechi* 7]

**and his children[’s fame] will fill the nations** The whole world will be filled when his fame and his name are spread when he stops the sun in Gibeon and the moon in the Valley of Ajalon.-[from *Abodah Zarah* 25a]

**20** **With you, Israel will bless** Whoever wishes to bless his sons, will bless them with their blessing (with a blessing related to them), and a man will say to his son, “May God make you like Ephraim and like Manasseh.”-[from *Sifrei Nasso* 18]

**and he placed Ephraim** Before Manasseh in his blessing, to give him precedence in the groupings [of the tribes in the desert] and [also] at the dedication of [the Tabernacle by] the [tribal] princes.-[from *Gen. Rabbah* 97:5]

**22** **And I have given you** Since you are taking the trouble to occupy yourself with my burial, I have given you an inheritance where you will be buried. And which is this? This is Shechem, as it is said: “And Joseph’s bones, which the children of Israel had brought up out of Egypt, they buried in Shechem” (Josh. 24:32).

**one portion over your brothers** Heb. שְׁכֶם אַחַד עַל אַחֶיךָ, the actual [city of] Shechem, which will be for you one share over your brothers. [Accordingly, we render: Shechem, [which is] one [share] over your brothers.]-[from *Gen. Rabbah* 97:6] Another explanation: “One portion” refers to the birthright, and indicates that his (Joseph’s) sons should take two shares. שְׁכֶם is a word meaning “a portion,” as the *Targum* renders. There are many similar instances in Scripture: “For You shall place them as a portion (שְׁכֶם)” (Ps. 21:13), You shall place my enemies before me as portions; “I will divide a portion (שְׁכֶם)” (ibid. 60: 8); “…murder on the way, שֶׁכְמָה " (Hos. 6:9), [meaning:] each one his share; “to worship Him of one accord אֶחָד) (שְׁכֶם” (Zeph. 3:9), [meaning: in one group].

**which I took from the hand of the Amorite** From the hand of Esau, who behaved like an Amorite (*Gen. Rabbah* 97:6). Another explanation [of why Esau is called אֱמֽרִי]: who deceived his father with the sayings (אִמְרֵי) of his mouth.

**with my sword and with my bow**-When Simeon and Levi slew the men of Shechem, all those [nations] around them (Jacob’s sons) assembled to attack them, and Jacob girded weapons of war against them.-[from *Gen. Rabbah* 97:6, *Targum Jonathan ben Uzziel*]

**with my sword and with my bow** I. e., his cleverness and his prayer.

**Ketubim: Targum Tehillim (Psalms) 39:1-14**

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| **Rashi** | **Targum on the Psalms** |
| 1. For the conductor, to Jeduthun, a song of David. | 1. For praise; concerning the guard of the sanctuary, according to Jeduthun. A Psalm of David. |
| 2. **I said, "I will guard my ways from sinning with my tongue; I will guard my mouth [as with] a muzzle while the wicked man is still before me.** | 2. **I said, I will keep my way from sinning by my tongue, I will keep a bridle for my mouth, while there is a wicked man before me.** |
| 3. I made myself dumb in silence; I was silent from good although my pain was intense. | 3. I was dumb, I was quiet, I kept away from the words of Torah; because of this my pain contorts me. |
| 4. My heart is hot within me; in my thoughts fire burns; I spoke with my tongue, | 4. My heart grew heated in my body; when I murmur, fire will burn; I spoke with my tongue. |
| 5. **O Lord, let me know my end, and the measure of my days, what it is; I would know when I will cease.** | 5. **Make known to me the way of my end; and the measure of my days, what they are; I would know when I will cease from the world.** |
| 6. Behold You made my days as handbreadths, and my old age is as nought before You; surely all vanity is in every man; this is his condition forever. | 6. Behold, You have ordained my days to be swift, and my body is as nothing before You. Truly all are considered to be nothing, but all the righteous/generous endure for eternal life. |
| 7. Man walks but in darkness; all that they stir is but vanity; he gathers yet he knows not who will bring them in. | 7. Truly in the image of the LORD man goes about; truly for nothing they are perplexed; he gathers and does not know why anyone gathers them. |
| 8. And now, what have I hoped, O Lord? My hope to You is; | 8. And now, why have I hoped, O LORD? My waiting is for You. |
| 9. Save me from all my transgressions; do not make me the reproach of an ignoble man. | 9. From all my rebellions deliver me; do not put on me the shame of the fool. |
| 10. I have become mute; I will not open my mouth because You have done it. | 10. I have become mute, and I will not open my mouth, for You have done it. |
| 11. Remove Your affliction from me; from the fear of Your hand I perish. | 11. Remove Your plague from me; I am destroyed by the blow of Your mighty hand. |
| 12. With rebukes for iniquity You have chastised man; You have caused his flesh to decay as by a moth. Surely all man is vanity forever. | 12. You punish a son of man with rebuke for sin; and You have dissolved his body like wool that has been nibbled away; truly every son of man is as nothing forever. |
| 13. **Hear my prayer, O Lord, and hearken to my cry. Be not silent to my tears, for I am a stranger with You, a dweller as all my forefathers.** | 13. **Receive my prayer, O LORD, and hear my supplication, and to my tears do not be silent; for I am like a foreigner with you, an alien like all my fathers.** |
| 14. Turn away from me that I may recover, before I go and am here no longer." | 14. Leave me alone, and I will depart, ere I go and exist no more. |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms) 39:1-14**

**1** **to Jeduthun** The name of one of the singers, and there was also a musical instrument called Jeduthun. According to the Midrash Aggadah (Song Rabbah 4:1 [4]): concerning the edicts (דתות) and concerning the distressing laws and decrees that are decreed upon Israel.

**2** **I said, “I will guard my ways, etc.”** As for us we had in mind to watch ourselves with all the troubles that come upon us, neither to criticize nor speak harshly of the Divine Attribute of Justice although the wicked who oppress us are before us.

**a muzzle** Heb. מחסם, as (in Deut. 25:4): “You shall not muzzle (תחסם) an ox, amuzelment in Old French. And I made myself mute in silence many days. We also were silent from “good,” even from words of Torah, because of their fear of them, our pain was so intense and frightening. When we were silent, our heart was hot within us and in the thought of our heart it burns in us like fire. That causes us to speak with our tongue (in silence not in all editions) before You, and this is what we say, “O Lord, let us know our end.” How long will we be in distress, and let us know when we will be over it.

**6** **Behold...handbreadths** The days of man are measured like a thing that is measured with handbreadths; so are man’s days limited.

**and my old age** Heb. וחלדי, and our old age is as nothing before you. חלד is an expression of rust (חלודה), rodijjl in Old French; rust, old age.

**every man** his life and his condition are a life of vanity.

**7** **but in darkness** Heb. בצלם, in darkness. Dunash explained it as an expression of darkness (צלמות) (Teshuvoth Dunash p. 89), but Menachem (p. 150) explained it as an actual image, as (in Gen. 9:6) “for in the image of God He made man.” His view is impossible, however.

**all that they stir is but vanity** All their stirring and lust. **he gathers** grain in the field all the days of the harvest.

**yet he knows not who will bring them in** He does not know who will gather them into the house; perhaps he will die before the ingathering.

**8** **And now, what have I hoped** What is the request that I ask and hope from You? It is only that You save me from my transgressions.

**9** **do not make me the reproach of** the ignoble Esau. Bring afflictions and pains upon him too, so he will not be able to say to me, “You are suffering, and we are not suffering.” This prayer was instrumental in bringing about the pains of illnesses upon the nations.

**10** **because You have done it** For You brought upon us trouble more than all nations.

**11** **from the fear of Your hand** Heb. מתגרת, from the fear of Your blows. תגרת is an expression of (Num. 22:3): “And Moab became terrified (וַיָגָר).” The “tav” is a defective radical in the word, like תנובה, produce; תלונה, complaint; תקומה, restoration; תכונה, characteristic. This is how Menachem explained it, but I maintain that תגרת is not an expression of מָגוֹר, fear, because he should have said תגוּרה as he says from: וישב (and he returned) תשוּבה, [from] ויקם, וירם and וילן: תקוּמה, תרוּמה and תלוּנה, so he should say from ויגר, תגוּלה, or מגוּרה as (above 31:14, Jer. 20:3): “terror (מגור) from all sides”; (Isa. 66:4) “and their fears (ומגורתם)I will bring.” Thus you learn that מתגרת is nothing but as (II Chron. 25:19), “Why should you provoke (תתגרה)disaster?”; (Deut. 2:5), “Do not provoke (תתגרו) them,” in which case the verb is גרה like קוה, to hope; אוה, to desire; צוה, to command, of which the noun is תקוה, תאוה, מצוה. So one says from גרה, תגרה, and this is its explanation: from the blows of Your hand, with which You fight me, I perish.

**12** **With rebukes** that are written in the Torah for our iniquities that we have sinned before You and for which You chastised us.

**You have caused his flesh to decay** You have caused our flesh to decay like a moth-eaten garment. Heb. חמודו means his flesh, which is his desire (חמדתו).

**14** **Turn away from me** Loosen Your hand from smiting me.

**that I may recover** Heb. ואבלגה, that I regain my strength.

**Meditation from the Psalms**

**Psalms ‎‎39:1-14**

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

**Beresheet (Genesis) 47:29 – 48:22**

**I Melachim (Kings) 2:1-10, 12**

**Tehillim (Psalm) 39**

**Mk 4:26-29, Acts 10:44-48**

Radak explains that this psalm was composed by David and given, or dedicated, to Yedutun.[[1]](#footnote-1) This psalm conveys the dismal mood of the crushed man - David (or the nation whose head is David), shrouded in the gloom of failure and defeat.

In our Torah portion we see Ya’aqov’s desire to return to the Promised Land (in 47:30). In this desire we see his anguish at being a stranger in a strange land. He commanded Yosef to carry him up, after death, to the Promised Land in order to be one of the first to be resurrected. David clearly saw himself in this same situation when he cried:

***Tehillim (Psalm) 39:13*** *Hear my prayer, O LORD, and give ear unto my cry; keep not silence at my tears; for I am a stranger with You, a sojourner, as all my fathers were.*

Clearly David and Ya’aqov longed for the time when they would no longer be sojourners. They longed for the day when they could walk with HaShem in the garden! Theirs was not a longing for geography as much as a longing to be where HaShem is. In order to achieve some limited connection with HaShem in this world, David composed this psalm and gave it to Yedutun.

This psalm was given to, or dedicated to, Yedutun. Who is Yedutun? David divided the Levite families into twenty-four watches to serve as singers in the Temple on a rotating weekly basis. Of these, six families were headed by the six sons of Yedutun, and they in turn, were under the charge of their father, Yedutun, who prophesied with a kinor to give thanks and to praise HaShem.[[2]](#footnote-2)

In order to cleave to HaShem, David constantly tried to control his speech, knowing that the one who controls the tongue, controls the entire body.[[3]](#footnote-3) In v.2 we read:

**Tehillim (Psalm) 39:*2*** *I said: 'I will take heed to my ways, that I sin not with my tongue; {N} I will keep a curb upon my mouth, while the wicked is before me.'*

David starts this psalm with a promise we should all make, to curb our tongues and mouths. Malbim differentiates between the tongue and the mouth. The tongue is the internal organ of speech, and symbolizes the expression of deeply felt intellectual concepts. On the other hand, the mouth is the external aspect of vocalization (from the lips outward), and symbolizes words spoken without prior thought.[[4]](#footnote-4) Given the importance of speech and it’s proper control, let’s explore speech and its effects, a bit.

**Speaking**

Speaking is a bridge between the higher and the lower worlds. When we speak, we take an idea, which is entirely spiritual, and *we manifest* that idea in the physical world with sound. Sound, and therefore speech, has a physical component which can be felt in this world.

Speech, which emanates from the mouth, is that which connects two opposite worlds; the spiritual world and the physical world. This, as we can see, is the nature of the mouth.

Speech was fractured at the tower of Babel. Most folks think that what happened when HaShem confused the language, that He created Spanish, French, Japanese, etc. While this is true, the reality is far greater than this. In addition to creating multiple languages, HaShem also confused even the language of those who spoke the same language. This means that even if two men spoke English, even then they did not understand each other. In other words, the thoughts in the speaker’s mind were not the same thoughts that the hearer had when the conversation was over. Language was truly confused.

After Babel, language was fractured in all areas save one. The last vestige where language retained its original power was in prophecy. When a Prophet spoke, his thoughts and the thoughts of those who heard him were exactly the same. They experienced his prophecy such that there was no doubt that they were hearing prophecy. There was no chance of not believing that this was a message from HaShem. The experience was so powerful that there was no doubt, no possibility of disbelief.

Prophecy also ended in Babel. The Sanhedrin excised idolatry while in Babylon (Babel). Since the excision of the negative aspect of prophecy also excised the positive aspect of prophesy, thus prophecy was also lost at Babel. The Talmud speaks of the end of prophecy:

***Yoma 69b*** *And [they] cried with a great [loud] voice unto the Lord, their God. What did they cry? — Woe, woe, it is he who has destroyed the Sanctuary, burnt the Temple, killed all the righteous, driven all Israel into exile, and is still dancing around among us! Thou hast surely given him to us so that we may receive reward through him. We want neither him, nor reward through him! Thereupon a tablet fell down from heaven for them, whereupon the word ‘truth’ was inscribed. (R. Hanina said: One may learn there from that the seal of the Holy One, blessed be He, is truth). They ordered a fast of three days and three nights, whereupon he was surrendered to them. He came forth from the Holy of Holies like a young fiery lion. Thereupon the Prophet said to Israel: This is the evil desire of idolatry, as it is said: And he said: This is wickedness.*

Babel is the place of babbling. Today there is only a vestige of prophecy in the world. The last vestige of prophecy is a dream (except for that found in young children, insane people, and dogs. These categories include only those who cannot speak).

Now that we have some understanding of speech, let’s examine the misuse of speech.

**Lashon HaRa**

Our Sages teach that the *ketoret*[[5]](#footnote-5) was used as an atonement for evil speech (Lashon HaRa). The offering of the *ketoret* was carried out in complete seclusion, as the Torah teaches us:

***Vayikra (Leviticus) 16:17*** *any person shall not be in the Tent of Meeting when he comes to provide atonement in the Sanctuary until his departure.*

Although this pasuk (verse) is found in the section of the Torah dealing with the Yom HaKippurim[[6]](#footnote-6) service, this halacha is not limited to Yom HaKippurim. It was forbidden for any other Kohen to be present in the Bet HaMikdash while the Kohen Gadol, the High Priest, was offering his ketoret, whether it be Yom HaKippurim when it was offered in the Holy of Holies, or any other day that it was brought on the inner altar. **This offering that was always done in private serves to atone for Lashon HaRa[[7]](#footnote-7) that is spoken privately.**

The Gemara[[8]](#footnote-8) teaches us that “Because of Lashon HaRa, tzaraat (leprosy) befalls a person. Yet [the Gemara asks] doesn’t Rav Anani bar Sason teach that when the Kohen Gadol (High Priest) wears the garment known as the me’il - מְעִיל,[[9]](#footnote-9) this atones for the nation’s Lashon HaRa”?

The Gemara, as explained by Rashi, answers: If the Lashon HaRa caused a fight, tzaraat results. Otherwise, the wearing of the me’il atones.

Yet does not Rav Simon teach that the ketoret (incense) atones for lashon hara, for we read in the Torah that Aharon atoned for the people with ketoret? Yes, the ketoret, which is usually burnt privately in the inner sanctum of the Mishkan,[[10]](#footnote-10) atones for Lashon HaRa spoken in private, while the me’il atones for Lashon HaRa spoken in public. [Until here from the Gemara.]

me’il - מְעִיל

The Chafetz Chaim writes: It follows from this that Lashon HaRa which causes a fight is punished by tzaraat even when spoken privately. ketoret (incense) atones for Lashon HaRa spoken privately which causes no harm.

Why then did the ketoret provide atonement, in Bamidbar (Numbers) 16:46, where the Lashon HaRa was very public? Because Aharon took the ketoret out of the privacy of the Mishkan and burnt it in the midst of the camp.

The Gemara records that offering of the ketoret is done privately;[[11]](#footnote-11) that is, when the ketoret is offered, no one is allowed to be in the Heichal, the inner sanctum, other than the kohen offering the ketoret. While the Torah mentions this exclusion specifically regarding the special service of the kohen Gadol on Yom HaKippurim,[[12]](#footnote-12) the Gemara understands that it applies to the ketoret generally.[[13]](#footnote-13)

Given its very private nature, the ketoret (incense) symbolizes the mysterious, the unknown. However, the Torah explicitly connects both offerings of the ketoret to the lighting of the menorah. The menorah is symbolic of the light of the Torah, the revealed Torah, while the ketoret is symbolic of the hidden aspects of Torah, of those parts that lie beyond human comprehension. The Torah links these two commands, highlighting the significance of striving to understand the Torah while recognizing that some aspects of Torah will remain difficult.

Lashon HaRa is not only speaking evil. It is relating any information that might damage another person’s character. HaShem deals with us mida-kneged-mida (measure for measure).

**Idle Chatter and Games**

The Vilna Gaon said: “Although there is no worldly pleasure in idle chatter and games, still, it is particularly sweet:

***Mishlei (Proverbs) 1:22-23*** *... their spirit will not quiet or rest until they speak words of frivolity, and from this they have pleasure..."*

What is the nature of this Yetzer Hara, this evil inclination, the desire to fritter away our lives by being idle with one's time? When people gather for idle conversation, the first topic of discussion is the solution of life's problems. Whether it is President Clinton's nuclear disarmament policy, or the latest flood tolls in rural India; talk shows are filled with folks from Des Moines who share their thoughts with the world. The urge to gossip is quite similar. When one finds a particular person truly disturbing, he finds no rest until he can sit in a quiet circle of friends, unload his pain and anger, and slice his foe to pieces with a few well-placed words. Why is Lashon HaRa so satisfying? In person, I may feel powerless and humiliated, but, at least here, in this room, I have killed him. Speech is a form of control, a tool of power. The words may be idle, but they define one's world.

Idle chatter is related to playing a game. Both are pointless, yet both give us great pleasure. This is one of the pleasures of the Olam HaBa. In that world we will not have to account for our time as we do in this world. We will no longer be required to accomplish something. In the Olam HaBa we will be like HaShem who *plays* with the Torah. We will *play* with the Torah as we play games in this world. We will find this game as immensely satisfying as we find the playing of games in this world.

Consider how many people spend all of their free time playing golf or other games. Games and idle chatter both teach us about the pleasure of the Olam HaBa (age-to-come). However, we must be wise enough to discern that these are the pursuits of the Olam HaBa; they are **NOT** the pursuits of this world! We should do everything we can to accomplish our mission in this world. In this world we have legs in order that we may travel in the pursuit of our mission. We have hands and arms in order that we might accomplish the tasks that make up our mission in this world. In the Olam HaBa there will be no more “going” and no more “doing”. When we arrive *there*, we will experience the pleasures of that world as a reward for the “going” and “doing” that we faithfully executed in this world, in the pursuit of our mission.

Let’s complete this study by taking note of a pasuk (verse) at the end of our psalm. In v.13 we read:

***Tehillim (Psalm) 39:13*** *Hear my* ***prayer****, HaShem, and give ear unto my cry;* ***{N}*** *keep not silence at my tears;* ***{N}*** *for I am a stranger with You, a sojourner, as all my fathers were.*

I would like to dwell a bit on the idea of ‘prayer’. To get us started, I would like to ask a question. What is ‘prayer’? To investigate this, let’s look at the meaning of the Hebrew word ‘tefillah’, as given to us by Strong’s Concordance:

6419 palal, paw-lal'; a prim. root; to judge (officially or mentally); by extension. to intercede, pray:-entreat, judge (-ment), (make) pray (-er, - ing), make supplication.

If the prime meaning for the Hebrew root word for ‘prayer’ is *to judge*, then whom are we judging? We can get a clue to the answer by understanding that the Hebrew word ‘palal’ is reflexive, that is, the speaker acts upon himself. From this we understand that **‘prayer’ is judging oneself!**

The path of Torah study that leads to Gan Eden begins at the time of Brit Mila, as we learn from the Targum on 48:20 for our parasha:

***Beresheet 48:20*** *In you, Joseph my son, will the house of Israel bless their infants in the* ***day of their circumcision****, saying, The Lord set you as Ephraim and as Menashe.*

We cannot afford to wait for our children to grow up if they are to have any hope of becoming great Torah scholars. We must begin at their brit (circumcision/covenant)! It is this Torah study which will provide our sons with the ability to control their tongues and thereby gain mastery over their entire body. It is this Torah study which will end our exile and allow us to return to the garden.

When we combine the beginning of our psalm, which speaks of the control of the mouth and tongue, with the end of our psalm, which speaks of judging ourselves in prayer, then we begin to understand that the first judgment we should make is the judgment of our speech. When we have brought this organ under control, then we are on the path to walk with HaShem in the garden.

**Ashlamatah: ‎1 Kings 2:1-10, 12‎**

| **Rashi** | **JPS** |
| --- | --- |
| 1. ¶ And the days of David drew near that he should die; and he charged Solomon, his son, saying: | 1. ¶ When David's life was drawing to a close, he instructed his son Solomon as follows: |
| 2. "I go the way of all the earth; you shall be strong, therefore, and show yourself a man; | 2. "I am going the way of all the earth; be strong and show yourself a man. |
| 3. And keep the charge of the Lord your God to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that you may prosper in all that you do, and wherever you turn; | 3. Keep the charge of the LORD your God, walking in His ways and following His Laws, His commandments, His rules, and His admonitions as recorded in the Teaching of Moses, in order that you may succeed in whatever you undertake and wherever you turn. |
| 4. That the Lord may continue His word which He spoke concerning me, saying, 'If your children take heed to their way, to walk before Me in truth with all their heart and with all their soul, there shall not fail you,' said He, 'a man on the throne of Israel.' | 4. Then the LORD will fulfill the promise that He made concerning me: 'If your descendants are scrupulous in their conduct, and walk before Me faithfully, with all their heart and soul, your line on the throne of Israel will never end!' |
| 5. Moreover, you also know what Joab the son of Zeruiah did to me, (and) what he did to the two captains of the hosts of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he slew, and shed the blood of war in peace and put the blood of war upon his girdle (that was) about his loins, and in his shoes that (were) on his feet. | 5. "Further, you know what Joab son of Zeruiah did to me, what he did to the two commanders of Israel's forces, Abner son of Ner and Amasa son of Jether: he killed them, shedding blood of war in peacetime, staining the girdle of his loins and the sandals on his feet with blood of war. |
| 6. And you shall do according to your wisdom, and do not let his hoary head go down to the grave in peace. | 6. So act in accordance with your wisdom, and see that his white hair does not go down to Sheol in peace. |
| 7. But show kindness to the children of Barzillai the Gileadite, and let them be of those that eat at your table, for so did they befriend me when I fled from Absalom your brother. | 7. "But deal graciously with the sons of Barzillai the Gileadite, for they befriended me when I fled from your brother Absalom; let them be among those that eat at your table. |
| 8. And, behold, there is with you Shimei the son of Gera the Benjamite of Bahurim, who cursed me with a grievous curse on the day when I went to Mahanaim, and he came down to meet me at the Jordan, and I swore to him by the Lord, saying, 'I will not put you to death with the sword.' | 8. "You must also deal with Shimei son of Gera, the Benjaminite from Bahurim. He insulted me outrageously when I was on my way to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by the LORD: 'I will not put you to the sword.' |
| 9. And now hold him not guiltless, for you are a wise man, and you will surely know what you ought to do to him, and you shall bring his hoary head down to the grave with blood." | 9. So do not let him go unpunished; for you are a wise man and you will know how to deal with him and send his gray hair down to Sheol in blood." |
| 10. And David slept with his fathers, and was buried in the city of David. **{P}** | 10. So David slept with his fathers, and he was buried in the City of David. **{P}** |
| 11. And the days that David reigned over Israel (were) forty years, seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years. | 11. The length of David's reign over Israel was forty years: he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. |
| 12. And Solomon sat upon the throne of David his father, and his kingdom was firmly established. **{S}** | 12. And Solomon sat upon the throne of his father David, and his rule was firmly established. **{S}** |
| 13. And Adoniahu the son of Haggith came to Bath Sheba, the mother of Solomon, and she said, "Do you come peaceably?" And he said, "Peaceably." | 13. Adonijah son of Haggith came to see Bathsheba, Solomon's mother. She said, "Do you come with friendly intent?" "Yes," he replied; |
| 14. And he said, "I have something to say to you." And she said, "Say on." | 14. and he continued, "I would like to have a word with you." "Speak up," she said. |
| 15. And he said, "You know that the kingdom was mine, and (that) all Israel set their faces on me, that I should reign, but the kingdom turned about, and has become my brother's, for it was his from the Lord. | 15. Then he said, "You know that the kingship was rightly mine and that all Israel wanted me to reign. But the kingship passed on to my brother; it came to him by the will of the LORD. |
| 16. And now I ask one petition of you, do not refuse me, and she said to him, "Say on." | 16. And now I have one request to make of you; do not refuse me." She said, "Speak up." |
| 17. And he said, "Say, I beg of you, to Solomon the king, for he will not refuse you, that he give me Abishag the Shunemitess as a wife. | 17. He replied, "Please ask King Solomon -- for he won't refuse you -- to give me Abishag the Shunammite as wife." |
| 18. And she said, "Good, I will speak for you to the king." | 18. "Very well," said Bathsheba, "I will speak to the king in your behalf." |
| 19. And Bath Sheba came into king Solomon to speak to him for Adoniahu. And the king rose up to meet her and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king's mother, and she sat at his right hand. | 19. So Bathsheba went to King Solomon to speak to him about Adonijah. The king rose to greet her and bowed down to her. He sat on his throne; and he had a throne placed for the queen mother, and she sat on his right. |
| 20. And she said, "I ask one small petition of you, do not refuse me," and the king said to her, "Ask on, my mother, for I will not refuse you." | 20. She said, "I have one small request to make of you, do not refuse me." He responded, "Ask, Mother; I shall not refuse you." |
| 21. And she said, "Let Abishag the Shunemitess be given to Adoniahu, your brother, as a wife." | 21. Then she said, "Let Abishag the Shunammite be given to your brother Adonijah as wife." |
| 22. And king Solomon answered and said to his mother, "And why do you ask Abishag the Shunemitess for Adoniahu? Ask for him the kingdom (also), for he is my elder brother, and to him, and Abiathar the priest, and Joab the son of Zeruiah." **{P}** | 22. The king replied to his mother, "Why request Abishag the Shunammite for Adonijah? Request the kingship for him! For he is my older brother, and the priest Abiathar and Joab son of Zeruiah are on his side." **{P}** |
|  |  |

**Rashi’s Commentary for: ‎1 Kings 2:1-10, 12‎**

**5** **You also know what Joab the son of Zeruiah did to me** by showing them the letter which David had sent through Uriah.

**And shed the blood of war in peace** Since they were at peace with him, they were not on guard against him.

**And he put the blood of war upon his girdle that was about his loins** He had girded his sword, attached to his loins, not in the customary manner of those girding swords, and he went out to meet Amasa. He turned the opening downward so that it should easily fall out of the sheath to the ground as it says (Samuel II 20:8) “and he went out towards Amasa and it fell out.” As soon as it fell, Joab [nonchalantly] retrieved it, and held it ready in his hand. Amasa presumed he retrieved it solely to pick it up from the ground, and was not alert to guard himself against an attack from the sword which was in Joab’s hand.

**6** **And do not let his hoary head go down to the grave in peace** Do not let him die a natural death [since this will minimize his worldly punishment] and cause him to fall into purgatory for torturous purification.

**8** **Who cursed me with a grievous curse** [Others maintain] נִמְרֶצֶת means clear and unquestionable as (we find) in (Job 16:3): “what will bring clarity to you (ימריצך),” and (Job 6:25): “how clear (נמרצו) are right words,” the same as נִמְלְצוּ a derivation of the word מְלִיצָה, an interpretation or clarification.

**9** **For you are a wise man** Turn your attention to find for him an iniquity justifying a death penalty in another matter.

**12** **And his kingdom was firmly established** He was also master and ruler of all heavenly creatures and beings.

**19** **to speak to him** to speak on his behalf; on behalf of Adoniahu.

**for the king’s mother** Our Sages said, however, “the king’s mother” is a reference to Ruth.

**22** **...ask for him the kingdom also** From the moment a commoner uses the scepter of the king, that is the beginning of authority.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 47:29 – 48:22‎**

**I Melachim (Kings) 2:1-10, 12‎**

**Tehillim (Psalms) 39‎**

**Mk 4:26-29, Acts 10:44-48**

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

Time / day - ‎יום‎, Strong’s number 03117.‎

Drew nigh - ‎קרב‎, Strong’s number 07126.‎

Israel - ‎ישראל‎, Strong’s number 03478.‎

Die - ‎מות‎, Strong’s number 04191.‎

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

Put / shed / make - ‎שום‎, Strong’s number 07760.‎

Deal / doest / didst - ‎עשה‎, Strong’s number 06213.‎

Kindly / kindness - ‎חסד‎, Strong’s number 02617.‎

Trully / truth - ‎אמת‎, Strong’s number 0571.‎

Bury / buried - ‎קבר‎, Strong’s number 06912.‎

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

Time / day - ‎יום‎, Strong’s number 03117.‎

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

Put / shed / make - ‎שום‎, Strong’s number 07760.‎

Hand - ‎יד‎, Strong’s numbner 03027.‎

Deal / doest / didst - ‎עשה‎, Strong’s number 06213.‎

**Beresheet (Genesis) 47:29** And the time <03117> drew near <07126> (8799) that Israel ‎‎<03478> must die <04191> (8800): and he called his son <01121> Joseph, and said <0559> ‎‎(8799) unto him, If now I have found grace in your sight, put <07760> (8798), I pray, your ‎hand <03027> under my thigh, and deal <06213> (8804) kindly <02617> and truly <0571> with ‎me; bury <06912> (8799) me not, I pray, in Egypt:‎

‎**Beresheet (Genesis) 30** But I will lie with my fathers, and you will carry me out of Egypt, and bury me in their ‎burying-place. And he said, I will do as you have said.‎

**I Melachim (Kings) 2:1** Now the days <03117> of David drew near <07126> (8799) that he ‎should die <04191> (8800); and he charged Solomon his son <01121>, saying <0559> (8800),‎

**I Melachim (Kings) 2:3** And keep the charge of the LORD thy God, to walk in his ways, to ‎keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written ‎in the law of Moses, that thou mayest prosper in all that thou doest <06213> (8799), and ‎whithersoever thou turnest thyself:‎

**I Melachim (Kings) 2:4** That the LORD may continue his word which he spake concerning me, ‎saying <0559> (8800), If thy children take heed to their way, to walk before me in truth <0571> ‎with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of ‎Israel <03478>.‎

**I Melachim (Kings) 2:5** Moreover thou knowest also what Joab the son of Zeruiah did to me, ‎and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto ‎Amasa the son of Jether, whom he slew, and shed <07760> (8799) the blood of war in peace, ‎and put the blood of war upon his girdle that was about his loins, and in his shoes that were on ‎his feet.‎

**I Melachim (Kings) 2:7** But shew kindness <02617> unto the sons of Barzillai the Gileadite, ‎and let them be of those that eat at thy table: for so they came to me when I fled because of ‎Absalom thy brother.‎

**I Melachim (Kings) 2:10** So David slept with his fathers, and was buried <06912> (8735) in the ‎city of David.‎

**Tehillim (Psalms) 39:1** « To the chief Musician, even to Jeduthun, A Psalm of David. » I said ‎‎<0559> (8804), I will take heed to my ways, that I sin not with my tongue: I will keep my mouth ‎with a bridle, while the wicked is before me.‎

**Tehillim (Psalms) 39:4** LORD, make me to know mine end, and the measure of my days ‎‎<03117>, what it is; that I may know how frail I am.‎

**Tehillim (Psalms) 39:8** Deliver me from all my transgressions: make <07760> (8799) me not the ‎reproach of the foolish.‎

**Tehillim (Psalms) 39:9** I was dumb, I opened not my mouth; because thou didst <06213> ‎‎(8804) it.‎

**Tehillim (Psalms) 39:10** Remove thy stroke away from me: I am consumed by the blow of thine ‎hand <03027>.‎

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 46:28 – 47:28** | **Psalms**  **Psa 38:1-22** | **Ashlamatah**  **Zech. 10:6-12 + 11:4-11** |
| --- | --- | --- | --- | --- |
| **!yIa;** | there, no | Gen 47:4 Gen 47:13 | Ps 38:3 Ps 38:7 Ps 38:10 Ps 38:14 |  |
| **vyai** | men, man | Gen 46:32 Gen 46:34 Gen 47:2 Gen 47:6 Gen 47:20 | Ps 38:14 | Zech 11:6 |
| **lk;a'** | lived off, food, eat | Gen 47:22 Gen 47:24 |  | Zech 11:9 |
| **~yhil{a/** | GOD |  | Ps 38:15 Ps 38:21 | Zech 10:6 Zech 11:4 |
| **rm;a'** | said | Gen 46:30 Gen 46:31 Gen 46:33 Gen 46:34 Gen 47:1 Gen 47:3 Gen 47:4 Gen 47:5 Gen 47:8 Gen 47:9 Gen 47:15 Gen 47:16 Gen 47:18 Gen 47:23 Gen 47:25 | Ps 38:16 | Zech 11:4 Zech 11:5 Zech 11:9 |
| **#r,a,** | Land earth ground | Gen 46:28 Gen 46:31 Gen 46:34 Gen 47:1 Gen 47:4 Gen 47:6 Gen 47:11 Gen 47:13 Gen 47:14 Gen 47:15 Gen 47:20 Gen 47:27 Gen 47:28 |  | Zech 10:10 Zech 11:6 |
| **rv,a]** | who, which | Gen 46:31 Gen 47:14 Gen 47:22 | Ps 38:14 | Zech 11:5 Zech 11:10 |
| **aAB** | came, come, | Gen 46:28 Gen 46:31 Gen 46:32 Gen 47:1 Gen 47:4 Gen 47:5 Gen 47:7 Gen 47:14 Gen 47:15 Gen 47:17 Gen 47:18 |  | Zech 10:10 |
| **tyIB;** | house, household | Gen 46:31 Gen 47:12 Gen 47:14 Gen 47:24 |  | Zech 10:6 |
| **%r;B'** | blessed | Gen 47:7 Gen 47:10 |  | Zech 11:5 |
| **rf'B'** | flesh |  | Ps 38:3 Ps 38:7 | Zech 11:9 |
| **~G:** | both, even, also | Gen 46:34 Gen 47:3 Gen 47:19 | Ps 38:10 | Zech 11:8 |
| **%l;h'** | go, walk |  | Ps 38:6 | Zech 10:12 |
| **hNEhi** | behold | Gen 47:1 |  | Zech 11:6 |
| **rk;z"** | memorial, remember |  | Ps 38:1 | Zech 10:9 |
| **[r;z"** | sow, scatter | Gen 47:23 |  | Zech 10:9 |
| **dy"** | hand, power, four-fifths | Gen 47:24 | Ps 38:2 | Zech 11:6 |
| **[d;y"** | know | Gen 47:6 |  | Zech 11:11 |
| **hd'Why>** | Judah | Gen 46:28 |  | Zech 10:6 |
| **hwhy** | LORD |  | Ps 38:1 Ps 38:15 Ps 38:21 | Zech 10:6 Zech 10:7 Zech 10:12 Zech 11:4 Zech 11:5 Zech 11:6 Zech 11:11 |
| **~Ay** | days | Gen 47:9 Gen 47:23 Gen 47:26 Gen 47:28 | Ps 38:6 Ps 38:12 | Zech 11:11 |
| **@seAy** | Joseph | Gen 46:28 Gen 46:29 Gen 46:30 Gen 46:31 Gen 47:1 Gen 47:5 Gen 47:7 Gen 47:11 Gen 47:12 Gen 47:14 Gen 47:15 Gen 47:16 Gen 47:17 Gen 47:20 Gen 47:23 Gen 47:26 |  | Zech 10:6 |
| **bv;y"** | live , settled, inhabitants | Gen 46:34 Gen 47:4 Gen 47:6 Gen 47:11 Gen 47:27 |  | Zech 11:6 |
| **dbeK'** | severe, heavy | Gen 47:4 Gen 47:13 | Ps 38:4 |  |
| **dx;K'** | hide, annihilated | Gen 47:18 |  | Zech 11:8 Zech 11:9 |
| **yKi** | when | Gen 46:33 Gen 47:13 Gen 47:20 |  | Zech 10:6 |
| **lKo** | all, every | Gen 46:32 Gen 46:34 Gen 47:1 Gen 47:12 Gen 47:13 Gen 47:14 Gen 47:15 Gen 47:17 Gen 47:20 | Ps 38:6 Ps 38:9 | Zech 10:11 Zech 11:10 |
| **!heKo** | priests | Gen 47:22 |  | Zech 11:7 Zech 11:11 |
| **aol** | no, nor | Gen 47:9 Gen 47:18 |  | Zech 10:10 Zech 11:5 Zech 11:6 |
| **ble** | heart |  | Ps 38:8 Ps 38:10 | Zech 10:7 |
| **xq;l'** | took | Gen 47:2 |  | Zech 11:7 Zech 11:10 |
| **daom.** | very, greatly, badly | Gen 47:13 Gen 47:27 | Ps 38:6 Ps 38:8 |  |
| **tWm** | die | Gen 46:30 Gen 47:15 Gen 47:19 |  | Zech 11:9 |
| **rk;m'** | sold, sell | Gen 47:20 Gen 47:22 |  | Zech 11:5 |
| **!mi** | because | Gen 47:13 | Ps 38:3 Ps 38:4 Ps 38:5 Ps 38:8 Ps 38:11 Ps 38:18 |  |
| **ac'm'** | found, find, fall | Gen 47:14 Gen 47:25 |  | Zech 10:10 Zech 11:6 |
| **~yIr;c.mi** | Egyptians | Gen 46:34 Gen 47:6 Gen 47:11 Gen 47:13 Gen 47:14 Gen 47:15 Gen 47:20 Gen 47:21 Gen 47:26 Gen 47:27 Gen 47:28 |  | Zech 10:10 Zech 10:11 |
| **dg:n"** | tell, told, confess | Gen 46:31 Gen 47:1 | Ps 38:18 |  |
| **dg<n<** | presence, before, aloof | Gen 47:15 | Ps 38:9 Ps 38:11 Ps 38:17 |  |
| **vp,n<** | life, soul |  | Ps 38:12 | Zech 11:8 |
| **dA[** | long time, still, longer | Gen 46:29 Gen 46:30 |  | Zech 11:6 |
| **!yI[;** | eyes | Gen 47:19 Gen 47:25 | Ps 38:10 |  |
| **l[;** | therefore | Gen 47:22 Gen 47:26 | Ps 38:16 |  |
| **dm;['** | presented, stand | Gen 47:7 | Ps 38:11 |  |
| **hP,** | according, mouth | Gen 47:12 | Ps 38:13 Ps 38:14 |  |
| **~ynIP'** | before, face | Gen 46:28 Gen 46:30 Gen 47:2 Gen 47:6 Gen 47:7 Gen 47:10 Gen 47:13 | Ps 38:3 Ps 38:5 |  |
| **!aoc** | flocks | Gen 46:32 Gen 47:1 Gen 47:4 Gen 47:17 |  | Zech 11:4 Zech 11:7 Zech 11:11 |
| **hn"q'** | buy, bought | Gen 47:19 Gen 47:20 Gen 47:22 Gen 47:23 |  | Zech 11:5 |
| **ar'q'** | call | Gen 46:33 |  | Zech 11:7 |
| **ha'r'** | appeared, see, seen | Gen 46:29 Gen 46:30 |  | Zech 10:7 |
| **[;re** | friend |  | Ps 38:11 | Zech 11:6 |
| **ra;v'** | left | Gen 47:18 |  | Zech 11:9 |
| **xm;f'** | rejoice, be glad |  | Ps 38:16 | Zech 10:7 |
| **yx;** | alive | Gen 46:30 | Ps 38:19 |  |
| **hy"x'** | live | Gen 47:19 Gen 47:25 Gen 47:28 |  | Zech 10:9 |
| **rb;['** | removed, gone over, passed | Gen 47:21 | Ps 38:4 | Zech 10:11 |
| **~[;** | people | Gen 47:21 Gen 47:23 |  | Zech 10:9 Zech 11:10 |
| **hn"['** | answer |  | Ps 38:15 | Zech 10:6 |
| **hb'r'** | became numerous | Gen 47:27 |  | Zech 10:8 |
| **h['r'** | shepherds | Gen 46:32 Gen 46:34 Gen 47:3 |  | Zech 11:4 Zech 11:5 Zech 11:7 Zech 11:8 Zech 11:9 |

**Greek:**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | | **Torah Seder**  **Gen 46:28 – 47:28** | **Psalms**  **Psa 38:1-** | **Ashlamatah**  **Zech. 10:6-12 + 11:4-11** | **Peshat**  **Mk/Jude/Pet**  **Mk 4:21-25** | **Remes 1**  **Luke**  **Lk 11:33-36** | **Remes 2**  **Acts/Romans**  **Acts 10:34-43** |
| **ἀγαπάω** | | love |  |  | Zec 10:6 |  |  |  |
| **αἴρω** | | taken |  |  |  | Mar 4:25 | Luk 8:18 |  |
| **ἀκούω** | | hear, heard |  | Ps 38:13 Ps 38:14 |  | Mar 4:23 Mar 4:24 | Luk 8:18 |  |
| **ἁμαρτία** | | sins |  | Ps 38:3  Ps 38:18 |  |  |  | Act 10:43 |
| **ἀνοίγω** | | open, opening |  | Ps 38:13 |  |  |  | Act 10:34 |
| **ἀπόκρυφος** | | concealed |  |  |  | Mar 4:22 | Luk 8:17 |  |
| **ἀποστέλλω** | | sent | Gen 46:28 |  |  |  |  | Act 10:36 |
| **αὐξάνω** | | grow, grew | Gen 47:27 |  |  |  |  |  |
| **βλέπω** | | see, heed |  |  |  | Mar 4:24 | Luk 8:16  Luk 8:18  Luk 11:33 |  |
| **γινώσκω** | | know |  |  | Zec 11:11 |  | Luk 8:17 |  |
| **διά** | | on account of | Gen 47:22 |  | Zec 11:6 |  |  | Act 10:36  Act 10:43 |
| **δίδωμι** | | give, given, appointed | Gen 46:25  Gen 47:11  Gen 47:15  Gen 47:16  Gen 47:17  Gen 47:19  Gen 47:22  Gen 47:24 |  |  | Mar 4:25 | Luk 8:18 | Act 10:40 |
| **διέρχομαι** | | through |  |  | Zec 10:11 |  |  | Act 10:38 |
| **δικαιοσύνη** | | righteousness |  | Ps 38:20 |  |  |  | Act 10:35 |
| **δύο** | | two |  |  | Zec 11:7 |  |  |  |
| **εἰρήνη** | | peace |  | Ps 38:3 |  |  |  | Act 10:36 |
| **εἷς** | | one |  |  | Zec 10:10 Zec 11:7  Zec 11:8 |  |  |  |
| **ἔπω** | | said, speak, say, spoken | Gen 46:30 Gen 46:31 Gen 46:33 Gen 46:34 Gen 47:1 Gen 47:3 Gen 47:4 Gen 47:5 Gen 47:8 Gen 47:9 Gen 47:15 Gen 47:16 Gen 47:18 Gen 47:23 Gen 47:25 | Ps 38:16 | Zech 11:4 Zech 11:5 Zech 11:9 |  |  | Act 10:34 |
| **ἔρχομαι** | | come, came | Gen 47:1 Gen 47:15  Gen 47:18 |  |  | Mar 4:21  Mar 4:22 | Luk 8:17 |  |
| **ἐσθίω** | | eat, ate | Gen 47:22 |  |  |  |  |  |
| **ἕτερος** | | other, another |  |  | Zec 11:7 |  |  |  |
| **ζάω** | | live, living | Gen 46:30  Gen 47:19 | Ps 38:19 |  |  |  | Act 10:42 |
| **ἡμέρα** | | day | Gen 47:9 Gen 47:23 Gen 47:26 Gen 47:28 | Ps 38:6 Ps 38:12 | Zech 11:11 |  |  | Act 10:40 |
| **θεός** | | GOD |  |  |  |  |  |  |
| **κλίνη** | | beds |  |  |  | Mar 4:21 | Luk 8:16 |  |
| **κρυπτός** | | hidden |  |  |  | Mar 4:22 | Luk 8:17  Luk 11:33 |  |
|  | |  |  |  |  |  |  |  |
| **κύριος** | | LORD, master | Gen 47:18  Gen 47:25 | Ps 38:1  Ps 38:9  Ps 38:15  Ps 38:21  Ps 38:22 | Zec 10:7  Zec 10:12  Zec 11:4  Zec 11:5  Zec 11:6  Zec 11:11 |  |  | Act 10:36 |
| **λαμβάνω** | | received | Gen 47:23 |  | Zec 11:7  Zec 11:10 |  |  | Act 10:43 |
| **λαός** | | people | Gen 47:21 |  | Zec 11:9  Zec 11:10 |  |  | Act 10:41  Act 10:42 |
| **λέγω** | | speaking, saying | Gen 47:1  Gen 47:5  Gen 47:15 |  | Zec 10:12  Zec 11:4  Zec 11:5  Zec 11:6 | Mar 4:21  Mar 4:24 |  |  |
| **λόγος** | | matter, word |  |  | Zec 11:11 |  |  | Act 10:36 |
| **λυχνία** | | lamp stand |  |  |  | Mar 4:21 | Luk 8:16  Luk 11:33 |  |
| **λύχνος** | | lamp |  |  |  | Mar 4:21 | Luk 8:16  Luk 11:33 |  |
| **μεριμνάω** | | anxious |  | Ps 38:18 |  |  |  |  |
| **μέρος** | | part | Gen 47:24 |  |  |  | Luk 11:36 |  |
| **μισέω** | | detested |  | Ps 38:19 |  |  |  |  |
| **μόδιος** | | bushel |  |  |  | Mar 4:21 | Luk 11:33 |  |
| **ὅλος** | | entire, all |  | Ps 38:6 Ps 38:12 |  |  | Luk 11:34  Luk 11:36 | Act 10:37 |
| **ὄνομα** | | name |  |  | Zec 10:12 |  |  | Act 10:43 |
| **πᾶς** | | all, entire | Gen 46:32 Gen 46:34 Gen 47:1 Gen 47:12 Gen 47:13 Gen 47:14 Gen 47:15 Gen 47:17 Gen 47:20 | Ps 38:6 Ps 38:9 | Zech 10:11 Zech 11:10 |  |  | Act 10:35  Act 10:36  Act 10:38  Act 10:39  Act 10:41  Act 10:43 |
| **πατήρ** | | father | Gen 46:29  Gen 46:31  Gen 46:34  Gen 47:1  Gen 47:3  Gen 47:5  Gen 47:6  Gen 47:7  Gen 47:9  Gen 47:11  Gen 47:12 |  |  |  |  |  |
| **πολύς** | | more, many | Gen 46:29 |  | Zec 10:8 |  |  |  |
| **πονηρός** | | severe, evil | Gen 47:9 |  |  |  | Luk 11:34 |  |
| **προστίθημι** | | add |  |  |  | Mar 4:24 |  |  |
| **σπείρω** | | sowing | Gen 47:19 Gen 47:23 |  | Zec 10:9 |  |  |  |
| **στόμα** | | mouth |  | Ps 38:13  Ps 38:14 |  |  |  | Act 10:34 |
| **συνάγω** | | gathered, together | Gen 47:14 |  |  |  |  |  |
| **σῶμα** | | person, body | Gen 47:12  Gen 47:18 |  |  |  | Luk 11:34  Luk 11:36 |  |
| **τίθημι** | | set, put, place, establish it | Gen 47:26 |  |  | Mar 4:21 | Luk 8:16 Luk 11:33 |  |
| **ὑπό** | | under |  |  |  | Mar 4:21 | Luk 11:33 | Act 10:38  Act 10:41  Act 10:42 |
| **φανερός** | | apparent |  |  |  | Mar 4:22 | Luk 8:17 |  |
| **φῶς** | | light |  | Ps 38:10 |  |  | Luk 8:16  Luk 11:35 |  |
| **ψυχή** | | soul |  | Ps 38:12 | Zech 11:8 |  |  |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) Gen 47:29 – 48:22**

**“Vayiq’r’vu Y’mei Yisrael” “And drew near the days of Israel”**

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

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

|  |  |
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| **School of Hakham Tsefet**  **Peshat**  **(Mk 4:26-29)**  **Mishnah א:א** | |
| **And he** (Yeshua) **said, “The kingdom/Governance of God is as if a man should scatter seed on the ground, and should sleep through[[14]](#footnote-14) the night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. But when the grain ripens, immediately he puts in the sickle, because the harvest has come.”[[15]](#footnote-15)** | |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas - Acts 10:44-48)**  **Pereq א:א** |
| **While Hakham Tsefet was still speaking these words, the Ruach HaKodesh** (Nefesh Yehudi) **fell upon all those who heard the words of the Oral Torah. And those of the Jewish** (brothers) **who were faithfully obedient** (to the Master’s Mesorah) **were astonished, who accompanied Hakham Tsefet, because the gift of the Ruach HaKodesh** (Nefesh Yehudi) **had been poured out on the Gentiles also. For they heard them speak in other languages** (Hebrew) **and magnify God** (referring to the Kadish)**. Then Hakham Tsefet answered, “Can anyone forbid water, that these should not be immersed who have received the Ruach HaKodesh (Nefesh Yehudi) just as we have?” And he commanded them to be immersed** after they had received their Brit Milah[[16]](#footnote-16) **on the authority of the Master. Then they asked him to stay a few days.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Gen 47:29 – 48:22** | **Psa. 39** | **I Kings 2:1-10, 12** | **Mk 4:26-29** | **Acts 10:44-48** |

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

**Satan and the Kingdom/Governance of G-d**

**Mk 4:28. For of itself does the earth bear fruit, first a blade, then an ear, then full grain in the ear.**

We open the Peshat commentary with a question. Why does satan (the adversary) oppose the Kingdom/Governance of G-d?

We must first determine the identity of the adversary or “satan.” The Biblical phrase “satan” is usually a direct translation of the word שָׂטָן *satan,* pronounced “saw-tawn.”[[17]](#footnote-17) The Greek **Σατανᾶς –** *Satanas,* pronounced “sat-an-as”[[18]](#footnote-18) is derived from the Hebrew שָׂטָן *satan*. In Christian literature “satan” is the archenemy of G-d. Jewish thoughts of “satan” do not make “satan” into the arch villain of G-d but the part of the human being referred to as the Yetser HaRa.

**Gen. 1:26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion…**

We must understand that the “image” and “likeness” of the present passage in no way implies that G-d is a corporeal being as we are. The Sages (Hakhamim) teach us that we cannot read the opening chapters of B’resheet is the absolute literal (Peshat) sense. This does not mean that we cannot derive Peshat information from them, as we will see. From the cited passage of B’resheet, we learn that the plurality “us” does not relate to a “trinitarian” divinity proposed by christian scholars and teachers. Nor, does the Hebrew word צֶלֶם – *tselem* or דְּמוּת – *demuwth* in any way imply that there is or ever will be a divinity of corporeal substance.[[19]](#footnote-19)

The phrase “**For the earth yields crops by itself,”** captures the “mystery” (So’od) in Peshat vocabulary. The earth possesses the energy and ability to cause things to grow because G-d has vested it with these powers.

B’resheet (Ge) 1:11 And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.

These passages reveal even deeper truths than our Peshat will allow us to comment on here. However, we can see even from Peshat, that the earth is able, of itself to grow produce as Hakham Tsefet, in our pericope has suggested. Therefore, whatever comes from the earth possess a special bestowal of energy to reproduce “after its own species.” Consequently, man has come from the earth with the capacity to reproduce “after his own species.” The Ramban[[20]](#footnote-20) shows in his commentary to B’resheet 1:26 that when G-d says “let us,” He is entering into a partnership with the earth in the creation of man. As such, man has the earthly capacity to reproduce himself through his seed in the same way that the fruit tree produces “after its kind.” Therefore, the “image” and “likeness” can be taken to mean that man has some physiognomies that he received from the earth and some more sublime characteristics he received from G-d. Because man is dualistic in his composite nature, he alone can capture the essence of the spiritual (abstract) world and bring it into the mundane sphere of life. While there is a great deal of work to be done in the area of “tikun,” meaning repair, we must also remember that man is given an initial mission to “have dominion, be fruitful, and multiply.” These commands are not mere “cultural mandates” as some have purported. Judaism accepts these “mandates” as mitzvoth (commandments) making them obligatory. And the mitzvah to be fruitful and multiply can have deeper meanings, but we see that the idea is to build a community under the authority of G-d’s mitzvot.

**Of its own Species**

In our attempt to understand and determine the identity of the adversary, we must look into man’s purpose. The Biblical refrain וַיֹּאמֶר אֱלֹהִים יְהִי “and God said let there be” occurs repeatedly in the opening chapter of B’resheet. As we noted above, we see with each remark, that G-d is investing a specific energy and Law (Torah/Nomos) into the infrastructure of the Universe. This truth compounds the question because it alters or amplifies the question. If the earth is a part of the Structured Universe, which demands that we keep the Torah, why is it adversely obsessed with returning man to the “dust of the earth?” In a measure the “earth” the adversary (satan) wants us dead if we fail to observe the mitzvoth.

Because man’s composition he is caught between the earth and the heavens, man’s activities unlike G-ds, fall into four classes.[[21]](#footnote-21)

1. Purposeless
2. Unimportant
3. Vanity
4. Good Works

In a measure, the “earth” the adversary (satan) wants us dead, or wants its dirt from those who are not productively building the earth and the universe. In other words when we do not produce (a principle law of the earth/structured universe) we fall into decay, which is the earths way of recycling. This is equally true regardless of whether we are speaking of vegetable or animal life. The man who operates “without purpose,” involved in the “unimportant” the adversarial earth pursues that man involved in “vain activity” because he is not building the Kingdom of God or “ruling” in the Governance of G-d.

Those activities, which are deemed “good works,” are necessary and useful to obtain a specified goal. Therefore, before we can define with clarity “good works” we need to understand “works” as they appear in the Biblical Texts.

We have included the English Standard version and our own translation for comparison.

|  |  |
| --- | --- |
| **English Standard Version** | **H. Em. Rabbi Dr. Eliyahu ben Abraham &**  **H. Em. Hakham Dr. Yosef ben Haggai’s translation** |
| **Eph. 2:8-10 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.** | **Eph 2:8-10 It is by God’s loving-kindness that brought you** (Gentiles) **to wholeness[[22]](#footnote-22) by becoming faithfully obedient Jews, this is not by your own merit but a gift of God.[[23]](#footnote-23) You are not made whole by human attempts to please God,[[24]](#footnote-24) so that anyone can boast. For we** (Jews) **are His (God’s) workmanship, created in union with Yeshua HaMashiach for a life of good works,** according to the halakhot (Laws) of the Torah, **which God has prepared beforehand that we[[25]](#footnote-25)** (Jews and Gentiles) **should walk (halakh)[[26]](#footnote-26) in them.** |

The “gift of G-d” is the **Torah**, as can be seen in our footnotes. G-d’s loving-kindness gave us the **Gift of the Torah** as an eternal spiritual gift. This “gift” was given to the Jewish people first.[[27]](#footnote-27) Because our translation of Ephesians 2:8-10 purports the truth that the Gentiles must become fully obedient Jews, we take up the age-old battle between “works” and “grace.” Firstly, we must realize that the Gift of the Torah is never to be rescinded.[[28]](#footnote-28) Furthermore, we must accept the fact that the structure of the entire universe is built upon the Nomos/Oral Torah. These spoken words (Oral Torah) are captured from time to time in the written text. The refrain **וַיֹּאמֶר אֱלֹהִים יְהִי** “and God said let there be…” cited above is a perfect example. However, the written text has not captured all the words that G-d used to create the universe. Consequently, we must accept the Oral Torah as a means for understanding the will of G-d as well as the power of creation. The English Standard Version of the Bible says that “salvation” (being made whole)[[29]](#footnote-29) is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation).[[30]](#footnote-30) Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d.

**Rom. 1:16 For I am not ashamed of the Mesorah** (Oral Torah)**, for it is the power[[31]](#footnote-31) of God for being made whole[[32]](#footnote-32)** (salvation) **to everyone who becomes faithfully obedient, by the Jew first and** then **also by the Gentiles.**

Hakham Shaul’s words are straightforward here. It is the Mesorah of G-d that brings the ability to “be made whole,” (be “saved”).

The Midrashic text of Matityahu, the commentary to the Malchut Shamayim[[33]](#footnote-33) (Kingdom/Governance of G-d) addresses this question with the same vocabulary as our cited texts.

**Matt. 19:25-26 When his** (Yeshua’s) **talmidim** (disciples) **heard** (Yeshua’s midrash on the rich man)**, they were overwhelmingly amazed, saying, “Who has the power** (δύναται – *dunatai*) **to be made spiritually whole** (saved)**? But Yeshua understood their amazement, and said to them, With men this is impossible** (ἀδύνατόν – *adunaton*)**;[[34]](#footnote-34) but with God all things are possible** (δυνατά – *dunata*)**.**

Now we see that “salvation,” “being made spiritually whole” is impossible with man. **Or, man does not have the capacity** (ἀδύνατόν – *adunaton*)**; of his own accord apart from the Gift of the Torah** (G-d’s δύναται – *dunatai*) **to be “saved,” made spiritually whole.** Therefore, a man’s works apart from the Gift of the Torah is powerless and are considered the “works of the flesh.” The “works of the flesh” are man’s attempt to “save” himself without the instruction of the Torah, Oral or Written.

**Case Law**

Judaism is a “faith” if we can call it that, built upon precedent. Therefore, we have cited a textual, hermeneutic argument above, which needs “case law” to finalize our controversy.

**B’resheet (Gen.) 3:7-10 Then the eyes of both were opened, and they knew that they were naked. And they** (of their own accord trying to atone for their sin) **sewed fig leaves together and made themselves loincloths. And they heard the voice** (Dabar/Logos/Memra) **of the Lord God** (Oral Torah) **walking in the garden in the ruach** (breath)**[[35]](#footnote-35) of the day, and the man and his wife were hidden[[36]](#footnote-36) from the presence of the Lord God among the trees of the garden. But the Lord God called to the man and said to him, "Where are you"** (being unable to see Adam)**? And he said, "I heard the your voice** (Dabar/Logos/Memra) **in the garden, and I was afraid, because I was naked, and I was hidden** (because of my sin).”

Adam’s sin hid him from the “Presence (face) of G-d.” G-d could no longer see Adam and Chava because they had violated the mitzvot of G-d. However, our point (case Law) rests upon the fact that Adam took it upon himself to atone for his wrong by covering himself with a fig leaf. The fig leaf depicts Adam’s “works of the flesh,” and “**human attempts to please God**” or an attempt to atone for his sin apart from the Torah. Therefore, we see the precedential law, which demonstrated that the activities contrived apart from Torah render a man dead to G-d. We understand by later passages that G-d taught Adam the appropriate way to atone for sin when he made “skins” for Adam and Chava.[[37]](#footnote-37)

**Rule or Fall**

Adam was created to rule. The Hebrew word “rule” is *radah*. The Hebrew word for “fall” or descend is *yarad*. The Hebrew text of B’resheet 1:26 says “And let them have dominion” *ve*-***yiradoo***.[[38]](#footnote-38) Here “*ve*-*yiradoo*” is a polyvalent containing a trilateral consonantal root. Therefore, “*ve*-*yiradoo*” can mean that he could either *yarad –* descend or *radad -* rule.[[39]](#footnote-39)

Adam’s right to “rule” was dependent upon his right standing with G-d! Those who do not have a “right standing” with G-d are not qualified or able to rule in the Kingdom/Governance of G-d! In other words, those who flagrantly violate the mandates of the Torah cannot be “rulers” in the Governance of G-d.[[40]](#footnote-40) Those Hakhamim who are “shomer HaTorah,” are the Torah’s “guardians” can “rule” (*radah*). But, those who refuse to observe the mitzvot are destined to fall (*yarad*). It is these unproductive souls that the adversary, the earth, wishes to consume.

The Communion, presence, and power of G-d that Adam possessed were lost with his violation of the Torah mandate. The whole of Adam's (humanities) existence is dependent on his relationship with G-d through the Torah. Without a true and proper relationship with G-d, man does not warrant existence at all. ALL men who do not seek to establish a correct relationship with G-d through the Torah warrant DEATH. Therefore, the earth seeks to consume the “workers of iniquity” those who have no works of Torah.

**Peroration**

Are we “saved” by “grace”? Yes the “grace” loving-kindness of G-d gave us the gift of eternal “salvation” through the “Gift of the Torah” as opposed to the “works of the flesh,” man’s attempt to please G-d apart from the Torah.

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

The goal of this commentary is to prove that the “Oral Torah” and the “spirit” of 2 Luqas (Acts) 10:44-48 are the same. Furthermore, the “Oral Torah” is not only the path of return to Gan Eden and that the promise given to the Prophets, the Oral Torah is a means of Global tikun and continuation of Adam’s initial mission.

We find that our present Remes text presents itself as a case Law for this very purpose. In other words, 2 Luqas (Acts) 10:44-48 presents itself as a Talmudic case Law showing that the Oral Torah is the “spirit” that the Prophets spoke of concerning the “out pouring” in the last days.

**Why Do humans employ sin with such resourcefulness?**

B'resheet does not record only the fall of Adam. The narrative of B'resheet records a series of falls. These are not all directly associated with the "fall of Adam." Therefore, we cannot attribute every subsequent case of sinfulness to Adam. B'resheet shows the repeated challenge of humanity. In most cases, we see the same result. Man is given the challenge and choice to employ sin or reject it. This scenario is played out in the life of every human soul.

**Gan Eden and the state of Pleasure**

The fall of Adam demonstrates that humanity will repeatedly fall and give way to sin forfeiting his right to be an authority in the Kingdom/Governance of G-d. However, the narrative of Gan Eden and the fall of Adam present the secret to all life in the universe. Man's failure to reach his potential is in his refusal to obey G-d's commandments. G-d's commands are not for the sake of "legalism" or the like, as we have seen from our Peshat commentary. G-d's commands are the mechanism whereby we remain constantly in loving connection with Him.

The Galil experienced an amazing transformation during the life and ministry of Yeshua 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. This was the intended state for Gan Eden. Adam was to establish the "Perfected Community" under G-d. “One Nation - People under G-d” as the Perfected Society.

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

The key to understanding the universalistic character of Judaic monotheism lies in its focus on Israel as Adam and 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.[[41]](#footnote-41)

Consequently, we can see that the Kingdom and the Torah/Nomos are so intertwined that they are inseparable. One of the primary purposes of (Torah) halakhah is to produce a specific social order. Neusner[[42]](#footnote-42) understands that G-d has called Yisrael “Adam” as taught by Yechezkel HaNavi (The Prophet Ezekiel). Adam HaRishon (the First Adam) 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 strictly 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 G-d – 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 reestablish that environment by the means at their disposal.

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.[[43]](#footnote-43)

Eden was designed to be a societal structure where humanity freely accepted and delighted in the will of G-d 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. Not only are we able to recreate this state of paradise but, this is our "mission" in life. Therefore, regardless of ethnicity the Oral Torah must be accepted in order to be a part of the Perfected Community.

**Gan Eden and the Sabbath**

The Hebrew word עֵדֶן – Eden, pronounced "ay'-den" means **delight**. This same nomenclature is used for Shabbat.

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 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 Ya’aqob 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 Lord **delights** in you, and your land is married.

The Sabbath teaches us one of the most sublime lessons about the Kingdom and the Torah. Yeshua teaches us that the Sabbath was created for man not man for the Sabbath. When Shabbat is a **delight,** we have begun the path of return. While the "outsiders" will never understand that Shabbat is a day of rest from the mundane chores of life, those who find rest and restoration in Shabbat will find the gate of Eden.

 Shabbat is a picture of the Perfected Community in practical application. Shabbat is a community of people who enter into the atmosphere of halakhic harmony. Therefore, we deduce the truth that Shabbat provides a temporal paradise where the Perfected Community becomes practical.

**Hearts of Stone**

The Tanakh teaches us that the answer to the problem of sin is in the “heart.” Therefore, before the “sin problem” can be repaired, we need the “heart” problem resolved.

The Biblical phraseology speaks of the Jewish people having hearts of stone. If the Jewish people are said to have hearts of stone the Gentiles have no heart at all. Or they not only have hearts of stone but they are made entirely of stone allegorically speaking.

The Biblical narrative gives us an answer to the "heart of stone."

Yermi'yahu 31:33 “I will put My law (Torah) in their minds, and write it on their hearts; and I will be their God, and they will be My people. No more will every man teach his neighbor, and every man his brother, saying, Know the LORD, for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

Yechezkel 36:26-29 “I will give you a new heart and put a new spirit (Ruach) within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My spirit (Ruach) within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you will dwell in the land that I gave to your fathers; you will be My people, and I will be your God. I will deliver you from all your uncleanness.”

How does the “heart of stone” become a heart of flesh? The answer is found in the cited Biblical verses. “I will put My law (Torah) in their minds, and write it on their hearts,” “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.” “I will put My spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.”

The placement of the Torah/Nomos within the heart makes us consciously aware of G-d's will. Application of Hillel's 4th hermeneutic rule brings us to a powerful truth. **Binyan ab mi-shene ketubim**: The same as the preceding, (**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) except that the provision is generalized from two Biblical passages. From these two sets of passages we determine that The "Torah" is what is placed in the heart. However, Yechezkel does not say that the Torah is placed in the heart. Yechezkel's words tell us that G-d places the "spirit" within our hearts. Furthermore, Yechezkel shows that the "spirit" causes us to keep the statutes and the judgments. So what is it that G-d places in the heart or within the Jewish people to cause them to keep the Torah? Is it the Torah or the spirit? For the answer we again turn to hermeneutics. Rabbi Ishmael b. Elisha's 13th hermeneutic rule is “**When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.”

Iyov (Job) 27:3 As long as my breath (Ruach) is in me, And the breath (Ruach) of God in my nostrils,

The third passage, which solves the problem of “Ruach/Spirit” is found in Iyov (Job) cited above. Therefore, we deduce from the hermeneutic principles that the “Spirit” is the Oral “breathed” Torah. The Oral Torah (Spirit Torah/Breathed Torah) is also Prophecy.

Isa. 59:21 "As for Me," says the LORD, "this is My covenant with them: My Spirit who is upon you, and **My words which I have put in your mouth**, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."

Ezek. 2:2-3 Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me. And He said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day.[[44]](#footnote-44)

Yoel (Joel) 2:28 “And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.”

 Prov. 1:23 Turn at my correction; Surely, I will pour out my spirit on you; I will make my words known to you.

Note that when the “spirit” entered Yechezkel he began to hear the words of prophecy. Because all Torah, Oral and Written is prophesy, to speak the words of Torah is also considered prophecy. Consequently, we see that when Cornelius and his family received the Nefesh Yehudi they began to speak the words of the Oral Torah.

**Peroration**

We have seen from the Peshat argument that the Torah is essential for making G-d’s people whole. Here in 2 Luqas we have seen that the Nefesh Yehudi is the conduit for the Oral Torah. Therefore, we opine that those who have the Nefesh Yehudi have also received the Oral Torah as a way of life. The Torah, Oral and Written teach man the path of G-d. Man apart from the Torah is hidden and alienated from G-d’s presence. The Power of G-d to “salvation” being spiritually made whole is the Torah. The Breath of G-d, which taught Adam his daily lesson (daily bread) in Gan Eden, was the Oral Torah. Before there can be a return to Eden we must return to the “ground-works,” “Good Works” of the Torah.

**Yeshua HaMashiach HaNotsri** from the (city of) **Branches[[45]](#footnote-45) with the Oral Torah/Spirit of Prophecy[[46]](#footnote-46) and with miracle working power:[[47]](#footnote-47) who went about doing good works, and healing all that were oppressed by the shedim** (demons)**; for God’s Shekinah** (presence) **was with him.**

If this was the work of the Master, can his talmidim do less than he did?

**Amen V’Amen**

**Questions for Understanding and Reflection**

1. How were the readings for last Shabbat of the New Moon of Shebat fulfilled for you during last week?
2. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
3. What questions were asked of Rashi regarding Gen. 47:29?
4. What questions were asked of Rashi regarding Gen. 47:30?
5. What questions were asked of Rashi regarding Gen. 48:2?
6. What questions were asked of Rashi regarding Gen. 48:5?
7. What questions were asked of Rashi regarding Gen. 48:7?
8. What questions were asked of Rashi regarding Gen. 48:9?
9. What questions were asked of Rashi regarding Gen. 48:14?
10. What questions were asked of Rashi regarding Gen. 48:19?
11. Please provide a Peshat, and Remes interpretation of Ps. 39:2.
12. Please provide a Peshat and Remes interpretation of Ps. 39:13.
13. In Psalm 39:13, the term “sojourner” is translated into the Greek of the Septuagint as “Paroikos” which Hakham Tsefet uses 1 Peter 2:11. This Greek term has passed into the English as “Parishioner” (i.e. a member of the local Jewish community” and also meaning “a fellow citizen.” What is His Majesty King David the Messiah trying to teach in Psalm 39:13 from an allegorical perspective?
14. Why does the “ketoret” (Holy Incense) atones for the sin of Lashon Hara (Evil Speech, Gossip and Slander)?
15. What does the Hebrew word for “Prayer” (i.e. “Tefillah”) really means, and what do we learn from this definition?
16. Why were **the Jewish** (brothers) **who were faithfully obedient** (to the Master’s Mesorah)  **astonished, who accompanied Hakham Tsefet** ‎? (Please explain your answer)
17. According to Hakham Shaul (Paul), for what purpose do **we** (Jews), **His (God’s) workmanship, created in union with Yeshua HaMashiach** ? (Please explain your answer.)
18. Why is it so critical for any believer whether Jew or Gentile to make sure that he/she has the “Nefesh Yehudi” (Lit. “the Jewish soul”) and be constantly filled with it?
19. Can a man or a woman make themselves “spiritually whole”? And how does a person become “spiritually whole”? (Describe the steps.)
20. ‎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:**

**“Vayiq’ra Ya’aqov” - ‎ “‎And Jacob called”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקְרָא יַעֲקֹב** |  |  |
| **“Vayiq’ra Ya’aqov”** | Reader 1 – B’Resheet 49:1-12 | Reader 1 – Sh’mot:1:1-4 |
| **“And Jacob called”** | Reader 2 – B’Resheet 49:11-18 | Reader 2 – Sh’mot 1:5-7 |
| **“Y llamó Jacob”** | Reader 3 – B’Resheet 49:19-26 | Reader 3 – Sh’mot 1:8-10 |
| B’Resheet (Gen) 49:1 – 50:26 | Reader 4 – B’Resheet 49:27-32 |  |
| Ashlamatah: Isaiah 43:22 – 44:2, 6 | Reader 5 – B’Resheet 49:33- 50:4 |  |
|  | Reader 6 – B’Resheet 50:5-13 | Reader 1 – Sh’mot:1:1-4 |
| Psalms 40:1-18 & 41:1-14 | Reader 7 – B’Resheet 50:14-26 | Reader 2 – Sh’mot 1:5-7 |
|  | Maftir – B’Resheet 50:24-26 | Reader 3 – Sh’mot 1:8-10 |
| N.C.: Mark 4:30-34; Luke 13:18-19;  Acts 11:1-18 | Isaiah ‎43:22 – 44:2, 6‎ |  |

**Coming Semi-Festival:**

**HaMishah Asar or Tu-BiShebat**

**15th of Shebat, 5773**

**Friday Evening January 25 – Saturday Evening January 26, 2013**

**For further information see:** [**http://www.betemunah.org/tubshevt.html**](http://www.betemunah.org/tubshevt.html)

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. 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-1)
2. Divre Hayamim I (Chronicles) 25:3 [↑](#footnote-ref-2)
3. James 1:26 [↑](#footnote-ref-3)
4. Ibid. 1 [↑](#footnote-ref-4)
5. The incense used in the Temple. [↑](#footnote-ref-5)
6. Yom HaKippurim = The Day of Atonement. [↑](#footnote-ref-6)
7. Evil speech [↑](#footnote-ref-7)
8. Arachin 16 [↑](#footnote-ref-8)
9. The priestly robe, sometimes called the robe of the ephod (*meil ha-ephod* מְעִיל הָאֵפֹוד), is one of the sacred articles of clothing (*bigdei kehunah*) of the Jewish High Priest. The robe is described in Shemot (Exodus) 28:31-35. It was worn under the Ephod. [↑](#footnote-ref-9)
10. The Mishkan is the Tabernacle in the wilderness. [↑](#footnote-ref-10)
11. Yoma 43b-44a, Zevachim 88b, Mishna Kelim 1:9, Rambam Hilchot Temidin u-Musafin 3:3. [↑](#footnote-ref-11)
12. Vayikra (Leviticus) 16:17 [↑](#footnote-ref-12)
13. Yoma 44b [↑](#footnote-ref-13)
14. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament.* Grand Rapids: Zondervan. pp. 202-3 [↑](#footnote-ref-14)
15. We make note here of the absence of the Luqan Tosefta. Hakham Shaul omits this material in the Luqan Tosefta undoubtedly because he feels that the information has been adequately covered in the Peshat of the Marqan text. Therefore, we will comment without the “additional” materials. [↑](#footnote-ref-15)
16. We make the argument of Pars pro toto for our insertion here. [↑](#footnote-ref-16)
17. cf. Strong’s H7854 [↑](#footnote-ref-17)
18. cf. Strong’s G4567 [↑](#footnote-ref-18)
19. For discussions from a Jewish perspective, please refer to Maimonides, M. (1956). *The Guide for the Perplexed* (Second Edition ed.). (M. Friedlander, Trans.) Dover Publications, Inc. [↑](#footnote-ref-19)
20. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. pp. 72 – 6 [↑](#footnote-ref-20)
21. Maimonides, M. (1956). *The Guide for the Perplexed* (Second Edition ed.). (M. Friedlander, Trans.) Dover Publications, Inc. p. 307 [↑](#footnote-ref-21)
22. cf. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G4982). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-22)
23. The “gift” of G-d (המתת אלוהים - Mattat Elohim), which brings the Jew and Gentile is the Torah/Oral and Written. The Torah is referred to as the (תורה המתת) Mattan Torah – the gift of Torah. [↑](#footnote-ref-23)
24. We have translated ἔργωνfrom ἔργον – *ergon* “works” as human attempts at pleasing G-d. These ἔργων are not qualified with either good or bad. However, the text clearly states that these ἔργων are not sufficient to please G-d. We will see that we must have ἔργοις ἀγαθοῖς “good works” before any ἔργων can be considered to be of value before G-d. [↑](#footnote-ref-24)
25. We here should be understood as the Jewish people. However, when the Gentile becomes Jewish the “we” is extended to them. Therefore, “we” (collectively) live by the mandates of the Torah. [↑](#footnote-ref-25)
26. Halakhah, then, is the "way" a Jew is directed to behave in every aspect of life, encompassing civil, criminal, and religious law. In actual fact, Halakhah is used more as a synonym for the Oral Law *(Torah Shebal Peh).* Halakhah includes three subdivisions: Gezierah, Takkanah, and Minhag (see entries for each of these terms for more information). [↑](#footnote-ref-26)
27. cf. Rom 3:2, Heb. 5:15, 1 Pe4:11 [↑](#footnote-ref-27)
28. Even the “new (renewed) covenant” as outlined by the prophets is based on the Torah/Law being written on the tablets of the heart. cf. Yermi’yahu (Jer.) 31:31–34 [↑](#footnote-ref-28)
29. See Strong’s below [↑](#footnote-ref-29)
30. cf. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G4982). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-30)
31. cf. Strong’s G1411, 1C Δύναμις – *dunamis* is, among other things the power of moral excellence, the power of the soul enabling him to keep the Torah with excellence. Δύναμις – *dunamis*, is the power which gives us the capacity to love and serve G-d. [↑](#footnote-ref-31)
32. Ibid [↑](#footnote-ref-32)
33. Lit. Kingdom of Heaven. Matityahu uses this Midrashic phrase to avoid taking G-d’s name in vain. [↑](#footnote-ref-33)
34. ἀδύνατόν, from **ἀδύνατος** – *adunatos* meaning “impossible” or “without the power/ability,” or “unable.” Here the context is man apart from the Torah. [↑](#footnote-ref-34)
35. This refers to the time of day when G-d breathed the Oral Torah to Adam and Havah. Or, the time of day when they received their lesson from the Oral Torah – the breathing of Logos/Memra. [↑](#footnote-ref-35)
36. **B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight and associated the quality of mercy with Himself and created him, as it is written, For the Lord regards the way of the righteous/generous, but the way of the wicked *tobed*- E.V. shall perish (Ps. I, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the Lord knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created. [↑](#footnote-ref-36)
37. cf. B’resheet (Gen.) 3:20 [↑](#footnote-ref-37)
38. cf. B’resheet (Gen.) 1:26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ **וְיִרְדּוּ** בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ [↑](#footnote-ref-38)
39. For a more in-depth look at this thought see HaLevi, S. (1997). *The Life Story of Adam and Havah, A New Targum of Gen 1:26-5:5.* New Jersey: Jason Aronson Inc. pp. 57- [↑](#footnote-ref-39)
40. This is because Adam “descends” rather than maintain rule. The Targumaic translation of B’resheet 1:26 imply that Adam and Chava “descend from the throne of G-d.” This language tells us that Adam stood at the Throne of G-d, meaning that he possessed a place of authority. But, because of his disobedience he “fell/descended” from his place of authority. Therefore, we see that all humanity that fails to occupy his place in G-d descends and is therefore, food for the earth’s decomposition process. [↑](#footnote-ref-40)
41. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p.35 [↑](#footnote-ref-41)
42. Ibid. [↑](#footnote-ref-42)
43. 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-43)
44. cf. see also Yechezkel 3.24 [↑](#footnote-ref-44)
45. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-45)
46. Messiah Must be a Prophet “like Moshe” (De. 18:15-19) [↑](#footnote-ref-46)
47. Verbal connection to Zech 10:6.

    While we see the miracle working power, this is **Not** a proof that Yeshua was Messiah. We have no need of wonders or miracles as a proof for Messiah. As the Rambam has written, cf. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Yesodei HaTorah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 294ff [↑](#footnote-ref-47)