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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2012**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2012**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tebet 16, 5773 – Dec 28/Dec 29, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. Dec 28 2012 – Candles at 5:21 PMSat. Dec 29 2012 – Habdalah 6:19 PM | **Brisbane, Australia**Fri. Dec 28 2012 – Candles at 6:27 PMSat. Dec 29 2012 – Habdalah 7:25 PM | **Chattanooga, & Cleveland, TN, U.S.**Fri. Dec 28 2012 – Candles at 5:20 PMSat. Dec 29 2012 – Habdalah 6:20 PM |
| **Jakarta, Indonesia**Fri. Dec 28 2012 – Candles at 5:51 PMSat. Dec 29 2012 – Habdalah 6:43 PM | **Manila & Cebu, Philippines**Fri. Dec 28 2012 – Candles at 5:18 PMSat. Dec 29 2012 – Habdalah 6:11 PM | **Miami, FL, U.S.**Fri. Dec 28 2012 – Candles at 5:21 PMSat. Dec 29 2012 – Habdalah 6:17 PM |
| **Olympia, WA, U.S.**Fri. Dec 28 2012 – Candles at 4:12 PMSat. Dec 29 2012 – Habdalah 5:22 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Dec 28 2012 – Candles at 4:27 PMSat. Dec 29 2012 – Habdalah 5:29 PM | **San Antonio, TX, U.S.**Fri. Dec 28 2012 – Candles at 5:26 PMSat. Dec 29 2012 – Habdalah 6:23 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Dec 28 2012 – Candles at 4:03 PMSat. Dec 29 2012 – Habdalah 5:10 PM | **Singapore, Singapore** Fri. Dec 28 2012 – Candles at 6:50 PMSat. Dec 29 2012 – Habdalah 7:42 PM | **St. Louis, MO, U.S.**Fri. Dec 28 2012 – Candles at 4:29 PMSat. Dec 29 2012 – Habdalah 5:32PM |

**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** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat: “V’Atah Tsuveitah” - ‎ “And you are commanded”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאַתָּה צֻוֵּיתָה** |  |  |
| **“V’Atah Tsuveitah”** | Reader 1 – B’resheet 45:19-23 | Reader 1 – B’resheet 46:28-30 |
| **“And you are commanded”** | Reader 2 – B’resheet 45:24-27 | Reader 2 – B’resheet 46:31-34 |
| **“Y a ti se te ordena”** | Reader 3 – B’resheet 45:28-46:7 | Reader 3 – B’resheet 46:28-34 |
| B’resheet (Gen.) 45:19 – 46:27 | Reader 4 – B’resheet 46:8-12 |  |
| Ashlamatah: Amos 2:13 +3:1-8 | Reader 5 – B’resheet 46:13-18 |  |
|  | Reader 6 – B’resheet 46:19-22 | Reader 1 – B’resheet 46:28-30 |
| Psalm 37:21-40 | Reader 7 – B’resheet 46:23-27 | Reader 2 – B’resheet 46:31-34 |
| N.C.: Mk. 4:13-20; Lk. 8:11-15; Acts 10:17-33 |  Maftir – B’resheet 46:25-27 | Reader 3 – B’resheet 46:28-34 |
|  Amos 2:13 +3:1-8 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎45:19 – 46:27‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 19. **Now you are commanded** [to order (your) brothers to] do the following: Take [military] wagons from the land of Egypt for your little ones and for your wives. Bring your father and come.  | 19. **And you Joseph will appoint for the honour of your father:** therefore tell your brethren, Do this. Take with you from the land of Mizraim [military] wagons drawn by oxen, in which to carry your children and your wives, and bring your father, and come.  |
| 20. Do not be concerned with your belongings, for the best of Egypt is yours," | 20. And your eyes must not look wistfully on your utensils: for the best of what is desirable in all the land of Mizraim is yours. |
| 21. The sons of Yisrael did so. Yosef gave them [military] wagons by order of Pharaoh, and he gave them provisions for the journey. | 21. And the sons of Israel did so. And Joseph gave them [military] wagons according to the word of Pharaoh, and he furnished them with provision for the way.  |
| 22. To each of them, he gave a change of clothing. To Binyamin he gave three hundred silver pieces and five changes of clothing. | 22. And to each of them he gave vestments and apparel; but to Benjamin he gave three hundred shekels of silver, and five vestments for apparel.  |
| 23. To his father he sent the following: Ten male donkeys loaded with the best of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey. | 23. And these presents he sent to his father; ten asses laden with wine and the good things of Mizraim, and ten she asses laden with corn and bread, and provisions for his father's journey.  |
| 24. He sent his brothers off and they went. He said to them, "Do not be troubled along the way." | 24. And he dismissed his brothers to go, and said to them, Do not contend about my having been sold, lest you quarrel in passing along the way. |
| 25. They went up from Egypt, and they came to the land of Canaan, to their father Ya’aqob. | 25. And they went up from Mizraim, and came to the land of Kenaan unto Jakob their father.  |
| 26. They told him saying, **"Yosef is still alive, and he is ruler of all the land of Egypt."** His [Ya’aqob's] heart stood still, for he could not believe them. | 26. And they declared to him, saying, **Joseph is yet alive, and is ruler over all the land of Mizraim**. But his heart was divided, because he did not believe them. [JERUSALEM. And his heart was divided.]  |
| 27. They told him all the words of Yosef which he had spoken to them, **and he saw the [military] wagons that Yosef had sent to carry him. [Then] the spirit of their father Ya’aqob was revived.** | 27. And they told him all the words of Joseph which he had spoken to them. **And when he saw the [military] wagons which Joseph had sent to bring him, the Spirit of Prophecy which had gone up from him at the time that Joseph was sold, returning, rested upon Jakob their father.**  |
| 28. Yisrael said, "It is too much! My son Yosef still lives. I will go and see him before I die." | 28. And Israel said, Many benefits has the LORD wrought for me; He delivered me from the hand of Esau and from the hand of Laban, and from the hands of the Kenaanites who pursued me; **and many consolations have I seen and have expected to see; but this I had not expected, that Joseph my son should yet be alive. I will go now, and behold him before I die.** [JERUSALEM. And Israel said, Many benefits and consolations I had hoped to see; but this I had not expected, that, behold, Joseph my son should be yet alive. I will go and see him before I die.] |
|  |  |
| 1. Yisrael journeyed with all that he possessed, and he came to Beer Sheva. He offered sacrifices [there] to the G-d of his father Yitzchaq. | 1. And Israel journeyed with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Izhak.  |
| 2. Elohim said to Yisrael in a night vision, and He said, "Ya’aqob, Ya’aqob." And he said, "Here I am." | 2. And the LORD spoke to Israel in a prophecy of the night, and said, Jakob! Jakob! And he said, Behold me.  |
| 3. He said "I am the Almighty, G-d of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. | 3. And He said, I am God, the God of your father; fear not to go down into Mizraim on account of the servitude I have decreed with Abraham: for a great people will I make you there.  |
| 4. I will go down with you to Egypt, and I will also surely bring you up again. Yosef will place his hand upon your eyes." | 4. I am He who in My Word will go down with you into Mizraim; I will regard the affliction of your children, and My Word will bring you up from there, and cause your children to come up; but Joseph will lay his hand upon your eyes. |
| 5. **Ya’aqob rose up from Beer Sheva. The sons of Yisrael transported their father Ya’aqob, their children, their wives in the [military] wagons that Pharaoh had sent to carry him.** | 5. **And Jakob arose from Beer de Sheba; and the sons of Israel journeyed, with Jakob their father, their little ones, and their wives, in the [military] wagons which Pharoh had sent to carry him.**  |
| 6. They took their livestock and their possessions that they had acquired in the land of Canaan, and they came to Egypt; Ya’aqob and all his descendants with him. | 6. They took their possessions and the substance which they had gotten in the land of Kenaan, and came into Mizraim, Jakob and all his sons with him,  |
| 7. His sons and grandsons were with him. His daughters and his granddaughters, and all his descendants he brought with him to Egypt. | 7. his sons and his sons' children with him, his daughters, and the daughters of his sons; and all his seed came with him to Mizraim. |
| 8. These are the names of the sons of Yisrael who were coming to Egypt, Ya’aqob and his sons. The firstborn of Ya’aqob was Reuben. | 8. These are the names of the sons of Israel who came into Mizraim. Jakob and his sons. The firstborn of Jakob, Reuben.  |
| 9. The sons of Reuben [were]: Chanoch, Phallu, Chetzron and Carmi. | 9. And the sons of Reuben, Hanok and Phallu Hetsron and Karmi. |
| 10. The sons, of Shimon [were]: Yemueil, Yamin, Ohad, Yachin, Tzochar and Shaul, the son of the Canaanite woman. | 10. The sons of Shimeon, Jemuel and Jamin, Ochad, Jakin, Sochar and Shaul: he is Zimri, who made the work of the Kenaanites in Shittim. |
| 11. The sons of Levi [were] Gershon, Kehat and Merari.  | 11. And the sons of Levi, Gershon, Kehath and Merari. |
| 12. The sons of Yehudah [were]: Eir, Onan, Sheiloh, Peretz and Zarach. Eir and Onan died in the land of Canaan. The sons of Peretz were Chetzron and Chamul. | 12. The sons of Jehuda, Er, Onan, Shelah, Pherets, and Zarach. But Er and Onan died, on account of their evil work in the land of Kenaan; and Shelah and Zarach had no children in the land of Kenaan; but the sons of Pherets who went down to Mizraim were Hetsron and Chamul. |
| 13. The sons of Yissachar [were]: Tolah, Phuvah, Yov and Shimron. | 13. The sons of Issakar, sages, and masters of reasoning, their names were Tola, Phua, Job, and Shimron |
| 14. The sons of Zebulun [were]: Sered, Eilon and Yachle'eil. | 14. The sons of Zebulon, merchants, masters of commerce nourishing their brethren, the sons of Issakar, and receiving a reward like theirs; and their names were Sered, Elon, and Jahleel. |
| 15. These are the sons of Leah that she bore to Ya’aqob in Padan Aram, along with his daughter Deenah. All the souls of his sons and daughters were thirty-three. | 15. These are the sons of Leah, whom she bare unto Jakob in. Padan Aram, with Dinah his daughter; all the souls of his sons and his daughter; thirty and three. |
| 16. The sons of Gad [were]: Tzifyon, Chagi, Shuni, Etzbon, Eiri, Arodi, and Areili. | 16. And the children of Gad, Sephon, Haggi, Suni Ezbon, Eri, Arodi, and Areli. |
| 17. The sons of Asher [were]: Yimnah, Yishvah, Yishvi, and Beriah, and their sister, Serach. The sons of Beriah [were]: Chever and Malki'el. | 17. The children of Asher, Yimna, Yishvah, Yishvi, Beriah and Serach their sister, who was carried away while alive into the Garden (of Eden), because she had announced to Jakob that Joseph still lived. It was she who saved the inhabitants of (the city) Abel from the judgment of death, in the days of Joab. The sons of Beriah who went down into Mizraim were Heber and Malkiel. |
| 18. These are the sons of Zilpah, whom Laban gave to his daughter, Leah. She bore these to Ya’aqob, sixteen souls. | 18. These are the children of Zilpha, whom Laban gave to Leah his daughter, and she bare them to Jakob; sixteen souls. |
| 19. The sons of Rachel, Ya’aqob's wife [were]: Yosef and Binyamin. | 19. The sons of Rahel, wife of Jakob, Joseph and Benjamin. |
| 20. In the land of Egypt, [sons] were born to Yosef, which were born to him by Asnat, daughter of Poti-Phera, priest of On; [they were] Menasheh and Ephraim. | 20. And to Joseph were born two sons in the land of Mizraim, whom Asenath the daughter of Dinah, educated in the house of Potiphera prince of Tanis, bare, Menasheh and Ephraim. |
| 21. The sons of Binyamin [were]: Bela, Becher, Ashbel, Gerah, Naaman, Achi, Rosh, Muppim, Chuppim and Ard. | 21. The sons of Benjamin, ten; and their names, according to the interpretation of Joseph his brother: Bela, who was swallowed up from him; Beker, who was the chosen of his mother; Eshbal, who went into captivity; Gera, who became a sojourner in a foreign land; Naaman, who was pleasant and honourable; Achi, who had a (twin) brother, the son of his mother; Rosh, who was a chief in his father's house; Muppim, who was sold into Muph; Chuppim, because at the time that he was separated from him he was the son of eighteen years and was eligible for marriage; and Ared, who descended into Mizraim. |
| 22. These are the sons of Rachel that she bore to Ya’aqob. All the souls were fourteen. | 22. These are the children of Rahel who were born unto Jakob, all the souls fourteen. |
| 23. The sons of Dan [were] Chushim.  | 23. The sons of Dan, able men (or armed) and merchants, of whose numbers there is no end (or sum). |
| 24. The sons of Naftali were: Yachtze'eil, Guni, Yetzer and Shilem. | 24. And the sons of Naphtali, Jakzeel, Guni, Jetser, and Shillem. |
| 25. These are the sons of Bilhah whom Laban gave to his daughter Rachel. She bore these to Ya’aqob, seven souls in all. | 25. These are the sons of Bilhah whom Laban gave to Rahel his daughter; and she bare them unto Jakob, all the souls seven. |
| 26. All the souls coming with Ya’aqob to Egypt, who came out of his loins, not counting the wives of Ya’aqob's sons, all the souls totalled sixty-six. | 26. All the souls which went into Mizraim with Jakob which had come forth from his thigh; besides the wives of Jakob's sons, all the souls were sixty and six. |
| 27. The sons of Yosef who were born to him in Egypt were [another] two souls. All the souls of the house of Ya’aqob that came to Egypt were seventy. | 27. But the sons of Joseph who were born to him in Mizraim were two souls; and Joseph who was in Mizraim, and Jokebed the daughter of Levi, who was born among the hills in their journey to Mizraim, the sum of all the souls of the house of Jakob who came into Mizraim, seventy. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎45:19 – 46:27‎‎**

* Pharaoh’s Order to Joseph – Gen. 45:19-20
* Joseph Commands and Sends His Brethren – Gen. 45:21-24
* Joseph’s Brethren Before their Father Jacob – Gen. 45:25-28
* Ya’aqob and His Family journeys to Beersheba – Gen 46:1-4
* Ya’aqob descends to Egypt – Gen 46:5-7
* The Names of the Sons of Israel that Went Down to Egypt – Gen 46:8-27

**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. 458-473

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎45:19 – 46:27‎**

**19** **And you [Joseph] have been commanded** By me to say to them. [From *Targum Jonathan*]

**Do this** So shall you say to them, that it is in my power [to provide for you].

**23** **he sent the following** Heb. כְּזֹאת, lit., like this, [meaning:] according to this amount. And what is the amount? Ten he-donkeys, etc.

**of the best of Egypt** We find in the Talmud (*Meg.* 16b) that he sent him aged wine because elderly people find contentment with it. [I.e., the fact that wine improves with age often affords contentment to the elderly.] According to the *Midrash Aggadah* (*Gen. Rabbah* 94:2 on verse 18), however, this refers to pounded beans [which have a soothing effect on a troubled spirit].

**grain, bread** As the Targum renders.

**and [other] food** Things eaten with bread.

**24** **Do not quarrel on the way** Heb. אַל-תִּרְגְּזוּ בַּדָּרֶךְ. Do not engage in a halachic discussion lest the way cause you to stray. Another explanation: Do not walk with large steps, and enter the city while the sun is shining (Ta’anith 10b). According to the simple meaning of the verse, we can say that since they were ashamed, he (Joseph) was concerned that they would perhaps quarrel on the way about his being sold, debating with one another, and saying, “Because of you he was sold. You slandered him and caused us to hate him.”

**26** **and [they told him] that he ruled** Heb. וְכִי-הוּא מֹשֵׁל, and that he rules.

**and his heart changed** Heb. וַיָּפָג לִבּוֹ. His heart changed and went away from believing. His heart did not turn to [believe] these words. [וַיָּפָג is] a term similar to “their taste changes” (M’FIGIN TA’MAN) in the language of the Mishnah (Bezah 14a), and “without respite (הֲפֻגוֹת)” (Lam. 3:49). Also “and its bouquet did not change” (Jer. 48:11) is translated [into Aramaic] as V’REIHEIAH LO FAG.

**27** **all of Joseph’s words** He (Joseph) gave them a sign, viz., in what topic he was engaged when he (Joseph) separated from him (Jacob). [That was] the section dealing with the heifer that was to be beheaded (E’G’LAH A’RUFAH) (Deut. 21), and this is what [Scripture] says, “and he saw the wagons that Joseph had sent,” and it (Scripture) does not say, “that Pharaoh had sent.” [from *Gen. Rabbah* 94:3]

**and the spirit of…Jacob was revived** The Shechinah, which had separated from him [because of his grief], rested upon him [once again]. [From *Avoth d’Rabbi Nathan*, ch. 30, *Targum Onkelos*, *Targum Jonathan*]

**28** **Enough! My son Joseph is still alive** I have enough happiness and joy, since my son Joseph is still alive. [From *Targum Onkelos*, *Targum Jonathan*]

**1** **to Beer-sheba** Heb. בְּאֵרָה שָּׁבַע, like LIV’ER SHEVA, to Beer-sheba. The “hey” at the end of the word takes the place of the “lammed” at its beginning. [From Yeb. 13b]

**to the God of his father Isaac** One is required to honor his father more than he is required to honor his grandfather. Therefore, the sacrifices are associated with Isaac and not with Abraham. [From *Gen. Rabbah* 94:5]

**2** **“Jacob, Jacob!”** An expression of affection. [From *Sifra, Vayikra* 1, *Toseftas Ber.* 1:15] [The repetition of his name is an expression of affection.]

**3** **Do not be afraid of going down to Egypt** [God encouraged him] because he was troubled at being compelled to leave the Holy Land.

**4** **and I will also bring you up** He promised him (Jacob) that he would be interred in the [Holy] Land.-[from *Yerushalmi Sotah* 1:10]

**6** **that they had acquired in the land of Canaan** But of what he had acquired in Padan-Aram he gave everything to Esau [in payment] for his share in the Cave of Machpelah. He said, “Possessions [acquired] outside the Land (of Israel) are inappropriate for me.” This is the meaning of “which I acquired for myself with heaps (כָּרִיתִי)” (Gen. 50:5). He placed before him stacks of gold and silver like a heap [of grain] (כְּרִי) and said to him, “Take these.” [from *Tanchuma Buber, Vayishlach* 11]

**7** **his sons’ daughters** Serah the daughter of Asher and Jochebed the daughter of Levi.

**8** **who were coming to Egypt** Heb. הַבָּאִים. Relative to that time [when they were migrating to Egypt, the text] calls them “coming” [in the present tense], and [therefore] there is no reason to wonder why it is not written: “who came” (ASHER BA’U).

**10** **the son of the Canaanitess** The son of Dinah, who had been possessed by a Canaanite. When they killed Shechem, Dinah did not want to leave until Simeon swore to her that he would marry her -[*Gen. Rabbah* (80:11)].

**15** **These are the sons of Leah …and Dinah his daughter**.-The males are attributed to Leah and the females to Jacob, to teach you that if the woman emits seed first, she gives birth to a male, but if the male emits seed first, she (the woman) gives birth to a female. [From Niddah 31a]

**thirty-three** But if you count them individually, you find only thirty-two. This [missing one] is Jochebed, who was born between the walls when they entered the city, as it is said: “whom she bore to Levi in Egypt” (Num. 26:59). Her birth was in Egypt, but her conception was not in Egypt. [From Num. Rabbah 13:20]

**19** **The sons of Rachel, Jacob’s wife** Concerning none of them does it say [Jacob’s] “wife,” but [the meaning is] that she was the mainstay of the household. [From *Gen. Rabbah* 73:2] Cf. Gen 31:33.

**26** **All the souls coming…with Jacob** Who left the land of Canaan to come to Egypt. Now this [word] הַבָּאָה is not the past tense but the present tense, similar to “In the evening she would come (בָאָה)” (Esther 2:14), and like “and behold, his daughter Rachel is coming (בָּאָה) with the sheep” (Gen. 29: 6). Therefore, its accent is below (i.e., at the end of the word), on the “aleph,” because when they left to come from the land of Canaan, they were only 66 [excluding Jochebed, Joseph, and his two sons]. The second [instance of הַבָּאָה, however,] “all the souls of the house of Jacob who came (הַבָּאָה) to Egypt were seventy,” is in the past tense; therefore, its accent is above (i.e., on an earlier syllable), on the “beth,” because when they came there they were seventy, for there they found Joseph and his two sons, and Jochebed was added to them between the walls. According to the one who says that twin sisters were born with [each of the progenitors of] the tribes (37:35), we must say that they died before their descent to Egypt, for they were not counted here. I found in Leviticus Rabbah (4:6): Esau had sixteen souls [in his family], and the text calls them נַפְשׁוֹת בֵּיתוֹ, “the souls of his household” (Gen. 36:6) in the plural, because they worshipped many gods [in his family, each his or her own deity]. Jacob had seventy (souls), but the text calls them נֶּפֶשׁ [in the singular] because they [all] worshiped one God

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ketubim: Targum Tehillim (Psalms) 37:21-40**

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| **Judaica Press** | **Targum on the Psalms** |
| 1. Of David. Do not compete with the evildoers; do not envy those who commit injustice.  | 1. Of David. Have no desire for malefactors, to be like them; and do not be jealous of those who commit oppression, to join with them.  |
| 2. For they will be speedily cut off like grass and wither like green vegetation. | 2. Because their end will be like plants, quickly will they wither; and like the green grass they will fall away. |
| 3. Trust in the LORD and do good; dwell in the land and be nourished by faithful obedience. | 3. Trust in the Word of the LORD and do good; dwell in the land and be strong in faithful obedience. |
| 4. So will you delight in the LORD, and He will give you what your heart desires. | 4. And you will delight in the LORD, and He will give you the requests of your heart. |
| 5. **Commit your way to the LORD, and trust in Him and He will act.** | 5. **Reveal to the LORD your ways, and trust in His Word, and He will act.** |
| 6. And He will reveal your righteousness/ generosity like the light, and your judgments like noon. | 6. And your righteousness/generosity will come out like light, and your judgment like noonday. |
| 7. Wait for the LORD and hope for Him; do not compete with one whose way prospers, with a man who executes malicious plans. | 7. Be quiet in the presence of the LORD and wait for Him; do not desire the wicked/lawless man who prospers his way, the man who follows the counsel of sinners. |
| 8. Desist from anger and forsake wrath; do not compete only to do evil. | 8. Wait without anger and forsake wrath; do not long indeed to do evil. |
| 9. For evildoers will be cut off, and those who hope for the LORD – they will inherit the land. | 9. For those who do evil will be destroyed; but those who hope in the word of the LORD – they will inherit the land. |
| 10. A short while longer and the wicked/lawless man is not here, and you will look at his place and he is not there. | 10. And yet a little while, and there is no wicked/ lawless man; you will look carefully at his place, and he is not. |
| 11. But the humble will inherit the land, and they will delight in much peace. | 11. But the humble will inherit the land; and they will delight in the plenitude of peace.  |
| 12. The wicked/lawless man plots against the righteous/generous and gnashes his teeth at him.  | 12. The wicked/lawless man plots harm against the righteous/generous man, and grinds his teeth against him. |
| 13. The LORD will scoff at him because He saw that his day will come. | 13. The LORD will laugh at him, for He has seen, for the day of his ruin has come. |
| 14. The wicked/lawless initiated war and bent their bow to cast down the poor and the needy, to slay those who walk on a straight path. | 14. The wicked/lawless have drawn the sword and bent their bows to kill the humble and lowly, to slaughter the upright of way. |
| 15. Their sword will enter their heart, and their bows will be broken. | 15. Their blade will enter their [own] heart, and their bows will break. |
| 16. **The few of the righteous/generous are better than the multitude of many wicked/lawless men.** | 16. **Better in the presence of the LORD is the smallness of the righteous/generous man than the multitude of many wicked/lawless men.** |
| 17. For the arms of the wicked/lawless will be broken, but the LORD supports the generous.  | 17. For the arms of the wicked/lawless will be broken, but the Word of the LORD supports the righteous/generous. |
| 18. The LORD knows the days of the innocent, and their inheritance will be forever. | 18. The days of the blameless are known in the LORD’s presence, and their inheritance will last forever. |
| 19. They will not be ashamed in time of calamity, and in days of famine they will still be satisfied. | 19. They will not be ashamed in the time of evil, and in the days of famine they are satisfied. |
| 20. For the wicked/lawless will perish, and the enemies of the LORD are like disappearing light on the plains; they are consumed in smoke, yea they are consumed. | 20. For the wicked/lawless will perish, and the enemies of the LORD are like the glory of young sheep that at first are fattened but finally slaughtered – likewise the wicked/lawless will perish and be destroyed in the smoke of Gehenna. |
| 21. **A wicked/lawless man borrows and does not pay, but the righteous/generous one is gracious and gives.** | 21. **The wicked/lawless borrows and does not repay; but the righteous/generous is compassionate, and gives.**  |
| 22. For those blessed by Him will inherit the land, and those cursed by Him will be cut off. | 22. For those who are blessed by His Word will inherit the land; but those who are cursed by death will be destroyed. |
| 23. From the LORD a mighty man's steps are established, for He delights in his way. | 23. In the presence of the LORD the steps of a man are made firm, and He will favour his ways. |
| 24. If he falls, he will not be cast down, for the LORD supports his hand. | 24. For when he falls into sickness, he will not die, because the LORD is the helper at his hand. |
| 25. I was young, I also aged, and I have not seen a righteous/generous man forsaken and his seed begging for bread.  | 25. I was a boy, but have grown old; and I have not seen the righteous/generous man abandoned or his sons begging for bread because of lack. |
| 26. All day long he is gracious and lends, and his seed is due for a blessing. | 26. For all the day he is compassionate and lends; and his seed is for a blessing. |
| 27. Shun evil and do good, and dwell forever. | 27. Turn from evil, and practice kindness, and abide in eternal life. Another Targum: Turn from doing evil, O righteous/generous man, and do good; because of this you will abide forever. |
| 28. **For the LORD loves justice, and He will not forsake His pious ones; they will be guarded forever, but the seed of the wicked/lawless will be cut off.** | 28. **For the LORD loves justice/generosity and will not abandon His pious ones; they are protected forever; but the sons of the wicked/lawless will be destroyed.** |
| 29. The righteous/generous will inherit the land and dwell forever in it. | 29. The righteous/generous will inherit the land, and will dwell on it forever. |
| 30. The righteous/generous man's mouth utters wisdom, and his tongue speaks judgment. | 30. The mouth of the righteous/generous murmurs wisdom, and his tongue speaks justice. |
| 31. The Law of his God is in his heart; his feet do not falter [in the observance of the commandments]. | 31. The Law of his God is in his heart; his feet do not stumble.  |
| 32. The wicked/lawless man watches for the righteous/generous man and seeks to put him to death. | 32. The wicked/lawless man observes the righteous/generous man and seeks to kill him. |
| 33. The LORD will not leave him in his hands, and He will not condemn him [the righteous/ generous] when he [the wicked/lawless] is judged. | 33. The LORD will not abandon him into his hand, and will not find him guilty when he is judged. Another Targum: When he stands in judgment. |
| 34. Hope to the LORD and keep His way; He will exalt you to inherit the land, and you will witness the destruction of the wicked/lawless. | 34. Hope in the Word of the LORD, and keep His way, and He will raise you up to inherit the land; you will see the destruction of the wicked/ lawless. |
| 35. I saw a wicked/lawless man, powerful, well-rooted as a native who is fresh. | 35. I have seen the wicked/lawless man, strong and mighty, like a native and leafy tree. |
| 36. And he passed away and behold! He is not here, and I sought him and he was not found. | 36. And he ceased from the world, and, behold, he is no more; and I sought him but he was not found. |
| 37. Observe the innocent and see the upright, for there is a future for the man of peace. | 37. Preserve blamelessness, and behold honesty; for the end of [such] a son of man is peace. |
| 38. But transgressors were destroyed together; the future of the wicked/lawless was cut off. | 38. But rebels will be destroyed together; the end of the wicked/lawless is destruction. |
| 39. But the salvation of the righteous/generous is from the LORD, their stronghold in time of distress. | 39. But the redemption of the righteous/generous is from the presence of the LORD, their strength in the time of trouble. |
| 40. The LORD helped them and rescued them; He rescued them from the wicked/lawless and saved them because they took refuge in Him. | 40. And the LORD helped them and saved them, He saved them from sinners; and He will redeem them, for they trusted in His Word. |
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**Meditation from the Psalms**

**Psalms ‎‎37:21-40**

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

This week we are looking at the second half of Psalm 37. The superscription of this psalm ascribes the authorship of this Psalm to David. The commentators see this psalm as a sequel to Psalm 36.[[1]](#footnote-1) Sforno comments that David composed this psalm while inspired with a prophetic vision of the tragedy which was destined to split the Jewish nation. David foresaw the rebellion of Jeroboam ben Nabat who would take away the ten tribes of Israel, while only the tribes of Judah and Benjamin remained loyal to Rechavom ben Solomon. David cautions Rechavom not to quarrel with the rebels. A civil war pitting Jew against Jew is to be avoided at all costs. David assures Rechavom that the success of the rebels will be short lived provided that he concentrate his efforts on repentance.[[2]](#footnote-2)

Civil wars divide the people of the land in the same way that a lack of understanding can divide the people. This is the whole point of our Ashlamata, and it is also the verbal tally between our Torah portion and the Ashlamata.[[3]](#footnote-3) Our psalm contains a pasuk that illustrates this idea:

***Tehillim (Psalms) 37:29****The righteous/generous will inherit the land**[[4]](#footnote-4), and dwell therein forever.*

**Question:** Where do we go when we die?

To answer this question, we will need to discard some old ideas and begin to be oriented towards what the Torah really teaches. This will be an eye opening exercise for those who have never studied this subject from a Jewish perspective.

The above pasuk suggests that the righteous/generous will spend eternity on the land, yet some folks believe that the righteous/generous will spend eternity in heaven. The Tanakh and the Nazarean Codicil are replete with references to the fact that the righteous/generous will dwell on earth forever. They do not contain any references to suggest that they will “inherit heaven”. Here are a few of those references:

***Shemot (Exodus) 32:11-13****But Moses sought the favor of the HaShem his God. "O HaShem," he said, "why should Your anger burn against Your people, whom You brought out of Egypt with great power and a mighty hand? Why should the Egyptians say, 'It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth'? Turn from Your fierce anger; relent and do not bring disaster on Your people. Remember your servants Abraham, Isaac, and Israel, to whom you swore by your own self: 'I will make your descendants as numerous as the stars in the sky and* ***I will give your descendants all this land I promised them, and it will be their inheritance forever****.'"*

***Yeshayahu (Isaiah) 60:20-21****Your sun will no more go down, Neither will your moon withdraw itself; for HaShem will be your everlasting light, and the days of your mourning will be ended. 21  Your people also will be all righteous/generous,****they will inherit the land for ever****; the branch of My planting, the work of My hands, wherein I glory.*

***II Tsefet (Peter) 3:12-13****That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and* ***a new earth, the home of righteousness/generosity****.*

Given such clear scriptures, where do some folks get the idea that the righteous/generous go to heaven? Consider the following pesukim (verses):

***Matityahu (Matthew) 7:15-23*** *"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. "Not everyone who says to me, 'Lord, Lord,' will enter the* ***kingdom of heaven****, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'*

The above pesukim, and many others like it, gives the impression, to those who do not study carefully, that the righteous/generous go to heaven. To properly understand these pesukim requires a bit of thought.

Consider that when we talk about the British kingdom of yesteryear, we are not necessarily talking about Great Britain. We are talking about many places, including: Australia, Canada, India, South Africa, and many other place. It was said that the sun never set on this kingdom. This concept of a kingdom is very important. This understanding suggests that the British kingdom is not necessarily **in** Great Britain. In fact, the British kingdom is anywhere where the British exercise sovereignty.

Without a proper understanding of **the kingdom of Heaven**, one would be confused when they see those pesukim which teach that the righteous/generous will dwell on the earth forever. Thus our psalm teaches **that the righteous/generous will *dwell on the earth[[5]](#footnote-5) forever*.** Without this understanding, it would be impossible to understand the promise given to Avraham.

***Bereans (Hebrews) 11:8*** *By faithful obedience Abraham, when he was called to go out* ***into a place which he should after receive for an inheritance****, obeyed; and he went out, not knowing whither he went. 9 By faithful obedience he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which has foundations, whose builder and maker is God.*

Clearly Avraham never received the land promised to him by HaShem – in his lifetime. Thus we expect that in the resurrection, Avraham will be given his inheritance in the land of Israel. If the righteous/generous dwell on the earth forever, then clearly there is continuity. *Tehillas Hashem[[6]](#footnote-6)* lends support to this in his commentary on v.25 of our psalm:

***Tehillim (Psalms) 37:25*** *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

*Tehillas Hashem* teaches us that Adam, David, and Mashiach share the same mission as if they were the same person. Thus the youth of David started when, as Adam, he was 930 years old, making him a youth and also aged at one and the same time.

The Midrash[[7]](#footnote-7) follows this same idea: *The Officer of the World* said*, ‘I have been a youth* from the time of Adam*, and also aged*, until the days of the Messiah. Yet never did I see that God should forsake the world by leaving it devoid of righteous/generous men. In every generation He raises up Tzadiqim.

It is this continuity of men that drove Yaaqob to mourn for Yosef for twenty-two years, because he thought that one of the tribes had been destroyed, breaking this continuity of his family which was destined to produce twelve tribes, not eleven. The relief Yaaqob experienced, when he realized that he had not been forsaken, in our parasha, is reflected also in our psalm.

***Tehillim (Psalms) 37:28*** *For HaShem loves justice, and forsakes not His saints; they are preserved for ever; but the seed of the wicked will be cut off.*

Now notice how often the psalmist speaks of the land in our psalm; in v3, v9, v18, v22, v29, v34. This concept of the land as an inheritance is extremely pertinent to our Torah portion because we are seeing the first stage of the giving of the land to the Jews, in our portion. It is their descent into Egypt that will be the crucible which will form the family into a nation, and it is the nation that will inherit the land, 210 years after the family’s descent.

Bear in mind that, from a Midrashic standpoint, this descent into Egypt is the beginning of the transformation of “the earth” into “the land”. As we learned in our PaRDeS study of the book of Ruth, the Midrashic concept of this transformation, is the transformation from a place where the living (the righteous/generous) and the dead (the wicked) dwell, into the land of the living (the righteous/generous) only.

While our psalm deals at a Midrashic level, our parasha deals with the remez level of hermeneutic. At a remez level we realize that “the land” is wherever the living (righteous/generous) dwell, including Egypt.

In v19 of our psalm, from our last regular reading, we saw that the righteous/generous are to be preserved in time of famine.[[8]](#footnote-8)

***Tehillim (Psalms) 37:19****They will not be ashamed in the time of evil; and in the days of famine they will be satisfied.*

In our last portion, the family was preserved by hauling grain up from Egypt. This preservation from famine is extended in our current Torah portion as we see the family descending into Egypt so that they do not even need to haul their grain. Let’s explore this idea of a famine, briefly.

# Remez: At the [remez](remez.html) level, a lack of bread is an allegory for Torah. As it says:

***Pirke Avot 3:17*** *Where there is no bread, there will be no Torah. Where there is no Torah, there will be no bread.*

The Nazarean Codicil also equates Torah and bread:

***Luqas (Luke) 4:4*** *And Yeshua answered him, saying, It is written, That man will not live by bread alone, but by every word of God.*

Thus we can see that **famine is a lack of Torah**, at the remez level. The Prophet Amos speaks of just such a famine:

***Amos 8:11*** *Behold, the days come, saith the Lord HaShem, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of HaShem:*

The *Yalkut Shimoni* says that where there is a lack of Torah a famine for food *also* occurs. There was a famine in the days before Adam went forth from Gan Eden. In the same way there was a famine before Elimelech went forth from the promised land.

Famine is the judgment that comes upon the world when justice is delayed or perverted. The famine for bread was the physical manifestation of a famine for spiritual sustenance. The Word of HaShem, Torah, is also called bread,[[9]](#footnote-9) and because the people of Israel had neglected to nourish their souls by the study of Torah, neither were their bodies nourished. This is accordance with the words of the Talmud:

***Avot 3:17*** *If there is no flour (bread), there is no Torah; and if there is no Torah, there is no bread.*

There was both a hunger for bread and a hunger for Torah when Elimelech[[10]](#footnote-10) abandoned the land of Israel for the land of Moav.

At the remez level, a famine for Torah will tend to desensitize those that are starving. They will tend be satisfied with very little in terms of Torah learning, and the quality of the Torah learning will not matter. Even polluted Torah from Christians and Messianics will become acceptable. When there is a famine for Torah, we will no longer demand a normal healthy “meal” from our Hakhamim. We will be quite satisfied by pitiful portions of spoiled and inedible lessons from the “garbage cans” of false Torah teachers.

# Drash:

Bread is the unity of many grains of wheat coming together for a common and higher purpose. In addition, we break bread with the community for fellowship. Bread thus binds the community together.

Since bread = Torah at the remez level, when we move to the drash level this analogy must speak to the king, it must speak to Mashiach. The Midrash indicates that the world is destined to have ten famines which HaShem will send as part of the Messianic redemption:

***Midrash Rabbah - Ruth I:4*** *THAT THERE WAS A FAMINE IN THE LAND. Ten famines have come upon the world.*

1. *One in the days of Adam,*
2. *one in the days of Lamech,*
3. *one in the days of Abraham,*
4. *one in the days of Isaac,*
5. *one in the days of Jacob,*
6. *one in the days of Elijah,*
7. *one in the days of Elisha,*
8. *one in the days of David,*
9. *one in the days when the judges judged – mentioned in the days of the Book of Ruth, and*
10. *one which is destined still to come upon the world.[[11]](#footnote-11)[175]*

*One in the days of Adam, as it is said, Cursed is the ground for thy sake (Gen. III, 17); one in the days of Lamech, as it is said, From the ground which the Lord hath cursed (ib. V, 29); one in the days of Abraham, as it is said, And there was a famine in the land; and Abram went down into Egypt (ib. XII, 10); one in the days of Isaac, as it is said, And there was a famine in the land, beside the first famine (ib. XXVI, 1); one in the days of Jacob, as it is said, For these two years hath the famine been in the land (ib. XLV, 6); one in the days of Elijah, as it is said, There shall not be dew nor rain these years (I Kings XVII, 1); one in the days of Elisha, as it is said, And there was a great famine in Samaria (II Kings VI, 25); one in the days of David, as it is said, And there was a famine in the days of David three years (II Sam. XXI, 1); one in the days of the Shoftim (Judges), as it is said, THERE WAS A FAMINE IN THE LAND; and one which is destined to come to the world, as it is said, That I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord (Amos VIII, 11).*

***Midrash Rabbah - Genesis XXV:3 3.*** *WHICH COMETH FROM THE GROUND WHICH THE LORD HATH CURSED (V, 29). Famine visited the world ten times. Once in the days of Adam: Cursed is the ground for thy sake (Gen. III, 17); once in the days of Lamech: WHICH COMETH FROM THE GROUND WHICH THE LORD HATH CURSED; Once in the days of Abraham: And there was a famine in the land (ib. XII, 10); once in the days of Isaac: And there was famine in the land, beside the first famine that was in the days of Abraham (ib. XXVI,1); once in the days of Jacob: For these two years hath the famine been in the land (ib. XLV, 6); once in the days when the judges judged: And it came to pass in the days when the judges judged, that there was a famine in the land (Ruth I, 1); once in the days of Elijah: As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years (I Kings XVII, 1); once in the days of Elisha: And there was a great famine in Samaria (II Kings VI, 25); one famine which travels about in the world; and once in the Messianic future: Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord (Amos VIII, 11).*

According to the *Jerusalem Targum*, the famine in the days of Ruth was one of ten famines from HaShem to chastise his people:

*HaShem has decreed ten grievous famines to take place in the world, to punish the inhabitants of the earth, before the coming of Mashiach the king. The first in the days of Adam; the second in the days of Lamech; the third in the days of Avraham; the fourth in the days of Yitzhak; the fifth in the days of Yaaqov; the sixth in the days of Boaz, who is called Abstan (Ibzan) the just, of Bethlehem-Judah; the seventh in the days of David, king of Israel; the eighth in the days of Elijah the prophet; the ninth in the days of Elisha, in Samaria; the tenth is yet to come, and it is not a famine of bread or of water but of hearing the word of prophecy from the mouth of the Lord; and even now this famine is grievous in the land of Israel.*

Another Targum also speaks of these ten famines:

*1- It happened in the days of the judge of judges (Ibzan - judge par excellence) that there was a severe famine in the land of Israel. Ten severe famines (cf. Targum Shir Ha-Shirim 1:1 has a list of ten songs, and Targum Esther II 1:1 a list of ten kings) were ordained by Heaven to be in the world, from the day that the world was created until the time that the king Mashiach should come, by which to reprove the inhabitants of the earth. The first famine was in the days of Adam, the second famine was in the days of Lamech, the third famine was in the days of Avraham. The fourth famine was in the days of Isaac, the fifth famine was in the days of Jacob, the sixth famine was in the days of Boaz, who is called Ibzan the Righteous (cf. Baba Bathra 91a, Judges 12:8,10), who was from Bethlehem, Judah. The seventh famine was in the days of David, King of Israel, the eighth famine was in the days of Elijah the prophet, the ninth famine was in the days of Elisha in Samaria. The tenth famine is to be in the future, not a famine of eating bread, nor a drought of drinking water, but of hearing the word of prophecy from before the L-rd (Amos 8:11). And when that famine was severe in the land of Israel, a great man went out from Bethlehem Judah, and went to live in the country of Moab, he and his wife and his two sons.*

By focusing the number of famines to ten, the Midrash and targumim are explicitly pointing to Mashiach and to the unity He will bring.

This suggests that at the drash level, bread is the unity of the community as exemplified by the king who is The Mashiach. To put it concisely, at the drash level, **famine is the lack of a king**; **famine is the lack of Mashiach** **ben David**.

At the drash level, a famine for Torah justice and rule will tend to desensitize those that are starving. They will tend be satisfied with very little in terms of Torah justice and non-Torah kings will be quite acceptable, and the quality of the justice will not matter. Even polluted justice from Christians, Messianics, and even secular and atheistic judges and kings will become acceptable. When there is a famine for justice and rule, we will no longer demand a normal healthy “meal” from our kings and other judges. We will be quite satisfied by pitiful portions of spoiled and inedible justice from the “garbage cans” of anti-Torah kings.

Finally, we need to understand that “the land” is not only our dwelling place, but it will also become the dwelling place of HaShem.

***Revelation 21:1-3*** *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying,* ***Behold, the tabernacle of God is with men, and He will dwell with them, and they will be His people, and God himself will be with them, and be their God.***

Egypt is the place of transformation, the crucible, which will change a family into a nation, and refine the nation to be completely righteous/generous. With this understanding, we should now be able to comprehend an enigmatic portion of the Nazarean Codicil.

***Jude 1:9*** *Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

Clearly the body of Moses was made from “the earth[[12]](#footnote-12)”, but that earthly body had been transformed into “the land of the living”. Moses was to dwell on the earth forever because he was a part of the land.

**Ashlamatah: Amos 2:13 +3:1-8‎**

| **Rashi** | **JPS** |
| --- | --- |
| 6. ¶ So said the Lord: For three transgressions of Israel, yea for four, I will not return them; For selling an innocent man for money, and a poor man in order to lock [the fields].  | 6. ¶ Thus said the LORD: For three transgressions of Israel, For four, I will not revoke it: Because they have sold for silver Those whose cause was just, And the needy for a pair of sandals. |
| 7. Who aspire on the dust of the earth concerning the head of the poor, and they pervert the way of the humble, and a man and his father go to the maid, in order to profane My Holy Name. | 7. *Ah,* you who trample the heads of the poor Into the dust of the ground, And make the humble walk a twisted course! Father and son go to the same girl, And thereby profane My holy name. |
| 8. And they recline on pledged garments beside every altar, and the wine of the fined ones they drink in the house of their gods. | 8. They recline by every altar on garments taken in pledge, And drink in the House of their God Wine bought with fines they imposed. |
| 9. And I destroyed the Amorites from before them, whose height is as the height of the cedar trees, and they are as strong as oaks, and I destroyed his fruit from above and his roots from below. | 9. Yet I destroyed the Amorite before them, Whose stature was like the cedar's And who was stout as the oak, Destroying his boughs above And his trunk below! |
| 10. And I brought you up from the land of Egypt, and I led you in the desert for forty years, to inherit the land of the Amorites. | 10. And I brought you up from the land of Egypt And led you through the wilderness forty years, To possess the land of the Amorite! |
| 11. And I raised up some of your sons as prophets and some of your young men as Nazirites; is this not so, O children of Israel? says the Lord. | 11. And I raised up prophets from among your sons And nazirites from among your young men. Is that not so, O people of Israel? -- says the LORD. |
| 12. And you gave the Nazirites to drink wine, and you commanded the prophets saying, "Do not prophesy." | 12. But you made the nazirites drink wine And ordered the prophets not to prophesy. |
| 13. **Behold, I will oppress your dwelling place, as a wagon full of sheaves is oppressed.** | 13. **Ah, I will slow your movements As a wagon is slowed When it is full of cut grain.** |
| 14. And escape shall be lost to the swift, and the strong shall not gain strength, nor shall the mighty man deliver himself. | 14. Flight will fail the swift, The strong will find no strength, And the warrior will not save his life. |
| 15. And he who holds the bow shall not stand, and the fleet-footed shall not deliver, and the rider of the horse shall not deliver himself. | 15. The bowman shall not hold his ground, And the fleet-footed shall not escape, Nor the horseman save his life. |
| 16. And the stout-hearted among the mighty shall flee naked on that day, says the Lord. **{P}** | 16. Even the most stouthearted warrior will run away unarmed that day -- declares the LORD. **{P}** |
|  |  |
| 1. ¶ Hearken to this word which the Lord spoke about you, O children of Israel, about the entire family which I brought up from the land of Egypt, saying:  | 1. ¶ Hear this word, O people of Israel, That the LORD has spoken concerning you, Concerning the whole family that I brought up from the land of Egypt:  |
| 2. Only you did I love above all the families of the earth; therefore, I will visit upon you all your iniquities. | 2. You alone have I singled out of all the families of the earth -- That is why I will call you to account for all your iniquities. |
| 3. **Will two walk together unless they agreed?** | 3. **Can two walk together Without having met?** |
| 4. Will a lion roar in the forest if he has no prey? Will a young lion let out a cry from his den unless he has taken something? | 4. Does a lion roar in the forest When he has no prey? Does a great beast let out a cry from its den Without having made a capture? |
| 5. Will a bird fall on a net upon the ground unless it has a snare? Will a net ascend from the ground and have taken nothing? | 5. Does a bird drop on the ground -- in a trap -- With no snare there? Does a trap spring up from the ground Unless it has caught something? |
| 6. Will a shophar be sounded in the city and the people not quake? Will there be evil in the city if the Lord has not done it? | 6. When a ram's horn is sounded in a town, Do the people not take alarm? Can misfortune come to a town If the LORD has not caused it? |
| 7. **For the Lord God does nothing unless He has revealed His secret to His servants, the prophets.** | 7. **Indeed, my Lord GOD does nothing Without having revealed His purpose to His servants the prophets.** |
| 8. A lion has roared; who will not fear? The Lord God has spoken; who will not prophesy? | 8. A lion has roared, Who can but fear? My Lord GOD has spoken, Who can but prophesy? |
| 9. Announce in the palaces in Ashdod and in the palaces in the land of Egypt, and say; Gather upon the mountains of Samaria and see great confusions within it and people being oppressed in its midst. | 9. Proclaim in the fortresses of Ashdod and in the fortresses of the land of Egypt! Say: Gather on the hill of Samaria And witness the great outrages within her And the oppression in her midst. |
| 10. And they did not know to do right, says the Lord, who store up violence and plunder in their palaces. **{P}** | 10. They are incapable of doing right -- declares the LORD; They store up lawlessness and rapine In their fortresses. **{P}** |
|  |  |

**Rashi’s Commentary for: Amos 2:13 +3:1-8‎**

**6** **for selling an innocent man for money** -The judges would sell the one who was innocent according to the law, with money; i.e, with the bribes they would receive from his opponent.

**and a poor man in order to lock [the fields]** Heb. נַעֲלָיִם. *Jonathan* renders in two places [here and below 8:6]: in order to inherit. And I say that this is its explanation. They pervert the judgment of the poor man so that he will be compelled to sell his field that he had between the fields of the judges, and this one seeks an opportunity and takes it for a cheap price in order to fence in and lock all his fields together, and it should not intervene between them.

**7** **Who aspire on the dust of the earth** -On the dust of the earth, when they walk on it, all their aspiration and all their thoughts are concerning the head of the poor, how they will rob them and take their property. שְׁ אִיפָה is *goloser* in O.F., aspiring.

**and they pervert the way of the humble etc.** -The weak turn away from their way and go on a tortuous way because of fear of them, as Scripture says: (Job 24:4) “They turn the poor from the way.”

**to the maid** -I.e, a betrothed maid.

**8** **And they recline on pledged garments** - *Jonathan* renders: On couches of a pledge they dine. They settle [the charge as] a loan upon the poor. and they take a pledge from them, and make their garments into couches and recline on them at the time of their meal.

**they recline** -An expression of dining, for all their meals were eaten while leaning, for he would lean on his left side.

**and the wine of the fined ones** -from whom they would exact money for fines and drink wine with it.

**in the house of their god** -In the house of the idol that they had beside the altar.

**9** **as oaks** Heb. אַלוֹנִים, kesnes (chenes) in French.

**his fruit from above** -I.e, the celestial princes. [from *Midrash Tanchuma*, Devarim 4; *Tanchuma* Buber, Addendum to Devarim 8]

**and his roots from below** -I.e, the earthly princes. Another explanation: the wasp would blind their eyes from above and castrate them from below. [from *Sotah* 36a]

**11** **as Nazirites** - *Jonathan* renders: as teachers. For they were separated from the ways of the people of the land and were engaged in the Torah. The expression נְזִירָה is everywhere only an expression of separation.

**Is this not so?** -This is a rhetorical question. I.e, can you deny this?

**12** **And you gave the Nazirites to drink wine** -lest they instruct you, for a drunken man is forbidden to instruct.

**And you gave the Nazirites to drink wine** - *Jonathan* renders: And you misled your teachers with wine.

**“Do not prophesy.”** -Amaziah the priest of Bethel commanded Amos in this manner: (Amos 7:12) “Seer, go, flee to the land of Judah.”

**13** **Behold I will oppress** Heb. מֵעִיק, the Aramaic translation of מֵצִיק,

**your dwelling place** Heb. תַּחְתֵּיכֶם. Your camping place

**as a wagon... is oppressed** from the weight of the burden that is upon it.

**15** **and the fleet-footed shall not deliver** - himself.

**16** **shall flee naked** -Naked without weapons.

**Chapter 3**

**2** **Only you did I love** Heb. יָדַעְתִּי, lit., I knew. I loved you, but you rebelled against Me; therefore,... But our Sages expounded on it in a different manner in Tractate *Avodah Zarah* (4a).

**3** **Will two walk together** -Concerning what you say to the prophets, “Do not prophesy,” do the prophets prophesy from their own mind unless they were commanded? Are things done in any way but in their customary fashion?

**unless they agree** -Unless they made an appointment to go together to such and such a place.

**4** **Will a lion roar in the forest if he has no prey** -When a lion lays hold of its prey, it customarily roars, and it does not roar unless it has taken [prey]. Similarly, Scripture states: (Isa. 5:29) “He will roar like the lion cubs, and he will growl and lay hold of prey.” Similarly, (ibid. 31:4) “As a lion or a young lion growls over his prey.”

**5** **Will a bird fall on a net upon the ground unless it has a snare** -in the net which has fallen upon it?

**Will a net ascend from the ground** -from the place it was laid unless a bird was caught in it? When it wishes to escape, it pulls up the net and lifts it from its place a little, and at that time it is caught.

**6** **Will a shophar be sounded** -For the lookout sees troops approaching the city and sounds the shophar to warn the people. These are but words of allegory and similitude, [to be explained as follows:]

**[4] Will a lion roar** -That is Nebuchadnezzar. Another explanation: The prophets compare the holy spirit that comes upon them from the roar of a lion, as he states below: (verse 8) “A lion has roared; who will not fear?” And here he explains the allegory. Did the Holy One, blessed be He, bring the holy spirit into the mouths of the prophets to [prophesy] evil unless retribution was decreed by Him? That is the prey. Will the Holy One, blessed be He, let out a cry to speak harshly unless He has taken you with the snare of iniquity? Will a bird fall on a net that the net will not snare it? I.e, is it possible that you commit sins and it will not be a snare to you? Will a net ascend etc.? Similarly, will your iniquities ascend on high and not take you? Will a shophar be sounded in the city?... So should you quake before the words of the prophets who look out for you to deliver you from the evil, that it not come, and when the evil comes to you, should you not know that the Holy One, blessed be He, does it to you because you did not take heed of His prophets?

**7** **For the Lord God does nothing unless He has revealed His secret** -That secret to His servants, the prophets.

**8** **A lion has roared; who will not fear?** -So has the Holy One, blessed be He, spoken to the prophets to prophesy. Who will not prophesy?

**9** **Announce** -You Philistines and Egyptians, announce this and say in your palaces that they gather on the mountains of Samaria, to see from atop the mountains into the midst of the city, their evil way.

**10** **right** Heb. נְכֽחָה, meaning ‘straight.’

**violence and plunder** -I.e, money of plunder.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 45:19 – 46:27**

**Amos 2:13 + 3:1-8**

**Tehillim (Psalms) 37:21-40**

**Mk 4:13-20, Lk 8:11-15, Acts 10:17-33**

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

Do / Done - עשה, Strong’s number 06213.

Wagon / Cart - עגלה, Strong’s number 05699.

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

Egypt - מצרים, Strong’s number 04714.

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

Do / Done - עשה, Strong’s number 06213.

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

**Beresheet (Genesis) 45:19** Now thou art commanded, this do <06213> (8798) ye; take you wagons <05699> out of the land <0776> of Egypt <04714> for your little ones, and for your wives, and bring your father, and come.

**Amos 2:13** Behold, I am pressed under you, as a cart <05699> is pressed that is full of sheaves.

**Amos 3:1** Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land <0776> of Egypt <04714>, saying,

**Amos 3:6** Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done <06213> (8804) it?

**Tehillim (Psalms) 37:22** For such as be blessed of him shall inherit the earth <0776>; and they that be cursed of him shall be cut off.

**Tehillim (Psalms) 37:27** Depart from evil, and do <06213> (8798) good; and dwell for evermore.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen 45:19 – 46:27** | **Psalms****Psa 37:21-40** | **Ashlamatah****Amos 2:13 +3:1-8** |
| --- | --- | --- | --- | --- |
| **!yIa;** | no more |  | Ps 37:36 | Amos 3:4Amos 3:5 |
| **vyai** | each, man | Gen 45:22 | Ps 37:37 |  |
| **~yhil{a/**  | GOD | Gen 46:1Gen 46:2Gen 46:3 | Ps 37:31 |  |
| **#r,a,**  | land, earth, ground | Gen 45:19Gen 45:20Gen 45:25Gen 45:26Gen 46:6Gen 46:12Gen 46:20 | Ps 37:22Ps 37:29Ps 37:34 | Amos 3:1Amos 3:5 |
| **[b;v, raeB.**  | Beersheva | Gen 46:5Gen 46:6Gen 46:15Gen 46:18Gen 46:20Gen 46:22Gen 46:25Gen 46:27 |  | Amos 3:1 |
|  **!Be** | sons | Gen 45:21Gen 45:28Gen 46:5Gen 46:7Gen 46:8Gen 46:9Gen 46:10Gen 46:11Gen 46:12Gen 46:13Gen 46:14Gen 46:15Gen 46:16Gen 46:17Gen 46:18Gen 46:19Gen 46:21Gen 46:22Gen 46:23Gen 46:24Gen 46:25Gen 46:26Gen 46:27 |  | Amos 3:1 |
| **~G:** | also | Gen 46:4 | Ps 37:25 |  |
| **rb;D'** | told, spoken | Gen 45:27 | Ps 37:30 | Amos 3:1Amos 3:8 |
|  **rb'D'** | words, nothing | Gen 45:27 |  | Amos 3:1Amos 3:7 |
| **%r,D,** | journey, way | Gen 45:21Gen 45:23Gen 45:24 | Ps 37:23Ps 37:34 |  |
| **hy"h'** | been, occurs |  | Ps 37:25 | Amos 3:6 |
| **%l;h'** | departed, go, walk | Gen 45:24Gen 45:28 |  | Amos 3:3 |
| **hNEhi** | here, lo, behold | Gen 46:2 | Ps 37:36 | Amos 2:13 |
| **hz<**  | this | Gen 45:19Gen 45:23 |  | Amos 3:1 |
| **[r;z<**  | descendants | Gen 46:6Gen 46:7 | Ps 37:25Ps 37:26Ps 37:28 |  |
| **dy"**  | close, hand | Gen 46:4 | Ps 37:24Ps 37:33 |  |
| **hwhy**  | LORD |  | Ps 37:23Ps 37:24Ps 37:28Ps 37:33Ps 37:34Ps 37:39Ps 37:40 | Amos 3:1Amos 3:6Amos 3:7Amos 3:8 |
|  **laer'f.yI**  | Israel | Gen 45:21Gen 45:28Gen 46:1Gen 46:2Gen 46:5Gen 46:8 |  | Amos 3:1 |
| **yKi** | indeed, when, because  | Gen 45:26 | Ps 37:24Ps 37:40 | Amos 3:7 |
| **lKo** | all, every, whole | Gen 45:20Gen 45:22Gen 45:26Gen 45:27Gen 46:1Gen 46:6Gen 46:7Gen 46:15Gen 46:22Gen 46:25Gen 46:26Gen 46:27 | Ps 37:26 | Amos 3:1Amos 3:2 |
|  **!Ke** | so, thus | Gen 45:21 |  | Amos 3:2 |
| **~x,l,** | bread | Gen 45:23 | Ps 37:25 |  |
| **tWm**  | die | Gen 45:28Gen 46:12 | Ps 37:32 |  |
|  **~yIr;c.mi** | Egypt | Gen 45:19Gen 45:20Gen 45:23Gen 45:25Gen 45:26Gen 46:3Gen 46:4Gen 46:6Gen 46:7Gen 46:8Gen 46:20Gen 46:26Gen 46:27 |  | Amos 3:1 |
| **lp;n"**  | falls |  | Ps 37:24 | Amos 3:5 |
|  **!t;n"** | gave, give | Gen 45:21Gen 45:22Gen 46:18Gen 46:25 | Ps 37:21 | Amos 3:4 |
| **hl'g"[]** | wagons | Gen 45:19Gen 45:21Gen 45:27Gen 46:5 |  | Amos 2:13 |
| **l[;** | according, against | Gen 45:21 |  | Amos 3:1Amos 3:2 |
| **hl'['** | went, surely bring, brought, spring | Gen 45:25Gen 46:4 |  | Amos 3:1Amos 3:5 |
| **hP,**  | command, mouth | Gen 45:21 | Ps 37:30 |  |
| **ha'r'** | saw, see, seen, behold | Gen 45:27Gen 45:28 | Ps 37:25Ps 37:34Ps 37:35Ps 37:37 |  |
| **> ~yIn:v.**  | two | Gen 46:27 |  | Amos 3:3 |
| **wD'x.y:**  | altogether, together |  | Ps 37:38 | Amos 3:3 |
| **arey"** | afraid, fear | Gen 46:3 |  | Amos 3:8 |
| **hf'['** | do, did, done | Gen 45:19Gen 45:21 | Ps 37:27 | Amos 3:6Amos 3:7 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Gen 45:19 – 46:27** | **Psalms****Ps 37:21-40** | **Ashlamatah****Amos 2:13 +****3:1-8** | **Peshat****Mk/Jude/Pet****Mk 4:13-20** | **Remes 1****Luke****Lk 8:11-15** | **Remes 2****Acts/Romans****Acts 10:17-33** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀγαθός** | good | Gen 45:20 Gen 45:23  | Psa 37:27  |  |  | Luk 8:15 |  |
| **ἀδελφός** | brother | Gen 45:24Gen 46:20  |  |  |  |  | Act 10:23  |
| **αἴρω** | takes, carry | Gen 45:23Gen 46:5  |  |  | Mar 4:15 | Luk 8:12  |  |
| **αἰών** | eon |  | Psa 37:27 Psa 37:28 Psa 37:29  |  | Mar 4:19  |  |  |
| **ἄκανθα** | thorns, thornbushes |  |  |  | Mar 4:18  | Luk 8:14 |  |
| **ἀκούω** | heard, hear |  |  | Amo 3:1  | Mar 4:15 Mar 4:16 Mar 4:18 Mar 4:20 | Luk 8:12 Luk 8:13 Luk 8:14 Luk 8:15  | Act 10:22 Act 10:33  |
| **ἄνθρωπος** | men, man |  | Psa 37:23 Psa 37:37  |  |  |  | Act 10:26 Act 10:28  |
| **ἀνίστημι** | raise up, rose up | Gen 46:5 |  |  |  |  | Act 10:20 Act 10:26  |
| **ἀποστέλλω** | sent | Gen 45:23 Gen 45:27 Gen 46:5  |  |  |  |  | Act 10:17 Act 10:20  |
| **γῆ** | earth, land, ground | Gen 45:19Gen 45:20Gen 45:25Gen 45:26Gen 46:6Gen 46:12Gen 46:20 | Ps 37:22Ps 37:29Ps 37:34 | Amos 3:1Amos 3:5 | Mar 4:20  | Luk 8:15  |  |
| **γίνομαι** | become, being, come to pass | Gen 46:12 Gen 46:20 Gen 46:27 | Psa 37:25  |  | Mar 4:17 Mar 4:19  |  | Act 10:25 |
| **γινώσκω** | know |  |  | Amo 3:2  | Mar 4:13 |  |  |
| **δίκαιος** | righteous, just |  | Psa 37:21 Psa 37:25 Psa 37:26 Psa 37:29 Psa 37:30 Psa 37:32 Psa 37:39  |  |  |  | Act 10:22 |
| **ἔθνος** | nations | Gen 46:3  |  |  |  |  | Act 10:22  |
| **εἴδω** | know, see, beheld | Gen 45:27Gen 45:28 | Ps 37:25Ps 37:34Ps 37:35Ps 37:37 |  | Mar 4:13 |  | Act 10:17 |
| **εἰσέρχομαι** | entered | Gen 46:6 Gen 46:8 Gen 46:26 Gen 46:27 |  |  |  |  | Act 10:24 Act 10:25 Act 10:27  |
| **ἐξέρχομαι** | went forth | Gen 46:26  |  |  |  |  | Act 10:23  |
| **ἔπω** | said | Gen 45:24 Gen 45:27 Gen 45:28 Gen 46:2  |  |  |  |  | Act 10:19 Act 10:21 Act 10:22  |
| **ἔρχομαι** | come | Gen 45:25 Gen 46:1  |  |  | Mar 4:15  | Luk 8:12 | Act 10:29  |
| **εὑρίσκω** | find, found |  | Psa 37:36  |  |  |  | Act 10:27  |
| **ζητέω** | seek |  | Psa 37:25 Psa 37:32 Psa 37:36  |  |  |  | Act 10:19 Act 10:21 |
| **ἡμέρα** | day |  | Psa 37:26  |  |  |  | Act 10:30  |
| **θεός** | GOD |  |  |  |  |  |  |
| **θλίψις** | affliction |  | Psa 37:39  |  | Mar 4:17 |  |  |
| **ἰδού** | behold |  | Ps 37:36 | Amos 2:13 |  |  | Act 10:17 Act 10:19 Act 10:21 Act 10:30  |
| **καιρός** |  time |  | Psa 37:39  |  |  | Luk 8:13 |  |
| **καλός** | good |  |  |  | Mar 4:20 | Luk 8:15  |  |
| **καρδία** | hearts |  | Psa 37:31  |  | Mar 4:15 | Luk 8:12 Luk 8:15  |  |
| **καρποφορέω** | bears fruit |  |  |  | Mar 4:20 | Luk 8:15 |  |
| **καταβαίνω** | down | Gen 46:3 Gen 46:4  |  |  |  |  | Act 10:20 Act 10:21 |
| **λαλέω** | spoke, speaking | Gen 45:27 | Ps 37:30 | Amos 3:1Amos 3:8 |  |  | Act 10:32  |
| **λαμβάνω** | take, receive | Gen 45:19 |  |  | Mar 4:16  |  |  |
| **λέγω** | saying, call | Gen 45:26 Gen 46:3 |  | Amo 3:1  | Mar 4:13 |  | Act 10:26 Act 10:28  |
| **λόγος** | matter, word |  |  | Amo 3:1  | Mar 4:14 Mar 4:15 Mar 4:16 Mar 4:17 Mar 4:18 Mar 4:19 Mar 4:20 | Luk 8:11 Luk 8:12 Luk 8:13 Luk 8:15  | Act 10:29  |
| **μέριμνα** | anxieties |  |  |  | Mar 4:19  | Luk 8:14  |  |
| **ὁδός** | way | Gen 45:21 Gen 45:23 Gen 45:24  | Psa 37:23 Psa 37:34 |  | Mar 4:15 | Luk 8:12 |  |
| **οἶκος** | house | Gen 46:27  |  | Amo 3:1  |  |  | Act 10:22 Act 10:30  |
| **ὅλος** | entire |  | Psa 37:26 |  |  |  | Act 10:22  |
| **ὅραμα** | vision | Gen 46:2  |  |  |  |  | Act 10:17 Act 10:19  |
| **παραβολή** | parables |  |  |  | Mar 4:13 | Luk 8:11 |  |
| **παραγίνομαι** | come | Gen 45:19  |  |  |  |  | Act 10:32 Act 10:33  |
| **πᾶς** | every, all | Gen 45:20Gen 45:22Gen 45:26Gen 45:27Gen 46:1Gen 46:6Gen 46:7Gen 46:15Gen 46:22Gen 46:25Gen 46:26Gen 46:27 |  | Amos 3:1Amos 3:2 | Mar 4:13 |  | Act 10:33  |
| **περί** | concerning, over, around |  |  |  | Mar 4:19 |  | Act 10:19 |
| **πίπτω / πέτω** | fell, fall |  | Ps 37:24 | Amos 3:5 |  | Luk 8:14 | Act 10:25 |
| **πιστεύω** | believe | Gen 45:26  |  |  |  | Luk 8:12 Luk 8:13 |  |
| **πλοῦτος** | riches |  |  |  | Mar 4:19  | Luk 8:14  |  |
| **πνεῦμα** | spirit | Gen 45:27  |  |  |  |  | Act 10:19  |
| **ποιέω** | made, make, did, do | Gen 45:21 Gen 46:3  | Psa 37:27  | Amo 3:6 Amo 3:7 |  |  | Act 10:33  |
| **ῥίζα** | root |  |  |  | Mar 4:17 | Luk 8:13 |  |
| **συμπνίγω** | choked |  |  |  | Mar 4:19  | Luk 8:14 |  |
| **σώζω** | delivered |  | Psa 37:40  |  |  | Luk 8:12  |  |
| **τρεῖς /τρία** | three | Gen 46:15  |  |  |  |  | Act 10:19 |
| **τριάκοντα** | thirty | Gen 46:15  |  |  | Mar 4:20 |  |  |
| **φοβέω** | feared |  |  | Amo 3:8 |  |  | Act 10:22  |
| **φωνέω** | called, sound out loud |  |  | Amo 3:6 |  |  | Act 10:18 |
| **χαρά** | joy |  |  |  | Mar 4:16  | Luk 8:13  |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 45:19 – 46:27**

**“V’Atah Tsuveitah” “And you are commanded”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luqas Lk 8:11-15)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mark 4:13-20)****Mishnah א:א** |
| **And the simile is this: The seed is the Oral Torah** (Spoken Word of God)**. Those by the roadside are the ones who hear; then the shedim** (demons) **come and take the Oral Torah out of their hearts, lest they should be faithful and be saved. Those on the rock are the ones who, when they hear, receive the Oral Torah with joy. And these have no root (**faithfulness)**, who for a while obey, and in time of testing fall away. And those which fell among thorns are the ones who, when they have heard, go forth and are choked with cares and riches and pleasures of life, and do not bear to maturity. But those on the good ground are the ones who, in an honest and good heart, having heard the Oral Torah, keep it and bring forth fruit with patience** (perseverance)**.**  | **And he said to them: “Do you not comprehend[[13]](#footnote-13) this simile?[[14]](#footnote-14) And how will you comprehend all similes? The sower sows** the seed of the **Oral Torah.[[15]](#footnote-15) And these are those along the way** (path) **where the** seed of the **Oral Torah is sown. And when they hear, the adversary** (Yester HaRa) **comes immediately[[16]](#footnote-16) and takes away the** seed of the **Oral Torah having been sown in their hearts. And likewise, these are the ones having been sown on the rocky** (soil)**,[[17]](#footnote-17) who, when they hear the Oral Torah, they immediately receive it with joy, Yet they have no root** (faithfulness) **in themselves, but are temporal opportunists.[[18]](#footnote-18) Then** when **trouble or persecution[[19]](#footnote-19) has occurred because of the Oral Torah, they immediately stumble[[20]](#footnote-20)** (and fall away)**. These are those being sown into the thorn bushes, those hearing the Oral Torah, And the cares of this age, and the deceitfulness of riches, and the lusts about other things entering in, they choke the Oral Torah, and it becomes unfruitful.[[21]](#footnote-21) And these are those being sown on the good ground, who hear and welcome the Oral Torah and bring forth fruit, one thirty, and one sixty, and one a hundredfold.** |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 10:** **17-33)****Pereq א:א** |
| **And while Hakham Tsefet reflecting within himself on the meaning of the vision which he had seen,** and **behold, the men who were sent from Cornelius had asked for Shim’on's house and stood at the gate.[[22]](#footnote-22) And they called and asked if Shim’on whose name is Tsefet was staying there. And while Hakham Tsefet was still going over the vision in his mind, the Ruach[[23]](#footnote-23)** (spirit of prophecy)[[24]](#footnote-24) **said to him, “Behold, three men are looking for you. Therefore, arise and go down and go with them without discrimination[[25]](#footnote-25)** towards Gentiles**, for I** (God) **have sent them.” And going down to the men, those sent to him from Cornelius, Hakham Tsefet said, Behold, I am the one you are looking for. For what reason have you come? And they said, Cornelius the centurion, a man of piety and a God fearer, and one of good report among all the nation of the Jews, was commanded[[26]](#footnote-26) from God by a holy messenger to send for you to come to his house and to hear the Oral Torah[[27]](#footnote-27) from you.** **Then he** (Hakham Tsefet) **invited[[28]](#footnote-28) them in and gave them lodging. And on the next day Hakham Tsefet went away with them, and certain brothers[[29]](#footnote-29) from Yafo went with him. And the next day they entered into Caesarea. And Cornelius was waiting for them, and had called together his kinsmen and near friends. And as Hakham Tsefet was coming in, Cornelius met him and fell down at his feet and paid obeisance.[[30]](#footnote-30) But Hakham Tsefet took him up, saying, Stand up! I also am a man myself. And as he talked with him, he went in and found many who had assembled together** for prayer.[[31]](#footnote-31) **And he said to them, You know that it is a forbidden[[32]](#footnote-32) thing for a man, a Jew to keep company with or to come near to one of another nation. But G-d has shown me not to call any man common or unclean** (but his kitchen is unclean)**. Therefore, I came without complaint, being sent for. I ask, then, for what reason have you sent for me.****And Cornelius said, “Four days ago I was fasting until this hour. And at the ninth hour** (three o’clock, the time for the afternoon prayer) **I prayed in my house, and behold, a man stood before me in luminous clothing. And he said, Cornelius, your prayer is heard, and your acts of tsedaqah have been remembered by God. Therefore, send to Yafo and call there Shim’on whose name is Tsefet; he is staying near the house of Shim’on, a tanner by the seaside; who, when he comes, will speak to you. Therefore, I immediately[[33]](#footnote-33) sent to you, and you have done well to come. Now therefore we are all here present before God to hear[[34]](#footnote-34)** (Shema) **all things that are commanded to you concerning us Gentiles by God.”** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 45:19 – 46:27** | **Psa. 37:21–40** | **Amos 2:13 +3:1-8** | **Mk 4:13–20** | **Lk 8:11–15** | **Acts 10:17–33** |

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

**A Lesson in hermeneutics**

**And how will you comprehend all similes?***–* Here we have in use the first of the seven hermeneutic laws of R. Hillel - **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the ‎scholastic proof a fortiori.‎ The argument is like: If You do not understand X which is minor, how then will you understand Y which, is greater? Therefore, we introduce the understanding that the similes taught by the Master indicate that his similes are the portal for understanding all his similes/allegories/parables/symbolic statements. As such, we need to be well versed in the fundamental hermeneutic as a means for interpreting the Master’s teachings on ALL levels of hermeneutic.

Notice also, that in Mordechai's structure for this Mishnaic commentary this is the first simile appearing in his work, and this indicating by its position that this simile is the one that opens the door to all similes/allegories/parables on the governance of G-d (Kingdom of G-d).

Therefore, the language of this particular simile should be given special attention. If we will learn to interpret and comprehend this simile of the Master, we will understand and interpret all of his similes concerning the Malchut Shamayim (Kingdom/Governance of G-d, through the Hakhamim and Bate Din as opposed to human kings) with clarity. And as the **Ḳal va-ḥomer** purports, in understanding the minors we will be able to apprehend the majors. **Ḳal va-ḥomer** must also be applied to words.

**The sower sows** the seed of the **Oral Torah.**

Our translation of Mordechai is not simply an idiomatic rendition. In other words, we have not simply stated that the “Seed” is the Oral Torah. Scholars such as Taylor note that the Greek phrase, τὸν λόγον indicate the “Gospel.” Therefore, based on the hermeneutic of Mark 1:1, we have appropriately translated the idea of τὸν λόγον as Oral Torah.

We have demonstrated in the previous pericope that Yosef was the redeemer of the Gentiles by being taken captive into Egypt, (Diaspora). In redeeming, the Gentiles Yosef redeemed his own family. When this analogy is applied to the teachings of the Master, we see astounding parallels to the similes of the Malchut Shamayim.

The “sower”- **σπείρων** (speireon)“sows” - **σπείρει** (speirei)**.** This simile is directly associated with the idea of Mashiach ben Yosef being carried into diaspora. To understand this phrase, we need to understand the etymology of the Greek term “Diaspora.” The etymology of “diaspora” is as follows.

The Jews dispersed among the Gentile. From Gk. *diaspora* “dispersion,” from *diaspeirein* “to scatter about seed, or disperse seed,” from dia- “about, across” + **speirein** “to scatter seed.” The Greek word was used in Septuagint in Deut. xxviii:25. Another Hebrew word for it is galuth “exile.”

Now if you observe carefully the above construction, you will notice that the Greek words **σπείρων (speireon)** and **σπείρει** (speirei)both derive from the Greek words identified by Strong’s G4687 as - **σπείρω** (speiro) and defined by Strong’s Concordance as: “to sow or to scatter seed.” Now this is the same root verb that is part of the Greek word for “Diaspora.”

Therefore, we have now the principle of **Ḳal va-ḥomer,** which shows us that the “Sower sowed” the seed of the Oral Torah in the diaspora. Consequently, we may logically conclude that the sower or scatterer of the seed sows the Oral Torah. But, this Oral Torah by definition necessitates someone to “oralize” it – i.e. to explain it even if through the means of similes. The implication then is that G-d is about to sow/scatter the Jewish people who are the repositories of the Oral Torah throughout the world which consists of four classes of grounds. This DIASPORA of the Jewish people must not be seen as a punishment but as an increase in the relevance of the Jewish universal mission as prophesied by Isaiah:

“Yes, He [G-d] says: “It is too light a thing that you [Jews] should be My servant to raise up the [lost] tribes of Jacob, and to restore the offspring of Israel; I will also **give you for a light to the Gentiles**, that My salvation may be unto the end of the earth.”[[35]](#footnote-35)

Hermeneutic “**Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular and of the particular by the general” teaches us to draw particular information from general statements. Therefore, the “Sower” who “sows” sends the Jewish people into the diaspora. The purpose is the redemption or tikun of the Gentile and Gentile lands (Earth) for the sake of restoring the whole “Earth” to its Edenic Glory. The general statement “the Jewish people who are the repositories of the Oral Torah” must now be made particular. Because the similes are definitions of the Malchut Shamayin, governance/kingdom of God through the Hakhamim and Bate Din as opposed to human kings, **the light of the Gentiles** and those who “oralize” the Torah are the Hakhamim. The Hakhamim are the repositories of the Oral Torah, sown into diaspora for the sake of redeeming the earth and restoring it to its Edenic glory by the mechanism of the Master’s Mesorah. Therefore, the “seed” is the Hakham and the “Earth” is Gentile receptivity.

Hearing the Oral Torah “oralized”? And this is also intimated to us in a cryptic saying in the book of Kohelet (Ecclesiastes) where King Shlomoh (Solomon) says (and we are only going to deal with it in its Peshat sense):

“The words of the wise [Hebrew: **Dibré** (Oral Words) **Hakhamím,** (Sages)] are as goads; yes, as nails driven by the masters of collections, they are given from one Shepherd.” (Eccl. 12:11)

What does it mean “as nails driven by the **masters**”? To understand this phrase we need to go back to our verse (Mark 4:14) in the Hebrew, where we read: **הַזֹּרֵע הוּא זֹרֵעַ אֶת־הַדָּבָר׃ – HaZoré** (The seeder/sower) **Hu** (He) **Zoreá** (seeds/sows) **Et-HaDabár** (The Oral Word). From this construction we observe that there is a play with different accidents of the Hebrew root word **זרע ZERÁ** (seed)**.** And again, a careful observation of this Hebrew root word finds that it starts with the seventh letter of the Hebrew Alef Bet known as the letter ZAYIN. Now, the form and shape of this letter is most interesting. **ז** If one looks at this picture of the seventh letter of the Hebrew Alef Bet it very much resembles the shape of a sperm (from the Greek SPERMA – another name for seed in Greek and in Hebrew: **זרע ZERÁ**). This is why the Hebrew word for “masculine” is **זָכָר** ZAKAR, starting with the seventh letter of the Hebrew Alef Bet: **Zayin,** as is also the Hebrew word **זכר** ZAKHAR[[36]](#footnote-36) and meaning: to remember, recall, call to mind, make a mark. A nail in Hebrew is associated with the form of the sixth Hebrew letter of the Alef Bet: **ו** – Vav. So then, if the Oral Words of the Hakhamim (Jewish Sages) are like nails (i.e. in the form/shape of a **VAV - ו)**, when driven deep into the human mind, it becomes a seed (sperma) **זרע ZERÁ** (i.e. in the shape of a **ZAYIN - ז**) that fertilizes the human mind and enables it to produce fruit. This is intimated as well in the Kabbalistic statement of Yochanan in 1 John 3:9 –

“Everyone who has been begotten of G-d does not (continually/and habitually) sin, because His seed (Greek: **σπερμα** – SPERMA – sperm/seed[[37]](#footnote-37) abides in him, and he is not able to (continually/and habitually) sin, because he has been born of G-d.”

Our pericope has a tree-fold use of the Greek phrase **εὐθέως** (*euthus*). **Εὐθύς** (*euthus*) is a multifaceted word. As we have shown (Sivan 12, 5772), it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς** (*euthus*) bears the weight of moral urgency. This moral urgency is demonstrative of those who obey and hear. Acceptance of the Written Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency. Here we note that **εὐθέως** (*euthus*) denotes those who “immediately” “fall away.” In other words they “immediately” turn from moral immediacy taking the approach opposite to ***Na’aséh V’Nishmá*** “We will do and [then] we will hear.”[[38]](#footnote-38)

Generally speaking, the “seed sown” in the earth is the Jewish people per se. Particularly speaking, the agents of G-d’s redemption (yeshuah) are the Hakhamim. These Hakhamim are the **σπερμα** – *sperma* sown throughout the world in each generation. The mechanism of their redemption (yeshuah) is the Mesorah of the Master.

**Peroration**

The present Torah Seder shows Ya’aqob going into “diaspora.” However, it is not fitting that the Jewish people and the Hakhamim remain in diaspora. Therefore, just as Yosef was the redeemer of the Gentile world, he is mirrored in the Hakhamim who are personifications of the Master and his Mesorah. Therefore, it should be the goal of every Nazarean Jew to pursue becoming a Hakham, filled with the **σπερμα** – *sperma* of the Master, sowing seed from Gan Eden for the sake of global tikun.

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

**Return to Eden**

The idea we have posited concerning the return to Eden over the past months is not some fanciful idea. Jewish Scholars have shown that the path to Eden is through the Mitzvot (commandments), more specifically the Oral Torah. Kabbalistic teachings concerning “Tikun Olam” are not mere mystical musings. Furthermore, we noted above that the “Malchut Shamayim” (Governance of G-d) is actualized by accepting the authority of the Bate Din and Hakhamim. This machinery is the engine of G-d’s Kingdom, which depends on the principle of agency. Therefore, each Rabbi and Hakham is an agent of G-d and a critical part of that engine. We have noted the salvific role of the Hakhamim above. As agents of the Messiah, we have the responsibility of redeeming our world. The Tanakh is replete with this Messianic idealism. Before any of these thoughts can be realized, we must learn to accept their truth. For example making Talmidim “**Stand**” is not strictly the responsibility of the Hakham. This is equally the responsibility of the congregation as a whole.

Allegorically, Yosef is the redemptive vehicle for the Jewish people in the present Torah Seder. Yehudah is the agent of Messiah, i.e. Yosef, bringing redemption for his father and the rest of his family. In our present pericope, Hakham Tsefet is the Divinely appointed agent bringing redemption to the Gentiles. The two stories show the Jewish paradox. So, what is the grand message of this paradox? Salvation is by the Jewish people.[[39]](#footnote-39) Therefore, the final redemption when revealed will be by the hands of the Jewish people. To be more specific, the Divinely appointed agents bringing salvation in the present era are the Hakhamim. Without their presence, the world is lost and the redemptive plan nullified.

**Ani Yosef – Who is Yosef**

His Eminence Rabbi Dr Hillel Ben David dealt with the phrase “Ani Yosef” in last week’s commentary on the Psalms. Here we only use the title “Ani Yosef” as a means for launching allegorical dialogue. Throughout the Tanakh, Messiah has taken many faces. While certain schools of thought cannot see “outside the box”, the Jewish reader can read between the lines. In the present pericope of 2 Luqas (Acts) we can see an allegorical picture of Messiah and Yosef being pictured in Hakham Tsefet. However, we can also broaden the picture to see the Jewish people as well. We extend the salvific role to the Jewish people as Messiah because we have a Divine investiture as Kings and Priests.[[40]](#footnote-40) The King, Priest and Prophets were “anointed ones.” Therefore, they were prototypes for Messiah, the “Anointed One.” Consequently, we see the Jewish people as led by the Hakhamim as the salvific engine of global tikun. The present pericope shows Hakham Tsefet in remembrance of the Bat Kol and guided by the Ruach HaKodesh – the Spirit of Prophecy.[[41]](#footnote-41)

We see in this pericope something very special. The voice of a special messenger spoke to Cornelius and his family as they prayed according to the Jewish Siddur per se. They prayed following their Jewish mentors’ set times for prayer. However, there are two plays on words in this pericope, which are very revealing. The first being the allegorical statement, they “**stood at the gate**.” This allegorical phrase shows that during the early part of the first century the general Jewish attitude adopted the Shammaite stance of accepting the Gentile as only a Ger HaSha’ar – “Proselyte of the Gate.” Hakham Tsefet is told by G-d through the “Spirit of Prophecy” not to discriminate against the Gentiles, but their kitchens. Therefore, Hakham Tsefet knew the interpretation of the vision once he heard the voice of the “Ruach HaKodesh” (Spirit of Prophecy). And here, just as our Torah Seder pictures the B’ne Yisrael going into Eretz Yisrael to retrieve their father Ya’aqob, we see the Ruach HaKodesh (Spirit of Prophecy) driving Hakham Tsefet into diaspora among the Gentiles.

2 Luqas pictures Hakham Tsefet inviting his Gentle guests in and giving them lodging. Much like the Gentiles being brought under the wings of Hakham Tsefet’s Tallit, we see them being brought into “**the house**”[[42]](#footnote-42) as a sign of their acceptance of Jewish authority.[[43]](#footnote-43) Their entering the Jewish home is also indicative of their submission to Jewish authority. When Hakham Tsefet enters the house of Cornelius, we surmise that the house was made ready for their Jewish guest. Again, we find here an allegory of the Gentile accepting the 613 mitzvot. Cornelius bowing to Hakham Tsefet should also be seen as submission to Jewish authority. The retort of Hakham Tsefet “Stand up,” teaches us that Hakham Tsefet made the convert Cornelius to “Stand” as a Hakham is to do for his talmidim.[[44]](#footnote-44)

What Messianic aspect can the Jewish people carry to the ends of the earth? The Jewish people carry the Mesorah because in it we find the mastery of the Yetser HaRa. Or, as Hakham Shaul has stated “freedom from the principle of sin and die.” Here we refer to Romans 8:2 where Hakham Shaul speaks of being “freed from the principle of sin and death.” We use the phrase “sin and die,” because this was the principle which Adam HaRishon lived by in Gan Eden. Therefore, we can be freed from the principle of “sin and die” through understanding the Mesorah of the Master. The principle of “sin and death” is not the “Law of sin and death” with reference to the Torah as “Law.” Freedom from the principle of freedom from “sin and death” is found in the Torah/Mesorah. Therefore, we see that we can return to Eden when we accept the Mesorah and Torah of the Master.

**You know that it is a forbidden thing for a man, a Jew to keep company with or to come near to one of another nation**

Yeshua’s predilection for “talmudizing” the Gentiles[[45]](#footnote-45) was not the norm of the day. This is evident from our pericope in 2 Lukas (Acts) 10:28. Hakham Tsefet tells Cornelius that it is “forbidden[[46]](#footnote-46)” for a Jew to have fellowship with a Gentile. While the Torah does tell us how to interact with the Gentiles, it does not forbid that interaction as we see from D’varim 7:3ff.[[47]](#footnote-47) Therefore, we must conclude that the Shammaites enacted a dogma in his School, forbidding interaction with Gentiles. From the materials above, we conclude that, Hillel would not accept or enact these types of laws. Nor were these enactments realized through the Sanhedrin or any legal agency other than the School of Shammai.

Shammai was vehemently opposed to “Gentile Redemption.” Furthermore, the day he took office as Av Bet Din he enacted eighteen rules **for his School**. In the discussion on clean and unclean liquids and hands, Shammai declares the Gentile and their lands unclean. From this ruling we see that when the Jewish people entered Eretz Yisrael they shook the dust of the foreign nation off their feet.[[48]](#footnote-48) The Mishnah, Tosefta and Gemara are cryptic in that we do not understand the full discussion that took place between Shammai and Hillel. However, the House of Shammai was vehemently opposed to the possible interaction of Jew and gentile. The eighteen rules fostered greater separation between Jew and Gentile.[[49]](#footnote-49)

The Talmud describes this day as a day of infamy for the Jews.

﻿**b. Shab. 17a** And on that day Hillel sat submissive before Shammai, like one of the disciples, and **it was as grievous to Israel as the day when the [golden] calf was made**.

Why was this day a day of such infamy? Hillel taught that one should Love ALL people and bring them close to the Torah.[[50]](#footnote-50) When the Jewish people cease to be Kings and Priests they have ceased to function in their true occupation. Shammai’s eighteen edicts created a rift between the Jew and the Gentile, which brought about great animosity between the two peoples. The Jewish people were destined to be Kings and Priests to and among the nations. On this day, Shammai is said to have driven a sword in the Bet Midrash and retarded this process.

While the measure of interaction with Gentiles is of vital importance, G-d’s plan for the world is tikun. Adam was to cultivate the Garden of Eden (lit. pleasure). By his sin he brought separation and division into the world. G-d’s plan of tikun, conceived in the Jewish people, is to bring about the restoration of the earth to that Pleasurable[[51]](#footnote-51) state that Adam experienced in the Garden. And, to bring humanity, as a whole back into communion with G-d. This can only happen when the Jewish Hakhamim act as Priests to the Gentiles, and the Gentiles submit to their halakhic authority.

Hakham Tsefet speaking to Cornelius says “**you know**” or you “have knowledge” of the enactments of Shammai concerning the interaction between Jew and Gentile. In other words, the enactments[[52]](#footnote-52) of Shammai were so well known that even the Gentiles knew of these things. It would not be hard to believe Jewish encounters with Gentiles had advertised these middot (measures-rules).

It appears evident from Hakham Tsefet’s response to the servants of Cornelius that the halakhic view of Shammai dominated Jewish life during the early part of the first century. His Eminence Rabbi Harvey Falk further elaborates on the fact that during a discussion at **Hananiah’s home**, members from Bet Shammai murdered students from Bet Hillel.[[53]](#footnote-53) His Eminence Rabbi Harvey Falk further suggests that other groups were equally volatile during this period. He cites the possibility that the group who murdered the students of Hillel were the Zealot group of Sicarii.[[54]](#footnote-54) What we must note from these quotes is that the “enactments” or “middot” did not occur in a Sanhedrin setting. While there was a period when the Sanhedrin was exiled from the Chamber of the Hewn Stone, where they officially sat, the date was near the death of the master not 20 B.C.E. Therefore, the setting is not in the Sanhedrin’s usual Chamber of Hewn Stone but in **Hananiah’s home.** Therefore, these so-called “middot” would not have been considered halakhah in the true sense of the word. They may have been standards followed by the School of Shammai but they were not halakhah! Therefore, they would not have needed to be rescinded by any Court of the Sanhedrin. It seems from the present narrative that these standards had far-reaching effects on the Jewish population of the first century. However, from the materials cited above it would appear that the Shammaite School was not estranged from using brute force when logic was not able to supersede the teachings of Hillel and the Master.

Hillel the Elder saw the “House of G-d” as a place where all people of the world should visit.[[55]](#footnote-55) Therefore, we would opine that Hillel saw the “House of G-d” as a place for all the peoples of the earth to visit rather than being a strictly “Jewish” edifice. In the pericope containing Yeshua’s cleansing of the Temple we find that Yeshua followed the same ideals as his teacher Hillel.[[56]](#footnote-56) His Eminence Rabbi Harvey Faulk suggests that Hillel and Menaḥem the Essene[[57]](#footnote-57) were the innovators of a plan to “evangelize” the Gentiles.[[58]](#footnote-58) Actually, the topic is far more reaching than this superficial statement. Menaḥem was Hillel’s original counterpart, Av Bet Din to Hillel. The Mishnah records his leaving the office of Av Bet Din.

**m. Hagigah 2:2** Hillel and Menaḥem did not differ. Menaḥem departed, Shammai entered.[[59]](#footnote-59)

From the cited-Mishnah, we are able to see that there was a unity between Hillel and Menaḥem. An interesting observation when reading about the Zugot[[60]](#footnote-60) is that the only two of the Zugot that are in diametric opposition are Hillel and Shammai. None of the other Zugot seem to have the proclivity towards opposition. While it is true that the Av Bet Din seems to hold the stricter view of the Torah, we are not told that any of the other Zugot was in diametric opposition. This brings us to a very interesting point.

Some materials and Scholars suggest that Shammai forced Menaḥem out of office. Herein lays the possibility of a great conspiracy. It appears that Hillel and Menaḥem may have collaborated on how to resolve two great problems of their day.

1. The First was the “Gentile Question”[[61]](#footnote-61)
2. The Second was the Priestly problem

The “Gentile question” was how to bring “salvation” to the Gentile, or how to bring the Gentile to G-d. The Second question was how to correct the problem of the defunct Priesthood. If Menaḥem did depart from Hillel, his office as Av Bet Din and go to the Essenes, we would have reason to believe that this is true. There were a great number of legitimate “Kohanim” among the Essenes. We do not believe that Menaḥem intended to try to bring a revolution, which brought about the restoration of the “Levitical Priesthood.” However, it seems plausible that Hillel and Menaḥem did have, or try to construct, a plan to restore the priesthood of the first-born and “talmudizing” (evangelizing) the Gentiles. Yeshua received his predilection for “talmudizing” from Hillel. He passed this predilection for bringing the Gentiles to G-d on to his talmidim. Because he is the product of Bet Hillel, we should realize that he received this predilection from his teacher.[[62]](#footnote-62) One might further opine that Yeshua was a part of that plan.[[63]](#footnote-63) Yeshua in turn passed this penchant on to his talmidim.

**There Is No Messiah and You’re It**

In the recent work “There Is No Messiah and You’re It,”[[64]](#footnote-64) His Eminence Rabbi Levine shows that history is filled with Messianic people. Therefore, we deduce that the “Spirit” of Messiah is always present. With the absence of one Messianic figure, another soon emerges. Understanding these statements, we now look to the allegory of Yosef as the “Saviour” or “Messiah” of the world during his time. The present pericope of 2 Luqas shows Hakham Tsefet as the “Messiah to the Gentiles” per se. In this pericope, Hakham Tsefet is an allegorical the saviour of the world. Yet, better said, is the fact that the Jewish Hakhamim are now invested with the “Spirit” of Messiah. The recent films titled “Men in Black” revealed a very Kabbalistic idea by presenting “men in black”[[65]](#footnote-65) as the saviour/guardians of the world. We can see this idea presented allegorically in the present pericope in the Jewish Hakham Tsefet. While we most certainly believe in Messiah’s return, we do not accept any of the Christian versions. The Final Redemption will mimic the first redemption. And, now the whole mystery is solved. In the meantime, the allegorical Messiah of the world has appeared in the form of the Jewish Hakhamim.

**Peroration**

While it may be disconcerting for some readers to read these allegorical words, we must come to the realization that each of us has his or her place in the role and occupation of tikun. His Eminence Rabbi Levine is not actually purporting that there is not Messiah. His work is a call to arms per se. Each of us has a job to do, and it is time to be about the Mater’s business.

Amen V’Amen

**Questions for Understanding and Reflection**

1. How were the readings for last Shabbat 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. 45:19?
4. What questions were asked of Rashi regarding Gen. 45:23?
5. What questions were asked of Rashi regarding Gen. 45:26?
6. What questions were asked of Rashi regarding Gen. 45:27?
7. What questions were asked of Rashi regarding Gen. 46:6?
8. What questions were asked of Rashi regarding Gen. 46:15?
9. What questions were asked of Rashi regarding Gen. 46:15?
10. What questions were asked of Rashi regarding Gen. 46:19?
11. What questions were asked of Rashi regarding Gen. 46:26?
12. Please provide a “Peshat” and a “Remes” interpretation of Ps. 37:21.
13. Where do we go when we die temporarily and finally?
14. What is the meaning of **“bread”** and **“famine”** at a “Remes” and at a “Drash” levels?
15. What is the meaning and implications of Amos 3:7?
16. Where do we find the first use of a **“Kal VaHomer”** in the Nazarean Codicil and what are some of the implications in this particular place?
17. At present and in the Olam HaBa, what is the meaning of the phrases: “Kingdom of G-d” or “Kingdom of Heaven”?
18. The word **“Diaspora”** in relation to the Jewish people contains their chief mission. What is this mission, and how should we go about accomplishing it?
19. Why was Cornelius appointed by G-d for blessing?
20. According to the Talmud (B. Shab. 17a) the sin of the golden calf was repeated at least twice. When did the last instance took place, and what were some of the major consequences of this sin?
21. ‎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:**

**“V’Et Yehudah Shalakh” - ‎ “And Yehudah he sent‎”‎**

**&**

**Shabbat Mevar'chim HaChodesh Shebat**

**Sabbath of the Proclamation of the Moon for the Month of Shebat**

**(Next Shabbat/Sabbath)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֶת-יְהוּדָה שָׁלַח** |  |  |
| **“V’Et Yehudah Shalakh”** | Reader 1 – B’resheet 46:28-34 | Reader 1 – B’resheet 47:29-31 |
| **“And Yehudah he sent”** | Reader 2 – B’resheet 47:1-4 | Reader 2 – B’resheet 48:1-3 |
| **“Y** Jacob **envió a Judá”** | Reader 3 – B’resheet 47:5-7 | Reader 3 – B’resheet 48:3-6 |
| B’resheet (Gen) 46:28 – 47:28BeMidbar (Num) 28:9-15 | Reader 4 – B’resheet 47:8-10 |  |
| Ashlamatah: Zech 10:6-12 + 11:4-11I Sam. 20:18,42 | Reader 5 – B’resheet 47:11-13 |  |
|  | Reader 6 – B’resheet 47:14-19 | Reader 1 – B’resheet 47:29-31 |
| Psalm 38:1-23 | Reader 7 – B’resheet 47:20-28 | Reader 2 – B’resheet 48:1-3 |
| N.C.: Mk. 4:21-25; Lk. 11:35-36, 8:16-18; Acts 10:34-43 |  Maftir – B’resheet 47:26-28 | Reader 3 – B’resheet 48:3-6 |
|  Zech 10:6-12 + 11:4-11‎ |   |

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. Ibid.1 [↑](#footnote-ref-2)
3. This is our verbal tally: Land / Earth - ארץ, Strong’s number 0776. [↑](#footnote-ref-3)
4. Ibid. 3. [↑](#footnote-ref-4)
5. Ibid. 4 [↑](#footnote-ref-5)
6. Ibid.1 [↑](#footnote-ref-6)
7. Tanchuma Mikeitz 6 [↑](#footnote-ref-7)
8. Bear in mind that from a Midrashic standpoint, a famine indicates a lack of a king, the Mashiach ben David. This teaches us that it is the famine which provides the crucible for forming the family of Yaaqob into the body of Mashiach, a body fit for it’s head – Mashiach ben David. This transformation shows itself every time we see a famine. [↑](#footnote-ref-8)
9. Proverbs 9:5 [↑](#footnote-ref-9)
10. Ruth 1:1 [↑](#footnote-ref-10)
11. [↑](#footnote-ref-11)
12. HaAdamah [↑](#footnote-ref-12)
13. **οἴδατε** know by insight or intuition as opposed to **γινώσκω** meaning to come to know by observation and experience. Therefore, we can see here the reference to spiritual “insight” referring to apprehension of an abstract idea. [↑](#footnote-ref-13)
14. The question is not a reproach as some scholars suggest. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. pp. 258-9 [↑](#footnote-ref-14)
15. Taylor promotes the idea that the phrase τὸν λόγον implies the “Gospel” or the “Christian Message.” Therefore, we note that the phrase τὸν λόγον used here refers to the “Mesorah” or Oral Torah. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p. 259 [↑](#footnote-ref-15)
16. **Εὐθύς** (*euthus*) is a multifaceted word. As we have shown (Sivan 12, 5772), it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς** (*euthus*) bears the weight of moral urgency. This moral urgency is demonstrative of those who obey and hear. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency. Here we note that **εὐθέως** (*euthus*) denotes those who “immediately” “fall away.” In other words, they “immediately” turn from moral immediacy taking the approach opposite to ***Na’aséh V’Nishmá*** “We will do and [then] we will hear.” cf. Exodus 19:8. See “Immediately” Sivan 12, 5772 [↑](#footnote-ref-16)
17. This “ground” is a rocky soil or rock with a thin layer of soil, which allows the seed to initially geminate. [↑](#footnote-ref-17)
18. These people receive the Mesorah – Oral Torah with gladness. However, because they are not filled with faithfulness, they soon wander from the path and they lose sight of the ideas purported by the Oral Torah. They revel in the glory of the moment. However, they cannot endure anything for more than a short period before they begin their expedition looking for the “latest thing.” Swete opines that their spiritual association with the Word (Oral Torah) is “short lived.” Swete, H. B. (1898). *The Gospel According to Mark, The Grek Text with Introduction notes and Indices.* New York: MacMillian and Co., Limited. p. 79 [↑](#footnote-ref-18)
19. **διωγμός** (*diogmos*) referring to heat or resistance, which fits the simile well. Therefore, **διωγμός** (*diogmos*) is ***Na’aséh V’Nishmá*** put to the test. [↑](#footnote-ref-19)
20. **σκανδαλίζω** (*skandalizo)* used only in the LXX and the Nazarean Codicil. This indicated that it is a Hebraism. And, shows the positive connection between the LXX and the Nazarean Codicil. Here our association is not to believe that the Nazarean Codicil originated in Greek but to suggest that the Nazarean Codicil originated in Hebrew and was then translated to Greek like the LXX. Therefore, we would expect that Nazarean Codicil to use similar words and expressions. Interestingly, the word is also found in a literal sense in Yehudit (Judith) 5:1 calling to mind Hanukah recently past. Here the notion is also associated with ethics and moral immediacy as in εὐθέως noted above. Here it is also associated with the idea of apostasy. The vocabulary here is very ethical connoting the association with the Oral Torah. [↑](#footnote-ref-20)
21. Note here that the plant has come to a level of maturity whereby it should have produced fruit. Yet it remains fruitless. [↑](#footnote-ref-21)
22. The allegory here shows the attempt of the Shammaite School to hold the Gentiles at a distance. They “Stood at the Gate” is an allegorical statement, which interpreted means that the “Prayed at the Gate.” Or, they could only come to the position of being a “Ger Sha’ar.” [↑](#footnote-ref-22)
23. The Ruach – Voice of Prophecy can be none other than G-d. [↑](#footnote-ref-23)
24. The ambiguity of the vision disappears with the voice of Prophecy heard internally by Hakham Tsefet. This means that Hakham Tsefet through the “spirit of prophecy” learned the true meaning of the vision. Not only did he learn the true meaning of the vision, he understood (Binah) all the possibilities and intimate details of this vision. In this vision was the “secret – So’od” of the Malchut Shamayim, governance **of G-d** through the Hakhamim and Bate Din as opposed to human kings. [↑](#footnote-ref-24)
25. διακρίνω - *diakrinō* contains the notion of discrimination and separation. While there are places where the Jewish people and Gentiles must be separated, we cannot discriminate against them. It also contains the idea of hesitation. Therefore, Hakham Tsefet is sent immediately, without hesitation and without making a distinction between Jew and Gentile as far as superficial interaction. This excludes ideas of table fellowship etc. [↑](#footnote-ref-25)
26. Verbal connection to B’resheet (Gen) 45:19 [↑](#footnote-ref-26)
27. **ῥήματα** can only be the Oral Torah. While λόγος can be either written or oral, **ῥῆμα** can only be words spoken orally. [↑](#footnote-ref-27)
28. The use of εἰσκαλεσάμενος is found only here in the Nazarean Codicil and sparingly in Greek writings. Here we note that it is not problematic to have the Gentile invited in. While under the supervision of the Jewish host, the Jewish house is not deemed unfit. However, the problem occurs when the reverse is the case, as we will see. [↑](#footnote-ref-28)
29. Jewish brothers who believed Yeshua to be the Messiah [↑](#footnote-ref-29)
30. It is most likely that Hakham Shaul is showing the Cornelius was equating Hakham Tsefet with the supernatural visitation he experienced beforehand. [↑](#footnote-ref-30)
31. The phrase “**until this hour”** will reveal that the “assembly” was for the sake of saying the afternoon prayers together with his household and those pious soldiers who had accepted Jewish authority. Furthermore, we note that Cornelius accepted the authority of the Jewish Bate Din because he supersedes the Seven Laws of Noach. Or, we might say that he understood the Seven Laws of the B’ne Noach in Acts 15 as a “pars pro toto.” We make mention of this because Cornelius has accepted the yoke of Jewish Siddur, Tsedaqah and other acts of piety. [↑](#footnote-ref-31)
32. We must take caution when trying to understand this phrase. Hakham Tsefet is NOT saying that the Torah forbade interaction between Jew and Gentile. Actually, there are a number of instances in the Torah where we are clearly taught how to interact with the Gentiles. In the present case, we have a dogma, which Shammai established concerning the interaction between Jews and Gentiles. ἀθέμιτος also means not permitted or not allowed. It is not a halakhah in any sense. [↑](#footnote-ref-32)
33. ἐξαύτης – (*exautēs*) is synonymous with, **εὐθύς** (*euthus*). However, ἐξαύτης – (*exautēs*) does not contain the idea of moral expediency like **εὐθύς** (*euthus*). Nevertheless, ἐξαύτης – (*exautēs*) shows Cornelius’ readiness to obey the things of G-d “immediately.” [↑](#footnote-ref-33)
34. ***Na’aséh V’Nishmá*** “We will do and [then] we will hear.” cf. Exodus 19:8. [↑](#footnote-ref-34)
35. Yesha’yahu (Isa) 49:6 [↑](#footnote-ref-35)
36. cf. Strong’s # H2142 [↑](#footnote-ref-36)
37. cf. Strong’s # G4690 [↑](#footnote-ref-37)
38. cf. Exodus 19:8. [↑](#footnote-ref-38)
39. cf. Yochanan (John) 4:22 [↑](#footnote-ref-39)
40. cf. Shemot (Ex.) 16:16 [↑](#footnote-ref-40)
41. We bear in mind, that the title “Ruach HaKodesh” in present usage is G-d speaking to Hakham Tsefet prophetically. We must also realize that each “Title” of G-d depicts His interaction with humanity bringing about specific results and are therefore associated with special titles. Therefore, the “Ruach HaKodesh” is, as we have noted for the sake of depicting G-d in a specific course of action rather than a separate entity. Hakham Tsefet’s hearing the Bat Kol and receiving the Spirit of Prophecy are two distinct parts of the current pericope. Through meditation, Hakham Tsefet first reached a level where he heard a Bat Kol, which is lower than the Spirit of Prophecy. His meditation continued to the level of Prophecy where he was instructed concerning the Gentiles. Note the words “**while Hakham Tsefet reflecting within himself on the meaning of the vision.”** These words show continued meditation. Therefore, we see that Hakham Tsefet receives the interpretation of that “Prophecy” by continued meditation. [↑](#footnote-ref-41)
42. “House” is an allegorical term for joining that specific community. It is also metaphoric for the Esnoga (Synagogue), Bet Midrash and Bet HaMikdash. Therefore being received is picturesque of learning Jewish worship and studying the Mesorah. [↑](#footnote-ref-42)
43. This picture is two-fold. Firstly, the Gentile must submit to Jewish Authority. And, secondly, the Jewish Hakhamim must accept the task of converting, training establishing (making them stand) the Gentiles as true talmidim. [↑](#footnote-ref-43)
44. cf. Abot 1:1 [↑](#footnote-ref-44)
45. We will see in the very near future that Yeshua also reached out to the Gentiles. He has already healed Cornelius daughter as we have seen in the past. We will also decode his mission in a later pericope to see that he determined to resolve the “Gentile Question.” [↑](#footnote-ref-45)
46. This term refers primarily not to what is forbidden by ordinance (Torah) but to violation of tradition or common recognition of what is seemly or proper. Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (24). Chicago: University of Chicago Press. [↑](#footnote-ref-46)
47. The things listed in D’varim 7:3 and following teach us what the Gentile must accept in having and association with the Jewish people. [↑](#footnote-ref-47)
48. cf. m. Kel. 1:6-9. There are clearly degrees of Holiness as outlined by the Mishnah. We do not mean to imply that the Lands of the Gentiles contain the same level of Holiness possessed by Eretz Yisrael. However, the presence of the Jewish people in Galut is for the sake of “Global Tikun.” [↑](#footnote-ref-48)
49. Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus, .* Wipf and Stock Publishers. p. 56 [↑](#footnote-ref-49)
50. Cf. m. Abot 1:12 [↑](#footnote-ref-50)
51. “Eden” means “pleasure;” therefore, we could translate Gan Eden as the “Garden of Pleasure.” [↑](#footnote-ref-51)
52. cf. Shabbat 13b-17a [↑](#footnote-ref-52)
53. Harvey Falk, *Jesus the Pharisee, A New Look at the Jewishness of Jesus*, Wipf and Stock Publishers, pg 57ff [↑](#footnote-ref-53)
54. Ibid pg. 57 [↑](#footnote-ref-54)
55. t. Sukkah 4:3 [↑](#footnote-ref-55)
56. While Yeshua did not sit directly under Hillel, we note that he possessed all the same ideals. We have posited the opinion in previous commentaries that Yeshua’s Hakham was Shimon ben Hillel. [↑](#footnote-ref-56)
57. The identity of Menaḥem, the former Av Bet Din and counterpart to Hillel, is contested by several Scholars. The Encyclopaedia Judaica identifies him as Menaḥem the Essene. Cf. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 14). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 25 [↑](#footnote-ref-57)
58. Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus, .* Wipf and Stock Publishers. p.39ff [↑](#footnote-ref-58)
59. Neusner, J. (1988). The Mishnah : A new translation. New Haven, CT: Yale University Press. p. 330 [↑](#footnote-ref-59)
60. Heb. Pairs [↑](#footnote-ref-60)
61. This is my phrase. By the “Gentile Question”, I posit that the Rabbis struggled with how to bring the Gentile to Torah. [↑](#footnote-ref-61)
62. Here we would conjecture that Yeshua was taught in the School of Hillel, and that his master taught him to have this predilection for bringing about a “Universal Judaism.” [↑](#footnote-ref-62)
63. Harvey Falk suggests that Hillel was sympathetic with the Essene community because Menaḥem the Essene was a part of his Bet Din. We know that the Essenes were a secretive community. This may account for the great deal of secrecy surrounding Yeshua’s teacher and the mission he (Yeshua) embraced. [↑](#footnote-ref-63)
64. Levine, R. R. (2003). *There is No Messiah, and You're It.* Woodstock, Vermont: Jewish Lights Publishing. [↑](#footnote-ref-64)
65. By use of the term “Men in Black” we are not referring to the ultra-orthodox Jewish dress. This is not to diminish their roll in the earth. However, we look at things from a VERY Orthodox Sephardi perspective and approach. [↑](#footnote-ref-65)