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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2016**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2016**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Elul 2, 5783 - August 18/19, 2023** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com%20) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**A Prayer for our Beloved Hakhamim**

We would like to ask for prayers on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

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

**Elul 2, 5783 – August 18/19, 2023**

**Shabbat: “VaYigash” - “And came near”**

**4th Sabbath of Consolation**

**(Shabbat Nachamu IV)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּגַּשׁ** |  | **Saturday Afternoon** |
| **“VaYigash”** | Reader 1 – B’resheet 44:18-34 | Reader 1 – B’resheet 48:1-4 |
| **“And came near”** | Reader 2 – B’resheet 45:1-15 | Reader 2 – B’resheet 48:5-8 |
| **“Y se le acercó”** | Reader 3 – B’resheet 45:15-28 | Reader 3 – B’resheet 48:9-12 |
| B’resheet (Gen) 44:18 – 47:31 | Reader 4 – B’resheet 46:1-20 |  |
| Ashlamatah:  Yirmiyahu (Jeremiah) 30:21 - 31;5 + 19 | Reader 5 – B’resheet 46:21-34 | **Monday / Thursday Mornings** |
| Special: Isaiah 51:12 - 52:12 | Reader 6 – B’resheet 47:1-15 | Reader 1 – B’resheet 48:1-4 |
| Tehillim (Psalms) 38:1-23 & 39:1-14 | Reader 7 – B’resheet 47:16-27 | Reader 2 – B’resheet 48:5-8 |
|  | Maftir – B’resheet 47:28-31 | Reader 3 – B’resheet 48:9-12 |
| N.C.: Mk 4:13-25, Lk 8:11-18 + 11:33-36 | Jeremiah 30:21 – 31:5 + 19 |  |

**Contents of the Torah Seder- B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎44:18 – 47:31**

· Judah’s Confrontation With Joseph – Gen. 44:18-32

· Ani Yosef (I am Joseph) – Gen. 45:1-15

· Pharaoh Hears and Takes Immediate Action – Gen. 45:16-18

· 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

· Ya’aqob’s family in Egypt – Gen. 46:28-34

· Joseph reports to Pharaoh – Gen. 47:1-6

· Joseph Introduces His Father to Pharaoh – Gen. 47:7-10

· Joseph Supports His Family – Gen. 47:11-12

· Taxation Principle – Gen. 47:13-28

· Yaaqob’s death – Gen. 47:29-31

**Rashi & Targum Pseudo Jonathan for: B’Resheet (Genesis) 44:18 – 47:31**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 18. Yehudah **approached** him [Yosef] and said, "Please my master, let your servant speak a word in my masters ears, and do not be angry with your servant; for you are equal to Pharaoh." | 18. **And** Jehuda **came near** to him and said, In imploring my lord, let your servant, I implore, speak a word in the hearing of my lord, and let not your anger grow strong against your servant; for at the hour that we came to you, you did say to us, I fear before the LORD; and now your judgments are rendered like (the judgments) of a prince of Pharoh. My lord asked his servants, saying, Have you a father or a brother?  **JERUSALEM.** **And** Jehuda **came near** him, and said, In beseeching you, my lord, let your servant now speak a word in the hearing of my lord, and let not your anger be strong against your servant; for at the first time we came down to you into Mizraim did you not tell us, I fear before the LORD? And now your judgments are returned like the judgments of Pharaoh your lord, by whom you adjure. Yet I am honourable as you are, and my father is honourable as Pharaoh your lord is, by whom you do adjure. Can I not swear by the life of the head of my father, and not lie? For if I draw my sword from within its sheath, I would not return it till I had filled all the land of Mizraim with the slain; to its sheath I would not return it, till I had made all Mizraim desolate of inhabitants, beginning with yourself, and ending with Pharaoh your lord, were it not against the will of my father. Or, has it not been heard by you, or not told to you, what my two brothers Shimeon and Levi did, who went up against the town of Shekem, while they were dwelling in security, and killed every male by the edge of the sword, because they bad corrupted Dinah our sister, who has not been numbered in the tribes, nor has portion or inheritance with us in the dividing of the land? By how much more then (will it be done) for Benjamin our brother, who is numbered with us among the tribes, and who has portion and inheritance with us in the dividing of the land? And in force is more unyielding than theirs, because I have become the guarantor for the youth at the hands of my father, saying, If I bring him not to you, and set him before you, I will be guilty with you and be removed from your salutation all the days. Have you not beard, or has it not been told to you, that in the land of Kenaan we are kings and princes, as you are?] |
| 19. "My master asked his servants, saying, 'Do you have a father or brother?' | 19. When Joseph, the beloved and honourable, saw that the strength of Jehuda his brother had risen up, and that the thoughts of his heart came forth, and that they rent their garments, in that hour beckoned Joseph to Menasheh his first-born, and stamped with his shoe; and all Joseph's palace trembled. In that hour Jehuda said, If it bad not been on the side of the house of my father, it would not have been done so. Then began Jehuda to be milder in his words, and he said, My lord asked his servants, saying, Have you a father, or a brother? |
| 20. We said to my master, 'We have a father who is old, and a young child of his old age. His brother is dead, and he alone survives of his mother, and his father loves him.' | 20. And we told my lord, We have an aged father, and a son of his old age, a little one, whose brother is dead, and he only remains of his mother; and his father on that account loves him. |
| 21. You said to your servants, 'Bring him down to me, that I may set my eyes on him.' | 21. And you said to your servants, Bring him down to me, and I will set mine eyes on him for good.  [Jerusalem Mine eyes will be gracious upon him.] |
| 22. We said to my master, 'the lad cannot leave his father, for if he left his father, he would die.' | 22. But we told my lord, The youth cannot leave his father: for if he leaves his father, he will die. |
| 23. You [then] said to your servants, 'If your youngest brother does not come down with you, you shall not see my face again.' | 23. Yet you said to your servants, If you bring not your youngest brother down, you will not again see my face. |
| 24. When we went to your servant, my father, we told him of my master's words. | 24. And it was when we went up to your servant our father, we related to him my lord's words. |
| 25. Our father said, 'Go back and buy us a little food.' | 25. And our father said to us, Return, and buy us a little corn. |
| 26. We said, 'We cannot go down. If our youngest brother is with us, we will go down, for we cannot see the man's face, unless our youngest brother is with us.' | 26. But we told him, We cannot go down if our youngest brother be not with us when we go down, for we will not be able to see the man's face, unless our youngest brother be with us. |
| 27. Your servant, my father said to us, 'You know that my wife [Rachel] bore me two sons. | 27. And your servant our father said to us, You know that my wife bare me two sons. |
| 28. One has [already] left me, and I said, surely he is torn to pieces. I have not see him until now. | 28. One went forth from me, and I said, Surely he is dead, and I have not beheld him since; |
| 29. If you take this one also away from me, and misfortune befall him, you will bring my white head down to the grave in evil.' | 29. and you will now take this other from before me; and if death happen to him, you will bring down mine age with mourning to the house of the grave. |
| 30. And now, when I come to your servant, my father, and the lad is not with us; his soul is bound up with the lad's soul. | 30. |
| 31. When he sees that the lad is not [with us], he will die. Your servants will have brought down the white head of your servant, our father, to the grave in sorrow. | 31. |
| 32. **For your servant became surety for the lad, to my father**, saying, 'If I do not bring him to you, I will have sinned to my father for all time.' | 32. T**herefore your servant became surety for the youth with my father,** saying, If I restore him not to you, let me be guilty before my father all the days. |
| 33. **And now, let your servant remain as a slave to my master instead of the lad**. Let the lad go up with his brothers. | 33. **And now let your servant remain, I beseech you, as the slave of my lord, instead of the young man**; and let the young man go up with his brothers. |
| 34. For how shall I go up to my father when the lad is not with me; lest I see the evil that would befall my father." | 34. For how can I go up to my father, and the young man be not with us lest I behold the evil that will strike my father through! |
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| 1. Yosef could not contain his emotions in the presence of all who stood before him, and he cried out "Let everyone leave my presence." No man remained with him, when Yosef made himself known to his brothers. | 1. And Joseph could not endure not to (be able to) weep, on account of all who stood before him. And he said, Let every man go out from me: and no one stood with him, while Joseph made himself known to his brothers. |
| 2. He wept aloud, and the Egyptians heard about it, and the house of Pharaoh [also] heard. | 2. And he lifted up his voice with weeping; and the Mizraee heard, and a man of the house of Pharoh heard. |
| 3. Yosef said to his brothers, "I am Yosef, is my father still alive?" His brothers could not answer him for they were shocked at his presence. | 3. And Joseph said to his brothers, I am Joseph! Is my father yet alive? But his brothers could not answer him a word; for they were troubled before him. |
| 4. [Then] Yosef said to his brothers, "Please come close to me." They came close [to him] and he said, "I am Yosef your brother, whom you sold into Egypt. | 4. And Joseph said to his brothers, Come near, I pray, and examine me. And they came near. And he said to them, I am Joseph your brother, whom you sold into Mizraim. |
| 5. Now do not worry, and do not be angry with yourselves that you sold me here; for it was to preserve life that Elohim sent me [here] before you. | 5. Now, therefore, be not grieved, nor consider it a hard thing that you sold me hither; for the LORD sent me here before you to preserve you. |
| 6. For it is [now] two years that there has been famine in the land; and for another five years there will be no ploughing or harvest. | 6. For these two years has the famine been in the midst of the land, and there are yet five years in which there will be neither ploughing nor harvest. |
| 7. Elohim sent me [here] before you to insure your survival in the land, and to keep you alive for a great deliverance. | 7. But the LORD sent me before you to set you a remnant in the land, and to preserve you by a great deliverance. |
| 8. Now [then] it was not you that sent me here, but Elohim; and He has made me as a father to Pharaoh, and master of all his house, and ruler over all the land of Egypt. | 8. And now, it was not you who sent me here, but it was from before the LORD that the thing was occasioned, that He might set me for a prince unto Pharoh, a chief over his house, and a ruler in all the land of Mizraim. |
| 9. Hurry, go up to my father and tell him: this is what your son, Yosef, says, 'Elohim has made me master of all Egypt. Come down to me, do not delay. | 9. Make haste, and go up to my father, and say to him, Thus says your son Joseph, The LORD has set me for a chief over all the Mizraee; come down to me, delay not, |
| 10. You will dwell in the land of Goshen, and you will be close to me--- you, your children, your grandchildren, your sheep, your cattle and all that you own. | 10. and you will dwell in the land of Goshen, and be near me, you, and your sons, and your sons' children, your sheep, your oxen, and all that you have. |
| 11. I will provide for you there, since there will be another five years of famine; lest you become impoverished together with your household and all that is yours. | 11. And I will sustain you there, for there are yet five years of famine, lest you and the men of your house, and all that you have be wasted away. |
| 12. Behold, your eyes see it along with my brother Binyamin's eyes, that I speak to you with my own mouth. | 12. And, behold, your eyes see, and the eyes of my brother Benjamin, that my mouth speaks with you in the language of the house of holiness. |
| 13. Tell my father of all my honour in Egypt, and all that you saw. Hurry and bring my father down here." | 13. And you must show my father all the honour I have in Mizraim, and all my greatness which you see, and hasten [to bring] my father here. |
| 14. He [then] fell upon his brother Binyamin's neck and wept, and Binyamin wept upon his neck. | 14. And he bowed himself upon his brother Benjamin's neck, and wept; because it would be that the house of holiness should be built in the portion of Benjamin, and be twice destroyed: and Benjamin wept upon Joseph's neck, because he saw that the tabernacle of Shiloh would be in the portion of Joseph and be destroyed. |
| 15. He kissed all his brothers and wept upon [their necks]. After that his brothers spoke with him. | 15. And he kissed all his brethren, and wept over them, because he saw that the sons of his people would be brought into bondage. And afterward his brethren discoursed with him. |
| 16. The news was heard in Pharaoh's house that Yosef 's brothers had come. This was good [news] in the eyes of Pharaoh and in the eyes of his servants. | 16. And a voice was heard in the royal house of Pharoh, saying, The brothers of Joseph are come. And the thing was pleasing in the eyes of Pharaoh, and in the eyes of his servants. |
| 17. Pharaoh said to Yosef, "Tell your brothers to do this: load up your beasts, and go and enter the land of Canaan. | 17. And he said to Joseph, Tell your brethren, Do this. Lade your beasts, and go, carry into the land of Kenaan; |
| 18. Bring your father and your households and come to me; and I will give you the best of the land of Egypt. You will eat of the fat of the land. | 18. and take your father and the men of your house, and come to me, and I will give you the best of what is desirable in the land of Mizraim, and you will eat the fat of the land. |
| 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.] |
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| 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. |
|  |  |
| 28. **He sent Judah** ahead of him to Joseph, to direct him to Goshen, and they came to the land of Goshen. | 28. **And he sent (apostolized) Jehuda** before him to Joseph to indicate the way before him, to subdue the pillars of the earth, and to provide him a house of dwelling in Goshen. And they came to the land of Goshen.  **JERUSALEM:** To prepare him a place of habitation in Goshen. |
| 29. And Joseph harnessed his chariot, and he went up to meet Israel his father, to Goshen, and he appeared to him, and he fell on his neck, and he wept on his neck for a long time. | 29. And Joseph made ready his chariot, and went up to meet Israel his father in Goshen; and his father, before he recognised him, worshipped him, and thus became liable to be shortened (or cut off) in his years. And he wondered, and beheld him, and fell upon his neck, and wept still upon his neck, because he had worshipped him. |
| 30. And Israel said to Joseph, "I will die this time, since I have seen your face, that you are still alive." | 30. And Israel said to Joseph, If at this time I die, I am Comforted: for with the death that the righteous/ generous die will I die, after seeing your face, because you are yet alive. |
| 31. Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and I will say to him, 'My brothers and my father's household who were in the land of Canaan **have come** to me. | 31. And Joseph said to his brethren and his father's house, I will go up and tell Pharaoh, and say to him, My brethren and my father's house from the land of Kenaan **have come** to me. |
| 32. **The men are shepherds,** for they were [always] owners of livestock, and their flocks and their cattle and all they have they have brought.' | 32. The men are pastors of sheep; **for they are [royal] men,** the masters of flocks; and their sheep and oxen and all which they have, they have brought. |
| 33. And if it comes to pass that Pharaoh calls you and asks, 'What is your occupation?' | 33. And it must be, when Pharaoh calls you, and says, Tell me, what is your work? |
| 34. You shall say, 'Your servants have been owners of livestock from our youth until now, both we and our ancestors,' so that you may dwell in the land of Goshen, because all shepherds are abhorrent to the Egyptians." | 34. you must say, Your servants have been masters of flocks from our youth until now: that you may dwell in the land of Goshen; because the Mizraee reject all shepherds. |
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| 1. Joseph came and told Pharaoh, and he said, "My father and my brothers and their flocks and their cattle and all that is theirs, have come from the land of Canaan, and behold, they are in the land of Goshen." | 1. And Joseph came and informed Pharaoh, and said, My father and my brethren, with their sheep all oxen and all that they have, are come from the land of Kenaan, and, behold, they are in the land of Goshen. |
| 2. And from among his brothers he took five men, and he presented them before Pharaoh. | 2. And from the extreme of his brethren he took five men, Zebulon, Dan, Naphtali, Gad, and Asher, and presented them before Pharaoh. |
| 3. And Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, both we and our forefathers." | 3. And Pharaoh said to Joseph's brethren, What is your work? |
| 4. And they said to Pharaoh, "We have come to sojourn in the land, for your servants' flocks have no pasture, for the famine is severe in the land of Canaan. Now, please let your servants dwell in the land of Goshen." | 4. And they said to Pharaoh, Your servants are pastors of sheep, both we and our fathers. And they said to Pharaoh, To dwell in the land are we come, because there is no place of pasture for your servants' sheep, for the famine has prevailed in the land of Kenaan; let your servants therefore now dwell in the land of Goshen. |
| 5. And Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. | 5. And Pharaoh spoke to Joseph, saying, Your father and your brethren have come to you. |
| 6. The land of Egypt is [open] before you; in the best of the land settle your father and your brothers. Let them dwell in the land of Goshen, and if you know that there are capable men among them, make them livestock officers over what is mine." | 6. The land of Mizraim is before you. In the fairest part of the land make your father and your brethren to dwell: let them dwell in the land of Goshen. And if you know any among them men of ability, appoint them masters over my flocks. |
| 7. So Joseph brought his father Jacob and stood him before Pharaoh, and Jacob greeted Pharaoh. | 7. And Joseph brought Ya’aqob his father, and presented him before Pharaoh. And Ya’aqob blessed Pharaoh, and said, May it please the Almighty that the waters of the Nile may be replenished, and may the famine pass away from the world in your days! |
| **8.** And Pharaoh said to Jacob, "How many are the days of the years of your life?" | **8.** And Pharaoh said to Ya’aqob, How many are the days of the years of your life? |
| 9. And Jacob said to Pharaoh, "The days of the years **of my sojournings** are one hundred thirty years. The days of the years of my life have been few and miserable, and they have not reached the days of the years of the lives of my forefathers **in the days of their sojournings."** | 9. And Ya’aqob answered Pharaoh, The days of the years **of my pilgrimage** are an hundred and thirty years. Few and evil have been the days of the years of my life; for in my youth I fled before Esau my brother, and sojourned in a land not my own; and now in the time of my old age have I come down to sojourn here. And my days have not reached the days of the years of the life of my fathers **in the days of their pilgrimage.** |
| 10. So Jacob blessed Pharaoh and left Pharaoh's presence. | 10. And Ya’aqob blessed Pharaoh, and went out from before Pharaoh. |
| 11. Joseph settled his father and his brothers, and he gave them property in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had mandated. | 11. And Joseph brought his father and brethren to dwell, and gave them a possession in the land of Mizraim, in a goodly part of the country, in the country of Pilusin, as Pharaoh had commanded.  **JERUSALEM:** Pelusim |
| 12. And Joseph sustained his father and his brothers and his father's entire household [with] bread according to the young children. | 12. And Joseph sustained his father and his brethren and all his father's house with bread, according to the need of their families. |
| 13. Now there was no food in the entire land, for the famine had grown exceedingly severe, and the land of Egypt and the land of Canaan were exhausted because of the famine. | 13. But there was no bread (grown) in all the land, because the famine prevailed greatly, and the inhabitants of the land of Mizraim failed, and the dwellers in the land of Kenaan, in presence of the famine. |
| 14. And Joseph collected all the money that was found in the land of Egypt and in the land of Canaan with the grain that they were buying, and Joseph brought the money into Pharaoh's house. | 14. And Joseph collected all the money which was found in the land of Mizraim, and in the land of Kenaan, for the grains which he sold to them; and Joseph brought the money into the treasure--house of Pharaoh. |
| 15. Now the money was depleted from the land of Egypt and from the land of Canaan, and all the Egyptians came to Joseph, saying, "Give us food; why should we die in your presence, since the money has been used up?" | 15. And the money was finished from the land of Mizraim, and from the land of Kenaan; and the Mizraee came to Joseph, saying, Give us bread; why should we die before you? For all our money is finished.  JERUSALEM: And has failed. |
| 16. And Joseph said, "Give [me] your livestock, and I will give you [food in return] for your livestock, if the money has been used up." | 16. And Joseph said, Give your flocks, and for your flocks I will give you provisions, if the money be consumed. |
| 17. So they brought their livestock to Joseph, and Joseph gave them food [in return] for the horses and for the livestock in flocks and in cattle and in donkeys, and he provided them with food [in return] for all their livestock in that year. | 17. And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for the flocks of sheep, the oxen, and the asses; and he sustained them with bread for all their flocks for that year |
| 18. That year ended, and they came to him in the second year, and they said to him, "We will not hide from my lord, for insofar as the money and the property in animals have been forfeited to my lord, nothing remains before my lord, except our bodies and our farmland. | 18. And that year being ended, all the Mizraee came to him, in the second year, and said to him, We will not hide it from my lord, that the money is finished and my lord has the flocks of cattle: there is nothing left us before my lord except our bodies, and our land. |
| 19. Why should we die before your eyes, both we and our farmland? Buy us and our farmland for food, so that we and our farmland will be slaves to Pharaoh, and give [us] seed, so that we live and not die, and the soil will not lie fallow." | 19. Why should we die and your eye seeing (it), both we and our land also? Buy us, and our land, for bread, and we and our land will be servants of Pharaoh, and give the seed of corn, that we may live and not die, and the land be not desolated. |
| 20. So Joseph bought all the farmland of the Egyptians for Pharaoh, for the Egyptians sold, each one his field, for the famine had become too strong for them, and the land became Pharaoh's. | 20. And Joseph bought all the land of Mizraim for Pharaoh; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became the property of Pharaoh. |
| 21. And he transferred the populace to the cities, from [one] end of the boundary of Egypt to its [other] end. | 21. And the people of a province he removed to a city, and the people of the city he removed to a province, for the sake of the brethren of Joseph, that they might not be called wanderers: therefore he made them migrate from one end of Mizraim to the other.  **JERUSALEM:** And the people who were dwelling in the province he removed into the city; and the people who dwelt in the city he removed into the province, that they might not deride the sons of Ya’aqob, and call them Galilean (wandering) guests. |
| 22. Only the farmland of the priests he did not buy, for the priests had an allotment from Pharaoh, and they ate their allotment that Pharaoh had given them; therefore, they did not sell their farmland. | 22. Only the land of the priests he bought not because they had considered him innocent at the time when his master was seeking to put him to death, and they had delivered him from the judgment of death: and besides he had said that a portion should be given them from Pharaoh. So they ate the portion which Pharaoh gave them, and sold not their land. |
| 23. Joseph said to the people, "Behold, I have bought you and your farmland today for Pharaoh. Behold, you have seed, so sow the soil. | 23. And Joseph said to the people, Behold, I have this day bought you and your land for Pharaoh: behold, (I give) you seed corn to sow the land; |
| 24. And it shall be concerning the crops, that **you shall give a fifth to Pharaoh,** and the [remaining] four parts shall be yours: for seed for [your] field[s], for your food, for those in your houses, and for your young children to eat." | 24. and at the time of the ingathering of your produce **you will give the fifth part to Pharaoh,** and four parts will be yours, for the seeding of your land, and for food and for provision for your houses and little ones. |
| 25. They replied, "You have saved our lives! Let us find favor in my lord's eyes, and we will be slaves to Pharaoh." | 25. And they said, You have preserved us: let us find favour in the eyes of my lord, and we will be Pharaoh's servants. |
| 26. So Joseph made it a statute to this day concerning the farmland of Egypt **for the one fifth.** Only the farmland of the priests alone did not become Pharaoh's. | 26. And Joseph established it a law unto this day over the land of Mizraim **to take to Pharaoh a fifth part of the produce**, except only the land of the priests which was not Pharoh's. |
| 27. And Israel dwelt in the land of Egypt in the land of Goshen, and they acquired property in it, and they were prolific and multiplied greatly. | 27. And Israel dwelt in the land of Mizraim, and they built there schools and houses in the land of Goshen, and inherited therein fields and vineyards; and they increased and multiplied greatly. |
| 28. And Jacob lived in the land of Egypt for seventeen years, and Jacob's days, the years of his life, were a hundred and forty seven years. | 28. And Ya’aqob lived in the land of Mizraim seventeen years. And the sum of the days of Ya’aqob, of the days of his life, was a hundred and forty and seven years. |
| 29. When the time drew near for Israel to die, he called his son Joseph and said to him, "If I have now found favor in your eyes, now place your hand beneath my thigh, and you shall deal with me with loving-kindness and truth; do not bury me now in Egypt. | 29. And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour before you, put your hand on the place of my circumcision, and deal with me in goodness and truth, That you will not bury me in Mizraim, |
| 30. I will lie with my forefathers, and you shall carry me out of Egypt, and you shall bury me in their grave." And he said, "I will do as you say." | 30. that I may sleep with my fathers, and that you may carry me from Mizraim, and bury me in their sepulchre. But because he was his son he did not (so) put his hand; but said, I will do according to your word. |
| 31. And he said, "Swear to me." So he swore to him, and Israel prostrated himself on the head of the bed. | 31. And he said, Swear tome: and he swore to him. And immediately the Glory of the Shekina of the LORD was revealed to him, and Israel worshipped upon the pillow of the bed. |

**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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi 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, and are collected in the Baraita

of R. Ishmael, forming the introduction to the Sifra and reading as 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.

**Reading Assignment:**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  **Vol. 3b – “The Twelve Tribes” pp. 437 - 499** | **Ramban: Genesis Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 529 - 570** |

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎**‎‎‎‎‎‎‎‎‎**44:18 – 47:31**

**18** **Then…approached him… something into my lord’s ears** Let my words enter your ears. [From *Gen. Rabbah* 83:6]

**and let your wrath not be kindled** From here you learn that he spoke to him harshly.

**for you are like Pharaoh** This is its simple meaning. Its midrashic meaning is, however: You will ultimately be punished with TSARA’AT because of him, just as Pharaoh was punished because of my great-grandmother Sarah for the one night that he detained her (Gen. 12:17). Another explanation: Just as Pharaoh issues decrees and does not carry them out, makes promises and does not fulfill them, so do you. Now, is this the “setting of an eye,” concerning which you said [that you wanted] “to set your eye upon him”? [See verse 21.] Another explanation: For like you, so is Pharaoh—if you provoke me, I will kill you and your master. [From *Gen. Rabbah* 93:6]

**19** **My lord asked his servants** From the beginning, you came upon us with a pretext. Why did you have to ask all these [questions]? Were we looking to [marry] your daughter, or were you looking to [marry] our sister? Nonetheless, “we said to my lord” (verse 20). We did not conceal anything. [From *Gen. Rabbah* 93:8]

**20** **and his brother is dead** Out of fear, he made a false statement. He said [to himself], “If I tell him that he is alive, he will say, ‘Bring him to me.’ ” [from *Gen. Rabbah* 93:8]

**alone of his mother** From that mother, he has no other brother. [From *Targum Jonathan ben Uzziel*]

**22** **for if he leaves his father, he will die** If he leaves his father, we are worried lest he die on the way, for his mother died on the way. [after *Targum Jonathan ben Uzziel*]

**29** **and misfortune befalls him** For Satan accuses at the time of danger. [From *Gen. Rabbah* 91:9]

**you will bring down my hoary head in misery, etc.** Now that he is with me, I comfort myself over [the loss of] his mother and over [the loss of] his brother, but if this one [too] dies, it will seem to me as if the three of them died in one day. [From *Gen. Rabbah* ff. 93:8]

**31** **it will come to pass, when he sees that the boy is not here, he will die** His father will die because of his calamity [of the loss of his son].

**32** **For your servant assumed responsibility for the boy** **Now if you ask why I enter the fray more than my other brothers, [I will reply that] they are all [standing] from the outside [without commitment], while I have bound myself with a strong bond to be an outcast in both worlds**. [From *Gen. Rabbah* 93:8]

**33** **please let your servant stay** I am superior to him in all respects: in strength, in battle, and in service. [From *Gen. Rabbah* 93:8]

**Chapter 45**

**1** **Now Joseph could not bear all those standing** He could not bear that Egyptians would stand beside him and hear his brothers being embarrassed when he would make himself known to them. [From*Tanchuma Vayigash* 5]

**2** **and the house of Pharaoh heard** Heb. בֵּית פַּרְעֹה, the house of Pharaoh, namely his servants and the members of his household. This does not literally mean a house, but it is like “the house of Israel” (Ps. 115: 12), “the house of Judah” (I Kings 12:21), *mesnede* in Old French, household. [From *Targum Onkelos*]

**3** **they were startled by his presence** Because of embarrassment. [From *Tanchuma Vayigash* 5]

**4** **Please come closer** He saw them drawing backwards. He said, “Now my brothers are embarrassed” (*Tanchuma Vayigash* 5). He called them tenderly and pleadingly and showed them that he was circumcised (*Gen. Rabbah* 93:10).

**5** **to preserve life** Heb. לְמִחְיָה, to be to you a preserver of life. [From *Targum Jonathan*]

**6** **For already two years of famine** have passed of the [total] years of the famine.

**8** **a father** A colleague and a protector. [From *Gen. Rabbah* 93:10]

**9** **and go up to my father** The land of Israel is higher than all [other] lands. [From *Kidd.* 69a, b]

**11** **lest you become impoverished** Heb. פֶּן-תִּוָּרֵשׁ, [which Onkelos renders:] DALMA TITMASKAN, lest you become impoverished, [which is] an expression similar to “impoverishes (מוֹרִישׁ) and makes rich” (I Sam. 2:7).

**12** **And behold, your eyes see** my glory and that I am your brother, for I am circumcised, and moreover, that it is my mouth that is speaking to you in the holy tongue (*Gen. Rabbah* 93:10).

**as well as the eyes of my brother Benjamin** He compared them all together, saying that “just as I harbor no hatred against my brother Benjamin, for he did not participate in selling me, neither do I have any hatred in my heart against you.” [from *Meg.* 16b]

**14** **And he fell on his brother Benjamin’s neck and wept** for the two sanctuaries which were destined to be in Benjamin’s territory and would ultimately be destroyed. [From *Meg.* 16b]

**and Benjamin wept on his neck** for the Tabernacle of Shiloh, which was destined to be in Joseph’s territory yet would ultimately be destroyed. [From *Meg.* 16b, *Gen. Rabbah* 93:12]

**and afterwards** After they saw him weeping and that he was wholehearted with them.

**his brothers spoke with him** whereas previously they had felt shame before him. [From *Tanchuma Vayigash* 5]

**16** **And the voice was heard [in] Pharaoh’s house** Heb. בֵּית פַּרְעֹה, equivalent to B’BET PAR’O, and this is an expression [denoting] an actual house. [From *Targum Onkelos*]

**17** **load up your beasts** with grain.

**18** **the best of the land of Egypt** [I.e.,] the land of Goshen. He prophesied but did not know what he was prophesying. They (the Israelites) would eventually make it (Egypt) like the depths of the sea, which have no fish. [From *Avoth d’Rabbi Nathan*, second version, ch. 43; Ber. 9b]

**the fat of the land** Heb. חֵלֶב הָאָרֶץ. Every [instance of] חֵלֶב is an expression meaning the best. [From *Targum Onkelos*]

**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*]

**Chapter 46**

**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

**28** **to direct him** Heb. לְהוֹרֽת לְפָנָיו, as the Targum renders (לְפַנָאָה קֳדָמוֹהִי), to clear a place for him and to show him how to settle in it.

**him** [Lit., ahead of him.] Before he would arrive there. The Aggadic interpretation of [לְהוֹרֽת] is [that there should be teaching]: to establish for him a house of study, from which teaching would emanate. [From*Tanchuma Vayigash* 11]

**Note From The Hakham:** The Hebrew Text here has:**וְאֶת-יְהוּדָה שָׁלַח (Lit. “And he sent Yehudah with Et”) –** This “V’Et” implies a feminine “something” in connection with Yehudah, **and thus alluding to the “Bet Midrash” (a feminine word in Hebrew) that Yehudah was commanded to establish by his father Ya’aqob,** and further corroborating the explanation of Rashi and Midrash Tanchuma. (See also Acts 10:36 for a similar construction.)

Further the verse reads: “And he sent Judah before him unto Joseph, to show the way before him **unto Goshen**; and they came into **the land of Goshen**.” The etymology of the proper noun “Goshen” means “cultivated,” or “pouring forth.”[[1]](http://www.betemunah.org/sederim/tebet2373.html" \l "_ftn1) Both “cultivation” and “pouring forth” are also figuratively speaking activities connected with a Bet Midrash. This is intimated to us in Hos. 4:6 – “My people are destroyed for lack of knowledge [of the Torah]; because you have rejected knowledge [of the Torah], I will also reject you, that you will be no priest to Me; seeing you have forgotten the Law of your God, I also will forget your children.”

HaRav Zekharyah Tobi and translated by HaRav Meir Orlian further elucidates this name, stating:[[2]](http://www.betemunah.org/sederim/tebet2373.html" \l "_ftn2)

Parshat Vayigash tells of the descent of Yaakov and the tribes to Egypt and the designation of their dwelling place, "the land of Goshen," as it says: "Yosef said to his brothers ... when Pharaoh summons you ... Then you are to say, 'Your servants have been cattlemen' ... so that you may be able to settle on the land of Goshen." So it was, "Israel settled in the land of Egypt in the land of Goshen; they acquired property in it and they were fruitful and multiplied greatly." (ch. 46-47)

What was special about that place called "the land of Goshen," and why was it called by this name? The simple understanding is that this place was far from the Egyptian population, to be separate from the Egyptians and not to be influenced by Egyptian culture. Therefore, Yosef sought to settle his brothers there. The Kli Yakar writes:

"The purpose of all of this was to distance them from Pharaoh, so that they would settle in the land of Goshen."

This has a practical lesson for our days also, that we should seek to live in a place that is not subject to non-Jewish influence.

However, the Midrash (Pirkei D'Rabbi Eliezer ch. 26) has an additional, deeper understanding.

R. Tarfon says: That night [that Pharaoh took Sara] was Pesach eve, and G-d brought upon Pharaoh and his house great plagues, to foreshadow that he is destined to smite the Egyptians with great plagues. R. Yehoshua b. Korcha says: Due to Pharaoh's great love, he wrote to her [Sara] all of his assets, whether silver or gold, whether slaves or real estate, and he wrote to her the land of Goshen as an estate, therefore Yisrael settled in the land of Goshen, because it belonged to Sara, our matriarch.

What emerges from the Midrash is that Israel settled in the Land of Goshen because this place belonged to Sara. What does this mean? The word "Goshen" means, 'went forward,' as in Vayigash, like the word "gesh hala," meaning establishing a relationship. Pharaoh gave Sara the land of Goshen as an estate, because he wanted to form a relationship with her though giving this to her, as the Midrash says: "On account of his love to her he wrote to her all of his assets." However, Sara did not succumb to Pharaoh's persuasion and remained faithful to Avraham Avinu. "The land of Goshen" became a symbol of distance from non-Jews. Sara planted in Am Yisrael the strength to guard themselves from mixing with the non-Jews, and this strength was in the place called the Land of Goshen. Therefore, Israel settled in the land of Goshen, because this place was a symbol of distancing from the nations and refusal to come close to them.

If we pay attention, our parsha (in the annual cycle) is called Vayigash, based on the verse, "Vayigash elav Yehuda." The word Vayigash and the word 'Goshen" are from the same root, 'gash,' which means relationship, as it says, 'vayigash vayishak lo." Despite this, there this an opposite meaning. The Midrash interprets "Vayigash elav Yehuda" to mean 'coming forth to battle. (Yalkut Shimoni 247) This is the meaning of gesher (bridge), that it is between two sides, and each one observes his uniqueness. This is a relationship that does not join.

This is exactly the land of Goshen - a land that Am Yisrael connected with because it is the estate of Sara. However, this place has the quality of separation from the nations, as Sara kept her uniqueness and kept separate from Pharaoh. Therefore, this land, on the one hand, is the place of exile, and it has a connection to the subjugating land. On the other hand, it indicates a connection that does not negate the uniqueness of the sides, a connection that each party is separate to himself. Thus, the Divine Hashgacha ensured that Bnei Yisrael would sit in the land of Egypt in the place that is their estate so that they would not be subject to the Egyptian rules, as a ruler does not have control over place that is not in his jurisdiction.

This a lesson for all generations, as the Rambam writes: (Hil. Deot 6:1):

The nature of man is to be drawn in his thoughts and actions after his companions and friends, to act like the people of his nation. Therefore, a person has to join the righteous and to sit always in their presence so that he will learn from their actions. This is what Shlomo Hamelech said: "One who walks with the wise, will grow wise, but the companion of fools will be broken." (Mishlei 13:20) It further says, "Praiseworthy is the man who walked not in the counsel of the wicked ... But his desire is in the Torah of Hashem, andd in his Torah he meditates day and night."

**29** **And Joseph harnessed his chariot** He personally harnessed the horses to the chariot to hasten to honor his father. [From *Mechilta, Beshallach* section 1]

**and he appeared to him** Joseph presented himself to his father.

**and he wept on his neck for a long time** Heb. עוֹד וַיֵבְךְ, an expression of profuse weeping, and likewise, “For He will not place additional [guilt] on a man” (Job 34:23), an expression of profusion. He (God) does not place upon him additional accusations over [and above] his sins. Here too he wept greatly and continuously, more than was usual. Jacob, however, neither fell on Joseph’s neck nor kissed him. Our Sages said that he was reciting the Shema. [From *Derech Eretz Zuta* 1:10, ed. Hager, p. 62; quoted in *Bereishith Zuta* ; *Yichusei Tannaim va’Amoraim*, p. 180, *Teshuvoth Hageonim*, ch. 45]

**30** **I will die this time** Its simple meaning is as the Targum renders. [If I should die this time, I would be consoled.] Its midrashic interpretation is, however: I thought that I would die two deaths, in this world and in the next world, because the Shechinah had left me, and I thought that the Holy One, blessed be He, would hold me responsible for your death. Now that you are still alive, I will die but once. [From *Tanchuma Vayigash* 9]

**31** **and I will say to him**, ‘My brothers, etc.’—and I will further say to him, ‘The men are shepherds, etc.’

**34** **so that you may dwell in the land of Goshen** which you need, for it is a land of pasture, and when you tell him that you are not skilled at any other work, he will send you away from him and settle you there.

**are abhorrent to the Egyptians** Because they (the sheep) are their gods.

**Chapter 47**

**2** **And from among his brothers** From the most inferior of them in regards to physical strength, [i.e., those] who did not appear strong, for if he [Pharaoh] recognized them as being strong, he would make them his warriors. They are the following: Reuben, Simeon, Levi, Issachar, and Benjamin, those whose names Moses did not double when he blessed them (Deut. 33), but the names of the strong ones he doubled, [as follows:] “And this is for Judah…Hear, O Lord, the voice of Judah” (Deut. 33:7). “And regarding Gad he said, ‘Blessed be He Who granted space to Gad’ ” (ibid. 20). “And regarding Naphtali he said, ‘Naphtali’s wishes shall be well satisfied’ ” (ibid. 23). “And regarding Dan, he said, ‘Dan is a young lion’ ” (ibid. 22). And so on for Zebulun (ibid. 18), and for Asher (ibid. 24). This is a quotation from Genesis Rabbah (95:4), which is the Aggadah of Eretz Israel. In our Babylonian Talmud, however, we find that those whose names Moses doubled were the weak ones, and it was they whom he brought before Pharaoh. As for Judah (the sixth one), whose name was doubled, however, it was not doubled because of weakness, but there is a[nother] reason for it, as is stated in Baba Kamma (92a). In the Baraitha of *Sifrei*, in “Vezoth Haberachah” (354) we learn as in our Talmud. [I.e., the *Sifrei* identifies the five brothers as does the Talmud, namely that the five brothers were Gad, Naphtali, Dan, Zebulun, and Asher.]

**6** **capable men** Skillful in their occupation of pasturing sheep.

**over what is mine** Over my flocks.

**7** **and Jacob greeted** Heb. וַיְבָרֶךְ. This is a greeting, as is customary for all who occasionally present themselves before monarchs, *saluder* in Old French. [From *Tanchuma Nasso* 26]

**9** **the years of my sojournings** The days of my being a stranger. All my days, I have been a stranger in the land.

**and they have not reached** in goodness.

**10** **So Jacob blessed** According to the custom of all those who leave the presence of princes, that they bless them and take their leave. Now what blessing did he bless him? That the Nile should rise at his approach, because Egypt does not drink rain water, but the Nile rises and waters it, and since Jacob’s blessing, Pharaoh would come to the Nile, and it would rise to greet him and water the land. [From Tanchuma, Nasso 26]

**11** **Rameses** That is [part] of the land of Goshen.

**12** **[with] bread according to the young children** According to what was required for all the members of their household.

**13** **Now there was no food in the entire land** It (Scripture) returns to the earlier topic, to the beginning of the famine years. [From *Gen. Rabbah* 89:9]

**were exhausted** An expression of exhaustion, as the Targum renders ואשתלהי, and similar to this is “Like one who wearies himself shooting firebrands” (Prov. 26:18).

**14** **with the grain that they were buying** they gave him the money.

**15** **has been used up** Heb. אָפֵס, as the *Targum* renders: שְׁלִים, [meaning] is ended.-[*Rashi*]

**17** **and he provided them** Heb. וַיְנַהֲלֵם, similar to וַיְנַהֲגֵם, and he guided them, and similar to this is “She has no guide (מְנַהֵל)” (Isa. 51:18),”He leads me (יְנַהֲלֵנִי) beside still waters” (Ps. 23:2).

**18** **in the second year** The second of the famine years.

**for insofar as the money and the property in animals have been forfeited, etc**.-Heb. כִּי אִם. For insofar as the money and the property have been forfeited and everything has come into my lord’s possession.

**except our bodies** Heb. בִּלְתִּי, like אִם א גְוִיָתֵנוּ, if not our bodies.

**19** **and give [us] seed-** [with which] to sow the soil. Although Joseph said, “and [for] another five years there will be neither plowing nor harvest” (Gen. 45:6), as soon as Jacob came to Egypt, blessing came with his arrival, and they started to sow, and the famine ended. So we learned in the Tosefta of *Sotah* (10:1-3).

**will not lie fallow** Heb. א תֵּשָׁם, will not be desolate, [and Onkelos renders:] לָא תְבוּר, an expression denoting a fallow field (שָׂדֶה בוּר), which is not plowed.

**20** **and the land became Pharaoh’s**-I.e., it was acquired by him.

**21** **And he transferred the populace** Joseph [transferred them] from city to city so that they would remember that they have no more share in the land, and he settled those of one city in another (*Targum Onkelos*). Scripture did not have to write this except to let you know Joseph’s praise, that he intended to remove the stigma from his brothers, so that they (the Egyptians) would not call them exiles. [From *Gen. Rabbah* 89:9, *Chul.* 60b]

**from [one] end of the boundary of Egypt, etc.** So he did with all the cities in the kingdom of Egypt, from one end of its boundary to the other end of its boundary.

**22** **the priests** Heb. הַכּֽהֲנִים, the priests. Every instance of כּֽהֵןmeans a minister to deities, except those that are an expression of high rank, like “the governor (כּֽהֵן) of Midian” (Exod. 2:16), “the governor (כּֽהֵן) of On” (Gen. 41:45). [From *targumim*]

**the priests had an allotment** An allotment of so much bread per day.

**23** **Behold** Heb. הֵא, equivalent to הִנֵה, as in: “behold (הֵא) I have laid your way on [your] head” (Ezek. 16:43). [From targumim]

**24** **for seed for [your] field[s]** Every year.

**for those in your houses** For food for the man-servants and maidservants who are in your houses.

**your young children** Heb. טַפְּכֶם, young children.

**25** **Let us find favor**-that you should do this for us, as you have said.

**and we will be slaves to Pharaoh** to pay him this tribute every year as a statute that will not be repealed.

**27** **And Israel dwelt in the land of Egypt** Where? In the land of Goshen, which is [part] of the land of Egypt.

**and they acquired property in it** Heb. וַיֵאָחֲזוּ בָהּ, [which is] an expression of אֲחֻזָה, holding.

**28** **And Jacob lived** Why is this section [completely] closed? Because, as soon as our father Jacob passed away, the eyes and the heart of Israel were “closed,” (i.e., it became “dark” for them) because of the misery of the slavery, for they (the Egyptians) commenced to subjugate them. Another explanation: That he (Jacob) attempted to reveal the End [of the exile] to his sons, but it was “closed off” (concealed) from him. [This appears] in *Gen. Rabbah* (91:1).

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

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

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

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

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

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

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

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

**Ketubim: Rahi and Targum for Tehillim (Psalms) 38:1 – 39:14**

|  |  |
| --- | --- |
| **Rashi** | **Targum on the Psalms** |
| 1. A song of David, to make remembrance. | 1. A psalm of David. A handful of incense, a good memorial for Israel. |
| 2. O Lord, do not reprove me with Your anger, nor chastise me with Your wrath. | 2. O LORD, do not rebuke me in Your anger, and do not punish me in Your wrath. |
| 3. For Your arrows have been shot into me, and Your hand has come down upon me. | 3. For Your arrows have descended on me, and the blow of Your hand rests upon me. |
| 4. There is no soundness in my flesh because of Your fury; there is no peace in my bones because of my sin. | 4. There is no healing in my body because of Your anger, no health in my limbs because of my sin. |
| 5. For my iniquities passed over my head; as a heavy burden they are too heavy for me. | 5. For my sins have mounted past my head; like a heavy burden, they were too heavy for me. |
| 6. My boils are putrid; they fester because of my folly. | 6. My wounds stank, they decayed, because of my foolishness. |
| 7. **I am very much stunned and bowed; all day I go around in gloom.** | 7. **I am bent over, I am greatly bowed down; all the day I have gone about in gloom.** |
| 8. For my loins are full of self- effacement; there is no soundness in my flesh. | 8. For my loins are filled with burning, and there is no healing in my body. |
| 9. I passed out and was very crushed; I moaned from the turmoil in my heart. | 9. I have become faint and I have been humbled greatly; I moaned because of the groaning of my heart. |
| 10. O Lord, all my desire is before You, and my sigh is not hidden from You. | 10. O LORD, before you is all my desire; and my sighing is not hid from you. |
| 11. My heart is engulfed; my strength has left me, and the light of my eyes- they too are not with me. | 11. My heart has become hot; my strength has left me, and the light of my eyes even they are not with me. |
| 12. **My lovers and my friends stand aloof from my affliction, and those close to me stood afar.** | 12. **My friends and companions stood away from the sight of my plague; and my relatives stand far off.** |
| 13. And those who seek my life lay traps, and those who seek my harm speak treachery, and all day long they think of deceits. | 13. And those who seek my life have made traps; and those who seek my ruin have uttered lies, and they murmur deceit all the day. |
| 14. But I am as a deaf person, I do not hear, and like a mute, who does not open his mouth. | 14. But I am like a deaf man, I will not hear, like a mute who does not open his mouth. |
| 15. And I was as a man who does not understand and in whose mouth are no arguments. | 15. And I have become like a man who has never heard, and there is no rebuke in his mouth. |
| 16. Because I hoped for You, O Lord; You shall answer, O Lord, my God. | 16. For in Your presence, O LORD, have I prayed; You will accept my prayer], O LORD my God. |
| 17. For I said, "Lest they rejoice over me; when my foot faltered, they magnified themselves over me." | 17. For I said, "Lest they rejoice over me." When my foot stumbled, they vaunted themselves over me. |
| 18. For I am ready for disaster, and my pain is always before me. | 18. For I am prepared for disaster, and my pain is before me always. |
| 19. For I relate my iniquity; I worry about my sin. | 19. For my sin I will relate, I will be troubled by my sin. |
| 20. But my enemies are in the vigor of life, and those who hate me for false reasons have become great. | 20. But my enemies, alive, have grown strong; those who hate me through deceit are numerous. |
| 21. **And they repay evil for good; they hate me for my pursuit of goodness.** | 21. **And those who repay evil for good oppose me, because I have pursued good.** |
| 22. Do not forsake me, O Lord, my God; do not distance Yourself from me. | 22. Do not forsake me, O LORD; my God, do not be far from me. |
| 23. Hasten to my aid, O Lord, my salvation. | 23. Hasten to my aid, O LORD, my redemption. |
| Rashi | Targum on the Psalms |
|  |  |
| 39:1. For the conductor, to Jeduthun, a song of David. | 1. For praise; concerning the guard of the sanctuary, according to Jeduthun. A Psalm of David. |
| 2. I said, "I will guard my ways from sinning with my tongue; I will guard my mouth [as with] a muzzle while the wicked man is still before me. | 2. I said, I will keep my way from sinning by my tongue, I will keep a bridle for my mouth, while there is a wicked man before me. |
| 3. I made myself dumb in silence; I was silent from good although my pain was intense. | 3. I was dumb, I was quiet, I kept away from the words of Torah; because of this my pain contorts me. |
| 4. My heart is hot within me; in my thoughts fire burns; I spoke with my tongue, | 4. My heart grew heated in my body; when I murmur, fire will burn; I spoke with my tongue. |
| 5. O Lord, let me know my end, and the measure of my days, what it is; I would know when I will cease. | 5. Make known to me the way of my end; and the measure of my days, what they are; I would know when I will cease from the world. |
| 6. Behold You made my days as handbreadths, and my old age is as nought before You; surely all vanity is in every man; this is his condition forever. | 6. Behold, You have ordained my days to be swift, and my body is as nothing before You. Truly all are considered to be nothing, but all the righteous/generous endure for eternal life. |
| 7. Man walks but in darkness; all that they stir is but vanity; he gathers yet he knows not who will bring them in. | 7. Truly in the image of the LORD man goes about; truly for nothing they are perplexed; he gathers and does not know why anyone gathers them. |
| 8. And now, what have I hoped, O Lord? My hope to You is; | 8. And now, why have I hoped, O LORD? My waiting is for You. |
| 9. Save me from all my transgressions; do not make me the reproach of an ignoble man. | 9. From all my rebellions deliver me; do not put on me the shame of the fool. |
| 10. I have become mute; I will not open my mouth because You have done it. | 10. I have become mute, and I will not open my mouth, for You have done it. |
| 11. Remove Your affliction from me; from the fear of Your hand I perish. | 11. Remove Your plague from me; I am destroyed by the blow of Your mighty hand. |
| 12. With rebukes for iniquity You have chastised man; You have caused his flesh to decay as by a moth. Surely all man is vanity forever. | 12. You punish a son of man with rebuke for sin; and You have dissolved his body like wool that has been nibbled away; truly every son of man is as nothing forever. |
| 13. Hear my prayer, O Lord, and hearken to my cry. Be not silent to my tears, for I am a stranger with You, a dweller as all my forefathers. | 13. Receive my prayer, O LORD, and hear my supplication, and to my tears do not be silent; for I am like a foreigner with you, an alien like all my fathers. |
| 14. Turn away from me that I may recover, before I go and am here no longer." | 14. Leave me alone, and I will depart, ere I go and exist no more. |

**Rashi’s Commentary on Psalms** ‎‎‎‎**38:1- 39:14**

**1 A song of David, to make remembrance:** To recite it in time of distress, to make remembrance of the distress of Israel before the Holy One, blessed be He, and he recited it as relating to all Israel.

**3** **have been shot:** Heb. נחתו, have been cast. The expression of נחת applies to the bending of a bow, and since the arrows are shot by bending the bow, he wrote נחתו בי [literally] “were bent in me.” Similarly, (in Exod. 15:9): “I will unsheath my sword חרבי) (אריק,” [lit. I emptied my sword.] The Torah should have written: אריק תערי, I will empty my sheath, but because when they draw the sword from its sheath, the sheath is emptied of it, he therefore relates the emptying to the sword. Similarly, (above 18:35): “a copper bow was bent (ונחתה).” The “nun” is not a radical, because, if it were a radical, it would have to be ננחתו, but the “nun” of נחתו, and so ותנחת, is not a radical but is sometimes dropped, like the “nun” of נגף, to smite; נשך, to bite; נדר, to vow; נקם, to avenge. And when it is passive we say: נִגַּף, smitten; נִשַׁךְ, bitten; נִדַּר, vowed; נִקַּם, avenged, like נִנְקַם, נִנְדַּר, נִנְשַׁךְ, נִנְגַּף. The “dagesh” in the word replaces the “nun.” Similarly (in Lev. 26:36), a rattling (נִדַף) leaf, “(in Lam. 3:49),” My eyes stream (נִגְרָה), “like נִנְגְּרָה. So does he say נִחֲתוּ like נִנְחֲתוּ, and so (above 18:35):” and a copper bow was bent (וְנִּחֲתָה), “like וְנִנְחֲתָה. It was customary for the “cheth” to be treated like the letters that do accept a “dagesh” in most places, e.g. (in I Kings 13:18): “He lied (כִּחֶשׁ) to him,” in the form that is punctuated by a “dagesh,” [i.e., the pi’el conjugation,] like דִבֶּר spoke, from the same conjugation as וַיְדַבֶּר, כִּחֶשׁ from the same conjugation as (Gen. 18:15): “And Sarah lied (וַתְּכַחֵשׁ),” and we do not say כֵּחַשׁ as we say from הַמְבָרֵךְ, בֵּרַךְ and we do not say בִּרֵךְ as we say דִּבֵּר, because the power of the “dagesh;” is not recognizable in the “resh,” but in the “cheth” the power of the “dagesh” is recognizable, and so (in Deut. 32:5): ”Have they injured (שִׁחֵת) Him?” like כִּפֵר, atoned, דִּבֵּר, spoke. Here, too, he says, נִחֲתוּ like נִגְּשׁוּ they approached, נִתְּנוּ, they were given, from the roots נחת, נגש, נתן, the “nun” being a defective radical, replaced by a “dagesh” in the passive voice. So is (I Sam. 2:4): “The bows of the mighty are broken (חתים),” from the root נחת and חתת as you say from נסב, סבב, from נשם, שמם; (Lev. 26:22), “and your ways shall become desolate (וְנָשַׁמוּ),” (ibid. verse 32), “shall wonder (וְשָׁמְמוּ) over it.” Similarly, בָּלַל, נָבֹל, (Gen. 11:9) “for there the Lord confused בָּלַל” (ibid. verse 7) “and let us confuse (וְנָבְלָה) their language there.” So does he say נחת and חתת in the active voice.

**and Your hand has come down upon me:** This is the explanation of “Your arrows have been shot into me.” And this is its interpretation: What bent the bow to shoot the arrows? Your hand has come down upon the bow to shoot arrows at me. ותנחת is an expression of ותרד, it came down, and in this the “nun” is a radical. Similarly (18:35), “and a copper bow was broken (ונחתה) ,” in which the “nun” is not a radical.

**4** **soundness:** Perfection, anterin in Old French, wholeness.

**5** **are too heavy:** Heb. יכבדו, are heavy.

**7** **I am… stunned:** Heb. נעויתי an expression of (Chullin 60b): “Convulsions (עוית) seize him.” Etourdissant in French, stunning.

**8** **For my loins are full of self-effacement:** In my thoughts, I am insignificant in my own eyes.

**9 I passed out:** Heb. נפוגתי, I passed out, an expression of (Gen. 45:26), “and his heart fainted (ויפג).” (Lam. 3:49), “without respite (הפגת).”

**10** **all my desire:** You know my needs.

**11** **engulfed:** Heb. סחרחר, surrounded by grief. This is one of the double words, like (Lev. 13:49), “dark green (ירקרק), dark red (אדמדם),” (Ned. 66b) “round (סגלגל)” (Lam. 1:20), “my spirits are troubled (חמר מרו).”

**12** **stand aloof from my affliction:** Those who appear to me as lovers in time of their pleasure, and when they see that the affliction comes upon me, they do not stand up for me in the time of my strait, but stand aloof and do not aid me.

**and those close to me:** who showed themselves to be close to me.

**13** **And those who seek my life lay traps:** They seek traps for me.

**14** **But I am as a deaf person:** Israel hears their reproach from the nations but does not respond. Why? Because I hoped for You, O Lord, that You would redeem me and save me from them.

**17** **For I said, “Lest they rejoice over me”:** For this reason we remain silent, because we say to ourselves, “If we answer them brazenly, they may witness our downfall and rejoice over us when our feet falter, and they will magnify themselves over us saying, ‘Weren’t you boasting of your salvation?’”

**18** **For I am ready for disaster:** For this reason, we are concerned lest they rejoice over us, because we are accustomed to blows and are always ready and prepared for disaster.

**and my pain is always before me:** It is always prepared to come before me.

**19** **For I relate my iniquity:** My heart tells me my iniquity. Therefore, I worry, and fear my sin, lest it cause me disaster and pain.

**20 are in the vigor of life:** They are in the vigor of life with tranquility and goodness.

**have become great:** And those who hate me because of false words have become exalted.

**21 for my pursuit of goodness:** Because we cleave to the Holy One, blessed be He, and to His commandments.

**39:1** **to Jeduthun** The name of one of the singers, and there was also a musical instrument called Jeduthun. According to the Midrash Aggadah (Song Rabbah 4:1 [4]): concerning the edicts (דתות) and concerning the distressing laws and decrees that are decreed upon Israel.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎38 & 39**

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

The series of four psalms concluding with Psalm 41 (the final psalm of the First Book) deals with one theme, the illness with which David was afflicted as a result of his sins. Rather than viewing his sickness as a purely negative experience, David sought to learn from it and share with posterity the lessons and insights which he gained from his suffering.

According to many commentators this psalm also contains a deeper message, as it expresses the feelings of the entire nation of Israel which suffers from the ravages of the long, dark exile. It concludes with a hopeful plea for swift redemption.[[1]](#footnote-1)

The superscription of this Psalm ascribes authorship to David.

Contrast David’s expressions of the pain and suffering he has endured because of his sin, in our psalm, with Yaaqob’s expression of his suffering,[[2]](#footnote-2) in our parasha.

***Bereshit (Genesis) 44:31******31*** *it will come to pass, when he (Yaaqob) seeth that the lad[[3]](#footnote-3) is not with us, that he will die; and thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave.*

***Tehillim (Psalms) 38:7*** *I am bent and bowed down greatly; I go mourning all the day.*

We can clearly see that David’s life is modeled after the life of Yaaqob. He is using our parasha to comment on his own suffering.

According to many commentators, **this psalm also contains a deeper message**, as it expresses the feelings of the entire nation of Israel which suffers from the ravages of the long, dark exile. It concludes with a hopeful plea for swift redemption.[[4]](#footnote-4) This is a fitting psalm for our Torah portion where the Bne Israel are beginning their first exile. Though the exile begins in pleasantness, it does not end that way.

Our Sages teach that The Bne Israel[[5]](#footnote-5) were sent, four times, into exile *because of their sins*. These were not petty issues, but premeditated wickedness. Thus we can understand that exile was/is the tikkun, the correction, for premeditated wickedness. However, HaShem has big plans for His world. He is going to have the Jews do double duty. In addition to being fixed up for their sin, they will also be role models for the Gentiles. To understand this, we need to understand that Gentiles, not proselytes, are given to Israel as an inheritance:

***Tehillim (Psalm) 2:7-9*** *I will declare the decree: HaShem hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen[[6]](#footnote-6) for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.*

It seems that when we are sent into exile, we provide an example that causes the Gentiles to either become proselytes, or to be condemned. Further, when we went into exile, we did not go alone. When we went into Egypt, the prototype for all exiles, we did not go alone. Notice Who went with us.

***Bereshit (Genesis) 46:3-4*** *And he said, I am G-d, the G-d of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 I will go down with thee into Egypt; and I will also surely bring thee up: and Joseph shall put his hand upon thine eyes.*

Thus we see that G-d[[7]](#footnote-7) accompanied us into exile. We did *not* go alone! However, this is *not* the only unusual thing about our exiles. In all of human history, exiles of a nation out of their country have been very rare. It’s a highly unusual phenomenon to take a whole nation and exile them from their country. Multiple exiles are unheard of, since, after the first one, the distinctive people disappear as they become assimilated among the other peoples. As a matter of fact, in human history, multiple exiles and dispersions are unique only to the Jewish people.

Not only is the concept of multiple exiles and dispersion, of the Jews, unique in history, the very survival of the Jews is a singular event. No other nation has ever survived without a homeland. Yet, from the destruction of the second Temple in seventy CE until the rebirth of the modern State of Israel in the twentieth century, the Jewish people survived in the diaspora without a state. The Talmud offers the following explanation for the phenomenon of galut:[[8]](#footnote-8)

***Pesachim 87b*** *R. Eleazar said: Even when the Holy One, blessed be He, is angry, He remembers compassion, for it is said, for I will no more have compassion upon the house of Israel.[[9]](#footnote-9) R. Jose son of R. Hanina said [i.e., deduced] it from this: that I would in any wise pardon them. R. Eleazar also said: The Holy One, blessed be He, did not exile Israel among the nations save in order that proselytes might join them, for it is said: And I will sow her unto Me in the land;[[10]](#footnote-10) surely a man sows a seah in order to harvest many kor!*

**The Children of Israel were exiled amongst the nations only so that converts might be added to them![[11]](#footnote-11)**

The Maharsha[[12]](#footnote-12) explained[[13]](#footnote-13) that had HaShem merely wished to punish the Jews, He did not have to exile them from their homeland; the fact that He did exile His nation shows that He intended for another outcome, namely, the addition of proselytes into the Jewish body.

To build on this idea, we need to look at the word *Adam*. *Adam* is a legal term, according to Our Sages, that applies to Israel.

***Baba Metzia 114b*** *R. Simeon b. Yohai said: The graves of Gentiles do not defile, for it is written, And ye my flock, the flock of my pastures, are men (Adam);[[14]](#footnote-14) only ye are designated ‘men (Adam)’.[[15]](#footnote-15)*

Thus we see that **only** *Israel* is called *Adam*: **Adam = Israel**

So the question is: Who is Israel? Our Sages answer this question in the Talmud Yerushalmi:[[16]](#footnote-16) “*Adam includes Proselytes*”*.[[17]](#footnote-17)* Israel is not clearly defined because Israel is in constant movement and change because proselytes are constantly being added. From this we understand that Israel is sent into exile in order to make proselytes. These proselytes (converts) become a part of Israel! In exile we become complete by making proselytes. Yet, we must still ask: How did proselytes correct the premeditated wickedness that caused us to be sent into exile? To answer this question, we still need a bit more background.

The Gemara teaches us that exile makes an atonement:

***Berachoth 56a*** *For a Master has said: Exile makes atonement for iniquity.*

***Taanit 16a*** *We have exiled ourselves [from the House of God] may our exile atone for us.*

***Sanhedrin 37b*** *R. Johanan said: Exile atones for everything, for it is written, Thus saith the Lord, write ye this man childless, a man that shall not prosper in his days, for no man of his seed shall prosper sitting upon the throne of David and ruling any more in Judah.[[18]](#footnote-18) Whereas after he [the king] was exiled, it is written, And the sons of Jeconiah, — the same is Assir — Shealtiel his son etc.[[19]](#footnote-19)*

To help us see the effects of our exiles on the Gentiles, a few examples should suffice.

Ruth was a proselyte. Ruth, as we saw in a previous study, was a picture of the Children Israel as they stood at Mt. Sinai to receive the Torah. At Sinai we Jews were *all proselytes* accepting Torah for the very first time. Further, Ruth’s chesed, her kindness,[[20]](#footnote-20) had such a profound effect on the Jewish people that she became the grandmother of King David! Now lest we forget, Ruth became a convert *only* because Elimelech took his family into exile in Moab. Thus because of this minor exile, we made one very, very significant proselyte who became a significant part of the Messianic line. This proselyte’s life was so important that Shmuel the Prophet wrote a book about her.

Yitro, Moshe’s father-in-law who, as a proselyte, had a tremendous positive impact on the Torah’s Judicial system[[21]](#footnote-21) and Judaism as a whole, while the Children of Israel were in exile. His advice to Moshe became the standard for the rest of Jewish history! Yitro became a proselyte because Moshe went into exile from Egypt to Midian.

Rahab was a prostitute and innkeeper, who was visited by the most important dignitaries and leaders of her generation[[22]](#footnote-22) yet after being exposed to the greatness of two Torah giants, Caleb and Phineas, who were on a reconnaissance mission to Canaan[[23]](#footnote-23) she converted and married Joshua.[[24]](#footnote-24) Counted among her descendants are priests and prophets including Chuldah the Prophetess, Yirmeyahu, Baruch, Neryah, Sharya, Chilkiyah, and Chanamel.[[25]](#footnote-25)

Onkelos, a proselyte, wrote a Targum on the Torah that sheds significant light on the meaning of the Torah. Jews throughout the ages have learned from his Targum.

Rabbi Akiva was a famous Jewish rabbi of the second century, during the beginning of the Edomite exile. He was a great authority in the matter of Jewish tradition, and one of the most central and essential contributors to the Oral Torah, mainly the Mishna and the Midrash Halacha. He laid the foundations of the mishnaic dispute, by which pairs or larger groups of Sages dispute points of Halacha or Biblical interpretation.

When Edom sent Israel into exile, Mashiach ben Yosef commanded His Talmidim to teach them and to make them into Talmidim:

***Matityahu (Matthew) 28:18*** *And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and talmudize all the Gentiles …*

Hebrew is very precise because it is the language of creation. In Hebrew, “Exile” is called “Golah”. But this word contains the solution to exile with a hint to the redemption. By inserting the letter alef (א), the word “Golah” (גולה), “Exile” becomes “Geula” (גאולה), “redemption”. This implies that the Jewish people’s service involves bringing HaShem, *The Alef*, into the exile, and thus, transforming the exile into redemption. Not only are the Jewish people redeemed, but as the Talmud teaches,[[26]](#footnote-26) so also are the Gentiles who become proselytes, or converts. Thus dispersion is for the purpose of gathering. And so it has been throughout Jewish history; every time we were sent into exile, HaShem sent great proselytes to help effect the needed tikkun for our sins.

**Egypt – The Prototype**

There is a Midrashic[[27]](#footnote-27) view that maintains that the impurity of Egypt is the source of all further exiles and is too profound to be listed as one of the four. The Egyptian exile lasted two hundred and ten years,[[28]](#footnote-28) from the time Yaaqov Avinu and his sixty-nine family members crossed the borders of Egypt.

The Egyptian exile which is, for us, the paradigm of all Exiles. When HaShem freed us from Egyptian bondage, He used four terms of redemption. He said,

* “I will take you out (v’hotzeiti) of the land of Egypt,
* And I will save you (v’hitzalti) from serving them.
* And I will redeem you (v’gaalti) from slavery to freedom,
* And I will take you (v’lakachti) to Me as a nation”.

|  |  |  |  |
| --- | --- | --- | --- |
| I will take you out of the land of Egypt | And I will save you from serving them | And I will redeem you from slavery to freedom | And I will take you to Me as a nation |
| **Bavel** -  Babylon | **Madai** - Media / Persia | **Yavan** - Greece | **Edom** - Rome |

“v’hotzeiti” hints at Galut Bavel, for so the Prophet writes in Yeshayahu “Go out from Bavel ... , flee from the Kasdim”;[[29]](#footnote-29)

“v’hitzalti” hints at Galut Paras and Madai, since that is where they were saved from physical annihilation;

“v’gaalti” hints at Galut Yavan, because that is where their spiritual existence was threatened; whilst –

“v’lakachti eschem li le’Am” hints at Galut Edom, where HaShem will take us as His nation once and for all, when the time comes.

*The Four Cups*

The Talmud Yerushalmi[[30]](#footnote-30) says that the four cups of wine at the seder parallel four phrases of redemption. The Yerushalmi goes on to say that the four cups represent our freedom from the four nations who oppressed us: Bavel, Madai, Yavan, and Edom. The early experiences of the Jewish people are considered to foreshadow our later experiences in history. For us, history truly repeats itself. And so our Egyptian experience is a forerunner of all the later times we would be oppressed by the nations of the world.

During the seder we take four cups of wine, which correspond with these four expressions of redemption. This prototypical exile confirms the words of Our Sages when they taught that the purpose of exile is to make converts:

***Shemot (Exodus) 12:37*** *And the children of Israel journeyed from Ramses to Succoth, about six hundred thousand on foot that were men, beside children. 38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.*

Thus we see that the Erev Rav, the mixed multitude, also came out with the Children of Israel. These Gentiles had attached themselves to Israel and would receive a portion of the Promised Land.

Egypt is viewed as the prototype of all the future exiles and therefore remains in a class of its own. It was the Egyptian paradigm that enabled the sages to view Israel’s exile in such broad perspective. Just as they compared the first redeemer (Moses) to the final redeemer (Messiah of the house of David), and the first redemption to the final redemption,[[31]](#footnote-31) so they considered the first *Galut* to be the model for all future exiles. HaShem’s promise to Yaakov Avinu was thus interpreted by the Rabbis as applying to every *Galut* experience:

***Bereshit (Genesis) 46:3-4*** *Fear not to go down into Egypt, for I will ... go down with you into Egypt and surely bring you up again.*

Our Hakhamim understand this literally to mean that HaShem Himself, as it were, accompanies His people into exile. A new concept was thus born, known as *Shekhinta* *be-Galuta*, “the Divine Presence [is] in exile”,[[32]](#footnote-32) which would later become potent in the Kabbalah.

This exile is puzzling. Seventy righteous, holy, and undefiled Jewish souls went down to Egypt and 600,000 souls emerged mired in forty-nine levels of defilement! What purpose did this exile serve? The goal of the exile was to scour the Jewish people and prepare them for their mission as the chosen people. This is what HaShem meant when He told Avraham: “Know for sure” that if you want your descendants to be the chosen people they must endure four hundred years of purification in a land that is not theirs, where they will be enslaved and oppressed, not because they sinned, but in order to be cleansed and prepared for the mission that awaits them.

In the same way that exile carried additional meaning – to gather Gentile converts, our psalm also contains additional meaning within the text itself. When HaShem wishes to convey additional information in His Torah, He uses what Our Sages call a *kri* and *ktiv*. Our psalm contains a kri[[33]](#footnote-33) v’ktiv[[34]](#footnote-34) in verse 21.

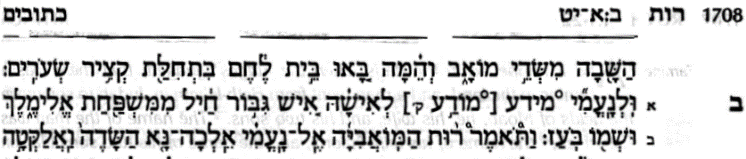
***Tehillim (Psalms) 38:21*** *They also that repay evil for good are adversaries unto me, because of my pursuit of good.*

This dual meaning word is read one way and written a different way. In effect, the reader sees one meaning and speaks a different meaning. There are a number of words in the Tanach[[35]](#footnote-35) which are read differently from the way that they are spelled in the text. These words are called, in Aramaic, “**kri -** קרי” in their reading version and “**ktiv -** כתיב**”** in their written version. This phenomenon occurs roughly thirteen hundred times in the Tanach.

**Tehillim (Psalms) 38:21**

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| רדפי | רדופי |
| My pursuit | My exclusive pursuit  [this is to emphasize that I am alone, in my single-minded quest for goodness, it is pursued by me alone.] |

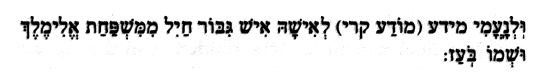
The **kri** - קרי is the way the verse is chanted, or read. The kri is usually denoted by enclosing the Hebrew word in brackets [][[36]](#footnote-36), as you can see in the following graphic:



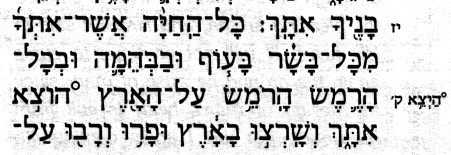
The kri can also be depicted, as in the Masoretic[[37]](#footnote-37) text of the Biblia Hebraica,[[38]](#footnote-38) by putting the kri in margin, as we can see in the following graphic:

This a page from the Biblia Hebraica Leningradensia for a kri and ktiv in the book of Ruth.
  מידע  is the ktiv. מוֺדַע is the kri.

Meam Loez[[39]](#footnote-39) represents the kri within parenthesis, as in the following example:



Finally, one of the more common methods of depicting the kri is with a small circle over the word, which directs your attention to a word in the margin, as we can see from the Artscroll Rashi[[40]](#footnote-40) volume:



The **ktiv** - כתיב is the way it is written in the Torah scroll. The ktiv transcends conception and comprehension. That is, a particular word in its written form has no comprehensible “garment”, though as read aloud it does have such a “garment”, i.e., it is readily comprehensible.

“*kri*-and-*ktiv*”, is a word pair, in the Tanach, that is pronounced (*kri*) one way, but written (*ktiv*) in the scroll a different way. These two ways of reading the word also imply different shades of meaning. These dual word forms are Masoretic[[41]](#footnote-41) vehicles for passing down additional teachings, unavailable without the additional word form.

In general, a *kri* is the logical meaning of the word, given its context. The meaning of the *ktiv* however, is often beyond logic,[[42]](#footnote-42) and may even seem to be out of context, yet it reveals unexpected mystical implications. When we encounter a *kri*-and-a-*ktiv* we are invited into contemplation: how can we embrace this conflict in meaning?

The *ktiv* represents the realm of Divine self-concealment; the *kri* represents the realm of Divine self-revelation. In the future, when the Name of HaShem will be read as it is written, these two realms will unite.

On Sinai, Moses received three things: The Torah Shebiktav (Written Law) and the Torah Shebaal Peh (Oral Law). The kri and ktiv cases were all handed down to Moses as part of the Oral Law, which is why it is stated so, specifically, in the Talmud, one part of the Oral Law. These were deliberate parts of the Tanach, not mistakes by the scribes or copyists. These parts were given by HaShem. It is as the Rashba[[43]](#footnote-43) said, “the **Kri**/**Ktiv** is halacha l’Moshe mi’Sinai”. If this is true, how can it be that we have kri and ktiv in the Prophets?

Malbim[[44]](#footnote-44) in his introduction to Jeremiah boldly claims that the ***ktiv*** represents the simple meaning - the *Pshat* - and the ***kri*** represents the exegetical meaning - the *Drash*. Malbim follows through with this in his commentary and demonstrates this difference between *Pshat* and *Drash*.

Hakham David Yosef, in his work “Halacha Berurah”, writes that the reader should look at the written word as he reads, even in cases of a “**Kri**” and “**Ktiv**” where the pronunciation does not correspond to the spelling. Even though one does not read the word as it is written, he should nevertheless look at the written word in the Torah scroll as he reads the “**Kri**.” He draws proof to this ruling from the reading of HaShem’s Name, which is written “H-V-H-Y” yet pronounced “Adonai”. Halacha requires the reader to look at the written Name as He recites “Adonai”, even though he does not pronounce the word as it is written. Similarly, in all cases where there is a discrepancy between the pronunciation and spelling, the reader must look at the word as he reads it, even though he does not read according to the spelling.

Throughout the Tanach we find instances of kri and ktiv. However, outside of the Torah we also find: ktiv vilo kri (ktiv without kri) and kri vilo ktiv (kri without ktiv). The latter two phenomena only exist in the Neviim (Prophets) and Ketuvim (Writings), ***not*** the Torah.[[45]](#footnote-45) Both types can be found in Megillat Ruth.

Most English translations follow the *kri* in their translation. This means that the idea of “sola scriptura[[46]](#footnote-46)“ is completely ignored in most Christian Bibles. While they profess to use this standard, in reality they follow Jewish oral law to obtain their translation, while completely ignoring what was written.

In our psalm, the kri contains ‘My pursuit’. If we follow the Malbim in his understanding, then this represents the Drash, the meaning as applied to the king and his kingdom. The king, as representing his kingdom, is pursuing the good. It is not an exclusive, personal pursuit, rather it is the kingdom’s pursuit because it is the king’s pursuit. The principle concern of the kri is: How do we go about establishing HaShem’s Kingdom on earth? **And the psalmist answer is for each subject to follow their king and “pursue that which is Tov, that which is beneficial**”.

In the same way, our Torah portion has Yosef, the king, coaching his family on how to “pursue the good”[[47]](#footnote-47) when they get to Egypt, for the first exile, and face Paro. In this case, the king’s answer is for his family to have no regard for their things because the good things, in all the land of Egypt, will be theirs.

David’s inspiration for this chapter of Psalms came from his lack of lovers, in v.12, when contrasted with the love which Yaaqob had for Benyamin (44:20).

**Ashlamatah: Yirmiyahu (Jeremiah) 30:21 – 31:5 + 19**

| **Rashi** | **Targum** |
| --- | --- |
| 21. And their prince shall be from them, **and their ruler shall emerge from their midst**, and I **will bring him near**, and he shall approach Me, for who is it who pledged his heart **to approach** Me? says the Lord. | 21. And their king will be anointed from them, **and their Anointed One (Messiah) will be revealed from among them**; and I will **bring them near**, and they will assemble to My worship. For who is he whose heart delights **to draw near** to My worship, says the Lord? |
| 22. And you shall be My people, and I will be your God. | 22. And you will become a people before Me, and I will be your God. |
| 23. Behold a storm from the Lord has gone forth [with] fury, yea a settling storm; on the head[s] of the wicked it shall rest. | 23. Behold, the rebuke from before the Lord goes forth in anger; the whirlwind gathers; over the head of wicked men it will hover. |
| 24. The kindling of the Lord's anger shall not return until He has executed it, and until He has fulfilled the plans of His heart. At the end of the days you shall consider it. | 24. The power of the Lord's anger will not return until He perform and until He establish the thoughts of His good pleasure; at the end of days you shall understand it. |
| 25. At that time, says the Lord, I will be the God of all the families of Israel, and they shall be My people. | 25. At that time, says the Lord, I will be GOD for all the **seed** of Israel, and they will become a people before Me. |
| 1. So says the Lord: In the wilderness, the people who had escaped the sword found favor; He [therefore] went to give Israel their resting place. | 1. Thus says the Lord, who gave mercy to the people whom He brought up from Egypt, supplying their needs in the wilderness when they were there, when they were fleeing from before those who kill with the sword, leading them by his Memra to make them dwell in a place of ease, even Israel: |
| 2. From long ago, the Lord appeared to me; With everlasting love have I loved you; therefore have I drawn you to Me with loving-kindness. | 2. Jerusalem said, from of old the Lord was revealed to our fathers. O prophet, say to them, Behold, I have loved you with an everlasting love: therefore I have led you with good things. |
| 3. Yet again will I rebuild you, then you shall be built, O virgin of Israel; yet again shall you be adorned with your tabrets, and you shall go out with the dances of those who make merry. | 3. Again I will set you up, and you will be established, O assembly of Israel: again you will adorn yourself with your ornaments, and will go forth with the company of those who praise. |
| 4. Yet again shall you plant vineyards on the mountains of Samaria, indeed planters shall plant [them] and redeem [them]. | 4. Again you shall plant vineyards on the mountains of Samaria: plant! the plants, and eat them as common produce. |
| 5. For there is a day, the **watchers** **(Heb. נֹצְרִים – Notserim – Nazareans)** shall call on the mountains of Ephraim; Rise! Let us go up to Zion, to the Lord, our God. | 5. For there is length of days and much goodness which is about to come for **the righteous/generous who have kept My Law** from of old: their portion is in the land of Israel, because they were longing for the years of consolations which are coming, saying: 'When shall we arise and go up to Zion, and appear before the Lord our God?” |
| 19. "Is Ephraim a son who is dear to Me? Is he a child who is dandled? For whenever I speak of him, I still remember him: therefore, My very innards are agitated for him; I will surely have compassion on him," says the Lord. | Is not Israel already beloved before Me? Is he not a beloved child? For at the time when I put the words of My Law upon his heart to do them, I surely remember to do good to him again. Therefore My mercies have prevailed over him: I will surely have mercy upon them, says the Lord. |

**Rashi’s Commentary on Yirmiyahu (Jeremiah) 30:21 – 31:5 + 19**

**Chapter 30**

**21** **their prince** lit., his mighty one.

**pledged his heart** an expression of a pledge (fermaille, aatine in French).

**to approach Me** to war, to stop Me.

**23** **settling storm** camping and dwelling an expression of “the land of the sojournings of (מְגוּרֵי) ” (Gen. 37:1), and a similar case is “and a whirling (מִתְחוֹלֵל) storm ” (supra 23:19) stated in the other verse is the same as this for both of them are expressions of camping.

**on the head[s] of the wicked** On the heads of the heathens.

**Chapter 31**

**1** **found favor** The generation of the wilderness found favor in My eyes.

**who had escaped the sword** of the Egyptians the Amalekites and the Canaanites.

**He [therefore] went to give Israel their resting place** When He led them to take possession of the land of their rest.

**2** **From long ago** In the merit of the Patriarchs.

**appeared to me** I, the prophet, and told me to say to the congregation of Israel, “With everlasting love have I loved you.”

**3** **Yet again will I rebuild you, then you shall be built** You had two buildings made by men. Therefore, they were destroyed. Yet again will I rebuild you, I by Myself, a third building, and you shall be built forever.

**shall you be adorned** Heb. תַּעְדִּי.

**4** **and redeem [them]** in the fourth year, they shall profane their produce by redeeming it with money.

**5** **the watchers shall call** The lookouts at the tops of the lofty towers to announce with a voice heard a distance away. Another explanation: נֹצְרִים is like “He keeps (נֹצֵר) lovingkindness” (Exod. 34:7), an expression of keeping. That is to say: There is a day when they will call those who kept the Torah and say, “Rise...” And so did Jonathan render: There are many days and much goodness that is destined to come to the righteous who kept My Torah from days of old.

**19** **“Is Ephraim a son who is dear to me?”** These are the words of the Shechinah. That is to say, He is complaining, “And as for Me, I have a change of heart to have pity. Is he My dear son (as one who has but one son, whose every wish he grants him)?”

**dandled** (Esbaniement in O.F.)

**whenever I speak of him** Every time that I speak of him. And the Midrash Leviticus Rabbah (2:3) explains: It is enough My speech (דַּי דִבּוּרִי) with which I endowed him, that I taught him My Torah, for Me to have mercy on him.

**Special Ashlamatah: Yeshayahu (Isaiah) 51:12 – 52:12**

**Shabbat Nachamu IV**

| **Rashi** | **Targum** |
| --- | --- |
| 12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass? | 12. ‎"I, I am He that comforts you; of whom are you afraid. of man who dies, of the son of man who is reckoned as the grass? |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. And you have ‎forgotten the service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear continually all the day ‎because of the fury of the oppressor, when he sets himself to destroy? And now. where is the fury of the oppressor? |
| 14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting. | 14. **The avenger will ‎speedily be revealed; the righteous/ generous will not die in destruction, neither will they lack their food.** |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who ‎rebukes the sea so that its waves roar, the LORD of armies is His name. |
| 16. **And I placed My words into your mouth, and with the shadow of My hand I covered you,** to plant the heavens **and to found the earth and to say to Zion [that] you are My people.** | 16. **And I have put the words of My prophecy in your mouth, and ‎protected you in the shadow of My might,** to establish the people concerning whom it was said that they would increase as the stars of ‎the heavens **and to found the congregation concerning whom it was said they would increase as the dust of the earth**, **and to say to those ‎who reside in Zion, ‘You are my people.’”** |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained. | 17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the ‎LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing. |
| 18. **She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised.** | 18. **There is none to comfort her among all the sons ‎she has borne; there is none to take her by the hand among all the sons she has brought up.** |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two distresses have come upon you. ‎Jerusalem - you are not able to stand. When four will come upon you -spoil and breaking and famine and sword; there is none that will‎comfort you but I. |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath ‎from the LORD, rebuke from your God. |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. | 21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. |
| 22. So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it. | 22. Thus says your Lord, the LORD, your God who is about to take the just retribution of His people: "Behold, I have accepted from your ‎hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more; |
| 23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross." | 23. and I will hand it over into the hand of those who ‎were your oppressors, who have said to you, 'Be humble, that we may pass over'; and you have humbled your glory like the ground, and were ‎like a street to those who pass over." ‎ |
|  |  |
| 1. Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. | 1. ‎Be revealed, be revealed, put on your strength, O Zion; put on, put on your celebrity, O Jerusalem, the holy city; for there will no ‎longer pass among you the uncircumcised and the unclean. |
| 2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion. | 2. Shake yourself from the dust, arise, sit, O Jerusalem on the throne of ‎glory; the chains of your necks are broken, O captives of the congregation of Zion. |
| 3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money." | 3. For thus says the LORD: "You were sold for ‎nothing, and you will be redeemed without money. |
| 4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing." | 4. For thus says the LORD God: My people went down at the first to Egypt to ‎sojourn there, and the Assyrian robbed him for nothing. |
| 5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed. | 5. Now therefore I am about to save, says the LORD, seeing that My people ‎are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against ‎the service of My name. |
| 6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am." | 6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I ‎who speak; and my Memra endures." |
| 7. **How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."** | 7. **How beautiful upon the mountains of the land of Israel are the feet of him who announces, ‎who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of ‎your God is revealed."** |
| 8. The voice of your **watchmen**- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion. | 8. The voice of your‎ **guardians**, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do ‎when He will return his Shekhinah to Zion. |
| 9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem. | 9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to ‎comfort His people, He has redeemed Jerusalem. |
| 10. **The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.** | 10. **The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those ‎at the ends of the earth will see the salvation of our God.** |
| 11. **Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.** | 11. **Separate, separate, go out thence, draw near no unclean thing; go out ‎from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.** |
| 12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel. | 12. For you will not go out in ‎haste from among the peoples, and you will not be brought in flight to your land, for the LORD leads before you, and the God of ‎Israel is about to gather your exiles. |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎‎‎51:12 – 52:12**

**12 who are you** the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

**13 And you forgot the Lord your Maker** and you did not rely on Him.

**the oppressor** The rulers of the heathens (the nations of the world [Parshandatha, K’li Paz]) who subjugate you.

**when he prepared** Prepared himself.

**Now where is the wrath of the oppressor** Tomorrow comes and he is not here.

**14 What must be poured out hastened to be opened** Heb. מִהַר צֽעֶה לְהִפָּתֵחַ . Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צֽעֶה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צֽעִים) upon him and they shall pour him out (וְצֵעֻהוּ) , and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מִהַר צֽעֶה That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צֽעֶה Girded. Comp. (infra 63:1) “Girded (צֽעֶה) with the greatness of His strength.”

**and he shall not die** i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

**15 Who wrinkles the sea** Heb. רֽגַע , an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע) .” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

**to plant the heavens** to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

**and to found the earth And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan]**.

**17 dregs** Heb. קֻבַּעַת . Jonathan renders: פַּיְלֵי , which is the name of a cup [phiala in Latin]. But it appears to me that קֻבַּעַת , these are the dregs fixed (קְבוּעִים) to the bottom of the vessel, and the word מָצִית , “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (יִמְצוּ) its dregs.”

**weakness** Heb. תַּרְעֵלָה . That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (הָרְעָלוּ) .” Also (supra 3:19), “And the bracelets and the veils (רְעָלוֹת) ,” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רְעוּלוֹת) ,” a kind of beautiful veil in which to enwrap oneself. תַּרְעֵלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).

**you have drained** Heb. מָצִית , egoutter in French, [to drain, exhaust].

**19 These two things have befallen you** Twofold calamities, two by two.

**[With] whom will I console you?** Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

**20 fainted** Heb. עֻלְּפוּ . An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלַּפְנָה) from thirst.” Pasmer in O.F., (pamer in Modern French).

**like a wild ox in a net** Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) “And the wild ox (וּתְאוֹ) and the giraffe.”

**21 and who is drunk but not from wine** Drunk from something else other than wine.

**22 Who shall judge His people** Who shall judge the case of His people.

**23 those who cause you to wander** Heb. מוֹגַיִךְ . Those who cause you to wander and those who cause you to move. Comp. (I Sam. 14:16) “And the multitude was wandering (נָמוֹג) ,” krosler in O.F.

**Bend down** and let us cross on your back.

**Chapter 52**

**2 Shake yourself** Heb. הִתְנַעֲרִי , escourre in O.F., to shake strongly, like one who shakes out a garment.

**arise from the ground,** from the decree (supra 3:26), “She shall sit on the ground.”

**sit down** on a throne.

**free yourself** Untie yourself [from Jonathan].

**bands of** Heb. מוֹסְרֵי , cringatro umbriah in O.F., [strap].

**captive** Heb. שְׁבִיָה , like שְׁבוּיָה , captive.

**3 You were sold for naught** Because of worthless matters, i.e., the evil inclination, which affords you no reward.

**and you shall not be redeemed for money** but with repentance.

**4 My people first went down to Egypt** The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

**5 And now, what have I here** Why do I stay and detain My children here?

**boast** Heb. יְהֵילִילוּ , Boast saying, “Our hand was powerful.”

**is blasphemed** Blasphemes itself, and this is an instance similar to (Num 7:89) “And he heard the voice speaking to him.”

**6 My people shall know** When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

**therefore, on that day** The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

**8 The voice of your watchmen** The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

**10 has revealed** Heb. חָשַׂף , has revealed.

**11 touch no unclean one** They shall be abominable to you to touch them.

**get out of its midst** **Out of the midst of the exile, for all these last consolations refer only to the last exile.**

**purify yourselves** Heb. הִבָּרוּ , purify yourselves.

**you who bear the Lord’s vessels** You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert **[from here is proof of the resurrection of the dead].**

**12 for...goes before you** Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) “And the division of the camp of Dan shall travel, the rear guard of all the camps.” Whoever goes after the camp is called מְאַסֵּף , the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): “And the rear guard was going after the Ark.”

**Verbal Tallies**

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

& H.H. Giberet Dr. Elisheba bat Sarah

**Beresheet (Genesis) 44:18 – 46:27**

**Yirmyahu (Jeremiah) 30:21 – 31:5 + 19**

**Tehillim (Psalms) 38**

**Mk 4:13-20, Lk 8:11-15, Lk 8:16-18**

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

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

Speak - דבר, Strong’s number 01696.

Loveth / Lovers - אהב, Strong’s number 0157.

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

Came near / Approach - נגש, Strong’s number 05066.

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

Anger - אף, Strong’s number 0639.

**Beresheet (Genesis) 44:18** Then Judah **came near <05066> (8799)** unto him, and **said <0559> (8799)**, Oh my lord, let thy servant, I pray thee, **speak <01696> (8762)** a word in my lord’s ears, and let not thine **anger <0639>** burn against thy servant: for thou art even as Pharaoh.

20 And we said **<0559> (8799)** unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father **loveth <0157> (8804)** him.

**Tehillim (Psalms) 38:12** My **lovers <0157> (8802)** and my friends stand aloof from my sore; and my kinsmen stand afar off.

**Tehillim (Psalms) 38:12** They also that seek after my life lay snares for me: and they that seek my hurt **speak <01696> (8765)** mischievous things, and imagine deceits all the day long.

**Tehillim (Psalms) 38:16** For I **said <0559> (8804)**, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

**Yirmyahu (Jeremiah) 30:21** And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall **approach <05066> (8738)** unto me: for who is this that engaged his heart to **approach <05066> (8800)** unto me? saith the LORD.

**Yirmyahu (Jeremiah) 30:24** The fierce **anger <0639>** of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

**Yirmyahu (Jeremiah**) **31:2** Thus **saith <0559> (8804)** the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 44:18 – 46:27** | **Psalms**  **38:1-23** | **Ashlamatah**  **Jer 30:21 - 31; 5 + 19** |
| --- | --- | --- | --- | --- |
| **bhea'** | loves | Gen. 44:20 | Ps. 38:11 | Jer. 31:3 |
| **rx;a;** | afterward, after | Gen. 45:15 |  | Jer. 31:19 |
| **!yIa;** | unless, nor, no, gone from | Gen. 44:26 Gen. 45:6 | Ps. 38:3 Ps. 38:7 Ps. 38:10 Ps. 38:14 |  |
| **vyai** | man, men | Gen. 44:26 Gen. 45:1 Gen. 45:22 | Ps. 38:14 |  |
| **~yhil{a/** | God | Gen. 45:5 Gen. 45:7 Gen. 45:8 Gen. 45:9 Gen. 46:1 Gen. 46:2 Gen. 46:3 | Ps. 38:15 Ps. 38:21 | Jer. 30:22 Jer. 31:1 |
| **rm;a'** | said | Gen. 44:18 Gen. 44:19 Gen. 44:20 Gen. 44:21 Gen. 44:22 Gen. 44:23 Gen. 44:25 Gen. 44:26 Gen. 44:27 Gen. 44:28 Gen. 44:32 Gen. 45:3 Gen. 45:4 Gen. 45:9 Gen. 45:17 Gen. 45:24 Gen. 45:26 Gen. 45:28 Gen. 46:2 Gen. 46:3 | Ps. 38:16 | Jer. 31:2 |
| **@a;** | anger | Gen. 44:18 |  | Jer. 30:24 |
| **rv,a]** | who, which | Gen. 45:4 Gen. 45:6 Gen. 46:5 Gen. 46:6 Gen. 46:15 Gen. 46:18 Gen. 46:20 Gen. 46:22 Gen. 46:25 | Ps. 38:14 |  |
| **~G"** | also, even | Gen. 44:29 Gen. 46:4 | Ps. 38:10 | Jer. 31:19 |
| **rb;D'** | speak, talked | Gen. 44:18 Gen. 45:12 Gen. 45:15 Gen. 45:27 | Ps. 38:12 |  |
| **%l;h'** | go, went | Gen. 45:17 Gen. 45:24 Gen. 45:28 | Ps. 38:6 | Jer. 31:2 |
| **hNEhi** | behold | Gen. 45:12 Gen. 46:2 |  | Jer. 30:23 |
| **hm'xe** | burning anger, wrath |  | Ps. 38:1 | Jer. 30:23 |
| **dy"** | close, hand | Gen. 46:4 | Ps. 38:2 |  |
| **[d'y"** | know, made, instructed | Gen. 44:27 Gen. 45:1 |  | Jer. 31:19 |
| **hwhy** | LORD |  | Ps. 38:1 Ps. 38:15 Ps. 38:21 | Jer. 30:21 Jer. 30:23 Jer. 30:24 Jer. 31:1 Jer. 31:2 Jer. 31:3 |
| **~Ay** | forever, day | Gen. 44:32 | Ps. 38:6 Ps. 38:12 | Jer. 30:24 |
| **ac'y"** | went, go | Gen. 44:28 Gen. 45:1 Gen. 46:26 |  | Jer. 30:21 Jer. 30:23 Jer. 31:4 |
| **%rey"** | direct, thigh | Gen. 46:26 |  | Jer. 31:19 |
| **laer'f.yI** | Israel | Gen. 45:21 Gen. 45:28 Gen. 46:1 Gen. 46:2 Gen. 46:5 Gen. 46:8 |  | Jer. 31:1 Jer. 31:2 Jer. 31:4 |
| **hKo** | thus | Gen. 45:9 |  | Jer. 31:2 |
| **yKi** | when | Gen. 44:24 Gen. 45:5 Gen. 45:26 |  | Jer. 31:19 |
| **lKo** | all, forever, whole, every | Gen. 44:32 Gen. 45:1 Gen. 45:8 Gen. 45:9 Gen. 45:10 Gen. 45:11 Gen. 45:13 Gen. 45:15 Gen. 45:20 Gen. 45:22 Gen. 45:26 Gen. 45:27 Gen. 46:1 Gen. 46:6 Gen. 46:7 Gen. 46:15 Gen. 46:22 Gen. 46:25 Gen. 46:26 Gen. 46:27 | Ps. 38:6 Ps. 38:9 Ps. 38:12 | Jer. 31:1 |
| **!Ke** | afterward, so, therefore | Gen. 45:15 Gen. 45:21 |  | Jer. 31:3 |
| **ble** | heart |  | Ps. 38:8 Ps. 38:10 | Jer. 30:21 Jer. 30:24 |
| **ac'm'** | overtake, found | Gen. 44:34 |  | Jer. 31:2 |
| **lv;m'** | ruler | Gen. 45:8 Gen. 45:26 |  | Jer. 30:21 |
| **dg"n"** | told, tell | Gen. 44:24 Gen. 45:13 Gen. 45:26 | Ps. 38:18 |  |
| **vg"n"** | appoached, come closer to me | Gen. 44:18 Gen. 45:4 |  | Jer. 30:21 |
| **vp,n<** | life, soul | Gen. 44:30 Gen. 46:18 Gen. 46:22 Gen. 46:25 Gen. 46:26 Gen. 46:27 | Ps. 38:12 |  |
| **af'n"** | bring, lift, carry | Gen. 45:19 Gen. 45:23 Gen. 45:27 Gen. 46:5 |  | Jer. 31:19 |
| **d[;** | since, until | Gen. 44:28 |  | Jer. 30:24 |
| **dA[** | still | Gen. 45:3 Gen. 45:6 Gen. 45:11 Gen. 45:26 Gen. 45:28 |  | Jer. 31:4 Jer. 31:5 |
| **!yI[;** | eyes | Gen. 44:21 Gen. 45:5 Gen. 45:12 Gen. 45:16 Gen. 45:20 Gen. 46:4 | Ps. 38:10 |  |
| **l[;** | according, against, therefore | Gen. 45:21 | Ps. 38:16 | Jer. 31:3 |
| **dm;['** | delay, stand | Gen. 45:9 | Ps. 38:11 |  |
| **br'['** | surety, dare | Gen. 44:32 |  | Jer. 30:21 |
| **hP,** | mouth | Gen. 45:12 Gen. 45:21 | Ps. 38:13 Ps. 38:14 |  |
| **gWP** | stunned, benumbed | Gen. 45:26 | Ps. 38:8 |  |
| **~ynIP'** | face, before | Gen. 44:23 Gen. 44:26 Gen. 45:3 Gen. 45:5 Gen. 45:7 | Ps. 38:3 Ps. 38:5 |  |
| **~Wq** | arose, arise | Gen. 46:5 |  | Jer. 30:24 |
| **bArq'** | near | Gen. 45:10 | Ps. 38:11 |  |
| **ha'r'** | see, saw | Gen. 44:23 Gen. 44:26 Gen. 44:28 Gen. 44:31 Gen. 44:34 Gen. 45:12 Gen. 45:13 Gen. 45:27 Gen. 45:28 |  | Jer. 31:3 |
| **vaor** | head |  | Ps. 38:4 | Jer. 30:23 |
| **qAxr'** | afar off |  | Ps. 38:11 | Jer. 31:3 |
| **bWv** | go back, turn, return | Gen. 44:25 |  | Jer. 30:24 Jer. 31:19 |
| **[m;v'** | heard, hear | Gen. 45:2 Gen. 45:16 | Ps. 38:13 Ps. 38:14 |  |
| **tx;T;** | instead, because | Gen. 44:33 | Ps. 38:20 |  |
| **yx;** | alive, life | Gen. 45:3 Gen. 45:26 Gen. 45:28 | Ps. 38:19 |  |
| **bz"['** | leave, left | Gen. 44:22 | Ps. 38:10 Ps. 38:21 |  |
| **hn"['** | answer | Gen. 45:3 | Ps. 38:15 |  |
| **hf'['** | do, make, did, done | Gen. 45:17 Gen. 45:19 Gen. 45:21 |  | Jer. 30:24 |
| **h['r'** | sorrow, injure, evil | Gen. 44:29 | Ps. 38:12 Ps. 38:20 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Gen. 44:18 – 46:27** | **Psalms**  **38:1-23** | **Ashlamata**  **Jer 30:21 – 31:5 + 19** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 4:13-20** | **Tosefta of**  **Luke**  **Lk 8:11-15** |
| --- | --- | --- | --- | --- | --- | --- |
| ἀγαθός | good | Gen 45:18 Gen 45:20 Gen 45:23 | Ps 38:20 |  |  | Lk. 8:15 |
| ἀγαπάω | loved | Gen 44:20 |  | Jer 31:3 |  |  |
| ἀδελφός | brother | Gen 44:19 Gen 44:20 Gen 44:23 Gen 44:26  Gen 44:33 Gen 45:1 Gen 45:3  Gen 45:4 Gen 45:12 Gen 45:14 Gen 45:15 Gen 45:16 Gen 45:17 Gen 45:24  Gen 46:20 |  |  |  |  |
| αἴρω | lift, raise,  carry | Gen 45:23 Gen 46:5 |  |  | Mk. 4:15 | Lk. 8:12 |
| ἄκανθα | thorn, thorn bushes |  |  |  | Mk. 4:18 | Lk. 8:14 |
| ἀκούω | heard, hear |  |  |  | Mk. 4:15 Mk. 4:16 Mk. 4:18 Mk. 4:20 | Lk. 8:12 Lk. 8:13 Lk. 8:14 Lk. 8:15 |
| ἄνθρωπος | man, men | Gen. 44:26 Gen. 45:1 Gen. 45:22 | Ps. 38:14 |  |  |  |
| ἀνίστημι | rose up | Gen 46:5 |  |  |  |  |
| ἀποστέλλω | sent | Gen 45:5 Gen 45:7 Gen 45:8 Gen 45:23 Gen 45:27 Gen 46:5  Gen 46:28 |  |  |  |  |
| ἀφίστημι | separate |  | Psa 38:21 |  |  | Lk. 8:13 |
| ἄχρι / ἄχρις | as far as | Gen 44:28 |  |  |  |  |
| βασιλεύς | king | Gen 45:21 |  |  |  |  |
| βλέπω | see | Gen 45:12 |  |  |  |  |
| γῆ | earth, land, ground | Gen 45:6 Gen 45:7  Gen 45:8  Gen 45:9  Gen 45:10  Gen 45:17 Gen 45:18 Gen 45:19 Gen 45:25 Gen 45:26  Gen 46:6  Gen 46:12  Gen 46:20  Gen 46:27 |  |  | Mk. 4:20 | Lk. 8:15 |
| γινώσκω | know,  known, instructed | Gen. 44:27 Gen. 45:1 |  | Jer. 31:19 | Mk. 4:13 |  |
| διάβολος | devil |  |  |  |  | Lk. 8:12 |
| δίδωμι | give, given | Gen 45:18 Gen 45:21 Gen 45:22 Gen 46:18 Gen 46:25 |  | Jer 30:21 |  |  |
| δικαιοσύνη | righteousness |  | Psa 38:20 |  |  |  |
| ἔθνος | nations | Gen 46:3 |  |  |  |  |
| εἴδω | seeing, saw, know | Gen 44:23  Gen 44:26  Gen 44:28 Gen 44:31 Gen 44:34 Gen 45:13 Gen 45:27 |  |  | Mar 4:13 |  |
| εἷς | one | Gen 44:28 |  |  | Mar 4:20 |  |
| εἰσέρχομαι | entered | Gen 46:6 Gen 46:8 Gen 46:26 Gen 46:27 |  |  |  |  |
| εἰσπορεύομαι | entered | Gen 44:30 |  |  | Mk. 4:19 |  |
| εἶτα | when, then |  |  |  | Mk. 4:17 | Lk. 8:12 |
| ἐκδέχομαι | look out for | Gen 44:32 |  |  |  |  |
| ἐπιθυμία | desire |  | Psa 38:9 |  | Mk. 4:19 |  |
| ἐπιπίπτω | fall, fell upon | Gen 45:14 |  |  |  |  |
| ἑπτά | seven | Gen 46:25 |  |  |  |  |
| ἔπω | said, speak, say, spoke | Gen 44:18 Gen 44:20 Gen 44:21 Gen 44:22 Gen 44:23 Gen 44:25 Gen 44:26  Gen 44:27  Gen 44:28 Gen 45:1 Gen 45:3  Gen 45:4  Gen 45:9 Gen 45:17  Gen 45:24  Gen 45:27 Gen 45:28  Gen 46:2 | Psa 38:16 | Jer 31:1 Jer 31:2 |  |  |
| ἔρημος | wilderness |  |  | Jer 31:2 |  |  |
| ἔρχομαι | come,  came | Gen 45:25 Gen 46:1 |  |  | Mk. 4:15 | Luk 8:12 |
| ἔτος | years | Gen 45:6 Gen 45:11 |  |  |  |  |
| εὑρίσκω | found, find | Gen 44:34 |  | Jer 31:2 |  |  |
| ἐχθρός | enemies |  | Psa 38:16 Psa 38:19 |  |  |  |
| ἕως | until, unto |  | Psa 38:6 Psa 38:8 | Jer 30:24 |  |  |
| ζητέω | seek |  | Psa 38:12 |  |  |  |
| ἡμέρα | day | Gen. 44:32 | Ps. 38:6 Ps. 38:12 | Jer. 30:24 |  |  |
| θεός | God | Gen. 45:5 Gen. 45:7 Gen. 45:8 Gen. 45:9 Gen. 46:1 Gen. 46:2 Gen. 46:3 | Ps. 38:15 Ps. 38:21 | Jer. 30:22 Jer. 31:1 |  | Lk. 8:11 |
| ἰδού | behold | Gen 45:12 |  |  |  |  |
| καιρός | time |  |  |  |  | Lk. 8:13 |
| καλός | good |  |  |  | Mk. 4:20 | Lk. 8:15 |
| καρδία | heart |  | Ps. 38:8 Ps. 38:10 | Jer. 30:21 Jer. 30:24 |  | Lk. 8:12 Lk. 8:15 |
| καρποφορέω | bear fruit |  |  |  | Mk. 4:20 | Lk. 8:15 |
| κατά | according to, certain | Gen 45:21 Gen 45:23 |  |  |  |  |
| κύριος | LORD | Gen 44:18 Gen 44:19  Gen 44:20 Gen 44:22  Gen 44:24  Gen 44:33 Gen 45:8  Gen 45:9 | Ps. 38:1 Ps. 38:15 Ps. 38:21 | Jer. 30:21 Jer. 30:23 Jer. 30:24 Jer. 31:1 Jer. 31:2 Jer. 31:3 |  |  |
| λαμβάνω | took, take | Gen 44:29 Gen 45:19 |  | Jer 31:4 Jer 31:19 | Mk. 4:16 |  |
| λαός | people |  |  | Jer 30:22 Jer 31:1 |  |  |
| λέγω | speak, say | Gen 44:19  Gen 44:32 Gen 45:9 Gen 45:16  Gen 45:26  Gen 46:3 |  |  | Mk. 4:13 |  |
| λόγος | words |  |  |  | Mk. 4:14 Mk. 4:15 Mk. 4:16 Mk. 4:17 Mk. 4:18 Mk. 4:19 Mk. 4:20 | Lk. 8:11 Lk. 8:12 Lk. 8:13 Lk. 8:15 |
| λοιποί | rest,  remaining | Gen 45:6 |  |  | Mk. 4:19 |  |
| μέριμνα | anxieties |  |  |  | Mk. 4:19 | Lk. 8:14 |
| ὁδός | way | Gen 44:29 Gen 45:21 Gen 45:23 Gen 45:24 |  |  | Mk. 4:15 | Lk. 8:12 |
| ὄνομα | name | Gen 46:8 |  |  |  |  |
| ὅς / ἥ / ὅ | which,  who | Gen. 45:4 Gen. 45:6 Gen. 46:5 Gen. 46:6 Gen. 46:15 Gen. 46:18 Gen. 46:20 Gen. 46:22 Gen. 46:25 | Ps. 38:14 |  | Mk. 4:16 | Lk. 8:13 |
| ὅστις / ἥτις | whoever,  who |  |  |  | Mar 4:20 | Lk. 8:15 |
| παραβολή | parable |  |  |  | Mar 4:13 | Luk 8:11 |
| παραγίνομαι | come | Gen 45:19 |  |  |  |  |
| πᾶς | all, whole,  every | Gen. 44:32 Gen. 45:1 Gen. 45:8 Gen. 45:9 Gen. 45:10 Gen. 45:11 Gen. 45:13 Gen. 45:15 Gen. 45:20 Gen. 45:22 Gen. 45:26 Gen. 45:27 Gen. 46:1 Gen. 46:6 Gen. 46:7 Gen. 46:15 Gen. 46:22 Gen. 46:25 Gen. 46:26 Gen. 46:27 | Ps. 38:6 Ps. 38:9 Ps. 38:12 | Jer. 31:1 |  | Mk. 4:13 |
| πατήρ | father | Gen 44:19 Gen 44:20 Gen 44:22 Gen 44:24 Gen 44:25  Gen 44:27 Gen 44:30 Gen 44:31 Gen 44:32 Gen 44:34  Gen 45:3 Gen 45:8 Gen 45:9 Gen 45:13 Gen 45:18 Gen 45:19 Gen 45:23 Gen 45:25  Gen 45:27 Gen 46:1  Gen 46:3 Gen 46:5  Gen 46:8 |  |  |  |  |
| πιστεύω | trust | Gen 45:26 |  |  |  | Lk. 8:12 Lk. 8:13 |
| πλήθω | filled |  | Psa 38:7 |  |  |  |
| πλησίον | neighbor |  | Psa 38:11 |  |  |  |
| πλοῦτος | riches |  |  |  | Mk. 4:19 | Lk. 8:14 |
| πνεῦμα | breath,  spirit, wind | Gen 45:27 |  |  |  |  |
| ποιέω | make,  made | Gen. 45:17 Gen. 45:19 Gen. 45:21 |  | Jer. 30:24 |  |  |
| πορεύομαι | going,  went | Gen 45:24  Gen 45:28 | Ps 38:6 |  |  | Lk. 8:14 |
| πούς | foot, feet |  | Ps 38:16 |  |  |  |
| πρόσωπον | face,  before | Gen. 44:23 Gen. 44:26 Gen. 45:3 Gen. 45:5 Gen. 45:7 | Ps. 38:3 Ps. 38:5 |  |  |  |
| ῥίζα | roots |  |  |  | Mk. 4:17 | Lk. 8:13 |
| σάββατον | Sabbath |  | Psa 38:0 |  |  |  |
| σπέρμα | seed | Gen 46:6 Gen 46:7 |  |  |  |  |
| συμπνίγω | choked |  |  |  | Mk. 4:19 | Lk. 8:14 |
| συναγωγή | synagogue, congregation, gathering |  |  | Jer 31:4 |  |  |
| σωτηρία | deliverance |  | Psa 38:22 |  |  |  |
| τριάκοντα | thirty | Gen 46:15 |  |  | Mar 4:20 |  |
| υἱός | son | Gen 45:9 Gen 45:10 Gen 45:11 Gen 45:21 Gen 45:26 Gen 45:28 Gen 46:5  Gen 46:7 Gen 46:8 Gen 46:9  Gen 46:10 Gen 46:11 Gen 46:12 Gen 46:13 Gen 46:14 Gen 46:15 Gen 46:16  Gen 46:17 Gen 46:18  Gen 46:19 Gen 46:20  Gen 46:21 Gen 46:22 Gen 46:23 Gen 46:24 Gen 46:25 Gen 46:26 Gen 46:27 |  |  |  |  |
| φοβέω | fear | Gen 46:3 |  |  |  |  |
| χαρά | joy |  |  |  | Mk. 4:16 | Lk. 8:13 |
| χείρ | hand | Gen. 46:4 | Ps. 38:2 |  |  |  |
| χρόνος | time |  |  | Jer 31:1 |  |  |

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Mishnah 1:3**

From:

Chapters of the Sages: A Psychological Commentary on Pirqe Abot

By: Rabbi Reuven P. Bulka

Jason Aronson, Inc., © 1993, pp. 24-25

**Antigonus of Socho received the tradition from Shimon the righteous. He used to say: Be not like servants who serve their master for the sake of receiving a reward; rather be like servants who serve their master not for the sake of receiving a reward, and let the awe of**

**Heaven be upon you.**

This Mishnah further elaborates on aspects of service and prayer. There are many dimensions to prayer. Prayer establishes a link between God and the individual. Prayer, in a group setting, forges community. Prayer keeps the individual and community attuned and responsive. In praying for what is lacking, one constantly remembers the vacuum.

Prayer is also seen as a cause-and-effect process. One asks God for something, be it good health, family joy, communal redemption, or even wealth. When one's relationship with God resides in the cause-and-effect dimension, and the approach to faithful obedience and its values is based on anticipated gain, such faith is on shaky ground and open to disappointment, disenchantment, and the inability to face life realistically. Prayer should not be an act of investment in some eventual advantage; prayer should be of value for its own sake. The relationship it forges with God is reason enough to pray. Values should not be lived for the sake of any future aggrandizement, for the sake of receiving a reward. The living of the value is its own reward.

The prospect of meeting the leader of a country surely excites the person involved. Such a meeting is a thrill of its own. It would be absurd for one who is visiting a leader to expect some tangible reward for the experience. The visit is its own reward; the relationship, if it develops, ample recompense. Gratitude for haying a minute with the leader is the normal reaction.

LET THE AWE OF HEAVEN BE UPON YOU, so that the thrill of having a relationship with God, and the prospect of a dialogue with Transcendence, is independent of any material wish. Once the cause-and-effect dimension of material gain is eliminated, the room that is needed for an authentic service of God, in awe, is created. Letting that awe be upon the person indicates that once the material obstacles are removed, the authentic relationship will ensue on its own, the awe will let itself be upon the person.

**Nazarean Talmud**

**Sidra Of B’resheet (Gen.) 44:18 - 47:31**

**“VaYigash” “And Came Near”**

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

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| **Hakham Shaul’s School of Tosefta**  **(Luqas Lk 8:11-18)**  **Mishnah א:א** | **Commentary to Hakham Tsefet’s School of Peshat**  **(Mark 4:13-25)**  **Mishnah א:א** |

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| **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[[48]](#footnote-48) 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[[49]](#footnote-49) this simile?[[50]](#footnote-50) And** [if so] **how will you comprehend all similes? The sower sows** the seed of the **Oral Torah.[[51]](#footnote-51) 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[[52]](#footnote-52) immediately[[53]](#footnote-53) 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)**,[[54]](#footnote-54) 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.[[55]](#footnote-55) Then** when **trouble or persecution[[56]](#footnote-56) has occurred because of the Oral Torah, they immediately stumble[[57]](#footnote-57)** (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.[[58]](#footnote-58) 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.** |

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| **(Luqas Lk 11:33-36, 8:16-18)** | **(Mark 4:21-25)** |
| **“No one after lighting a lamp, puts** it**in a secret place, nor** does he place it **under a bushel** (measuring basket)**, but places** it **on a Menorah** (lampstand)**, that those who come in[[59]](#footnote-59) may see the light. The light of the body is the eye: therefore, when your eye is whole, your entire body also is full of light; but when itis vain,[[60]](#footnote-60) your body is alsofull of darkness. Therefore, pay careful attention** to remain full of **light (Torah) so that there is no darkness in you! If therefore your whole body is full of light, not having any darkness** (vanity)**, it will be completely full of light** (Torah)**, as it is when the lamp with its light gives light to you.”**  **“And no one,** *after***lighting a lamp, covers it with a clay jar or puts** *it***under a bed, but puts** *it***on a Menorah** (lampstand)**, so that those who come in can see the light. For nothing is secret that will not become evident, and nothing hidden that will not be known** (to the insiders and ones “Given” the Oral Torah) **and come to light. Therefore consider how and listen, for whoever has, to him** *more***will be given even more, and whoever does not have, even what he thinks** *that he***has will be taken away from him.”** | **And he** (Yeshua) **said to them, “Is a lamp[[61]](#footnote-61) coming[[62]](#footnote-62) in to be put under a bushel** (measuring basket)**,[[63]](#footnote-63) or under a bed? Is it not to serve[[64]](#footnote-64) on a Menorah** (lampstand)**? For there is nothing hidden, which will not be exposed; nothing is kept secret, that does not come to light.[[65]](#footnote-65) If any man have ears to hear,[[66]](#footnote-66) let him hear.[[67]](#footnote-67) And he said unto them, Take care what you hear: with what measure you use, it will be measured to you:[[68]](#footnote-68) and to you that hear more will be given.[[69]](#footnote-69) For to the one that has, to him will be given: and he that does not have, even what he has will be taken away.** |

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

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| **Gen 44:18–46:27** | **Ps. 38:1-23** | **Jer. 30:21-31:5 + 19** | **Mk 4:13–20** | **Lk 8:11–15** |

**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 . 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.”[[70]](#footnote-70)

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[[71]](#footnote-71) 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 God does not (continually/and habitually) sin, because His seed (Greek: **σπερμα** – SPERMA – sperm/seed[[72]](#footnote-72) abides in him, and he is not able to (continually/and habitually) sin, because he has been born of God.”

Our pericope has a three-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.”[[73]](#footnote-73)

Generally speaking, the “seed sown” in the earth is the Jewish people per se. Particularly speaking, the qualified agents of G-d’s salvation (yeshuah) are the Hakhamim. These Hakhamim are the **σπερμα** – *sperma* sown throughout the world in each generation. The tool of their salvation (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. Further, if we may ask, what is the name of the first order (Heb. “Seder”) of the Mesorah (Oral Law)? Therefore, the first analogy introduced by Hakham Tesfet in his Mishnaic treatise, alike the first Seder of the Oral Law is called “***סדר זרעים***” **(Seder Zeraim - lit. "Order of Seeds").**

Finally, Hakham Tsefet employs an interesting phrase: “εὐθὺς ἔρχεται” – “Euthus Erchetai” – **“immediately comes”** and which corresponds to the Hebrew “וַיִּגַּשׁ" – “**Vayigash” – “an immediate coming near,” or, “an immediate approach”,** and which offers a verbal tally with the first word of our Torah Seder – also expressed in the statement **“we will do and then we will hear.”**

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| --- | --- | --- | --- | --- |
| **Gen 46:28 – 47:31** | **Psa. 39** | **30:21-31;5+19** | **Mk 4:21-25** | **Lk 11:33-36**  **Lk 8:16-18** |

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

**An analogy of Light**

In the previous pericope, we had a lesson in hermeneutics. The present pericope continues with the result of hermeneutic application. The analogy of light here is associated with a “measure.” The underlying thought is “**midda kneged midda”** – measure for measure. However, as Gould[[74]](#footnote-74) points out the measure is associated with the one’s personal awareness of “truth” per se. Taylor shows the explanation of these words to be “to the man who has, more will be given, while he who lacks will lose the light he has.”[[75]](#footnote-75)

If a man accustoms himself to small measures of truth (Torah/Oral Torah), he only receives small measures.[[76]](#footnote-76)

In other words, the man who devotes only a little time to Torah studies only receives little information from it. However, we must also bear in mind that the pericope is one of five similes with the intent of revealing the “Governance of G-d.” Therefore, the awareness of the deep mystical thoughts (So’od), which even though they are hidden, are nothing more than exposés of the Governance of G-d. Furthermore, the awareness (revelation) of the Governance of G-d is only “brought to light” through acceptance and application as we will see from our Remes. The present simile is a part of five descriptions, which are suited for revealing the intimate workings of the Governance of G-d.

Why are there five similes, why not four, or six, or even seven?

1 Tsefet (Pe.) 5:6 Be humbled under the **mighty hand[[77]](#footnote-77) of God** so that he will elevate you in the appropriate season.

Hakham Tsefet through his amanuensis Mordechai builds on the “Kingdom/Governance of G-d in five similes. The passage cited from 1 Tsefet is directly associated with the revealing of the Kingdom/Governance of G-d. Those who are willing to be humbled under the authority of G-d’s governance of the Bate Din and Hakhamim are destined for elevation and greater awareness of the mysteries of that authority. The depth of context is unfathomable. The Governance of G-d and the deep awareness of its mysteries are for the sake of building an authentic Theocratic Society. Only with this infrastructure for society can we return to Eden, the Garden of Delight/Pleasure.

The seminal work of the “Rambam” called the Mishneh Torah is also referred to as “**Séfer Yad Ha-Chazaqáh**” – “The Mighty hand.” This work is referred to as The Mishneh Torah. The Mishneh Torah itself is comprised of fourteen sections, arranged thematically, which encompass the range of Jewish law, from torts to ritual worship. In later years, the work was called “**Yad Ha-Chazaqáh** “The Mighty Fourteen” (in Hebrew, a word play on the expression “**the mighty hand**; (“The Mighty Hand”) which alludes to the fourteen books that make up the code of Jewish Law. The Hebrew letters yod and dalet, the letters of the Hebrew word “yad,” represent the number fourteen (14 = 1 + 4 = 5. I.e., the hand (14) has 5 fingers). The title is also a play on Deuteronomy 34:12, which contains the author's first name: “**And for all the great might** (lit. “mighty hand”) **and awesome power that Moshe displayed before all Yisrael**.” This verse is particularly an apt reference, as the book of Deuteronomy itself is sometimes called “Mishneh Torah.”

An interesting point regarding this simile is raised by Marcus[[78]](#footnote-78) when he states:

“The beginning of the present passage, however, asserts forcefully that this mysterious hiddenness of G-d’s dominion will not go on forever; if covert action is G-d’s *modus operandi* in the present, He will soon manifest His power openly.”

What Marcus misses here though is that “secret of the Governance of G-d (G-d’s Kingdom/ Dominion)” comes first via the medium of the Oral Torah, and except for the Jewish people (insiders), most of the Oral Torah, particularly those in the So’od (mystic level of hermeneutics) have remained in total obscurity and/or rejection by the majority of Gentiles (outsiders). Therefore, this “soon manifestation” that Marcus speaks about will perhaps become more of a progressive reality from today until the coming of Messiah. And surely, the Jewish Nazarean Orthodoxy having been heavily nuanced with Jewish mysticism by its very nature,[[79]](#footnote-79) is as stated in a previous pericope of Mordechai. “**To you it is given to know the So’od[[80]](#footnote-80) of the kingdom** (Governance) **of G-d** (through the Hakhamim and Bate Din as opposed to human kings). **But, to those outside, all these things are given in comparative analogies. And he said “as it is written,” “And He (God) said, Go, and tell this people, You hear indeed, but do not understand; and seeing you see, but do not know. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and do teshuba** (repentance)**, and be healed.”[[81]](#footnote-81)** (Yeshayahu 6:9-10).

As we have stated the phrase “to you it is given” is a clear reference of the Mesorah “Moshe *qibal* Torah” and it being “handed down,” The awareness of the light is only “given,” i.e., handed down and received “*qibal*” by the insiders. Therefore, the principle of measure is at the core of our pericope, meaning that the measure to which one applies himself it will be revealed.

**m. Abot 2:4** Hillel says,

1. “Do not walk out on (abandon) the community.
2. “And do not have confidence in yourself until the day you die.
3. “And do not judge your fellow until you are in his place.
4. “And do not say anything which cannot be heard, for in the end it will be heard.
5. “And do not say, ‘When I have time, I will study,” for you may never have time.”[[82]](#footnote-82)

**m. Abot 2:5** He [Hillel] would say,

1. “A crude person will never be sin-fearing (G-d fearing i.e., G-d fearer),
2. nor will an *Am* *HaAretz[[83]](#footnote-83)* (common) ever be pious,
3. nor will a bashful person learn,
4. nor will a short-tempered person teach,[[84]](#footnote-84)
5. nor will anyone too busy in business get wise.[[85]](#footnote-85)

**“In a place in which there are no] men of royalty, try to act like a [Royal] man.”[[86]](#footnote-86)**

The mystery Kingdom/Governance of G-d remains obscured because of the antinomian prejudices. When the Oral Torah is abandoned for “grace,” we have “lawlessness.” This abandonment of Torah is self-destructive. Unfortunately, the Gentile failure to accept the Torah has caused blindness in their understanding of the Kingdom. What fails logic is the notion that there can be a lawless society. If everything is “grace” as is purported, how can we survive? “Grace” has been the licence for anarchy. However, as western society feeds on Christian “Grace” it has fallen into the trap or the vortex that it has created. In this vein of thought, we can understand Hakham Tsefet’s words, he who has little, that will also be taken from him. The Kingdom/Governance of G-d remains a mystery to the antinomian mind, G-d’s rule is based upon the Torah as Governance for all of society. When a society is stripped of Torah, collapse is inevitable. If such a society really worked, we would not need traffic laws or societal legal infrastructure. However, because society cannot exist without Torah/Nomos we MUST learn to accept and apply the Torah to the exigencies of everyday life.

If the elemental and chief mitzvah is “I *am* the Lord your God, who brought you out of the land of Egypt, out of the house of bondage;” how can we say that we do not want to follow the rules of a society, which places God first? Man must come to terms with his creation by God and His purpose in doing so.

G-d’s purpose in creation was the bestowal of His goodness upon His creatures. G-d alone is the personification of true perfection. He is free of all deficiency. Nothing can compare to G-d. Not anything labelled “perfect” is “perfect” on the same level as G-d. Since G-d desired to bestow good upon His creatures partial good would not be acceptable. However, G-d has made it possible for humanity to experience a level of this perfection. Those who have learned to put their trust in G-d will experience, upon implementation, as much perfection as possible by a creature of G-d. G-d’s creation of each creature was so that each creature might experience as much of G-ds good as humanly possible. Through cleaving to G-d, each creature has the ability to progress to the highest degree of perfection possible. Because both flawlessness and deficiency exist in our world, God has established a means for His creatures to avoid the deficiency and acquire perfection. By clinging to the elements of perfection, we are able to attain a level of perfection that emulates G-d’s perfection. Through the acquisition of excellence, we are able to resemble our Creator.[[87]](#footnote-87)

**Therefore, the social order of the Oral Torah has one basic pursuit. We know that it ultimately revolves around one basic principle, namely the assembling of a Perfected Community fit to exist in an eternal state of intimacy with God.**

When the Highest Wisdom (G-d) considered everything needed to rectify the human race and make it into the Perfected Community discussed earlier, it saw that this goal would be furthered if some people could benefit others and help them attain a place in the Community. [[88]](#footnote-88)

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

**Peroration**

Unfortunately, our restraints of time and space minimize the amount of commentary we can produce. The hiddenness, light and measures are all important pieces of the puzzle, which elucidate thoughts presented in the Torah Seder. The astute will understand how to make these connections and draw from the wellspring of information we have not been able to present.

By way of analogy, the light of the present pericope is the Oral Torah as Yeshua and his Talmidim teach it. The Kingdom’s secret will always remain a secret because those who throw off rule and Torah will never understand why we have societal laws and standards. Therefore, their “measure” is not a positive contribution. Its negative contribution causes the denial of those pleasures. These people draw on society rather than contribute to it. Nazarean Judaism is anchored in righteousness/generosity and making a positive investment in community and society.

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) 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: Elul 9, 5783 – August 25/26, 2023**

**Shabbat: “Chiné Avikhá Choléh” - “Behold, your father is sick”**

**5th Sabbath of Consolation**

**(Shabbat Nachamu V)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הִנֵּה אָבִיךָ חֹלֶה** |  | **Saturday Afternoon** |
| **“Chiné Avikhá Choléh”** | Reader 1 – B’resheet 48:1-3 | Reader 1 – B’resheet 49:1-4 |
| **“Behold, your father is sick”** | Reader 2 – B’resheet 48:4:-6 | Reader 2 – B’resheet 49:5-7 |
| **“He aquí tu padre está enfermo”** | Reader 3 – B’resheet 48:7-9 | Reader 3 – B’resheet 49:8-12 |
| B’resheet (Gen) 48:1-22 | Reader 4 – B’resheet 48:10-12 |  |
| Ashlamatah:  II Kings 13:14-20, 23 | Reader 5 – B’resheet 48:13-16 | **Monday / Thursday Mornings** |
| Special:  Yeshayahu (Isaiah) 54:1-10 | Reader 6 – B’resheet 48:17-19 | Reader 1 – B’resheet 49:1-4 |
| Tehillim (Psalms 40:1-18 | Reader 7 – B’resheet 48:20-22 | Reader 2 – B’resheet 49:5-7 |
|  | Maftir – B’resheet 48:20-22 | Reader 3 – B’resheet 49:8-12 |
| N.C.: Mk 4:26-29 | II Kings 13:14-20.23 |  |

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1. This introduction copied and excerpted from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-1)
2. Rashi: There were twenty-two years from the time he (Joseph) left him (Yaaqob) until Yaaqob went down to Egypt (and saw Joseph again). [Rashi then makes the calculation of years] These correspond to the twenty-two years that Yaaqob did not fulfill the mitzvah of “honoring your father and your mother.” [Rashi then shows that Jacob also had remained away from his parents twenty-two years, when he fled to Lavan’s house]. [↑](#footnote-ref-2)
3. This sorrow is a result of our verbal tally with the Torah portion which speaks of Yaaqob’s love for the lad: Loveth / Lovers - אהב, Strong’s number 0157. [↑](#footnote-ref-3)
4. Ibid. 1 [↑](#footnote-ref-4)
5. The Children of Israel [↑](#footnote-ref-5)
6. Goyim (גוים) – Gentiles. [↑](#footnote-ref-6)
7. G-d = Elohim = HaShem when He is exercising the attribute of justice. [↑](#footnote-ref-7)
8. Galut - גלות‎, refers to the exile of the Jewish people. [↑](#footnote-ref-8)
9. Hoshea 1:6 ‘Compassion’ is thus mentioned even in connection with retribution. [↑](#footnote-ref-9)
10. Hoshea 2:25. [↑](#footnote-ref-10)
11. Ohr Hachayim, beginning of Ki Teitzei. [↑](#footnote-ref-11)
12. Shmuel Eidels (1555 – 1631) (Hebrew: שמואל אליעזר הלוי איידלס‎‎), was a renowned rabbi and Talmudist famous for his commentary on the Talmud, Chiddushei Halachot. Eidels is also known as Maharsha (מהרש"א, a Hebrew acronym for "Our Teacher, the Rabbi Shmuel Eidels"). [↑](#footnote-ref-12)
13. Chiddushei Aggadah to Pesachim 87 [↑](#footnote-ref-13)
14. Ezekiel 34:31 [↑](#footnote-ref-14)
15. Cf. Num. 19:14: This is the law, when a man dieth in a tent; all that come into the tent, and all that is in the tent, shall be unclean seven days. (This command applies ONLY to Israel!) [↑](#footnote-ref-15)
16. Jerusalem Talmud, a sod level mystical work. [↑](#footnote-ref-16)
17. Yerushalmi, Shekalim 1:4 [↑](#footnote-ref-17)
18. Yirmeyahu (Jeremiah) 22:30. [↑](#footnote-ref-18)
19. I Divre HaYamim (Chronicles) 3:17. Notwithstanding the curse that he should be childless and not prosper, after being exiled he was forgiven. [↑](#footnote-ref-19)
20. In contrast to Elimelech’s stinginess which led him into exile. [↑](#footnote-ref-20)
21. Shemot 18:14-27 [↑](#footnote-ref-21)
22. Zevachim 115a [↑](#footnote-ref-22)
23. See Joshua Chapter 2 [↑](#footnote-ref-23)
24. Megillah 14b-15a [↑](#footnote-ref-24)
25. Ibid.20 [↑](#footnote-ref-25)
26. Pesachim 87b [↑](#footnote-ref-26)
27. Midrash Rabbah - Numbers VII:10 [↑](#footnote-ref-27)
28. Nedarim 32a, Midrash Rabbah - Genesis LVII:4, Midrash Rabbah - Exodus XVIII:11, Midrash Rabbah - Numbers XIII:20. [↑](#footnote-ref-28)
29. Yeshayahu (Isaiah) 48:20 [↑](#footnote-ref-29)
30. Pesachim 10:1 [↑](#footnote-ref-30)
31. See Micah 7:15 [↑](#footnote-ref-31)
32. Megillah 29a [↑](#footnote-ref-32)
33. AKA ‘qere’. [↑](#footnote-ref-33)
34. AKA ktib. [↑](#footnote-ref-34)
35. Tanach is a Hebrew acronym formed from the initial Hebrew letters of the Masoretic Text’s three traditional subdivisions: The **T**orah (“Teaching”, also known as the Five Books of Moses), **N**eviim (Prophets) and **K**etuvim (Writings)—hence **T**a**N**a**K**h. [↑](#footnote-ref-35)
36. As in the Stone edition of the Tanach, by Mesorah publications. [↑](#footnote-ref-36)
37. The Masoretic Text is the authoritative [Hebrew](http://en.wikipedia.org/wiki/Hebrew_language) text which is regarded almost universally as the official version of the [Tanach](http://en.wikipedia.org/wiki/Tanakh). It defines not just the [books of the Jewish canon](http://en.wikipedia.org/wiki/Development_of_the_Jewish_Bible_canon), but also the precise letter-text of the biblical books in [Judaism](http://en.wikipedia.org/wiki/Judaism), as well as their [vocalization](http://en.wikipedia.org/wiki/Niqqud) and [accentuation](http://en.wikipedia.org/wiki/Cantillation) known as the Masorah. [↑](#footnote-ref-37)
38. Biblia Hebraica Leningradensia, edited by Aron Dotan, from Hendrickson Publishers. [↑](#footnote-ref-38)
39. *The Book of Ruth*, MeAm Loez, by Rabbi Shmuel Yerushalmi, translated by E. van Handel, edited by Dr. Zvi Faier. [↑](#footnote-ref-39)
40. The Torah: With Rashi’s commentary translated, annotated, and elucidated, by Rabbi Yisrael Isser Zvi Herczeg. From Mesorah Publications. [↑](#footnote-ref-40)
41. The Masoretes (Hebrew: בעלי המסורה Ba’alei ha-Masora) were groups of Jewish scribe-scholars who worked between the 6th and 10th centuries CE, based primarily in present-day Israel in the cities of Tiberias and Jerusalem, as well as in Iraq (Babylonia). Each group compiled a system of pronunciation and grammatical guides in the form of diacritical notes on the external form of the biblical text in an attempt to standardize the pronunciation, paragraph and verse divisions and cantillation of the Jewish Bible, the Tanach, for the worldwide Jewish community. [↑](#footnote-ref-41)
42. *Igeret HaKodesh*, Chapter 19 [↑](#footnote-ref-42)
43. Shlomo ben Aderet ([Hebrew](http://en.wikipedia.org/wiki/Hebrew): שלמה בן אדרת) (or Solomon son of Aderet) (1235 — 1310) was a [Medieval](http://en.wikipedia.org/wiki/Medieval) [rabbi](http://en.wikipedia.org/wiki/Rabbi), [halachist](http://en.wikipedia.org/wiki/Halakha), and [Talmudist](http://en.wikipedia.org/wiki/Talmud). He is widely known as the Rashba (Hebrew: רשב״א), the Hebrew [acronym](http://en.wikipedia.org/wiki/Acronym) of his title and name: **R**abbi **S**hlomo **b**en **A**deret. [↑](#footnote-ref-43)
44. Meïr Leibush ben Yehiel Michel Wisser (March 7, 1809 – September 18, 1879), better known as The Malbim (Hebrew: מלבי”ם‎‎), was a rabbi, master of Hebrew grammar, and Bible commentator. The name “Malbim” was derived from the Hebrew initials of his name. He used this acronym as his surname in all his published works, and became known by it in common usage. [↑](#footnote-ref-44)
45. Radak [↑](#footnote-ref-45)
46. A Latin phrase meaning “scripture only”. [↑](#footnote-ref-46)
47. Bereshit (Genesis) 45:20 [↑](#footnote-ref-47)
48. Verbal tally with Gen. 44:18 – “come near” or “approach”. [↑](#footnote-ref-48)
49. **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-49)
50. 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. From this type of interrogatory we learn that Yeshua frequently used the Socratic method of teaching to deepen the understanding of his teaching. [↑](#footnote-ref-50)
51. 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-51)
52. Verbal tally with Gen. 44:18 – “come near” or “approach”. [↑](#footnote-ref-52)
53. **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-53)
54. This “ground” is a rocky soil or rock with a thin layer of soil, which allows the seed to initially geminate. [↑](#footnote-ref-54)
55. 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-55)
56. **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-56)
57. **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-57)
58. Note here that the plant has come to a level of maturity whereby it should have produced fruit. Yet it remains fruitless. [↑](#footnote-ref-58)
59. Verbal tally to Gen 46:31 [↑](#footnote-ref-59)
60. Greek πονηρός translates to Hebrew רַע empty. Therefore, the body that is not filled with light is “empty.” [↑](#footnote-ref-60)
61. Lamp not candle. Just as the “seed” which was sown (also a direct verbal tally to Zech 10:9) in the previous simile, we have the light as the Torah, Oral and Written. Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). p. 318 [↑](#footnote-ref-61)
62. Verbal Tally to Gen 46:31

    The light coming in is in the active not passive state. Therefore, we see a continuous coming of light in the present pericope. [↑](#footnote-ref-62)
63. We must define the “purposed “basket” as a means of measuring. The measuring basked was set as a standard for determining whom much a person would be trading for. In other words, the basket is set as a standard for measuring. While it may be understood as a mere “basket” the context from the latter part of the pericope shows that measuring amounts is and important aspect of this analogy/simile. [↑](#footnote-ref-63)
64. cf. Str. 5087 1C [↑](#footnote-ref-64)
65. Here the language of Hakham Tsefet is multifaceted. He speaks of the exposure of negative works and the mysteries of G-d as well. The mysteries (secrets) never remain “hidden.” G-d loves nothing more than to reveal his secrets to His Prophets, i.e. the Hakhamim. Gould accurately notes, The ultimate end of the hiding is manifesting. This is a case of the argumentum a minori. Even what is hidden is hidden only for the purpose of ultimate manifestation, and **how much more** is this true of anything that is in its nature light, instead of dark. κρυπτόν is emphatic. The progress of all knowledge is the manifestation of this principle. The earth is full of secrets, hidden treasures and forces, but they have been hidden away, only in order that man may bring them forth out of their hiding, and enrich his life with them. **οὐδὲ ἐγένετο ἀπόκρυφον**—*nor did it become hidden away*. This differs from the former by the difference between ἐγένετο and ἐστί. It points to the act of hiding, as that does to the state. Both are for the same purpose. God has secrets, mysteries, but they are not permanent secrets, only held in reserve for future revelation. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 78 [↑](#footnote-ref-65)
66. This is the famous citation from the Talmud. [↑](#footnote-ref-66)
67. The thought here is clearly, meditate on what you have heard. This is an allusion to the deeper meaning of the text. Therefore, the allegorical or Remes accompaniment to the pericope. [↑](#footnote-ref-67)
68. The idea hear is midda kneged midda with regard to the “measure” of understanding a person applies to the Torah. With what “measure” of application and study one applies it will be returned *midda kneged midda*. Please note the context of “hearing” referring to the Hebrew word Shema – Hear, Obey etc. [↑](#footnote-ref-68)
69. cf. m. Sot. 1.7, t. Sot 3.1 (**midda kneged midda** – measure for measure) [↑](#footnote-ref-69)
70. Yesha’yahu (Isa) 49:6 [↑](#footnote-ref-70)
71. cf. Strong’s # H2142 [↑](#footnote-ref-71)
72. cf. Strong’s # G4690 [↑](#footnote-ref-72)
73. cf. Exodus 19:8. [↑](#footnote-ref-73)
74. Our rendition of Gould’s words. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 78 [↑](#footnote-ref-74)
75. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p. 262 [↑](#footnote-ref-75)
76. Our rendition of Gould’s words. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 78 [↑](#footnote-ref-76)
77. **Yad Ha-Chazaqáh** – the “Mighty hand of G-d referring to the Oral Torah. [↑](#footnote-ref-77)
78. Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). p. 318 [↑](#footnote-ref-78)
79. cf. Mark 4:11-12 [↑](#footnote-ref-79)
80. The “**comparative analogies,” παραβολή -** *paraboli*containing **μυστήριον –** *musterion,* (Hebrew **סוֹד**)means G-d’s rule through the Bate Din, which are “**Given**” specifically to his talmidim. [↑](#footnote-ref-80)
81. Cf. Yermiyahu (Jer.) 5:21, and Yechezqel (Eze.)12:2 also Dan 2:18-19, 35-41 LXX, 1 Cor. 2:1-7 [↑](#footnote-ref-81)
82. Neusner, J. (1988). *The Mishnah: A new translation* New Haven, CT: Yale University Press. p. 675 [↑](#footnote-ref-82)
83. *Am HaAretz* An Israelite who is not trusted properly to tithe his produce or to observe the rules of Levitical cleanness. The opposite of a Chaber [↑](#footnote-ref-83)
84. Now we will come in defense of Hakham Tsefet. If we accept this truth, we can understand that Hakham Tsefet was not a “short-tempered” person. [↑](#footnote-ref-84)
85. cf. Tebeth 16, 5773 **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.** [↑](#footnote-ref-85)
86. Neusner, J. (1988). *The Mishnah: A new translation* (676). New Haven, CT: Yale University Press. [↑](#footnote-ref-86)
87. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. p. 36 [↑](#footnote-ref-87)
88. Ibid. 99 [↑](#footnote-ref-88)