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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 10, 5773 – Nov 23/24, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Nov 23 2012 – Candles at 5:13 PMSat. Nov 24 2012 – Habdalah 6:09 PM | **Brisbane, Australia**Fri. Nov 23 2012 – Candles at 6:05 PMSat. Nov 24 2012 – Habdalah 7:02 PM | **Bucharest, Romania**Fri. Nov 23 2012 – Candles at 4:24 PMSat. Nov 24 2012 – Habdalah 5:28 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Nov 23 2012 – Candles at 5:13 PMSat. Nov 24 2012 – Habdalah 6:12 PM | **Jakarta, Indonesia**Fri. Nov 23 2012 – Candles at 5:34 PMSat. Nov 24 2012 – Habdalah 6:26 PM | **Manila & Cebu, Philippines**Fri. Nov 23 2012 – Candles at 5:06 PMSat. Nov 24 2012 – Habdalah 5:58 PM |
| **Miami, FL, U.S.**Fri. Nov 23 2012 – Candles at 5:12 PMSat. Nov 24 2012 – Habdalah 6:06 PM | **Olympia, WA, U.S.**Fri. Nov 23 2012 – Candles at 4:11 PMSat. Nov 24 2012 – Habdalah 5:18 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Nov 23 2012 – Candles at 4:22 PMSat. Nov 24 2012 – Habdalah 5:21 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Nov 23 2012 – Candles at 4:01 PMSat. Nov 24 2012 – Habdalah 5:05 PM | **Singapore, Singapore** Fri. Nov 23 2012 – Candles at 6:35 PMSat. Nov 24 2012 – Habdalah 7:26 PM | **St. Louis, MO, U.S.**Fri. Nov 23 2012 – Candles at 4:25 PMSat. Nov 24 2012 – Habdalah 5:25PM |

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

**Roll of Honor:**

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

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

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

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

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

Her Excellency Giberet Laurie Taylor

His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**Please give thanks for the Septennial Lectionary for again Egypt has come to our recue as in the days of Yosef. We also need your prayers for the husband of Her Excellency Giberet Sarai bat Sarah who needs a job. Todda Rabba!**

**Shabbat: “VaYomer Par’oh” - ‎ “And said Pharaoh”‎**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֹּאמֶר פַּרְעֹה** |  |  |
| **“VaYomer Par’oh”** | Reader 1 – B’resheet 41:38-43 | Reader 1 – B’resheet 42:18-20 |
| **“And said Pharaoh”** | Reader 2 – B’resheet 41:44-46 | Reader 2 – B’resheet 42:21-23 |
| **“Y dijo Faraón”** | Reader 3 – B’resheet 41:47-49 | Reader 3 – B’resheet 42:24-26 |
| B’resheet (Gen) 41:38 – 42:17 | Reader 4 – B’resheet 41:50-52 |  |
| Ashlamatah: Is. 11:2-10 + 16  | Reader 5 – B’resheet 41:53-42:6 |  |
|  | Reader 6 – B’resheet 42:7-11 | Reader 1 – B’resheet 42:18-20 |
| Psalm 34:1-23 | Reader 7 – B’resheet 42:12-17 | Reader 2 – B’resheet 42:21-23 |
| N.C.: Mk. 3:28-30; Lk. 12:10; Acts 9:23-31 |  Maftir – B’resheet 42:15-17 | Reader 3 – B’resheet 42:24-26 |
|  Is. 11:2-10 + 16 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎41:38 – 42:17‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 38. So Pharaoh said to his servants, "Will we find [anyone] like this, a man in whom there is the spirit of God?"  | 38. And Pharaoh said to his servants, Can we find a man like this, in whom is the spirit of prophecy from the LORD?  |
| 39. Then Pharaoh said to Joseph, "Since God has let you know all this, there is no one as understanding and wise as you. | 39. And Pharaoh said to Joseph, Since the LORD has made known all this to you, there is no one so prudent and wise as you are. |
| 40. **You shall be [appointed] over my household**, and through your command all my people shall be nourished; only [with] the throne will I be greater than you." | 40. **You will be superintendent (i.e. a Paqid) over my house**, and by the decree of your mouth **will all my people be armed** only in the throne of the kingdom will I be greater than you. |
| 41. So Pharaoh said to Joseph, "Look, I have appointed you over the entire land of Egypt." | 41. And Pharaoh said to Joseph, See, I have appointed you prince over the land of Mizraim. |
| 42. **And Pharaoh removed his ring from his hand and placed it on Joseph's hand**, and he attired him [with] raiment of fine linen, and he placed the golden chain around his neck. | 42. **And Pharaoh took off his ring from his hand, and set it on Joseph's hand**; and he clothed him in vestments of fine linen, and set a collar of gold upon his neck, |
| 43. And he had him ride in his chariot of second rank, and they called out before him, "[This is] the king's patron," appointing him over the entire land of Egypt. | 43. and made him ride in the second chariot of Pharoh; and they chanted before him, This is the Father of the king; Great in wisdom, few in years. And he appointed him prince over all the land of Mizraim. |
| 44. And Pharaoh said to Joseph, "I am Pharaoh, and **besides you, no one may lift his hand or his foot in the entire land of Egypt**." | 44. And Pharaoh said to Joseph, I am Pharaoh the king, and you are the vice-regent, **and without your word a man will not lift up his hand to gird on arms, or his foot to mount a horse in all the land of Mizraim**. |
| 45. And Pharaoh named Joseph Zaphenath Pa'neach, **and he gave him Asenath the daughter of Potiphera, the governor of On, for a wife**, and Joseph went forth over the land of Egypt. | 45. And Pharaoh called the name of Joseph, “The man who reveals mysteries.” **And he gave him Asenath, whom Dinah had borne to Shekhem, and the wife of Potiphera prince (Rabba) of Tanis had brought up, to be his wife**. And Joseph went forth ruler over the land of Mizraim. |
| 46. And Joseph was thirty years old when he stood before Pharaoh the king of Egypt, and Joseph went out from before Pharaoh and passed through the entire land of Egypt. | 46. And Joseph was a son of thirty years when he stood before Pharaoh, king of Mizraim. And Joseph went out from Pharaoh, and passed, a prince and a ruler, through all ,the land of Mizraim. |
| 47. And in the seven years of plenty, [the inhabitants of] the land gathered [food] by handfuls. | 47. And the earth (so) brought forth, that every blade made two hands-full in the seven years of plenty, until all the granaries were full. |
| 48. And he collected all the food of the seven years that was in the land of Egypt, and he placed food in the cities, the food of the field surrounding the city, he put within it. | 48. And they gathered all the produce of the seven years of plenty which were in the land of Mizraim, and he laid up the produce in the cities; the produce of the fields which were round about a city he laid up therein. |
| 49. And Joseph gathered grain like the sand of the sea, in great abundance, until [one] stopped counting, because there was no number. | 49. \_\_\_ |
| 50. And to Joseph were born two sons before the year of the famine set in, whom Asenath the daughter of Poti phera, the governor of On, bore to him. | 50. And to Joseph were born two sons before the year of famine arose, which Asenath who had been brought up in the house of Potiphera prince of Tanis bare to him. |
| 51. And Joseph named the firstborn Manasseh, for "God has caused me to forget all my toil and all my father's house." | 51. And Joseph called the name of his first-born Menasheh; because, the LORD has made me forget all my weariness and all the house of my father. |
| 52. And the second one he named Ephraim, for "God has made me fruitful in the land of my affliction." | 52. And the name of the second he called Ephraim; for he said, The LORD has made me mighty in the land of my affliction, as He will make the house of my father mighty here in their afflictions. |
| 53. And the seven years of plenty that were in the land of Egypt were finished. | 53. And the seven years of plenty were completed which were to come in the land of Mizraim; |
| 54. And the seven years of famine began, as Joseph had said, and there was famine in all the lands, but throughout the land of Egypt there was bread. | 54. and the seven years of famine began to be, as Joseph had said. And there was famine in all lands, but in all the land of Mizraim there was bread. |
| 55. When the entire land of Egypt hungered, the people cried out to Pharaoh for bread, but Pharaoh said to all the Egyptians, "Go to Joseph; what he tells you, do." | 55. And all the land of Mizraim had dearth; because the seed wheat bare no fruit, and the people cried before Pharaoh for bread. And Pharaoh said to all the Mizraee, Go to Joseph, and what he will tell you do. |
| 56. Now the famine spread over all the face of the land, and Joseph opened all [the storehouses] in which there was [grain], and he sold [it] to the Egyptians, and the famine intensified in the land of Egypt. | 56. And the famine was upon all the face of the land; and Joseph opened all the treasures and sold to the Mizraee. And the famine waxed mighty in the land of Mizraim; |
| 57. And all [the inhabitants of] the land came to Egypt to Joseph to purchase, for the famine had intensified in the entire land. | 57. and all the inhabitants of the earth came into Mizraim to buy provision of Joseph; for the famine was mighty in all the earth. |
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| 1. Jacob saw that there was grain being sold in Egypt; so Jacob said to his sons, "Why do you appear satiated?" | 1. And Ya’aqob saw that provisions might be bought and that they brought grain from Mizraim; and Ya’aqob said to his sons, Why are you afraid to go down to Mizraim?  |
| 2. And he said, "Behold, I have heard that there is grain being sold in Egypt. Go down there and buy us [some] from there, so that we will live and not die." | 2. And he said, Behold, I have heard that grain is sold in Mizraim: go down there and buy for us from there, that we may live and not die. |
| 3. So Joseph's ten brothers went down to buy grain from Egypt. | 3. And the ten brothers of Joseph went down to buy grain from Mizraim. |
| 4. But Joseph's brother, Benjamin, Jacob did not send with his brothers, because, he said, "Lest misfortune befall him." | 4. But Benjamin, Joseph's brother, Ya’aqob sent not down with his brethren; for he said, Behold, he is a youth, and I fear lest death should befall him. |
| 5. So the sons of Israel came to purchase among those who came, for the famine was in the land of Canaan. | 5. And the sons of Israel went every one by one door, lest the evil eye should have sway over them, as they went together to buy among the Kenaanites who went also to buy; because the famine was in the land of Kenaan. |
| 6. Now Joseph was the ruler over the land; it was he who sold grain to the entire populace of the land, and Joseph's brothers came and prostrated themselves to him, with their faces to the ground. | 6. And Joseph was ruler over the land; and he knew that his brethren had come to buy; **for he had appointed notaries at the gates of the city to register daily, of every one who came, his name and the name of his father**; and he it was who sold corn to all the people of the land. And the brethren of Joseph came. And they looked through all the streets, and public places, and hospices, but could not find Him. And they came unto his house, and worshipped him with their faces to the ground. |
| 7. And Joseph saw his brothers, and he recognized them, but he made himself a stranger to them, and he spoke to them harshly, and he said to them, "Where do you come from?" And they said, "From the land of Canaan to purchase food." | 7. And Joseph saw his brethren, and recognised them; but he made himself as a stranger in their eyes, and spoke hard words to them, and said to them, From where do you come? And they said, From the land of Kenaan, to buy grain. |
| 8. Now Joseph recognized his brothers, but they did not recognize him. | 8. Now Joseph recognised his brethren, because, when separated from them, they had the token of the beard; but they did not recognise him, because (at that time) he had not the token of the beard, and at this hour he had it. |
| 9. And Joseph remembered the dreams that he had dreamed about them, and he said to them, "You are spies; you have come to see the nakedness of the land." | 9. And Joseph remembered the dreams he had dreamed of them. And he said to them, You are spies: to see the nakedness of the shame of the land are you come. |
| 10. And they said to him, "No, my master, your servants have come to buy food. | 10. And they answered him, No, my lord, your servants are come to buy grain: |
| 11. We are all sons of one man. We are honest. Your servants were never spies."  | 11. we are all the sons of one man; we are true; your servants are not spies. |
| 12. But he said to them, "No! But you have come to see the nakedness of the land." | 12. But he said to them, No, but to see the nakedness of the shame of the land are you come. |
| 13. And they said, "We, your servants, are twelve brothers, the sons of one man in the land of Canaan, and behold, the youngest is with our father today, and one is gone." | 13. They answered, Your servants are twelve brothers, the sons of one man, in the land of Kenaan; and, behold, the youngest is today with our father, and one went from us, and we know not what has been his end! |
| 14. And Joseph said to them, "This is just what I have spoken to you, saying, 'You are spies.' | 14. And Joseph said to them, This is what I have spoken to you, saying, You are spies. |
| 15. With this you shall be tested: By Pharaoh's life, you shall not leave this place unless your youngest brother comes here. | 15. By that word you will be proved? (By) the life of Pharaoh you will not go hence unless your youngest brother be brought here. |
| 16. Send one of you and let him fetch your brother, and you will be imprisoned so that your words will be tested whether truth is with you, and if not, as Pharaoh lives, you are spies!" | 16. Send one of you, and bring your brother; but you will be bound, and your words be proved if the truth is with you: and if not, (by) the life of Pharaoh you are spies. |
| 17. And he put them in prison for three days. | 17. And he kept them together in the house of confinement three days. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎41:38 – 42:17‎**

* Pharaoh gives an honourable of Joseph’s character – Gen. 41:38-39
* Pharaoh Appoints Joseph as viceroy– Gen. 41:40-45a
* Pharaoh marries Joseph and he has two sons and his prophecy becomes relaity– Gen. 41:45b-57
* Joseph’s son’s though married they formed a tight community unde their father Ya’aqob who orders them to go to Egypt to buy grain – Gen 42:1-6.
* The Ten Brothers in Egypt and before Joseph – Gen. 42:7-17.

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 3b – “Joseph in Egypt,” pp. 368-393

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎41:38 – 42:17‎**

**38 Will we find [anyone] like this** Heb. הֲנִמְצָא כָזֶה [Onkelos renders:] כְּדֵין הֲנִשְׁכַּח , will we find such as this? If we go and seek him, will we find [anyone] like him?-[from Gen. Rabbah 90:1] הֲנִמְצָא is an interrogative expression, as is every “hey” used as a prefix and vowelized with a “chataf pattach.”

**39 there is no one as understanding and wise as you** To seek an understanding and wise man as you said, we will not [be able to] find anyone like you.

**40 shall be nourished** Heb. יִשַׁק [Onkelos renders:] יִתְּזַּן , shall be nourished, shall be sustained. All my people’s necessities shall be provided through you, similar to “the steward of my household (בֶּן מֶשֶׁק) ” (Gen. 15:2), and **“Arm yourselves (נַשְׁקוּ) with purity”** (Ps. 2:12), garnis(s) on in Old French, provision.

**only [with] the throne** That I will be called king. the throne A term denoting the kingship, like “and make his throne greater than the throne of my lord, King [David]” (I Kings 1:37).

**41 I have appointed you** Heb. נָתַתִּי אֽתְךָ . [Onkelos renders:] מַנֵיתִי יָתָךְ , I have appointed you. It is nevertheless an expression of placing (lit., giving), like “and to place you (לְתִתְּךָ) above” (Deut. 26:19). Whether for greatness or lowliness, the term נְתִינָה is appropriate, like “I, [too,] have made you (נָתַתִּי אֶתְכֶם) contemptible and low” (Mal. 2:9).

**42 And Pharaoh removed his ring** **[The] giving [of] the king’s ring is a sign to the one to whom it is given [that he is] to be second to him in greatness [rank].**

**raiment of fine linen** This is an item of value in Egypt.

**chain** Heb. רְבִד , a chain, and because it consists of links placed in a row, it is called רְבִד , and similarly, “I have decked (רָבַדְתִּי) my couch” (Prov. 7:16). I have decked my couch with rows of ornaments. In the language of the Mishnah: “surrounded by rows (רוֹבְדִין) of stone” (Middoth 1:8); “on the row of stones (רוֹבֶד) in the forecourt” (Yoma 43b), which is the pavement.

**43 in his chariot of second rank** Heb. מִרְכֶּבֶת הַמִשְׁנֶה . The one second to his chariot, which goes next to his.

**the king’s patron** Heb. אַבְרֵךְ , as the Targum renders: This is the patron of the king. [The word] רֵךְ in Aramaic means “king.” In [the chapter entitled] “The partners” (Baba Bathra 4a), he (Herod) is neither a king (רֵיכָא) nor the son of a king רֵיכָא) (בַּר . [Thus, רֵךְ like rex in Latin, means king.] In the Aggadah (Sifrei Deut. 1), Rabbi Judah expounded: אַבְרֵךְ refers to Joseph, who was a father (אָב) in wisdom, and tender (רַךְ) in years. Ben Durmaskith said to him, “How long will you pervert the Scriptures for us? אַבְרֵךְ is only a term denoting knees (בִּרְכַּיִם) , for all would enter and exit under his hand, as the matter that is stated: “appointing him, etc.”

**44 I am Pharaoh** I have the power to enact a decree upon my kingdom, and I decree that no one should raise his hand, etc.

**and besides you [I.e.,] without your permission**. Another interpretation: I shall be the king, and besides you, etc. This is parallel to “only [with] the throne” (verse 40). -[from Gen. Rabbah 90:2] [I.e., although I give you the exclusive power to raise your hand and foot, as explained below I am still the supreme ruler over the land.]

**his hand or his foot** As the Targum renders **[no man shall raise his hand to bear arms or his foot to ride a horse.]**

**45 Zaphenath-Pa’neach** He who explains hidden things, and Pa’neach has no parallel in Scripture.-[from Targum Onkelos]

**Poti-phera** He is Potiphar, **but he was called Poti- phera because he became emasculated since he desired Joseph for homosexual relations.**-[from Sotah 13b]

**47 And…[the inhabitants of] the land gathered** Heb. וַתַּעַשׂ הָאָרֶץ , lit., and the land made. [This is to be understood] as the Targum renders: “And…the inhabitants of the land gathered.” The language, however, does not lose its meaning of making.

**by handfuls** Heb. לִקְמָצִים . Handful over handful, hand over hand, they were storing it.

**48 the food of the field surrounding the city, he put within it** Because each land preserves its own produce, and they would put into the grain some of the soil of the place, and it would preserve the grain [and prevent it] from decaying. -[from Gen. Rabbah 90:5]

**49 until [one] stopped counting** Until the one who counted stopped counting. This is an elliptical verse. [The subject of חָדַל is missing.]

**because there was no number** Heb. כִּי because there was no number, and here כִּי is used as an expression of “because.”

**50 before the year of the famine set in** **From here is derived that a person may not engage in marital relations during years of famine.**-[from Ta’anith 11a]

**55 When the entire land of Egypt hungered** For their grain, which they had stored, had decayed, except that of Joseph.-[from Mid. Tanchuma Mikeitz 7]

**what he tells you, do** Since Joseph had ordered them to circumcise themselves, and when they came to Pharaoh and said, “This is what he said to us,” he (Pharaoh) said to them, “Why didn’t you gather grain? Didn’t he announce to you that years of famine were coming?” They replied, “We gathered much, but it rotted.” He (Pharaoh) replied, “If so, do whatever he tells you. He issued a decree upon the grain, and it rotted. What if he issues a decree upon us and we die?” -[from Mid. Tanchuma Mikeitz 7, Gen. Rabbah 91:5]

**56 Now the famine spread over all the face of the land** Heb. פְּנֵי הָאָרֶץ . **Who are the face of the land? These are the rich**.-[from Gen. Rabbah 91:5]

**all [the storehouses] in which there was** As the Targum renders: in which there was grain.

**and he sold [it] to the Egyptians** Heb. וַיִשְׁבּֽר לְמִצְרַיִם . The word שֶׁבֶר is [sometimes] an expression of selling and [sometimes] an expression of buying. Here it is used as an expression of selling. [In the verse] “Return, buy (שִׁבְרוּ) us a little food” (Gen. 43:2), it is an expression of buying. Do not say that it applies only to grain, for also with wine and milk we find: “and go buy (שִׁבְרוּ) without money and without a price, wine and milk” (Isa. 55:1).

**57 And all [the inhabitants of] the land came to Egypt**-to Joseph to purchase, but if you interpret it (this verse) according to its sequence, it should have been written: “to purchase from (מִן) Joseph.”

**Chapter 42**

**1 Jacob saw that there was grain being sold in Egypt** From where did he see it? Is it not true that he did not see it, only that he heard of it, as it is said: “Behold, I have heard, etc.” (verse 2) ? What then is the meaning of “saw”? **He saw with the divine “mirror” that he still had hope (שֶׂבֶר) in Egypt, but it was not a real prophecy to explicitly inform him that this was Joseph**.-[from Gen. Rabbah 91:6]

**Why do you appear satiated?”** Heb. לָמָה תִּתְרָאוּ . Why do you show yourselves before the sons of Ishmael and the sons of Esau as if you are satiated? For at that time they still had grain (Ta’anith 10b). (And it appears to me that it should be explained according to its simple meaning: לָמָה תִּתְרָאוּ - Why should everyone stare at you and wonder at you that you are not seeking food for yourselves before what you have in your hands is depleted.) From others I heard that it (תִּתְרָאוּ) is an expression of emaciation. [Thus:] Why should you become emaciated because of the famine? Similar to this is “And he who emaciates [others] (וּמַרְוֶה) —he too will become emaciated (יוֹרֶא) ” (Prov. 11:25)

**2 Go down there** Heb. רְדוּ . But he did not say, “Go (לְכוּ) .” He alluded to the 210 years that they were enslaved in Egypt, according to the numerical value of רְדוּ .-[from Gen Rabbah 91:2, Tan. Mikeitz 8]

**3 So Joseph’s…brothers went down** But Scripture did not write “the sons of Jacob.” This teaches that they regretted selling him and decided to behave toward him in a brotherly manner and to ransom him for whatever amount of money would be demanded of them.-[from Gen. Rabbah 91:6, Tan. Mikeitz 8]

**ten** Why is this written? Is it not written, (verse 4) “But Joseph’s brother, Benjamin, Jacob did not send”? [It is therefore obvious that they were only ten.] But [this is what it means:] concerning brotherhood, they were divided into ten, for neither the love they all had for him (Joseph) nor the hate they all had for him was equal, [hence, in the attitude of brotherhood, they were divided into ten.] As concerning buying grain, they all were of one accord (lit., one heart). - [from Gen. Rabbah 91:2]

**4 “Lest misfortune befall him.”** And at home, could not misfortune befall him? Rabbi Eliezer ben Ya’akov said: From here [we learn] that Satan accuses [a person] at the time of danger.-[from Gen. Rabbah 91:9]

**5 among those who came** They **hid themselves [in the crowd] so that they would not be recognized**, because their father had commanded them not to all appear at one entrance, but for each to enter through his own entrance, **so that the evil eye would have no power over them**, for they were all handsome and strong [and thus would be envied].-[from Tan. Mikeitz 8, Gen. Rabbah 91:6]

**6 and prostrated themselves to him, with their faces to the ground** Heb. וַיִשְׁתַּחֲווּ . They prostrated themselves to him on their faces, and so every [expression of] הִשְׁתַּחֲוָאָה means spreading out hands and feet.-[from Shev. 16b]

**7 but he made himself a stranger** He behaved toward them like a stranger verbally, by speaking harshly.-[from Gen. Rabbah 91:6, Tan. Mikeitz 8]

**8 Now Joseph recognized, etc.** Because he had left them [when they were already] full-bearded.-[from Yeb. 88a, Keth. 27b, B.M. 39b, Gen. Rabbah 91:7, Targum Jonathan]

**but they did not recognize him** Because when he left them, he was not full- bearded, and now they found him full-bearded. The Aggadic Midrash states: “And Joseph recognized his brothers”—when they were delivered into his hands, he recognized that they were his brothers, and he had compassion on them. But they did not recognize him when he fell into their hands, to behave toward him with brotherhood.-[from Yeb. 88a, Keth. 27b, B.M. 39b, Gen. Rabbah 91:7, Targum Jonathan]

**9 that he had dreamed about them** Heb. לָהֶם , lit., to them, [but here it means] about them (Targum Jonathan). He knew that they (his dreams) had been fulfilled, for they (his brothers) had prostrated themselves to him.-[from Zohar, vol. 1, p. 199b]

**the nakedness of the land** Heb. עֶרְוַת הָאָרֶץ , the exposure of the land, from where it can be easily conquered, similar to “he exposed (הֶעֱרָה) her fountain” (Lev. 20:18), and like “naked and bare (וְעֶרְיָה) ” (Ezek. 16:7), and likewise, every [expression of] עֶרְוַָה in the Scriptures is an expression of exposure. Onkelos, [however,] rendered: דְּאַרְעָא בִּדְקָא , as equivalent to בֶּדֶק הַבַָּיִת (II Kings 12:6),”the weakness of the house,” but he was not precise in explaining it according to the language of the verse.

**10 No, my master** Do not say that, but your servants have come to buy food.

**11 We are all sons of one man** The Holy Spirit flickered within them, and they included him with them, for he too was the son of their father.-[from Gen. Rabbah 91:7]

**honest** Heb. כֵּנִים , truthful, like “You have spoken truthfully (כֵּן) ” (Exod. 10:29); “the daughters of Zelophehad speak truthfully (כֵּן) ” (Num. 27:7); “[their haughtiness] and their conception are improper (לֹא כֵן) , [as are] their branches” (Isa. 16:6). -[from Targum Onkelos]

**12 But you have come to see the nakedness of the land** For you have entered by way of the ten gates of the city. Why did you not enter [together] through one gate?-[from Gen. Rabbah 91:7; Tan. Buber, Mikeitz 17]

**13 And they said, “We, your servants…”** And for that one who is gone, we scattered in the city to seek him.-[from Tan. Buber, Mikeitz 17]

**14 This is just what I have spoken** The thing that I have spoken, namely, that you are spies, is true and correct. This is according to its simple interpretation. Its midrashic interpretation is, however: He said to them, “And if you find him (Joseph), and they (his owners) demand a large ransom from you, will you ransom him?” “Yes,” they replied. He said to them, “And if they say that they will not return him for any money, what will you do?” They said, “For this we have come, to kill or be killed.” He said to them, “That is [exactly] what I said to you; you have come to slay the people of the city. I divine with my cup that two of you destroyed the large city of Shechem.”-[from Gen. Rabbah 91: 7, Tan. Mikeitz 8]

**15 By Pharaoh’s life** If Pharaoh will live. When he swore falsely, he swore by Pharaoh’s life.- [from Gen. Rabbah 91:7, Tan. Buber, Mikeitz 17]

**you shall not leave this place** Heb. מִזֶה , lit., from this, from this place.-[from Targum Onkelos]

**16 whether truth is with you** Heb. הַאֱמֶת , if the truth is with you. The “hey” is vowelized with a “pattach,” which is equivalent to an expression of wonderment.-[from Targum Onkelos]

**Whether truth is with you** And if you do not bring him, [I swear] by Pharaoh’s life, that you are spies.

**17 prison** Heb. מִשְׁמָר , lit., watch, [meaning] the prison.-[from Targum Onkelos]

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎41:38 – 42:17‎**

**38. CAN WE FIND SUCH A ONE AS THIS?** Because he was a Hebrew, the members of which race were repugnant to the Egyptians, who would not eat of the things the Hebrews touched, or have any contacts with them as they considered them unclean, Pharaoh did not want to appoint Joseph viceroy without their permission. ‎Therefore he said to them that they would find no Egyptian comparable to him, as *the Spirit of God is in him*. After they admitted it, he said ‎to Joseph, *Since God has made all this known unto you*,[[1]](#footnote-1) for since the interpretation met with the approval of Pharaoh and all his courtiers,[[2]](#footnote-2) **they regarded everything he had said as if it had already been fulfilled. ‎**

It is possible that the expression, *all this*, alludes also to that which the chief of the butlers told Pharaoh. A similar case is the verse, *And he ‎‎[Jacob] related to Laban all these things*,[[3]](#footnote-3) meaning the blessings bestowed upon him by Isaac mentioned before. Pharaoh thus said: "Since ‎G-d has imbued you with this great wisdom, thus enabling you to interpret all secret and hidden dreams, and not a word of yours has failed, ‎there is none so understanding and wise in all matters as you are, and you are therefore fit to assume authority and rulership and to be second ‎to me." ‎

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**42. AND PHARAOH TOOK OFF HIS RING FROM HIS HAND.** The giving of the king's ring is a sign that the person to whom he hands it is ‎to be second to him in rank. Thus the language of Rashi.

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The correct interpretation is that **the king's ring contains his seal**, just as it is said, *And sealed with the king's ring*.[[4]](#footnote-4) The king thus gave Joseph ‎his seal so that he should be a leader and commander[[5]](#footnote-5) of the entire government, and seal with the king's ring whatever he desires. ‎

‎**43. 'B'MIRKEVETH' (IN THE CHARIOT) 'HAMISH’NEH.'** I.e., in the chariot second to his own chariot, which travelled next to his own. Thus ‎the language of Rashi. ‎

Now according to this interpretation, the word ***HaMish’neh*** refers to the noun, ["chariot," meaning that this was the chariot of ‎second rank]. The same applies in the verses: *the priests* ***'HaMish’neh'*** *(of the second order)*;[[6]](#footnote-6) ***'eth MiSh’nei'*** *(a copy) of this Torah*.[[7]](#footnote-7)

The correct interpretation is that the word ***mish’neh*** is adjectival,[[8]](#footnote-8) just as: *And I will be to you* ***'l'mish’neh'*** *(as a second one)*;[[9]](#footnote-9) For Mordecai ‎the Jew was ***'mish’neh'*** (the second) unto king Ahaseurus.[[10]](#footnote-10) Similarly, the expression, ***Kesef MiSh’neh***, (the money of the ***MiSh’neh***)[[11]](#footnote-11) is ‎adjectival and is to be understood as "the money of the 'second' purchase." Now the grammarians[[12]](#footnote-12) have already brought a proof to this ‎thesis[[13]](#footnote-13) since in all these cases the letter nun in the word ***MiSh’neh*** is vocalized with a segol, [which does not indicate the construct state as ‎would ***tzeirei***], while ***MiSh’nei HaTorah[[14]](#footnote-14)*** and all nouns are vocalized with a ***tzeirei***, as is the rule in the construct state. The sense of the present ‎verse is that the king had a chariot known to be his, even as it is said, *And the horse which the king rides upon*,[[15]](#footnote-15) and there was another ‎chariot known to be for his second in rank, and another one for the third in rank.

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‎**45. 'TZAPHNATH PA'NEI'ACH.'** Rabbi Abraham ibn Ezra said, "If this is an Egyptian word, we do not know its meaning, and if it is a ‎translated one [from ***Yoseph***, the Hebrew name for Joseph], then we do not know the meaning of the name ***Yoseph***, [that is, the aspect of the ‎name which has this translation].

 ‎

Bu t according to the opinion of earlier scholars, who say that it means ***"explainer of secrets"*** and is a Hebrew expression, it is possible that ‎Pharaoh called him by this honourable name in accordance with the language of Joseph's country after he asked him,[[16]](#footnote-16) or the king may have ‎known the language of Canaan, ‎which was adjacent to Egypt, and its purport is that "he reveals concealed matters." So also did Pharaoh's daughter name Moses our teacher ‎in the language of his people, for out of the water ***'m 'shithihu'*** (I pulled him).[[17]](#footnote-17) ‎

Now do not wonder why Egyptian writers called Moses, "Munyos," for they changed the names into the language they understood or used, as ‎the Targum Onkelos does in some cases, as for example, *Between Kadesh and Shur*,[[18]](#footnote-18) which he translated as *"between Rekem and Chigra,"* ‎and similarly with many names. And in some places Onkelos does not change them at all, just as in the case of *Sichon king of Cheshbon and ‎Og king of Bashan*, and many others like them. This is because in his times they were called thus in Aramaic.[[19]](#footnote-19)

**THE DAUGHTER OF POTI-PHERAH 'KOHEN' (PRIEST OF) ON.** He is identical with Potiphar.[[20]](#footnote-20) He was called Poti-phera[[21]](#footnote-21) because he ‎had been emasculated on account of having purchased Joseph for sodomy. Thus the language of Rashi, and it is actually a Midrash of our ‎Rabbis.[[22]](#footnote-22)‎

On account of this Midrash, Rashi was forced to say in explanation of ***Kohen On[[23]](#footnote-23)*** that "the term ***Kohen*** always means one who ministers to ‎Deity with the exception of this one, i.e., ***Kohen On***, which denotes one of high rank since he was the chief of the slaughterers of the king's ‎animals, and similarly, ***Kohen Midian***."[[24]](#footnote-24)

But I say that according to the words of our Rabbis, [who said that ***Poti-phera*** is identical with ***Potiphar***, and was called ***Poti-phera*** ‎because of his emasculation, as explained above],[[25]](#footnote-25) ***Potiphar*** was an officer of the king, and later when he became physically castrate, on ‎account of which they called him ***"Poti-phera,"*** he was embarrassed and retired from his office. He then entered a temple of idol-worship and ‎became a priest therein, for such was the custom among the nobility, and it is possible that On was the name of his idol. Likewise, ***Kohen ‎Midian[[26]](#footnote-26)*** means ***"priest of Midian,"*** just as they said, concerning Jethro,[[27]](#footnote-27) that he used to fatten calves for the idols. ‎

Now the truth of the matter is that the term ***K'hunah*** means ministry, but not to the Deity alone, for it is stated, *And David's sons were ‎‎****'Kohanim,’****'[[28]](#footnote-28)* and in the book of Chronicles,[[29]](#footnote-29) in the same connection it says, *And the sons of David were chiefs at the side of the king*.[[30]](#footnote-30) ‎Similarly we find in the following verses: *He leads* ***‘Kohanim’*** *barefoot*,[[31]](#footnote-31) referring to ministers of the king; ***'y'chahein pe'eir,'*** [[32]](#footnote-32) (*he has ‎clothed him in splendor as a ministering priest)*, meaning that they will make him garments unlike those of the rest of the people, for glory and ‎for splendor. Also similar is the verse [II Kings 10:11], *And his familiar friends* ***'v 'kohanav’*** meaning his chief ministers. ‎

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**47. 'LIKMATZIM' (HANDFULS).** They stored up the grain handful upon handful, fist by fist. This is the language of Rashi. ‎

Onkelos translated it as, "into store houses," since excavations made in the earth for storage or other purposes are called ***'kmatzim.'*** *He is hid ‎now in one of* ***'hap'chothim'*** *(the pits)*,[[33]](#footnote-33) Jonathan translated, "in one of the ***kumtza***." Similarly, he always translated the term ***pachath*** as ‎***kamtza***, which is related to the expression, He that digs ***'gametz***' (a pit),[[34]](#footnote-34) as the letter ***gimmel*** ‎serves here as ***kuph***, just as it serves as a ***kaph*** in the following verses: *Never lacking in* ***'hamazeg'*** *(mingled wine)*,[[35]](#footnote-35) the word ***hamazeg*** being ‎derived from the term, ***'Mas'cha'*** (*She has mingled) her wine*;[[36]](#footnote-36) ***'v'chano'*** *which Your right hand has planted*,[[37]](#footnote-37) which is like ***ganoh*** ‎‎(garden); ***'vayisachru'*** *the fountains of the murmuring deep*,[[38]](#footnote-38) which is like ***vayisagru*** (and they were closed); *To their native land (****'m‎‎'churatham '****)*;[[39]](#footnote-39) *Your origin* ***('m 'chorothayich')*** *and your birth*;[[40]](#footnote-40) *And I will give over* ***(‘v'sikarti’)*** *Egypt*.[[41]](#footnote-41) In all of these cases the ***kaph*** ‎and the ***gimmel*** are alike. The ***kuph*** and the ***kaph*** are often alike, as in ***kova*** and ***chova***, (both meaning "hat");[[42]](#footnote-42) ***'tikein'*** *(he set in order) ‎many proverbs*,[[43]](#footnote-43) the word ***tikein*** being like the term ***sichein*** in the verse, *Who has directed* ***('sichein')*** *the spirit of the Eternal*?[[44]](#footnote-44) Our ‎Rabbis have said in connection with the term jewelry: ***tachshitim*** and ***takshit***. Similarly, it is said, ***'Vayatziku'*** *(And they set down) the ark ‎of G-d - but Abiathar went up - until all the people have passed out of the city*,[[45]](#footnote-45) and the Targum translates: "And they put down the ‎ark," thus making ***vayatziku*** as ***vayatzig***, just as it is said concerning it, *And they brought in the ark of the Eternal,* ***'vayatzigu'*** *(and set it) ‎in its place*,[[46]](#footnote-46) the word being derived from the expressions,***'atziga'*** *(let me place) with you*,[[47]](#footnote-47) and ***'v'hitzagtiv’*** *(And I will set him) ‎before you*.[[48]](#footnote-48)

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**48. AND HE STORED UP ALL THE FOOD.** "He" refers to Joseph mentioned above.[[49]](#footnote-49) The same applies to the following verse: *And Joseph ‎piled up grain ... until he ceased numbering*.[[50]](#footnote-50) The pronoun "he" refers to Joseph, who was mentioned. ‎

Now Rabbi Abraham ibn Ezra said that the phrase, *all the food*, is not to be understood literally, for otherwise they would have ‎died of famine immediately. A similar case is the verse, *And all the lands came into Egypt to Joseph to buy grain*.[[51]](#footnote-51) The meaning of *he ‎stored up all the food* is only that Joseph stored up all the food which he could. ‎

It appears to me to be correct that Joseph gathered all food under his control, and he gave enough of it every year for sustenance to the ‎Egyptians, so that they should not squander it. This is the intent of his statement, *And let them store up all the food of those good years that ‎come, and pile up corn under the hand of Pharaoh ... and hold it there*.[[52]](#footnote-52) Now in view of the fact that it says, *And let them store up all the ‎food ... and pile up corn*,[[53]](#footnote-53) and [here in the verses before us] it says, *And he stored up all the food ... And Joseph piled up grain*, this would ‎indicate that he gathered whatever is eaten by man; corn, bread, and all food essential to life, even figs, fresh and dried, and similar things. He ‎piled the corn - meaning the produce which is brought under a winnowing shovel and fan for fanning and cleansing - under the hand of ‎Pharaoh, and he laid up in the cities enough of all the fruits for sustenance. Thus all the food was held in need for the years of famine to be ‎drawn upon to the degree essential for life, and the balance of the corn he preserved in the storehouses. ‎

It is possible that Joseph paid them money from the royal treasures at a low market price. This was why the corn belonged to Pharaoh, and ‎he sold it to them in the years of famine, just as it is written, *And Joseph collected all the money that was found in the land of Egypt*.[[54]](#footnote-54) It is ‎possible that the king took it by force, saying: "I preserved it."[[55]](#footnote-55) ‎

Onkelos, however, translated both ***ochel*** (food) and ***bar*** (corn) alike.[[56]](#footnote-56) ‎

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‎**54. AND THE FAMINE WAS IN ALL LANDS.** That is, which surrounded Egypt. Otherwise, what could the distant lands do if there was such ‎a famine in them?[[57]](#footnote-57) Thus did the Sages say in Beresheet Rabba:[[58]](#footnote-58) "The famine was in three lands: Phoenicia, Arabia and Palestine." ‎

‎

**56. AND HE SOLD GRAIN UNTO THE EGYPTIANS, AND THE FAMINE WAS SEVERE IN THE LAND OF EGYPT**. The verse states that ‎Joseph did not throw open the contents of the storehouses until the famine had become severe in the land, but not as soon as they cried to ‎Pharaoh,[[59]](#footnote-59) as people would cry even when they have a small amount of sustenance, and it was his desire that nothing remain to them before ‎he opened the granaries. This is the meaning of the verse, *And the famine was over all the face of the earth*, meaning that before he had ‎opened his storehouses the famine was over the entire face of the earth, and then the verse proceeds to explain that he did not sell them food ‎until the famine had become severe upon them. Perhaps it is possible that the verse is magnifying the famine by stating that it was a "famine ‎accompanied by panic."[[60]](#footnote-60)‎

‎

**42:‎1. WHY ‎'TITHRA'U'. ‎(DO YOU LOOK TO ‎YOURSELVES)?** "Do not show yourselves before the children of Esau and Ishmael as having plenty to eat." At that time they still had some ‎grain. From others I have heard that the word ***tithra'u*** is an expression of leanness. Thus Jacob said to his sons, "Why should you become lean ‎through hunger?" A similar [use of the word ***tithra'u***, i.e., similar to the first explanation], is the verse: ‎*And he that satisfies* ***(‘umarveh’)*** *abundantly will be satisfied* ***(‘yoreh’)***.[[61]](#footnote-61) Thus the language of Rashi. ‎

Now the comment of "others," [namely, that the word ***tithra'u*** connotes leanness], has no validity whatsoever. And I did not ‎‎understand that which Rashi says, "Do not show yourselves before .he children of Ishmael and the children of Esau as having plenty to eat." ‎The children of Ishmael and of Esau were not then present in the land of Canaan, and why did Jacob not say that they should not show ‎themselves before the children of Canaan as having plenty to eat? Perhaps the children of Ishmael and of Esau did come from their dwelling ‎places to Joseph to buy food, and they came by way of the land of Canaan, thus passing by Jacob. He thus said to his children that they ‎should not show themselves before them as having plenty to eat, for they would then suspect that Jacob has food, whereupon they would ‎come to eat bread with him in his house. Accordingly, Jacob's words, *That we may live, and not die*,[[62]](#footnote-62) constitute another reason for his ‎command to them. He warned them to be careful with the little food yet left to them, and that they should go to buy food from Egypt so as ‎not to die when all the bread in their possession is consumed. ‎

The correct interpretation is: "Why do you show yourselves in this place, for you should have immediately journeyed from here when you ‎heard that there is grain in Egypt," since they were already in a state of danger if they would not make haste in the matter. This is the meaning ‎of the words, *That we may live, and not die*.[[63]](#footnote-63) ‎

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**6. HE IT WAS THAT SOLD GRAIN TO ALL THE PEOPLE OF THE LAND.** Now it is not befitting a ruler of a land, second in rank to the king ‎of Egypt, that he sell everyone a ***se'ah*** [a dry measure] or a half thereof of grain. **It was for this reason that our Rabbis were impelled to say[[64]](#footnote-64) that Joseph had ordered at that time that all storehouses except one be closed so that he would be sure to meet his brothers. ‎**

In line with the literal interpretation of the verse it is possible that the people from all lands came before him, and he would question and ‎investigate them, and then command the officers, "Sell so much food of this - and that - kind to the people of ‎that city." Thus it was necessary for the children of Jacob to come before him among those who came from the land of Canaan, that he could ‎issue an order concerning them, specifying how much grain should be sold to their land, since they were the first to come from the land of ‎Canaan[[65]](#footnote-65) and they came before him for the sake of all. ‎

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**7. AND JOSEPH SAW HIS BRETHREN, AND HE RECOGNIZED THEM.** Immediately as he saw them he recognized them, and he feared ‎lest they recognize him. *And he made himself strange* ***(‘vayithnakeir’)*** *unto them* by putting a mitre upon his forehead and part of the face, ‎thus disguising himself, just as it is said concerning the wife of Jeroboam, *Arise, I pray, and disguise yourself; that you be not known to ‎be the wife of Jeroboam*,[[66]](#footnote-66) and it further says, *For it will be, when she comes in, that she* ***'mithsiakeirah'*** *(will pretend to be another ‎woman)*.[[67]](#footnote-67) It may be that the word ***vayithnakeir*** here means that he made himself strange by his words, speaking to them harshly and asking ‎them in anger - as if it were not customary to come before him to purchase food - "From where do you come to appear before me?" *And they ‎said, From the land of Canaan to buy food*. When they mentioned this to him, it then became clear to him that they were indeed his brothers. ‎This is the meaning of the expression, *And Joseph recognized his brethren*,[[68]](#footnote-68) which is mentioned a second time to indicate an additional ‎sense of recognition and knowledge of the truth with respect to them. ‎

Now Rashi wrote in explanation of the word ***vayithnakeir***: "He made himself like a ***nochri*** (stranger) in conversation by speaking harshly to ‎them." According to Rashi's opinion, the word ‎***vayithnokeir*** signifies that he spoke to them as a man who is a ***nochri*** (stranger). But this is not correct.[[69]](#footnote-69) ‎

‎**8. BUT THEY DID NOT RECOGNIZE HIM.** I.e., at all. And so he no longer needed to make himself appear strange to them. Now in this ‎matter of recognition, our Rabbis have said[[70]](#footnote-70) that Joseph recognized his brothers because he had left them bearded, but they did not ‎recognize him because when he left them he had no beard and now they found him with a beard. ‎

Now Issachar and Zebulun were but a little older than Joseph,[[71]](#footnote-71) but having recognized the older ones, he recognized them all. Moreover, he ‎recognized them because he knew they were bound to come, but they did not recognize him because it did not occur to them that a slave sold ‎to the Ishmaelites should be the ruler of a land. ‎

Rabbi Abraham ibn Ezra says: *And he recognized them*.[[72]](#footnote-72) That is, at first he recognized them to be his brothers, and following that, he ‎looked at each one and recognized him individually.[[73]](#footnote-73) ‎

‎9. AND JOSEPH REMEMBERED THE DREAMS WHICH HE DREAMED OF THEM. [That is, he remembered the dreams which he ‎dreamed] concerning them, and now knew that they had been fulfilled, for they had bowed down to him. This is the language of Rashi. ‎

In my opinion, the matter is the reverse. Scripture states that when Joseph saw his brothers bowing down to him, he remembered all the dreams which he had dreamed concerning them and he knew that ‎in this instance, not one of the dreams had been fulfilled. He knew that it was inherent in their interpretation that according to the first dream, ‎at first all his brothers would bow down to him, as it says, *And, behold, we were binding sheaves*,[[74]](#footnote-74) for ***"we"*** refers to all eleven of his ‎brothers. The second time, in accordance with the second dream, *the sun, the moon and eleven stars[[75]](#footnote-75)* would bow down to him. Now since ‎he did not see Benjamin with them, he conceived of the strategy of devising a charge against them so that they would also bring his brother ‎Benjamin to him, in order to first fulfil the first dream. It is for this reason that he did not wish to tell them at this time, *I am Joseph your ‎brother*,[[76]](#footnote-76) and to say, *Hasten and go up to my father*,[[77]](#footnote-77) and send wagons, as he did to them the second time,[[78]](#footnote-78) for in that case his father ‎would undoubtedly have come at once. It was only after fulfilment of the first dream that he told them, *I am Joseph your brother*,[[79]](#footnote-79) etc., ‎in order to fulfil the second dream. Were it not for this consideration, Joseph would indeed be regarded as having committed a great sin: ‎bringing anguish to his father, leaving him for many days in the position of being bereft and mourning for Simeon and him. Even if it was his ‎intention to cause his brothers minor anguish, how did he not have compassion for his elderly father? But he assigned each to its proper time[[80]](#footnote-80) in order to fulfil the dreams, knowing that they would truly be fulfilled. Also, the second matter, which he effected against them in ‎connection with the goblet,[[81]](#footnote-81) is not to be interpreted as if his intention was to cause them anguish, but rather because he suspected that they ‎might hate Benjamin as a result of their jealousy of him on account of his father's love for him, just as they were jealous of Joseph. Perhaps ‎Benjamin had sensed that they had harmed Joseph, thus causing a quarrel and hatred to erupt between him and his brothers. Therefore, ‎Joseph ‎did not wish Benjamin to travel with them until he had tested their love for him, lest they harm him.

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It is to this matter that our Rabbis in Beresheet Rabba[[82]](#footnote-82) referred when they said: "Rabbi Chiya the son of Rabbi Abba said, 'When you read ‎the entire plea which Judah made in the presence of his brothers, until you reach the verse, *Then Joseph could not refrain himself*,[[83]](#footnote-83) [you can ‎see that] there was in it an attempt to win the sympathy of Joseph, the sympathy of his brothers, and the sympathy of Benjamin. Joseph's ‎sympathy [would be gained since Joseph would think] , 'See how he is ready to give his life for Rachel's children, etc.' " ‎

Similarly I say that all these acts of Joseph are accounted for by his wisdom in the interpretation of the dreams. Otherwise, one should wonder: ‎After Joseph stayed in Egypt for many years and became chief and overseer in the house of a great lord in Egypt, how was it possible that he ‎did not send a single letter to his father to inform him of his whereabouts and comfort him, as Egypt is only about a six-day journey from ‎Hebron? Even if it were a year's journey, out of respect to his father, he should have notified him, in which case even if the ransom of his ‎person would be ever so costly, he would have redeemed him. But it was because Joseph saw that the bowing down of his brothers, as well as ‎his father and all his family, could not possibly be accomplished in their homeland, and he was hoping that it would be effected in Egypt when ‎he saw his great success there. This was all the more so after he heard Pharaoh's dream, from which it became clear to him that all of them were ‎destined to come there, and all his dreams would be fulfilled. ‎

**AND HE SAID UNTO THEM, YOU ARE SPIES.** This accusation requires some reason or some plausible explanation, for what did they do that ‎he should so accuse them? People from every country came to him to buy grain, and they were "among those who came," just as it says, *To ‎buy grain among those that came, for ‎the famine was in the land of Canaan*.[[84]](#footnote-84) Perhaps [the reason for the accusation was that] they had the appearance of men of stature and ‎prominence, all of them clothed most gorgeously,[[85]](#footnote-85) whereupon he said to them, "It is not customary for prominent people as you to come ‎to buy food, having as you do many servants." ‎

It is possible that they were the first ones to come from the land of Canaan. This is the meaning of the verse, *And the sons of Israel came to ‎buy grain among those that came, for the famine was in the land of Canaan*,[[86]](#footnote-86) meaning that now they were the first who came from there. ‎So Joseph said to them, "You are spies, since no one has come from the land of Canaan to buy food." This is the intent of the question, *"Where ‎have you come from?"[[87]](#footnote-87)*which he addressed to them at the outset. ‎

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**11. WE ARE ALL ONE MAN'S SONS.** It is possible to explain this plea as follows: They said that "since we are brothers, one man's sons, who ‎do not separate from each other for such is our father's will, we all came to buy food, and we did not send one of us with his servants." This ‎indeed was the truth, for why should Jacob have sent them all, except that it was not their wish to be separated from one another. It is also ‎possible that they did so because of the extreme famine, lest the grain brought by their servants be robbed from them on the way.

 ‎

It is also possible that they said to him: "We are all one man's sons. You can investigate him, for he is known in the gates by the vastness of ‎his wealth and the multitude of his children. And if you will inquire and investigate, you will know that we are trustworthy, righteous/generous men, sons ‎of a righteous/generous one, and not spies."

 ‎

**YOUR SERVANTS HAVE NOT BEEN SPIES.** The meaning of this expression is: "We have been trustworthy in all our affairs from our youth ‎on. Your servants have not been spies from then ‎till now." Similarly, We have not been spies,[[88]](#footnote-88) means: "We have never been spies." ‎

Now our Rabbis have been aroused by the matter we have discussed,[[89]](#footnote-89) and they have expounded[[90]](#footnote-90) that they entered the city by ten ‎different gates in the manner of spies, and it was for this reason that he accused them. Now this is plausible; however, Scripture does not ‎mention it! Moreover, at the very outset, the brothers said to him in defence of themselves, *We are all one man's sons*, and [if, as the Midrash ‎has it, the basis of his accusation was that they entered by ten different gates], this itself indicates their guilt.[[91]](#footnote-91) ‎

Now it is possible to say in explanation of the Midrash that Joseph originally said to them, "you entered by ten gates, and now you are all ‎gathering in one place and conspiring together. This is nothing other than the behaviour of spies." Thereupon they said to him, "It is because we ‎are brothers that we are gathered together." But he said, "Not so, but you have come to find out the condition of the land.[[92]](#footnote-92) If you were ‎brothers you should have entered by one gate, just as you are now together." Then they told him that one of them is gone,[[93]](#footnote-93) and that they ‎had gone in search of him, [which was why they entered by different gates]. Scripture, however, does not care to prolong the discussion of the ‎motivation of their arguments. ‎

‎**17. AND HE PUT THEM ALL TOGETHER INTO A WARD THREE DAYS.** This he did in order to frighten them and to make them believe ‎that it is God he fears,[[94]](#footnote-94) meaning that it is because of his fear of God that he is releasing them lest the people of their households perish from ‎hunger. This is the meaning of his words, *The rest of you, go and take grain home to your starving ‎households*.[[95]](#footnote-95) Besides, they would not have consented to leave the one [Simeon][[96]](#footnote-96) behind except for the purpose of saving all their families.

**Ketubim: Psalms ‎‎‎34:1-23**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Of David, when he disguised his sanity before Abimelech, whereupon he drove him out and he departed.  | 1. Of David, when he disguised his intelligence before Abimelech, who dismissed him, and he left.  |
| 2. I will bless the Lord at all times; His praise is always in my mouth. | 2. I will bless the LORD at all times, His praise is always in my mouth. |
| 3. My soul boasts of the Lord; may the humble hear and rejoice. | 3. My soul makes her boast in the word of the LORD; the humble will hear and rejoice. |
| 4. Declare the greatness of the Lord with me, and let us exalt His name together. | 4. Ascribe greatness in the presence of the LORD with me, and we will exalt His name together. |
| 5. I sought the Lord and He answered me, and He delivered me from all my terrors. | 5. I sought instruction from the presence of the LORD and He answered me; and from all my fears He delivered me. |
| 6. They looked to Him and they became radiant, and their faces will not be ashamed. | 6. They looked toward Him and received light; and their faces were not dismayed. |
| 7. This poor man called and the Lord heard, and He saved him from all his troubles. | 7. This poor one prayed; in the presence of the LORD it was heard, and He redeemed Him from all his troubles. |
| 8. An angel of the Lord is stationed around those who fear Him, and He saved them. | 8. The angel of the LORD encamps around those who fear Him, and He saved them. |
| 9. Comprehend and see that the Lord is good; praiseworthy is the man who takes shelter in Him. | 9. Recognize and see that the LORD is good; happy the man who has placed his trust in His word. |
| 10. Fear the Lord, His holy ones; for there is no want to those who fear Him. | 10. Have fear in the presence of the LORD, O you his holy ones; for there is nothing lacking to those who fear Him. |
| 11. Young lions suffer want and are hungry, but those who seek the Lord lack no good. | 11. The sons of the lion became poor and were hungry; but those who seek the instruction of the LORD lack no good thing. |
| 12. Come, children, hearken to me; I will teach you the fear of the Lord. | 12. Come, children, receive teaching from me; I will teach you the fear of the LORD. |
| 13. Who is the man who desires life, who loves days to see goodness? | 13. Who is the man who seeks life, loves days in order to see good? |
| 14. Guard your tongue from evil and your lips from speaking deceitfully. | 14. Guard your tongue from evil, and your lips from speaking deceit. |
| 15. Shun evil and do good, seek peace and pursue it. | 15. Turn from evil and do good; seek peace and pursue after it. |
| 16. The eyes of the Lord are to the righteous, and His ears are to their cry.  | 16. The eyes of the LORD are toward the righteous/ generous; and his ears, to receive their prayer. |
| 17. The face of the Lord is against evildoers, to cut off their remembrance from the earth. | 17. The face of the LORD is wrathful against evildoers, to expunge their memory from the earth. |
| 18. They cry out and the Lord hearkens, and He saves them from all their troubles. | 18. The righteous/generous pray, and it is heard in the presence of the LORD; and from all their trouble He has delivered them. |
| 19. The Lord is near to the broken-hearted, and He saves those of crushed spirit. | 19. The LORD is near to the broken-hearted; and the lowly in spirit He will redeem. |
| 20. Many evils befall the righteous, but the Lord saves him from them all. | 20. Many evils encounter the righteous/generous man; and from all of them the LORD delivers him. |
| 21. He guards all his bones; not one of them was broken. | 21. He protects all his limbs; not one of them is broken. |
| 22. Evil will kill the wicked, and those who hate the righteous shall be accounted guilty. | 22. The death of the wicked is bad, and those who hate the righteous/generous man will be condemned. |
| 23. The Lord redeems the soul of His servants, and all who take refuge in Him shall not be accounted guilty. | 23. The LORD redeems the soul of His servants; and none who hope in His word are condemned. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎34:1-23**

**1 when he disguised his sanity** as the matter that is stated (in I Sam. 21:14): “And he changed his speech before their eyes, etc. And he scribbled upon the doors of the gates.” That he disguised his speech and his sanity and feigned madness and let his saliva run down upon his beard.

**before Abimelech** All Philistine kings were called thus, and all Egyptian kings [were called] Pharaoh. Although his name was Achish, he was called Abimelech. The Midrash Aggadah explains that he was as righteous as Abimelech (mentioned in the Torah in relation to Sarah), for he did not want to kill him although his men said to him, “Is this not David, the king of the land?” As is stated in Midrash Psalms (34:1).

**3 My soul boasts of the Lord** I boast, and praise myself that I have a patron like this to save me and protect me. Se porvantera in French, I will boast.

**may the humble hear the wonders that He did for me.** Through my praise, they will understand it and rejoice.

**5 my terrors** Heb. מגורותי , an expression of fear, as (in Num. 22:3): “and Moab became terrified (ויגר) .”

**6 They looked to Him** All those who looked to Him out of their trouble.

**and they became radiant** Their faces shone.

**be ashamed** Heb. יחפרו , they will be ashamed, as (in Isa. 24:23): “And the moon shall be ashamed (וחפרה) and the sun shall be abashed.”

**9 Comprehend and see that the Lord is good** Comprehend His word.

**10 Fear** Heb. יראו . Be afraid, the imperative form.

**11 suffer want** Heb. רשו , an expression of poverty.

**no good** Heb. כל טוב , nient bon, any good, as (in Exod. 12:16): “any work (כל־מלאכה) .”

**15 seek peace** in your place.

**and pursue it** elsewhere.

**17 The face of the Lord** His angry face, les ires in Old French, ire, as (in Lev. 20:5): “And I will direct My face, etc.” So did Menachem (p. 143) associate it.

**18 They cry out** i.e., the righteous, and the Lord hearkens.

**20 Many evils befall the righteous** Many evils and terrors befall him, and he is saved from all of them.

**21 He guards** The Holy One, blessed be He, [guards] all his bones.

**22 Evil will kill the wicked** The evil that the wicked man does will kill him.

**will kill** Heb. תמותת , [equivalent to] תמית .

**23 shall not be accounted guilty** They will not regret saying, “We are guilty, because we took shelter in You.” Repontiront in Old French, se repentiront: they repent.

**Meditation from the Psalms**

**Psalms ‎‎34:1-23**

**By: HH Rosh Paqid Adon Hillel ben David**

Psalm 34 is attributed to David on the occasion of his escape from Avimelech, also called Achish, by pretending to be insane.[[97]](#footnote-97) David composed this psalm in *gratitude* for his madness![[98]](#footnote-98)

***I Shmuel (Samuel) 21:10*** *And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. 11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? 12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. 13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. 14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? 15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?*

Madness is another way of saying that we have the wrong frame of mind. Hakham Tsefet used our psalm to make a point about having the right frame of mind.

***1 Tsefet (Peter) ‎3:8-17***(Paqid Dr. Eliyahu’s & Hakham’s Rendition) *8. And finally, all [of you are to be] like-minded (of the same frame of mind and disposition), having the same feelings (sympathetic), expressing affection for the brothers, compassionate, [and] courteous. 9. Not habitually repaying evil for evil or abusive language in the place of abusive language, but just the opposite: constantly blessing, because unto this you are called that you may inherit a word of blessing. 10. For [it is written]: “Who is the man that desires life, and loves days, that he may see good therein? Keep your tongue from evil, and your lips from speaking guile‎".* (**Psalm 34:12-13**) *11. And, “Depart from evil, and do good; seek peace, and pursue it”.* (**Psalm 34:14**) *12. For, “The eyes of HaShem are toward the righteous/generous, and His ears are open unto their cry;” but “The face of HaShem is against them that do evil, to cut off the remembrance of them from the earth”.* (**Psalm 34:15-16**) *13. And who is he who will be doing you evil, if of Him (God) who is good you may become [enthusiastic] imitators? 14. but if you also should suffer because of righteousness/generosity, happy (blessed) are you! And of their fear be not afraid, nor be slackened [by them], 15. And HaShem God sanctify (set apart) within your hearts. And be always ready for [presenting a] defence to everyone who is continually asking of you [for] a word concerning the hope that is in you, with meekness and reverence; 16. having a virtuous conscience, that in that in which they harass you as evil-doers, they may be ashamed who are falsely accusing your good behaviour in Messiah; 17. For it is better, if the will of God wills it, to suffer for habitually doing good than for constantly doing evil.*

Psalm 34 is often quoted in the Nazarean Codicil. An example to illustrate this point:

***Yochanan (John) 19:33*** *But when they came to Yeshua, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knows that he says truth, that you might faithfully obey. 36 For these things were done, that the[Hebrew] Scripture should be fulfilled, A bone of him will not be broken (****Psalm 34:20****).*

Psalm 34 is also a part of our prayers (additional Psalms) on Shabbat, Hoshanah Rabbah, and the festivals in both the nusach[[99]](#footnote-99) Ashkenaz,[[100]](#footnote-100) nusach Safard,[[101]](#footnote-101) and among Sephardim.[[102]](#footnote-102) This suggests that both Kabbalists and non-Kabbalists see this psalm as significant for Shabbat and Yom Tov.[[103]](#footnote-103)

As the Torah is returned to the ark, we also pray a pasuk from Psalm 34:

***Tehillim (Psalm) 34:4*** *Declare HaShem's greatness with me; and let us lift up His Name together.*

We also recite two pesukim (verses), v.10-11, as part of the final paragraph of Bircat HaMazon, the Grace after Meals. Finally, v14-15 of our psalm form the basis for part of the closing paragraph of the Amidah. Thus this psalm is woven into our prayers at several crucial spots.[[104]](#footnote-104)

With this background, I would like to speak a bit about Shabbat and the festivals.

History tells us about a people that have been present for most of human history. The Jews have been around for several millennia, existing before and after Greece and Rome. With such a vast and rich history, one would expect that Judaism would have many festivals. One would also expect that these festivals would be significant and meaningful in religious, as well as historical, ways. This article is meant to teach the reader not only the historical, but also the religious significance and meaning of the festivals to Jews, and to instil an appreciation for these **prophetic** festivals. If the reader is interested in becoming a **prophet**, then he will surely find this article of great interest.

The reader is probably familiar with the festivals of Christmas and Easter. These Christian holidays are normally festive and happy days of the year. Families get together and exchange gifts, hide and find eggs (which, oddly enough, were laid by a bunny), enjoy good conversation, enjoy good food, and generally have a good time. Unfortunately, a critical piece is missing from this puzzle: Man's correct answer to HaShem's call. What this article proposes to accomplish is to find the correct way to answer HaShem's call in these **prophetic** festivals as proscribed by the scriptures and celebrated by Mashiach and his followers.

Jews spend every week preparing for the **prophetic** Sabbath, which starts on Friday night. We see time go by in terms of how many **prophetic** Sabbaths have passed. Our lifestyle encourages us to prepare for the next **prophetic** Sabbath and coincidentally for the next **prophetic** festival (especially **prophetic** festival Sabbaths, explained later). To Jews, the festivals are Moedim, appointments, with HaShem. These are times designated by HaShem for the Jewish people to unite with each other and with our Creator, under the leadership of the Mashiach **to prophesy of things yet to come**. The significance of this cannot be underestimated!

The Biblical festivals are also Mikraot, rehearsals, set by HaShem. We rehearse certain events in time in order to be prepared for, and **prophesy** about, future events. This is significant, since to Jews this means that our festivals are **prophecies** of things to come:

***Colossians 2:16*** *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow (prophecy) of things to come; but the body of Mashiach.*

The festivals allow us to actively prepare for something that can happen this year or the next! Therefore these appointments with HaShem place us at the right place, at the right time, doing the right things, as **prophets** always do!

This contrasts with the festival calendars of others, who offer a mere role of being a spectator, marvelling at miracles, rather than being a performer and harbinger of future events (i.e. a **prophet).** What these Biblical festivals offer is the chance for a human being to make a real connection with HaShem, and become HaShem's helpers in bringing about redemption to all mankind.

As can be seen, the Biblical festivals are not just occasions for giving presents, eating candy and good food, and having a good time with friends and family (although we do those as well). They include those things and so much more! They are very significant times of the year designed by HaShem for us to connect with Him, to connect with our people, and to prepare and **prophesy** about future events in human history.

Now that we have been introduced to the Jewish understanding of the essence of these **prophetic** festivals, it seems appropriate to provide a list of all the **prophetic** festivals including the dates on which they are celebrated and a small description of each of them. See the links for each festival to discover more ways to **prophesy!**

**Pesach** - **Passover** *(Nisan 15) The first Pilgrimage Festival*

Pesach commemorates the liberation of the Israelites from Egypt. The first Seder (royal banquet) is on the evening of the 14th (this is the beginning of the 15th). On the evening of the 15th (This is the beginning of the 16th), the second Seder (royal banquet) is held, and the Sefirat HaOmer, **prophetical** counting of the Omer, starts. The Omer is a **prophetic** counting down of the days from the time of the departure from Egypt, until the time the Torah was received at Shavuot (Pentecost).

By being **prophetically** obedient and partaking of these royal banquets Hakham Shaul (Apostle Paul) instructs that we **prophetically** announce to the whole world that:

***1 Corinthians 11:26*** *As we eat this (matza) bread and drink of the third cup (during the Passover royal banquet) we do announce the Master’s death till he comes (again).*

**Shavuot – Feast of Weeks** *(Sivan 6, 7) The second Pilgrimage Festival, it is also known as The Feast of Weeks, Hag Haqatsir (The harvest festival), Hag HaShabuot, or just Atzeret (The conclusion of Pesach).* [Literally, the Hebrew word 'Atzeret' means conclusion.] This **prophetic** festival is known in Greek and in many other languages as Pentecost.

Shavuot marks the end of the counting of the Omer. According to Rabbinic tradition, the Ten Commandments were given on this day. It is customary to **prophetically** read the Book of Ruth on this day.

**Rosh Hashanah – New Year** (*Tishri 1) Also known as Yom HaDin (Judgment Day), Yom HaZikaron (Day of Remembrance) and Yom Teruah (Day of breathing or blowing).*

This holiday celebrates the creation of Adam, and therefore of the world, and as such is the civil new year for calculating civil calendar years, sabbatical and jubilee years, vegetable tithes, and tree-planting (determining the age of a tree). This holiday is characterized by the **prophetic** blowing of the shofar a hundred times. During the afternoon of the first day, some follow the **prophetic** practice of tashlik, symbolically casting away sins by throwing stones into the waters.

**Yom Kippur - The Day of Atonements** (coverings) *(Tishri 10)*

This is the most important day of repentance (returning), the holiest and most solemn day of the year. Its central theme is atonements and reconciliation. Traditionally, there are prohibitions on eating, drinking, bathing and conjugal relations, and thus **prophesying** that we can be like the angels in the age-to-come if we too **prophesy** by joining the Jewish people in the observance of these critical **prophetic** festivals.

It is customary for the pious to immerse in the mikveh (pool of water) on Erev (the evening before) Yom Kippur to **prophesy** that by HaShem’s grace a person can become sinless before HaShem.

Yom Kippur services begin with the **prophetic** Kol Nidre, which must be recited before sunset. A tallit (prayer tent/closet) is donned by men for evening prayers, the only evening service of the year in which this is done. The Neilah service is a special service held only on the day of Yom Kippur and deals with the closing of the gate, the last chance for repentance. Yom Kippur comes to an end with the **prophetic** blowing of the shofar, which marks the conclusion of the fast.

**Succoth** *(Tishri 15) The third Pilgrimage festival, it is also known as The Feast of Booths Tabernacles), The Feast of Ingathering, or just simply The Hag (The Festival).*

Succoth is a seven day festival, with an eighth day: the first day is celebrated as a Sabbath, the following five days (Chol HaMoed) are weekdays that retain some aspects of the festival, the seventh day, Hoshanah Rabbah (the Day of the Great Hosanna), and the eighth (Shemini Atzeret) days have special **prophetic** observances of their own.

Succoth commemorates the life of the Israelites in the desert during their journey to the Promised Land. During their wandering in the desert they lived in booths (Succoth), and tasted of many of the miracles that we shall experience forever in the age-to-come.

Four species of plants are **prophetically** used to celebrate the holiday: The lulav (palm branch), etrog (lemon-like citron), myrtle and willow. The etrog is handled separately, while the other three species are bound together, and are collectively referred to as the lulav.

During the five intermediate days of Succoth it is customary to read the book of Ecclesiastes to **prophesy** to the whole world about the futility of a life lived in the pursuit of worldly pleasures at the expense of pursuing the pleasures of the age-to-come and a life lived in total blessed **prophetic** obedience to HaShem, most blessed be He!

**Shemini Atzeret - The eighth day of Succoth** *(Tishri 22).*

In the Talmud it is written that "the eighth day [of Succoth] is a separate festival", so Succoth is really observed as seven days and Shemini Atzeret is observed as a separate holiday. It marks the beginning of the **prophetic** rainy season (latter rains) in Israel.

**Chanukah** *(Kislev 25) Also known as Hag Ha'urim (The Festival of Lights) and The Feast of Dedication.*

Chanukah is a second chance to celebrate Succoth. This story of Chanukah is preserved in the books of the First and Second Maccabees. These books are not part of the Tanakh (Hebrew Scriptures), but are part of the Apocrypha (Hebrew historical and religious material that was not codified as part of the Bible.) The **prophetic** miracle of Chanukah is referred to in the Talmud, but not in the books of the Maccabees. It marks the defeat of Assyrian forces that had tried to prevent from practicing Judaism. Judah Maccabee and his brothers destroyed the overwhelming forces and rededicated the Temple. The eight day festival is marked by the **prophetic** kindling of lights with a special Menorah, called a Chanukiah.

**Purim -** Lots *(Adar 14)*

This festival commemorates the events found in the Book of Esther. The Shabbat preceding Purim is called Shabbat Zakhor (the Sabbath of remembrance). The day before Purim, Adar 13, is the **Fast of Esther**. The book of Esther is written in the form of a scroll, the Megillah. It is chanted on Purim in the evening and on the next day after the Torah reading to **prophesy** about important events yet to come.

Most Jews would consider these to be the most significant of the **prophetic** festivals, largely because they require more **prophetic** activity than the other festivals. For instance, Pesach (Passover) has two days in which the Pesach royal banquet is to be eaten and thus preparations in advance must be made. It also requires for each house to be completely cleaned of chametz (leaven) for the whole week of the **prophetic** festival, and that no G-d fearing person eats any leaven during that Passover week. See the links above to discover more.

What makes the history in Biblical festivals more real and vibrant than the history celebrated in the festivals of other nations? The festivals are markers to *relive* the events of the past and **prophecy** about the future. Its history tends to ripple itself throughout the ages in each generation, as we *relive* the events being remembered and its future consequences.

Upon realizing that there are critical **prophetic** energies that are attached to each festival, one begins to find the significance and power of time in that the future is found in the repetition of history and the Biblical festivals capture this very **prophetic** spirit. The careful observer will find that history does repeat itself throughout the ages. Yet it is not as fixed and as evident as that which is shown through the Biblical festivals.

**CONCLUSION**

We have discovered much in this article; the intimate relationship between HaShem and His people is a widespread theme. We discovered that the festivals are not merely times for reminiscing on days of old, but are actually shadows **(prophecies)** of things to come. The festivals are appointments with HaShem for us to **prophesy** about upcoming events. Like a wedding rehearsal, Jews prepare for the day in which we shall again renew our vows with our Creator, the final act. The energy of the festivals is so powerful that even Abraham celebrated them, feeling their presence even before the historical events which caused their establishment as festivals took place. We have seen that these are not one-time events, since we have discovered that many events with similar themes and connotations for Jews happened on these **prophetic** dates (festivals). We have seen that Yeshua, the Master of Nazareth, **prophesied** on these Biblical festivals just as devout Jews do today.

The vast effects of the Jews' and HaShem fearers’ relationship with HaShem, can only be understood through these **prophetic** festivals. Mark Twain sums up the power of this relationship at the end of his essay *'Concerning The Jews'*:

*If the statistics are right, the Jews constitute but one per cent. of the human race. It suggests a nebulous dim puff of star-dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers.*

*He has made a marvellous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendour, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished.*

*The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?*

Perhaps Mark Twain read Colossians 2:16 in his King James Version in a more logical way and discovered the key that has made the Jewish people and the Scriptures immortal. Perhaps he correctly translated this verse to read:

***Colossians 2:16*** *Let no (PAGAN) man therefore judge you but the body of Mashiach (i.e. the Jewish people) concerning (kosher) meat, or (kosher) drink, or in respect to (the celebration of) a (Biblical) holyday, or of the new moon, or of the Sabbath days: 17* ***For these (observance of the laws of kashrut and of Biblical festivals) are a shadow (prophecy) of things yet to come****.*

The author is indebted to His Eminence Hakham Dr. Yosef ben Haggai for editorial supervision and his keen insights into this marvellous subject.

**Ashlamatah: Yeshayahu (Isaiah) ‎‎‎‎11:2-10 + 16‎**

| **Rashi** | **Targum** |
| --- | --- |
| 33. ¶ Behold the Master, the Lord of Hosts lops off the branches with a saw, and those of lofty height are hewn down, and the tall one shall be humbled.  | 33. ¶ Behold, the Master of the world, the LORD of hosts casts slaughter amongst his armies as grapes trodden in the press; and the great stature will be hewn down and the strong will be humbled. |
| 34. And the thickets of the forests shall be cut off with iron, and the Lebanon shall fall through a mighty one. **{S}** | 34. And He will slay the mighty men of his armies who make themselves mighty with iron, and his warriors will be cast on the land of Israel. **{S}** |
|  |  |
| 1, **And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots.** | 1. **And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons.**  |
| 2. And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord. | 2. And a spirit before the ‎LORD will rest upon him, a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and the fear of the LORD. ‎‎ |
| 3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise. | 3. And the LORD will bring him near to His fear. And he will not judge by the sight of his eyes, and he will not reprove by the hearing ‎of his ears; |
| 4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, **and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death.** | 4. but in truth [of the Torah] he will judge the poor, and reprove with faithfulness for the needy of the [Jewish] people; **and he will strike the sinners ‎of the land with the commandments of his mouth, and with the speaking of his lips the wicked will die.** |
| 5. **And righteousness shall be the girdle of his loins, and faith the girdle of his loins.** | 5. **And the righteous/generous will be all around ‎him, and the faithfully obedient will be brought near him.** |
| 6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them. | 6. In the days of the Messiah of Israel will peace increase in the land, and the wolf ‎will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling ‎child will lead them. |
| 7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw. | 7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox. |
| 8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. | 8. And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs. |
| 9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. **{S}** | 9. They will not ‎hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea.**{S}** |
| 10. **And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor.** **{P}** | 10. **And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the [Gentile] peoples, to him will kingdoms ‎be obedient, and his resting place will be glorious. {P}** |
| 11. And it shall come to pass that on that day, the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea. | 11. And it will come to pass in that time that the LORD will extend His might yet a second ‎time to deliver the remnant of His people which is left, from Assyria, and from Egypt and from Pathros, and from India, and from Elarn, and ‎from Babylon, and from Hamath, and from the islands of the sea. |
| 12. And He shall raise a banner to the nations, and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth. | 12. And He will raise an ensign for the Gentile peoples, and will assemble the ‎outcasts of Israel, and bring near the exile of Judah from the four winds of the earth. |
| 13. **And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off**; Ephraim shall not envy Judah, nor shall Judah vex Ephraim.  | 13. **And jealousy will pass from those of the house ‎of Ephraim, and ‎ those who distress from those of the house of Judah will be destroyed.** Those of the house of Ephraim will not be jealous of those of the ‎house of Judah, and those of the house of Judah will not distress those of the house of Ephraim. |
| 14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them. | 14. And they will ally themselves, ‎shoulder to shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand ‎against Edom and Moab, and the sons of Ammon will be obedient to them. |
| 15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes. | 15. And the LORD will dry up the tongue of the sea of Egypt, ‎and will lift up the stroke of His might against the Euphrates by His prophets' command, and strike it into seven streams, and they will walk ‎in it with sandals. |
| 16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt. | 16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in ‎the day they came up from the land of Egypt. ‎ |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 11:2-10 + 16‎‎‎‎‎‎ ‎**

**33 Behold the Master** on that night.

**lops off the branches with a saw** Shall lop off its branches, the root of the branches of his trees. ([Mss. read:] Uproots the branches of his trees.) ([Other mss. read:] Cuts off the branches of his trees.)

**with a saw** Heb. בְּמַעֲרָצָה , with a saw that cuts the boughs. This [word פֻּארָה ] is not an expression denoting a winepress, for it is not spelled with a ‘vav,’ like (infra 63:3) “A winepress (פּוּרָה) I trod,” and like (Haggai 2:16) “To draw off fifty measures from the winepress (פּוּרָה) ,” but with an ‘aleph,’ like (Ezekiel 31:5) “And its boughs became long (פּֽארֽתָיו) .” מְסָעֵף is an expression of cutting off branches [esbranchier in O.F.], like (infra 27:10) “And he will destroy its branches (סְעִיפֶיהָ) , and (infra 17:6) “On its branches (בִּסְעִיפֶיהָ) the fruitful one.”

**with a saw** Heb. בְּמַעֲרָצָה , with an implement of destruction, which breaks them.

**and those of lofty height** [This alludes to] the heroes.

**are hewn down** The expression of hewing is apropos only to trees and hard things.

**34 And...shall be cut off** Heb. וְנִקַּף . This, too, is an expression of cutting, as (ibid.) “Like one who cuts off olives (כְּנֽקֶף) .” ואךדרְנִקַּף is in the passive voice.

**the thickets of the forests** The prominent branches, symbolizing the heroes.

**and the Lebanon** The thickness of his forest and his stately forest. They are the multitudes of his armies.

**shall fall through a mighty one** Through an angel they shall fall. Alternatively, through a mighty one, in the merit of Hezekiah who is the mighty one and the rulers of Israel, as it is said (Jer. 30:21): “And their leader shall be of themselves.”

**Chapter 11**

**1 And a shoot shall spring forth from the stem of Jesse** And if you say, ‘Here are consolations for Hezekiah and his people, that they shall not fall into his hands. Now what will be with the exile that was exiled to Halah and Habor, is their hope lost?’ It is not lost! Eventually, the King Messiah shall come and redeem them.

**a shoot** [This is symbolic of] the royal scepter.

**and a twig** an expression of a sapling.

**and a twig shall sprout from its roots** and the entire section, and at the end (v. 11), “And it shall come to pass, that on that day, the Lord shall apply His hand again...[from Assyria]...Hence, [it is obvious] that this prophecy was said to console those exiled to Assyria.

**3 And he shall be animated by the fear of the Lord** He shall be filled with the fear of the Lord. [ed enos mera il luy in O. F., and He shall be enlivened.]

**and neither with the sight of his eyes shall he judge** For, with the wisdom of the Holy One, blessed be He, which is within him, will he know and understand who is innocent and who is guilty.

**4 with equity** This is an expression of mildness and tenderness.

**and he shall smite the earth with the rod of his mouth** As the Targum states: And he shall smite the sinful of the earth.

**and with the breath of his lips** Jonathan [renders:] And with the speech of his lips.

**5 And righteousness shall be the girdle of his loins** Jonathan [renders:] And the righteous shall surround him; i.e., they will cleave to him like a girdle.

**6 and a fatling a fattened ox** [following Jonathan].

**8 shall play** Heb. וְשִׁעֲשַׁע , shall play.

**over the hole of an old snake** over a hole in the ground in which the snake makes its nest [krot in O.F.], a cave.

**an old snake** פֶּתֶן . A snake, when it ages, becomes deaf and is called פֶּתֶן . From then on, it cannot be charmed; as it is said (Psalms 58:6): “Who will not hearken to the voice of charmers.”

**and over the eyeball of a venomous snake** Jonathan renders: the eyeballs of venomous snakes [ מְאוּרַת from אוֹר , light]. Menahem (Machbereth Menachem p. 32) interpreted it as an expression of a hole, namely holes in the ground. Comp. (Gen. 11:28) “The valley of the Chaldees (אוּר) ”; (infra 24:15) “In the valleys (בָּאוּרִים) honor the Lord.”

**a weaned child** a child weaned from his mother’s breasts.

**shall stretch forth his hand** Heb. הָדָה . Jonathan renders: shall stretch forth his hands (sic). Comp. (Ezekiel 7:7) “The joyful call (הֵד) of the mountains, also (infra 16: 9) “The cry (הֵידָד) ,” which is an expression of raising the voice. This, too, is an expression of raising, and the final [letter] ‘heh’ appears in it as a radical which sometimes falls out, like עָשָׂה (made), בָּנָה (built), קָנָה (acquired).

**9 knowledge of the Lord** [lit.] to know the Lord.

**10 as a banner for peoples** that peoples should raise a banner to gather to him.

**11 a second time** Just as he acquired them from Egypt, when their redemption was absolute, without subjugation, but the redemption preceding the building of the Second Temple is not counted, since they were subjugated to Cyrus.

**and from the islands of the sea** the islands of the Kittim, the Romans, the descendants of Esau.

**12 And he shall raise a banner** Perka, perche in O.F. [i.e., the verse is literally referring to the pole upon which the banner is attached.] And it shall be for a sign to gather to him and to bring the exiles of Israel to Him as a present.

**13 Ephraim shall not envy Judah** The Messiah, the son of David, and the Messiah, the son of Joseph, shall not envy each other.

**14 And they shall fly of one accord against the Philistines in the west** Heb. בְכָתֵף . Israel will fly and run of one accord against the Philistines who are in the west of Eretz Israel and conquer their land. [ כָּתֵף , lit. a shoulder, is used in this case to denote unity. The word שֶׁכֶם , also lit. a shoulder, is used in a similar sense.] Comp. (Hoshea 6:9) “They murder on the way in unison (שֶׁכְמָה) ”; (Zeph. 3:9) “One accord (שְׁכֶם אֶחָד) .” And so did Jonathan render it: And they shall join in one accord to smite the Philistines who are in the west.

**and the children of Ammon shall obey them** As the Targum states: Will hearken to them. They will accept their commandments over them.

**15 And...shall dry up** [lit. shall cut off] to dry it, so that the exiles of Israel will pass through it from Egypt.

**over the river** The Euphrates River, for the exiles from Assyria to cross.

**with the strength of His wind** Heb. בַּעְיָם . This is hapax legomenon in Scripture, and according to the context it can be interpreted as “with the strength of His wind.”

**into seven streams** into seven segments, for the aforementioned seven exiles: from Assyria and from Egypt, etc. Those from the islands of the sea are not from that side.

**and He shall lead the exiles** within it.

**with shoes** on dry land.

**16 And there shall be a highway in the midst of the water** for the remnant of His people.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

**Beresheet (Genesis) 41:38 – 42:17‎**

**Tehillim (Psalm) 34‎**

**Yeshayahu (Isaiah) 11:2-10, 16‎**

**Mk 3:28-30, Lk 12:10, Acts 9:23-31**

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

In whom / which – ‎אחר‎, Strong’s number 0834.‎

Spirit - ‎רוח‎, Strong’s number 07307.‎

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

Servants - ‎עבד‎, Strong’s number 05650.‎

Man - ‎איש‎, Strong’s number 0376.‎

Spirit - ‎רוח‎, Strong’s number 07307.‎

**Beresheet (Genesis) 41:38** And Pharaoh said unto his servants <05650>, Can we find such a one ‎as this is, a man <0376> in whom <0834> the Spirit <07307> of God is?‎

**Yeshayahu (Isaiah) 11:2** And the spirit <07307> of the LORD shall rest upon him, the spirit ‎‎<07307> of wisdom and understanding, the spirit <07307> of counsel and might, the spirit ‎‎<07307> of knowledge and of the fear of the LORD;‎

**Yeshayahu (Isaiah) 11:16** And there shall be an highway for the remnant of his people, which ‎‎<0834> shall be left, from Assyria; like as it was to Israel in the day that he came up out of the ‎land of Egypt.‎

**Tehillim (Psalm) 34:12** What man <0376> is he that desireth life, and loveth many days, that he ‎may see good?‎

**Tehillim (Psalm) 34:18** The LORD is nigh unto them that are of a broken heart; and saveth such ‎as be of a contrite spirit <07307>.‎

**Tehillim (Psalm) 34:22** The LORD redeemeth the soul of his servants <05650>: and none of ‎them that trust in him shall be desolate.‎

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen 41:38 – 42:17** | **Psalms****Psa 34:1-22** | **Ashlamatah****Is 11:2-10, 16** |
| --- | --- | --- | --- | --- |
| **!z<ao** | ear |  | Ps 34:15 | Isa 11:3 |
| **dx'a,** | one | Gen 42:11Gen 42:13Gen 42:16 | Ps 34:20 |  |
| **!yIa;**  | no, one | Gen 41:39Gen 41:49Gen 42:13 | Ps 34:9 |  |
| **vyai** | man | Gen 41:38Gen 41:44Gen 42:11Gen 42:13 | Ps 34:12 |  |
|  **#r,a,** | land, earth, ground | Gen 41:41Gen 41:43Gen 41:44Gen 41:45Gen 41:46Gen 41:47Gen 41:48Gen 41:52Gen 41:53Gen 41:54Gen 41:55Gen 41:56Gen 41:57Gen 42:5Gen 42:6Gen 42:7Gen 42:9Gen 42:12Gen 42:13 | Ps 34:16 | Isa 11:4Isa 11:9Isa 11:16 |
| **rv,a]**  | whom, which | Gen 41:38Gen 41:48Gen 41:50Gen 41:53Gen 41:55Gen 41:56Gen 42:9 |  | Isa 11:10Isa 11:16 |
| **!Be**  | old, sons, children | Gen 41:46Gen 41:50Gen 42:1Gen 42:5Gen 42:11Gen 42:13 | Ps 34:11 |  |
| **ld;G"**  | greater | Gen 41:40 | Ps 34:3 |  |
| **rb;D'**  | spoke | Gen 42:7Gen 42:14 | Ps 34:13 |  |
| **vr;D'** | sought, seek, resort |  | Ps 34:4Ps 34:10 | Isa 11:10 |
| **hy"h'**  | occurred, been, will come | Gen 41:48Gen 41:53 |  | Isa 11:10 |
| **%l;h'** | go,departed, come | Gen 41:55 | Ps 34:1Ps 34:11 |  |
| **hz<**  | this | Gen 41:38Gen 41:39Gen 42:15 | Ps 34:6 |  |
|  **dy"**  | hand | Gen 41:42Gen 41:44 |  | Isa 11:8 |
| **hwhy**  | LORD |  | Ps 34:1Ps 34:2Ps 34:3Ps 34:4Ps 34:6Ps 34:7Ps 34:8Ps 34:9Ps 34:10Ps 34:11Ps 34:15Ps 34:16Ps 34:17Ps 34:18Ps 34:19Ps 34:22 | Isa 11:2Isa 11:3Isa 11:9 |
| **~Ay**  | day, today | Gen 42:13Gen 42:17 | Ps 34:12 | Isa 11:10Isa 11:16 |
| **~y"** | sea | Gen 41:49 |  | Isa 11:9 |
| **ha'r>yI** | fear |  | Ps 34:11 | Isa 11:2Isa 11:3 |
| **laer'f.yI** | Israel | Gen 42:5 |  | Isa 11:16 |
| **lKo** | all, every | Gen 41:39Gen 41:40Gen 41:41Gen 41:43Gen 41:44Gen 41:46Gen 41:48Gen 41:51Gen 41:54Gen 41:55Gen 41:56Gen 41:57Gen 42:6Gen 42:11 | Ps 34:1Ps 34:4Ps 34:6Ps 34:10Ps 34:17Ps 34:19Ps 34:20Ps 34:22 | Isa 11:9 |
| **rypiK.**  | young lion |  | Ps 34:10 | Isa 11:6 |
| **aol**  | no, none, nor | Gen 41:44Gen 42:10Gen 42:12 | Ps 34:22 | Isa 11:3 |
| **tWm**  | die, slay | Gen 42:2 | Ps 34:21 | Isa 11:4 |
| **~yIr;c.mi** | Egypt | Gen 41:41Gen 41:43Gen 41:44Gen 41:45Gen 41:46Gen 41:48Gen 41:53Gen 41:54Gen 41:55Gen 41:56Gen 41:57Gen 42:1Gen 42:2Gen 42:3 |  | Isa 11:16 |
| **bybis'**  | surrounding, around | Gen 41:48 | Ps 34:7 |  |
| **rWs**  | took off, depart | Gen 41:42 | Ps 34:14 |  |
| **db,[,** | servants | Gen 41:38Gen 42:10Gen 42:11Gen 42:13 | Ps 34:22 |  |
|  **!yI[;**  | eyes |  | Ps 34:15 | Isa 11:3 |
| **dm;['** | stood, stand | Gen 41:46 |  | Isa 11:10 |
| **wn"['** | humble |  | Ps 34:2 | Isa 11:4 |
| **hP,** | command | Gen 41:40 | Ps 34:1 | Isa 11:4 |
| **~ynIP'** | before, face, presence | Gen 41:43Gen 41:46Gen 41:56 | Ps 34:5Ps 34:16 |  |
| **q[;c'** | cried | Gen 41:55 | Ps 34:17 |  |
| **ar'q'** | proclaimed, called | Gen 41:43Gen 41:45Gen 41:51Gen 41:52 | Ps 34:6 |  |
| **ha'r'** | see, saw, look | Gen 41:41Gen 42:1Gen 42:7Gen 42:9Gen 42:12 | Ps 34:8Ps 34:12 |  |
| **x;Wr**  | spirit | Gen 41:38 | Ps 34:18 | Isa 11:2Isa 11:4 |
| **~Wr**  | raise, exalt | Gen 41:44 | Ps 34:3 |  |
| **b[er'**  | famished | Gen 41:55 | Ps 34:10 |  |
| **[v'r'** | wicked, evil |  | Ps 34:21 | Isa 11:4 |
| **~ve** | named | Gen 41:45Gen 41:51Gen 41:52 | Ps 34:3 |  |
| **[m;v'** | heard, hear | Gen 42:2 |  Ps 34:2Ps 34:6Ps 34:11Ps 34:17 |  |
| **hp'f'** | lips |  | Ps 34:13 | Isa 11:4 |
| **wD'x.y:** | together |  | Ps 34:3 | Isa 11:6Isa 11:7 |
|  | just | Gen 41:54 |  | Isa 11:16 |
|  **~[;** | people | Gen 41:40Gen 41:55Gen 42:6 |  | Isa 11:10Isa 11:16 |
| **hf'['** | brought forth, do, evildoers | Gen 41:47Gen 41:55 | Ps 34:14Ps 34:16 |  |
| **!joq'**  | youngest, little | Gen 42:13Gen 42:15 |  | Isa 11:6 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Gen 41:38 – 42:17** | **Psalms****Ps 34:1-22** | **Ashlamatah****Is 11:2-10, 16** | **Peshat****Mk/Jude/Pet****Mk 3:28-30** | **Remes 1****Luke****Lk 12:10** | **Remes 2****Acts/Romans****Acts 9:23-31** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy |  | Ps 34:9 | Isa 11:9 | Mar 3:29  | Lu 12:10 | Act 9:31 |
| **ἄγω** | led, lead |  |  | Isa 11:6  |  |  | Act 9:27  |
| **ἀδελφός** | brother | Gen 42:4 Gen 42:6 Gen 42:7 Gen 42:8 Gen 42:13 Gen 42:15 Gen 42:16  |  |  |  |  | Act 9:30  |
| **ἄν** | ever | Gen 41:55 |  |  | Mar 3:28 Mar 3:29 |  |  |
| **ἄνθρωπος** | man | Gen 41:38Gen 41:44Gen 42:11Gen 42:13 | Ps 34:12 |  | Mar 3:28  | Lu 12:10 |  |
| **ἀφίημι** | left, leave |  |  |  | Mar 3:28 | Lu 12:10 |  |
| **βλασφημέω** | blasphemed |  |  |  | Mar 3:28 Mar 3:29 | Lu 12:10 |  |
| **γινώσκω** | know, known |  |  | Isa 11:9  |  |  | Act 9:24 |
| **εἴδω** | beheld | Gen 42:1 Gen 42:7 Gen 42:9 Gen 42:12  | Ps 34:8 Ps 34:12  |  |  |  | Act 9:27  |
| **εἰρήνη** | peace |  | Ps 34:14  |  |  |  | Act 9:31  |
| **ἐρέω** | spoken, said | Gen 42:14 |  |  |  | Lu 12:10 |  |
| **ἡμέρα** | day | Gen 42:13Gen 42:17 | Ps 34:12 | Isa 11:10Isa 11:16 |  |  | Act 9:23Act 9:24  |
| **κατά** | according to |  |  | Isa 11:3  |  |  | Act 9:31  |
| **κρίσις** | judgment |  |  |  | Mar 3:29 | Lu 12:10 |  |
| **λαλέω** | spoke | Gen 42:7Gen 42:14 | Ps 34:13 |  |  |  | Act 9:27 Act 9:29  |
| **λαμβάνω** | take | Gen 42:16 |  |  |  |  | Act 9:25 |
| **λέγω** | saying | Gen 42:14 |  |  | Mar 3:28 Mar 3:30  |  |  |
| **λόγος** | words, matter |  |  | Isa 11:4  |  | Lu 12:10 |  |
| **ὅλος** | whole, all | Gen 41:43  |  |  |  |  | Act 9:31  |
| **ὄνομα** | name | Gen 41:45Gen 41:51Gen 41:52 | Ps 34:3 |  |  |  | Act 9:27Act 9:29  |
| **πᾶς** | all, every | Gen 41:39Gen 41:40Gen 41:41Gen 41:43Gen 41:44Gen 41:46Gen 41:48Gen 41:51Gen 41:54Gen 41:55Gen 41:56Gen 41:57Gen 42:6Gen 42:11 | Ps 34:1Ps 34:4Ps 34:6Ps 34:10Ps 34:17Ps 34:19Ps 34:20Ps 34:22 |  | Mar 3:28 | Lu 12:10 | Act 9:26  |
| **πνεῦμα** | spirit | Gen 41:38 | Ps 34:18 | Isa 11:2Isa 11:4 | Mar 3:29 Mar 3:30  | Lu 12:10 | Act 9:31  |
| **ποιέω** | made, did, having, committing | Gen 41:47 Gen 41:51 Gen 41:55  | Ps 34:14 Ps 34:16  |  |  |  |  |
| **υἱός** | son | Gen 41:50 Gen 42:1 Gen 42:5 Gen 42:11  |  |  | Mar 3:28  | Lu 12:10 |  |
| **φοβέω** | fear not |  | Ps 34:7 Ps 34:9  |  |  | Lu 12:10 |  |
| **φόβος** | fear |  | Ps 34:11 | Isa 11:2Isa 11:3 |  |  | Act 9:31 |

# NAZAREAN TALMUD

**Sidra Of B’resheet (Gen.) 41:38-42:17**

**“VaYomer Par’oh” - ‎" And said Pharaoh”**

**By: Paqid Dr. Adon Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Lk 12:10)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mk 3:28-30)****Mishnah א:א** |
| **And whosoever will speak an** evil **word against the son of man, it will be forgiven him: but to him that speaks evil of the Ruach HaQodesh** tabernacling in a Hakham or Paqid, **it will not be forgiven.** | **“Amen! I say to you, that all the sins will be forgiven to the sons of men, including speaking evil** (lashon HaRa)[[105]](#footnote-105) **with which they might speak evil. But, God will never forgive a man who speaks evil of the Ruach HaQodesh[[106]](#footnote-106)** tabernacling in a Hakham or Paqid, **but is in danger of eternal judgment;”** This he taught **because they said, “He has an unclean spirit.”** |
| **School of Hakham Shaul****Remes****(2 Luqas - Acts 9:23-31)****Pereq א:א** |
| **And after many days** (three and a half years)[[107]](#footnote-107) **had been fulfilled, the Shammaite Jews plotted together to kill him.[[108]](#footnote-108) But what they planned to do was told to** Paqid **Shaul. And they waited at the gates day and night in order to murder him. Then the talmidim[[109]](#footnote-109)** of Yeshua **took him one night and let him down through** a hole in **the wall[[110]](#footnote-110) in a basket.[[111]](#footnote-111)** **And** when he **arrived in Yerushalayim,** Paqid **Shaul attempted to join himself to the talmidim[[112]](#footnote-112)** of Yeshua**. But, because they did not believe that he was** really **a talmid** of Yeshua **they were all afraid of him. But Bar-Nechamah[[113]](#footnote-113) took him and brought him to the emissaries[[114]](#footnote-114)** (the Twelve Nazarean Hakhamim/Rabbis) to talk with them **and tell them how he** (Paqid Shaul) **had seen the master** as the Primordial Light **on the way** to Dammesek**, and that he** (the master) **had spoken to him, and how he had spoken effectively** with boldness **in Dammesek with the authority of a Paqid[[115]](#footnote-115) of Yeshua. And he stayed with them** becoming one of them**, coming[[116]](#footnote-116) in and going out in Yerushalayim. And he spoke boldly with the authority** of a Hakham[[117]](#footnote-117) **concerning the master[[118]](#footnote-118) Yeshua, and argued with the Hellenists** (Greek-speaking Jews)**. But they seized him in order to kill him. But knowing, the brothers brought him down to Caesarea and sent him forth to Tarsus.****Then, indeed, the Nazarean Esnogas** (Synagogues) **had rest throughout all Yehudah and The Galil and Shomron, and having been built up. And having gone on in the awe (**fear**) of the Lord and in the comfort of the Oral Torah, they were increased.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 41:38 – 42:17** | **Psa. 34** | **Is 11:2-10, 16** | **Mk 3:28-30** | **Lk 12:10** | **Acts 9:23-31** |

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

**And whosoever will speak an** evil **word against the son of man, it will be forgiven him: but to him that speaks evil of the Ruach HaQodesh** tabernacling in a Hakham or Paqid, **it will not be forgiven.**

**Ruach HaQodesh**

We have made it clear in the past how the term Ruach HaQodesh (holy spirit) was used in the first century.

1. The power of God with no emphasis on a “spirit” as a special separate entity
2. **The Divine (tabernacling) Presence – Shekhinah i.e. HaShem**
3. The spirit (breath i.e. Oral Torah) which produces holiness
4. The spirit of prophecy
5. The “Jewish soul/spirit” from the heavens i.e. **Nefesh Yehudi.**
6. It is noteworthy that the first century Sages never understood the “holy spirit” to be a separate entity to G-d.

Looking at the second use of Ruach HaQodesh we see that it refers to the “Spirit of G-d” or His Divine presence with no emphasis on a “spirit” as a special separate entity.

Sabin[[119]](#footnote-119) accurately notes the correct sense of the terms use…

What Jesus mean by “the sin against the holy spirit” has been puzzled over for centuries. The problem probably arose from capitalizing “holy spirit” and then assuming that “the sin against the Holy Spirit” was a special offense. But Mark would not have been thinking in terms of a Trinitarian formula. He would have been using “holy spirit” to mean simply G-d’s spirit, as it appears in Psalm 51:11 –

*Cast me not out from Your presence,*

*And Your holy spirit take not from me.*

The clue to Jesus’ meaning here lies in the final explanation Mark gives: **“For they had said, ‘He has an unclean spirit’”** (3:30). By means of this explanation, Mark stresses the **opposition between an “unclean spirit” and G-d’s holy spirit.”** **As Psalm 51 attests, it was common Jewish belief that every human being naturally possesses G-d’s holy spirit.** Jesus is teaching that the opposite of this state, that is, possession by an “unclean spirit,” is thus unnatural and pathological. The “blasphemy against the holy spirit” is the denial of the fact that possession of G-d’s holy spirit is every person’s natural state. There is therefore no clear-cut division such as the scribes have implied, between good and evil persons; there are only people in varying states of pathology or wellness. So Jesus by driving out the unclean spirits, can restore people to their original wholeness. Sinners are invaded and bound by Satan; Jesus sets them free.”

Now this explanation surely accords with Jewish teaching, and the Judaic environment in which the Master operated. For, when Jews say that “so and so is an evil person” they surely are not saying that such a person is bereft of the spirit of holiness, what they mean is simply that such a person is in an advanced pathological state. In other words, and “evil person” is a “mentally ill person,” for no human being is entirely evil, as the nature of man forbids this to be so. Calling someone an “evil person” denies the truth of the Torah, which “G-d blew his spirit on the nostrils of Adam and he became a living/speaking being.”

The Divine Presence frequently manifests in varied functions, which are either supernatural[[120]](#footnote-120) or appear as supernatural. However, these “manifestations” are not a separate entity. We often have an awareness of G-d when occupied with religious duty or activities. However, this awareness is not some special entity or fragment of G-d. Yeshua’s casting out of shedim (demons) is not a supernatural act. The exorcism of evil shedim is an act of compassion restoring the human good mental health. Furthermore, we are not aware of exactly how Yeshua “exorcised” these shedim. The most plausible method was teaching of the Oral Torah, which the captive soul needed. Ya’aqob referred to the Torah as the “perfect Law (Torah – principle or rule) of Liberty.”[[121]](#footnote-121)

The Greek word βλασφημ – ***Blaspheme* always refers finally to God**. The Theological Dictionary of the New Testament notes the following “Blasphemies.”

1. Whether in the sense of the disputing of His (God’s) redemptive power‌
2. The desecrating of His name by the Gentiles who capture and enslave His people (Is. 52:5)
3. The violation of His (God’s) glory
4. Against His (God’s) people (the B’ne Yisrael) (2 Macc. 15:24),
5. All ungodly speech and action, especially on the part of the Gentiles (Is. 66:3; 1 Macc. 2:6; 2 Macc. 8:4; 10:34 ff.; [[122]](#footnote-122)
6. Against His Sages and Hakhamim

We will not take the time to comment on each of these definitions. However, we will briefly say that it would behove a soul to be very careful with his speech concerning each of these items.

We also exercise extreme caution with regard to evil speech concerning…

1. The Olam HaBa
2. The Torah
3. The Oral Torah/Mesorah
4. Moshe Rabbenu
5. Messiah
6. The Hakhamim
7. The Bet Din

The present list is roughly associated with the Ani Ma’amin and Mishnah Sanhedrin chapter ten concerning those who will not have their part in the Olam HaBa (be “saved”).

**Peroration**

Lashon HaRa is a very serious offense. Because sin is spiritual in nature, we need to understand that it leaves detrimental marks on the soul. Teshuba usually repairs the injurious blemishes. However, even Teshuba cannot remove some of these marks. Therefore, we should use extreme caution when speaking about the above mentioned categories. Nevertheless speaking Lashon HaRa against a Hakham or Paqid, or raising a false accusation publicly against any of them is a sin that will not be forgiven.

**Halakhic Implications**

Because of the complexity of this issue, we suggest reading “Hilchot Teshuvah” (Laws of Repentance) by the Rambam[[123]](#footnote-123) and “The Gates of Repentance” by Rebbeinu Yonah of Gerona.[[124]](#footnote-124)

## Remes Commentary Of Hakham Shaul

The underlying theme of 2 Luqas is an allegorical weaving of the story of Yosef as presented in the current Torah Seder. The following table illustrates this.

| **Joseph in the Torah Seder** | **Hakham Shaul in Israel** |
| --- | --- |
| Second to Paro | Subordinate to Hakham Tsefet |
| 14 years of plenty and famine, two sevens | 14 years in Yerushalayim, two sevens |
| Brothers as strangers | Stranger to brothers |
| Spies | Doubt concerning true identity |

We have reiterated the commonly held truth that the Torah is not recorded in chronological order. Therefore, logic demands that we apply the same truth to the Nazarean Codicil. The following verse in Galatians offers information extraneous to our Nazarean Talmud.

**Gal. 1:18[[125]](#footnote-125) Then after three** and a half[[126]](#footnote-126) **years I went up to Yerushalayim to enquire[[127]](#footnote-127) of Hakham Tsefet, and resided with him fifteen days. But other of the emissaries – Nazarean Hakhamim/Rabbis I did not see, except Ya’aqob the Master's brother**.

This verse tells us that Paqid Shaul did not “go up” to Yerushalayim for three and a half years. The three and a half years represent the allegorical teaching of the Torah from a Peshat hermeneutic. Here we opine that Paqid Shaul needed the specific interaction and training that only Bar-Nechamah could offer. One would think that Paqid Shaul would have experienced a similar education in the Yeshiva of Shammai. However, we have no confirmation that the Shammaite Schools used similar hermeneutics. This is not to say that it is not possible. We need to keep in mind that even if there was a similar system of hermeneutics it was imbalanced, accentuated primarily with *din* (justice). Consequently, we note that Paqid Shaul must have studied Hakham Tsefet’s Mishnaic Import at the feet of Hakham[[128]](#footnote-128) Bar-Nechamah a wealthy native of Cyprus[[129]](#footnote-129) qnd a Levite named Yosef, who was surnamed Bar-Nechamah by the emissaries – ie. the Nazarean Hakhamim/Rabbis. Bar-Nechamah means, “The son of consolation,” which indicates his association with *chesed*. This, as noted in last week’s Torah Seder is by Divine decree since Paqid Shaul needs training in *chesed* before he can effectively apprehend the Peshat Hermeneutics and Mesorah of the Master.

Paqid Shaul’s escape from Dammesek was most likely an escape from Jews who were sympathetic to Shammaite ideology. Dammesek would have offered a fertile environment for soliciting Gentile “God-fearers” into the Nazarean Community. Paqid Shaul would have appeared as a **spy** or **traitor** to these Shammaite partisans. However, it will also be noted that the true characteristic of Paqid Shaul’s nature, *din* was never fully suppressed. This is not a negative assessment of Paqid Shaul. What it demonstrates is that every soul has a counterpart in the Esnoga (Synagogue) which always balances the characteristics of Paqidim and Hakhamim.

**I went up to Yerushalayim to see Hakham Tsefet, and resided with him fifteen days**

We have learned well that the Remes of 2 Luqas and Galatians demands allegorical interpretation. Therefore, fifteen days becomes fifteen years. As we stated above in our footnote it is common Jewish practice to round numbers off to their nearest equivalent. In the present case, the number fifteen is fourteen and a few days/months, which means that Paqid Shaul has completed his Rabbinic training at the feet of Hakham Tsefet/Gamaliel. Therefore, when we review the events of Hakham Shaul’s education we note…

1. He was first a Paqid in the School of Shammai
2. He saw the Master in the Primordial Light on the way to Dammesek
3. He then sat at the feet of Hakham Bar–Nechamah the talmid of Hakham Tsefet. This training was especially necessary for Paqid Shaul because he was schooled in ultra-din (justice) ideology.
4. He then went to Yerushalayim to sit at the feet of Hakham Tsefet and be taught directly by the Chief Emissary of the Master.
5. It is after these fourteen years that Paqid Shaul is ordained a Hakham.

**Hakham Tsefet and the Primordial light**

Christian theology brings Hakham Shaul to the forefront of their theology as if he were the principle “Apostle” of the Nazarean Jews. A cursory study of the Nazarean Codicil will point out that Hakham Tsefet is mentioned more frequently than any of the other character of the Nazarean Codicil.

Many commentaries on the Nazarean Codicil laud Hakham Shaul because he “saw the Primordial Light” as if this revelation were the key to some “New Gospel.” Did Hakham Tsefet ever see the Primordial light? What about any of the other emissaries?

**Mark 9:2-8 And after six days Yeshua took Tsefet and Ya’aqob and Yochanan and brought them into a high mountain alone. And He transformed** (showing them the Primordial Light) **in front of them. And His clothing began shining, outstandingly white as snow such as no launderer on earth had the capacity to whiten them. And they saw Eliyahu with Moshe, and they were talking with Yeshua. And independently Tsefet said to Yeshua, Rabbi, it is good for us to be here.**

The three pillars of Nazarean Judaism saw the Primordial light and they could not tell anyone what they had seen. When we apply Remes hermeneutic to the Mishnaic text to draw out its deeper meaning we can see that Hakham Tsefet not only saw the Primordial Light, he was carried into the Y’mot HaMashiach. We must realize the depth of this thought. While there are aspects of the Y’mot HaMashiach, which wait to be fulfilled we are presently in the first-fruits of the Y’mot HaMashiach, otherwise known as the **Kingdom** (governance) **of G-d** [through the Hakhamim and Bate Din as opposed to human kings]. What we are saying is that Hakham Tsefet saw its most intricate functions in its entire minutia. The Remes encoded data betrays itself. On a **high mountain,** the Governance of G-d, and the statement “after six days,” is referring to the Y’mot HaMashiach or the Governance of G-d, which would dominate the earth after the sixth millennium.

Hakham Tsefet’s training took three and one half years. As we will see Hakham Shaul’s training took 17 years. The density of the education received at the feet of the Master is unimaginable. However, as soon as the Master disappears into the heavens, Hakham Tsefet emerges as the “cha**piter**.”

**I went up to Yerushalayim to enquire[[130]](#footnote-130)** (to be catechized) **of Hakham Tsefet**

**Luqas Pereq א: אInasmuch as many have undertaken to repeat the liturgical[[131]](#footnote-131) narrative of the events that are fully known[[132]](#footnote-132) among us,[[133]](#footnote-133) just as they were orally[[134]](#footnote-134) handed down** (Mesorah)[[135]](#footnote-135) **to us from those who were eyewitnesses from the beginning,**[[136]](#footnote-136) (from the) **Hakhamim[[137]](#footnote-137)** (Sages) **of the Torah.[[138]](#footnote-138) So I, carefully following every teaching, which has been** (orally)[[139]](#footnote-139) **transmitted from the beginning, am writing a liturgical account for Your Excellency Theophilus, that you may know the truth concerning the things which you have been catechized.[[140]](#footnote-140)**

We will not try to restate all we have concerning Hakham Shaul being the author of “Luke.” This argument has already been discussed and resolved. Therefore, we read the words of Hakham Shaul noting that he carefully follows every teaching handed (Mesorah) to him by the Hakhamim, i.e. Hakham Tsefet and the triad of Hakhamim, which stood as the principle Bet Din for Nazarean Jews.

This shows us that Hakham Shaul’s education in the Mesorah (Gospel) was “handed down” to him in a very systematic method. As we have pointed out his “revelation” is not independent of Halakhic education. His “revelation” is the result of systematic education and training at the feet of Hakham Tsefet, the *sine qua non* of Nazarean Judaism.

Hakham Shaul’s enquiry of Hakham Tsefet is not simply an asking of a question. Kατηχέω – *katecheo* advocates the notion of formal systematic education on particular matters. One can easily see the word “catechism” in κατηχέω – *katecheo.* This is why the system of asking questions such as “What questions were asked of Rashi regarding” etc.

**Seven and Seven**

Our Torah Seder “**VaYomer Par’oh**” / “**And said Pharaoh”** shows Yosef’s activities in the “seven” years of plenty and the initiation of “seven” years of dearth. Therefore, the fourteen years of Rabbinic training in the four levels of hermeneutics divide into two “sevens.” We should understand that the Mishnah and Gemara form the “Talmud.” Similarly, Hakham Tsefet’s school of Mishnaic import is read in conjunction with the Gemara of 2 Luqas and Romans during the second half of the first seven. Therefore, these two conjoined materials initiate the first two cycles of the Nazarean Talmud. We memorize the Mishnah of Hakham Tsefet and then we deepen our education with the Gemara as stated. The first seven is primarily devoted to memorization, and to learn how those things we have memorized in the light of allegory become practical/halakhah. However, during the first seven years we do not ask for a talmid’s thoughts. We are only concerned with his “walk” per se. In other words, “***naaseh v'nishma***” we do and then we hear. On the other hand, we may explicate the matter by saying we do and then learn why. The Second seven are composed of Midrash and So’od. These two cycles of Rabbinic hermeneutic teach us how to think. In other words, Peshat and Remes are doing without thinking “***naaseh v'nishma.***” When we graduate to Midrash, we learn how to think about the cosmos and more abstract aspects of G-d’s creation and our role in life.

### Peroration

It should be duly observed, that Paqid Shaul could not gain access to the Bet Din of Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob without formal invitation. This clearly establishes the hierarchy of Nazarean Hakhamim. We maintain what has been said before. Hakham Tsefet is the linchpin to Nazarean Judaism. Yeshua hand picked him specifically for the occupation of “Tsefet.” Furthermore, it was G-d’s Divine design that subordinated the impulsive Hakham Shaul to Hakham Tsefet. Hakham Tsefet has been labelled impetuous ect. However, when we look at Hakham Tsefet in his later years we see a monumental Hakham worth emulating.

**Halakhic Implications**

172. Heeding the Prophets Dt.18:15

174. Obeying the Great Court Dt.17:11

175. Abiding By A Majority Decision Ex.23:2

176. Appointing Judges and Officers of the Court Dt.16:18

**Amen v’amen**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 41:38?
3. What questions were asked of Rashi regarding Gen. 41:39?
4. What questions were asked of Rashi regarding Gen. 41:41?
5. What questions were asked of Rashi regarding Gen. 41:42?
6. What questions were asked of Rashi regarding Gen. 41:44?
7. What questions were asked of Rashi regarding Gen. 41:45?
8. What questions were asked of Rashi regarding Gen. 42:1?
9. What questions were asked of Rashi regarding Gen. 42:5?
10. What questions were asked of Rashi regarding Gen. 42:16?
11. Why should we consider disobedience and disloyalty to the commandments of G-d and the Hakhamim as a dangerous and lethal form of madness whether from ignorance or spitefulness? Please explain.
12. Why should we consider every Torah Observant Jew and Proselyte a true prophet but no one else?.
13. According to the Prophet Yeshayahu this week, what **animates** the Messiah? And what are the implications of this statement?
14. Why do we read about the Messiah this week and in the Torah about why Yosef was made a viceroy? And what critical points are being made by this pairing in our Septennial Lectionary?
15. What is the meaning of “Blasphemy” according to the Torah and the Nazarean Codicil?
16. Why did Yosef charged his brethren with the most serious crime of espionage?
17. Why is Lashon HaRa so dangerous to those who speak it and to those who promote it?
18. Why would we interpret the 15 days in Gal. 1:18 to mean “about 15 years”? Please explain your answer..
19. Why does the word **“enquire”** in Gal. 1:18 leads us to the logical conclusion that these 15 days are not to be interpreted literally?.
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**“VaYomer Alehem Yosef” - ‎ “And Joseph said unto them”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֹּאמֶר אֲלֵהֶם יוֹסֵף** |  |  |
| **“VaYomer Alehem Yosef”** | Reader 1 – B’resheet 42:18-20 | Reader 1 – B’resheet 43:14-16 |
| **“And Joseph said unto them”** | Reader 2 – B’resheet 42:21-25 | Reader 2 – B’resheet 42:17-19 |
| **“Y les dijo José”** | Reader 3 – B’resheet 42:26-28 | Reader 3 – B’resheet 42:20-22 |
| B’resheet (Gen) 42:18 – 43:13 | Reader 4 – B’resheet 42:29-35 |  |
| Ashlamatah: Is. 50:10 – 51:7 + 11  | Reader 5 – B’resheet 42:36-43:2 |  |
|  | Reader 6 – B’resheet 43:3-10 | Reader 1 – B’resheet 43:14-16 |
| Psalm 35:1-28 | Reader 7 – B’resheet 43:11-13 | Reader 2 – B’resheet 42:17-19 |
| N.C.: Mk. 3:31-35; Lk. 8:19-21; Acts 9:32-43 |  Maftir – B’resheet 42:11-13 | Reader 3 – B’resheet 42:20-22 |
|  Is. 50:10 – 51:7 + 11 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Verse 39 here. [↑](#footnote-ref-1)
2. Verse 37 here. [↑](#footnote-ref-2)
3. Above, ‎29:13. [↑](#footnote-ref-3)
4. Esther 8:8. ‎ [↑](#footnote-ref-4)
5. Isaiah 55:4. [↑](#footnote-ref-5)
6. II Kings 23:4. [↑](#footnote-ref-6)
7. Deuteronomy 17:18. ‎ [↑](#footnote-ref-7)
8. Meaning that this was the chariot of the ***mish’neh***, of he who was second in rank. [↑](#footnote-ref-8)
9. I Samuel 23:17. [↑](#footnote-ref-9)
10. Esther 10:3. [↑](#footnote-ref-10)
11. 43:12. [↑](#footnote-ref-11)
12. Reference is to R'dak who mentions this point ‎in his ***Sefer Hashorashim*** (Book of Roots), under the root ***Shana.*** [↑](#footnote-ref-12)
13. That the word ***MiSh’neh*** here, and in the other three cases mentioned, (see Notes 8-10 above), all ‎have the meaning ascribed to them by Ramban. [↑](#footnote-ref-13)
14. Deuteronomy 17:18. [↑](#footnote-ref-14)
15. Esther 6:8. [↑](#footnote-ref-15)
16. I.e., Pharaoh asked Joseph, "What is the expression, in the Canaanitish language, which means ‎‎'one who reveals secrets?' " and Joseph told him, "It is ***tzaphnath pa'nei'ach***." [↑](#footnote-ref-16)
17. Exodus 2:10. [↑](#footnote-ref-17)
18. Above, 20:1. [↑](#footnote-ref-18)
19. And therefore Onkelos wrote down the equivalent Aramaic name by which they were known in his time, which coincided ‎with the way they were referred to in Scripture. [↑](#footnote-ref-19)
20. Above, 37:36. [↑](#footnote-ref-20)
21. The word ***pera*** connotes "uncover and pull down." See Ramban above, 39:19. [↑](#footnote-ref-21)
22. Beresheet Rabba 86:3. [↑](#footnote-ref-22)
23. Rashi's explanation of ***Kohen On*** is found further in his commentary on 47:22. [↑](#footnote-ref-23)
24. Exodus 3:1. Meaning the chief of Midian. It could ‎not mean "the priest" of Midian since Jethro had already abandoned idolatry. ‎ [↑](#footnote-ref-24)
25. Rambarr's intent is to state that even though **Potiphar** is identical with ***Poti-phera***, and ***Potiphar*** was an officer to the king, he later became a priest, so that ***Kohen ‎On*** does not mean, as Rashi explained, "one of high rank," or "the chief of On," but rather "the priest of On." [↑](#footnote-ref-25)
26. Exodus 3:l. [↑](#footnote-ref-26)
27. Sanhedrin 82b. [↑](#footnote-ref-27)
28. II Samuel ‎‎8:18. [↑](#footnote-ref-28)
29. I Chronicles 18:17. [↑](#footnote-ref-29)
30. It is thus clear that ***Kohanim*** in the book of Samuel means "chief ministers." [↑](#footnote-ref-30)
31. Job 12:19. [↑](#footnote-ref-31)
32. Isaiah 61:10. Translated: "a ‎priestly diadem." [↑](#footnote-ref-32)
33. II Samuel 17:9. [↑](#footnote-ref-33)
34. Ecclesiastes 10:8. [↑](#footnote-ref-34)
35. Song of Songs 7:3. [↑](#footnote-ref-35)
36. Proverbs 9:2. ‎ [↑](#footnote-ref-36)
37. Psalms 80:16. Translated: *'And of the stock' which Your right hand has planted*. But Ramban explains it as: "And of the garden, etc." [↑](#footnote-ref-37)
38. Above, 8:2.. [↑](#footnote-ref-38)
39. Ezekiel 29:14 **‎‎*(m'churatham)***; 16:3 ***(m'chorotayich)***. [↑](#footnote-ref-39)
40. Ibid. [↑](#footnote-ref-40)
41. Isaiah 19:4. ‎ [↑](#footnote-ref-41)
42. I Samuel 17:38 ***(kava)***; 17:5 ***(chova)***. [↑](#footnote-ref-42)
43. Ecclesiastes 12:9. [↑](#footnote-ref-43)
44. Isaiah 40:13. [↑](#footnote-ref-44)
45. II Samuel ‎‎15:24. [↑](#footnote-ref-45)
46. Ibid., 6:17. [↑](#footnote-ref-46)
47. Above, 33:15. [↑](#footnote-ref-47)
48. Further, 43:9. [↑](#footnote-ref-48)
49. In Verse 46: *And Joseph was ...* [↑](#footnote-ref-49)
50. Verse 49 here. ‎ [↑](#footnote-ref-50)
51. ‎Verse 57 here. This verse is also not to be understood in its literal sense since Jacob and Benjamin ‎did not come to buy grain.‎ [↑](#footnote-ref-51)
52. Verse 35 here. Ramban ‎thus makes a distinction between ***ochel*** (food) and ***ibur*** (corn). At the end of the paragraph, he will mention that Onkelos makes no distinction between them. [↑](#footnote-ref-52)
53. Ibid. [↑](#footnote-ref-53)
54. Further, 47:14. [↑](#footnote-ref-54)
55. For were it not for the king's dream, the food of the seven years of plenty would have been squandered. [↑](#footnote-ref-55)
56. Calling them ***ibur***. See Note 52 above. [↑](#footnote-ref-56)
57. They would not be able to come to Egypt to ease the famine and would have perished. [↑](#footnote-ref-57)
58. 90:6. [↑](#footnote-ref-58)
59. Verse 55 here. [↑](#footnote-ref-59)
60. See Aboth V,8. [↑](#footnote-ref-60)
61. Proverbs ‎‎11:25. That is, he who is benevolent to others will himself be recompensed by the Divine bounty. ‎ [↑](#footnote-ref-61)
62. Verse 2 here. [↑](#footnote-ref-62)
63. Ibid. [↑](#footnote-ref-63)
64. Beresheet Rabba 91:6. ‎ [↑](#footnote-ref-64)
65. See further, at the end of Verse 9, where Ramban establishes the fact that the brothers were the first to come from the land of Canaan to buy grains, thus ‎offering Joseph the opportunity to charge them as spies. [↑](#footnote-ref-65)
66. I Kings 14:1. Ramban explains the word ***vayithnakeir*** in a physical sense. Joseph disguised himself ‎by placing his mitre over his face. Further on, Ramban mentions a second interpretation. See Note 59 below. [↑](#footnote-ref-66)
67. Ibid., Verse 5. [↑](#footnote-ref-67)
68. Verse 8 here. [↑](#footnote-ref-68)
69. A stranger does not necessarily speak harshly. Hence Rashi's interpretation is incorrect. Ramban's second interpretation mentioned above, however, is based ‎upon the word ***vayithnokeir*** having the same root as ***heker*** (recognition), except that the word here changes its meaning so as to indicate its opposite. See Rashi on ‎Exodus 27:3, where he says that there are many such words in the Hebrew language. In the case before us, the word ***vayithnokeir*** would thus mean that Joseph made ‎himself unrecognizable by speaking harshly to them. See my Hebrew commentary, p. 232. [↑](#footnote-ref-69)
70. Kethuboth 27b. [↑](#footnote-ref-70)
71. Thus they were also beardless when Joseph ‎left, so how did he recognize them now that they were bearded? [↑](#footnote-ref-71)
72. Verse 7 here. [↑](#footnote-ref-72)
73. This explains the repetition in Verse 8 *And Joseph recognized his brethren*, ‎since it refers to individual recognition [↑](#footnote-ref-73)
74. Above, 37:7. ‎ [↑](#footnote-ref-74)
75. Ibid., Verse 9. [↑](#footnote-ref-75)
76. Further, 45:4. ‎ [↑](#footnote-ref-76)
77. Ibid., 45:9. [↑](#footnote-ref-77)
78. Ibid., Verse 19. [↑](#footnote-ref-78)
79. Further, 45:4. ‎ [↑](#footnote-ref-79)
80. Ecclesiastes 3:1l. ‎ [↑](#footnote-ref-80)
81. In which he accused Benjamin of stealing the goblet. (Further, 44:17). ‎ [↑](#footnote-ref-81)
82. 93:9. [↑](#footnote-ref-82)
83. Further, 45:1. [↑](#footnote-ref-83)
84. Verse 5 here. [↑](#footnote-ref-84)
85. Ezekiel 38:4. [↑](#footnote-ref-85)
86. Verse 5 here. [↑](#footnote-ref-86)
87. Verse 7 here. ‎ [↑](#footnote-ref-87)
88. Further in Verse 31. [↑](#footnote-ref-88)
89. Namely, what did the brothers do to ‎justify Joseph's accusation that they were spies? [↑](#footnote-ref-89)
90. Beresheet Rabba 91:6. [↑](#footnote-ref-90)
91. Since brothers as a rule stay together, the fact that they did not enter by the ‎same gate indicates that they are spies. [↑](#footnote-ref-91)
92. Verse 12 here. [↑](#footnote-ref-92)
93. Verse 13 here. [↑](#footnote-ref-93)
94. Verse 18 here. ‎ [↑](#footnote-ref-94)
95. Verse 19 here. [↑](#footnote-ref-95)
96. See verse 24. [↑](#footnote-ref-96)
97. Shmuel א (1 Samuel) 21:13. [↑](#footnote-ref-97)
98. 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-98)
99. Nusach is a concept in Judaism that has two distinct meanings. One is the style of a prayer service (Nusach Teiman, Nusach Ashkenaz, Nusach Sefard or Nusach Ari); another is the melody of the service depending on when the service is being conducted. [↑](#footnote-ref-99)
100. The Complete ArtScroll Siddur, A new translation and Anthologized commentary , by Rabbi Nosson Scherman, Nusach Ashkenaz, Published by Mesorah Publications, ltd. [↑](#footnote-ref-100)
101. The Complete ArtScroll Siddur, A new translation and Anthologized commentary , by Rabbi Nosson Scherman, Nusach Safard, Published by Mesorah Publications, ltd. [↑](#footnote-ref-101)
102. “Siddur קול ששון”, *The Orot Sephardic Shabbat Siddur*, by Rabbi Eliezer Toledano, page 314. [↑](#footnote-ref-102)
103. Yom Tov (lit. “Good Day”) is the common way of referring to a festival. [↑](#footnote-ref-103)
104. Ibid. 100, 101, 102. [↑](#footnote-ref-104)
105. As noted in the Theological Wordbook of the New Testament (1.621) the concept of the Greek word βλασφημ- always refers finally to God, whether in the sense of the disputing of His redemptive power (4 Βασ‌. 19:4, 6, 22), the desecrating of **His name** by the Gentiles who capture and enslave His people (Is. 52:5), **the violation of His glory** by derision of the mountains of Israel (Ez. 35:12) and **His people** (2 Macc. 15:24), all ungodly speech and action, especially on the part of the Gentiles (Is. 66:3; 1 Macc. 2:6; 2 Macc. 8:4; 10:34 ff.; [↑](#footnote-ref-105)
106. Verbal tally with B’resheet (Gen) 41:38 see also Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 124 [↑](#footnote-ref-106)
107. We have translates Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί as **after many days** (three and a half years) based on **Gal. 1:18 Then after three** and a half **years I went up to Yerushalayim to see Hakham Tsefet, and resided with him fifteen days. But other of the emissaries – Nazarean Hakhamim/Rabbis I did not see, except Ya’aqob the Master's brother**. [↑](#footnote-ref-107)
108. 2 Cor. 11:32 In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me, and I was let down in a basket through a window in the wall, and *so* escaped his hands. [↑](#footnote-ref-108)
109. Some scholars suggest that the “talmidim” of this verse are the talmidim of Paqid Shaul. While this is not impossible, it is not probable. It is more likely that Paqid Shaul was studying under Bar-Nabba and the talmid of Yeshua deliver him from the murderous plot. Cf. Ludemann, G. (2005). *The Acts of the Apostles, What Really Happened in the Earliest Days of the Church.* New York: Prometheus Books. p. 131 [↑](#footnote-ref-109)
110. This “hole in the wall” is most likely a place where the watchmen watched the city. [↑](#footnote-ref-110)
111. The word used in 2 Corinthians refers to a large woven bag or basket which may be used for straw or for bales of wool; the basket here is made of similar material, but was probably smaller, though it was evidently large enough for a man to stand in. Newman, B. M., & Nida, E. A. (993], c1972). A handbook on the Acts of the Apostles. Originally published: A translator's handbook on the Acts of the Apostles, 1972. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 195 [↑](#footnote-ref-111)
112. The text here demonstrates Paqid Shaul’s desire to be considered a talmid of Yeshua. [↑](#footnote-ref-112)
113. A Levite named Yosef, who was surnamed Bar-Nechamah by the emissaries (Nazarean Hakhamim/Rabbis) which is, being translated, “The son of consolation,” a native of Cyprus. Cf. 2 Luqas (Acts) 4:36 [↑](#footnote-ref-113)
114. We must take not of protocol here. As a Paqid Shaul did not have the ability to approach the Bet Din of the Nazarean Hakhamim. He needed introduction by another Hakham. In this case we have surmised that Bar – Nabba had achieved the level of a Hakham. [↑](#footnote-ref-114)
115. “With the authority” meaning “with the authority of a Paqid,” this can also be translated “in favor of Yeshua.” Cf. Culy, M. M., Parsons, M. C., & Stigal, J. J. (2003). *Acts, A handbook on the Greek Text.* Waco, TX: Baylor University Press. [↑](#footnote-ref-115)
116. **εἰσπορεύομαι** *eisporeuomai* more likely intends that Paqid Shaul enters the office of Hakham with the other Emissaries – Nazarean Hakhamim/Rabbis. [↑](#footnote-ref-116)
117. Barret, Barrett, C. K. (1994). *The Acts of the Apostles* (International Critical Commentary ed., Vol. I). London: T&T Clark Ltd. fails to notice or understand the process whereby one is elevated from a Paqid to a Hakham. [↑](#footnote-ref-117)
118. See footnote above. “**with the authority** (in the name) **of Yeshua**” [↑](#footnote-ref-118)
119. Sabin, M. N. (2006). *The Gospel According to Mark.* Collegeville, Minn: Liturgical Press. 38 [↑](#footnote-ref-119)
120. "Above nature, transcending nature, belonging to a higher realm," from M.L. supernaturalis "above or beyond nature," from L. *super* "above" + natura "nature." Originally with more of a religious sense, "of or given by God, divine; heavenly;" etc., has predominated since c.1799. See also Bushnell, Horace, D. D. (1887). *Nature and the Supernatural, As Together Constituting the One System of God.* London: Richard D. Dickenson. [↑](#footnote-ref-120)
121. Ya’aqob (James) 2:12 [↑](#footnote-ref-121)
122. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 1:621-622 [↑](#footnote-ref-122)
123. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Teshuvah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. [↑](#footnote-ref-123)
124. Gerona, Rabbeinu Y. (1967 / 5727). *The Gates of Repentance.* (S. Silverstine, Trans.) Jerusalem: Feldheim Publishers. [↑](#footnote-ref-124)
125. Galatians appears to offer extraneous information similar to the Baraitot of the Talmud. [↑](#footnote-ref-125)
126. It common Jewish practice to round numbers off to their nearest equivalent. This is because Hebrew is an alpha-numeric language. [↑](#footnote-ref-126)
127. ἱστορέω and ἱστορία derive from ἵστωρ as ἀδικέω and ἀδικία from ἄδικος. Therefore, the enquiry of Hakham Shaul is the equivalent of saying that he went to Binah to gain his information. We have associated ἱστορῆσαι with Binah rather than Hokhmah because the Master stands as the Hokhmah of the Nazarean tree of lights. [↑](#footnote-ref-127)
128. We surmise that by this time Bar-Nabba is a Hakham. [↑](#footnote-ref-128)
129. Cf. 2 Luqas 4:36 [↑](#footnote-ref-129)
130. ἱστορέω and ἱστορία derive from ἵστωρ as ἀδικέω and ἀδικία from ἄδικος. Therefore, the enquiry of Hakham Shaul is the equivalent of saying that he went to Binah to gain his information. We have associated ἱστορῆσαι with Binah rather than Hokhmah because the Hakham Ya’aqob the brother of the Master stands as Hokhmah in the Nazarean tree of lights. [↑](#footnote-ref-130)
131. Most translations will agree that the “*anatassomai*” means “orderly” transmission. Building on the concept being the Oral tradition – Mesorah of Messiah, I translate “*anatassomai”* as “liturgical.” We should see this as a “liturgical” account of the Master’s life. Or, the events of the Masters life in relation to the Torah Lectionary. See TDNT 8:32 – “to repeat” what has been learned, from memory i.e. the Mishnaic import of Mordechai (Mark). John Nolland here suggests that the literary composition of this “liturgy” is the effort of the “many.” Nolland, J. (2000). *Word Biblical Commentary Luke 1-9:20* (Vol. 35a). (B. M. Metzger, D. A. Hubbard , & G. W. Barker, Eds.) Nashville: Thomas Nelson. p.6 [↑](#footnote-ref-131)
132. **πληροφορέω** *plerophoreo* Scholars suggest the use of the concept of **πληροφορέω** *plerophoreo* as “fulfillment” or “accomplished” preferring the former. This matches their agenda to use Matt 5:17 in a way, which demonstrates the completion and abrogation of the Torah. Nothing could be farther from the truth. I have translated according to the lexical use of the word as demonstrated in TNDT 6:309. I fully acknowledge the work of Yeshua and his messianic mission. In this frame, his work has “accomplished” or “fulfilled” its goal. However, this fulfillment can NEVER be seen as an abrogation of the Torah. [↑](#footnote-ref-132)
133. I.e., the Hakhamim entrusted with the Mesorah of Messiah. My reference here is in particular to Hakham Shaul and his sofer (scribe) Hillel (Luke). [↑](#footnote-ref-133)
134. See TDNT 2:909 where it is determined that Luke received his account of the “Gospel” orally. [↑](#footnote-ref-134)
135. I have translated “handed down” because this is typical nomenclature for transmission of materials such as Torah and Mesorah. Similar phrases from this Greek word are handed over, or passed on. [↑](#footnote-ref-135)
136. ἀρχή – *arche*, relating this opening pericope with the Torah Seder “B’resheet.” The opening phrase of Genesis reading – ἐν ἀρχῇ in the LXX and also found in the Peshat of Mordechai (Mark) 1:1. [↑](#footnote-ref-136)
137. Here I translate the “officer” as the Hakhamim by contextual hermeneutic rule #12 of R. Yishmael’s 13 middot. It is for this reason that I will use Hakham as a preface for men such as Hakham Tsefet – St. Peter. [↑](#footnote-ref-137)
138. The “word” here should be understood as the Torah [↑](#footnote-ref-138)
139. I have used “orally” here because its use is implied from above. See TDNT 2:909 [↑](#footnote-ref-139)
140. κατηχέω – *katecheo* implying formal systematic education on particular matters. Theophilus (the beloved of God) has already been catechized by the Mesorah of Mark or “schooled” in the School of Hakham Tsefet. Having graduated the School of Peshat, Theophilus is now ready to move forward. Hakham Shaul, in making the liturgical presentation of Tosefta and Remes furthers Theophilus’ education. [↑](#footnote-ref-140)