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**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 23, 5780 Dec 20/21 2019** | **Fifth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat: “Miqets” - “at the end of”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מִקֵּץ** |  |  |
| **“Miqets”** | Reader 1 – B’resheet 41:1-4 | Reader 1 – B’resheet 41:38-40 |
| **“at the end of”** | Reader 2 – B’resheet 41:5-7 | Reader 2 – B’resheet 41:41-43 |
| **“al cabo de”** | Reader 3 – B’resheet 41:8-14 | Reader 3 – B’resheet 41:44-46 |
| B’resheet (Gen) 41:1-37 | Reader 4 – B’resheet 41:15-21 |  |
| Ashlamatah: Is 29:8-14, 18-19 | Reader 5 – B’resheet 41;22-24 |  |
|  | Reader 6 – B’resheet 41:25-32 | Reader 1 – B’resheet 41:38-40 |
| Psalm 35:1-19 | Reader 7 – B’resheet 41:33-37 | Reader 2 – B’resheet 41:41-43 |
|  | Maftir – B’resheet 41:34-37 | Reader 3 – B’resheet 41:44-46 |
| N.C.: Mk 3:19b-27; Luke 11:24-26  Acts 22:17-30; | Is 29:8-14, 18-19 |  |

**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 delight. 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)**‎‎‎‎‎‎‎‎‎**41:1-37**‎

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
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| 1. **It came to pass** at the end of two full years, that Pharaoh was **dreaming,** and behold, he was standing by the Nile. | 1. **It was** at the end of two years, that the remembrance of Joseph came before the Word of the LORD. And Pharoh **dreamed,** and, behold, he stood by the river, |
| 2. And behold, from the Nile were coming up seven cows, of handsome appearance and robust flesh, and they pastured in the marshland. | 2. and, behold, from the river came up seven oxen good-looking and fat-fleshed; and they grazed in the midst of the sedges.  JERUSALEM: Grazing in the midst of the sedges. |
| 3. And behold, seven other cows were coming up after them from the Nile, of ugly appearance and lean of flesh, and they stood beside the cows [which were] on the Nile bank. | 3. And, behold, seven other oxen came up from the river, evil-looking and lean in their flesh, and stood by the side of the fat-fleshed oxen on the bank of the river. |
| 4. And the cows of ugly appearance and lean of flesh devoured the seven cows that were of handsome appearance and healthy; then Pharaoh awoke. | 4. And the evil-looking and lean-fleshed oxen devoured the seven good-looking and fat. And Pharoh awoke from his sleep. |
| 5. And he fell asleep and dreamed again, and behold, seven ears of grain were growing on one stalk, healthy and good. | 5. And he slept, and saw a second dream; and, behold, seven ears arose on one stalk, full and good; |
| 6. And behold, seven ears of grain, thin and beaten by the east wind, were growing up after them. | 6. and, behold, seven ears, thin and blighted with the east wind, sprang up after them. |
| 7. And the thin ears of grain swallowed up the seven healthy and full ears of grain; then Pharaoh awoke, and behold, a dream. | 7. And the seven thin ears devoured the seven fat and full. And Pharoh awoke, and, behold, it was a dream. |
| 8. Now it came to pass in the morning that his spirit was troubled; so he sent and called all the necromancers of Egypt and all its sages, and Pharaoh related to them his dream, but no one interpreted them for Pharaoh. | 8. And in the morning his spirit was troubled, and he sent and called all the magicians of Mizraim and all the wise men; and Pharoh told them the dreams; but no man was able to interpret it; for it was occasioned by the LORD, because the time had come that Joseph should come forth from the house of the bound. |
| 9. Now the chief cupbearer spoke with Pharaoh, saying, "I call to mind my faults today. | 9. And the chief of the cup-bearers spoke before Pharoh, saying, My faults do I remember this day. |
| 10. Pharaoh was angry with his servants, and he put me in prison, in the house of the chief slaughterer, me and the chief baker. | 10. It was occasioned from the LORD that Pharoh was angry with his servants, and he put me in ward in the house of the chief executioner, me and the chief baker. |
| 11. And we dreamed a dream on the same night, I and he; each one according to the interpretation of his dream, we dreamed. | 11. And we dreamed a dream in one night I and he; each man his (own) dream, and the interpretation of his companion's dream we dreamed. |
| 12. And there with us was a Hebrew lad, a slave of the chief slaughterer, and we told him, and he interpreted our dreams for us; [for] each [of us], he interpreted according to his dream. | 12. And there was with us a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained the dream to us, to each man he explained the interpretation of his dream. |
| 13. And it came to pass that just as he had interpreted, so it was; me he restored to my position, and him he hanged." | 13. And even as he interpreted to us so it was; me he restored in his sentence to the order of my service, and him he hanged. |
| 14. So Pharaoh sent and called Joseph, and they rushed him from the dungeon, and he shaved and changed his clothes, and he [then] came to Pharaoh. | 14. And Pharoh sent and called Joseph, and hastened him from the prison; and he dressed his hair, and changed his garments, and went unto Pharoh. |
| 15. And Pharaoh said to Joseph, "I have dreamed a dream, and there is no interpreter for it, but I have heard it said of you [that] you understand a dream, to interpret it." | 15. And Pharoh said to Joseph, I have dreamed a dream, and there is no interpreter for it; and I have heard of you, saying, that if you hear a dream you can explain it. |
| 16. And Joseph replied to Pharaoh, saying, "Not I; God will give an answer [that will bring] peace to Pharaoh." | 16. And Joseph answered Pharoh, saying, (It is) without me; it is not man who interprets dreams: but from before the LORD will be an answer of peace unto Pharoh. |
| 17. And Pharaoh said to Joseph, "In my dream, behold, I was standing on the bank of the Nile. | 17. And Pharoh spake with Joseph, saying, I saw in my dream, and, behold, I stood on the bank of the river. |
| 18. And behold, seven cows of robust flesh and handsome form were ascending from the Nile, and they pastured in the marshland. | 18. And, behold, from the river came up seven oxen, fat-fleshed and goodjlooking, and they grazed in the midst of the sedges. |
| 19. And behold, seven other cows were ascending after them, emaciated and of very ugly form and with meager flesh; I have not seen such ugly ones throughout the entire land of Egypt. | 19. And behold seven other oxen came up after them, wasted, and very evil-looking, and lean in their flesh. I have not seen the like of them in all the land of Mizraim for badness. |
| 20. And the meager and ugly cows devoured the first seven healthy cows. | 20. And the wasted and evil oxen devoured the first seven fat oxen. |
| 21. And they went inside them, but it was not known that they had gone inside of them, for their appearance was as ugly as in the beginning; then I awoke. | 21. And they entered into their stomach, but it could not be known that they had entered into their stomach, for their appearance was evil as before; and I awoke. |
| 22. Then I saw in my dream, and behold, seven ears of grain were growing on one stalk, full and good.**23** | 22. And I saw in my dream, and, behold, seven ears arose on one stalk, full and good; |
| 23. And behold, seven ears of grain, hardened, thin, and beaten by the east wind, were growing up after them. | 23. and, behold, seven ears withered, thin, blighted with the east wind, sprang up after them. |
| 24. And the thin ears of grain swallowed up the seven good ears of grain; I told the necromancers, but no one tells me [its meaning]." | 24. And the seven thin ears devoured the seven good ears. And I told the magicians, but there is no one who can teach me. |
| 25. And Joseph said to Pharaoh, "Pharaoh's dream is one; what God is doing He has told Pharaoh. | 25. And Joseph said to Pharoh, The dream of Pharoh is one. That which the LORD is about to do He shows to Pharoh. |
| 26. The seven good cows are seven years, and the seven good ears of grain are seven years; it is one dream. | 26. The seven good oxen announce seven years; and the seven good ears announce also those seven years: the dream is one. |
| 27. And the seven meager and ugly cows coming up after them are seven years, and the seven empty ears of grain, beaten by the east wind, will be seven years of famine. | 27. And the seven wasted and evil oxen which arose after them announce seven other years; and the seven ears thin and blighted with the east wind likewise make known that there will be seven years of famine. |
| 28. It is this matter that I have spoken to Pharaoh; what God is about to do He has shown Pharaoh. | 28. This is the word that I speak to Pharoh: what the LORD is about to do He shows Pharoh. |
| 29. Behold, seven years are coming, great plenty throughout all the land of Egypt. | 29. Behold, there come seven years of great plenty in all the land of Mizraim. |
| 30. And seven years of famine will arise after them, and all the plenty will be forgotten in the land of Egypt, and the famine will destroy the land. | 30. And after them will arise seven years of famine, which will make all the plenty that was in the land of Mizraim to be forgotten; and the famine will consume the inhabitants of the land; |
| 31. And the plenty will not be known because of that famine to follow, for it [will be] very severe. | 31. neither will the plenty which had been in the land be known, for the famine that will be afterward, because it will be exceeding strong. |
| 32. And concerning the repetition of the dream to Pharaoh twice that is because the matter is ready [to emanate] from God, and God is hastening to execute it. | 32. And forasmuch as the dream was repeated to Pharoh twice, therefore is the thing confirmed before the LORD, and the LORD hastens to do it. |
| 33. So now, let Pharaoh **seek out an understanding and wise man (Heb. אִישׁ נָבוֹן וְחָכָם – Ish Navon V’Chakham)** **and appoint him** over the land of Egypt. | 33. But now let Pharoh **look out a (noble/royal) man prudent and wise,**and appoint him over the land of Mizraim.  JERUSALEM: Let Pharoh **make and appoint him a superintendent** over the land; and let him **set apart one in five** throughout the land of Mizraim in the seven years of plenty. |
| 34. Let Pharaoh do [this] and appoint officials over the land **and prepare the land of Egypt during the seven years of plenty.** | 34. Let Pharoh make superintendents over the land, and **let them take out one part in five of all the produce of the land of Mizraim in the seven years of plenty.** |
| 35. And let them collect all the food of these coming seven good years, and let them gather the grain under Pharaoh's hand, food in the cities, and keep it. | 35. And let them collect all the produce of those good years that are coming, and gather together the produce under the hand of Pharoh's superintendents, and set the produce in the cities to be kept; |
| 36. Thus the food will remain as a reserve for the land for the seven years of famine which will be in the land of Egypt, so that the land will not be destroyed by the famine." | 36. and there will be provision laid up (as) in a cavern in the earth, that therefrom they may take in the years of famine which come upon the land of Mizraim, that the people of the land perish not through the famine. |
| 37. The matter pleased Pharaoh and all his servants. | 37. And the word was good before Pharoh, and before all his servants. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎**‎‎‎‎‎‎‎‎**41:1-37**

        Pharaoh’s Dreams – Gen. 41:1-7

        Wise-men and Magicians of Paharaoh unable to interpret – Gen. 41:8

        Pharaoh’s Chief Butler Remembers Joseph – Gen. 41:9-13

        Pharaoh Sends for Joseph and the drems are interpreted – Gen 41:14-37

**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. 359-370

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎**‎‎‎‎‎‎‎**41:1-37**

**1 It came to pass at the end** Heb. מִקֵץ . The Targum renders: מִסוֹף , at the end, and every expression of קֵץ means end.

**by the Nile** Heb. עַל-הַיְאֽר , lit., by the canal. No other rivers are called יְאוֹרִים except the Nile, because the entire land is covered with many man-made canals (יְאוֹרִים) , and the Nile rises in their midst and waters them, for it does not usually rain in Egypt as it does in other countries.

**2 of handsome appearance** This was a symbol of the days of plenty, when creatures appear handsome to one another, for no one envies his fellow.-[from Gen. Rabbah 89:4]

**in the marshland** Heb. בָּאָחוּ , in the marsh, maresc in Old French, like “Can the reed-grass (אָחוּ) grow…” (Job 8:11).

**3 and lean** of flesh Heb. וְדַקוֹת , tenves in Old French, a term meaning thin.

4 devoured A sign that all the joy of the plenty will be forgotten during the days of the famine.

**5 on one stalk** Heb. בְָּקָנֶה אֶחָד , tudel, tuiel, or tue(i)l, in Old French, stalk.

**healthy**Heb. בְּרִיאוֹת sains in French, healthy.

**6 and beaten** Heb. וּשְׁדוּפוֹת . hasled(e)s in Old French, burnt up, parched; וּשְׁקִיפָן קִדּוּם [in Targum Onkelos], beaten, an expression similar to מַשְׁקוֹף , lintel, which is constantly beaten by the door, which knocks against it.

**the east wind** Heb. קָדִים , the east wind, called Bise in French. (Early editions read: the southeast wind.)

**7 healthy** Heb. בְּרִיאוֹת , sains in French, healthy.

**and behold, a dream** And behold, a whole dream was completed before him, and it required interpreters.

**8 that his spirit was troubled** Heb. וִַתִּפָּעֶם [Onkelos renders:] that his spirit was agitated, knocking within him like a bell (כְּפַעֲמוֹן) (Tanchuma Buber, Mikeitz 4). Concerning Nebuchadnezzar, however, Scripture says: “and his spirit was agitated (וַתִּתְפָּעֶם) ” (Dan. 2:1). **There were two [reasons for this] agitation: forgetting the dream and ignorance of its interpretation.**-[from Tanchuma Mikeitz 2]

**the necromancers**Heb. חַרְטֻמֵי , those who would arouse themselves (נֶחֱרִים) with the bones (טִימֵי) of the dead, so that they would [be able to] inquire of the bones. ([The word] טִימֵי means “bones” in Aramaic. In the Mishnah (Oholoth 17:3), we find: A house that was full of “timia,” meaning “full of bones.”)

**but no one interpreted them for Pharaoh** They did interpret them, but not for Pharaoh, for their voice did not reach his ears, and he had no satisfaction from their interpretation, for they said, “You will beget seven daughters, and you will bury seven daughters.”-[from Gen. Rabbah 89:6]

**11 each one according to the interpretation of his dream** A dream fit for the interpretation that was interpreted for us and similar to it. [I.e., a dream for which the interpretation given was appropriate, and which was similar to that interpretation.]

**12 a Hebrew lad, a slave** **Cursed are the wicked, for their favors are incomplete.**He mentions him with expressions of contempt: a lad-a fool, unfit for a high position;

**a Hebrew**-he does not even understand our language;

**a slave**-and in the statutes of Egypt it is written that a slave may neither reign nor wear princely raiment.-[from Gen. Rabbah 89:7]

**[for] each [of us]…according to his dream** According to the dream and close to its contents.-[from Ber. 55b]

**13 me he restored to my position** [“He” refers to] Pharaoh, mentioned above, as he said, “Pharaoh was angry with his servants” (verse 10). Hence, the verse is elliptical: it did not specify who restored, because it is not necessary to specify who restored, [for it could only be] the one who has the power to restore, namely Pharaoh. This is customary for all elliptical verses. Concerning the one who is to do [the thing], they leave the matter unspecified.

**14 from the dungeon** Heb. מִן-הַבּוֹר , lit., from the pit. From the prison, which was made like a sort of pit, and so every [instance of] בּוֹר in the Scriptures is an expression of “pit.” Even if there is no water in it, it is called בּוֹר , fosse in Old French, a pit.

**and he shaved** in honor of the throne.-[from Gen. Rabbah 89:9]

**15 you understand a dream, to interpret it** Heb. תִּשְׁמַע . You listen to and understand a dream, to interpret it.

**you understand**-Heb. תִּשְׁמַע . An expression of understanding and listening, similar to “Joseph understood (שֽׁמֵעַ) ” (Gen. 42:23); and “whose language you will not understand (תִּשְׁמַע) ” (Deut. 28:49), antandras in Old French, you understand.

**16 Not I** Heb. בִּלְעָדָי . **The wisdom is not mine, but God will answer.** He will put an answer into my mouth that will bring peace to Pharaoh.-[from Targum Onkelos]

**19 emaciated** Heb. דַלוֹת similar to “Why are you becoming so thin (דַל) ” (II Sam. 13:4), referring to Amnon.

**and with meager flesh** Heb. וְרַקוֹת בַָּשַָׂר Every expression of רַקוֹת in Scripture means “lacking flesh,” and in Old French [it is] bloses, deprived (deficient).

**23 hardened** Heb. צְנֻמוֹת . [The word] צוּנְמָא in Aramaic means “rock.” They were like wood, without moisture and hard as a rock. The Targum (Onkelos) renders: נָצָן לַקְיָן נָצָן means that nothing was left but the [withered] blossom (הַנֵץ) because they were emptied out of seed. [ לַקְיָן means “beaten.”]

**26 seven years and…seven years** All of them are only [a single period of] seven. **The reason the dream was repeated twice is that the matter [the good years] is ready**, as he explained to him at the end. “And concerning the repetition of the dream to Pharaoh twice-that is because the matter is ready…” (verse 32). In connection with the seven good years it says, “He has told Pharaoh” (verse 25), because it was near, but in connection with the seven years of famine, it says, “He has shown Pharaoh” (verse 28). Since the matter was distant and far off, an expression of “showing a vision” is appropriate.

**30 and all the plenty will be forgotten** This is the interpretation of the swallowing.

**31 And the plenty will not be known** This is the interpretation of “but it was not known that they had gone inside them” (verse 21).

**32 ready-** Heb. נָכוֹן , ready. 34 and prepare Heb. וְחִמֵשׁ , as the Targum renders: וִיזָרֵז , and he shall prepare, and similarly, “and prepared (וַחֲמוּשִׁים) ” (Exod. 13:18).

**35 all the food** Heb. אֽכֶל . This is a noun; therefore, its accent is on the “aleph,” and it is vowelized with a “pattach katan,” but אוֹכֵל , which is a verb, e.g., “for whoever eats (אֽכֵל) fat” (Lev. 7:25), is accented on the final syllable, on the “chaff,” and is vowelized with a “kamatz katan.”

**under Pharaoh’s hand**In his custody and in his storehouses.

**36 Thus the food**The gathered [food] will be like any other reserve that is hidden away for the preservation of the land.

**Ketubim: Psalms**‎‎‎**35:1-19**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Of David. O Lord, strive with those who strive against me, battle my foes. | 1. Of David. Contend, O LORD, with those who contend against me; make war against those who war against me. |
| 2. Grasp a shield and encircling armor, and rise to my assistance. | 2. Take up a shield and buckler, and arise as my help. |
| 3. And arm Yourself with a spear and bar the way before my pursuers; say to my soul, "I am your salvation." | 3. And draw the spear and fasten the scabbard; and be prepared to meet those who pursue me; say to my soul, "I am your redeemer." |
| 4. **May those who seek my life be shamed and embarrassed; may those who plan my harm draw backward and be abashed.** | 4.**Let those who seek my life be ashamed and embarrassed; let those who plot my ruin shrink back and be subdued.** |
| 5. Let them be as chaff before the wind, with an angel of the Lord thrusting them. | 5. Let them be like chaff before the storm-wind, with the angel of the LORD repelling them. |
| 6. May their way be dark and slippery, with an angel of the Lord pursuing them. | 6. May their paths be dark and murky, with the angel of the LORD pursuing them. |
| 7. **For without cause they have hidden for me a pit, yea a net; without cause they have dug it for my soul.** | 7. **For without cause they have spread before me a pit; their net they have hidden for my soul without cause.** |
| 8. May darkness that he does not know come upon him, and his net that he hid shall ensnare him; in the darkness may he fall into it. | 8. May a sudden calamity, unsuspected, overtake him; and may his net that he spread catch him; let him suddenly fall in it. |
| 9. And my soul shall exult in the Lord; it shall rejoice in His salvation. | 9. But my soul will rejoice in the word of the LORD; it will be glad in his redemption. |
| 10. All my bones shall say, O Lord, who is like You, Who saves a poor man from one stronger than he and a poor man and a needy one from one who robs him. | 10. All my limbs will keep saying, "O LORD, who is like you?" Who saves the poor from the one stronger than he, and the poor and wretched from his oppressor. |
| 11. False witnesses rise up; they ask me of things that I know not. | 11. Rapacious witnesses stand up; those whom I have not known question me. |
| 12. They recompense me with evil instead of good, death to my soul. | 12. They repay me evil for good, seeking to bereave my soul. |
| 13. But, as for me, when they were ill, my attire was sackcloth; I afflicted myself with fasting, and may my prayer return upon my bosom. | 13. But I, in the time of their illness, wore sackcloth; I afflicted my soul with fasting; but my prayer will return to my bosom. |
| 14. I walked about as though it were a friend or as though it were my own brother; I was bowed with gloom as the mourning of a mother. | 14. As if for my friend or brother, I went about like a mourner; like one who mourns for his mother, I was bowed down in gloom. |
| 15. And, when I limped, they rejoiced and gathered; lame people gathered about me, [why,] I do not know. Were they to tear, they would not draw blood. | 15. But when I was stricken, they rejoiced and even gathered together against me; the wicked, who belittle me with their words, and I knew it not, as if they cut my skin without drawing blood. |
| 16. Because of the flattery of scorn for food, they gnash their teeth at me. | 16. With smooth words and haughtiness and mockery, they grind their teeth against me. |
| 17. O Lord, how long will You look on? Return my soul from their darkness, my only one from young lions. | 17. O LORD, how long will You watch? Deliver my soul from their calamities, my body from the lion's whelps. |
| 18. I will thank You in a large assembly; in a mighty people I will praise You. | 18. I will give thanks in Your presence in the great assembly; among a mighty people I will praise You. |
| 19. Let them not rejoice over me, those who are my enemies for an unjust cause, neither shall those who hate me for nought wink their eyes. | 19. Let not my enemies rejoice over me with a lie, those who hate me without cause, winking with their eyes. |
|  |  |

**Rashi’s Commentary on Psalms**‎‎‎‎**35:1-19**

**1 O Lord, strive with those who strive against me** Make a quarrel with those who make quarrels with me.

**battle** Heb. לחם an expression of war (מלחמה) , and so לחמי , battle those who battle with me.

**3 And arm Yourself with a spear** Heb. והרק . Arm Yourself, as (in Exod. 15:9) “I will arm myself (אריק) with my sword”; (Gen. 14:14), “And he armed (וירק) his trained men.”

**and bar the way before my pursuers** Protect between me and them, as a barrier.

**to my soul**A moi meme in French, to myself, as (in Jer. 18:20): “for they have dug a pit for me (לנפשי) .”

**6 dark and slippery** Both together, so that their feet should slip on the slippery places and the darkness should not allow them to beware of the slippery places, as it is written (in Jer. 23:12): “Therefore, their way shall be for them like slippery places in the dark: ‘let them be thrust and fall therein.’ “

**7 they have dug it for my soul** they have dug a pit into which I should fall.

**8 darkness** Heb. שואה , darkness, broine in Old French, obscurity.

**and his net that he hid**So is the custom to hide the net and to cover it with straw or with earth, in order that the one who passes over it should not notice it until he is trapped in it.

**9 And my soul shall exult** when I see their downfall.

**10 All my bones will praise**You for everything, for now...

**11 False witnesses rise up** constantly against me, etc.

**13 and may my prayer return upon my bosom** That is to say: If they say that I afflicted myself only for their detriment, that their illness should become more serious, may my prayer that I prayed for them return to me.

**14 I walked about as though it were a friend or as though it were my own brother** As though it were my brother or my friend; I walked about depressed because of their distress.

**as the mourning of a mother** As a son who mourns for his mother or as a mother who mourns for her son.

**with gloom** Heb. קדר , an expression of blackness.

**I was bowed** An expression of humility.

**15 And, when I limped, they rejoiced and gathered**And when I limped because I suffered a fracture, they rejoiced and gathered [around me].

**lame people gathered about me** Heb. נכים , lame people, as we translate “Pharaoh- neco,” חגירא , lame. Menachem (p. 122f.) associated it with (Isa. 16:7), נכאים , broken-hearted, amenuyze in Old French, crushed.

**Were they to tear, they would not draw blood** Were they to tear my flesh, my blood would not flow to the ground when they embarrass me [lit. make my face white].

**16 Because of the flattery of scorn for food, they gnash, etc.** Because of the flattery of scorn of eating and drinking, that they flatter Saul in order that he give them to eat and drink, they gnash their teeth against me.

**food**Heb. מעוג , an expression of eating, as (in I Kings 17: 12): “if I have food (מעוג) ,” written regarding Elijah, but Menachem (p. 130) interpreted it as an expression of a loaf of bread, and so “if I have a cake (מעוג) .”

**17 how long will You look on?** How much patience do You have to look upon all these?

**from their darkness** Heb. משאיהם , from their darkness.

**my only one from young lions**This refers to “Return my soul.” Return my only one from young lions.

**19 those who are my enemies** for an unjust cause who hate me because of a false matter, that they testify against me what never entered my mind. Let them not rejoice at my downfall.

**who hate me**Let those who hate me not wink their eyes at me, to mock my downfall with their eyes. יקרצו means seynt in Old French, signal.

**Meditation from the Psalms**

**Psalms 35:1-19**

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

The superscription of this psalm attributes authorship to David. David concluded the preceding psalm with the hopeful declaration of his belief that, HaShem redeems the soul of His servants. Now, he requests that this Divine attribute be put into practice, and he pleads with G-d to redeem him from the menace of his many enemies.[[1]](#footnote-1)

Radak comments that David composed this psalm while fleeing from Saul According to Sforno, these verses record David's pleas as he fled from his rebellious son, Absalom.[[2]](#footnote-2)

In v.6 David asks that HaShem make the way of the wicked “dark and exceedingly slippery”. This reminds me of something the Yalkut Shimoni[[3]](#footnote-3) said regarding the time for the destruction of the wicked,[[4]](#footnote-4) which we also read at the end of the haggada:

*Of old, You performed many miracles by night. At the beginning of the first watch of this night.[[5]](#footnote-5)*

*To the righteous convert (Avraham) You gave victory when there was divided for him the night.[[6]](#footnote-6)*

***It came to pass at midnight.***

*You judged the king of Gerar (Abimelech with death) in a dream by night.[[7]](#footnote-7)*

*You frightened the Aramean (Laban) in the dark of night.[[8]](#footnote-8)*

*Israel (Jacob) fought with an angel and overcame him by night.[[9]](#footnote-9)*

***It came to pass at midnight.***

*The first-born children of the Egyptians You crushed at midnight.[[10]](#footnote-10)*

*They did not find their host when they arose at night.*

*You swept away the army of the prince of Charoshes (Sisera) with the stars of night.[[11]](#footnote-11)*

***It came to pass at midnight.***

*The blasphemer (Sanncherib) had planned to raise his hand against Jerusalem; You laid low his dead by night.[[12]](#footnote-12)*

*The idol Bel was overthrown, with its pedestal, in the darkness of the night.[[13]](#footnote-13)*

*To Daniel, in whom You delighted, the secret vision was revealed at night.*

***It came to pass at midnight.***

*He who caroused from the holy vessels (Belshazzar) was slain on that same night.*

*From the lions' den was rescued he who interpreted the meaning of the terrors of the night.*

*Haman bore hatred in his heart and wrote proscriptions at night.*

***It came to pass at midnight.***

*You began Your triumph over him when You disturbed the sleep of his king at night.*

*You will tread the wine-press to help those who ask the watchman, 'Ah, when will there be an end to the long night?'*

*He will exclaim, like a watchman and say" 'Morning will come after this night.'*

***It came to pass at midnight.***

*Bring near the day (with the coming of Mashiach), that is neither day nor night.*

*Show, Most High, that Yours is the day as well as the night.*

*Appoint watchmen to Your city (Jerusalem) by day and by night.*

*Illumine as with the light of day, the darkness of the night.*

***It came to pass at midnight.***

Thus we understand that the wicked do their deeds at night and HaShem will deal mida-kneged-mida[[14]](#footnote-14) with them by inflicting their punishment at night.

Similarly, King David and the righteous arise at midnight for another purpose:

***Tehillim (Psalms) 119:62*** *At midnight I will rise to give thanks unto thee because of thy righteous judgments.*[[15]](#footnote-15)

***II Luqas (Acts) 16:25*** *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*

It is also well known that our redemption from Egypt began at midnight.

***Shemot (Exodus) 12:29*** *And it came to pass, that* ***at midnight HaShem smote all the firstborn in the land of Egypt****, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. 31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve HaShem, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*

What makes this midnight redemption so intriguing is what the Prophet Micah said:

***Micah 7:15*** *According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.*[[16]](#footnote-16)

***Midrash Rabbah - Exodus XV:11*** *THIS MONTH SHALL BE UNTO YOU. It is written: Happy is the nation whose God is the Lord (Ps. XXXIII, 12). When God chose His world, He appointed New Moons [i.e. months] and years therein, and when He chose Jacob and his sons, He appointed for them a New Moon of redemption in which Israel were redeemed from Egypt and in which they are destined to be redeemed again, as it says: As in the days of thy coming forth out of the land of Egypt will I show unto him marvellous things (Micah 7:15).*

**Thus we understand that *midnight* is the designated hour of our redemption** because it was the hour when we were redeemed in Egypt.[[17]](#footnote-17)

It was midnight, we are told, when Avraham reached northern Israel and battled the four kings. Avraham’s deliverance came at midnight, as we read in the haggada:

*To the righteous convert (Avraham) You gave victory when there was divided for him the night.*

The idea of midnight is the that this is a time for prayer to be heard and redemption to be accomplished.

The Rebbe[[18]](#footnote-18) quotes the Zohar which states that the foundation of creation is that first there is darkness, and then there is light. The Zohar further states that “There is no light other than that which emerges from darkness”. If we look back to the beginning of creation, at the conclusion of each of the first days of creation the Torah says, “And there was night, and there was day”.

The Rebbe explains that this pattern of night and day is still constantly occurring in the world, even in a spiritual sense. Every individual goes through the same process of darkness to light, as well. When we are first born, we enter into this world in a state of “darkness”, as our Sages teach us, since a child only has an evil inclination until he/she reaches adulthood. We start out in this world completely selfish and self-centered, impatient and temperamental (cute, however). But, as we mature, we emerge from the darkness and begin to bring more light into our lives, by “expanding our sense of self” and recognizing the needs of others. The Rebbe explains that this is the process of going from darkness to light, and it is a necessary process for every single person, at every time.

Similarly, explains the Rebbe, the exile of the Jewish People, on a national level, was a period of darkness, known as galut (exile). However, this darkness of exile was merely the infancy of the Jewish People. It was the birth of the Jewish People, and therefore needed to be in a way of “darkness”. Only from that darkness can come the greatest light, which was the redemption of the Jewish People, culminating with the receiving of the Holy Torah.

Therefore, explains the Rebbe, the final plague and the beginning of redemption needed to occur specifically at midnight, the darkest point of the night. Our Sages tell us that although we can’t see it, the night still draws from the light of the day that preceded it until midnight. After midnight, the light of the following morning has already seeped into the remaining hours of night. It is only precisely[[19]](#footnote-19) in the middle of the night that there is pure darkness. HaShem made the plague of the firstborn specifically then, at the time of pure darkness, to teach us that precisely from the depths of the darkness of exile is the light of redemption born.

We have another interesting picture of our redemption at midnight in Megillat Ruth. Ruth was sent by Naomi to the threshing floor where Boaz was sleeping. She uncovered his feet and lay down.

***Ruth 3:8*** *And it came to pass at midnight that the man was startled and turned about; and behold,[[20]](#footnote-20) a woman was lying at his feet.*

Our Sages note that the beginning of this verse marks the middle of the book of Ruth, symbolic of the fact that the epic event of Ruth’s redemption transpired *at midnight*. This is especially interesting because Ruth, by her actions, was implicitly requesting that Boaz make love with her, right then, in order for their marriage to take effect. Boaz’s reaction to her proposal tells how powerful her suggestion was:

***Sanhedrin 19b*** *R. Johanan said: Joseph's strong [temptation] was but a petty trial to Boaz; and that of Boaz was small in comparison with that of Palti son of Layish. ‘Joseph's strong temptation was but a petty trial to Boaz,’ as it is written, And it came to pass at mid-night and the man was startled, ‘vayilafeth’. What is the meaning of - vayilafeth? - Rab said: His flesh became [liftath - as hard] as turnip heads [in the intensity of his arousal].*

Now the Zohar comes to teach us that the the physical world has been properly prepared. Ruth wants love-making and Boaz wants love-making. They are both ready.

According to the *Zohar,[[21]](#footnote-21)* at midnight HaShem visits the *Tzaddikim* in *Gan Eden* to enjoy Himself with them. Since He is, at midnight, in a very good disposition, it is considered a most propitious time to wake up to engage in prayer and Torah study. Hence, Boaz had trained himself to do exactly that every night. Thus, though he had worked hard that day and had feasted to celebrate his success and had given thanks to HaShem, he hastily woke up when midnight arrived. What makes this so fantastic is that our Rabbis have taught that the sensation, the SHARP sensation, of ***arrival*** is what we feel when we reach the climax of the act of marriage. It is the sensation that we have ***arrived*** at The Place, HaMakom, where we and HaShem are together with a sharp desire to stay forever.

Thus we understand that the *end result* of our redemption will be like the climax of the act of marriage. When we find ourselves walking with HaShem in Gan Eden – the threshing floor – the Holy of Holies. Boaz and Ruth had to delay that ecstatic moment, but only for a few hours. HaShem had given them a ‘taste’ of what redemption would be like at the very instant that they had agreed to redeem – at midnight!

Now the spiritual component, of the physical act, is consummated with the appropriate words.

***Ruth 3:8-13*** *And it came to pass at midnight, that the man was startled, and turned himself; and, behold, a woman lay at his feet.* ***9****And he said: 'Who art thou?' And she answered: 'I am Ruth thine handmaid; spread therefore thy skirt over thy handmaid; for thou art a near kinsman.'* ***10****And he said: 'Blessed be thou of the HaShem, my daughter; thou hast shown more kindness in the end than at the beginning, inasmuch as thou didst not follow the young men, whether poor or rich.* ***11****And now, my daughter, fear not; I will do to thee all that thou sayest; for all the men in the gate of my people do know that thou art a virtuous woman.* ***12****And now it is true that I am a near kinsman; howbeit there is a kinsman nearer than I.* ***13****Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he be not willing to do the part of a kinsman to thee,* ***then will I do the part of a kinsman to thee****, as the HaShem liveth; lie down until the morning.'*

Boaz says, “Yes!!!!, I will marry you!” He knows the outcome, yet he has a tikkun that he needs to perform to correct the incident of Tamar sleeping with Yehuda.[[22]](#footnote-22) He needs to give the proper redeemer a chance to bring redemption to the world. Never the less, with the following words Ruth’s redemption, and by extension our redemption – at midnight, had begun: ***then will I do the part of a kinsman to thee.***

***Ruth 3:8*** *At midnight the man was startled…*

*QUESTION: Instead of “the man” why doesn’t it say “Boaz” [was startled]”?[[23]](#footnote-23)*

*ANSWER: Naomi gave Ruth detailed instructions. At the conclusion she said “He will tell you what you are to do”.[[24]](#footnote-24) Commentaries[[25]](#footnote-25) take “hu”, “He”, to refer to HaShem. I.e., prophetically Naomi told Ruth that she could anticipate having a Divine revelation there and that HaShem would converse with her and instruct her accordingly.*

*Indeed, this is what happened. Between Ruth and HaShem there evolved a lengthy dialogue concerning the future of all Israel and the imminent Redemption. According to Kabbalists, the term Ish, A Royal Man, is a reference to HaShem, and Ishah, a royal woman, refers to all Israel’s receiving His benevolent revelations. Also, the galut, exile, is compared to night and redemption to day.*

*“In the middle of the night,” the darkest moment of exile The Man, HaShem, was startled, to see, behold “a woman” (all Israel) lying “at His feet”. This word can also be read as “bitter exiles”. Suddenly, HaShem asks “who are you?” She responds “I am Ruth Your handmaid”. This means “I am all Israel who have accepted Ruth’s,[[26]](#footnote-26) additional 606 mitzvot at Sinai over the seven the entire world has”. The dialogue continues, “Spread Your wings over Your handmaid”, “take us out of exile and reunite with us”, “for You are a redeemer.”*

*A short conversation follows in which HaShem blesses and praises all Israel for their devotion to Him. Then, in response to her (all Israel’s) request, HaShem says, “While it is true that I am a redeemer, there is also a redeemer closer than I”.[[27]](#footnote-27) The Gemara[[28]](#footnote-28) explains that the prophesy regarding the redemption, “I am HaShem, in its time I will hasten it”[[29]](#footnote-29) means that there are two sorts of redemption. One is “be’itah” the redemption of the predestined time. The other is “achishenah”, an accelerated redemption which we must merit by our good deeds.*

*Thus, HaShem says, “Stay the night”, i.e. “remain [temporarily] in galut, exile, then in the morning [when your redemption time comes] if you have much ‘tov’, good deeds, to merit your redemption, be assured that an accelerated redemption will take place.”*

*Now, the Midrash[[30]](#footnote-30) says that the word “vehayah”, it will be, connotes joy and happiness. Thus, HaShem is telling her, “I will be very happy if the good deeds of all Israel merit them the speedier redemption. However, if G‑d forbid, you will not meet the standards required to merit such a redemption, [then be assured that the exile will not be eternal, for] as I live [HaShem], I promise that I personally will redeem you. Lie patiently in exile till your redemption, for it will surely come”. The verse continues, “so all Israel remained to lay in the bitter galut, which He imposed on them, until the morning”, eagerly anticipating the redemption.*

Thus our redemption is clearly pictured in Megillat Ruth.

Finally, in line with a midrashic interpretation of our pasuk in Psalms, lets look at the Midrash of Matityahu:

***Matityahu (Matthew) 25:1-13*** *Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 A****nd at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.*** *7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

Let us look for our redemption at midnight!

**Ashlamatah: Yeshayahu (Isaiah) ‎‎‎‎29:8-14, 18-19‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶  Woe, Ariel, Ariel, the city wherein David encamped! Add year to year, the festivals shall terminate. | 1. ¶  Woe to the altar, the altar which they built in the city where David settled, from the gathering of armies which are gathered against it in the year the feasts cease in you. |
| 2. And I will oppress Ariel, and there shall be moaning and mourning, and it shall be to Me like Ariel. | 2. Yet I will distress the city where the altar ‎is, and it will be desolate and evacuated and it will be encircled before Me with the blood of the slain as the encircling of the altar with the blood of holy sacrifices all ‎around on the feast day. |
| 3. And I will encamp in a circle upon you, and I will besiege you with a camp of siege, and I will erect upon you siege works. | 3. And 1 will make ‏armies settle against you, and build a siege against ‎you and pile a rampart against you. |
| 4. And you shall be humble, from the earth shall you speak and from the dust shall your speech be lowered; your voice shall be like a necromancer from the earth, and from the dust shall your speech chirp. | 4. And you will be humbled, from the earth you will speak and from the dust your utterances will whine, ‎and your voice will be like a ghost from the ground, and from the dust your utterances will whine. |
| 5. And the multitude of foreigners shall be like fine dust, and the multitudes of tyrants like passing chaff, and it shall be a sudden happening. | 5. But the multitude of your dispersed ‎will be like small dust, and a tumult of strong ones like chaff which passes. and there wil1 be a tumult suddenly. |
| 6. From the Lord of Hosts she shall be visited with thunder, with earthquake, and a great noise, storm wind and tempest, and a flame of consuming fire. | 6. It will be commanded ‎before the LORD of hosts with thunder and with earthquake and much noise, with whirlwind and with wind and flames of destroying fire. |
| 7. And shall be like a dream, a vision of [the] night, the multitude of all the nations assembled upon Ariel, and all those stationed around her and those who trap her, and those who besiege her. | 7. And the multitude of all the peoples that gather against the ciyt ‏where the altar is, and all their forces and their armies and those ‎who distress them will be like a dream, fantasy of night. |
| 8. And it shall be, as the hungry man **dreams,** and behold, he eats, and he shall awaken, and his appetite is unsated, and as the thirsty man **dreams,** and behold he drinks, and he shall awaken and behold he is faint, and his soul yearns, so shall be the multitude of all the nations gathered on Mount Zion. **{P}** | 8. As when the hungry man **dreams** he is eating and awakes, and his hunger is ‎not satisfied, or as when the thirsty man **dreams** he is drinking and awakes, and he is faint and his soul is faint, so will the multitude of all ‎the peoples be that gather against the Mount of Zion. **{P}** |
| 9. ¶ Stop and wonder; they became blind and they blinded. They were intoxicated but not from wine; they reeled but not from strong wine. | 9. Delay, be astounded, be confused and appalled! They are drunk, but not with ‎wine; they stagger, but not with old wine! |
| 10. For the Lord has poured upon you a spirit of deep sleep, and He has closed your eyes; the prophets and your heads who stargaze, He has covered. | 10. For the LORD cast among you a spirit of deception, and has hidden Himself from you, the prophets, the scribes and the ‎teachers who were teaching you the Law He has hidden. |
| 11. And the vision of everything has been to you like the words of a sealed book, which they give to one who can read, saying, "Now read this," and he shall say, "I cannot, for it is sealed." | 11. And all prophecy has become to you like the ‏words of a ‎book that is sealed. When men give it to one who knows the book, saying “Read this,” he will say, "I cannot, for it is sealed." |
| 12. And if the book is given to one who cannot read, saying, "Now read this," he shall say, "I cannot read."   **{S}** | 12. And the book ‎will be given to one who does not know the book, saying, ‏”Read this,” and he will ‏say, "I do not know the book.” **{S}** |
| 13. **And the Lord said: "Because this people has come near; with their mouth and with their lips they honor Me, but their heart they draw far away from Me, and their fear of Me has become a command of people, which has been taught.** | 13. **And the LORD ‎said: "Because this people exalts itself with their mouth and honour before Me with their lips, while their heart is far from My fear, and‏their fear before Me is as a commandment of men who teach;** |
| 14, Therefore, I will continue to perform obscurity to this people, obscurity upon obscurity, and the wisdom of his wise men shall be lost, and the understanding of his geniuses shall be hidden. **{S}** | 14, therefore, behold I will again strike this people with comprehensive ‎strokes; and the wisdom from their  ‏wise men will perish, and the discernment from their understanding will be hid  **{S}** |
| 15. Woe to those who think deeply to hide counsel from the Lord, and their deeds are in the dark. And they said, "Who sees us and who knows us?" | 15. Woe to those who try to hide counsel before the‎LORD, and their deeds are as in the dark, and who say, “No one sees us, and no one knows our deeds." |
| 16. Shall your perversion be regarded like the potter's clay? Shall the thing made say of him who made it, "He did not make me," and the impulse say to the One Who formed it, "He does not understand"? | 16. Are you in the dark, seeking to turn ‎your deeds upside down? Behold, as the clay in the potters hand, so are you regarded before Me! Is it possible that the clay should say to its maker, "You did not make me;” or the creature say to its creator, "You have no understanding of me”? |
| 17. Indeed, in a short time, the Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest. | 17. ‏Is it not yet a very little ‎while until Lebanon will return to be as a fruitful field and the fruitful field will cause many cities to be inhabited? |
| 18. And on that day the deaf shall hear the words of the book, and out of the obscurity and out of darkness shall the eyes of the blind see. | 18. And in that ‎time those who are as deaf will hear the sayings of a book, and out of gloom and darkness the eyes of the blind will see. |
| 19. And those who suffered shall increase their joy in the Lord, and the impoverished people shall rejoice in the Holy One of Israel. | 19. And those ‎‎who have accepted mortification will ‏obtain fresh joy in the Memra of the LORD, and the needy sons of men will exult in the Memra of the Holy One ‎of lsrael. |
| 20. For the tyrants have ended and the scornful have been destroyed, and all those eager to commit violence shall be cut off. | 20. For the one who distresses ceases and the plunderer is destroyed, and all who watch to rob cease, |
| 21. Those who cause man to sin by a word, and him who reproves in the gate they trap, and they mislead the righteous through fraud.  **{P}** | 21. who by their sayings make the sons of men sinners and seek the stumbling of him who reproves them in the ‏the‎‏‏judgment house with words of the Law, and with deceit turn aside the judgment of the innocent. **{P}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 29:8-14, 18-19‎‎‎‎‎ ‎**

**1 Woe, Ariel** Jonathan renders: Altar of the Lord. Ezekiel, too, called it that, as it is said (43:16): “And the altar (וְהָאֲרִיאֵל) twelve [cubits] in length,” [because of the heavenly fire that lay like a lion atop the altar, as we learned in Tractate Yoma (21b)]. Our Sages, however, explained it in reference to the heichal (the Temple proper), which was narrow from the rear and wide in the front.

**the city wherein David encamped** The altar that was built in the city wherein David encamped [from Jonathan].

**add year to year** And always your sins are continuously increasing until your sacrifices are cut off (יִנְקֽפוּ) , an expression similar to (supra 17:6): “like the cutting (כְּנֽקֶּף) of an olive tree.”

**2 and it shall be to Me like Ariel**It shall be surrounded by those slain by the sword, like the altar, which is surrounded by animal sacrifices.

**3 in a circle like a row of surrounding troops.**([Other editions read:] In a row of surrounding troops.) ([Some manuscripts read:] An expression of the encampment of surrounding troops.)

**a camp of siege** ( מֻצַּב , lit. stationed,) an expression of a camp of siege stationed against the towns.

**siege works** (מְצֻרוֹת) an expression of מָצוֹר , a siege.

**4 from the earth shall you speak** It shall appear as though the speech that comes out of your mouth comes from below the ground.

**shall your speech chirp to supplicate to Me,** and because of your supplication, My mercies shall be aroused. צִפְצוּף is an expression of a whispering (var. weak) voice like the voice of small birds.

**5 And the multitude of your foreigners shall be like fine dust** The army of Sennacherib, which will be consumed by fire and will become dust.

**and it shall be** this thing.

**a sudden happening** (לְפֶתַע פִּתְאֽם) a sudden happening.

**6 From the Lord of Hosts shall he be visited** And after you become humble and your speech chirps, Ariel shall be visited by Me to save them, with thunder and with earthquake, etc.

**7 And shall be like a dream** that one imagines that he saw, yet he did not see, so will this multitude of all the nations contemplate to conquer, but they will not succeed.

**those stationed around her** who set up against her a garrison and raiders called cenbel in O.F., as it is stated regarding Saul (I Sam. 14:15): “The garrison and the raiders trembled.”

**8 yearns** (שׁוֹקֵקָה) desires. Comp. (Gen. 3:16) “And to your husband shall be your yearning (תְּשׁוּקָתֵךְ) .”

**So shall be, etc.** They shall not achieve their desire which they planned to do.

**9 stop** Be patient to reflect [to think] about your deeds. and wonder And wonder about your corruption.

**they became blind** (הִשְׁתַּעַשְׁעוּ) an expression related to (supra 6:10) “And his eyes are becoming sealed (הָשַׁע),” they were blind, not being able to see [lit., from seeing].

**They were intoxicated** yourselves (sic) but not from wine. Why? ([Parshandatha claims that this reading is erroneous. The correct reading, according to all manuscripts is:] their wise men, but not from wine.)

**10 For the Lord has poured upon you, etc.** (נָסַךְ) an expression of mixing wine. Comp. (Prov. 9:2) “She mixed (מָסְכָה) her wine.” It may also be an expression of princedom (נְסִיכוּת). He caused a spirit of deep sleep to overcome you, (lit., to rule over you). **Concerning the transgressors of Israel he was prophesying, for they were stargazers and were experts in adjuring the heavenly princes, each one with the proper name for adjuring him.** Therefore, they say, “Who will encamp upon us (Jer. 21:13)? If the enemy comes upon us, we can make for it a wall of fire around, ([Most manuscripts read:] If the enemy comes upon the city, we can make for it a wall of fire around,) or surround it with the Great Sea.” Said the Holy One, blessed be He, “I will change the heavenly princes; the one appointed over fire, is appointed over water. When he adjures the prince of fire to bring him fire, he will reply, “This is not mine,” And, likewise, the prince of water. And even the name by which you adjure him, he does not recognize. **This is the closing of the eyes and the covering of the heads of the stargazers.**

**11 the vision of everything** All that you used to see in the constellations shall be concealed from you like the words of a letter sealed with wax, which, if they give to read one able to read a letter, he will say, “I cannot, for I see not what is inside, for it is sealed.”

**12 And if the book is given** And when they take it from him and open its seal and give it to one who does not understand the language of the letter, and they say to him, “now read this,” he will say, “I cannot read.” Similarly, when you adjure the prince of fire, he will say, “I cannot, for the matter is sealed from me,” and when you adjure his colleague, he will say, “I do not recognize this name, by which you adjure me, for this is not my name.” This is what Jeremiah said (Jer. 21:4): “Behold I will turn around my implements of war that are in your hands.” This refers to the Explicit Name. In Midrash Tehillim (36:8).

**13 Because this people has come near**Jonathan renders: **Because this people has aggrandized itself. I.e., they have come near to raise themselves up to the heavens.** They show themselves as though honoring Me with mouth and lip, but their heart they have drawn far away from Me.

**and their fear of Me has become not wholehearted, but by the command of the people who teach them,** they show themselves as humbled before Him in order to entice Him with your mouth.

**14 Therefore, I will continue** I am He Who will continue to perform additional obscurity upon obscurity, concealment upon concealment, sealing upon sealing. And what is this obscurity upon obscurity? And the wisdom of their wise men shall be lost. **The taking away of the sages of Israel is twice as hard as the destruction of the Temple and all the curses in Deuteronomy, for all of them are only one obscurity**, as it is said (Deut. 28:59): “And the Lord shall make your plagues obscure (וְהִפְלָא) ,” whereas here are two obscurities.

**15 to hide counsel** (לַסְתִּיר) equivalent to לְהַסְתִּיר .

**16 Shall your perversion be regarded like the potter’s clay** (Heb. הָפְכְּכֶם ) Your perversions. Do you know this, that it is like the potter’s clay? Just as the clay cannot say of its maker, “He did not make me,” so you cannot say that I do not understand your deeds.

**Shall...like the potter’s clay, etc.**This is an expression of a question, but there are questions to be answered in the affirmative.

**of him who made it** ( לְעֽשֵׂהוּ , lit. to him who made it.) Like עַל עֽשֵׂהוּ . Comp. (Ex. 14:3) “And Pharaoh shall say of the children of Israel (וְלִבְנֵי יִשְׂרָאֵל) .” (Jud. 9:54) “Lest they say of me (לִי) , ‘A woman killed him.’”

**and the impulse say concerning the One Who formed it, “He does not understand”?** Did he say concerning the One Who formed it, “He does not understand what is in my impulse”? Did He not build the hidden recesses, the inner chambers, and the thoughts?

**17 Indeed, in a short time**In a few days, it is easy in My eyes, if you return to Me

**the Lebanon shall be turned**The Lebanon, which is a forest of trees, shall be turned into a ‘karmel,’ a settlement of fields and vineyards.

and the fruitful field shall be regarded as a forest Jonathan renders: It shall be populated by large cities. And the Aggadah in Gen. Rabbah (24:1) explains it as forests of people, a settlement of cities and people, crowded and full, like this forest, which is full of trees.

**18 And on that day...shall hear, etc.** And the curse stated above (v. 10 14): “For the Lord has poured upon you, etc....And the vision of everything has been to you, etc....And the wisdom of his wise men shall be lost,” shall be repealed.

**19 And those who suffered**The suffering ones, who bore the yoke of the Holy One, blessed be He, and His decrees.

**20 those eager to commit violence** Those who hurry and give thought how they will commit violence.

**21 Those who cause man to sin by a word** **They are the false prophets.**

**and him who reproves in the gate they trap** ( יְקשׁוּן . Jonathan renders:) And for the one who reproves them, they seek for him into a stumbling-block. ( יְקשׁוּן is) an expression related to מוֹקֵשׁ , a trap.

**and they mislead the righteous through fraud**And they pervert with fraud the cause of the just [from Jonathan].

**Verbal Tallies**

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

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

**Beresheet (Genesis) Gen. 41:1-37**

**Tehillim (Psalm) 35:1-18**

**Yeshayahu (Isaiah) 29:8-14, 18-19**

**Mk 3:19b-27**, **Lk 11:24-26**, **Acts 11:19-26**

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

Ill / Hurt - רע, Strong’s number 07451.

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

Day / Full - ימים, Strong’s number 03117.

Dream - חלם, Strong’s number 02492.

**Beresheet (Genesis) Gen. 41:1** And it came to pass at the end of two **full <03117>** years, that Pharaoh **dreamed <02492> (8802)**: and, behold, he stood by the river …

3 And, behold, seven other kine came up after them out of the river, **ill <07451>** favoured and leanfleshed; and stood by the other kine upon the brink of the river.

**Tehillim (Psalm) 35:4** Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my **hurt <07451>**.

**Yeshayahu (Isaiah) 29:8** It shall even be as when an hungry man **dreameth <02492> (8799)**, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man **dreameth <02492> (8799)**, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

**Yeshayahu (Isaiah) 29:18** And in that **day <03117>** shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 41:1-37** | **Psalms**  **35:1-18** | **Ashlamatah**  **Is 29:8-14, 18-19** |
| --- | --- | --- | --- | --- |
| **!Ayb.a,** | needy, poor |  | Ps. 35:10 | Isa. 29:19 |
| **yn"doa]** | Lord |  | Ps. 35:17 | Isa. 29:13 |
| **vyai** | each of us, each one, man | Gen. 41:11 Gen. 41:12 Gen. 41:33 Isa. 29:13 |  | Isa. 29:13 |
| **lk;a'** | ate, eat | Gen. 41:4 Gen. 41:20 |  | Isa. 29:8 |
| **rm;a** | saying | Gen. 41:9 Gen. 41:15 Gen. 41:16 Gen. 41:24 Gen. 41:25 | Ps. 35:3 Ps. 35:10 | Isa. 29:11 Isa. 29:12 Isa. 29:13 |
| **rv,a]** | what, who, which | Gen. 41:25 Gen. 41:28 Gen. 41:36 | Ps. 35:8 | Isa. 29:11 Isa. 29:12 |
| **aAB** | came, come | Gen. 41:14 Gen. 41:21 Gen. 41:29 Gen. 41:35 | Ps. 35:8 |  |
| **!yBi** | discerning | Gen. 41:33 |  | Isa. 29:14 |
| **lyGI** | rejoice |  | Ps. 35:9 | Isa. 29:19 |
| **rb'D'** | matter, word | Gen. 41:32 Gen. 41:37 |  | Isa. 29:11 Isa. 29:18 |
| **hy"h'** | happened | Gen. 41:1 Gen. 41:13 Gen. 41:36 |  | Isa. 29:13 |
| **hNEhi** | lo, behold | Gen. 41:1 Gen. 41:2 Gen. 41:3 Gen. 41:5 Gen. 41:6 Gen. 41:7 Gen. 41:17 Gen. 41:18 Gen. 41:19 Gen. 41:22 Gen. 41:23 Gen. 41:29 |  | Isa. 29:8 Isa. 29:14 |
| **~k'x'** | wise man | Gen. 41:8 Gen. 41:33 |  | Isa. 29:14 |
| **%v,x** | dark |  | Ps. 35:6 | Isa. 29:18 |
| **[d'y"** | detected, know, unknown | Gen. 41:21 Gen. 41:31 | Ps. 35:8 Ps. 35:11 Ps. 35:15 | Isa. 29:11 Isa. 29:12 |
| **hwhy** | LORD |  | Ps. 35:1 Ps. 35:5 Ps. 35:6 Ps. 35:9 Ps. 35:10 | Isa. 29:10 Isa. 29:19 |
| **~Ay** | full, today, day | Gen. 41:1 Gen. 41:9 |  | Isa. 29:18 |
| **lKo** | all, whole, every | Gen. 41:8 Gen. 41:19 Gen. 41:29 Gen. 41:30 Gen. 41:35 Gen. 41:37 | Ps. 35:10 | Isa. 29:8 Isa. 29:11 |
| **!Ke** | so, thus | Gen. 41:13 |  | Isa. 29:8 Isa. 29:14 |
| **aol** | none, not, never | Gen. 41:19 Gen. 41:31 | Ps. 35:8 Ps. 35:15 | Isa. 29:11 Isa. 29:12 |
| **!mi** | because, too | Gen. 41:31 | Ps. 35:10 |  |
| **vp,n<** | soul |  | Ps. 35:3 Ps. 35:4 Ps. 35:7 Ps. 35:9 Ps. 35:12 Ps. 35:13 Ps. 35:17 | Isa. 29:8 |
| **!t;n"** | give, put | Gen. 41:10 |  | Isa. 29:11 Isa. 29:12 |
| **l[;** | about, upon above | Gen. 41:15 Gen. 41:33 Gen. 41:34 | Ps. 35:15 | Isa. 29:8 Isa. 29:10 |
| **~ynIP'** | because, before | Gen. 41:31 | Ps. 35:5 |  |
| **~Wq** | come, rose, rise | Gen. 41:30 | Ps. 35:2 Ps. 35:11 |  |
| **ar'q'** | called | Gen. 41:8 Gen. 41:14 |  | Isa. 29:11 Isa. 29:12 |
| **ha'r'** | seen, saw | Gen. 41:19 Gen. 41:22 Gen. 41:28 Gen. 41:33 | Ps. 35:17 | Isa. 29:18 |
| **x;Wr** | spirit, wind | Gen. 41:8 | Ps. 35:5 | Isa. 29:10 |
| **bWv** | restored, turn, return | Gen. 41:13 | Ps. 35:13 Ps. 35:17 |  |
| **[m;v'** | hear, heard | Gen. 41:15 |  | Isa. 29:18 |
| **hp'f'** | on the bank, lip | Gen. 41:3 Gen. 41:17 |  | Isa. 29:13 |
| **~l;x'** | dream | Gen. 41:1 Gen. 41:5 Gen. 41:11 Gen. 41:15 |  | Isa. 29:8 |
| **rv,a]K;** | just, or as when | Gen. 41:13 Gen. 41:21 |  | Isa. 29:8 |
| **~[;** | throng, people |  | Ps. 35:18 | Isa. 29:13 Isa. 29:14 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 41:1-37**

**“MiQetz” “at the end of”**

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

|  |  |
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| **School of Hakham Shaul**  **Tosefta**  **(Luke 11:24-26)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Mk 3:19b-27)**  **Mishnah א:א** |
| **“When the unclean Shadé[[31]](#footnote-31)** (spirit) **goes out of a man, it passes through waterless places seeking rest, and not finding any, it says,” “I will return to my house from which I came.” “And when it comes, it finds it swept and put in order.[[32]](#footnote-32) Then it goes and takes *along* seven[[33]](#footnote-33) other shedim** (spirits) **more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.”** | **And** when **he came home,[[34]](#footnote-34) the congregation assembled again, to such an extent that they could not even eat a meal. When the people** of his own Esnoga**[[35]](#footnote-35) heard** of this**, they went out to take custody of him; for they were saying, "He has lost his senses.” The soferim** (scribes from the School of Shammai)[[36]](#footnote-36) **who came down from Yerushalayim, said, “He is possessed by Ba’al Zevul,” and “He casts out the shedim** (demons) **by the ruler of the shedim.” And he called them to himself and began speaking to them in comparative analogies, “How can HaSatan cast out HaSatan? If a kingdom is divided against itself, that kingdom cannot stand. If a house is divided against itself, that house will not be able to stand. If HaSatan has risen up against himself and is divided, he cannot stand, but he is finished! But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he plunders his house.”** |

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| **Hakham Shaul’s School of Remes**  **(2 Luqas - Acts 22:17-30)** |
| **“Men—brothers and fathers—listen to my defense to you now!” And** when they **heard that he was addressing them in the Aramaic language, they became even more silent. And he said, “I am a Jewish man born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the exactness of the law[[37]](#footnote-37) received from our fathers, being zealous for God, just as all** of **you are today. I persecuted this Way to the death, tying up and delivering to prison both men and women, as indeed the high priest and the whole council of elders can testify about me, from whom also I received letters to the brothers in Damascus,** and **was traveling** there **to lead away those who were there also tied up to Jerusalem so that they could be punished. “And it happened that** as **I was traveling and approaching Damascus around noon, suddenly a very bright light from heaven flashed around me, and I fell to the ground and heard a voice saying to me, ‘Shaul, Shaul, why are you persecuting me?’ And I answered, ‘Who are you, Master?’ And he said to me, ‘I am Yeshua the Nazarene whom you are persecuting.’ (Now those who were with me saw the light but did not hear the voice of the one who was speaking to me.) So I said, ‘What should I do, Master?’ And the Master said to me, ‘Get up** and **proceed to Damascus, and there it will be told to you about all** the things **that have been appointed for you to do.’ And as I could not see as a result of the brightness of that light, I arrived in Damascus led by the hand of those who were with me. And a certain Ananias, a devout man according to the law, well-spoken of by all the Jews who live** there, **came to me and stood by** me and **said to me, ‘Brother Saul, regain** your **sight!’ And** at that **same time I looked up at him** and saw him**. And he said, ‘The God of our fathers has appointed you to know his will, and to see the Righteous One and to hear a voice from his mouth, because you will be a witness for him to all people of what you have seen and heard. And now why are you delaying? Get up, be baptized, and wash away your sins, calling on his name!’ “And it happened that** when **I returned to Jerusalem and I was praying in the temple courts, I was in a trance, and saw him saying to me, ‘Hurry and depart quickly from Jerusalem, because they will not accept your testimony about me.’ And I said, ‘Master, they themselves know that from synagogue** to synagogue **I was imprisoning and beating those who faithfully obeyed in you. And when the blood of your witness Stephen was being shed, I myself also was standing near and was approving, and was guarding the cloaks of those who were killing him.’ And he said to me, ‘Go, because I will send you far away to the Gentiles!’ ”** |
| **HAKHAM SHAUL’s SCHOOL OF REMES**  **2 LUQAS (ACTS) 22:22-30** |
| **Now they were listening to him until he said this** Go: for I will send you far away to the Gentiles**, and** then **they raised their voices, saying, “Away with such a man from the land** of Israel (Eretz Yisrael)**![[38]](#footnote-38) For it is not fitting** for **him to live** here**!” And** while **they were screaming and throwing off** their **clothes and throwing dust into the air, the military Captain ordered him to be brought into the barracks, saying he was to be examined with a whip so that he could find out for what reason they were crying out against him in this way. But when they had stretched him out for the lash, Hakham Shaul said to the centurion standing there, “Is it permitted for you to flog a man** who is **an non-condemned Roman citizen?” And** when **the centurion heard** this**, he went to the military Captain** and **reported** it**, saying, “What are you about to do? For this man is a Roman citizen!” So the military Captain came** and **said to him, “Tell me, are you a Roman citizen?” And he said, “Yes.” And the military Captain replied, “I acquired this citizenship for a large sum of money.” And Hakham Shaul said, “But I indeed was free born** a citizen**. Then immediately those who were about to examine him kept away from him, and the military Captain also was afraid** when he **realized that he was a Roman citizen and that he had tied him up.**  **But on the next day,** because he **wanted to know the truth concerning** **why he was being accused by the Shammaite and Tz’dukim** (Sadducean) **Jews, he released him and ordered the chief priests (of the Tz’dukim -** Sadducean) **and their whole Council to assemble, and he brought down Hakham Shaul** and **had** him **stand before them.** |

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

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| --- | --- | --- | --- | --- | --- |
| **\*Gen 41:1-37** | **Psa. 33** | **Is 29:8-14, 18-19** | **Mk 3:19b-27** | **Lk 11:24-26** | **Acts 22:17-30** |

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

**Iyov 28:3**. He made an end to darkness, and every end He fathoms a stone of darkness and the shadow of death.

קֵץ שָׂם לַחֹשֶׁךְ וּלְכָל־תַּכְלִית הוּא חוֹקֵר אֶבֶן אֹפֶל וְצַלְמָוֶת׃

Though not a part of our Torah Seder, the passage of Iyov is bound to this passage through verbal tally. The present pericope of Mordechai (Mark) verbally connecting to Iyov demonstrates Hakham Tsefet’s deep foundational awareness of the Torah. As we have taught before we understand that, the principle materials of Peshat prepare materials for all subsequent levels of hermeneutic. Hakham Tsefet accomplishes this through careful placement of refined vocabulary. Last week’s pericope brought us face to face with the Yetser HaRa. This week’s Peshat deals with accusations against Yeshua, suggesting that he was possessed with a Shade (demon). We opine that the Shammaite Soferim foster these charges.[[39]](#footnote-39) We have argued these points nominally in the footnotes above. We hope to develop these thought more fully here.

**Zugot**

We cite here only the parts of the Mishnah, which illustrate our point.

**m. Abot 1:1** Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly.

1:2 Simeon the Righteous was one of the last survivors of the great assembly.

1:3 Antigonos of Sokho received [the Torah] from Simeon the Righteous.

1:4 Yose b. Yoezer of Seredah (from the side of Chesed) **and** Yose b. Yohanan (from the side of Din) of Yerushalayim received [it] from them.

It is well known that during the life of Yeshua and his talmidim, there were two schools of P’rushim (Pharisees). The School of Hillel and the School of Shammai, flourished during the first century. Close to the end of the first century and beginning of the second century the Shammaite School disappeared. The rivalry of the two schools has played a very large role in establishing Jewish halakhah. It would appear from the writings of the Nazarean Codicil that the Shammaite School was initially more popular. We alluded to this in the previous pericope. We looked at Hakham Shaul from the Remes part of the Nazarean Talmud and determined that the Shammaite School of thought deeply persuaded him. The Shammaite School was legalistic and imbalanced. Following the pattern of the Zugot as projected in the Mishnah, we see that each of the “pairs” needed his counterpart. Each of the Zugot represents a collaborative government balanced between chesed and din. As long as these halves function collaboratively, the B’ne Yisrael was administrated properly. In similar manner the Nebi’im (prophets) kept the B’ne Yisrael in stability by balanced prophesy. When one side dominated, the balance was lost and the B’ne Yisrael suffered. According to the Mishnah this is exactly what happened in the early first century.

**﻿b. Shab. 17a**

And on that day Hillel sat submissive before Shammai, like one of the disciples, and it was as grievous to Israel as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came and enacted it, and it was accepted from them

**If a kingdom is divided against itself, that kingdom cannot stand.**

Yeshua’s statement teaches us that the Hierarchy of the B’ne Yisrael cannot be divided. The Shammaite Soferim had resorted to name calling and insults because they were not able to withstand the Hokhmah of the Master. If we read the text carefully, we can see that Yeshua is telling us that there will be a final synthesis of the two schools. Yeshua, against all odds proved that the only thing that can stand is solid hermeneutic and balanced judgment.

**m. Abot 1:1** Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly. They said three things:

(1) **“Be prudent in judgment.**

(2) “Make many talmidim to Stand.

(3) “Make a fence for the Torah.”

The cycle of division had found its way into the Halakhic Schools of the first century in the same way that the Kingdom of Yisrael had divided in the period just after the death of King Shlomo (Solomon). This rivalry and contention divided the B’ne Yisrael dragging them into dispersion and exile. We are forced to believe that Hillel and Yeshua saw the coming of the Great Exile. They realized that a fractured kingdom could not withstand the exile that was approaching. The B’ne Yisrael could survive so long as there was a unified halakhic train of thought.

Two great religious forces exist in the world today. One promotes strict justice (if we can call it that) while the other heralds strict chesed. Neither of these schools of thought can effectively manage their citizens. When these two ideologies marry, the combination will be based on treachery. This is because neither has its basis in the legitimate Torah. The Luqan Tosefta clarifies what the Master was saying in the Peshat of Mordechai.

**“When the unclean Shadé** (spirit) **goes out of a man, it passes through waterless places seeking rest, and not finding any, it says,” “I will return to my house from which I came.” “And when it comes, it finds it swept and put in order.”**

When the goyim are delivered of the anarchic shedim, they must turn to Torah. The Torah (both Oral and Written) **sets the house in order**! Should the Gentle return to his previous behaviours it will be seven times more destructive than before? This was the case with the Galil during the time of Yeshua and his talmidim. This was most likely not the case with the more metropolitan city of Yerushalayim, but it was certainly true of the Galil.

**Peroration**

While the Oral Torah paints a bleak picture of the union between Shammai and Hillel, it would appear that Yeshua saw far enough into the future to call for the **end of darkness** by merging the two schools into one ideology through the Oral Torah. It was for this reason that the Master joined each Talmid with his appropriate counterpart. This is a living model of the words…

***m. Avot 1:6*** *Joshua the son of Perachia and Nitai the Arbelite received from them. Joshua the son of Perachia would say: Find for yourself a Hakham,* ***acquire for yourself a chaver****, and judge every man to the side of merit.*

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

**Cut Off or Cast Out**

**Now they were listening to him until he said this** Go: for I will send you far away to the Gentiles**, and** then **they raised their voices, saying, “Away with such a man from the land** of Israel(Eretz Yisrael)**! For it is not fitting** for **him to live** here**!”**

Hakham Shaul in the present pericope is set at odds with two groups, as we will see. The first group is the Tz’dukim (Sadducees) and the second being that of the Shammaites as we have discussed. This pericope is built on the final words of the first pericope of this reading. **“Go: for I will send you far away to the Gentiles.”** Upon hearing these words, the assembly becomes volatile demanding Hakham Shaul’s death. However, the expression, **“Away with such a man from the land** of Israel**”** is easily interpreted as **this man is not fit to live in the land** of Israel(Eretz Yisrael)**!** The fourth chapter of Luqas (Lk) bears a similar story. Yeshua announces the Yobel (Jubilee) and then shows that he will carry the Mesorah to the Gentiles citing precedential cases from Jewish history where prophets extended G-d’s chesed (loving-kindness) to Gentiles. The account in Hakham Shaul’s Mesorah penned by his Sofer Hillel (Luke) shows that the Jewish population overall had a problem with Gentile occupation of Eretz Yisrael. Interestingly, we see that the present confrontation Hakham Shaul is facing is not the Tz’dukim (Sadducees). The Tz’dukim would never have insisted on Hakham Shaul’s expulsion from the land (Eretz Yisrael) based on the idea that he was going to be sent to the Gentiles. The Tz’dukim having a close relationship with Rome, would not have been opposed to Hakham Shaul’s foreign affairs unless they saw his activity damaging to their means of control over the Jewish people. While one can imagine that some of Hakham Shaul’s activities might be considered detrimental to this control, it is more likely that the opposition is Shammaite.

It would appear from Hakham Shaul’s history that he was formerly one of the extreme zealots of the Shammaite School.

**Moreover, I was advancing in Judaism beyond many of my contemporaries among my compatriots, being more extremely zealous for my ancestral traditions.[[40]](#footnote-40)**

Hakham Shaul’s zealousness for ancestral traditions cannot mean that he was sympathetic with the House of Hillel. It is abundantly evident that he persecuted the House of Hillel who was sympathetic to the followers of Yeshua.

**Shammaite Opposition Good or Bad**

The Shammaite opposition is not without argument. The Shammaites feared assimilation among the Gentiles. However, the previous pericope shows that Hakham Shaul had not compromised his ancestral heritage for the sake of “Talmudizing” the Gentiles. Nevertheless, this is a legitimate concern. Had any of the accusations previously made against Hakham Shaul been true, he would have been a legitimate threat to Judaism. Amazingly, Christianity does not understand the truth of those passages believing that Hakham Shaul postulated antinomian doctrines. In this respect, they foster and worship a Pseudo-Paul and a Pseudo-Messiah. The diligent scholar schooled in Orthodox Judaism will see that Hakham Shaul was not a threat to the School of Hillel. The same education will show that Hakham Shaul was vehemently opposed to the Tz’dukim and the Shammaite ultra-legalism.

**The Destruction of a Temple of Stones**

We have seen that Hakham Tsefet has shown us that we are a Temple of living stones. This revelation comes when we realize that the occupation of Judaism is global rather than local. Many scholars have the classic mindset that Gan Eden (the Garden of Eden) was an end all of an utopian society. This comes from misreading B’resheet and believing that Eden was a literal place. These Sages of blessed memory teach us that the opening Pericope of B’resheet cannot be seen and understood as Peshat – literal. Peshat readers will struggle with two Adams, androgynous man and talking serpents. Reading of man’s initial creation shows us that Adam was not only to tend the Garden.

**B’resheet (Gen.) 1:26 ¶ Then God said,** to the earth **“Let Us make man in Our image, according to Our likeness;** (spirit and earth) **and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."**

Man’s authority extended beyond the boundaries of the Garden. The waters that flowed into the Garden of delight were not intended to stay in Eden. The four rivers were to flow through the earth filling the entire earth with delight. Eden was a model of what the earth was to become. Eden was not a sanctuary where one escaped to, for fear of assimilation. It was Adam’s mission to make the earth an Eden. This could only happen when Adam applied the true idea of “guarding and keeping” this Garden. Adam’s “guarding” was to use the Garden as a prototypical pattern for the whole earth. His “guarding” and “subduing” extended to the four corners of the earth, including all its resources.

It is evident that Adam possessed the appropriate key enabling his to fulfill his mission. Placed within his mouth was the Oral Torah. Then G-d brought creatures to Adam to see what he would call them and whatever the man called a living creature that was its name. Then Adam gave names to all the cattle, and to the birds of the sky, and to every beast of the field.” Adam was responsible for the earth in ways that we do not fully comprehend. His “naming” all the creatures was a spiritual exercise. The exercise was that of verbalizing the Oral Torah. Adam looked at the true spiritual essence of the creatures and then verbally expressed its essence with a name or title. His giving a title to all creatures was one of the expressions of his mission. Each creature had the potential of being anything Adam would call it. However, when Adam gave each creature its name its potential and essence was locked into that form. This is a picture of PaRDeS in action.

The Garden was a beautiful place to visit, but Adam was not supposed to live there forever. Adam was a citizen of the earth. His bones, flesh and blood were from the elements of the earth. He was to live in harmony with the Oral Torah “Talmudizing” the earth. The four rivers of PaRDeS were to flow from the Garden into the world. Adam’s job, as the Priest of the earth was to permeate the whole earth with the Mesorah – Oral Torah, uniting it with its intended purpose. Gan Eden was to be the training ground and proto type for this enterprise.

Allegorically speaking, Eretz Yisrael was a Gan Eden. The Jewish people were responsible as Priests of the Earth for “Talmudizing” the earth. Their training ground was Eretz Yisrael. Like the Gan Eden of B’resheet, Eretz Yisrael was to be the source of PaRDeS for the whole world. The new Adam was to send the Edenic water of the Oral Torah to the entire world. Repeated expulsions from the Land of Yisrael are evidence of their Priestly mission. Neither the Tz’dukim nor the Shammaites accepted this mission, preferring to keep the Garden only for themselves. One attitude is epicurean and the other is that of an exclusivist. Hakham Shaul’s message in unity with the Master’s is that we are global Priests of the earth and that Adam’s mission is incomplete.

So why is the Temple destroyed? So long as we believe that, the only way to communicate with G-d is through a Temple of limestone we fail to bring the Gentile to his place with G-d. Yisrael (Eden) cannot be returned to its “glory” until we realize the Diaspora has a purpose. Prophets like Amos and Yesha’yahu prophetically saw the Edenic earth per se. They have given us a heavenly vision of the “world to come.” Our use of this phrase is with great caution because we are not referring to the Olam HaBa in the usual way. We are referring to the expression of the world to come before the Olam HaBa, or the age that will usher in the Y’mot HaMashiach and the Olam HaBa.

With the rebirth of Yisrael as a nation, we began to see an amazing amount of Gentile acceptance of Judaism and Conversion. This new influx of Gentile acceptance seems inexplicable. Our present pericope allegorically illustrates the answer. Hakham Shaul is saying that the Jewish people are needed in a world devoid of G-d. The Jewish people must be dispersed into this final exile. So, why are the Gentiles turning to G-d? Deep within the hearts of many Gentiles is the Nefesh Yehudi (Jewish Soul). This would bring us to an obvious question. Why does the Gentile possess the Nefesh Yehudi? While G-d always allows man’s free will, He is adamant that His will is to be accomplished. Whenever we fail to accomplish His will, He always intervenes. Gentile possession of the Nefesh Yehudi is G-d expediting His will on earth. In other words, because we as a Jewish nation have failed to “Talmudize” the Gentiles, G-d has determined to “talmudize” them by placing the Nefesh Yehudi within them.

Each time the Jewish people have leaned towards assimilation they have suffered great calamity. The Holocaust is one such example. With the extermination of millions of Jews, came a new era where G-d placed the Nefesh Yehudi in Gentile bodies for the sake of expediting His will of “Talmudizing” the Gentiles. Gentiles all over the world have answered an overwhelming call to be Jewish or embrace the Torah running deep within them. This overwhelming acceptance of Torah has forced the Jewish people to do two things. The first is to teach Torah to the Gentiles (i.e. Talmudizing Gentiles). The second is being Shomer Shabbat, guarding ourselves against assimilation and living per the Torah’s expectations for the Jewish community as taught by the Hakhamim. Hakham Shaul and history have taught us one lesson. Being Jewish is worth dying for and assimilation is to be avoided at all costs.

**אמן ואמן סלה**

**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. 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!”**

1. Tehillat HaShem [↑](#footnote-ref-1)
2. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-2)
3. Ibid. 2. The Yalkut Shimoni (Hebrew: ילקוט שמעוני) or simply Yalkut is an aggadic compilation on the books of the Hebrew Bible. From such older haggadot as were accessible to him, the author collected various interpretations and explanations of Biblical passages, and arranged these according to the sequence of those portions of the Bible to which they referred. [↑](#footnote-ref-3)
4. In*:* ***Tehillim (Psalm) 35:4*** *Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt*. We see our verbal tally with our Torah portion: Ill / Hurt - רע, Strong’s number 07451. This word is commonly translated as *evil*. This seems to be David’s focus as he looked into our Torah portion as it was the ‘evil’ cows that caught his attention. [↑](#footnote-ref-4)
5. This night time redemption speaks directly to our verbal tally in that the name used by HaShem when He brings judgment: God - אלהים, Strong’s number 0430. Additionally, ‘night’ alludes to a second verbal tally: Day - יום, Strong’s number 03117. [↑](#footnote-ref-5)
6. In the battle of the 4 kings vs. the 5 kings in Beresheet (Genesis) 14:9. This "splitting of the night," writes the Maggid of Dubno, is one of the deepest secrets of Creation, closely guarded by the Holy One. For reasons known only to Him, "the Creator of night", exactly midnight is a special time for miracles for His beloved ones, and only He knows the exact time when midnight comes in every location on earth. "He split the night for Avraham and his servants" - and thereby, "they smote them until Chova". Where do we find that HaShem was particular that the miracle occurs at midnight? Only in two instances, regarding Avraham and the four kings, and also regarding the Tenth Plague in Egypt, the telling blow that brought about Yetziat Mitzrayim. It seems that the future redemption will be at midnight, too, for midnight is a "guarded time" for all Jews.

   Mere human beings cannot know why midnight has such special significance, and why other times are not so suitable for redemption. Suffice it that HaShem knows this secret. All we can say is that because of sublime mysterious factors, the redemption of our fathers from Egypt had to be exactly at midnight, and no other moment would do. [↑](#footnote-ref-6)
7. When Abimelech took Sarah for his wife in Bereshit (Genesis) 20:1-18. [↑](#footnote-ref-7)
8. When Laban chased Yaaqov and his family when they left his employ in Bereshit (Genesis) 31:1-55. [↑](#footnote-ref-8)
9. When Yaaqob fought the angel of Esav, and prevailed in Bereshit (Genesis) 32:24-32. [↑](#footnote-ref-9)
10. In the days of Moses. This was the tenth plague in Shemot (Genesis) 12:12. [↑](#footnote-ref-10)
11. When Deborah and Barak waged war against the Canaanites whose general was Sisera in Shoftim (Judges) 4:1-24. [↑](#footnote-ref-11)
12. When *Sanncherib* attempted to conquer Israel in the days of Hezekiah in II Divre HaYamim 32:1-24. [↑](#footnote-ref-12)
13. Yeshayahu (Isaiah) 46:1, Yeremyahu (Jeremiah) 50:2. [↑](#footnote-ref-13)
14. measure-for-measure [↑](#footnote-ref-14)
15. Midnight symbolizes a turning point in David’s fortunes, because it was at midnight that Ruth, David’s great-grandmother, entreated Boaz to take her as a wife (Ruth 3:8). Until then, she feared being disqualified from such a union because the Torah forbids an Israelite to marry a Moabite (*Devarim* 23:4). At midnight Boaz revealed to Ruth the Oral Tradition that only the men of Moab are included in this prohibition; the women of Moab are acceptable as wives. Throughout his lifetime David arose at midnight to give thanks to HaShem for this judgment which was so essential to his lineage. (The second was nationally significant — see *Shemot Rabbah* 18:2.) [↑](#footnote-ref-15)
16. The future redemption will occur on Passover הלילה בחצי, “at midnight,” which has the same numerical value (=190) as קץ (“end”), the term designating the End of Days or Messianic era. [↑](#footnote-ref-16)
17. At midnight of Nissan 15th, 2448 (1313 bce), G-d broke the last manacle of Egyptian bondage by killing all Egyptian firstborn, and the nation of Israel was born as a free people. (The Jews physically left Egypt twelve hours later, at midday of Nisan 15. But from the moment the firstborn were killed, the last vestige of Egyptian resistance to their release crumbled and they were a free people.) The time is significant: twice the Torah emphasizes that the event occurred exactly at midnight, (Exodus 11:4 (see Rashi) and 12:29) and to this day, “midnight” is a factor in our annual re-experience of the Exodus at the *seder* held each year on the eve of Nisan 15. (Midnight is the deadline for the eating of the matzah and the bitter herbs, and, when the Holy Temple stood in Jerusalem, for the eating of the meat of the Passover offering (today it is the deadline for eating the *afikoman* which represents the Passover offering at our seder). See Tosafot, Megillah 21a; Shulchan Aruch, Orach Chaim 477a; Ramoh and Dagul Mirvavah) [↑](#footnote-ref-17)
18. Rabbi Sholom Noach Berezovsky, the Netivot Shalom, the Slonimer Rebbe, ZT”L [↑](#footnote-ref-18)
19. Exact midnight represents the moment of synthesis of judgement and compassion: G-d's judgement of the nations of the world, and His compassion for the nation of Israel. [↑](#footnote-ref-19)
20. This word is our verbal tally with the Torah portion: Saw / Behold - ראה, Strong’s number 07200, which we find in Tehillim (Psalm) 33:6 By the word of HaShem were the heavens made <06213> (8738); and all the host of them by the breath of his mouth. This word is also found in our Torah portion: Bereshit (Genesis) 39:3 And his master saw that HaShem was with him, and that HaShem made all that he did <06213> (8802) to prosper in his hand. [↑](#footnote-ref-20)
21. Beresheet 40a, Shemot 36b [↑](#footnote-ref-21)
22. Most folks see the encounter between Tamar and Yehudah as a sin of immorality. Torah, on the other hand, sees this encounter as a very great mitzvah. It is a mitzvah because Tamar was a childless widow, and her dead husband’s family was commanded, according to Debarim (Deuteronomy) 25:5, to raise up seed for the deceased. The family was *required* to raise up seed for the deceased on his land. When Yehudah failed to give his son, Shelah, to fulfill this mitzvah, Tamar enticed Yehudah himself to fulfill it. The Midrash records that Ha-Shem sent an angel, Midrash Rabbah - Genesis 85:8, to “force” Yehudah, against his will, to turn in to Tamar’s tent. The angel asked Yehudah, “If you fail to turn to Tamar; from where will the Kings come?” So, Yehuda’s sin in not giving his son Shelah, the first in line for this mitzvah, was corrected when Boaz gave way to Ploni Almoni, for the same mitzvah, because he was first in line. This tikkun, this rectification, required enormous strength. [↑](#footnote-ref-22)
23. This section was written by Moshe Bogomilsky. [↑](#footnote-ref-23)
24. Ruth 3:4 [↑](#footnote-ref-24)
25. Besurat Eliyahu [↑](#footnote-ref-25)
26. The gematria of רות is 606 + the 7 Noachide laws brings us to 613 laws. [↑](#footnote-ref-26)
27. Ruth 3:12 [↑](#footnote-ref-27)
28. Sanhedrin 98a [↑](#footnote-ref-28)
29. Yeshayahu (Isaiah) 60:22 [↑](#footnote-ref-29)
30. Midrash Rabbah Vayikra 11:7 [↑](#footnote-ref-30)
31. Here Hakham Shaul through his Amanuensis Luqas maintains, continuity of thought of “clean and unclean” as a means of differentiating those in acceptable service to the Master. [↑](#footnote-ref-31)
32. Bede the Venerable (Presbyter and Monk of Yarrow, A.D. 700) accurately states, It may be simply understood, that our Master added these words to show the distinction between the works of Satan and his own, that in truth he is ever hastening to cleanse what has been defiled, Satan to defile with still greater pollution what has been cleansed. Aquinas, St. T. (2009). *Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers* (Vol 2. Luke). London: Baronius Press Ltd. p. 408 [↑](#footnote-ref-32)
33. The number “Seven” is a verbal connection to our Torah Seder. [↑](#footnote-ref-33)
34. εἴς οἶκον idiomatic for (going) home. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 226 [↑](#footnote-ref-34)
35. The Nabi (Prophet) is without honor in his own house. This can mean that a person’s close relatives will not honor him properly. However, the notion of “house” can also mean in the local Esnoga (Synagogue). Citing Marqos 6:4 And Yeshua said to them that “a Nabi (Prophet) is without honour (or dignity) except in his native town and with relatives (or fellow citizens) or in his *own* house” meaning that the local Esnoga did not properly honour him as they should have. We would opine that this is because the School of Shammai had a stranglehold on Eretz Yisrael until about the middle 30’s C.E. This would also explain Ya’aqob’s (Yeshua’s brother) propensity for Shammaite doctrine and legalism. Bede the Venerable (Presbyter and Monk of Yarrow, A.D. 700) states that they were not able to bear his wisdom. Aquinas, S. T. (2009). *Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers* (Vol 3. Mark). London: Baronius Press Ltd. p. 64. We determine that this is most likely not his family making the charges of insanity. They will come or join the congregation in a later pericope. However, we would note here that because Ya’aqob (James) Yeshua’s brother seems to have Shammaite sympathies, it is not impossible that his family may have followed the urgings of the Leaders of the Esnoga. [↑](#footnote-ref-35)
36. We opine here that the opposing Soferim (Scribes) are from the School of Shammai for several reasons. Firstly, we see from following the Triennial Torah Sederim that Hakham Shaul has just accepted the teachings from the School of Hillel by submitting to the Master’s authority. As we have discussed Hakham Shaul was most likely a Paqid in the School of Shammai. The second reason that we opine that this must be the Soferim from the School of Shammai is because the Soferim of the Tz’dukim (Sadducees) did not believe in the supernatural. Therefore, the statement that “**He is possessed by Ba’al zevul,” and “He casts out the shedim** (demons) **by the ruler of the shedim”** is not likely an argument of the Tz’dukim. The notion posited demonstrates the error of their hermeneutics. The account described by Hakham Mattiyahu ben Chalfai HaLevi replaces the words καὶ οἱ γραμματεῖς with for οἱ δὲ Φαρισαῖοι. [↑](#footnote-ref-36)
37. This is a Pharisaic belief and thus showing Hakham Shaul’s spiritual heritage [↑](#footnote-ref-37)
38. These Jewish groups were still of the belief that the Jews and Gentiles were to have nothing to do with each other as we learned in chapter 10. This was an Edict of Shammai [↑](#footnote-ref-38)
39. Please see footnote above. [↑](#footnote-ref-39)
40. Gal 1.14 [↑](#footnote-ref-40)