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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 24, 5773 – Dec 07/Dec 08, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Dec 07 2012 – Candles at 5:13 PM  Sat. Dec 08 2012 – Habdalah 6:10 PM | **Brisbane, Australia**  Fri. Dec 07 2012 – Candles at 6:16 PM  Sat. Dec 08 2012 – Habdalah 7:14 PM | **Bucharest, Romania**  Fri. Dec 07 2012 – Candles at 4:18 PM  Sat. Dec 08 2012 – Habdalah 5:25 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Dec 07 2012 – Candles at 5:11 PM  Sat. Dec 08 2012 – Habdalah 6:11 PM | **Jakarta, Indonesia**  Fri. Dec 07 2012 – Candles at 5:40 PM  Sat. Dec 08 2012 – Habdalah 6:33 PM | **Manila & Cebu, Philippines**  Fri. Dec 07 2012 – Candles at 5:08 PM  Sat. Dec 08 2012 – Habdalah 6:01 PM |
| **Miami, FL, U.S.**  Fri. Dec 07 2012 – Candles at 5:12 PM  Sat. Dec 08 2012 – Habdalah 6:07 PM | **Olympia, WA, U.S.**  Fri. Dec 07 2012 – Candles at 4:04 PM  Sat. Dec 08 2012 – Habdalah 5:14 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Dec 07 2012 – Candles at 4:19 PM  Sat. Dec 08 2012 – Habdalah 5:20 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Dec 07 2012 – Candles at 3:56 PM  Sat. Dec 08 2012 – Habdalah 5:02 PM | **Singapore, Singapore**  Fri. Dec 07 2012 – Candles at 6:40 PM  Sat. Dec 08 2012 – Habdalah 7:31 PM | **St. Louis, MO, U.S.**  Fri. Dec 07 2012 – Candles at 4:21 PM  Sat. Dec 08 2012 – Habdalah 5:23PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**Shabbat:**

**“V’El Shaddai” - ‎ “And G-d Almighty”‎**

**Shabbat Mevar’chim HaChodesh Tebet**

**(Sabbath of the Proclamation of the New Moon of Tebet)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֵל שַׁדַּי** |  |  |
| **“V’El Shaddai”** | Reader 1 – B’resheet 43:14-17 | Reader 1 – B’resheet 44:18-20 |
| **“And G-d Almighty”** | Reader 2 – B’resheet 43:18-23 | Reader 2 – B’resheet 44:21-23 |
| **“Y que el Dio Todopoderoso”** | Reader 3 – B’resheet 43:24-26 | Reader 3 – B’resheet 44:24-26 |
| B’resheet (Gen) Gen. 43:14 – 44:17  B’midbar (Num.) 28:9-15 | Reader 4 – B’resheet 43:27-33 |  |
| Ashlamatah: Jer. 42:12-20 + 43:12  I Samuel 20:18,42 | Reader 5 – B’resheet 43:34-44:2 |  |
|  | Reader 6 – B’resheet 44:3-12 | Reader 1 – B’resheet 44:18-20 |
| Psalm 36:1-13 | Reader 7 – B’resheet 44:13-17 | Reader 2 – B’resheet 44:21-23 |
| N.C.: Mk. 4:1-9;  Lk. 8:4-8; Acts 10:1-8 | Maftir – B’Midbar 28:9-15: | Reader 3 – B’resheet 44:24-26 |
| Jer. 42:12-20 + 43:12  I Samuel 20:18,42 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎43:14 – 44:17‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 14. And may the Almighty God grant you compassion before the man, and he will release to you your other brother and Benjamin, and as for me as I am bereaved, I am bereaved." | 14. And God the Almighty give you mercies before the man, that he may release to you your other brother, and Benjamin: and I, behold, I am now certified by the Holy Spirit that if I am bereaved of Joseph, I shall also be bereaved of Shimeon and of Benjamin.  JERUSALEM: And I, behold, if I be not bereaved of my son Joseph, so will I not add to be bereaved of Shimeon and of Benjamin. |
| 15. So the men took this gift, and they took double the money in their hand[s] and Benjamin, and they got up and went down to Egypt and stood before Joseph. | 15. The men took the present, and the money two for one in their hands, and they took Benjamin, and went down to Mizraim, and stood before Joseph. |
| 16. [When] Joseph saw Benjamin with them, he said to the overseer of his house, "Bring the men into the house and [give orders] to slaughter an animal and to prepare, for the men will eat with me at lunch." | 16. And Joseph saw Benjamin with them: and he said to Menasheh whom he had made superintendent over his house, Bring the men into the house, and unloose the house of slaughter, and take out the sinew that shrank, and prepare meat before them; for the man shall eat with me at the time of the noon-day meal. |
| 17. And the man did as Joseph had said, and the man brought the men into Joseph's house. | 17. And the man did as Joseph had said, and the man brought the men into Joseph's house. |
| 18. Now the men were frightened because they had been brought into Joseph's house, and they said, "On account of the money that came back in our sacks at first, we are brought, to roll upon us and to fall upon us and to take us as slaves and our donkeys [as well]." | 18. The men feared when they were brought into Joseph's house, and said, For the money that was returned in our sacks at the first are we brought in, that he may find occasion against us and condemn us, and sell us for slaves, and take our asses. |
| 19. So they drew near the man who was over Joseph's house, and they spoke to him at the entrance of the house. | 19. And they drew near the man who had been appointed superintendant over Joseph's house, and spoke with him at the gate of the house. |
| 20. And they said, "Please, my lord, we came down at first to purchase food. | 20. And they said, We entreat you, my lord: we indeed came down at first to buy grain. |
| 21. And it came to pass when we came to the lodging place that we opened our sacks, and behold! each man's money was in the mouth of his sack, and we returned it in our hand[s]. | 21. But it was when we had come to our place of lodging, that we opened our sacks, and, behold, the money of a man was in the mouth of his sack: but we have brought it back in our hand. |
| 22. And we brought down other money in our hand[s] to purchase food. We do not know who put our money into our sacks." | 22. And other money have we brought down in hand to buy grain. We know not who put the money in our sacks. |
| 23. And he said, "Peace to you; fear not. Your God and the God of your father gave you a treasure in your sacks; your money came to me." And he brought Simeon out to them. | 23. And he said, Peace to you; be not afraid of my lord. Your God and the God of your fathers gave you treasure in your sacks: your money came to me. And he brought out Shimeon to them. |
| 24. Then the man brought the men (the brothers) into Joseph's house, and he gave [them] water, and they washed their feet, and he gave fodder to their donkeys. | 24. The man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave them provender for their asses. |
| 25. And they prepared the gift until Joseph would come at lunchtime, for they heard that there they would eat bread. | 25. And they made ready the present against the entrance of Joseph at the noon-day feast; for they had heard from him that they were to eat bread there. |
| 26. And Joseph came home, and they brought him the gift that was in their hand[s], into the house, and they prostrated themselves to him to the ground. | 26. And Joseph entered the house, and they offered to him the present which was in their hands for the house; and bowed before him upon the ground. |
| 27. He inquired after their welfare, and he said to them, "Is your elderly father, whom you mentioned, well? Is he still alive?" | 27. And Joseph saluted them, and said, Is it well with your father, the old man of whom you told me? Is he still alive? |
| 28. And they said, "Your servant, our father, is well; he is still alive." And they bowed and prostrated themselves. | 28. They answered, It is well with your servant our father; he is yet alive. And they bowed and made obeisance. |
| 29. And he lifted his eyes and saw Benjamin, his brother, the son of his mother, and he said, "Is this your little brother, whom you told me about?" And he said, "May God favor you, my son. " | 29. And he lifted up his eyes and saw Benjamin his brother, the son of his mother, and said, Is this your youngest brother of whom you told me? And he said, Mercy from the LORD be upon you, my son! |
| 30. And Joseph hastened, for his mercy was stirred toward his brother, and he wanted to weep; so he went into the room and wept there. | 30. And Joseph made haste, for his compassions were moved upon his brother, and he sought to weep, and he went into the chamber the house of sleep, and wept there.  JERUSALEM: Into the chamber. |
| 31. And he washed his face and came out, and he restrained himself and said, "Serve the food." | 31. And he washed his face from tears, and came forth, and hastened and said, Set bread.  JERUSALEM: And he washed. |
| 32. And they set for him separately and for them separately, and for the Egyptians who ate with him separately, because the Egyptians could not eat food with the Hebrews, because it is an abomination to the Egyptians. | 32. And they set for him by himself, and for them by themselves, and for the Mizraee who ate with him by themselves; for it was not proper for the Mizraee to eat bread with the Yehudim, because the animals which the Mizraee worshipped the Yehudim ate. |
| 33. They sat before him, the firstborn according to his age, and the youngest according to his youth, and the men looked at each other in astonishment. | 33. And they sat around him, the greatest according to his majority, and the less according to his minority. For he had taken the silver cup in his hand, and, sounding as if divining he had set in order the sons of Leah on one side, and the sons of Zilpha on the other side, and the sons of Bilhah on another side, and Benjamin the son of Rachel he ordered by the side of himself. And the men wondered each at the other. |
| 34. And he had portions brought to them from before him, and Benjamin's portion was five times as large as the portions of any of them, and they drank and became intoxicated with him. | 34. And he sent portions from his table, and they set them forth from him before them. But Benjamin's portion was larger than the portions of any of them; five portions: one was his own portion one portion from himself, one from his wife, and two portions from his two sons. And they drank and were drunken with him; for from the day when they were separated from him they had not drunk wine, neither he nor they, until that day. |
|  |  |
| 1. Then he commanded the overseer of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money into the mouth of his sack. | 1. And he commanded Menasheh whom he had appointed superintendant of his house, saying, Fill the men's sacks with grain, as much as they can carry, and put each man's money in the mouth of his bag. |
| 2. And my goblet, the silver goblet, put into the mouth of the sack of the youngest, and his purchase money." And he did according to Joseph's word, which he had spoken. | 2. And put my cup, the silver cup, in the mouth of the sack of the youngest, and his purchase money. And he did according to the word which Joseph had spoken. |
| 3. The morning became light, and the men were sent [on their way] they and their donkeys. | 3. The morning lightened, and the men were sent away, they and their asses. |
| 4. They had exited the city, but had not gone far when Joseph said to the overseer of his house, "Get up, pursue the men, and when you overtake them, say to them, 'Why have you repaid good with evil? | 4. They had not gone far from the city, when Joseph said to Menasheh whom he had appointed the superintendant of his house, Arise, follow after the men, overtake them and say to them, Why have you returned evil for good? |
| 5. Is not this the one my master drinks from? Why, he even divines with it! You have done evil by the way you have acted.' " | 5. Is it not that from which my lord drinks, and by which divining he divines? That which you have done is evil.  JERUSALEM: By which divining he divines. |
| 6. He overtook them, and he said these words to them. | 6. And he overtook them, and spoke with them all these words. |
| 7. And they said to him, "Why should my master say such words as these? Far be it from your servants to do a thing like this! | 7. They said to him, Why does my lord speak words like these? Far be it from your servants to do such a thing. |
| 8. Behold, the money we found in the mouth of our sacks we returned to you from the land of Canaan; so how could we steal from your master's house silver or gold? | 8. Behold, the money which we found in the mouth of our bags we brought to you again from the land of Kenaan; how then should we steal from your lord's house vessels of silver, or vessels of gold? |
| 9. Whichever one of your servants with whom it is found shall die, and also we will be slaves to my master." | 9. With whomsoever of your servants it will be found, let him be guilty of death, and we also will be slaves of your lord. |
| 10. And he said, "Now indeed, so it is as you have spoken. [But] the one with whom it is found shall be my slave, and you shall be cleared." | 10. And he said, According to your words let it be. With whomsoever it is found he will be my slave, but you will be innocent. |
| 11. So they hastened, and each one lowered his sack to the ground, and each one opened his sack. | 11. And they made haste, and brought down each man his sack upon the ground, and every man opened his sack. |
| 12. He searched; he started with the eldest and finished with the youngest, and the goblet was found in Benjamin's sack. | 12. And he searched beginning with Reuben, and ending with Benjamin. And the cup was found in Benjamin's sack. |
| 13. So they rent their garments, and each one loaded his donkey, and they returned to the city. | 13. And they rent their clothes; but the strength of fortitude was given to them; and they laded every man his ass, and returned to the city. |
| 14. And Judah and his brothers came to Joseph's house, and he was still there, and they fell before him upon the ground. | 14. And Yehuda and his brethren entered into Joseph's house. He was yet there; and they fell before him on the ground. |
| 15. And Joseph said to them, "What is this deed that you have committed? Don't you know that a person like me practices divination?" | 15. And Joseph said to them, What deed is this that you have done? Could you not know that a man like me divining can divine? |
| 16. And Judah said, "What shall we say to my master? What shall we speak, and how shall we exonerate ourselves? God has found your servants' iniquity both we and the one in whose possession the goblet has been found." | 16. And Yehuda said to him What will we say to my lord concerning the former money, and what concerning the latter money? And how will we be acquitted concerning the cup ? From before the LORD there is sin found upon your servants. Behold, we are my lord's servants, and he in whose hand the chalice has been found. |
| 17. But he said, "Far be it from me to do this! The man in whose possession the goblet was found he shall be my slave, but as for you go up in peace to your father." | 17. But he said, Far be it from me to do thus; the man in whose hand the chalice has been found will be my slave; but you, go up in peace to your father. |
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**Special: B’midbar (Num.) 28:9-15‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation. |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord. |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎43:14 – 44:17‎**

* Joseph’s Brethren in Egypy for the Second Time – Gen. 43:14-34
* The Divining Cup – Gen. 44:1-17

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 3b – “Joseph in Egypt,” pp. 407-435

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎‎‎43:14 – 44:17‎‎**

**14 And may the Almighty God** From now on, you lack nothing but prayer. Behold I am praying for you.-[from Gen. Rabbah 91:11]

**the Almighty God** Heb. אֵ-ל שַׁדַָּי , **Whose grant of mercy is sufficient (שֶׁדַי) , and Who has sufficient power to grant, May He grant you compassion.** This is its simple meaning (Zohar, vol. 2, p. 257a). Its midrashic interpretation, however, is: May He Who said to His world, “Enough!” (שֶׁאָמַר דָּי) say to my troubles, “Enough!” for I have not enjoyed tranquility since my youth. [I endured] the trouble of Laban (who tricked me and pursued me with the desire of killing me), the trouble of Esau (who wanted to kill me), the trouble of Rachel (who died in childbirth), the trouble of Dinah (who was violated and kidnapped by Shechem), the trouble of Joseph (who disappeared), the trouble of Simeon (who is being detained by the ruler of Egypt), and the trouble of Benjamin (whom he demands that I send to him) (Tanchuma Mikeitz 10).

**and he will release to you** Heb. וְשִׁלַח . He will release to you, as the Targum renders, [meaning that] he will release him from his bonds, an expression similar to “he shall let him out to freedom (לַחָפְשִׁי יְשַׁלְחֶנוּ) ” (Exod. 21:26). It is, however, inappropriate to translate it as an expression of sending away because they were going there to him.

**your…brother** This is Simeon.

**other** The Holy Spirit [of prophecy] was cast into him to include Joseph. - [from Avoth d’Rabbi Nathan,]

**and as for me** Until you return, I will be bereaved out of doubt.

**as I am bereaved** of Joseph and Simeon.

**I am bereaved** of Benjamin.

**15 and Benjamin** The Targum renders: וּדְבָרוּ יַת בִּנְיָמִן , and they led Benjamin away. [I.e., Onkelos was not satisfied with the verb נְסִיבוּ , they took, but added another verb, וּדְבָרוּ , and they led away. [That is] because [the expressions for] taking money and taking a person are not the same in Aramaic. Regarding a thing “taken in the hand,” we translate וּנְסִיב , but something taken by persuasion, we translate וּדְבָר .

**16 and [give orders] to slaughter an animal and to prepare** Heb. וּטְבֽחַ טֶבַח וְהָכֵן , like וְלִטְבּֽחַ טֶבַח וּלְהָכֵן , and טְבֽחַ is not the imperative, for [if so,] he would have said וּטְבַח

**at lunch** Heb. בַָּצָּהֲרָיִם This is translated [by the targumim] as בְּשֵׁירוּתָא , an Aramaic term denoting the first meal of the day. In Old French disner, lunch. There are many [examples of this word] in the Talmud: “he threw his meal (שֵׁירוּתֵיהּ) to a dog” (Ta’anith 11b); “he cut [the bread] for the entire meal (שֵׁירוּתָא) ” (Ber. 39b), but every [other] translation of צָהֳרַיִם is טִהֲרָא .

**18 Now the men were frightened** Heb. וַיִירְאוּ It is written with two “yuds,” and is translated וּדְחִילוּ , “were frightened.”

**because they had been brought into Joseph’s house** And it was not customary for others who came to purchase grain to lodge in Joseph’s house, but in the inns in the city. So they were frightened that this was [done] only [in order] to put them in prison.

**we are brought** into this house.

**to roll upon us** Heb. לְהִתְגֽלֵל עָלֵינוּ So that the fabricated accusation regarding the money will roll upon us and fall upon us, [“Rolling” denotes the plot, and “falling” the ultimate attack.] Onkelos, however, rendered וּלְהִתְנַפֵּל עָלֵינוּ as וּלְאִסְתְּקָפָא עֲלָנָא , which is an expression denoting “fabricating false accusations,” just as the Targum renders עֲלִילֽת דְּבָרִים as “and he makes a false accusation against her” (Deut. 22:14) [with the words] תַּסְקוּפֵי מִלִין He (Onkelos) does not translate it literally to conform to the language of the verse. But לְהִתְגֽלֵל , which he (Onkelos) renders לְאִתְרַבְרְבָא , “to aggrandize himself,” is an expression derived from “the golden bowl (גֻלַת) ” (Eccl. 12:6); “And Huzzab the queen (גֻלְתָה) was carried away” (Nahum 2:8), which denotes royalty.

**20 Please, my lord** Heb. בִּי , an expression of entreaty and supplication, in Aramaic: בַָּיָיא בַָּיָיא . Rashi bases this translation on Onkelos.

**we came down** Heb. יָרֽד יָרַדְנוּ . This is a degradation for us. We were accustomed to sustaining others, but now we must rely on you.-[from Gen. Rabbah 92:3]

**23 Your God** In your merit, and if your merit is insufficient, the God of your father, in the merit of your father, gave you a treasure.-[from Gen. Rabbah 92: 4 according to Albeck’s edition, Lekach Tov, Sechel Tov] 24

**Then the man brought** One bringing in after another bringing in [they were brought inside twice], because they (the brothers) pushed him (the man) outside until they spoke to him at the entrance of the house. As soon as he said to them, “Peace to you,” they followed and entered after him.-[from Gen. Rabbah 92:4]

**25 And they prepared** Heb. וַיָכִינוּ , they prepared. They adorned it with beautiful vessels.-[from Targum Onkelos]

**26 into the house** From the anteroom into the reception hall.

**28 And they bowed and prostrated themselves** Because of the greeting [i.e. to acknowledge Joseph’s greeting]. Bowing (קִידָה) means inclining the head (קָדְקֽר) . הִשְׁתַּחֲוָאָה means prostrating oneself to the ground.-[from Ber. 34b]

**29 “May God favor you…”** In connection with the other tribes, we heard [them marked by] favor—“with whom God has favored your servant” (Gen. 33:5). Benjamin, however, had not yet been born. Therefore, Joseph blessed him with favor.-[from Gen. Rabbah 92:5]

**30 for his mercy was stirred** He (Joseph) asked him (Benjamin), “Have you a brother from your mother?” He replied, “I had a brother, but I do not know where he is.” “Have you any sons?” He replied, “I have ten.” He asked, “And what are their names?” He replied, “Bela and Becher, etc.” He asked, “What is the significance of these names?” He replied, “All of them are connected to my brother and the troubles that befell him. [My first son was named] Bela because he (my brother) was swallowed up (נִבְלַע) among the nations. [My second son was named] Becher because he (my brother) was the firstborn (בְּכוֹר) of my mother. [My third son was named] Ashbel because God put him (my brother) into captivity (שְׁבָאוֹ אֵל) . [My fourth son was named] Gera because he (my brother) was a stranger (נִתְגַּיֵר) in a lodging place. And [my fifth son was named] Na’aman because he (my brother) was very pleasant [to look upon] (נָעִים) . [My sixth and seventh sons were named] Ehi and Rosh because he was my brother (אָחִי) , and he was my superior (רֽאשִׁי) . [My eighth son was named] Muppim because he (my brother) learned from the mouth of (מִפִּי) my father. [My ninth son was named] Huppim because he (my brother) did not see my wedding (חוּפָּתִי) , neither did I see his wedding (חוּפָּתוֹ) . And [my tenth son was named] Ard because he (my brother) descended (יָרַד) among the nations.” This is as stated in Tractate Sotah (36b). Immediately, his (Joseph’s) mercy was stirred.

**was stirred** Heb. נִכְמְרוּ , was heated. In the language of the Mishnah, “on a heating (כּֽמֶר) vessel of olives” (Sotah 74a), and in Aramaic, “because of the heating (מִכְמַר) of the meat” (Pes. 58a), and in the Scriptures, “Our skin is parched (נִכְמָרוּ) because of the heat of hunger” (Lam. 5:10). So is the way of all skin; when it is heated, it shrivels and shrinks.-[from Lam. Rabbah 5:10].

**and he restrained himself** Heb. וַיִתְאַפַּק , and he strengthened himself. וַיִתְאַפַּק is an expression of “the strong (אֲפִיקֵי) shields” (Job 41:7), [meaning] strength, and similarly, “and loosens the belt of the strong (אֲפִיקִים) ” (ibid. 12:21).

**32 because it is an abomination to the Egyptians** It is a hateful thing for the Egyptians to eat with the Hebrews, and Onkelos gave the reason for the matter.

**33 the firstborn according to his age** He knocked his goblet and announced, “Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, sons of one mother, sit in this order, which is the order of your births,” and so [did he order] all of them. When he reached Benjamin, he said, “This one has no mother, and I have no mother. Let him sit beside me.”-[from Gen. Rabbah 93:7]

**34 portions** Heb. מַשְׂאֽת , meaning portions.-[from Targum Onkelos]

**five times as large** His portion with his brothers, Joseph’s portion, and those of Asenath, Manasseh, and Ephraim.-[from Gen. Rabbah 92:5, Targum Jonathan]

**and they drank and became intoxicated with him** Since the day that they had sold him, neither they nor he had drunk wine, but on that day they drank.-[from Gen. Rabbah 92:5]

**Chapter 44**

2 goblet Heb. גְבִיעַ , a tall cup, called maderine (a long, narrow goblet).

**7 Far be it from your servants** Heb. חָלִילָה , it is profane for us (חוּלִין) , an expression of disgrace. The Targum renders: חַס לְעַבְדָךְ , may your servants be spared, [i.e.,] may the Holy One, blessed be He, spare us from doing this. [May He never allow us to do such a thing!] There are many such expressions in the Talmud: חַס וְשָׁלוֹם , God forbid.

**8 Behold, the money, etc.** **This is one of the ten a fortiori conclusions (deductions from minor to major) mentioned in the Torah, and they are all enumerated in Gen. Rabbah (92:7). 10.**

**And he said, “Now indeed...”** Indeed, according to the law, it is as you have spoken, that you are all liable in this matter. I.e., [if there are] ten people, [and] in the possession of one a stolen article is found, they are all imprisoned. I will not treat you according to the strict letter of the law, however. [Instead, only] “the one with whom it (the goblet) is found shall be my slave.” - [from Gen. Rabbah 92:7]

**12 he started with the eldest** so that they would not detect that he knew where it was.-[from Gen. Rabbah 92:8]

**13 and each one loaded his donkey** They were very strong men, and they did not have to assist each other to load [the donkeys].-[from Midrash Tanchuma, Mikeitz 10]

**and they returned to the city** It was [in fact] a [major] metropolis. So why does the Torah say, “to the city,” meaning a city of any size? Because it was of no more importance to them (the brothers) than an average-sized city (village) of ten people as regards [to fighting a] war.-[from Gen. Rabbah 92:8]

**14 and he was still there** for he was waiting for them.-[from Midrash Tanchuma, Mikeitz 10]

**15 Don’t you know that a person like me practices divination?** Don’t you know that a person as esteemed as I knows how to test and ascertain through knowledge, reason, and discernment that you stole the goblet?-[from Targum Onkelos]

**16 God has found** We know that we have not sinned, but this has come from the Omnipresent to bring this upon us. The Creditor has found a place to collect His debt.-[from Gen. Rabbah 92:9]

**and how shall we exonerate ourselves** Heb. נִצְטַדָָּק , an expression of justice (צֶדֶק) . Similarly, every word whose radical begins with a “zaddi,” and is to be used in the form of “hithpa’el” or “nithpa’el” (the reflexive voice), a “teth” is substituted for the “tav” [of the “hithpa’el”] and it is not placed before the first letter of the radical but in the middle of the radical letters. E.g., “shall we exonerate ourselves (נִצְטַדָָּק) ,” from the root צדק , justice; “was drenched (יִצְטַבַּע) ” (Dan. 4:30), from the root צבע , to drench; “and disguised as ambassadors (וַיִצְטַיָרוּ) ” (Josh. 9:4), from the root of “a faithful emissary (צִיר) ” (Prov. 13:17); “we took…for our provision (הִצְטַיַדְנוּ) ” (Josh. 9:12) from the root of “provisions (צֵידָה) for the way” (Gen. 42:25). [In cont-rast, in the case of] a word whose radical begins with a “sammech” or “sin,” when it is used in the “hith- pa’el,” [it is] a “tav” [that] separates the letters of the radical, e.g., “and the grasshopper will drag itself along (וְיִסְתַּבֵּל) ” (Eccl. 12:5), from the root kcx; “I looked (מִסְתַּכֵּל) at these horns” (Dan. 7:8), from the root סכל “And the statutes of Omri shall be observed (וְיִשְׁתַּמֵר) ” (Micah 6:16), from the root שׁמר “and he who turns away from evil is considered mad (מִשְׁתּוֹלֵל) ” (Isa. 59:15), from the root of “He leads counselors away with madness (שׁוֹלָל) ” (Job 12: 17); “tread (מִסְתּוֹלֵל) upon My people” (Exod. 9:17), from the root of “a way that is not trodden (סְלוּלָה) ” (Jer. 18: 15).

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎43:14 – 44:17‎‎‎**

‎**43:14. THAT HE MAY SEND AWAY YOUR OTHER BROTHER, AND BENJAMIN.** In line with the literal ‎interpretation of Scripture, it would seem that Simeon was not a favorite of his father because of the Shechem affair.[[1]](#footnote-1) This was why he did ‎not say, "My son Simeon, and Benjamin," as he would not mention him by name, and as he left him in Egypt for a long time. Indeed, had there ‎been food in his house, he would not yet have sent Benjamin, and he would have left him [Simeon] in Egypt. ‎

Now Rashi wrote, "The other one: the spirit of prophecy was enkindled within Jacob so as to include Joseph." In Beresheet Rabba[[2]](#footnote-2) they ‎also said: "That he may send away your brother: this refers to Joseph. The other one: this refers to Simeon." This is correct, for at the moment ‎of prayer, Jacob directed his heart to pray in a general manner for the other one [Joseph] also, for perhaps he is still alive. ‎

There in Beresheet Rabba,[[3]](#footnote-3) the Rabbis expounded on the verse in yet another way, saying, "Rabbi Yehoshua ben Levi interpreted the ‎verse as alluding to the exiles: And G-d Almighty give you compassion before the man - this is a reference to the Holy One, blessed be He, as ‎it is said, *The Eternal is a man of war*,[[4]](#footnote-4) and it is written, *And He gave them compassion before their captors*.[[5]](#footnote-5)***That he may send away ‎your brother* - this alludes to the Ten Tribes exiled by the Assyrians**.[[6]](#footnote-6) ***The other one, and Benjamin* - this refers to the exile of Judah and ‎Benjamin**. **And as for me, bereaved by the First Destruction [brought about by the Babylonians], I am bereaved by the Second Destruction ‎‎[caused by the Romans], but no more will I be ‎bereaved."[[7]](#footnote-7)** This is the language of the Rabbis, may their memory be blessed.

‎

The intent of this text is to suggest that Jacob's going down to Egypt alludes to our present exile at the hand of Edom, as I will explain,[[8]](#footnote-8) and ‎the prophet [Jacob] saw this matter at its very inception, and so he prayed about it in a general way, which was applicable to the moment as ‎well as to the future.[[9]](#footnote-9) **This verse, according to their interpretation, contains a great mystic thought. Jacob was saying: "And G-d Almighty, by ‎the Divine attribute of justice, give you the compassion that is before Him," meaning that "He should direct you upward from the Divine ‎attribute of justice to that of compassion." The student versed in the mystic teachings of the Torah will understand.**

‎

**AND AS FOR ME, AS I AM BEREAVED, I AM BEREAVED. ‎**‎"And as for me, until you return I shall be bereaved because of doubt. As I am bereaved of Joseph and Simeon, I am bereaved of Benjamin." ‎These are the words of Rashi. ‎

The correct interpretation is that Jacob is saying that "you can no longer add to my bereavement as I am already bereaved." He thus consoled ‎himself about everything that came upon him by his great suffering for Joseph. In a similar sense is the verse, *And as I perish, I perish*,[[10]](#footnote-10) ‎meaning "I have already perished,[[11]](#footnote-11) and if the king will slay me he will not add to my destruction." ‎

‎

**18. THAT HE MAY DEVISE SOME PRETEXT ‎('L'HITHGOLEIL') AGAINST US.** The word ***l'hithgoleil*** is of the same root as: *And Amasa lay wallowing* ***('mithgoleil')*** *in blood*?[[12]](#footnote-12) *And ‎every cloak rolled* ***('m'golalah')*** *in blood*.[[13]](#footnote-13) [Its meaning is] as a man who turns from side to side upon his fellow. ‎

‎

**AND TO FALL UPON US.** I.e., as a man who intentionally throws his full stature upon his fellow. ‎Now Onkelos translated ***l'hithgoleil*** as meaning "to play the lord over us," meaning that he will elevate himself above us, as the sea raises its ‎waves.[[14]](#footnote-14) Onkelos rendered the expression, *and to fall upon us*, as ***le'istakapha***, meaning "to accuse us of things which did not occur," since ‎things which did not occur are expressed by the Hebrew word ***nopheil*** (falling), just as it says, *Not one thing failed* ***('naphal')***.[[15]](#footnote-15) Similarly did ‎Onkelos translate *Wanton charges* ***('aliloth d'uarim ')[[16]](#footnote-16)*** as ***taskophei milin*** (intrigues). Jonathan too translated to ***'einah[[17]](#footnote-17)*** (pretext) as ‎***thuskapha.*** ‎

**AND TO TAKE US FOR SERVANTS, AND OUR ASSES.** The reason why they mention their asses in the verse is that they would feel ‎apprehensive about them, saying, "Now they will also take our asses with their sacks, and we will not be able to send grain to our families, and ‎thus they will all perish of famine." ‎

‎**20. 'EI ADONI' (O, MY LORD).** The word ***bi*** is an expression of entreaty and supplication. In Aramaic, we have ***bai bai.*** Thus the language ‎of Rashi. ‎

Now it is a very strange thing to associate the Hebrew word ***bi*** with a word from the Tarsian[[18]](#footnote-18) language, which is unlike it, for the word ***bai*** ‎is all one root; it cannot be changed, nor can you obtain the form of the word ***bi*** from this Aramaic root. ‎

Moreover, this word ***bai*** does not connote entreaty and supplication, as the Rabbi [Rashi] states. Rather it is an expression of distress and ‎affliction over a tragedy and mishap, similar to the word ***avoi*** in the Sacred Language. This is well known in the Arabic language, where the ‎poets customarily use it in their elegies, always with a patach under the ***beth***: ***bai***. In the Greek language ‎the word is ***bia*** - the ***beth*** having a ***shva*** - and is used to express distress and grief. Thus you find in Beresheet Rabba, Seder Beresheet,[[19]](#footnote-19) that ‎the Sages say: "What is the meaning of the verse, *Extol Him that rides upon the skies, the Eternal* ***('bayah')*** *is His Name*?[[20]](#footnote-20) There is no place ‎whatever that does not have an officer in charge of its grievances. Agricus[[21]](#footnote-21) is in charge of grievances in his state; Agratus[[22]](#footnote-22) is in charge of ‎grievances in his state. In the same way, who is in charge of the grievances ***(baya)*** in His world? [It is] the Holy One, blessed be He." That is to ‎say, every place has someone in charge of hearing complaints of distress and injustice, and the Holy One, blessed be He, is in charge of the ‎cries of the oppressed, who cry, ***baya***. ‎

Again, before us in the Midrash Beresheet Rabba of the Parshat (section of) Vayigash Eilav:[[23]](#footnote-23) "Judah said to Joseph, '*You do* ***baya*** *‎‎(violence)[[24]](#footnote-24)* *against us. You had said to us thus: ‎That I May set mine eyes upon him*.[[25]](#footnote-25) Is this "casting an eye" upon him?' " ‎

And in the Parshat Vay'hi B'shalach,[[26]](#footnote-26) you find in Shmoth Rabbah:[[27]](#footnote-27) "*Do I ever* ***baya*** *(wrong) any creature*?" And in the Parshat ‎Vayishma Yithro,[[28]](#footnote-28) we find in Shmoth Rabbah:[[29]](#footnote-29) "Once a man has been appointed and he has put on the mantle of leadership, all ‎communal burdens are upon him. If he sees a man doing ***baya*** against his fellow, or committing some transgression, and he fails to protest it, ‎he is punished on account thereof." And in the Parshat Isha Ki Thazria[[30]](#footnote-30) we find:[[31]](#footnote-31) "I raise a cry of violence **(baya)** against you." And ‎so also in many places. ‎

Now Onkelos, who translated ***Bi Adoni*** here as  ***b'va'u riboni*** (O please, my lord), did not intend to suggest that the Hebrew word ***bi*** is a ‎derivative of the Aramaic ***ba'u***, but he merely translated it in accordance with its context, for the word bi is always found as an expression ‎of supplication. ‎

Rabbi Abraham ibn Ezra says that ***bi adoni*** is a shortened form in the Sacred Language, and its meaning is as in the verse, *Upon me, my lord, ‎upon me be the iniquity*,[[32]](#footnote-32) thus meaning, "do to me whatever you wish, but listen to me." But if this interpretation of Ibn Ezra is correct, it ‎should follow that a person should also be able to say in Hebrew, "***'bi'*** my brother," or " '***bi,'*** listen to me." And yet nowhere do we find the word ‎***bi*** except in conjunction with the word ***adoni*** (my lord), or with the Honored Name of G-d when it is written with the letters ***aleph, daleth***,[[33]](#footnote-33) ‎which is also an expression of lordship. It is for this reason that I say that the meaning of the word bi is "by myself": "By my life! you are lord ‎and ruler." The two pronouns[[34]](#footnote-34) serve for the purpose of emphasis, just as: *But me, even me your servant*;[[35]](#footnote-35) *Upon me, my lord, upon me*.[[36]](#footnote-36) ‎Similar to this is the verse, *That you are against Me, against your help*,[[37]](#footnote-37) meaning "I serve as your help." ‎

‎

**23. HE HAS GIVEN YOU A HIDDEN TREASURE ('MATMON') IN YOUR BAGS.** Rabbi Abraham ibn Ezra said that Joseph told them ‎that "it is possible that someone had a hidden treasure in his house which he forgot,[[38]](#footnote-38) and it fell to your lot *for your money came to me*." ‎

Now these are but words of consolation, for how did it happen that each one of the brothers received the precise amount of money[[39]](#footnote-39) which ‎he paid for the grain! Rather, the correct interpretation is that all matter which is hidden is called ***matmon*** in Hebrew: *The lazy man hides ‎‎(****'taman')*** *his hand in the dish*;[[40]](#footnote-40) *We have stores hidden* ***('matmonim ')*** *in the field*.[[41]](#footnote-41) Thus Joseph told them that it is customary for ‎ass-drivers who buy grain that ‎each one put his money in his sack, and the attendant in charge of the sales took the sacks from those who came and filled ten sacks with ‎grain, and the money remained hidden under the grain. Then the attendant's master came and commanded him to pour these ten bags into ‎the vessels of Jacob's sons as he wanted to send them away in a hurry or because he was not in charge of taking money.[[42]](#footnote-42) Thus it happened ‎that each one found his exact amount of money at the opening of the sack, as each one had brought the amount of money for a donkey's ‎load worth of bread. This constantly occurs in market-places and store-houses where sales take place in a great confusion of people. ‎

‎**44:‎1. AS MUCH AS THEY CAN BEAR.** I.e., more than they were entitled to for the money they had brought him. ‎

**AND PUT EVERY MAN'S MONEY IN HIS BAG'S MOUTH. ‎**That is, with their knowledge, for the house steward said to them, "My lord knows that he did you wrong, and he now wishes to make amends ‎to you." If he would do as he had done the first time, that is, [put the money in their bags] without their knowledge, they would have had a ‎defense in the matter of the goblet, i.e., that the same thing happened to it as happened to the money. Instead, it was done with their ‎knowledge, and they knew of the money just as they knew of the load, for they recognized that he had given them as much as they can bear. ‎But if it were done without their knowledge, he might perhaps argue on their behalf that the money had come to them this time too on account ‎of its having been hidden there,[[43]](#footnote-43) but such was not possible with the goblet. But, then, who can argue with one more powerful than himself?[[44]](#footnote-44)‎

Know that on account of the very many buyers from all over Egypt, and the great confusion in the midst of it, those who came to buy would ‎give their sacks and money to the seller, and he ‎would measure grain for them according to the amount of money he found in the sacks. They in turn took the grain given to them, *forasmuch ‎as the king's word has power*,[[45]](#footnote-45) and moreover, *for he did his work honestly*.[[46]](#footnote-46) It is for this reason that they took their closed sacks the ‎first time, and even the second time they knew not what was in them. ‎

‎**5. IS NOT THIS THE ONE IN WHICH MY LORD DRINKS?** ‎He did not mention "the goblet," but instead he spoke with them as if it was known that they took the goblet. This was why he said, "*Is not this, ‎which you took, the one from which my master drinks*?" They also answered him as if they do not know what he wants: *How then should we ‎steal out of your lord's house silver or gold*?[[47]](#footnote-47) And they further said, "*With whomsoever of your servants there be found stolen silver or gold, ‎let him die*."[[48]](#footnote-48) ‎

**IN WHICH MY LORD DRINKS.** This is intended as a pretext in order to magnify the accusation against them, for he who steals the royal ‎cup from which the king drinks demonstrates disdain for royalty, and bribe and ransom will be of no avail. ‎

**WHICH INDEED HE USES FOR DIVINATION.** That is, he does not wish that his cup be in the hands of others so that he should have to ask ‎other diviners about it. This is the meaning of his words, *A man like me*.[[49]](#footnote-49) And his intent is to say that through diviners he knows that they ‎stole it, and this was why he pursued them more than any other people who came into his house. All this he did in order to give the appearance ‎that the matter is unfamiliar to him, just as he feigned unfamiliarity when he searched their bags, beginning with the eldest and concluding with ‎the youngest.[[50]](#footnote-50) ‎

‎

**10. ALSO NOW IT WERE RIGHT TO BE ACCORDING TO YOUR WORDS.** "Indeed, this is only right. Verily it should be according to your ‎words since you are all guilty in this matter. ‎

When there are ten men and a stolen thing is found in the ‎possession of one of them, all of them are arrested. I, however, will deal with you inside the bounds of justice, that is, I will deal with you more ‎leniently. *He with whom it will be found, he* alone *will be my servant*." Thus the language of Rashi. ‎

But according to this interpretation, the words, ***gam atah*** (also now), do not fit in well.[[51]](#footnote-51) Perhaps Rashi is saying: "Also now, when according ‎to your words, it is the law [that all be held guilty in the matter], he with whom it will be found will be my servant."[[52]](#footnote-52) But this can hardly ‎be correct since Joseph said, Far be it from me to do so.[[53]](#footnote-53) This shows that it is not the law that they all be held responsible for the theft. It is ‎for this reason that he said: "*Far be it from me*, for I am the judge of the whole land, and far be it from me to do you wrong," for all ten men ‎are not guilty if a stolen article is found in the possession of one of them unless they all planned the theft and were united 'in going to steal it. ‎Then, if one of them took it with the knowledge of all, they are all liable. ‎

The correct interpretation would seem to be that at first he accused them all: Wh*y have you repaid evil for good?[[54]](#footnote-54)* *You have done evil in ‎so doing*.[[55]](#footnote-55) And they freed themselves of the accusation by saying, "*With whomsoever of your servants it be found, let him die*, since he is the ‎thief, and we also, who are guiltless of the theft, will be my lord's servants.[[56]](#footnote-56) Thus their opinion was that the thief, in whose possession it might ‎be found, was the only one with knowledge of the theft, for if they were all involved in the theft, why should that one alone be put to death ‎while the rest remain alive. In that case, all of them should be put to death or all of them should become servants, for they all bear ‎equal legal responsibility. Rather, they pleaded that the others had no knowledge of the theft. They agreed that they should become servants ‎as a self-punishment only. This is why Joseph said to them, "***Gam atah*** *(also now) that you are assembled and are together*,[[57]](#footnote-57) it were right ‎to be according to your words; nevertheless, he with whom it is found, he alone is the thief, and he alone is deserving of punishment, and he ‎will be a servant to me for I desire his services more than his death. But you shall be guiltless, for perhaps you did not know about the theft, ‎as you say." ‎

Perhaps the meaning of the words ***kein hu*** (it were right) is that "it shall be so," meaning, "also now that the law is not so,[[58]](#footnote-58) according to your ‎words so shall it be." A similar case is the verse, *And she said: According to your words,* ***'kein hu;'*** *and she sent them away, and they departed*,[[59]](#footnote-59) which means, "so shall it be." This is the correct interpretation in my opinion. This conforms to the words of our Rabbis in Beresheet ‎Rabba,[[60]](#footnote-60) who say, "If ten people are discovered with a stolen article, are they not all to be imprisoned? I will not do so, but he with whom ‎it is found will be my servant." They thus intended to interpret the verse as I have explained it,[[61]](#footnote-61) and not in accordance with the words of ‎Rashi.[[62]](#footnote-62) ‎

We might correct the interpretation in accordance with the opinion of the Rabbi [Rashi] by stating that Joseph said: "Far be it from me to do ‎this and deal more harshly with you than my house-steward, who freed you at the outset by saying to you, but you will be guiltless,[[63]](#footnote-63) for ‎I will confirm the words of my servant, and the counsel of my messenger will I perform."[[64]](#footnote-64) ‎

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**Ketubim: Psalms ‎‎‎36:1-13**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor. Of the servant of the Lord, of David. | 1. For praise. Of the servant of the LORD, David |
| 2. **The word of the transgression to the wicked man, in the midst of my heart, is that there is no fear of God before his eyes.** | 2. **Rebellion said to the sinner within my heart, "There is no fear of the LORD before his eyes."** |
| 3. For it smoothed the way before him in his eyes, **to find his iniquity to hate [him].** | 3. Because he flatters him with his eyes to find sins, **to hate instruction.** |
| 4. The words of his mouth are iniquity and deceit; he refrained from learning to improve. | 4. The words of his mouth are wickedness and deceit; he has ceased to be wise in doing good. |
| 5. He thinks iniquity on his couch; he stands on a way that is not good; he does not reject evil. | 5. Wickedness plots on his bed; he will take his stand in a way not good; he will not reject evil. |
| 6. O Lord, Your kindness is in the heavens; Your faith is until the sky. | 6. O LORD, Your goodness is in the heaven of heavens, Your faithfulness reaches to the skies. |
| 7. Your charity is like the mighty mountains; Your judgments are [like] the vast deep. You save both man and beast, O Lord. | 7. Your righteousness/generosity is as high as the great mountains; Your judgments are as deep as the great abyss; You will redeem both the sons of men and beasts, O LORD. |
| 8. How precious is Your kindness, O God, and the sons of man will take refuge in the shadow of Your wings. | 8. How precious is Your goodness, O LORD; and the sons of men will dwell securely in the shadow of Your presence. |
| 9. They will be sated from the fat of Your house, and with the stream of Your delights You give them to drink. | 9. They will drink deeply of the plenteous blessings of Your house; and You will let them drink of Your pleasant fountain. |
| 10. **For with You is the source of life; in Your light we will see light.** | 10. **For with You are streams of living water; in the splendor of Your glory we will see light.** |
| 11. **Extend Your kindness to those who know You, and Your charity to the upright of heart.** | 11. **Extend your goodness over those who know You; and Your generosity over the upright of heart.** |
| 12. Let the foot of haughtiness not come with me, neither shall the hand of the wicked cause me to wander. | 12. May the foot of the proud not reach me; and may the hands of the wicked not make me wander. |
| 13. There the workers of iniquity have fallen; they have been thrust away and were unable to rise. | 13. There fell those who commit falsehood; they will be struck down, and will not rise again. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎36:1-13**

**2 The word of the transgression to the wicked man, in the midst of my heart, etc.** This is a transposed verse. I feel within my heart that the transgression i.e., the evil inclination says to the wicked man that the fear of God should not be before his eyes.

**in the midst of my heart** Like a person who says, “It seems to me.”

**3 For it smoothed** The transgression made smooth places appear to his eyes in order that the Holy One, blessed be He, find his iniquity to hate him.

**4 he refrained from learning to improve** He refrained from contemplating to improve his deeds.

**5 he stands on a way that is not good** The Holy One, blessed be He, placed before him the good way and the way of death, yet he chooses for himself a way that is not good.

**6 O Lord, Your kindness is in the heavens** Because of these wicked men, You remove [Your] kindness from the earth creatures and raise up Your faith until the sky to remove it from the sons of men.

**7 Your charity is as scarce to the creatures as the mighty mountains** because of the deeds of the wicked, and Your judgments come upon the world until the vast deep. Another explanation:

**Your righteousness/generosity is like the mighty mountains** The one with whom You wish to deal charitably, You raise up and strengthen like the mighty mountains. אל is an expression of strength, as (in Ezek. 17:13): “and he has taken away the mighty of (אילי) the land.”

**Your judgments are the vast deep** Whomever You wish to judge, and wreak vengeance upon, You humble him to the vast deep.

**Your judgments** Heb. משפטיך , joustiza in Old French, justice.

**You save both man and beast** People who are as astute as Adam, but who make themselves as humble as beasts, You save, O Lord.

**8 How precious is Your kindness** It is not fitting that it be extended to these wicked, but the children of men who take refuge in the shadow of Your wingsthey will be sated from the fat of Your house, etc.

**12 Let the foot of haughtiness not come with me** Let the foot of these wicked men not come with me at the time of the reception of reward, [because] their lot should [not] be with the righteous.

**neither shall the hand of the wicked cause me to wander from my place** when I return to inherit a double [portion]: my portion and the portion of the wicked man, in the goodness, as the matter that is stated (in Isa. 61:7): “Therefore, in their land they shall inherit twofold.” And then...

**13 There the workers of iniquity have fallen** There they will understand their downfall, and there they were thrust away and were unable to rise.

**Meditation from the Psalms**

**Psalms ‎‎36:1-13**

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

The superscription of psalm 36 ascribes authorship to David. The antagonist, according to Radak, of this psalm is the Yetzer HaRa, the evil inclination.[[65]](#footnote-65) This psalm is all about the evil deeds which the Yetzer HaRa[[66]](#footnote-66) attempts foist on us, and which the wicked actually carry out.

*Midrash Shocher Tov* describes the spirit which drives the wicked: They search with their eyes and ponder in their hearts to find sins which HaShem will find so hateful so that they can commit them out of spite.[[67]](#footnote-67) This is precisely the attitude behind the actions of the Syrian-Greeks who descretated the altar in the Temple of the Living God by slaughtering a pig on it. This is the nature of the evil that we fought against at Chanukah. This connection is driven home when we consider that the first day of Chanukah will begin after habdalah tonight. We are reading this on the eve of Chanukah!

In v.7, the psalmist describes two types of miracles: A Nes Nigle - נגלה נס (an obvious miracle) and Nes Nistar - נסתר נס (a hidden miracle). He uses the metaphor of a mighty mountain to illustrate a nes nigle, and ‘deep waters’ to illustrate a nes nistar. As a mighty mountain is obvious to all, so also is a nes nigle obvious to all. As deep waters conceal everything in the depths, so also does nes nistar is hidden from all.

The miracles of Chanukah consisted of both types. The oil in the menora that burned for eight days with the quantity of oil that normally burns for only one day; that was a nes nigle, an obvious miracle. On the other hand, the many victorious battles waged by the Levites, and other tribes, were nesim nistarim, hidden miracles. The strength and cunning of the soldiers effectively concealed the Hand of HaShem as he defeated His enemies.

The nesim nistarim, the hidden miracles, of Purim teach us that not everything that appears bad, is truly bad. A situation that appeared to spell doom and gloom, was completely turned around. Not only was the evil negated, but “the exact opposite occurred, when the Jews ruled over their enemies”.[[68]](#footnote-68) All we need to do is to look through the situation to see the hand of HaShem. This should also be a clue for us to praise HaShem when even the nesim nistorim seem to be beneficial.

Note the lineage of the protagonists of the Purim story. It is the lineage of hiddenness. Mordechai and Esther are descendants of Rachel. Rachel, the mother of Yosef, is the very essence of hiddenness and concealment. When her sister Leah is substituted for her in marriage to Yaaqov, why does Rachel not cry out and protest that an injustice is being done? Because to do so would have humiliated her sister. Rachel knows how to conceal things, including her bitter disappointment.

Rachel's son Yosef is also a master of concealment. His essential qualities of holiness are concealed from his brothers, who do not recognize his greatness because he effectively hides them. And when the brothers come down to Egypt 22 years later, they again fail to recognize him, for he is now concealed behind his garments and his beard.

Contrast this with the miracle of Chanukah. There, the oil that is enough for one day burns instead for eight days, which is a nes nigleh, an open miracle that everyone can see. But the Purim miracle, whereby the entire Jewish community is saved from destruction, is a hidden miracle, a nes nistar. The interceding hand of HaShem is invisible. It could easily be ascribed to happenstance, the way everything else in the story seems to be happenstance.

In pasuq yod, of our psalm we hear David revealing a very profound truth:

***Tehillim (Psalms) 36:10****For with You is the fountain of life;* ***in Your light do we see light.***

As we mentioned earlier, the miracle of Chanukah was the buring of the light of the menora for eight days with the oil of one day. The light of that menora is reflected in our psalm. The psalmist declares that when we look at the Chanukah light we are seeing the light of creation, the light of HaShem. The Chanukah lights have a special rule that teaches us that the only use of it’s light is for us to gaze at it. We cannot use it for lighting our house or our table. We must use an additional source of illumination for this purpose. Thus we understand that the Chanukah lights are special.

The Chanukah, the Festival of Lights, is a reflection of Adam’s festival. The festival of Chanukah was instituted by Adam very close to the beginning of time. This early celebration of the Festival of Lights was called “Adam’s festival”. As an aside, it is important to understand that the events which occurred in the days of the Maccabees are NOT the reason for Chanukah. Rather, **HaShem designated the twenty-fifth day and the ninth/tenth month as a day which *demands* that lights be lit and celebrated, from the creation of the world!** The Gemara tells us about this early “Chanukah”.

***Avodah Zarah 8a*** *GEMARA. Said R. Hanan b. Raba: KALENDA[[69]](#footnote-69) is kept on the eight days following the [winter] equinox. SATURNALIA[[70]](#footnote-70) on the eight days preceding the equinox. As a mnemonic take the verse, Thou hast beset me behind and before.[[71]](#footnote-71)*

*Our Rabbis taught: When primitive Adam saw the day getting gradually shorter, he said, ‘Woe is me, perhaps because I have sinned, the world around me is being darkened and returning to its state of chaos and confusion; this then is the kind of death to which I have been sentenced from Heaven!’ So he began keeping an eight days’ fast. But as he observed the winter equinox and noted the day getting increasingly longer, he said, ‘This is the world's course’, and he set forth to keep an eight days’ festivity. In the following year he appointed both[[72]](#footnote-72) as festivals. Now, he fixed them for the sake of Heaven, but the [heathens] appointed them for the sake of idolatry.*

This is idea of a “festival of Lights” is reflected in the ways of the world.

As we go forward in time, from the days of Adam, we find several allusions to Chanukah in the Torah.

1. In the original Hebrew, the twenty-fifth word in the Torah is Ohr - אור, light. We begin lighting the Chanukah lights on the twenty-fifth day of the ninth month called Kislev. We continue lighting for eight days till the beginning of Tevet, the tenth month. The last day of the feast is the greatest day of the feast. Therefore, it is the tenth month which is the most important.

2. When the Bne Israel traveled in the desert, on their way from Egypt to the land of Israel, the twenty-fifth place that they camped was Chashmonah. This alludes to the priestly family of Chashmonaim (Hasmoneans) who led the Maccabee armies in the battle against the Greeks, and rested on the twenty-fifth day of Kislev.

3. The 23rd chapter of Vayikra (Leviticus) describes HaShem’s holidays in order, starting with Shabbat. Immediately afterwards, in the beginning of chapter 24, we find the commandment to light the Menorah in the Temple. This is a hint to a holiday connected to the lighting of the Menorah.

4. The 7th chapter of Bamidbar (Numbers) describes the offerings that the tribal leaders brought when the Tabernacle was dedicated. Chapter 8 begins: HaShem spoke to Moshe, saying: “Speak to Aaron and say to him: ‘When you light the lamps, the seven lamps shall cast their light toward the face of the menorah.’” We thus see a connection between the dedication of the Temple and the lighting of the Menorah. After the Maccabean war ended, the Jews cleaned, repaired and rededicated the Temple, and lit the Menorah once again.

Thus we have additional hints, in the Torah, that Chanukah was in the mind of HaShem when He created the world.

As we go forward in time we find an allusion to Chanukah in the Tanakh.

The Prophet Chaggai alluded to Chanukah in his prophecy:

***Chaggai (Haggai) 2:18*** *Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of HaShem’s temple was laid, consider it. 19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.*

From this prophecy we see that the first full day of the laying of the foundation for the second Temple was on Kislev twenty-five, the twenty-fifth day of the ninth month. Thus the Temple and its light are associated with Chanukah, The Festival of Light.

This date for the laying of the foundation of the second Temple is so significant that the Syrian-Greeks will specifically choose this day to defile the Temple, in 162 B.C.E. The Temple, built for the glory of HaShem, was defiled by idolaters, transforming it into a place that would combine Jewish faith with a universal, Hellenistic vision. For this reason they placed their idol in the Temple, choosing specifically the twenty-fifth of Kislev as the day for this desecration, so as to correspond with the original day of the laying of the foundation of the Second Temple. This was a deliberate attempt to offend the religious public, which they defined as a group of zealots.

Three years after the desecration of the Temple by the Syrian-Greeks, Yehuda Maccabee and his brothers planned the rededication of the altar and of the Temple as a whole for the anniversary of its defilement, the day of the oil, and they celebrated the festival of Succoth in the ninth month, “with myrtle branches and citron branches and palm branches, for eight days, with joy and festivity”. They thereby instituted for all generations the parallel between the dedication of the Temple in the days of King Solomon, on Succoth, The laying of the foundation for the second Temple, and its rededication in Kislev in the days of the Hasmoneans, with a further parallel between the ingathering of the grain and the wine and the ingathering of the olives, as celebrations of equal weight.

Before we get too far ahead of ourselves, lets continue looking at another allusion to Chanukah, before the days of the Hasmoneans, as detailed by our Sages, in the Mishna.

We see that the Oral Torah given to Moshe on Mount Sinai also has an allusion to Chanukah.

***Bikkurim Chapter 1:6****. HE WHO BUYS TWO TREES [THAT HAD GROWN] IN PROPERTY BELONGING TO HIS FELLOW BRINGS BIKKURIM BUT IS NOT TO MAKE THE RECITAL. R. MEIR SAYS: HE ALSO MAKES THE RECITAL. IF THE WELL DRIED UP, OR THE TREE WAS CUT DOWN, HE BRINGS BUT DOES NOT RECITE. R. JUDAH SAYS: HE BRINGS AND RECITES. FROM PENTECOST TILL SUKKOTH ONE MAY BRING [BIKKURIM] AND MAKE THE RECITAL; FROM SUKKOTH TILL HANUKAH, ONE MAY BRING, BUT DOES NOT MAKE THE RECITAL. R. JUDAH B. BATHYRA SAYS: ONE MAY BRING AND ALSO MAKE THE RECITAL.*

Apparently, while the holiday of Chanukah is a later development, this time of the year is agriculturally significant because the agricultural aspect of first fruits (bikkurim) serves to purify the cosmic festival, instituted by Adam, which had become a pagan celebration. The natural agricultural cycle of the Land of Israel is such that the end of the olive season (and thus the end of the first fruits season) falls in the last week of Kislev. This creates a situation in which the celebration of the first fruits with olive oil coincides with the natural, universally recognized need to create light at this time of darkness. Thus the light of pure olive oil, from the produce of the land brought as first fruits to the Temple, replaces the impure, pagan “light and fire,” thereby illuminating the world with purity emanating from the holiness of the land and of the Temple.

A connection between Chanukah and Succoth is also found among the prophesies of Haggai. He was one of the last prophets and one of the Anshei Knesset HaGedolah, The Men of the Great Assembly. He lived during the reign of King Darius of Persia, who according to the Midrash was the son of Achashverosh and Esther, and he sanctioned and encouraged the construction of the second Beit HaMikdash which had begun in the days of Cyrus but was subsequently discontinued for eighteen years.

Haggai conveyed the following

***Chaggai (Haggai) 2:1,6*** *In the seventh month [Tishre] on the twenty first of the month, the seventh day of Succoth, which is called Hoshana Rabbah, the word of HaShem came through Haggai the prophet saying ... for thus said HaShem, ‘there will be one more; it is a small one, I will shake the heavens and the earth and the sea and the dry land’.*

The message of this prophecy was that in addition to the current subjugation under Persia, one more nation would subdue the Jews, the Greeks; but their domination would last only a short time. HaShem was thus saying, “During the Greek rule, I will cause a major upheaval in the land”, a reference to the Hasmonean’s revolt against the Greeks and the miracle of Chanukah.

*Keep in mind that Chanukah is not a monotheistic festival that grew out of a pagan one. Rather, the festival started out as a cosmic, universal one, established by Adam, who “instituted them [the eight-day periods] for the sake of Heaven”. Only afterwards did it become a pagan festival.*

A festival of lights is something that many cultures have in common with the Jews. Hindus have *Diwali*, the Buddhists have *Loy Krathong* (with water-borne and air-borne lanterns), the Chinese have their annual Lantern Festival, and I'm sure there are many more. Lighting displays have also been an important aspect for Christmas observers around the world.

Lets look at some of these observances and see how they compare to Chanukah, which has its source in Adam’s festival observance.

# Background

While I was studying at the University, I met a young woman who told me that she, and other Hindus, in India, celebrated the festival of lights[[73]](#footnote-73) in the *sixth* and *seventh* month of the Hindu calendar, on the day of the new moon. This corresponds to the Gregorian months of October and November. This got me wondering about connections to Chanukah, which is also called The Festival of Lights.

I have known for some time that Christians also celebrate a festival of lights on December 25. *Christmas* is sometimes called in the Latin Church the Feast of Lights, so many candles are used. What is fascinating is that this festival takes place ***in the tenth month, yes, the tenth month, on the twenty-fifth day.*** While everyone knows that December is the twelfth month of the Gregorian calendar, not so many realize that ***December* means the *tenth month* in Latin**. Thus the name *December* testifies to the fact that this time period was known in earlier times as the *tenth month*. The Biblical calendar does, indeed, call this time period *Tevet*, which is the tenth month of the Biblical calendar. Clearly the ancient Roman calendar also acknowledged that this is the time for the tenth month.

On the twelve days of *Christmas*,[[74]](#footnote-74) Between Christmas and the Epiphany, Christian decorate the outside and inside of their houses with lights.

*Christmas* is also observed as an eight day festival from December 25 through January 1. Note the eight days: Dec. 25, Dec. 26, Dec. 27, Dec. 28, Dec. 29, Dec. 30, Dec. 31, Jan. 1. Many abstain from work during these days. Major manufacturers[[75]](#footnote-75) often give their employees these days as vacation.

Further, some Christians celebrate the Feast of the Circumcision of Our Lord, which is a Christian celebration of the Brit milah (ritual circumcision) of Yeshua, eight days after his birth, the occasion on which the child was formally given his name, Yeshua, a name derived from Hebrew meaning *salvation*. The feast day appears on January 1 in the liturgical calendar of the Eastern Orthodox Church. It also appears in the pre-1960 General Roman Calendar, and is celebrated by some churches of the Anglican Communion and virtually all Lutheran churches.

*Christmas* is celebrated by attaching lights to their Christmas trees and to their homes.

*Ganden Ngamcho* is celebrated, by Buddhists, on the twenty-fifth day of the tenth month of the Tibetan calendar. On this night of the day, countless butter lamps are lit on the roofs of every monastery and lay person’s house. Its distinctive mark is the lighting of lamps and bonfires. This Tibetan Buddhist festival commemorates the birth and death of Tsongkhapa (1357-1419), a saintly scholar, teacher, and reformer of the monasteries, who enforced strict monastic rules.

The Tibetan calendar is lunar based and the tenth month corresponds to the Biblical calendar for Kislev (the ninth month). This means that Ganden Ngamcho falls on the first night of Chanukah!

When I realized that these four major religions, Judaism, Christianity, Buddhism, and Hinduism,[[76]](#footnote-76) all had a major festival called the *festival of lights*, I knew that there had to be a common origin that was based in the Torah and Adam’s festival.

# Salvation

Each of four great religions celebrate their *festivals of lights* to commemorate a great salvation for the people. In our introduction we demonstrated that Adam instituted the Feast of Lights (Chanukah) specifically to commemorate his own salvation from a world that was descending into darkness.

***Avodah Zarah 8a*** *When primitive Adam saw the day getting gradually shorter, he said, ‘Woe is me, perhaps because I have sinned, the world around me is being darkened and returning to its state of chaos and confusion; this then is the kind of death to which I have been sentenced from Heaven!’*

Since the origins of this festival were rooted in a great salvation, we would expect this theme to be picked up in the celebrations for the other great religions.

I would like to look at each of the non-Jewish *great* religions and how they recreate Adam’s salvation.

## **Christmas**

*Christmas* is an official Christian holiday, celebrated in every Christian land, that celebrates the birth of Yeshua (Jesus) who was sent to save mankind from their sins. This is very interesting because the Tanakh[[77]](#footnote-77) and the Nazarean Codicil[[78]](#footnote-78) show clearly that Yeshua was born during the Feast of Tabernacles (Succoth), in the seventh month (Tishri), as we have shown in the study titled: BIRTH.

Now the Nazarean Codicil shows clearly that Christians regard Yeshua as *The Light of The World*.

***Yochanan (John) 8:12*** *Then spake Yeshua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

The connection to Succoth becomes firm when we realize that Yeshua spoke these words in Jerusalem while observing the Light of the World in the Temple, as we saw in the Mishna earlier.

Now we learned earlier that Chanukah was a ‘second chance’ to celebrate Succoth. Thus we understand that there is a clear connection between Christmas and Chanukah.

## **Diwali**

*Diwali* is an official holiday in India, Guyana, Trinidad & Tobago, Mauritius, Malaysia, Nepal, Singapore, Sri Lanka, Myanmar and Fiji. This festival holds an message of salvation since the festival is reckoned with Lord Rama's victory as the King of Ayodhya after his return to the kingdom from 14 years of exile along with his wife Sita and brother Laxman after killing the demon, King Ravana.

The name Diwali is itself a contraction of the word Dīpāvali, which translates into *row of lamps*. Diwali involves the lighting of small clay lamps filled with oil to signify the triumph of good over evil, victory over darkness, knowledge over ignorance.

While Diwali is popularly known as the “festival of lights”, the most significant spiritual meaning is “the awareness of the inner light”.

Central to Hindu philosophy is the assertion that there is something beyond the physical body and mind which is pure, infinite, and eternal, called the Atman. Just as we celebrate the birth of our physical being, Diwali is the celebration of this inner light, in particular the knowing of which outshines all darkness (removes all obstacles and dispels all ignorance), awakening the individual to one's true nature, not as the body, but as the unchanging, infinite, immanent and transcendent reality.

The festival begins on Dhan Teras, the 13th day of the dark half of Asvina,[[79]](#footnote-79) and ends on Yama Dvitiya, the 2nd day of the light half of Karttika.[[80]](#footnote-80)

Diwali, the festival of lights, is on the twenty-fifth. That is the day when crackers burst and rockets soar.

## **Ganden Ngam cho**

The name, *Ganden Ngam* *cho,* means “festival of light”, is celebrated in memory of Tsong Khapa,[[81]](#footnote-81) founder of Gelukpa sect who attained complete salvation and internal immortality. This festival of light celebrates the birth, death, and entry to nirvana[[82]](#footnote-82) of Tsong Khapa.

During the festival, thousands of butter lamps (dishes of liquid clarified butter called *ghee,* with wicks floating in them) are lit on the roofs and window sills of homes and on temple altars. At this time people seek spiritual merit by visiting the temples.

Originally *Ganden Ngamcho* was celebrated to honor the Buddha, pleasing the deities, driving out demons, and having fun.

As we mentioned earlier, *Ganden Ngam* *cho*, always falls on the first night of Chanukah. On the Tibetan calendar it occurs on the twenty-fifth day of the tenth month, which is consistent with the allusion to *twenty-five* and the tenth month.

*Ganden* is the Tibetan name for the paradise of the Buddha of the future. This name therefore suggests the salutary wish that Ganden monastery would become a route to the world’s salvation.

## **Roman Saturnalia**

In Rome the feast of lights was named Saturnalia,[[83]](#footnote-83) as we saw previously from the Talmud. According to tradition the Saturnalia had been established in honor of Saturn when, all of a sudden, after a lengthy and prosperous reign, “Saturn suddenly disappeared.”

The observation of the Roman Saturnalia festival was originally observed for eight days, from the 25th of December until the first of the New Year.

Macrobius wrote[[84]](#footnote-84) that in celebrating the Saturnalia the Romans used to honor the altars of Saturn with lighted candles . . . sending round wax tapers during the Saturnalia.”

## **Yule**

Yule or Yuletide ("Yule-time") is a winter festival that was initially celebrated by the historical Germanic people as a pagan religious festival, though it was later absorbed into, and equated with, the Christian festival of Christmas. The festival was originally celebrated from late December to early January on a date determined by the lunar Germanic calendar. The festival was placed on December 25 when the Christian calendar was adopted.

# Gambling

There is a tradition of gambling on *Diwali*. Hindu beliefs hold that the Goddess Parvati played dice against her husband Lord Shiva, declaring “whosoever gambled on Diwali night would prosper throughout the following year”.

There is a tradition of gambling on *Chanukah*. We use the dreidle (a four sided top) with its four Hebrew letters to determine the outcome. This was one of the device that Our Sages used to study the Torah at a time when it was forbidden. They would study Torah till the soldiers came, then they would hide their books and play dreidle. Thus they were able to use gambling as a method of studying Torah.

# The New Moon

*Chanukah* is the only Jewish festival that occurs during two separate months, from the twenty-fifth of Kislev[[85]](#footnote-85) till the first or second of Tevet.[[86]](#footnote-86)

The twelve days, and the eight days, of *Christmas* both span the months of December and January.

*Diwali* spans the lunar months of Asvina and Karttika, with the main celebration taking place on the new moon.

# Household Celebrations

*Chanukah* is a festival which is normally celebrated only at home. In the Ashkenazi tradition, every member of the family lights his own Chanukiah. In the Sephardi tradition, only the head of the household lights a Chanukiah. The Chanukiah is placed, outside the house, on the left side, as you enter the home, opposite the mezuzah.

*Christmas* is a family festival celebrated around a Christmas tree in the home. Family members exchange presents and enjoy a festival meal together. The lights on the Christmas tree are lit and the lights on their homes are also lit. Many neighborhoods compete to see who can have the most spectacular display of lights on their homes and in their yards. In fact, other than the gift giving, the lights on the tree and house are the primary manifestations of this Christian festival of lights.

*Diwali* is essentially a festival for householders. The preparations, rituals, and the entire celebration focuses on the home and family, spanning out to cover the community as a natural extension.

*Ganden Ngam* *cho* is also primarily celebrated at home, though they also light lamps in their temples.

Now that we understand the various religious celebrations that are associated with the festival of lights, lets look deeper at the real reasons why folks celebrate these festivals.

# Origin of the Festival of Lights

There is a deep mystical reason why nearly every major culture celebrates a festival of lights. In addition to continuing the tradition started by Adam, this festival has its roots in the Torah, in Beresheet (Genesis), the first book of the Torah.

In Beresheet, the twenty-fifth Hebrew word of the Torah is אור - Ohr, *light*.

***Beresheet (Genesis) 1:3*** *And God said, Let there be light (yehi Ohr - אור): and there was light.*

In Beresheet 1:3, the Hebrew is *Yehi Ohr -*אור יהי, Let there be light! The gematria of *yehi* is twenty-five, and therefore, on another level the pasuk can be read: *Twenty-five is the light*. No wonder the Mishkan, the tabernacle in the wilderness, was completed on the 25th day of Kislev, 2449. No wonder *aiyekah* can also be read, aiyeh KOH, "Where is twenty-five?" or that there are twenty-five letters in the Shema.

There was a creation of some kind of light on the first day of creation that was altogether different from the light of the sun and the moon that was created on the fourth day. The question is just exactly what was this “light” before light?[[87]](#footnote-87)

***Beresheet (Genesis) 1:14-16*** *God said, 'Let there be lights in the expanse of heaven to separate between the day and the night. ‘And God made two great lights, the greater light for dominion in the day, and the lesser light for dominion at night, as well as the stars.*

In Kabbalah, the epiphany of creation is termed *Ohr aiyn sof*, which means “the appearance of HaShem’s light.” The instant of creation is the birth of relationship, and this birth is expressed by the word “light”. The expression and manifestation of G-d in creation is called “light”.

The *Shema*, *"Hear O Israel, HaShem our Lord, HaShem is One"*,[[88]](#footnote-88) is the ultimate Jewish statement of what life is all about. Life is about the potential relationship with *echad*, with HaShem. It has been observed that the *Shema* contains twenty-five letters, and it just happens that the word “light” is the twenty-fifth word in the Torah. Bear in mind that “light” was also created on the twenty-fifth day of the month of *Elul*, and the holiday of Chanukah, the Festival of Lights, begins on the twenty-fifth day of the month of *Kislev*.

The number twenty-five, it turns out, is a very significant number. As a rule, where you find allusions to twenty-five in the Torah, you also find HaShem and “light”.

Thus we connect our Torah portion with our psalm and with the time of the year (Chanukah). Revealing God’s hand, from our verbal tally,[[89]](#footnote-89) also helps us to understand the verbal tallies which connect our psalm and Torah portion.

Finally, we have several major events that occurred on this date in Biblical history:

1. The second Temple's foundation was laid today. HaShem promises to bless the crops from this day on.  ***Haggai 2:18-19***
2. The word of the Lord comes to Haggai predicting the restoration of Israel. ***Haggai 2:10***
3. Zerubbabel is to become the Lord's signet ring to overthrow nations.***Haggai 2:22-23***

A couple of weeks ago we read that Joseph received Paro’s ring, which he will use to save Egypt, the Jews, and the world. Today we see another signet ring in Zerubbabel.

**Ashlamatah: Yermiyahu (Jer.) 42:12-20 + 43:12‎**

| **Rashi** | **Targum** |
| --- | --- |
| 7. ¶ And it came to pass at the end of ten days that the word of the Lord came to Jeremiah. | 7. ¶ And at the end of ten days the word of prophecy from before the LORD was with Jeremiah. |
| 8. And he called to Johanan the son of Kareah and to all the officers of the armies that were with him, both great and small. | 8. And he summoned Johanan the son of Kareah and all the great men of the army who were with ‎him, and all the people from the least even up to the greatest, |
| 9. And he said to them: So said the Lord God of Israel, to Whom you have sent me to present your supplication before Him. | 9. and he said to them: "Thus says the LORD, the God of Israel before whom you ‎sent me to pray your petition before Him: |
| 10. If you dwell in this land, I will build you up and I will not pluck you up, for I have repented of the evil that I have done to you. | 10. 'If you will still dwell in this land, then I will build you, and not break you; and I will establish ‎you, and not move you, for I have turned from the evil which I have done to you. |
| 11. Fear not the king of Babylon whom you fear; fear it not, says the Lord, for I am with you to redeem you and to save you from his hand. | 11. Do not be afraid before the king of Babylon, before ‎whom you are afraid: do not be afraid of him, says the LORD, for My Memra will be at your assistance to redeem you and to rescue you from ‎his hand." |
| 12. And I will give you mercy, and he shall have mercy on you, and he shall return you to your land. | 12. And I will give **mercy** to you, and He will have **mercy** on you and restore you to your land. |
| 13. But if you say, "We will not dwell in this land, not to hearken to the voice of the Lord your God, | 13. But if you say: 'We will not dwell ‎in this land,' so as not to heed the Memra of the LORD your God, |
| 14. saying, 'No, but we will come to the land of Egypt, where we will neither see war not hear the sound of the horn, nor be hungry for bread, and there we will dwell.'" | 14. saying: 'No; but we will go in to the land of Egypt so that we may not see ‎those who make war, and that we may not hear the sound of the trumpet, and that we be not famished of bread, and we will dwell there,' |
| 15. And now, therefore, hearken to the word of the Lord, O remnant of Judah, so said the Lord of Hosts, the God of Israel; If you direct your faces to come to Egypt and you come to dwell there, | 15. ‎then therefore listen to the word of the LORD, o remnant of the house of Judah. Thus says the LORD of Hosts, the God of Israel: If you ‎certainly set your faces to enter Egypt, and go in to sojourn there, |
| 16. the sword that you fear will overtake you there in the land of Egypt, and the famine that you are worried about shall overtake you there in Egypt, and there you shall die. | 16. then it will be that the sword of which you are afraid will overtake you ‎there in the land of Egypt, and the famine of which you are terrified will reach after you there to Egypt, and there you will die." |
| 17. And [so] shall [it] be [with] all the men who directed their faces to Egypt to sojourn there; they shall die by the sword, by famine, and by pestilence, and they shall have neither survivor nor refugee because of the evil that I am bringing upon them. | 17. So will ‎all the men be who set their faces to enter Egypt to sojourn there. They will be killed with the sword, with famine, and with the pestilence; ‎and they will have no remnant nor rescue from before the evil which I am bringing on them. |
| 18. For so said the Lord of Hosts, the God of Israel; As My wrath and My fury have been poured out upon the inhabitants of Jerusalem, so shall My wrath and My fury be poured out upon you when you come to Egypt, and you shall be for an oath and for a bewilderment and for a curse and for a reproach, and you shall no longer see this place. | 18. For thus says the LORD of Hosts, the God of ‎Israel: Just as My anger and My wrath hovered over the inhabitants of Jerusalem, so will My anger hover over you when you come in to ‎Egypt, and you will become an oath and a desolation and a curse and a disgrace; and you will not see this place again. |
| 19. The Lord spoke concerning you, O remnant of Judah; do not come to Egypt. You shall know certainly that I have warned you today. | 19. The decree of the word of the LORD is upon you, 0 remnant of the house of Judah: Do not come in to Egypt; know for sure that I have testified ‎to you today. |
| 20. For you have wilfully deceived, for you have sent me to the Lord your God, saying, "Pray for us to the Lord our God, **and according to all that the Lord our God shall say, so tell us, and we will do [it]."** | 20. For you yourselves have deceived your own souls; for you have sent me before the LORD your God, saying: “Pray for us ‎before the LORD our God, **and according to all that the LORD our God will say, so declare to us, and we will do it.**” |
| 21. And I told you today, but you did not hearken to the voice of the Lord your God or to all that He sent me to you. | 21. And I have told you today, ‎but you have not listened to the Memra of the LORD your God, nor anything in which He sent me to you. |
| 22. And now, you shall certainly know that you shall die by the sword, by famine, and by pestilence in the place where you desired to sojourn. **{S}** | 22. And now you will certainly ‎know that you will die by the sword, by famine and by pestilence in the place where you take pleasure to enter to sojourn."‎ **{S}** |
|  |  |
| 1. And it came to pass when Jeremiah finished speaking to all the people all the words of the Lord their God which the Lord their God had sent him to them, all these words, **{S}** | 1. And when Jeremiah had finished speaking all the words with all the people, all the words of the LORD their God, with which the LORD their God ‎had sent him to them, ‎**{S}** |
| 2. then said Azariah the son of Hoshaiah and Johanan the son of Kareah and all the wilfully wicked people, saying to Jeremiah, "You speak falsely; the Lord our God did not send you to say, 'You shall not come to Egypt to sojourn there.' | 2. Azariah the son of Hoshaiah and Johanan the son of Kareah, and all the wicked men said to Jeremiah: "It is falsehood you are prophesying, ‎the LORD our God has not sent you, saying: 'You will not come in to Egypt to sojourn there.' |
| 3. But Baruch the son of Neriah incites you against us, in order to deliver us into the hand[s] of the Chaldeans to put us to death and to exile us to Babylon." | 3. For Baruch the son of Neriah is inciting you ‎against us so as to hand us over into the power of the Chaldeans, to kill us and take us into exile to Babylon." |
| 4. And Johanan the son of Kareah and all the officers of the armies and all the people did not hearken to the voice of the Lord to dwell in the land of Judah. | 4. And Johanan the son of ‎Kareah and all the great men of the army and all the people did not hear the Memra of the LORD, to dwell in the land of the house of Judah. |
| 5. And Johanan the son of Kareah and all the officers of the armies took all the remnant of Judah that had returned from all the nations where they had been driven, to sojourn in the land of Judah, | 5. So Johanan the son of Kareah and all the great men of the army took all the remnant of the house of Judah who had returned from all the ‎nations whither they had been scattered to sojourn in the land of the house of Judah: |
| 6. the men and the women and the children and the king's daughters and all the people whom Nebuzaradan the chief executioner had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah. | 6. the men and the women and the children and the ‎king's daughters and all the souls whom Nebuzaradan the chief of the killers had left with Gedaliah the son of Ahikam the son of Shaphan, ‎and Jeremiah the prophet and Baruch the son of Neriah |
| 7. And they came to the land of Egypt, for they did not earken to the voice of the Lord, and they came to Tahpanhes. **{S}** | 7. And they came to the land of Egypt, for they would not listen to the Memra of ‎the LORD: and they came to Tahpenes. **{S}** |
| 8. And the word of the Lord came to Jeremiah in Tahpanhes, saying: | 8. Now the word of prophecy from before the LORD was with Jeremiah in Tahpenes, saying: |
| 9. Take in your hand large stones and hide them in the mortar in the framework, which is at the entrance of Pharaoh's house in Tahpanhes, before the eyes of Jewish men. | 9. "Take ‎in your hand large stones and hide them in the plaster of the building which is at the door at Pharaoh's house in Tahpenes, in the sight of the Jewish men. |
| 10. And you shall say to them: So said the Lord of Hosts, the God of Israel; Behold I am sending, and I will take Nebuchadrezzar the king of Babylon, My servant, and I will put his throne over these stones which I have hidden, and he shall spread his royal pavilion over them. | 10. And you will say to them: ‎‎”Thus says the LORD of Hosts, the God of Israel: Behold, I am sending and taking Nebuchadnezzar the king of Babylon, My servant, and I ‎will place his throne above these stones which I have hidden, and he will stretch out his footstool over them. |
| 11. And he shall come and smite the land of Egypt, those who are for death, for death, and those who are for captivity, for captivity, and those who are for the sword, for the sword. | 11. And he will come to smite ‎the land of Egypt: he who (is destined) for the pestilence' (will go) to the pestilence, and he who is for captivity to captivity, and he who is ‎for the sword to the sword. |
| 12. And I will ignite a fire in the houses of the gods of Egypt, and he shall burn them and capture them, and he shall wrap up the land of Egypt as a shepherd wraps up his garment, and he shall leave there in peace. | 12. And I will kindle a fire in the houses of the idols of Egypt, and he will burn them and take them into captivity; ‎and they will empty the land of Egypt as a shepherd covers himself with his garment, and he will go out from there in peace. |
| 13. And he shall break the monuments of Beth-shemesh which is in the land of Egypt, and the houses of the gods of Egypt he shall burn with fire. **{P}** | 13. And he ‎will break the pillars of the house of the sun which is in the land of Egypt, and the houses of the idols of the Egyptians he will burn with fire.''' ‎**{P}** |
|  |  |

**Special Ashlamatah: I Samuel 20:18,42‎**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**Verbal Tallies**

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

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

**Beresheet (Genesis) 43:14 – 44:17**

**Tehillim (Psalms) 36**

**Yermiyahu (Jeremiah) 42:12-20 + 43:12**

**Mk 4:1-9, Lk 8:4-8, Acts 10:1-8**

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

Give / shew - נתן, Strong’s number 05414.

Mercy - רחם, Strong’s number 07356.

Before / face - פנים, Strong’s number 06440.

Send away / sent - שלח, Strong’s number 07971.

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

God / great - , Strong’s number 0410.

Hand - יד, Strong’s number 03027.

Rose up / rise - קום, Strong’s number 06965.

**Beresheet (Genesis) 43:14** And God <0410> Almighty give <05414> (8799) you mercy <07356> before <06440> the man, that he may send away <07971> (8765) your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

15 And the men that present, and they took double money in their hand <03027>, and Benjamin; and rose up <06965> (8799), and went down to Egypt, and stood before Joseph.

**Yermiyahu (Jeremiah) 42:12** And I will shew <05414> (8799) mercies <07356> unto you, that he may have mercy upon you, and cause you to return to your own land.

**Yermiyahu (Jeremiah) 42:15** And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces <06440> to enter into Egypt, and go to sojourn there;

**Yermiyahu (Jeremiah) 42:20** For ye dissembled in your hearts, when ye sent <07971> (8804) me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

**Tehillim (Psalms) 36:6** Thy righteousness is like the great <0410> mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.

**Tehillim (Psalms) 36:11** Let not the foot of pride come against me, and let not the hand <03027> of the wicked remove me.

**Tehillim (Psalms) 36:12** There are the workers of iniquity fallen: they are cast down, and shall not be able to rise <06965> (8800).

**HEBREW:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 43:14 – 44:17** | **Psalms**  **Psa 36:1-12** | **Ashlamatah**  **Jer 42:12-20 + 43:12** |
| --- | --- | --- | --- | --- |
| **rx;a;** | follow | Gen 44:4 |  | Jer 42:16 |
| **vyai** | man | Gen 43:14 Gen 43:15 Gen 43:16 Gen 43:17 Gen 43:18 Gen 43:19 Gen 43:21 Gen 43:24 Gen 43:33 Gen 44:1 Gen 44:3 Gen 44:4 Gen 44:11 Gen 44:13 Gen 44:15 Gen 44:17 |  | Jer 42:17 |
| **lae** | God | Gen 43:14 | Ps 36:6 |  |
| **~yhil{a/** | GOD | Gen 43:23 Gen 43:29 Gen 44:16 | Ps 36:1 Ps 36:7 | Jer 42:2 Jer 42:3 Jer 42:4 Jer 42:5 Jer 42:6 Jer 42:9 Jer 42:13 Jer 42:15 Jer 42:18 Jer 42:20 Jer 43:12 |
| **rm;a'** | said | Gen 43:16 Gen 43:17 Gen 43:18 Gen 43:20 Gen 43:23 Gen 43:27 Gen 43:28 Gen 43:29 Gen 43:31 Gen 44:1 Gen 44:4 Gen 44:7 Gen 44:10 Gen 44:15 Gen 44:16 Gen 44:17 |  | Jer 42:2 Jer 42:4 Jer 42:5 Jer 42:9 Jer 42:13 Jer 42:14 Jer 42:15 Jer 42:18 Jer 42:20 |
| **#r,a,** | ground,  earth | Gen 43:26 Gen 44:8 Gen 44:11 Gen 44:14 |  | Jer 42:10 Jer 42:13 Jer 42:14 Jer 42:16 Jer 43:12 |
| **rv,a]** | who,  which,  that,  if | Gen 43:14 Gen 43:16 Gen 43:19 Gen 43:26 Gen 43:27 Gen 43:29 Gen 44:1 Gen 44:4 Gen 44:5 Gen 44:8 Gen 44:9 Gen 44:10 Gen 44:16 Gen 44:17 |  | Jer 42:3 Jer 42:4 Jer 42:5 Jer 42:6 Jer 42:9 Jer 42:11 Jer 42:14 Jer 42:16 Jer 42:17 Jer 42:20 |
| **aAB** | bring,  brought,  entered | Gen 43:16 Gen 43:17 Gen 43:18 Gen 43:21 Gen 43:23 Gen 43:24 Gen 43:25 Gen 43:26 Gen 43:30 Gen 44:14 | Ps 36:11 | Jer 42:14 Jer 42:15 Jer 42:17 Jer 42:18 Jer 42:19 |
| **tyIB;** | house | Gen 43:16 Gen 43:17 Gen 43:18 Gen 43:19 Gen 43:24 Gen 43:26 Gen 44:1 Gen 44:4 Gen 44:8 Gen 44:14 | Ps 36:8 | Jer 43:12 |
| **!Be** | son | Gen 43:29 | Ps 36:7 | Jer 42:8 |
| **rb;D'** | speak,  spoke,  told | Gen 43:19 Gen 44:2 Gen 44:6 Gen 44:7 Gen 44:16 |  | Jer 42:19 |
| **rb'D'** | words,  message | Gen 43:18 Gen 44:6 Gen 44:7 Gen 44:10 | Ps 36:3 | Jer 42:3 Jer 42:4 Jer 42:5 Jer 42:7 Jer 42:15 |
| **hy"h'** | came,  come | Gen 43:21 |  | Jer 42:4 Jer 42:7 Jer 42:16 Jer 42:17 Jer 42:18 |
| **hz<** | this | Gen 43:15 Gen 43:29 Gen 44:5 Gen 44:7 Gen 44:15 Gen 44:17 |  | Jer 42:18 |
| **dy"** | hand | Gen 43:15 Gen 43:21 Gen 43:22 Gen 43:26 Gen 43:34 Gen 44:16 Gen 44:17 | Ps 36:11 | Jer 42:11 |
| **[d;y"** | know,  understand | Gen 43:22 Gen 44:15 | Ps 36:10 | Jer 42:19 |
| **hd'Why>** | Judah | Gen 44:14 Gen 44:16 |  | Jer 42:15 Jer 42:19 |
| **hwhy** | LORD |  | Ps 36:1 Ps 36:5 Ps 36:6 | Jer 42:2 Jer 42:3 Jer 42:4 Jer 42:5 Jer 42:6 Jer 42:7 Jer 42:9 Jer 42:11 Jer 42:13 Jer 42:15 Jer 42:18 Jer 42:19 Jer 42:20 |
| **lkoy"** | could,  can, cannot | Gen 43:32 Gen 44:1 | Ps 36:12 |  |
| **ac'y"** | brought,  gone,  depart, came | Gen 43:23 Gen 43:31 Gen 44:4 |  | Jer 43:12 |
| **bv;y"** | seated,  stay | Gen 43:33 |  | Jer 42:10 Jer 42:13 Jer 42:14 Jer 42:18 |
| **lKo** | any,  all,  whole | Gen 43:34 |  | Jer 42:2 Jer 42:4 Jer 42:5 Jer 42:8 Jer 42:17 Jer 42:20 |
| **aol** | cannot,  no |  | Ps 36:12 | Jer 42:14 Jer 42:17 Jer 42:18 |
| **~x,l,** | meal,  bread | Gen 43:25 Gen 43:31 Gen 43:32 |  | Jer 42:14 |
| **hm'** | why,  what | Gen 44:4 Gen 44:7 Gen 44:15 Gen 44:16 | Ps 36:7 |  |
| **tWm** | die | Gen 44:9 |  | Jer 42:16 Jer 42:17 |
| **ac'm'** | found,  discovery,  find | Gen 44:8 Gen 44:9 Gen 44:10 Gen 44:12 Gen 44:16 Gen 44:17 | Ps 36:2 |  |
| **~yIr;c.mi** | Egypt | Gen 43:15 Gen 43:32 |  | Jer 42:14 Jer 42:15 Jer 42:16 Jer 42:17 Jer 42:18 Jer 42:19 Jer 43:12 |
| **lp;n"** | fall,  fallen, fell | Gen 43:18 Gen 44:14 | Ps 36:12 | Jer 42:2 Jer 42:9 |
| **gf;n"** | overtake,  overtook | Gen 44:4 Gen 44:6 |  | Jer 42:16 |
| **!t;n"** | grant,  given,  gave, show | Gen 43:14 Gen 43:23 Gen 43:24 |  | Jer 42:12 |
| **db,[,** | slave,  servant | Gen 43:18 Gen 43:28 Gen 44:7 Gen 44:9 Gen 44:10 Gen 44:16 Gen 44:17 | Ps 36:1 |  |
| **dA[** | still | Gen 43:27 Gen 43:28 Gen 44:14 |  | Jer 42:18 |
| **!A['** | iniquity | Gen 44:16 | Ps 36:2 |  |
| **!yI[;** | eyes | Gen 43:29 | Ps 36:1 Ps 36:2 | Jer 42:2 |
| **hP,** | mouth | Gen 43:21 Gen 44:1 Gen 44:2 Gen 44:8 | Ps 36:3 |  |
| **~ynIP'** | sight,  face,  before | Gen 43:14 Gen 43:15 Gen 43:31 Gen 43:33 Gen 43:34 Gen 44:14 |  | Jer 42:2 Jer 42:9 Jer 42:15 Jer 42:17 |
| **~Wq** | arose, arise | Gen 43:15 | Ps 36:12 |  |
| **ha'r'** | saw, see | Gen 43:16 Gen 43:29 | Ps 36:9 | Jer 42:2 Jer 42:14 Jer 42:18 |
| **lg<r,** | feet | Gen 43:24 | Ps 36:11 |  |
| **~x;r;** | compassion,  deeply | Gen 43:14 Gen 43:30 |  | Jer 42:12 |
| **bWv** | turn,  return | Gen 43:18 Gen 43:21 Gen 44:8 Gen 44:13 |  | Jer 42:10 Jer 42:12 |
| **~Wf** | put | Gen 43:22 Gen 43:31 Gen 43:32 Gen 44:1 Gen 44:2 |  | Jer 42:15 Jer 42:17 |
| **~Alv'** | peace,  ease | Gen 43:23 Gen 43:27 Gen 43:28 Gen 44:17 |  | Jer 43:12 |
| **xl;v'** | release | Gen 43:14 Gen 44:3 |  | Jer 42:5 Jer 42:6 Jer 42:9 Jer 42:20 |
| **~v'** | there | Gen 43:25 Gen 43:30 Gen 44:14 | Ps 36:12 | Jer 42:14 Jer 42:15 Jer 42:16 Jer 42:17 Jer 43:12 |
| **[m;v'** | hear,  heard | Gen 43:25 |  | Jer 42:4 Jer 42:6 Jer 42:13 Jer 42:14 Jer 42:15 |
| **arey"** | afraid,  fear | Gen 43:18 Gen 43:23 |  | Jer 42:11 Jer 42:16 |
| **hf'['** | did,  do,  done | Gen 43:17 Gen 44:2 Gen 44:5 Gen 44:7 Gen 44:15 Gen 44:17 |  | Jer 42:3 Jer 42:5 Jer 42:10 Jer 42:20 |
| **h['r'** | evil,  calamity | Gen 44:4 |  | Jer 42:10 Jer 42:17 |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Gen 43:14 – 44:17** | **Psalms**    **Ps 36:1-13** | **Ashlamatah**    **Jer 42:12-20 + 43:12** | **Peshat**  **Mk/Jude/Pet**  **Mk 4:1-9** | **Remes 1**  **Luke**  **Lk 8:4-8** | **Remes 2**  **Acts/Romans**  **Acts 10:1-8** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαθός | good |  | Psa 36:3  Psa 36:4 |  |  | Luk 8:8 |  |
| ἄκανθα | thornbushes, thorn |  |  |  | Mar 4:7 | Luk 8:7 |  |
| ἀκούω | heard | Gen 43:25 |  | Jer 42:4 Jer 42:6 Jer 42:13 Jer 42:14 Jer 42:15 | Mar 4:3  Mar 4:9 | Luk 8:8 |  |
| ἀναβαίνω | ascend | Gen 44:17 |  |  | Mar 4:7  Mar 4:8 |  | Act 10:4 |
| ἀνήρ | men | Gen 43:15  Gen 43:18 |  |  |  |  | Act 10:1  Act 10:5 |
| ἄνθρωπος | man | Gen 43:14  Gen 43:16  Gen 43:17  Gen 43:19  Gen 43:28  Gen 43:33  Gen 44:1  Gen 44:3  Gen 44:4  Gen 44:15  Gen 44:17 | Psa 36:6  Psa 36:7 | Jer 42:17 |  |  |  |
| ἀποστέλλω | sent | Gen 43:14  Gen 44:3 |  | Jer 42:20 |  |  | Act 10:8 |
| ἄρχομαι | began, beginning | Gen 44:12 |  |  | Mar 4:1 |  |  |
| γῆ | earth, land | Gen 43:26 Gen 44:8 Gen 44:11 Gen 44:14 |  | Jer 42:10 Jer 42:13 Jer 42:14 Jer 42:16 Jer 43:12 | Mar 4:1  Mar 4:5  Mar 4:8 | Luk 8:8 |  |
| γίνομαι | came to pass, becoming | Gen 43:21  Gen 44:2  Gen 44:7  Gen 44:17 |  |  | Mar 4:4 |  | Act 10:4 |
| δέομαι | beseech | Gen 43:20 |  |  |  |  | Act 10:2 |
| δίδωμι | gave, give | Gen 43:14 Gen 43:23 Gen 43:24 |  | Jer 42:12 | Mar 4:7  Mar 4:8 |  |  |
| εἴδω | beheld | Gen 43:16  Gen 43:18  Gen 43:22  Gen 43:29  Gen 44:15 |  | Jer 42:14 Jer 42:18 |  |  | Act 10:3 |
| εἷς | one | Gen 43:14 |  |  | Mar 4:8 |  |  |
| εἰσέρχομαι | entered | Gen 43:26  Gen 43:30  Gen 44:14 |  | Jer 44:8  Jer 44:12 |  |  |  |
| ἐνώπιον | before |  | Psa 36:2 |  |  |  | Act 10:4 |
| ἐξέρχομαι | go forth | Gen 43:31  Gen 44:4 |  | Jer 43:12 | Mar 4:3 | Luk 8:5 |  |
| ἔπω | said | Gen 43:16 Gen 43:17 Gen 43:18 Gen 43:20 Gen 43:23 Gen 43:27 Gen 43:28 Gen 43:29 Gen 43:31 Gen 44:1 Gen 44:4 Gen 44:7 Gen 44:10 Gen 44:15 Gen 44:16 Gen 44:17 |  | Jer 42:2 Jer 42:4 Jer 42:5 Jer 42:9 Jer 42:13 Jer 42:14 Jer 42:15 Jer 42:18 Jer 42:20 |  | Luk 8:4 | Act 10:3  Act 10:4 |
| ἔρχομαι | come, came | Gen 43:21  Gen 43:25  Gen 44:12 | Psa 36:11 |  | Mar 4:4 |  |  |
| θάλασσα | sea |  |  |  | Mar 4:1 |  | Act 10:6 |
| θεός | GOD | Gen 43:23 Gen 43:29 Gen 44:16 | Ps 36:1 Ps 36:7 | Jer 42:2 Jer 42:3 Jer 42:4 Jer 42:5 Jer 42:6 Jer 42:9 Jer 42:13 Jer 42:15 Jer 42:18 Jer 42:20 Jer 43:12 |  |  | Act 10:2  Act 10:3  Act 10:4 |
| ἰδού | behold | Gen 44:16 |  |  | Mar 4:3 | Luk 8:8 |  |
| καλός | good | Gen 44:4 |  |  | Mar 4:8 |  |  |
| κύριος | LORD, master | Gen 43:20  Gen 44:5  Gen 44:7  Gen 44:8  Gen 44:9  Gen 44:16 | Ps 36:1 Ps 36:5 Ps 36:6 | Jer 42:2 Jer 42:3 Jer 42:4 Jer 42:5 Jer 42:6 Jer 42:7 Jer 42:9 Jer 42:11 Jer 42:13 Jer 42:15 Jer 42:18 Jer 42:19 Jer 42:20 |  |  | Act 10:4 |
| κατεσθίω | devoured |  |  |  | Mar 4:4 | Luk 8:5 |  |
| λαλέω | speak | Gen 43:19 Gen 44:2 Gen 44:6 Gen 44:7 Gen 44:16 |  | Jer 42:19 |  |  | Act 10:6  Act 10:7 |
| λέγω | speaking, saying | Gen 43:20  Gen 44:1  Gen 44:10 |  | Jer 42:13  Jer 42:14  Jer 42:20 | Mar 4:2  Mar 4:9 | Luk 8:8 |  |
| ξηραίνω | dried up |  |  |  | Mar 4:6 | Luk 8:6 |  |
| ὁδός | way |  | Psa 36:4 |  | Mar 4:4 | Luk 8:5 |  |
| οἰκέτης | servants | Gen 44:16 |  |  |  |  | Act 10:7 |
| οἰκία | house | Gen 43:16 Gen 43:26 Gen 44:1 Gen 44:4 |  | Jer 43:12 |  |  | Act 10:6 |
| οἶκος | house | Gen 43:17 Gen 44:8 Gen 44:14 Gen 43:18 Gen 43:19 Gen 43:24 | Psa 36:8 |  |  |  | Act 10:2 |
| οὐρανός | heaven |  | Psa 36:5 |  | Mar 4:4 | Luk 8:5 |  |
| οὖς | ears |  |  |  | Mar 4:9 | Luk 8:8 |  |
| ὄχλος | multitudes |  |  |  | Mar 4:1 | Luk 8:4 |  |
| παραβολή | parable |  |  |  | Mar 4:2 | Luk 8:4 |  |
| πᾶς | all, every | Gen 43:34 | Psa 36:4  Psa 36:12 | Jer 42:17  Jer 42:20 | Mar 4:1 |  | Act 10:2 |
| πετεινόν | birds |  |  |  | Mar 4:4 | Luk 8:5 |  |
| πίπτω | falling, fell | Gen 44:14 | Psa 36:12 |  | Mar 4:4  Mar 4:5  Mar 4:7  Mar 4:8 | Luk 8:5  Luk 8:6  Luk 8:7  Luk 8:8 |  |
| ποιέω | made | Gen 43:17  Gen 44:5  Gen 44:7  Gen 44:15  Gen 44:17 |  | Jer 42:20 |  | Luk 8:8 | Act 10:2  Act 10:6 |
| πόλις | city | Gen 44:4 Gen 44:13 |  |  |  | Luk 8:4 |  |
| πρόσωπον | face | Gen 43:14 Gen 43:15 Gen 43:31 Gen 43:33 Gen 43:34 Gen 44:14 |  | Jer 42:2 Jer 42:9 Jer 42:15 Jer 42:17 |  |  |  |
| σπείρω | sow |  |  |  | Mar 4:3  Mar 4:4 | Luk 8:5 |  |
| φέρω | bore, brought | Gen 43:22  Gen 43:24 |  |  | Mar 4:8 |  |  |
| φοβέω | fear. | Gen 43:18 Gen 43:23 |  | Jer 42:11 Jer 42:16 |  |  | Act 10:2 |
| φωνέω | called, spoke out loud |  |  |  |  | Luk 8:8 | Act 10:7 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 43:14 - 44:17**

**“V’El Shaddai” “And G-d Almighty”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luqas Lk 8:4-8)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 4:1-9)**  **Mishnah א:א** |
| **And a large congregation came together,[[90]](#footnote-90) and those from each city** **came to him,[[91]](#footnote-91) he spoke by analogy:** saying **a sower went out to sow his seed. And as he sowed, the one** seed **fell by the roadside and was trampled; and the birds of the air devoured it. And other** seed **fell on a rock, and sprouting, it withered away, because it lacked moisture. And other** seed **fell amidst thorns, and springing up with the thorns, they choked[[92]](#footnote-92) it. And other** seed **fell on good ground[[93]](#footnote-93) and sprang up, and bore fruit a hundredfold.[[94]](#footnote-94) And when he had said these things, he called out, “he who has ears to hear, let him hear.”** | **And[[95]](#footnote-95) he** (Yeshua) **began to teach again by the seaside** (of the Galil)**. And there was an** extremely **large congregation[[96]](#footnote-96)** that **gathered around him, so that he entered into a boat and sat** out **in the sea. And the whole congregation was on the land by the seaside. And he taught them[[97]](#footnote-97) in a series of comparative analogies.[[98]](#footnote-98) And he said to them in his teaching** (Mesorah)**: Listen! Behold,[[99]](#footnote-99) the sower went out to sow. And as he sowed, it happened that indeed some (**seed) **fell into uncultivated soil, and the birds came and ate it up. And another** (seed) **fell on rocky** (soil)**,[[100]](#footnote-100) where it did not have much soil. And it sprang up quickly, due to not having deepness of earth. And when the sun rose, it was scorched. And because it had no root, it withered away. And other** (seed) **fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. And another fell on good ground and yielded fruit, going up and increasing. And one bore thirty, and one sixty, and one a hundredfold.[[101]](#footnote-101) And he said to them** (in a loud voice, so everyone could hear)**, he who has ears to hear, let him hear.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 10:1-8)**  **Pereq א:א** | |
| **And a certain man named Cornelius was in Caesarea, a centurion of the Italian cohort, a** man **of piety and a G-d fearer, with all his household, both doing many acts of tsedaqah for the** Jewish[[102]](#footnote-102) **people, and praying to God continually. About the ninth hour of the day** (three o’clock, the time for the afternoon prayer)**, he saw plainly in a vision a messenger (**angel) **from G-d coming to him and saying to him, “Cornelius!” And as he was staring at the messenger, becoming terrified, he said, “What is it, lord?” And he said to him, “Your prayers and acts of tsedaqah for the** Jewish **people have come up as a memorial before God. And now send men to Yafo and call for Shim’on, who is called Tsefet. This man** (Hakham Tsefet) **is being entertained as a guest in the presence** (near)[[103]](#footnote-103) **of a certain Shim’on the tanner, whose house is by the seaside. He will tell you what you must do.”**  **And when the messenger who spoke to Cornelius departed, he called two of his household servants[[104]](#footnote-104) and a soldier of piety from his** (military) **staff under his** authority **continually. And explaining all things to them, he sent them to Yafo.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 43:14 – 44:17** | **Psa 36** | **Jer 42:12-20 + 43:12** | **Mk 4:1-9** | **Lk 8:4-8** | **Acts 10:1-8** |

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

**Pαραβολή (parable) and משׁל (mashal)**

The Greek word for our analogies is παραβολή *paraboli*. We translate **παραβολή** –*paraboli* as “analogy” because there is no “parable” in Peshat hermeneutics. However, there are similitudes, as we have in the present case. The analogies are of special interest to us when we realize that the Hebrew parallel for **παραβολή** (***paraboli*)** is **משׁל** (*mashal*),[[105]](#footnote-105) which isrooted in the idea **of extreme mental application** and **dominion or rule.** This teaches us that these analogies are halakhic rulings. Consequently, Sabin notes that παραβολή –*paraboli* are often associated with the Kingdom (Governance) of G-d.[[106]](#footnote-106) She further notes that the Rabbis called teaching with parables, “making handles for the Torah.”[[107]](#footnote-107) Therefore, the use of “analogy” (**παραβολή**) and teachings[[108]](#footnote-108) (**διδαχή**) used in the present pericope refer to Yeshua’s teaching his halakhic rulings. Consequently, when we read analogous materials in Marqan texts, or the Mishnaic import of Hakham Tsefet, we should understand that the materials are trying to teach us the halakhic rulings of the Master. Gould understands the Greek **παραβολή** –*paraboli* to be analogy.[[109]](#footnote-109) He furthers the idea that a **παραβολή** assumes a likeness between things.[[110]](#footnote-110) We can further ascertain that the present analogies are not Midrashic Parables because Midrash is not normally specifically halakhic (though we do have some Halakhic Midrashim). While Midrash deals chiefly with ruling and ethics, it is not usually used for the sake of determining halakhah. The present analogies are for determinate halakhah. However, analogy, like the Parable is a positive mnemonic teaching tool.

Because analogy is an indispensable tool to make halakhic pronouncements, we must ask ourselves, what halakhic principle is therefore Hakham Tsefet trying to convey through the stated analogies?

**The Inner Circle vs Good Earth**

Our pericope speaks of the analogy of seed and receptivity of the earth. The seed can only produce from its encoded “kind” species. In similar manner, the earth can only develop from the seed controlled produce. The encoding of the seed when combined with the earth produces “after its kind.” However, as our analogy has demonstrated there are varied levels of receptivity and yield depending on the quality of the soil. As such, we see that the teachings of contrast and receptivity determine the inner circle of Yeshua’s talmidim. Marcus argues that the “them” of our pericope does not apply to the “extremely large congregation,”[[111]](#footnote-111) but to Yeshua’s talmidim who receive the in- depth interpretation later. The argument Marcus makes is based on the latter part of the chapter where the analogy of the “sower and the seed” is explained to be the transmission of the Torah/Mesorah.

Mishnah Abot speaks of various talmidim and their receptivity.

**m. Abot 5:15** There are four traits among those who sit before the sages: a sponge, a funnel, a strainer, and a sifter. A sponge—because he sponges everything up; a funnel—because he takes in on one side and lets out on the other; a strainer—for he lets out the wine and keeps in the lees; and a sifter—for he lets out the flour and keeps in the finest flour.[[112]](#footnote-112)

The following table illustrates the idea that Yeshua’s teachings concerning talmidim (those who sit at the feet of the Hakhamim) like soil, fall into varied categories. The comparative table is not intended to be an exact parallel. The analogy of seed and sower teaches us that even though there were great numbers in the congregations who heard Yeshua, not everyone who heard him teach was able to remain a faithfully obedient Talmid nor produce the expected results.

| **Yeshua’s analogy** | **Mishnah Abot** | **Student[[113]](#footnote-113)** | **Hermeneutic** |
| --- | --- | --- | --- |
| Seed falls along the path | A sponge | A Tanna[[114]](#footnote-114) | Peshat |
| Seed falls on stony ground | A funnel | A talmid who thinks he knows everything[[115]](#footnote-115) | Remes |
| Seed falls among the thorns | A strainer | A talmid with the wrong motives | Midrash |
| Seed that falls on good ground[[116]](#footnote-116) | A sifter | True Talmid/Paqid[[117]](#footnote-117) | So’od |

The analogy of the sower and seed also teaches us an important principle. There must be preparation for receiving Torah. The four types of soil demonstrate varied levels of preparedness. That seed which falls along the “wayside” or along the path is a talmid that, even though he may “love” the Torah and have it committed to memory is unable to follow it or “walk” in its ways. That seed which falls on stony ground is a talmid that is stubborn and hardhearted. He is unable to restrain himself from telling all he knows. This causes a rejection of the Torah and its explanation. That seed which falls among the thorns is a talmid preoccupied with secular or personal matters. His preoccupation will ultimately result in the loss of affection for the Torah because secular or personal matters are of prime importance to him. That seed which falls on prepared soil produces excellence. This student receives not only the Torah, but also the Hokhmah of the Mesorah.

**Understanding Hermeneutics**

Why is it that the average reader despises hermeneutics and exegetical exercise? They hate hermeneutics because it demands personal engagement. Unfortunately, the so-called scholastic community has become lackadaisical. They transfer their work to others already overworked accepting credit where it is not due. They must realize that they should revel in their “glory” now because there will be NO credit for these things in the Olam HaBa. This type of deferral is the most subtle type of plagiarism.

We also need to understand the hermeneutic process to appreciate the reason for the mental exercise, otherwise known as “brain sweat.”

**Peshat hermeneutics** is the initial training in hermeneutics. This level is elementary and mechanical. When we learn Peshat hermeneutics, we learn as much by mechanics as we learn from the exegetical derivations. As we have stated the process is that of ***Na’aséh V’Nishmá – we will do and we will hear.***

**Remes hermeneutics** begins to elevate the talmid beyond the level of mechanics to reason. In other words, it is at this level that we begin to think for ourselves, hermeneutically speaking. Unfortunately, the dominate number of Bible College students have never mastered Peshat much less Remes. The truth being that they do not know the difference between an analogy and an allegory. This is witnessed in the volumes of materials that interpret Prophetic materials into literal Peshat.

**Midrash hermeneutics** carries the talmid to a level where his mental faculties are trained in contemplations that are more abstract. However, if it is true that the average bible student does not know the difference between analogy and allegory, it is even truer that they are not able to tell the difference between allegory and parable or metaphor.

**So’od hermeneutics** deepens the level of mental exercise to the most intellectual way of thinking known in Jewish Oral Torah. The gravest sin one can commit is to endeavor to study or teach So’od without formal training in ALL levels of hermeneutics. This practice opens the door to grave misconceptions and heretical practices. Not only does this invalid exercise opens the door to heretical practices but it also gives license to shedim (demons) to wreak havoc mentally, emotionally as well as physically and spiritually, leaving permanent irrevocable marks on the soul.

**Peroration**

We should note the pitfalls of birds, stony ground and thorns from the present pericope. These match the subordinate levels of hermeneutics. We would do well to ask ourselves why this does not apply to So’od. The answer being that when a talmid has been properly taught all the subordinate levels of hermeneutics he is aware of the pitfalls, which come with philosophical teachings. It is at this point that the talmid graduates to the level of a Hakham. Unfortunately, the Christian scholastic community knows no such practice. The self-proclaimed authorities and “Rabbis” have not prepared their hearts to receive the True Torah of Messiah. The wise will understand.

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

**Messiah or Christ?**

The paradoxical concept of Judaism continues in the Nazarean Remes materials of our readings this week. Hakham Shaul, in his letter to the Roman congregation gives the reason for his letter by saying…

**Through him** (Yeshua) **we have received chesed[[118]](#footnote-118) and a commission to bring into obedience all gentiles,** (to live in) **faithful obedience** (to the Torah) **by his** (Yeshua’s) **authority.[[119]](#footnote-119)**

The paradoxical allegory of the present pericope weighs a Gentile symbol of power against true Jewish authority. The allegory shows the paradox we presently live in. Cornelius, a figure of the Roman regime is prototypical for all gentile subservience to true Jewish authority. Cornelius accepts the authority of Yeshua and all his agents, i.e. Hakham Tsefet. However, the allegory is deeper than just superficial acceptance of Yeshua as a **Jewish Messiah**. The truth and Remes halakhic ruling establishes that there is no such thing as a Jewish “Christ!”

**Salvation vs Conversion**

Common nomenclature among Christians is the acceptance of Jesus (Yeshua) as Messiah. The ‎difficulty being, **CHRISTIANITY (ROME) HAS YET TO ACCEPT A JEWISH MESSIAH!** The “JESUS we believed in ‎in our youth was a blond-haired, blue -eyed hippie type rebel, who was in rebellion against the “establishment,” ‎which at the time was the Jewish religion. Much to our surprise Yeshua turned out to be a pro ‎‎– Orthodox Torah Rabbi of the first century promoting rabbinic halakhah. Only after embracing the Jewish ‎interpretation of Messiah can we say that we have ACCEPTED YESHUA AS THE MESSIAH! THERE IS NO SUCH ‎THING AS A GENTILE MESSIAH!‎

**And a certain man named Cornelius was in Caesarea, a centurion of the Italian cohort, a** man **of piety and a G-d fearer,[[120]](#footnote-120) with all his household, both doing many acts of tsedeqah for the** Jewish[[121]](#footnote-121) **people, and praying to God continually.**

**2 Luqas (Act) 10:47-48** “Can anyone forbid water, that these should not be immersed who received the **Nefesh Yehudi** just ‎as we have?” And he commanded them to be immersed (a symbol of their new life as converts)[[122]](#footnote-122)…

‎

Cornelius demonstrates the profile for a genuine Gentile follower of Yeshua. While Cornelius appears ‎here in our initially cited text as a “pious” man (Gentile) who “fears G-d” and converts to Nazarean Judaism[[123]](#footnote-123) in ‎verse 47. It is a fallacy to believe or purport that Cornelius became a “Christian.” In other words, the ‎true path of ANY follower of Yeshua is eventually to convert to Judaism. The passage cited above from Hakham Shaul’s letter to the Romans ‎clearly instructs Gentiles to ***“(live in) faithful obedience (to the Torah) by his (Yeshua’s) authority.[[124]](#footnote-124)”***In other words, the Gentile acceptance of Yeshua as Messiah is the acceptance of the “Way” of Torah. Now the allegorical interpretation of the “Sower” shows who will and will not accept the authority of the Living Torah, Messiah. If the hardened path is an area next to the prepared soil, the “hardened path” is the rejection of the Torah (the G-d breathed Torah).

**Cornelius, a centurion[[125]](#footnote-125) of the Italian cohort[[126]](#footnote-126)**

As allegories would have it, we see that Cornelius is a picture of Gentile authority in submission to Jewish Bate Din. The initiation of Gentile subservience to the Jewish authority of the Bate Din is pictured in Cornelius’ acceptance of Hakham Tsefet as his Hakham. Cornelius is responsible as a leader of other Gentiles for bringing them into subservience to the Jewish Messiah. Cornelius and his household were “G-d fearers.” We must also note that his influence had reached his troops, “**he called two of his household servants and a soldier of piety.**”

In case you missed the connection between 2 Luqas (Acts) and the seeds we will draw a four-fold analogy.

1. Cornelius is a man of piety, along with his house and troops
2. Cornelius is a “G-d fearer” not the same as a man of piety
3. Cornelius gives alms to the Jewish people
4. Cornelius is a man of continual prayer, i.e. communication with G-d

While there is a Christian cliché, that G-d does not hear the prayers of a “sinner” (one who has not “accepted” Messiah) they need to re-read this pericope. Cornelius the man of continual prayer has merited the “Ear of G-d” per se. There is also an allegorical play on words here. The name “Cornelius” means “horn” from Latin “cornu.”

**Miracle of Hanukah**

**And explaining all things to them…**

The allegorical language will escape the untrained eye. **Eξηγέομαι** – *exegeomai* means to expound or teach by means of deduction, i.e. hermeneutic. Cornelius (the horn/Shofar) heralds the Mesorah. He as a Gentile that submits to Jewish authority and teaches the Mesorah to all his indentured servants. The allegorical language here means Cornelius was an interpreter of the Mesorah to his subordinates. He is the light, which lights the lights of the Menorah. The word is used by Philo in relation to Pesach.

**Special Laws II 158-161** The **interpreters** of the holy scriptures do also say that the unleavened food is a gift of nature, but that barmed bread is a work of art. (160) Since, therefore, the vernal festival is a commemoration of the creation of the world, and since that it was inevitable that the most ancient persons, those formed out of the earth, must have used the gifts of the world without alteration, pleasure not having as yet obtained the dominion, the lawgiver ordained that food which was the most suitable to the occasion, wishing to kindle every year a desire to walk in the paths of a holy and rigid way of life.[[127]](#footnote-127)19 (161) The setting out of twelve loaves—the same number as the tribes—on the sacred table especially guarantees the things which have been said. For they are all unleavened, the clearest example of an unmixed food which has been prepared not by human skill for pleasure but by nature for the most essential use. These things are sufficient for this topic. [[128]](#footnote-128)

Cornelius knows what it is to be the servant. Therefore, he can serve the Master through his Hakham Tsefet. This is the miracle of Hanukah. The Gentile can experience the beauty of the Festival of Hanukah only when he learns to submit to Jewish authority rather than contest it.

**Peroration**

Proper submission to authority is to seek guidance from a Jewish Hakham and follow that guidance without hesitation. Is this because the Hakham is in G-d’s place? Heaven forbid! The reason we willingly submit to the authority of a Hakham and seek his guidance is because …

* He fathers our soul, so to speak
* He has devoted his life Torah study and cares deeply for his talmidim
* He is usually aware of the deepest faculties of his students
* He brings us fully into the kingdom (governance) of G-d and under the rule of Israel’s Messiah.

The world largely is in a state of depression, the pits as we say. Why is there so much depression in the world? The world mirrors the spiritual patterns of their submission to genuine authority. In other words, the world is depressed because they have not submitted to G-dly authority. The spiritual depression of the world is due to their failure to accept the principle instructions of the Hakhamim. The talmid thinks he knows more than the Hakham and therefore he does not need to follow all of those rules. G-d asks Kayin, “Why is your countenance fallen?” Kayin was depressed because he realized that he had not obeyed the Oral Torah – principle instructions of G-d.

**Mishle (Proverbs) 28:14 Happy *is* the man that fears** (God) **always: but he that hardens his heart shall fall into misery.**

**Amen V’Amen**

**Implicit Halakah**

**Torah**

1. **To honor the Hakhamim (Lev. 19:32)**
2. **To learn Torah and to teach it (Deut. 6:7)**
3. **To cleave to those who know Him (Deut. 10:20) (the Talmud states that cleaving to Hakhamim is equivalent to cleaving to Him).**
4. **Not to add to the commandments of the Torah, whether in the Written Law or in its interpretation received by Mesorah (Deut. 13:1)**
5. **Not to take away from the commandments of the Torah (Deut. 13:1).**
6. **That every person shall write a scroll of the Torah for himself (Deut. 31:19)**

**Prayer and Blessings**

1. **To pray to G-d (Ex. 23:25; Deut. 6:13) (according to the Talmud, the word "serve" in these verses refers to prayer)**
2. **To read the Shema in the morning and at night (Deut. 6:7)**
3. **To recite grace after meals (Deut. 8:10)**
4. **Not to lay down a stone for worship (Lev. 26:1)**

**Employees, Servants and Slaves**

1. Not to delay payment of a hired man's wages (Lev. 19:13).
2. That the hired laborer shall be permitted to eat of the produce he is reaping (Deut. 23:25-26)
3. That the hired laborer shall not take more than he can eat (Deut. 23:25)
4. That a hired laborer shall not eat produce that is not being harvested (Deut. 23:26).
5. To pay wages to the hired man at the due time (Deut. 24:15).
6. Not to permit a gentile to treat harshly a Hebrew bondman sold to him (Lev. 25:53) (negative).
7. Not to send away a Hebrew bondman servant empty handed, when he is freed from service (Deut. 15:13) (negative).
8. Not to wrong such a slave (Deut. 23:17) (negative).
9. Not to muzzle a beast, while it is working in produce which it can eat and enjoy (Deut. 25:4)

**Questions for Understanding and Reflection**

1. What verse or verses from the readings of the previous Sabbath (Gen 42:18 – ‎‎43:13‎; Psa. ‎‎35; Is 50:10 – 51:7, ‎‎11; Mk 3:31-‎‎35‎; Lk ‎‎8:19-21; and‎ Acts 9:32-‎‎43) were fulfilled in your life during the last week?‎
2. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
3. What questions were asked of Rashi regarding Gen. 43:14?
4. What questions were asked of Rashi regarding Gen. 43:15?
5. What questions were asked of Rashi regarding Gen. 43:18?
6. What questions were asked of Rashi regarding Gen. 43:23?
7. What questions were asked of Rashi regarding Gen. 43:34?
8. What questions were asked of Rashi regarding Gen. 44:8?
9. What questions were asked of Rashi regarding Gen. 44:13?
10. What questions were asked of Rashi regarding Gen. 44:16?
11. What is the nature of the evil that we fought and still fight against at Chanukah?
12. ‎In Psalm 36:10 we read: “in Your light do we see light.” How is this related to the lights of Chanukah, and to the weekly Sabbath lights?
13. ‎According to the Prophet Jeremiah, why is it so important for G-d to have the Jewish people settle in the land of Israel? Please explain your answer.
14. Why did some (seed) that fell into uncultivated soil, was eaten by the birds? Pleas explain your answer.
15. ‎What Halakhot is the Master teaching in the text of Mark 4:1-9‎?
16. What additional information is Hakham Shaul providing to us in his Tosefta of Lk 8:4-8‎, that was not given in Mark 4:1-9?
17. How is the Remes text of Acts 10:1-8‎ bringing a commentary on the text of Mark 4:1-9?
18. Are the Halakhot presented to us in Acts 10:1-8 the same as those presented to us in the text of Mark 4:1-9?

Why or why not? Please explain your answer.

1. Was the Centurion convert and his household submersed in water as their **only** requirement to become part of the nation of Israel? Please explain your answer.
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!”**

**Next Shabbat:**

**“Intermediate Sabbath of Chanukah”‎**

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Above, ‎‎34:25-30. [↑](#footnote-ref-1)
2. 92:3. [↑](#footnote-ref-2)
3. Ibid. [↑](#footnote-ref-3)
4. Exodus 15:3. ‎ [↑](#footnote-ref-4)
5. Psalms 106:46. [↑](#footnote-ref-5)
6. II Kings 17:6. [↑](#footnote-ref-6)
7. Following the redemption from the Roman exile, there will no longer be a destruction. See Ramban's work, ***Sefer Hage'ulah*** (Book of Redemption) in my ***Kitvei ‎Haramban, Vol. I***, where he expounds this theme at great length. [↑](#footnote-ref-7)
8. See the beginning of Seder Vayechi. [↑](#footnote-ref-8)
9. See Ramban above, 12:6. [↑](#footnote-ref-9)
10. Esther 4:16. [↑](#footnote-ref-10)
11. By being separated from my people. (Abraham ibn Ezra, ibid). [↑](#footnote-ref-11)
12. II Samuel 20:12. [↑](#footnote-ref-12)
13. Isaiah 9:4. ‎ [↑](#footnote-ref-13)
14. See Ezekiel 26:3. [↑](#footnote-ref-14)
15. Joshua 23:14. [↑](#footnote-ref-15)
16. Deuteronomy 22:14. [↑](#footnote-ref-16)
17. Judges 14:4. [↑](#footnote-ref-17)
18. A dialect of Aramaic. Ramban probably uses the word Tarsi here ‎in a derogatory sense to emphasize the difficulty of associating a word of the sacred Hebrew language with a "Tarsian " root. [↑](#footnote-ref-18)
19. 12:10. [↑](#footnote-ref-19)
20. Psalms 68:5. [↑](#footnote-ref-20)
21. A type of public official. [↑](#footnote-ref-21)
22. Ibid. [↑](#footnote-ref-22)
23. Further, 44:18. Beresheet Rabba 93:5. [↑](#footnote-ref-23)
24. You are treating us ‎unjustly [↑](#footnote-ref-24)
25. Further 44:21. [↑](#footnote-ref-25)
26. Exodus 13:17. [↑](#footnote-ref-26)
27. 2:8. [↑](#footnote-ref-27)
28. Exodus 18:1. [↑](#footnote-ref-28)
29. 27:8. [↑](#footnote-ref-29)
30. Leviticus 12:2. ‎ [↑](#footnote-ref-30)
31. This ‎Midrash is quoted in Aruch HaShalem, under the root ***baya.*** [↑](#footnote-ref-31)
32. I Samuel 25:24. [↑](#footnote-ref-32)
33. Such as in Exodus 4:10 [↑](#footnote-ref-33)
34. ***Bi*** (by my self) and ***adoni*** (my lord). The use of the double first person pronoun when one would be ‎sufficient is for the purpose of emphasis, and it is found in many places in Scripture, as Ramban proceeds to demonstrate. [↑](#footnote-ref-34)
35. I Kings 1:26. [↑](#footnote-ref-35)
36. Samuel 25:24. [↑](#footnote-ref-36)
37. Hosea 13:9. Here the letter ***beth*** appears twice: ***bi be'ezracha***, when one would be sufficient: ***bi ezracha*** (in Me is your help). The double ***beth*** is for emphasis. [↑](#footnote-ref-37)
38. It was inadvertently placed in the grain which was collected during the years of plenty, and it happened to be hidden in the grain purchased by Joseph's ‎brothers. [↑](#footnote-ref-38)
39. Above, Verse 21. [↑](#footnote-ref-39)
40. Proverbs 19:24. [↑](#footnote-ref-40)
41. Jeremiah 41:8. [↑](#footnote-ref-41)
42. The officer who commanded the sacks to be transferred to the brothers' vessels in order to load them on the asses was not in charge of taking money from ‎the buyers. Neither did he know that the attendant who was supposed to have received the money had not received it. Thus the mistake occurred. [↑](#footnote-ref-42)
43. It was inadvertently placed in the grain which was collected during the years of plenty, and it happened to be hidden in the grain purchased by Joseph's ‎brothers. [↑](#footnote-ref-43)
44. See ‎Ecclesiastes 6:10. [↑](#footnote-ref-44)
45. Ibid., 8:4. [↑](#footnote-ref-45)
46. See II Kings 12:16. [↑](#footnote-ref-46)
47. Verse 8 here. ‎ [↑](#footnote-ref-47)
48. Verse 9 here. [↑](#footnote-ref-48)
49. Verse 15 here. [↑](#footnote-ref-49)
50. Verse 12 here. [↑](#footnote-ref-50)
51. For since Rashi writes that this is a ***din emeth*** ( a true decision), how can the words ***gam atah*** (also now) fit into the context since these words suggest that ‎now a new law is established. (Aboab.) See also my Hebrew commentary, p. 238. [↑](#footnote-ref-51)
52. Thus, Joseph's verdict is not at all related to the established law concerning ‎theft, but is primarily designed to bespeak his kindness in keeping only Benjamin as a servant while the rest go completely free. Hence the words ***gam atah*** (also ‎now) apply since this is a principle newly set forth. [↑](#footnote-ref-52)
53. Verse 1 here. [↑](#footnote-ref-53)
54. Verse 4 here. [↑](#footnote-ref-54)
55. Verse 5 here. [↑](#footnote-ref-55)
56. Verse 9 here. [↑](#footnote-ref-56)
57. The fact that you are now all found together suggests that you all had a hand in the stealing. [↑](#footnote-ref-57)
58. For you said that only as an act of self-punishment you agree ‎to be servants. That is not the law, for since there is a suspicion upon all of you, you should be arrested until the matter is clarified. Yet so shall it be according to ‎your words, and ye shall be guiltless. [↑](#footnote-ref-58)
59. Joshua 2:21. [↑](#footnote-ref-59)
60. 92:8. [↑](#footnote-ref-60)
61. That the brothers were denying that under the law they were all responsible. It was only ‎as a form of self-punishment that they agreed to be servants. Joseph, however, argued that since suspicion does fall upon them they should be imprisoned until their ‎innocence is established. [↑](#footnote-ref-61)
62. That the brothers agreed that under the law they all could be held responsible. [↑](#footnote-ref-62)
63. Verse 10 here. [↑](#footnote-ref-63)
64. See Isaiah 44:26. [↑](#footnote-ref-64)
65. 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-65)
66. The Evil Inclination. [↑](#footnote-ref-66)
67. Ibid. 65 [↑](#footnote-ref-67)
68. Esther 9:1 [↑](#footnote-ref-68)
69. Festivals of idolaters (Avodah Zarah 6a). [↑](#footnote-ref-69)
70. Ibid. [↑](#footnote-ref-70)
71. *Psalm 139:5.* As an aid to remembering that KALENDA mentioned first in the Mishnah is behind the equinox and SATURNALIA mentioned later is before it. [↑](#footnote-ref-71)
72. The eight days preceding and following the equinox. [↑](#footnote-ref-72)
73. called Diwali or Deepavali. [↑](#footnote-ref-73)
74. Many Christians begin lighting their homes after Thanksgiving. [↑](#footnote-ref-74)
75. I am aware that Boeing has this tradition. [↑](#footnote-ref-75)
76. Sikhism and Jainism also celebrate this festival. [↑](#footnote-ref-76)
77. Tanakh is an acronym for Torah (Law), Neviim (Prophets), and Ketuvim (Writings). [↑](#footnote-ref-77)
78. The so called New Testament. [↑](#footnote-ref-78)
79. The seventh month of the Hindu luni-solar calendar. [↑](#footnote-ref-79)
80. The eighth month of the Hindu luni-solar calendar. [↑](#footnote-ref-80)
81. He formulated a doctrine that became the basis of the Gelug (meaning "virtuous") sect of Buddhism. It became the predominant sect of Tibet, and Tsongkhapa's successors became the Dalai Lamas, the rulers of Tibet. [↑](#footnote-ref-81)
82. it is the state of being free from suffering. The word literally means "blowing out", referring in the Buddhist context, to the blowing out of the fires of greed, hatred, and delusion. [↑](#footnote-ref-82)
83. Macrobius, *Saturnalia*I. 7. 24: subito non comparuisset. [It was then, according to Macrobius, that Italy came to be called Saturnia in honor of the planet. Cf. Dionysius of Halicarnassus, *Antiquitates Romanorum* I. 6; Ovid, *Fasti,*VI. 1. 31.]  [↑](#footnote-ref-83)
84. *(Saturnalia*I. 7. 31-32, transl. by P. Davies, 1969). Macrobius noted also the opinion of those who “think that the practice is derived simply from the fact that it was in the reign of Saturn that we made our way, as thou to the light, from a rude and gloomy existence to a knowledge of the liberal arts.” [Cf. above, “Tammuz and Osiris,” n. 9 on the Egyptian light festival in honor of Osiris.]  [↑](#footnote-ref-84)
85. The ninth month of the Biblical calendar. [↑](#footnote-ref-85)
86. The tenth month of the Biblical calendar. [↑](#footnote-ref-86)
87. This section is based on the writings of Shimon Apisdorf. [↑](#footnote-ref-87)
88. Devarim (Deuteronomy) 6:4 [↑](#footnote-ref-88)
89. God / great - , Strong’s number 0410, Hand - יד, Strong’s number 03027. [↑](#footnote-ref-89)
90. The assembly of this large congregation suggests either one of the Shelosh regalim (Three pilgrimage Festivals where the male Jew is required to go up to Jerusalem De. 16;16) or, as we would suggest the festival of Hanukah. [↑](#footnote-ref-90)
91. Here it makes sense that the festival of Hanukah has come. This is not one of the shelosh regalim [↑](#footnote-ref-91)
92. **ἀπέπνιξαν** from **ἀποπνίγω –** *apopnigo* choking the life out of it. See Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. p. 219 [↑](#footnote-ref-92)
93. The double article separates the soil (earth) from its goodness. [↑](#footnote-ref-93)
94. See Marqan “hundred-fold” [↑](#footnote-ref-94)
95. Note the repetitive conjunction in first place. This attests to a Hebrew original. NOT and Aramaic original. Moulton, J. H., & Turner, N. (1976). *A Grammar of New Testament Greek* (Style ed., Vol. Style). Edinburgh: T&T Clark Ltd. p. 17 Taylor finds as many as 8 Semitisms in the present parable pericope. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p. 250 He further states that we can rest assured that the current pericope is a translation from (my words) a Mishnaic Hebrew original of Yeshua’s parables. [↑](#footnote-ref-95)
96. This is the largest congregation Yeshua has taught to this point in the Marqan text. [↑](#footnote-ref-96)
97. Marcus (Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University. p. 289) believes that the “Them” refers to Yeshua’s talmidim. Only his talmidim those are able to discern the meanings of his analogies. [↑](#footnote-ref-97)
98. The analogies are of special interest us when we realize that the Hebrew parallel for **παραβολή** is **משׁל**, which is rooted in the idea of extreme mental application and dominion or rule. **This teaches us that these analogies are halakhic rulings**. Therefore, the use of “analogy” (**παραβολή**) and teachings (**διδαχή**) used in the present pericope refer to Yeshua’s teaching his halakhic rulings. Translation based on, Swete, H. B. (1898). *The Gospel According to Mark, The Grek Text with Introduction notes and Indices.* New York: MacMillian and Co., Limited. p. 68 [↑](#footnote-ref-98)
99. The opening phraseology begins with an unusual double verb Listen – Shema and Look. This is Hakham Tsefet’s way of telling us just how important these analogies are. [↑](#footnote-ref-99)
100. This “ground” is a rocky soil or rock with a thin layer of soil, which allows the seed to initially geminate. [↑](#footnote-ref-100)
101. Subtle reference to the Patriarch Yitzchaq. [↑](#footnote-ref-101)
102. Joseph Fitzmyer also supports this insertion of “Jewish.” See Fitzmyer, J. A. (1998). *The Acts of the Apostles, A New Translation w Introduction and Commentary* (The Anchor Yale Bible ed., Vol. 31). New Haven : The Anchor Yale Bible. p. 447 [↑](#footnote-ref-102)
103. Parsons and Cully suggest that Hakham Tsefet is not dwelling “in the house of Shim’on the tanner,” but translate the clause as “this man (Hakham Tsefet) is being entertained as a guest in the presence (near) of a certain Shim’on the tanner.” Culy, M. M., Parsons, M. C., & Stigal, J. J. (2010). *Acts, A handbook on the Greek Text.* Waco, TX: Baylor University Press. p. 194 [↑](#footnote-ref-103)
104. Verbal connection to B’resheet 43:16, 19 & 44:4 [↑](#footnote-ref-104)
105. The Hebrew literary tradition gave the genre a much wider understanding. As we shall see in more detail below, the word *māšāl*, with its most usual Greek translation, *parabolē*, meant a similitude or comparison and the expression had a very wide range of application. In fact, it is almost synonymous with metaphor. Freedman, D. N. (1996, c1992). The Anchor Bible Dictionary. New York: Doubleday. 5:146 [↑](#footnote-ref-105)
106. Sabin, M. N. (2006). *The Gospel According to Mark.* Collegeville, Minn: Liturgical Press. p. 40 A similar idea is purported by Taylor. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p. 249 – 251 [↑](#footnote-ref-106)
107. Ibid. This truth applies here to Yeshua’s teachings in analogies. However, it may be that the true intent was with regard to the Midrash, rather than the analogies we are reading at present. [↑](#footnote-ref-107)
108. **διδαχή** refers to the act of teaching. Gould erroneously believes that this is doctrine but applies strictly to the act of teaching. Yeshua’s “act of teaching” is the presentation of the Mesorah as it was “handed down” to him by Hillel. [↑](#footnote-ref-108)
109. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark. .* New York: C. Scribner's sons. p. 63 Taylor has a similar approach to the present “parable/analogy” saying, “In the main the parable is distinguished from allegory by the fact that normally details are not meant to be significant. It has come to be generally accepted that the (authentic) parable (Midrash) has one main point, and one point only.” Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p. 249 [↑](#footnote-ref-109)
110. Ibid. [↑](#footnote-ref-110)
111. Marcus (Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University. p. 289) believes that the “Them” refers to Yeshua’s talmidim. Only his talmidim those are able to discern the meanings of his analogies. [↑](#footnote-ref-111)
112. Neusner, J. (1988). *The Mishnah: A New Translation*. New Haven, CT: Yale University Press. p. 688 [↑](#footnote-ref-112)
113. The same principles apply to Rabbis and Hakhamim. Some teachers are automated tape recorders. When the “play” button is pressed, they automatically recite everything without any regard for their talmidim. The second “funnel” gives away everything with no regard for self. The strainer fails to realize that every concept possesses certain dimensions whose positive nature are readily obvious. Likewise, they have a pleasant appeal, which can be easily appreciated. And there are other, secondary, dimensions which are like dregs, the usefulness of which cannot be grasped straightaway. At times, a teacher must allow the “wine” to flow out and retain the “dregs,” presenting his talmidim with those ideas, which they can readily appreciate and apply. [↑](#footnote-ref-113)
114. The Tanna is a walking tape recorder so to speak. This is the correct approach to Mishnaic materials or elementary education. Therefore, when a talmid progresses to Remes hermeneutics, his memory, though helpful must accept and apply halakhah. This reference to “Tanna” is not a reference to the “Tannaim.” [↑](#footnote-ref-114)
115. This student thinks he knows everything but unlike the sponge, he retains nothing. This talmid requires special care and education. [↑](#footnote-ref-115)
116. Our pericope leaves this characteristic unmentioned. However, it is implied. [↑](#footnote-ref-116)
117. The quintessential Talmid/Paqid is able categorize materials, identifying which points are significant where and why. Great sages are not walking encyclopaedias. However, they do see the depth and profundity of the Torah in all its breathtaking beauty. And through this they become transformed into thinking, understanding human beings and into true Torah personalities. [↑](#footnote-ref-117)
118. Note: It is G-d’s grace, if we may use the term, **to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.** [↑](#footnote-ref-118)
119. Cf. Rom 1:5 [↑](#footnote-ref-119)
120. If he, his household, and troops were “G-d fearers” as the text clearly states this means that they were “proselytes of the Gate” (i.e. B’ne Noach). [↑](#footnote-ref-120)
121. Joseph Fitzmyer also supports this insertion of “Jewish.” See Fitzmyer, J. A. (1998). *The Acts of the Apostles, A New Translation w Introduction and Commentary* (The Anchor Yale Bible ed., Vol. 31). New Haven: The Anchor Yale Bible. p. 447 [↑](#footnote-ref-121)
122. Remes is fond of using “pars pro toto” artifices. Therefore “immersing” in this context presupposes that the males were already circumcised in accordance to Jewish Law. It then follows: “Can anyone forbid water” ... [↑](#footnote-ref-122)
123. Nazarean Judaism is Jewish Orthodoxy and believing Yeshua to be Messiah. [↑](#footnote-ref-123)
124. Cf. Rom 1:5 [↑](#footnote-ref-124)
125. One who was the commander of a division in the Roman army, consisting of 100 men (equivalent to a modern captain). [↑](#footnote-ref-125)
126. The Italian band - The band called the Italian band - The word σπειρα, which we translate band, signifies the same as cohort or regiment, which sometimes consisted of 555 infantry, and 66 cavalry; but the cohors prima, or first cohort, consisted of 1105 infantry, and 132 cavalry, in the time of Vegetius. But the cavalry are not to be considered as part of the cohort, but rather a company joined to it. A Roman legion consisted of ten cohorts; the first of which surpassed all the others, both in numbers and in dignity. *Clarke's Commentary on the Bible* [↑](#footnote-ref-126)
127. 19 Section 161 was omitted in Yonge’s translation because the edition on which Yonge based his translation, Mangey, lacked this material. These lines have been newly translated for this volume. [↑](#footnote-ref-127)
128. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo : Complete and unabridged* (583). Peabody: Hendrickson. [↑](#footnote-ref-128)