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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Shevat 13, 5780 – February 7/8, 2020** | **Fifth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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!**

**Shabbat: “Vayiqrá Ya’aqób” - “And called Jacob”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקְרָא יַעֲקֹב** |  |  |
| **“Vayiqra Ya’aqob”** | Reader 1 – B’resheet 49:1-12 | Reader 1 – B’resheet 49:27-29 |
| **“And called Jacob”** | Reader 2 – B’resheet 49:13-18 | Reader 2 – B’resheet 49:29-31 |
| **“Y llamó Jacob”** | Reader 3 – B’resheet 49:19-26 | Reader 3 – B’resheet 49:31-33 |
| B’resheet (Gen) 49 and 50 | Reader 4 – B’resheet 49:27-33 |  |
| Ashlamatah: 1 Sam 9:1-10 | Reader 5 – B’resheet 50:1-14 |  |
| Is 55:3-12 + 56:8 | Reader 6 – B’resheet 50:15-18 | Reader 1 – B’resheet 49:27-29 |
| Psalm 41 | Reader 7 – B’resheet 50:19-26 | Reader 2 – B’resheet 49:29-31 |
|  | Maftir – B’resheet 50:19-26 | Reader 3 – B’resheet 49:31-33 |
| N.C.: Mk 4:30-41; Lk 8:22-26; 13:18-19;  Acts 27:27 – 28:10 |  |  |

**Rashi & Targum Pseudo Jonathan for: B’Resheet (Genesis) 49:1-26**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 1. **Jacob called** for his sons and said, "Gather and I will tell you what will happen to you at the end of days. | 1. **And Ya’aqob called** his sons and said to them, Purify yourselves from uncleanness, and I will show you the hidden mysteries, the ends concealed, the recompense of reward for the righteous/generous, the retribution of the wicked, and the bower of Eden, what it is. And the twelve tribes of Israel gathered themselves together around the golden bed whereon he reclined, and where was revealed to him the Shekina of the LORD, (though) the end for which the king Mashiah is to come had been concealed from him. Then said he, Come, and I will declare to you what will befall you at the end of the days.  JERUSALEM: And our father Ya’aqob called his sons, and said to them, Gather together, and I will teach yon the concealed end, the secret mysteries, the recompense of reward for the just, and the punishment of the wicked, and the blessedness of Eden, what it is. And the twelve tribes of Ya’aqob assembled and surrounded the golden bed whereon our father Ya’aqob lay, desiring that he should teach them (at the) end in benediction and consolation. Then was revealed to him the secret that had been hidden from him, and then was opened the door which had been shut to him. Our father Ya’aqob turned therefore and blessed his sons, **every man according to his good did he bless him.** |
| 2. Gather and listen, sons of Jacob, and listen to Israel, your father. | 2. Gather yourselves together and hear, you sons of Ya’aqob, and receive instruction from Israel your father. |
| 3. Reuben, you are my firstborn, my strength and the first of my might. [You should have been] superior in rank and superior in power. | 3. Reuben you are my firstborn, the beginning of the strength of my generation, and the chief event of my thoughts To you belonged the birthright, and the high priesthood, and the kingdom: but because you have sinned, my son, **the birthright is given to Joseph, and the, kingdom to Yehuda, and the priesthood to Levi.**  JERUSALEM: REUBEN, my firstborn are you, my strength, and the beginning of my sorrow. **To you my son Reuben would it have pertained to receive three portions above your brethren, birth-right, priesthood, and kingdom: but because you have sinned, Reuben, my son, the birth-right is given unto Joseph, the kingdom to Yehuda, and the high priesthood to the tribe of Levi.** I will liken you, my son Reuben, to a little garden into the midst of which there enter rapid torrents, which it cannot bear, but is carried away before them. Be repentant then, my son Reuben, with good works, for you have sinned; and sin no more, that that which you have sinned may be forgiven you. |
| 4. [You have] the restlessness of water; [therefore,] you shall not have superiority, for you ascended upon your father's couch; then you profaned [Him Who] ascended upon my bed. | 4. I will liken you to a little garden in the midst of which there enter torrents swift and strong, which it cannot bear, but is overwhelmed. Be repentant then, Reuben my son, for you have sinned, and add not; that wherein you have sinned it may be forgiven you; for it is reckoned to you as if you went in to have to do with the wife of your father at the time that you did confound my bed upon which you went up. |
| 5. Simeon and Levi are brothers; **stolen instruments are their weapons.** | 5. Shimeon and Levi are brothers of the womb; **their thoughts are of sharp weapons for rapine.**  JERUSALEM: Shimeon and Levi are brothers of the womb, **men who are masters of sharp weapons**; they made war from their youth; in the land of their adversary they wrought out the triumphs of war. |
| 6. Let my soul not enter their counsel; my honor, you shall not join their assembly, for in their wrath they killed a man, and with their will they hamstrung a bull. | 6. In their counsel my soul has not had pleasure, and in their gathering against Shekem. to destroy it mine honour was not united; for in their anger they slew the prince and his ruler, and in their ill will they demolished the wall of their adversary.  JERUSALEM: In their counsels my soul found no pleasure; and in their gathering together at the city of Shekem to destroy it, they were not favourable to my honour; for in their anger they slew kings with princes, and in their wilfulness they sold Joseph their brother, who is compared to the ox. |
| 7. **Cursed be their wrath for it is mighty, and their anger because it is harsh.** I will separate them throughout Jacob, and I will scatter them throughout Israel. | 7. And Ya’aqob said, **Accursed was the town of Shekem, when they entered within it to destroy it in their violent wrath; and their hatred against Joseph, for it was relentless.** If, said Ya’aqob, they dwell together, no king nor ruler may stand before them. Therefore will I divide the inheritance of the sons of Shimeon into two portions; one part will come to them out of the inheritance of the sons of Yehuda, and one part from among the rest of the tribes of Ya’aqob; and the tribe of Levi I will disperse among all the tribes of Israel.  JERUSALEM: **Accursed was the town of Shekem when Shimeon and Levi entered to destroy it** **in their wrath, for it was strong, and in their anger, for it was cruel.** And Ya’aqob our father said, If these remain together, no people or kingdom can stand before them. I will divide the tribe of Shimeon, that they may become preachers and teachers of the Law in the congregation of Ya’aqob; and I will disperse the tribe of Levi in the houses of instruction for the sons of Israel. |
| 8. Judah, [as for] you, your brothers will acknowledge you. Your hand will be at the nape of your enemies, [and] your father's sons will prostrate themselves to you. | 8. Yehuda, you did make confession in the matter of Tamar: therefore will your brethren confess you, and will be called Yehudim from your name. Your hand will avenge you of your adversaries, in throwing arrows upon them when they turn their backs before you; and the sons of your fathers will come before you with salutations.  JERUSALEM: YEHUDA, you will all your brethren praise, and from your name will all be called Yehudim; your hand will avenge you of your adversaries; all the sons of your father will come before you with salutation. |
| 9. **A cub [and] a grown lion is Judah. From the prey, my son, you withdrew. He crouched, rested like a lion, and like a lion, who will rouse him?** | 9. I will liken you, my son Yehuda, to **a whelp, the young of a lion; for from the killing of Joseph my son you did uplift your soul, and from the judgment of Tamar you were free. He dwells quietly and in strength, as a lion; and as an old lion when he reposes, who may stir him up?**  JERUSALEM: **I will liken you, my son Yehuda, to a whelp the son of a lion: from the slaying of Joseph you were free, from the judgment of Tamar you, my son, were acquitted. He remains tranquil in the midst of war**, as the lion and as the lioness; nor is there people or kingdom that can stand against you. |
| 10. **The scepter shall not depart from Judah, nor the student of the law from between his feet, until Shiloh comes, and to him will be a gathering of peoples.** | 10. **Kings will not cease, nor rulers, from the house of Yehuda, nor sopherim (scribes) teaching the Law from his seed, till the time that the King the Mashiach, will come, the youngest of his sons; and on account of him will the (Gentile) peoples flock together.**  JERUSALEM: **Kings willl not cease from the house of Yehuda, nor Sopherim (scribes) teaching the Law from his children's children, until the time that the King Mashiach will come, whose is the kingdom, and to whom all the kingdoms of the earth will be obedient. How beautiful is the King Mashiach, who is to arise from the house of Yehuda.** |
| 11. He binds his foal to a vine, and to a tendril [he binds] his young donkey. [He launders] his garment with wine, and with the blood of grapes binds his raiment. | 11. How beauteous is the King, the Mashiach who will arise from the house of Yehuda! He has girded his loins, and descended, and arrayed the battle against his adversaries, Slaying kings with their rulers; neither is there any king or ruler who will stand before him. The mountains become red with the blood of their slain; his garments, dipped in blood, are like the out-pressed juice of grapes.  JERUSALEM: Binding his loins, and going forth to war against them that hate him, he will slay kings with princes, and make the rivers red with the blood of their slain, and his hills white with the fat of their mighty ones; his garments will be dipped in blood, and he himself be like the juice of the winepress. |
| 12. [He is] red eyed from wine and white toothed from milk. | 12. How beautiful are the eyes of the king Mashiach, as the pure wine! He cannot look upon what is unclean, nor on the shedding of the blood of the innocent; and his teeth, purer than milk, cannot eat that which is stolen or torn; and therefore his mountains are red with wine, and his hills white with corn, and with the cotes of flocks.  JERUSALEM: More beautiful are the eyes of the king Mashiach to behold than pure wine; they will not look upon that which is unclean, or the shedding of the blood of the innocent. His teeth are employed according to the precept rather than in eating the things of violence and rapine; his mountains will be red with vines, and his presses with his wine, and his hills be white with much corn and with flocks of sheep. |
| 13. **Zebulun will dwell on the coast of the seas; he [will be] at the harbor of the ships, and his boundary will be at Zidon.** | 13. **Zebulon will dwell upon the banks of the sea, and have dominion over the havens; he will surmount the breakers of the sea with ships and his border will extend unto Zidon.** |
| 14. Issachar is a bony donkey, lying between the boundaries. | 14. Issakhar is an ass in the Law; a strong tribe, **knowing the order of the times;** and he lies down between the limits of his brethren.  JERUSALEM: ISSAKHAR is a strong tribe, and his limits will be in the midst between two boundaries. |
| 15. He saw a resting place, that it was good, and the land, that it was pleasant, and he bent his shoulder to bear [burdens], and he became an indentured laborer. | 15. And he saw the rest of the world-to-come that it is good, and the portion of the land of Israel that it is pleasant; **therefore bowed he his shoulders to labour in the Law, and unto him will come his brethren bearing presents.**  JERUSALEM: And he saw the house of the sanctuary, which is called Quietness, that it is good, and the land that its fruits are rich; **and bared his shoulders to labour in the Law, and to him will be all his brethren bringing tribute.** |
| 16. Dan will avenge his people, like one, the tribes of Israel. | 16. From the house **of Dan there is to arise a man who will judge his people with the judgment of truth.** All the tribes of Israel will hearken to him together.  JERUSALEM: DAN, **He will be the deliverer** who is to arise, strong will he be and elevated above all kingdoms. |
| 17. Dan will be a serpent on the road, a viper on the path, which bites the horse's heels, so its rider falls backwards. | 17. A chosen man will arise from the house of Dan, like the basilisk which lies at the dividing of the way, and the serpent's head which lurks by the way, that bites the horse in his heel, and the master from his terror is thrown backward. **Even thus will Shimshon bar Manovach slay all the heroes of Philistia, the horsemen and the foot; he will hamstring their horses and hurl their riders backwards.**  JERUSALEM: And be will be like the serpent that lies in the way, and the basilisk which lurks at the dividing of the road, which strikes the horse in his heel, and thinks by the terror of him to throw his rider backward. |
| 18. For Your salvation, I hope, O Lord! | 18. When Ya’aqob saw Gideon bar Joash and Shimshon bar Manovach, who were established to be deliverers, he said, **I expect not the salvation of Gideon, nor look I for the salvation of Shimshon; for their salvation will be the salvation of an hour; but for Your salvation have I waited, and will look for, O LORD; for Your salvation is the salvation of eternity.**  JERUSALEM: He is Shimshon bar Manovach (Sampson), who will be a terror upon his adversaries, and a fear upon them that hate him, and who will slay kings with princes. Our father Ya’aqob said, **My soul has not waited for the redemption of Gideon bar Joash which is for an hour, nor for the redemption of Shimshon which is a creature redemption, but for the Redemption which You have said in Your Word will come for Your people the sons of Israel, for this Your Redemption my soul has waited.** |
| 19. [As for] Gad, a troop will troop forth from him, and it will troop back in its tracks. | 19. The tribe of Gad with the rest of the tribes **will, armed, pass over the streams of Arnona and subdue before them the pillars of the earth, and armed will they return into their limits with much substance** and dwell in peace beyond the passage of Jarden; for so will they choose, and it will be to them to receive their inheritance.  JERUSALEM: **From the house of GAD will go forth hosts arrayed in arms. They will bring Israel over the Jarden and put them in possession of the land of Kenaan**, and afterwards return in peace to their tabernacles. |
| 20. From Asher will come rich food, and he will yield regal delicacies. | 20. Happy is Asher **whose fruitage is plenteous, and whose land abounds in balsams and costly perfumes.**  JERUSALEM: Of happy ASHER how fertile is the land! **His land will satisfy with dainties for the kings of the sons of Israel.** |
| 21. Naphtali is a swift gazelle; [he is one] who utters beautiful words. | 21. **Naphatali is a swift messenger, like a hind that runs on the tops of the mountains, bringing good tidings: he it was who announced that Joseph was living; he it was who hastens to go into Mizraim, and bring the contract of the double field in which Esau had no portion; and when he will open his mouth in the congregation of Israel to give praise, he will be the chosen of all tongues.**  JERUSALEM: **NAPHTALI is a swift messenger declaring good tidings. He first declared to our father Ya’aqob that Joseph was yet alive, and he went down to Mizraim in a little time, and brought the contract of the Double Field from the palace of Joseph. And when he opens his mouth in the congregation of Ya’aqob, his tongue is sweet as honey.** |
| 22. A charming son is Joseph, a son charming to the eye; [of the] women, [each one] strode along to see him. | 22. Joseph, my son, you have become great; Joseph, my son, you have become great and mighty; **the end (determined) on you was (that you should) be mighty, because you did subdue your inclination in the matter of your mistress, and in the work of your brethren. You will I liken to a vine planted by fountains of water, which sends forth her roots, and overruns the ridges of stone, and covers by her branches all unfruitful trees; even so did you my son Joseph subject by your wisdom and your good works all the magicians of Mizraim; and when, celebrating your praises, the daughters of princes walking on the high places cast before you bracelets and chains of gold, that you should lift up your eyes upon them, your eyes you would not lift up on one of them, to become guilty in the great day of judgment.**  JERUSALEM: My son who has become great, JOSEPH, my son, who has become great, and waxed mighty, that you would become mighty was foreseen. **You, Joseph, my son, will I liken to a vine planted by fountains of water, which sends her roots into the depth and strikes the ridges of the rocks, uplifting herself on high and surmounting all the trees. So have you, 0 Joseph my son, risen by your wisdom above all magicians of Mizraim, and all the wise men who were there, what time you did ride in the second chariot of Pharaoh, and they proclaimed before you and said, This is the father of the king, Long live the, father of the king Great in wisdom, though few in years. And the daughters of kings and of princes danced before you at the windows, and beheld you from the balconies, and scattered before you bracelets rings collars, necklaces, and all ornaments of gold, in hope you would uplift your eyes and regard one of them. But you my son Joseph were far from lifting your eyes on any one of them, though the daughters of kings and of princes spoke one to another, This is the holy man Joseph, who walks not after the sight of his eyes nor after the imagination of his heart; because the sight of the eyes and the imagination of his heart make the son of woman to perish from the world.** Therefore there will arise from you the two tribes MENASHEH and EPHRAIM, who will receive portion and inheritance with their brethren in the dividing of the land. |
| 23. **They heaped bitterness upon him and became quarrelsome; yea, archers despised him.** | 23. **And all the magicians of Mizraim were bitter and angry against him, and brought accusations against him before Pharoh, expecting to bring him down from his honour They spoke against him with the slanderous tongue which is severe as arrows.**  JERUSALEM: **The magicians of Mizraim and all the wise men spoke against him, but could not prevail over him; they spoke evil of him before his lord, they accused him before Pharaoh king of Mizraim, to bring him down from his dignity; they spoke against him in the palace of Pharaoh with a slanderous tongue severe as arrows.** |
| 24. But his bow was strongly established, and his arms were gilded from the hands of the Mighty One of Jacob; from there he sustained the rock of Israel, | 24. But he returned to abide in his early strength, and would not yield himself unto sin, and subdued his inclinations by the strong discipline he had received from Ya’aqob, and thence became worthy of being a ruler, and of being joined in the engraving of the names upon the stones of Israel. |
| 25. from the God of your father, and He will help you, and with the Almighty, and He will bless you [with] the blessings of the heavens above, the blessings of the deep, lying below, the blessings of father and mother. | 25. **From the Word of the Lord will be your help; and He who is called the All--Sufficient will bless you with the blessings which descend with the dew of heaven from above, and with the good blessing of the fountains of the deep which ascend and clothe the herbage from beneath. The breasts are blessed at which you were suckled, and the womb in which you did lie.**  JERUSALEM: But the strength of his confidence remained in both his hands and his arms, **and he sought mercy from the strength of his father Ya’aqob, under the arms of whose power the tribes of Israel are led, and do come. Blessed are the breasts that suckled you, and the womb in which you did lie.** |
| 26. **The blessings of your father surpassed the blessings of my parents, the ends of the everlasting hills. May they come to Joseph's head and to the crown (of the head) of the one who was separated from his brothers.** | 26. **The blessings of your father be added to the blessings wherewith my fathers Abraham and Izhak have blessed me, and which the princes of the world Ishmael and Esau and all the sons of Keturah have desired: let all these blessings be united, and form a diadem of majesty for the head of Joseph, and for the brow of the man who became chief and ruler in Mizraim, and the brightness of the glory of his brethren.**  JERUSALEM: **The blessing of your father be added upon you, upon the blessings wherewith your fathers Abraham and Izhak who are like mountains blessed you, and upon the blessing of the four mothers' Sarah, Rivkah, Rachel, and Leah, who are like hills; let all these blessings come, and make a diadem of majesty upon the head of Joseph, and upon the crown of the man who became a chief and ruler in the land of Mizraim, and the brightness of the glory of his brethren.** |

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| 27. Benjamin is a wolf, he will prey; **in the morning he will devour plunder,** and in the evening he will divide the spoil." | 27. Benjamin is a strong tribe, (like) the wolf (with) his prey. In his land will dwell the Shekina of the LORD of the world, and the house of the sanctuary be built in his inheritance. **In the morning will the priests offer the lamb continually until the fourth hour**, and between the evenings the second lamb, and at eventide will they divide the residue remaining of the offering, and eat, every man, his portion.  JERUSALEM: BENJAMIN I will liken him to a ravening wolf. In his limits will the sanctuary be built, and in his inheritance the glory of the Shekina of the LORD will dwell. **In the morning will the priests offer the continual lamb and its oblations**, and at the going down of the sun will the priests offer the continual lamb and its oblations, and at evening divide the offerings of the sons of Israel. |
| 28. All these are the twelve tribes of Israel, and this is what their father spoke to them and blessed them; each man, according to his blessing, he blessed them. | 28. All these Tribes of Israel are twelve: **they are all righteous/generous together,** and this it is which their father spoke to them, and blessed them; according to his blessing blessed be each man. |
| 29. And he commanded them and said to them, "I will be brought in to my people; bury me with my fathers, in the cave that is in the field of Ephron the Hittite, | 29. And he commanded them and said to them, I am to be gathered to my people; bury me with my fathers in the cavern which is in the field of Ephron the Hitite, |
| 30. in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which field Abraham bought from Ephron the Hittite for burial property. | 30. in the cave that is in the Double Field over against Mamre in the land of Kenaan; for Abraham bought the field of Ephron the Hitite for an inheritance of burial. |
| 31. There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebecca, and there I buried Leah. | 31. There they buried Abraham, and Sarah his wife; there they buried Yitshaq, and Rivkah his wife; and there I buried Leah: |
| 32. The purchase of the field and the cave therein was from the sons of Heth." | 32. the purchase of the field, and the cave that is in, of the sons of the Hitite. |
| 33. And Jacob concluded commanding his sons, and he drew his legs [up] into the bed, and expired and was brought in to his people. | 33. And Ya’aqob ceased to command his sons. And he gathered up his feet into the midst of the bed, and expired, and was gathered unto his people |
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| 1. Joseph fell on his father's face, and he wept over him and kissed him. | 1. And Joseph laid his father upon a couch of ivory which was framed with pure gold, and inlaid with precious stones, and secured with cords of byssus. There they poured out fervid wines, and there burned they most costly perfumes: there stood the chiefs of the house of Esau and the chiefs of the house of Ishmael; there stood the Lion of Yehuda, the strength of his brethren. He answered and said to his brethren, Come, and let as raise up to our father a tall cedar whose head will reach to the top of heaven, and its branches overshadow all the inhabitants of the earth, and its roots extend to the depths of the abyss: from it have arisen the twelve tribes, and from it will arise kings, princes, and priests in their divisions, to offer oblations, and from it the Levites in their appointments for singing. Then, behold, Joseph bowed himself upon his father's face, and wept over him, and kissed him.  JERUSALEM: And Joseph laid him on a couch of ivory which was covered with pure gold, and inset with pearls, and spread with clothes of byssos and purple. There they poured out wine with choice perfumes, there they burned aromatic gums; there stood the chiefs of the house of Esau; there stood the princes of the house of Ishmael there stood the Lion Yehuda, the strength of his brethren. And Yehuda answered and said to his brethren, Come, let us raise up to our father a tall cedar, whose head will reach to heaven, but whose branches unto the inhabitants of the world. From it have arisen the twelve tribes, from it the priests with their trumpets and the Levites with their harps. And they wept, and Joseph bowed himself on the face of his father, and wept over him and kissed him. |
| 2. And Joseph commanded his servants, the physicians, to embalm his father, and the physicians embalmed Israel. | 2. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. |
| 3. And forty days were completed for him for so are the days of embalming completed and the Egyptians wept over him for seventy days. | 3. And the forty days of embalming were completed to him; for so fulfil they the days of embalming; and the Mizraee lamented him seventy days; saying one to another, Come, let us lament over Ya’aqob the Holy, whose righteousness/generosity turned away the famine from the land of Mizraim. For it had been decreed that there should be forty and two years of famine, but through the righteousness/generosity of Ya’aqob forty years are withheld from Mizraim, and there came famine but for two years only. |
| 4. When the days of his weeping had passed, Joseph spoke to Pharaoh's household, saying, "If now I have found favor in your eyes, speak now in Pharaoh's ears, saying, | 4. And the days of his mourning passed. And Joseph spoke with the lords of the house of Pharaoh, saying If I may find favour in your eyes, speak now in the hearing of Pharaoh, saying, |
| 5. 'My father adjured me, saying, "Behold, I am going to die. In my grave, which I dug for myself in the land of Canaan, there you shall bury me." So now, please let me go up and bury my father and return.' " | 5. My father made me swear, saying, Behold, I die, in the sepulchre which I have prepared for me in the land of Kenaan there will you bury me. And now let me go up and bury my father, and I will return. |
| 6. And Pharaoh said, "Go up and bury your father as he adjured you." | 6. And Pharoh said, Go up, and bury your father, according as he made you swear. |
| 7. So Joseph went up to bury his father, and all Pharaoh's servants, the elders of his house, and all the elders of the land of Egypt went up with him, | 7. And Joseph went up to bury his father; and all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mizraim, went up with him. |
| 8. and Joseph's entire household and his brothers and his father's household; only their young children and their flocks and cattle did they leave in the land of Goshen. | 8. And all the men of Joseph's house, and his brethren, and his father's household: only their children, and their sheep and oxen, left they in the land of Goshen. |
| 9. And chariots and horsemen also went up with him, and the camp was very numerous. | 9. And there went up with him chariots and horsemen and a very great host. |
| 10. And they came to the threshing floor of the thornbushes, which is on the other side of the Jordan, and there they conducted a very great and impressive eulogy, and he made for his father a mourning of seven days. | 10. And they came to the threshing floor of Atad, which is beyond the Jarden, and there they lamented with a great and mighty lamentation. And he made there a mourning for his father seven days. |
| 11. The Canaanite[s], the inhabitant[s] of the land, saw the mourning at the threshing floor of the thornbushes, and they said, "This is an intense mourning for the Egyptians." Therefore, they named it Abel Mizraim (Egypt mourns), which is on the other side of the Jordan. | 11. And the inhabitants of the land of Kenaan beheld the mourning at the threshing floor of Atad, and they loosed the girdles of their loins in honour of Ya’aqob, and spread forth their hands, and said, This is a mighty mourning of the Mizraee. Therefore he called the name of the, place Abel Mizraim, which is on the other side of the Jarden. |
| 12. And his sons did to him just as he had commanded them. | 12. And his sons did for him as he had commanded them. |
| 13. And his sons carried him to the land of Canaan, and they buried him in the cave of the field of Machpelah, which field Abraham had bought for burial property from Ephron the Hittite before Mamre. | 13. But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. **Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Ya’aqob his brother in the controversy of the Double Cave.** And immediately he beckoned to Hushim the son of Dan, who unsheathed the sword and struck off the head of the Wicked Esau, and the head of Esau rolled into the midst of the cave, and rested upon the bosom of Yitshaq his father; and the sons of Esau buried his body in the double field, and afterward the sons of Ya’aqob buried him in the cave of the double field; in the field which Abraham bought for an inheritance--sepulchre, of Ephron the Hitite, over against Mamre. |
| 14. And Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father, after he had buried his father. | 14. And Joseph returned to Mizraim, he and his brethren, and all who went up with him to bury his father, after they had buried his father. |
| 15. Now Joseph's brothers saw that their father had died, and they said, "Perhaps Joseph will hate us and return to us all the evil that we did to him." | 15. And Joseph's brethren saw that their father was dead, and that he (Joseph) did not return to eat together with them, and they said, Perhaps Joseph retains enmity against us, and will bring upon us all the evil that we did to him. |
| 16. So they commanded [messengers to go] to Joseph, to say, "Your father commanded [us] before his death, saying, | 16. And they instructed Bilhah to say to Joseph, Your father commanded before his death to speak to you, |
| 17.  'So shall you say to Joseph, "Please, forgive now your brothers' transgression and their sin, for they did evil to you. Now please forgive the transgression of the servants of the God of your father."  Joseph wept when they spoke to him. | 17. Thus will you say to Joseph, Forgive now the guilt of your brethren and their sin, for they committed evil against you; but forgive, I beseech you, the guilt of the servants of the God of your father. And Joseph wept when they spoke with him.  JERUSALEM: And they instructed the tribe of Bilhah the handmaid of Rachel to say, Your father before he was gathered commanded, saying: |
| 18. His brothers also went and fell before him, and they said, "Behold, we are your slaves." | 18. And his brethren came also, and bowed themselves before him, and said, Behold, we are your servants. |
| 19. But Joseph said to them, "Don't be afraid, for am I instead of God? | 19. And Joseph said to them, Fear not, for I will not do you evil, but good; for I fear and humble myself before the LORD.. |
| 20. Indeed, you intended evil against me, [but] God designed it for good, in order to bring about what is at present to keep a great populace alive. | 20. You indeed imagined against me evil thoughts, that when I did not recline with you to eat it was because I retained enmity against you. But the Word of the LORD thought on me for good; for my father has caused me to sit at the head, and on account of his honour I received; but now not for the sake of my (own) righteousness/generosity or merit was it given me to work out for you deliverance this day for the preservation of much people of the house of Ya’aqob.  JERUSALEM: And Joseph said to them, Fear not, for the evil that you did me has ended. Are not the thoughts of the sons of men before the LORD? |
| 21. So now do not fear. I will sustain you and your small children." And he comforted them and spoke to their hearts. | 21. And now fear not; I will sustain you and your little ones. And he comforted them, and spoke consolation to their hearts. |
| 22. So Joseph dwelt in Egypt, he and his father's household, and Joseph lived a hundred and ten years. | 22. And Joseph dwelt in Mizraim, he and his father's house. And Joseph lived a hundred and ten years. |
| 23. Joseph saw children of a third generation [born] to Ephraim; also the sons of Machir the son of Manasseh were born on Joseph's knees. | 23. And Joseph saw Ephraim's children of the third generation; also the sons of Makhir the son of Menasheh, when they were born, were circumcised by Joseph. |
| 24. Joseph said to his brothers, "I am going to die; God will surely remember you and take you up out of this land to the land that He swore to Abraham, to Isaac, and to Jacob." | 24. And Joseph said to his Brethren Behold, I die; but the Lord remembering will remember you and will bring you up from this land, into the land which He sware to Abraham, to Yitshaq, and to Ya’aqob. |
| 25. And Joseph adjured the children of Israel, saying, "God will surely remember you, and you shall take up my bones out of here." | 25. And Joseph adjured the sons of Israel to say to their sons Behold, you will be brought into servitude in Mizraim; but you will not presume to go up out of Mizraim until the time that two Deliverers will come, and say to you, Remembering, remember the LORD. And at the time when you go up you will carry up my bones from hence. |
| 26. And Joseph died at the age of one hundred ten years, and they embalmed him and he was placed into the coffin in Egypt. | 26. And Joseph died, the son of a hundred and ten years. And they embalmed him with perfumes, and laid him in an ark, and submerged him in the midst of the Nile of Mizraim.  JERUSALEM: And they embalmed him, and laid him in an ark in the land of Mizraim. |
|  |  |

**"Chazak! Chazak! Venitchazek!"**

**("Be strong! Be strong! And may we be strengthened!")**

**Summary of the Torah Seder – B’Resheet (Gen.) ‎49 and 50‎‎**

        Prophecies over Jacob’s sons – Gen 49:1- 26

        Blessing upon Benjamin - Gen 49:27

        Summary of blessings and Jacob’s last instructions – Gen. 49:28-33

* Jacob’s Death and Burial – Gen. 50:1-21
* Last days of Joseph – Gen. 50:22-26

**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. 513-593

**Rashi’s Commentary for: B’Resheet (Gen.) 49 and 50**

**Chapter 49**

**1** **and I will tell you, etc.** He attempted to reveal the End, but the Shechinah withdrew from him. So he began to say other things.-[from *Pesachim* 56a, *Gen. Rabbah* 89:5]

**3** **and the first of my might** That is, his first drop [of semen], for he had never experienced a nocturnal emission.-[from *Yeb.* 76a]

**my might** Heb. אוֹנִי, my strength, similar to: “I have found power (אוֹן) for myself” (Hos. 12:9); “because of His great might (אוֹנִים)” (Isa. 40:26); “and to him who has no strength (אוֹנִים)” (ibid. 29). -[from *Targum Onkelos*]

**superior in rank**-Heb. יֶתֶר שְׂאֵת. You were fit to be superior over your brothers with the priesthood, **an expression of raising up the hands** (נְשִׂיאוּת כַּפַיִם) [to recite the priestly blessing].-[from *Gen. Rabbah* 99:6]

**and superior in power** Heb. וְיֶתֶר עָז, [i.e. superior] with kingship, like “And He will grant strength (עֽז) to His king” (I Sam. 2:10). -[from *Gen. Rabbah* 99:6]

**4** **[You have] the restlessness of water**-The restlessness and the haste with which you hastened to display your anger, similar to water which hastens on its course. Therefore-

**you shall not have superiority** You shall no longer receive all these superior positions that were fit for you. Now what was the restlessness that you exhibited?

**the restlessness**-Heb. פַּחַז. This is a noun; therefore, it is accented on the first syllable, and the entire word is vowelized with the “pattach.” [I.e., each syllable is vowelized with a “pattach.”] If it were a [verb in] past tense, [meaning: he was restless,] it would be vowelized פָּחַז, half with a “kamatz” and half with a “pattach,” and it would be accented on the latter syllable (פָּחַז).

**for you ascended upon your father’s couch; then you profaned**- that Name that ascended my couch. That is the Shechinah, which was accustomed to going up on my bed.-[from *Shab.* 55b]

**my bed** Heb. יְצוּעִי, a term denoting a bed, because it is spread (מַצִּיעִים)with mattresses and sheets. There are many similar occurrences: “I shall not go up on the bed that was spread for me (יְצוּעָי)” (Ps. 132:3); “when I remember You on my couch (יְצוּעָי)” (ibid. 63:7). - [from *Targum Onkelos*]

**5** **Simeon and Levi are brothers** **[They were] of one [accord in their] plot against Shechem and against Joseph**: “So they said one to the other, ‘…So now, let us kill him…’ ” (Gen. 37:19f). Who were “they”? If you say [that it was] Reuben or Judah, [that cannot be because] they did not agree to kill him. If you say [that it was] the sons of the maidservants, [that cannot be because] their hatred [toward him] was not [so] unmitigated [that they would want to kill him], for it is stated: “and he was a lad [and was] with the sons of Bilhah” (Gen. 37:2). [It could not have been] Issachar and Zebulun [because they] would not have spoken before their older brothers. [Thus,] by necessity [we must say that] they were Simeon and Levi, whom their father called “brothers.”-[from *Gen. Rabbah*, *Shitah Chadashah*]

**stolen instruments** This craft of murder is in their hands wrongfully, [for] it is [part] of Esau’s blessing. It is his craft, and you (Simeon and Levi) have stolen it from him.-[from *Tanchuma Vayechi* 9]

**their weapons** Heb. מְכֵרֽתֵיהֶם, a term denoting weapons. **In Greek, the word for sword is “machir”** (*Tanchuma Vayechi*9). Another explanation: מְכֵרֽתֵיהֶם means: In the land of their dwelling (מְגוּרָתָם) they conducted themselves with implements of violence, like “Your dwelling place (מְכֽרֽתַיִךְ) and your birthplace (וּמוֹלְִדֽתַיִךְ)” (Ezek. 16:3). This is Onkelos’s translation.-[from *Tanchuma Vayechi* 9]

**Note from the Hakham:**

The Ramban[[1]](http://www.betemunah.org/sederim/shebat1573.html" \l "_ftn1" \o ") provides the following explanation for this critical phrase in this passage: “In my opinion Jacob is saying that “the instruments of violence are their dwelling places,” i.e., the essence of their lives. Even as the expression, the days of my pilgrimage (m’gurai). He is thus saying that the very instruments of violence are their dwelling places for they live and sustain themselves by them. A similar expression is found in the verse: “The desert yields them bread for their children” (Job 24:5 – for there he has the opportunity to rob and plunder). And it is on account of this that their father*divided them in Jacob* (verse 7 here) so that they should not unite *and scattered them in Israel* so that they should not assemble. This was indeed so, for Simeon’s inheritance in the land was contained in the inheritance of the children of Judah, as it is written: *And their inheritance was in the midst of the inheritance of the children of Judah* and Levi’s inheritance consisted of the cities of Refuge (Numbers 35:1-8), which were scattered throughout all Israel (Joshua Chapter 21).”

His Eminence Rabbi Dr. Eliyahu ben Abraham and myself have observed that in Gen. 49:5, the Hebrew word **“מְכֵרֹתֵיהֶם”- M’kheroteihem** **(“their weapons”) – i.e.** **מכרה – “mekherah”**– bears a remarkable resemblance to the Greek term **μάχαιρα – Machaira (“circumcision knife”)** [Strong’s G3162 – i.e. Rom. 13:4], as Rashi above points out. Where Rashi in our humble opinion is wrong is that a sword in Greek is called: **ῥομφαία – rhomphaia – (“a sword”)**[Strong’s G4501 – i.e. Rev. 2:16]. What Ya’aqob is therefore saying is that they transformed a holy instrument to effect circumcision into a weapon of murder. Thus the Septuagint translated Gen. 49:5 as: “Symeon and Levi, *are*brethren, *they*accomplished the injustice of their cutting off.”

Rashi notes that the same wording appears in Ezekiel 16:3. His Eminence Rabbi Eisemann[[2]](http://www.betemunah.org/sederim/shebat1573.html" \l "_ftn2" \o ") translates Ezek. 16:3 as follows…

**Ezek. 16:3** and say: Thus says my LORD God HASHEM/ELOHIM to Jerusalem. **Your dwelling place** and your birthplace are of the Land of Canaan. Your father is the Emorite and your mother a Hittite.

His Eminence Rabbi Eisemann confesses that he does not know how to translate **M’kheroteicha**. He also cites the above argument from the Ramban but is not satisfied with his definition. Setting aside the rather lengthy discussion on other facets of His Eminence Rabbi Eisemann’s thoughts, we make note of the continuity of thought between Genesis 49:5 and Ezekiel 16:3. The Hebrew text can suggest that Jerusalem was “circumcised” as an infant. Of course, we must take all of these words from the minimum analogy of Remes.  Therefore, this can only mean that the “parents” of Jerusalem, a father from the Emorites and mother from the Hitittes were Gentile converts. Prophetically Ezekiel can be looking to the future when the Gentiles would come to Jerusalem and be converted there with the righteous/generous application of the **μάχαιρα** – **Machaira (circumcision knife),** which we will see in our Remes commentary on 2 Luqas

**6** **Let my soul not enter their counsel** This is the [future] incident of Zimri [that Jacob is referring to], when the tribe of Simeon gathered to bring the Midianitess before Moses, and they said to him, “Is this one forbidden or permitted? If you say she is forbidden, who permitted you to marry Jethro’s daughter?” Let my name not be mentioned in connection with that affair. [Therefore, the Torah depicts Zimri as] “Zimri the son of Salu, the prince of a father’s house of the Simeonites” (Num. 25:14), but [Scripture] did not write, “the son of Jacob.”-[from *Sanh.* 82a, *Gen. Rabbah* 99:6]

**my honor, you shall not join** My name shall not join them there, as it is said: “Korah the son of Izhar the son of Kehath the son of Levi” (Num. 16:1), but it does not say, “the son of Jacob.” In (I) Chronicles (7:22f.), however, it says, “the son of Korah the son of Izhar the son of Kehath the son of Levi the son of Israel.”-[from *Tanchuma Vayechi* 10]

**my honor, you shall not join**כָּבוֹד, honor, is a masculine noun. [Therefore,] you must explain [this passage] as if he (Jacob) is speaking to the honor and saying, “You, my honor, shall not join them,” like “You shall not join (תֵחַד) them in burial” (Isa. 14:20). [Since the word (תֵּחַד) includes a prefixed “tav,” it can be either the second person masculine or the third person feminine. Since כָּבוֹד is a masculine noun, the verb must be second person.]

**their assembly**-When Korah, who is of the tribe of Levi, assembles the whole congregation against Moses and against Aaron.-[From *Tanchuma Vayechi* 10]

**for in their wrath they killed a man** These are Hamor and the men of Shechem, and all of them are considered as no more than one man. And so [Scripture] says regarding Gideon, “And you shall smite Midian as one man” (Jud. 6:16), and similarly regarding the Egyptians, “a horse and its rider He cast into the sea” (Exod. 15:1). This is its midrashic interpretation (*Gen. Rabbah* 99:6), but its simple meaning is that many men are called “a man,” each one individually. In their wrath they (Simeon and Levi) killed every man with whom they were angry. Similarly, “and he learned to attack prey; he devoured men (אָדָם)” (Ezek. 19:3).

**and with their will they hamstrung a bull** **They wanted to “uproot” Joseph, who was called “bull,”** as it is said: “The firstborn of his bull-he has majesty” (Deut. 33: 17). עִקְרוּ means *esjareter* in Old French, to hamstring, an expression similar to “You shall hamstring their horses” (Josh. 11:6). -[From *Targum Yerushalmi*]

**7** **Cursed be their wrath for it is mighty** Even at the time of castigation, he cursed only their wrath. This is [in agreement with the idea behind] what Balaam said, “What shall I curse, which God did not curse?” (Num. 23:8). [From *Gen. Rabbah* 99:6]

**I will separate them throughout Jacob**I will separate them from one another so that Levi will not be numbered among the tribes; hence they are separated. Another explanation: There are no [itinerant] paupers, scribes, or teachers of children except from [the tribe of] Simeon, so that they should be scattered. The tribe of Levi was made to go around to the threshing floors for heave offerings and tithes; thus he caused him to be dispersed in a respectable way.-[From *Gen. Rabbah* 98:5, 99:6, *Shitah Chadashah*]

**8** **Judah, [as for] you, your brothers will acknowledge you** Since he reproved the first ones (Reuben, Simeon, and Levi) with reproach, Judah began retreating backwards [so that he (Jacob) would not reprove him for the deed involving Tamar (Gen. 38:16 ff). So Jacob called him with words of appeasement, “Judah, you are not like them.”-[From *Shitah Chadashah*]

**Your hand will be at the nape of your enemies** In the time of David: “And of my enemies-you have given me the back of their necks” (II Sam. 22:41). -[From *Gen. Rabbah* 98:9]

[**your father’s sons** Since they were [born] from many wives, he did not say, “your mother’s sons,” after the manner that Isaac said (Gen. 27:29). -[From *Gen. Rabbah* 98:6]

**9** **A cub [and] a grown lion is Judah** He prophesied about David, who was at first like a cub: “When Saul was king over us, it was you who led Israel out and brought them in” (II Sam. 5: 2), and at the end a lion, when they made him king over them. This is what Onkelos means in his translation by יְהֵא בְּשֵׁירוּיָא שִׁלְטוֹן, [he shall be a ruler] in his beginning.

**from the prey** From what I suspected of you, (namely) that “Jospeh has surely been torn up; a wild beast has devoured him” (Gen. 37:33). This referred to Judah, who was likened to a lion. -[from Tanchuma Vayigash 9]

**my son, you withdrew** Heb. עָלִיתָ, you withdrew yourself and said, “What is the gain [if we slay our brother and cover up his blood]?” (Gen. 37:26) (*Gen. Rabbah* 99:8). Similarly, [Judah withdrew] from killing Tamar, when he confessed, “She is right, [it is] from me…” (Gen. 38:26) (*Aggadath Bereshith* 83). Therefore, “he crouched, lay down, etc.” [This was fulfilled] in the time of Solomon, “every man under his vine, etc.” (I Kings 5:5) (*Gen. Rabbah* 98:7).

**10** **The scepter shall not depart from Judah** from David and thereafter. **These (who bear the scepter after the termination of the kingdom) are the exilarchs (princes) in Babylon, who ruled over the people with a scepter, [and] who were appointed by royal mandate.-[**From *Sanh.* 5a]

**nor the student of the Law from between his feet** Students. These are the princes of the land of Israel.- [From *Sanh.* 5a]

**until Shiloh comes** **[This refers to] the King Messiah, to whom the kingdom belongs** (שֶׁלוֹ), and so did Onkelos render it**: [until the Messiah comes, to whom the kingdom belongs].** According to the *Midrash Aggadah*, [“Shiloh” is a combination of] שַׁי לוֹ, a gift to him, as it is said: “they will bring a gift to him who is to be feared” (Ps. 76:12). -[From *Gen. Rabbah* ed. Theodore-Albeck p. 1210

[**and to him will be a gathering of peoples**Heb. יִקְּהַת עַמִּים denoting a gathering of peoples, for the “yud” of (יִקְּהַת) is part of the root [and not a prefix], like “with your brightness (יִפְעָתֶךָ)” (Ezek. 28:17), and sometimes [the “yud” is] omitted. Many letters are subject to this rule, and they are called defective roots, like the “nun” of נוֹגֵף (smite), נוֹשֵׁךְ (bite), and the “aleph” of “and my speech (אַחְוָתִי) in your ears” (Job 13:17); and [the “aleph”] of “the scream of (אִבְחַת) the sword” (Ezek. 21:20); and [the “aleph”] of “a jug (אָסוּךְ) of oil” (II Kings 4:2). This too, is [a noun meaning] **a gathering of peoples, [meaning: a number of nations who unite to serve God and join under the banner of the King Messiah] as it is said: “to him shall the nations inquire” (Isa. 11:10).** Similar to this is “The eye that mocks the father and despises the mother’s wrinkles (לְיִקְּהַת אֵם)” (Prov. 30:17), [i.e., meaning] the gathering of wrinkles in her face, due to her old age. And in the Talmud [we find]: “were sitting and gathering assemblies וּמַקְהוֹ אַקְהָתָא in the streets of Nehardea” [Pumbeditha] in Tractate *Yebamtoh* (110b). He (Jacob) could also have said: קְהִיּת עַמִּים [Since the “yud” of יִקְהַת is not a prefix denoting the third person masculine singular, but is a defective root, the form קְהִיּת עַמִּים would be just as appropriate.]-[From *Gen. Rabbah* 98:9]

**11** **He binds his foal to a vine** He prophesied concerning the land of Judah [namely] that wine will flow like a fountain from it. One Judahite man will bind one foal to a vine and load it from one vine, and from one tendril [he will load] one young donkey.-[From *Gen. Rabbah* 98:9]

**a tendril** A long branch, *corjede* in Old French, a vine-branch.

[**He launders]…with wine** All this is an expression of an abundance of wine.- [From *Gen. Rabbah* 99:8]

**his raiment** Heb. סוּתֽה. It is a word denoting a type of garment, and there is none like it in Scripture.

**binds** Heb. אֽסְרִי, equivalent to אוֹסֵר, as in the example: “He lifts (מְקִימִי) the pauper up from the dust” (Ps. 113:7) [instead of מֵקִים]; “You, Who dwell (הַישְׁבִי) in heaven” (ibid. 123:1) [instead of הַישֵׁב]. Likewise, “his young donkey” (בְּנִי אֲתֽנוֹ) [instead of בֶּן אֲתֽנוֹ] follows this pattern. *Onkelos*, however, translated it [the verse] as referring to the King Messiah [i.e., the King Messiah will bind, etc.]. The vine represents Israel; עִירֽהmeans Jerusalem [interpreting עִירֽה as “his city,” from עִיר]. The tendril represents Israel, [referred to as such by the prophet:] “Yet I planted you a noble vine stock (שׁוֹרֵק)” (Jer. 2:21). בְּנִי אֲתֽנוֹ [is translated by Onkelos as] They shall build his Temple [בְּנִי is derived from בנה, to build. אֲתֽנוֹ is] an expression similar to “the entrance gate  (שַׁעַר הָאִיתוֹן)” in the Book of Ezekiel (40:15). [The complete *Targum* reads as follows: He (the Messiah) shall bring Israel around to his city, the people shall build his Temple.] **He (Onkelos) further translates it in another manner: the vine refers to the righteous, בְּנִי אֲתֽנוֹ refers to those who uphold the Torah by teaching [others], from the idea [expressed by the verse]: “the riders of white donkeys (אֲתֽנֽת)” (Jud. 5:10).**

**[He launders]…with wine** [Onkelos renders:] **“Fine purple shall be his (the Messiah’s) garment,” whose color resembles wine. [The complete *Targum* reads: Fine purple shall be his garment, his raiment fine wool, crimson and colorful clothing.]**“And colorful clothing” is expressed by the word סוּתֽה, [a garment] a woman wears to entice [מְסִיתָה] a male to cast his eyes on her. Our Rabbis also explained it in the Talmud as a term denoting the enticement of drunkenness, in Tractate *Kethuboth* (11b): And if you say about the wine, that it does not intoxicate, the Torah states: סוּתֽה [which means enticement to drunkenness. The Rabbis, however, render the passage as follows: and with the blood of grapes that entices.].

**12** **red-eyed from wine** Heb. חַכְלִילִי, an expression of redness, as the *Targum* renders, and similarly (Prov. 23:29), “Who has bloodshot eyes (עֵינִַים חַכְלִלוֹת)?” For it is common for those who drink wine to have red eyes.

**from milk** Due to the abundance of milk, for in his (Judah’s) land there will be good pasture for flocks of sheep. This is the meaning of the verse: He shall be red-eyed from an abundance of wine, and he shall be white-toothed from an abundance of milk. According to the *Targum*, however, עֵינַיִם denotes mountains because from there one can see far away. [According to the *Targum*: His mountains shall be red with his vineyards.] The *Targum* renders it also in another manner, as an expression of fountains (as in Gen. 16:7, 24:16, 29, 30, 42, 43, 45) and the flow of the vats. [The *Targum* reads further: His vats (נַעֲווֹהִי) shall flow with wine.] נַעֲווֹהִי means “his vats.” This is Aramaic, [and] in Tractate *A.Z.* (74b): “Vats (נַעֲוָא) are to be purged with boiling water.” [וּלְבֶן שִׁנַּיִם he renders:] יְחַוְרָן בִָּקְעָתֵיהּ. He renders שִׁנַּיִם as a term denoting rocky crags. [According to this translation then, Onkelos renders: his rocky crags shall be white.]

**13** **Zebulun will dwell on the coast of the seas** Heb. חוֹף. His land will be on the seacoast. חוֹף is as the *Targum* renders: סְפַר, *marche* in Old French, borderland. He will constantly frequent the harbor of the ships, in the place of the port, where the ships bring merchandise, **for Zebulun would engage in commerce and provide food for the tribe of Issachar, and they (the tribe of Issachar) would engage in [the study of] Torah**.**That is [the meaning of] what Moses said, “Rejoice, O Zebulun, in your going forth, and Issachar, in your tents” (Deut. 33:18) Zebulun would go forth [to engage] in commerce, and Issachar would engage in [the study of] Torah in tents.-[From *Tanchuma Vayechi* 11]**

**and his boundary will be at Zidon** The end of his boundary will be near Zidon. יַרְכָתוֹ means: his end, similar to “and to the end of (וּלְיַרְכְּתֵי) the Tabernacle” (Exod. 26:22). -[From *Targum Onkelos*]

**14** **Issachar is a bony donkey** Heb. חֲמֽר גָרֶם, a bony donkey. He bears the yoke of the Torah, like a strong donkey which is laden with a heavy burden.-[From *Gen. Rabbah* 99:9]

**lying between the boundaries** like a donkey, which travels day and night and does not lodge in a house, but when it lies down to rest, it lies between the boundaries, in the boundaries of the towns where it transports merchandise.- [From *Zohar* vol. 1, 242a]

**15** **He saw a resting place, that it was good** He saw that his territory was a blessed and good land for producing fruits.-[From *Targum Onkelos*, *Bereshith Rabbathi*]

**and he bent his shoulder to bear [burdens]** [I.e., the yoke of Torah.]-[From *Gen. Rabbah* 98:12]

**and he became**-for all his brothers, the Israelites-

**an indentured laborer** **to decide for them instructions of Torah [law] and the sequence of leap years, as it is said: “And of the sons of Issachar, those who had an understanding of the times, to know what Israel should do: their chiefs were two hundred” (I Chron 12:33). He (Issachar) provided two hundred heads of Sanhedrin. “And all their brethren obeyed their word” (ibid. 12:32). -[From *Gen. Rabbah* 98:12]**

**and he bent his shoulder** Heb. וַיֵּט, he lowered his shoulder, similar to “And He bent (וַיֵּט) the heavens” (II Sam. 22:10, Ps. 18:10), “Incline your ear  (הַטּוּ)” (Ps. 78:1). Onkelos, however, rendered it in a different manner: and he bent his shoulder to bear wars and to conquer regions, for they dwelled on the border; the enemy will be vanquished under him as an indentured laborer.

**16** **Dan will avenge his people** Heb. יָדִין, will avenge his people from the Philistines, like “When the Lord avenges (יָדִין) His people” (Deut. 32:36). -[From *Targum Onkelos*]

**like one, the tribes of Israel** All Israel will be like one with him, and he will avenge them all. Concerning Samson he uttered this prophecy. We can also explain יִשְׂרָאֵל כְּאַחַד שִׁבְטֵי [as follows]: like the special one of the tribes, namely David, who came from Judah.-[From *Targum Onkelos*, *Sotah* 10a, *Gen. Rabbah* 99:11]

**17** **a viper** Heb. שְׁפִיפֽן. This is a snake, and I say it is given this appellation because it bites, “and you will bite (תְּשׁוּפֶנוּ) his heel” (Gen. 3:15).

**which bites the horse’s heels** So is the habit of a snake. He (Jacob) compares him (Dan) to a snake, which bites a horse’s heels, and [causes] its rider to fall backwards, although it does not touch him. We find something similar in [the story of] Samson: “And Samson grasped the two pillars of the center, etc.” (Jud. 16:29), and those on the roof died. Onkelos renders [נָחָשׁ] as כְּחִיוֵי חוּרְמָן, the name of a species of snake whose bite has no antidote, and that is the צִפְעֽנִי (adder). It is called חוּרְמָן because it destroys  (חֵרֶם)everything. [Onkelos renders] וּכְפִתְנָא, and like a viper, like פֶּתֶן (Isa. 11:8, Ps. 58:5) [and he renders] יִכְמוֹן, [as] he will lie in wait.

**18** **For Your salvation, I hope, O Lord!** He (Jacob) prophesied that the Philistines would gouge out his (Samson’s) eyes, and he (Samson) would ultimately say, “O Lord God, remember me now and strengthen me now only this once, etc.” (Jud. 16:28). -[From *Num. Rabbah* 14:9]

**19** **[As for] Gad, a troop will troop forth from him**Heb. גָּד גְּדוּד יְגוּדֶנוּ. All [these words] are expressions of a troop (גְּדוּד) as Menachem (*Machbereth Menachem* p. 52) classified it. If you ask [why] there is no [expression of] גְּדוּד without two “daleths,” we answer that [indeed] the noun גְּדוּד requires two “daleths,” for that is the rule of a word with a root of two letters [in this case גד], to double the final letter, but its root [remains] only two letters. Similarly, [Scripture] says: “Like a wandering  (לָנוּד)sparrow” (Prov. 26:2), which is a derivative of [the same root as] “And I was sated with restlessness (נְדוּדִים)” (Job 7: 4); “there he fell down dead (שָׁדוּד)” [lit., robbed] (Jud. 5:27), which is a derivative of [the same root as] “that ravages (יָשׁוּד) at noon” (Ps. 91:6). Also, יָגֻד, יְגוּדֶנּוּ, and גְּדוּד are from the same root. When the root is used in the יִפְעַלform (the future tense of the קַל conjugation), it (the final letter) is not doubled, like יָגוּד, יָנוּד, יָרוּם, יָשׁוּד, יָשׁוּב, but when it is reflexive (מִתְפַּעֵל) or causative (מַפְעִיל), it is doubled, like יִתְגוֹדֵד, יִתְרוֹמֵם, יִתְבּוֹלֵל, יִתְעוֹדֵד, or causative (מַפְעִיל), [like] “He strengthens (יְעוֹדֵד) the orphan and the widow” (ibid. 146:9); “to bring Jacob back (לְשׁוֹבֵב) to Him” (Isa. 49:5); “restorer (מְשׁוֹבֵב) of the paths” (ibid. 58:12). Also, יְגוּדֶּנוּ stated here is not an expression meaning that others will cause him to do, [because then the “daleth” would be doubled,] but it is like יָגוּד הֵימֶנּוּ, will troop forth from him, similar to “my children have left me (יְצָאוּנִי),” (Jer. 10:20), [which is equivalent to] יָצְאוּ מִמֶנִי, they went forth from me. [Hence, this form is not the causative, but the simple conjugation, which does not require the doubling of the final letter.] גָּד גְּדוּד יְגוּדֶנוּ [means]: troops will troop forth from him—they will cross the Jordan with their brothers to war, every armed man, until the land is conquered.

**and it will troop back in its tracks** All his troops will return in their tracks to the territory that they took on the other side of the Jordan, and no one will be missing from them.-[From *Targum Yerushalmi*]

**in its tracks** Heb. עָקֵב. In their way and in their paths upon which they went they will return, equivalent to “and your steps (וְעִקְבוֹתֶיךָ) were not known” (Ps. 77:20), and similarly, “in the footsteps of (בְּעִקְבֵי) the flocks” (Song of Songs 1:8); in French, *traces*, [meaning] tracks or footsteps.

**20** **From Asher will come rich food** The food from Asher’s territory will be rich, for there will be many olive trees in his territory, so that oil will flow like a fountain. And thus did Moses bless him, “and dip his foot in oil” (Deut. 33:24), as we learned in *Menachoth* (85b): The people of Laodicea once needed oil. [So they appointed themselves a Gentile messenger (according to Rashi, or a Gentile official, according to Rashi ms. and Rabbenu Gershom, ad loc.). They said to him, “Go and bring us oil worth a million (coins).” The messenger went to Jerusalem, where they told him, “Go to Tyre.” So the messenger went to Tyre, where they told him, “Go to Giscala (a town in the territory of Asher).” The messenger went to Giscala, where they told him, “Go to so-and-so, to that field.” He went to the field and he found a man breaking up the earth around his olive trees. The messenger asked him, “Do you have a million (coins) worth of oil?” The man replied, “Yes, but wait for me until I finish my work.” The messenger waited. After the man finished working, he cast his tools over his shoulder and went on his way, removing the stones from the path as he walked. The messenger thought to himself, “Has this man really a million (coins) worth of oil? I think the Jews have played a trick on me.” As soon as the man arrived at his town, his maidservant brought him a kettle of hot water, and the man washed his hands and feet with it. She then brought him a golden cup full of oil, and he dipped his hands and feet in it, to fulfill what is stated: “and dip his foot in oil.” After they had dined, the man measured out for the messenger oil (worth) a million (coins). He asked the messenger, “Don’t you need more?” “Yes,” the messenger replied, “but I have no money.” The man said, “If you want to buy, buy, and I will come with you and collect the money for it.” The man then measured out additional oil for one hundred eighty thousand (coins). It was said that the messenger hired all the horses, mules, camels, and donkeys that he could find in the land of Israel. As soon as the messenger arrived in his home town, the townspeople came out to praise him. He said to them, “Don’t praise me! Praise this man who measured out for me oil for a million (coins), and I still owe him a hundred eighty thousand (coins).” This illustrates the verse: “There is one who feigns riches but has nothing; one who feigns poverty but has great wealth” (Prov. 13:7).]

**21** **a swift gazelle** This is the valley of Gennesar, which ripens its fruits swiftly, like the gazelle, which runs swiftly. אַיָלָה שְׁלֻחָה means a gazelle that runs swiftly.-[from *Gen. Rabbah* 99:12]

**[he is one] who utters beautiful words** As the *Targum* renders. [See below.] Another explanation:

[**a swift gazelle]**- He (Jacob) prophesied concerning the war with Sisera: “and take with you ten thousand men of the men of Naphtali, etc.” (Jud. 4:6), and they went there with alacrity. And so it is stated there with an expression of dispatching, “into the valley they rushed forth with their feet” (ibid. 5:15).

**[he is one] who utters beautiful words** Through them, Deborah and Barak sang a song (*Gen. Rabbah* 98:17). Our Rabbis [of the Talmud], however, interpreted it (the entire verse) as an allusion to the day of Jacob’s burial, when Esau contested [the ownership of] the cave, in Tractate *Sotah* (13a). [As soon as Jacob’s sons reached the Cave of Machpelah, Esau came and stopped them. He said to them, “Mamre, Kiriath-arba, which is Hebron” (Gen. 35:27); Rabbi Isaac said that the name Kiriath-arba alludes to the four couples interred there: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. Jacob buried Leah in his place, and the remaining one Esau said was his. Jacob’s sons said to Esau, “You sold it.” He replied, “Although I sold my birthright, did I sell my rights as an ordinary son?” They answered, “Yes, for it is written: ‘in my grave, which I bought (כָּרִיתִי) for myself’” (Gen. 50:5). Rabbi Johanan said in the name of Rabbi Simeon the son of Jehozadak, כִּירָה means nothing but sale (מְכִירָה), for in the coastal cities, sale is known as כִּירָה. Esau replied, “Give me the deed.” They said to him, “The deed is in Egypt.” [One asked another,] “Who should go (to get it) ?” [He replied,] “Let Naphtali go because he is as fleet-footed as a gazelle, as it is written: ‘Naphtali is a swift gazelle, [he is one] who utters beautiful words (אִמְרֵי שָׁפֶר).’” Do not read אִמְרֵי שָׁפֶר, but אִמְרֵי סֵפֶר, words of a scroll.] [I.e., it was Naphtali who brought the deed to the cave to prove that Jacob had purchased Esau’s burial right there.] The Targum renders: יִתְרְמֵי עַדְבֵהּ, his lot will fall [in a good land], and he will give thanks for his territory with beautiful words and praise.

**22** **A charming son is Joseph**-Heb. בֵּן פּֽרָת, a charming son. This is an Aramaism, similar to [the word used in the expression] “Let us express our favor (אַפִּרְיוֹן) to Rabbi Simeon,” [found] at the end of *Baba Mezia*(119a).

**a son charming to the eye** His charm attracts the eye that beholds him.

**of the] women, [each one] strode along to see him** Heb. עֲלֵי שׁוּר. The women of Egypt strode out on the wall to gaze upon his beauty. Of the women, each one strode to a place from which she could catch a glimpse of him. עֲלֵי שׁוּר, for the purpose of looking at him, similar to “I behold him (אֲשׁוּרֶנוּ), but not near” (Num. 24:17). There are many midrashic interpretations, but this is the closest to the literal sense of the verse. (Another explanation: This is how it should read, because according to the first interpretation, שׁוּר means “a wall.”)]

**charming-** Heb. פּֽרָת. The “tav” in it is [added merely] to enhance the language, similar to “because of (עַל דִּבְרַת) the children of men” (Ecc. 3:18), (lit., concerning the matter of). שׁוּר is the equivalent of לָשׁוּר, to see. [Thus the meaning of] עֲלֵי שׁוּר [is] in order to see. Onkelos, however, renders צָעֲדָה עֲלֵי שׁוּר בָּנוֹת: Two tribes will emerge from his children. They will [each] receive a share and an inheritance. [Scripture] writesבָּנוֹת, alluding to the daughters of Manasseh, [i.e.,] the daughters of Zelophehad, who received a share [of the land] on both sides of the Jordan. בֵּן פֽרת יוֹסֵף [is rendered] my son, who will multiply, is Joseph פּֽרָת is an expression of procreation פִּרְיָה וְרִבְיָה). There are midrashic interpretations that fit the language [of the verse, as follows]: When Esau came toward Jacob, all the other mothers went out ahead of their children to prostrate themselves. Concerning Rachel, however, it is written: “and afterwards, Joseph and Rachel drew near and prostrated themselves” (Gen. 33:7), [denoting that Joseph preceded Rachel]. Joseph said, “This scoundrel has a haughty eye. Perhaps he will take a fancy to my mother.” So he went ahead of her, stretching his height to conceal her. His father was referring to this when he blessed him בֵּן פּֽרָת, a son who grew, [meaning] you raised yourself over Esau’s eye. Therefore, you have attained greatness.-[From *Gen. Rabbah* 78:10]

**of the] women, [each one] strode along to see him** to gaze at you when you went forth through Egypt (*Gen. Rabbah* 98:18). They [the Rabbis] interpreted it שׁוּר) (עֲלֵי further as referring to the idea that the evil eye should have no influence over his descendants. Also, when he (Jacob) blessed Manasseh and Ephraim, he blessed them [that they should be] like fish, over which the evil eye has no influence.-[From *Ber.* 20a]

**23** **They heaped bitterness upon him and became quarrelsome** Heb. וַיְמָרֲרֻהוּ. His brothers heaped bitterness upon him (Joseph), [and] Potiphar and his wife heaped bitterness upon him by having him imprisoned. [This is] an expression similar to “And they embittered (וַיְמָרְרוּ) their lives” (Exod. 1:14). -[From *Gen. Rabbah* 98:19]

**and became quarrelsome** Heb. וָרֽבּוּ. His brothers became his antagonists, (lit., men of quarrel). This verb form (וָרֽבּוּ) is not a form of פָּעֲלוּ, [the simple active קַל conjugation], for if it were, it should have been vowelized like רָבוּ in “They are the waters of Meribah, where the children of Israel quarreled (רָבוּ), etc.” (Num. 20: 13). Even if it (וָרֽבּוּ) denotes the shooting of (רְבִית) arrows, it would be vowelized the same way. It is [therefore] only a form of פּֽעֲלוּ, the passive form, as in “The heavens were devastated (שֽׁמּוּ)” (Jer. 2:12), which is [equivalent to] הוּשַׁמּוּ Likewise, “They are taken away (רוֹמוּ) in a second” (Job 24:24), is an expression like הוּרְמוּ, except that the expressions of הוּשַׁמּוּ and הוּרְמוּ mean [to be devastated and taken away] by others, whereas the expressions שֽׁמּוּ,  רוֹמוּ, [and] רֽבּוּ denote actions caused by themselves: they devastate themselves, they were taken away by themselves, they became quarrelsome. Similarly, “The island dwellers have been silenced (דֽמּוּ)” (Isa. 23:2) is like נָדַמּוּ Onkelos also renders וְנַקְמוֹהִי, and they took revenge from him. **archers** Heb. בַּעֲלֵי חִצִּים, [called this because their] tongues were like arrows (חִצִּים) (*Gen. Rabbah* 98:19). The Targum, however, renders it as מָרֵי פַלְגּוּתָא, an expression similar to “And the half(הַמֶּחֱצָה) was” (Num. 31:36), [meaning] those who were fit to share the inheritance with him, [viz., his brothers]. [I.e., Onkelos interprets בַּעֲלֵי חִצִּים as those who should take half.]

**24** **But his bow was strongly established** It became strongly established.

**his bow** Heb. קַשְׁתּוֹ, his strength.

**and his arms were gilded** Heb. וַיָּפֽזּוּ. This refers to the placing of the signet ring on his (Joseph’s) hand, an expression similar to “glittering gold  (זָהָב מוּפָז)” (I Kings 10:18). This [elevation] came to him from the hands of the Holy One, blessed be He, who is the Mighty One of Jacob. From there he (Joseph) was elevated to be the sustainer of the rock of Israel, the mainstay of Israel, [*Be’er Yizchak*] an expression of “the initial stone (הָאֶבֶן הָרֽאשָׁה)” (Zech. 4:7), [which is] an expression of royalty. [Jacob, the Patriarch, was considered a royal personality.] Onkelos, too, rendered it in this way, [i.e., that וַיָּפֽזוּ is derived from פָּז, fine gold]. He rendered וַתֵּשֶׁב as וְתָבַת בְּהוֹן נְבִיאוּתֵיהּ, [meaning] his prophecy returned [and was fulfilled] upon them [thus rendering וַתֵּשֶׁב as “returning” rather than as “being established.” This refers to] the dreams he dreamed about them, עַל דְקַייֵם אוֹרַיְתָא בְּסִתְרָא, because he observed the Torah in secret. This is an addendum, and is not derived from the Hebrew of the verse. וְשַׁוִּי בְּתוּקְפָּא רוּחֲצָנֵיהּ, and he placed his trust in the Mighty One. [This is] the Aramaic translation of וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ, and this is how the language of the *Targum* follows the Hebrew: His prophecy returned because the might of the Holy One, blessed be He, was his bow and his trust. עַל דְּרָעוֹהִי בְּכֵן יִתְרְמָא דְּהַב therefore, “his arms were gilded (וַיָּפֽזוּ),” an expression of “fine gold (פָּז).”

**the rock of Israel** A contraction of אָב וּבֵן, father and son, [which Onkelos renders as אַבְהָן וּבְנִין], fathers and sons.

**25** **from the God of your father** This befell you, and He will help you.

**and with the Almighty** And your heart was with the Holy One, blessed be He, when you did not heed your mistress’s orders, and [because of this] He shall bless you.

**the blessings of father and mother** Heb. בִּרְכֽת שָׁדַיִם וָרָחַם [Onkelos renders:] בִּרְכָתָא דְאַבָָּא וּדְאִמָּא, blessings of father and mother. That is to say that the ones who beget the children and the ones who bear the children will be blessed. The males will impregnate with a drop of semen that is fit for conception, and the females will not lose what is in their womb and miscarry their fetuses. **father** Heb. שָׁדַיִם. [How does שָׁדַיִם come to mean father?] “He shall be cast down (יָרֽה יִיָּרֶה)” (Exod. 19:13) is translated by the Targum as אִשְׁתְּדָאָה יִשְׁתְּדֵי Here too, [שָׁדַיִם means the father] because semen shoots (יוֹרֶה) like an arrow.

**26** **The blessings of your father surpassed, etc**.-The blessings the Holy One, blessed be He, have blessed me, surpassed the blessings He had blessed my parents.-[From *Bereshith Rabbathi]*

**to the ends of the everlasting hills** Because my blessings extended until the ends of the boundaries of the everlasting hills, for He gave me a limitless blessing, without boundaries, reaching the four corners of the earth, as it is said: “and you shall spread out westward and eastward, etc.” (Gen. 28:14), which He did not say to our father Abraham or to Isaac. To Abraham He said, “Please raise your eyes and see…For all the land that you see I will give to you” (Gen. 13:14f), and He showed him only the Land of Israel. To Isaac He said, “for to you and to your seed will I give all these lands, and I will establish the oath [that I swore to Abraham, your father]” (Gen. 26:3). This is what Isaiah said, “and I will provide you with the heritage of Jacob, your father” (Isa. 58:14), but he did not say, “the heritage of Abraham.”-[From *Shab.* 118a]

**the ends**-Heb. תַּאֲוַת, *asasomalz* in Old French, the ends, bounds. Menachem ben Saruk classified it exactly the same way (*Machbereth Menachem* p. 183).

**my parents** Heb. הוֹרַי, an expression of conception (הֵרָיוֹן), [meaning] that they caused me to be conceived (הוֹרוּנִי) in my mother’s womb, similar to “A man has impregnated (הֽרָה)” (Job 3:2).

**to the ends**-Heb. עַד תַּאֲוַת, until the ends, like “And you shall demarcate (הִתְאַוִּיתֶם) as your eastern border” (Num. 34:10); [and] “you shall draw a line (תְּתָאוּ) extending to the road leading to Hamath” (ibid. 34:8).

**May they come** All of them to Joseph’s head-[From *Targum Onkelos*]

**the one who was separated from his brothers**-Heb. נְזִיר אֶחָיו [Onkelos renders:] פְּרִישָׁא דַאֲחוֹהִי, who was separated from his brothers, similar to “and they shall separate (וִַינָּזְרוּ) from the holy things of the children of Israel” (Lev. 22: 2); [and] “they drew (נָזֽרוּ) backwards” (Isa. 1:4). -[From *Sifra Emor* 4:1] [Returning to verse 24, Rashi continues:] Our Rabbis, however, interpreted “But his bow was strongly established” as referring to his (Joseph’s) overcoming his temptation with his master’s wife. He calls it a bow because semen shoots like an arrow.-[From *Sotah* 36b] זְרֽעֵי יָדָיו וַיָּפֽזוּ [וַיָּפֽזוּ is] equivalent to וַיָפֽצוּ, scattered, that the semen came out from between his fingers.-[From *Sotah* 36b] מִידֵי אֲבִיר יַעֲקֽב [According to this interpretation, this phrase is rendered: by the hand of the might of Jacob. He was able to overcome his temptation] because his father’s image appeared to him, etc., as related in *Sotah* (36b). See above on 39:11. The end of the verse is explained as follows: מִשָּׁם רֽעֶה אֶבֶן ישְׂרָאֵל—from there he merited to be the shepherd of Israel and to have a stone among the stones of the tribes of Israel [on the breastplate of the High Priest.] [Now Rashi returns to verse 26. He wishes to clarify *Targum Onkelos*, which renders the verse as follows: Your father’s blessings shall be added to the blessings that my fathers blessed me, which the greats of old [the righteous] desired for themselves.] Onkelos, however, renders תַּאֲוַת גִבְעֽת עוֹלָם as an expression of desire and longing, and גִבְעֽת, hills, as an expression of “the pillars of the earth” (I Sam. 2:8), (meaning the righteous, in whose merit the world exists). (These are the blessings) his mother longed for and forced him to accept.

**27** **Benjamin is a wolf, he will prey** He is a wolf for he will prey. He (Jacob) prophesied that they were destined to be “grabbers”: “and you shall grab for yourselves each man his wife” (Jud. 21:21), in [the episode of] the concubine [who happened to be] in Gibeah (ibid., chs. 19-21); and he prophesied about Saul, that he would be victorious over his enemies all around, as it is said: “And Saul took the kingdom… and he waged war…against Moab, and against the children of Ammon, and against Edom, etc., and wherever he turned, he caused them to tremble” (I Sam. 14:47). -[From *Shitah Chadashah*and *Gen. Rabbah*98:3]

**in the morning he will devour plunder** Heb. עַד, an expression of plunder and spoil, translated into Aramaic as עֲדָאָה. There is another example of its use in Hebrew: “Then plunder and booty  (עַד שָׁלָל)were divided” (Isa. 33:23). He (Jacob) is referring to Saul, who arose at the beginning of the “morning (other editions: עַד is the blossoming) and sunrise” of Israel.-[From *Esther Rabbah* 10:13]

**and in the evening he will divide the spoil** Even when the sun will set for Israel through Nebuchadnezzar, who will exile them to Babylon, he (Benjamin) will divide the spoil. Mordecai and Esther, who were of [the tribe of] Benjamin, will divide the spoils of Haman, as it is said: “Behold, the house of Haman I have given to Esther” (Esther 8:7) (*Esther Rabbah* 10:13). Onkelos, however, rendered it as regarding the “spoils” of the priests, i.e., the holy things of the Temple, [namely the priests’ share of the sacrifices].

**28** **and this is what their father spoke to them and blessed them** Now is it not so that some of them he did not bless, but [in fact] chided? Rather, this is what is intended: And this is what their father spoke to them-what is related in this section. One might think that he did not bless Reuben, Simeon, and Levi. Therefore, Scripture states: and he blessed them, meaning all of them.-[From *Pesikta Rabbathi* 7]

**according to his blessing** With the blessing destined to befall each of them.

**he blessed them** Scripture should have said, “each man, according to his blessing, he blessed him.” Why does Scripture say, “he blessed them”? Since he (Jacob) bestowed upon Judah the might of a lion, and upon Benjamin the power to seize like a wolf, and upon Naphtali the fleetness of a gazelle, I might think that he did not include all of them in all the blessings. Therefore, Scripture states: “he blessed them.”-[From *Tanchuam Vayechi* 16]

**29** **I will be brought in to my people**-Heb. נֶאֱסָף [The term נֶאֱסָף is utilized] because they brought souls into the place where they are concealed. There are instances of אֲסִיפָה in Hebrew that mean bringing in, e.g. “but no one brought them (מְאַסֵּף) home” (Jud. 19:15); “you shall take it (וַאֲסַפְתּוֹ) into your house” (Deut. 22:2); [and] “when you bring in (בְּאָסְפְּכֶם) the produce of the land” (Lev. 23:39). It is [the produce] brought into the house because of the rains. [Another instance is:] “When you bring in (בְּאָסְפְּךָ) your labors” (Exod. 23:16). Likewise, every instance of אֲסִיפָה mentioned in connection with death is also an expression of “bringing in.”

**with my fathers** Heb. אֶל, lit., to my fathers. [Here it means] with my fathers.

**33** **and he drew his legs**-Heb. וַיֶאֱסֽף רַגְלָיו, he drew in his legs.

**and expired and was brought in** But no mention is made of death in his regard, and our Rabbis of blessed memory said: Our father Jacob did not die.-[From *Ta’anith* 5b]

**Chapter 50**

**2** **to embalm his father** This involves compounding aromatic spices.-[From *Targum Jonathan* and *Targum Yerushalmi*]

**3** **And forty days were completed for him** They completed for him the days of his embalming, when forty days were completed for him.

**and the Egyptians wept over him for seventy days** Forty [days] for embalming and thirty for weeping, because a blessing had come to them when he arrived-the famine ended and the waters of the Nile increased.-[From *Bereshith Rabbathi*, *Targum Jonathan*]

**5** **which I dug for myself** Heb. כָּרִיתִי. According to its simple meaning, it (כָּרִיתִי) is similar to “If a man digs (יִכְרֶה)” (Exod. 21:33) (*Targum Jonathan ben Uzziel*). Its midrashic interpretation also fits the language [of the text here] [viz., that it is] like קָנִיתִי, I bought. Rabbi Akiva said, “When I went to [some] cities by the sea, they called selling (מְכִירָה) כִּירָה ” (*Rosh Hashanah* 26a). [Similarly, it may have been used for “buying.”] Another midrashic interpretation is that it is a term derived from כְּרִי, a stack, [meaning] that Jacob took all the silver and gold that he had brought from Laban’s house and made it into a stack. He said to Esau, “Take this for your share in the cave” (*Tanchuma Buber, Vayishlach* 11; *Gen. Rabbah* 100:5). See *Rashi* on 46:6.

**6** **as he adjured you** But were it not for the oath, I would not permit you [to go]. He (Pharaoh) was afraid to tell him (Joseph) to transgress the oath, however, lest he say, “If so, I will transgress the oath that I swore to you that I would not reveal that I understand the holy tongue (Hebrew) in addition to seventy languages of the nations of the world, but you do not understand it (Hebrew),” as is found in Tractate *Sotah*(36b).

**10** **the threshing floor of the thorn-bushes** It was surrounded by thornbushes. Our Rabbis, however, interpreted it [that it was called the threshing floor of the thornbushes] to commemorate the event, when all the people of Canaan and the princes of Ishmael came to [fight a] war. When they saw Joseph’s crown hanging on Jacob’s coffin, they all stood up and hung their own crowns on it and surrounded it with crowns, like a threshing floor surrounded by a fence of thorns.-[From *Sotah* 13a]

**12** **as he had commanded them** What was it that he had commanded them?-[What the Torah elaborates in the following verse.]

**13** **And his sons carried him** But not his grandsons, for so he had commanded them: “Neither shall any Egyptian carry my coffin nor any of your sons, for they are born of the daughters of Canaan, but you [alone].” He designated a position for them [by his coffin], [so that] three [of them would carry] on the east, and so on for [all] four directions. [This was] similar to their arrangement in the traveling of the camp [in the desert] of the groupings [of the tribes as] they were designated here. [He also ordered,] “Levi shall not carry it because he (i. e., his tribe) is destined to carry the Ark. Joseph shall not carry it because he is a king. Manasseh and Ephraim shall carry it instead of them.” That is the meaning of “Each one according to his group with signs” (Num. 2:2), according to the sign that their father gave them to carry his coffin.-[From *Tanchuma Bamidbar* 12]

**14** **he and his brothers, and all who had gone up with him** Here, when they returned, [Scripture] places his brothers before the Egyptians who had gone up with him, whereas when they left, [Scripture] places the Egyptians before his brothers, as it is said: “and all Pharaoh’s servants…went up with him” (verse 7), and afterwards, “And Joseph’s entire household and his brothers” (verse 8). But because they (the Egyptians) saw the honor that the kings of Canaan had bestowed, (i.e.,) that they hung their crowns on Jacob’s coffin, they treated them (Joseph’s brothers) with respect.-[From *Sotah* 13b]

**15** **Now Joseph’s brothers saw that their father had died** What does it mean that they saw? They recognized his (Jacob’s) death in Joseph, for they were accustomed to dine at Joseph’s table, and he was friendly toward them out of respect for his father, but as soon as Jacob died, he was no longer friendly toward them.-[From *Targum Jonathan ben Uzziel* ; *Tanchuma Buber, Shemoth* 2]

**Perhaps Joseph will hate us** Heb. לוּ [The word] לוּ has many different meanings. לוּ is used as an expression of request or to denote “if only,” [as in these examples:] “If only (לוּ) it would be as you say” (Gen. 30:34); “If only (לוּ) you would listen to me” (ibid. 23:13); “If only (לוּ) we had been content” (Josh. 7:7); “If only (לוּ) we had died” (Num. 14:2). לוּ sometimes means “if” (אִם) or “perhaps” (אוּלַי), e. g., “If (לוּ) they had been wise” (Deut. 32:29); “Had (לוּא) you hearkened to My commandments” (Isa. 48:18); “And even if (וְלוּ) I should weigh on my palms” (II Sam. 18:12). לוּ sometimes serves as an expression of “perhaps,” [as in] “Perhaps (לוּ) will hate us” (Gen. 50:15). And there is no similar use [of this word] in Scriptures. It is [used as] an expression of “perhaps” (אוּלַי), like “Perhaps (אוּלַי) the woman will not follow me” (Gen. 24:39), which denotes “perhaps.” There is also an example of אוּלַי [used as] an expression of a request, e.g., “If only (אוּלַי) the Lord will see [the tears of] my eye” (II Sam. 16:12); “If only (אוּלַי) the Lord will be with me” (Josh. 14:12). This is similar to “If only (לוּ) it would be as you say” (Gen. 30:34). Sometimes אוּלַי is an expression of “if”: “If (אוּלַי) there are fifty righteous men” (Gen. 18:24). -[From *Targum Onkelos*]

**16** **they commanded [messengers to go] to Joseph**Like “and He commanded them to the children of Israel” (Exod. 6:13). [That is,] he commanded Moses and Aaron to be messengers to the children of Israel. In this case, too, they (the brothers) commanded their messenger to be a messenger to Joseph to say this to him. Whom did they command? Bilhah’s sons who were frequently with him, as it is said: “and he was a lad [and was] with the sons of Bilhah” (Gen. 37:2). -[From *Targum Yerushalmi* as quoted by *Chizkuni*]

**Your father commanded** They altered the facts for the sake of peace.-[From *Yeb.* 65b, *Tanchuma Toledoth* 1].

**17** **please forgive the transgression of the servants of the God of your father** Although your father is dead, his God is alive, and they are His servants.-[From *Tanchuma Buber, Shemoth* 2]

**18** **His brothers also went**in addition to sending messengers.

**19** **for am I instead of God?**-Heb. הֲתַחַת. Am I perhaps in His place? [The prefixed “hey” denotes] wonder. If I wanted to harm you, would I be able? Did not all of you plan evil against me? The Holy One, blessed be He, however, designed it for good. So how can I alone harm you?

**21** **and spoke to their hearts** Convincing words. Before you came down here, they (the Egyptians) were spreading rumors about me that I was a slave. Through you, it became known that I am a free man. Now if I kill you, what will people say? “He (Joseph) saw a group of young men and glorified himself through them by saying, ‘They are my brothers’ and at the end he killed them. Is there such a thing as a brother who kills his brothers” (*Gen. Rabbah* 100:9)? Another explanation: If ten candles could not extinguish one candle, [how can one candle extinguish ten candles?] (*Meg.* 16b).

**23** **on Joseph’s knees** As the *Targum* renders: [were born and Joseph raised them, i.e.,] he raised them between his knees.

**Tehillim (Psalms) 41**

| **Rashi** | | **Targum** | |
| --- | --- | --- | --- |
| 1. For the conductor, a song of David. | | 1. For praise; a psalm of David. | |
| 2. Praiseworthy is he who looks after the poor; on a day of calamity the Lord will rescue him. | | 2. **Happy the man who is wise to show mercy to the humble and poor on the day of evil; the LORD will deliver him.** | |
| 3. The Lord will preserve him and keep him alive, and he will be praised in the land, and You will not deliver him into the desire of his enemies. | | 3. The LORD will keep him and preserve him and do well to him in the land; and he will not hand him over to the will of his enemies. | |
| 4. The Lord will support him on his sickbed; when You have transformed his entire restfulness in his illness. | | 4. The word of the LORD will aid him in his life, and be revealed to him on the bed of his sickness to preserve him; You have reversed wholly his bed in the time of his sickness and rebuke. | |
|  | |  | |
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| 4. The Lord will support him on his sickbed; when You have transformed his entire restfulness in his illness. | 4. The word of the LORD will aid him in his life, and be revealed to him on the bed of his sickness to preserve him; You have reversed wholly his bed in the time of his sickness and rebuke. | |
| 5. I said, "O Lord, be gracious to me; heal my soul because I have sinned against You." | 5. I said: O LORD, have mercy on me; heal my soul, for I have sinned in Your presence. | |
| 6. My enemies speak evil of me; "When will he die and his name be lost?" | 6. My enemies will speak evil about me: "When will he die and his name perish?" | |
| 7. And if he comes to see [me], he speaks falsely; his heart gathers iniquity for him; when he goes outside, he talks. | 7. And if he comes to welcome me, he will speak falsehood; in his mind he will gather iniquity to himself, he will go outside and speak. | |
| 8. All my enemies whisper together about me; concerning me, they think evil. | 8. All my enemies speak together about me in secret, plotting ruin for me. | |
| 9. "An evil thing shall be poured into him, and once he lies down, he will no longer rise." | 9. He will pour out on him the speech of an oppressor, and will say, "This one who is sick will not get up again." | |
| 10. Even my ally, in whom I trusted, who eats my bread, developed an ambush for me. | 10. Even a man who seeks my welfare, in whom I trusted, feeding him my meal he has cunningly prevailed over me. | |
| 11. But You, O Lord, be gracious to me and raise me up, so that I may repay them. | 11. But You, O LORD, have mercy on me, and raise me up from illness; and I will pay them back. | |
| 12. With this I shall know that You desired me, when my enemy does not shout joyfully over me. | 12. By this I know that You have favored me, that my enemy has not prevailed over me to cause harm. | |
| 13. As for me, because of my innocence You shall support me, and stand me up before You forever. | 13. But I, for my blamelessness You have sustained me; and You made me stand in Your presence forever. | |
| 14. Blessed is the Lord, the God of Israel from all times past and to all times to come. Amen and amen. | 14. Blessed be the name of the LORD God of Israel, from this world to the world to come; the righteous/ generous will say, "Amen and amen." | |
|  |  | |

**Rashi’s Commentary on Tehillim (Psalms) 41**

**2** **the poor** Heb. דל, the ill, to visit him, as the matter that is stated (in II Sam. 13:4): “Why are you so poor  (דל)...?” mentioned in reference to Amnon.

**on a day of calamity** This is Gehinnom (Ned. 40a). And in this world, what is his [the visitor’s] reward?...

**3** **The Lord will preserve him and keep him alive** i.e., the visitor and benefactor who visits him and benefits him.

**4** **on his sickbed** Heb. ערש, lit in French, as (in Deut. 3:11): “Behold his bed is an iron bed.” When he too takes ill, He will support him. What is the meaning of “on his sickbed”? This is the seventh day of the sickness, when he is very ill. In this manner, it is explained in Aggadath Tehillim (Mid. Ps. 41:5).

**when You have transformed his entire restfulness in his illness** Even in the time that his illness has become more acute, when all his restfulness and tranquility have been transformed.

**5** **I said, “O Lord, be gracious to me”** As for me, I have none who visit for good, and when I cry out from my illness and say, “O Lord, be gracious to me, etc,” my enemies rejoice over me and say evil things about me: “When will he die, etc.”

**7** **he speaks falsely** He pretends to be troubled, and when he sits before me, his heart gathers thoughts of violence to himself, [of] what evil he will speak when he leaves, and when he goes outside, he speaks of it.

**8** **whisper about me** something that is harmful to me, and what is that thought?...

**9** **An evil thing shall be poured into him** All the wicked things that he did shall be poured and spilled into his body, and if he lay down, he shall not rise. This is how they curse me.

**10** **developed an ambush for me** Heb.  עקב, an ambush, as (in Josh. 8:13): “and their ambush party (עקבו) on the west of the city.”

**12** **With this I shall know, etc.** When You are gracious to me and raise me up, I shall know that You have desired me; when my enemy will not shout with shouts of joy over me, and I will see that because of my innocence, You have supported me.

**14** **Blessed is the Lord** When I stand up from my illness, I will bless You in this manner.

**Meditation from the Psalms**

**Psalms ‎‎41:1-4**

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

With this chapter David closes the series of psalms[[1]](#footnote-1) in which he expresses gratitude to God for having healed him. He dedicates this work to the Lord 'Who cares wisely for the sick'.

A human physician confines his diagnosis to physical symptoms. God alone has the understanding to detect the deeper spiritual deficiency which saps the sinner's vitality. Sickness is inflicted upon a person to make him aware of God's displeasure with his moral shortcomings.

Rabbeinu Yonah[[2]](#footnote-2) sets forth this principle: 'Just as the body is susceptible to sickness, so is the soul'. The illness afflicting the soul stems from its evil traits and its sins. God heals the soul through the ailments of the body as David said, HaShem, show me favor, heal my soul for I have sinned against You.[[3]](#footnote-3)

David was particularly upset because his illness prevented him from realizing the great ambition of his life — the construction of the Temple.

God cured the ailing king, allowing him the privilege of preparing the plans and materials for Solomon's construction of the Temple. This was the pinnacle of David's career, therefore, this psalm comes as the climax and conclusion of the First Book of Psalms, his first compilation of God's praises.[[4]](#footnote-4)

I would like to expound on some insights into illness, and its purpose, since it is a prominent theme of this section of the final chapter of the first book of Psalms.

***Tehillim (Psalms) 41:4****The LORD support him upon the bed of illness; mayest Thou turn all his lying down in his sickness.*

In the beginning, the Satan came to incite man to rebellion against G-d.[[5]](#footnote-5) He was Adam’s test. Adam’s only task was to ignore him, but by listening to him, Adam, so-to-speak, gave him existence. Now the task is changed. Midda-keneged-midda, Adam must destroy the Satan. So what did he do? Adam cut the Satan’s cable, so-to-speak, cutting him off from the flow of kedusha. But the Satan was smart, he quickly spliced his cut cable into Adam’s (the yetzer hara was formerly outside of man, but now it resides within us). So now, the kedusha that we receive from the sefirot can be siphoned off by the Satan.

Adam’s task was passed on to us. Our relationship to the Satan is one of combat. We have to grab all the kedusha and keep him from getting it. HaShem however, put conditions on it. If a Jew does a mitzvah, the kedusha goes to him, but if a Jew does an aveirah (a sin), it goes to the other side, to the Satan. And he turns around and gives it to the goyim so that they can destroy us with it.

HaShem gave the Jews gifts and we, through the loss of the kedusha to the other side, gave it away to the goyim, deepening the exile.

Mitzvot allow us to testify that the will of HaShem is supreme because there is a natural tendency for us to be in-charge. We do not readily allow others to dictate our actions. Because of this tendency we are prone to stray from His word and to serve our own pleasure. When we sin, HaShem has some tools to bring us back to Him and at the same time create a tikkun, a correction that will fix us up and fix up the world in order that we should bring the Geula, the redemption and Mashiach.

The primary tools that HaShem has to restore us and to effect a tikkun for the damage we have brought are: Teshuva, mitzvot, suffering, and the destruction of His House whereby we are sent like a child out of his father’s house to fend for ourselves until we come to our senses. When HaShem sent us out of His House, this earth shattering change caused us to focus on what we had when we were in His House.

We no longer had the nearness to HaShem that we felt when we witnessed His ten constant miracles and mitzvot of the offerings which provided a near constant reminder of who we are and our place in the world.

Because man strives to replace HaShem and to put himself in that position of being in-charge, HaShem begins the corrective process by bringing pain and suffering into our lives. Suffering diminishes man’s ego to zero and brings him to understand that he is not HaShem. If we are helpless in the hospital with an illness, then our ego finds very little cause to believe that we are controlling our own destiny. The pleasures of our sins are soon forgotten in our desperation to be restored in body (and soul to our Creator, if we are very fortunate). Likewise, midda-kneged-midda, measure for measure, the suffering brought by HaShem removes the pleasure that our sin had acquired.

Tisha B’Ab, when the Temple was destroyed and we were evicted, will bring the Geula because we feel the lack when we are kicked out of the house and no longer have the support of our Father. The churban, the destruction of the Temple will bring Mashiach because of the ensuing exile and suffering. This is the tikkun. The end of days will inevitably bring the Geula, redemption, but we have a choice: We can do it the easy way, or we can do it the hard way. So far we have always chosen the hard way, hence this long and bitter exile.

Avraham’s life shows that his descendants will have many ups and downs that will be unbelievable. Consider that HaShem told him to get up and go away from his home, his family, his friends, and all that was familiar to him. When he arrives in the ‘promised land’ the first thing to happen is a terrible famine where he is forced to descend to Egypt. When he gets to Egypt the head honcho, Paro, steals his wife, and once gone she can never be restored because Paro can’t be insulted by having his cast-off wives becoming the wife of another man. So Avraham is really struggling with these awful events that all started when he obeyed HaShem. Then just when things could not possibly get any worse, suddenly his wife is returned to him along with copious quantities of wealth. His was truly a life of ups and downs! However, in HaShem’s plan, both the ups and the downs will bring the Geula. The very suffering we despised becomes the catalyst for a new beginning. However, suffering is not the only tool that HaShem uses to bring about the Geula.

As Avraham had to leave his father’s house, so also did Tisha B’Ab and the churban[[6]](#footnote-6) forced us to leave our Father’s house. Yet this churban, as we have already mentioned, is yet another way to bring the Geula.

We need to be like Avraham. We need to be obedient and at the same time try to understand the ups and downs that HaShem brings into our lives. We need to figure out what HaShem is doing because it is a catalyst for building emunah, faithful obedience, which leads us to put HaShem in-charge rather than ourselves. Part of the focus of this study is to begin to see the hand of HaShem as He brings about the Geula by bringing a tikkun for all of our misdeeds.

Now let’s look at the brighter side of this long exile. Consider that the founding of America softened the exile by allowing Jews to escape the persecution in Spain. Recall that 1492 was a very bad year for Spanish Jews in Spain because that was when the expulsion of the Jews took place.[[7]](#footnote-7)

Christopher Columbus’s diary begins with: “In the same month in which their Majesties[[8]](#footnote-8) issued the edict that all Jews should be driven out of the kingdom and its territories, in the same month they gave me the order to undertake with sufficient men my expedition of discovery to the Indies.” The expulsion that Columbus refers to was so cataclysmic an event that ever since; the date 1492 has been almost as important in Jewish history as in American history. On Tisha B’Ab, July 30, of that year, the entire Jewish community, some 200,000 people, were expelled from Spain. **Thus the very source of our pain and exile also was the source of its mitigation** by providing a place for the Jews to escape persecution. And so America has softened the exile by providing a wonderful land for our exiles. This is a messianic advancement! Just as the churban began on Tisha B’Ab, so also did the exile and expulsion from Spain begin on Tisha B’Ab. Thus our Geula begins on Tisha B’Ab!

Similarly, the eclipse in 1949 came shortly after Israel became a nation and provided an escape from the wandering exile. This too was a messianic advancement that would provide refuge to the Jews after World War II. It is as though HaShem is beginning to bring the exile to a close in stages.

Finally, the eclipse series of 1967 came shortly after the Jews reclaimed Jerusalem in the six-day war. This further mitigated the exile by bringing us closer to the place where HaShem put His name. This suggests that the eclipse series that culminates on Succoth 5776 will also be related to our exile. Thus even though a lunar eclipse is a bad omen for the Jews, it contains a tikkun that ultimately is for our benefit. From this we learn that a bad omen is mitigated by the festival.

During a lunar eclipse, if there are minimal atmospheric disruptions,[[9]](#footnote-9) the moon turns red. Now red is the color of Esav. It is as though Israel has overcome Esav.

Now let’s begin to look at more of the cause and effect that reveals the hand of HaShem in the world. To begin we must understand that the Satan can grow or diminish based on how much kedusha, holy energy, he receives. If all Jews do mitzvot, and never sin, then the Satan dies. If they sin and become lax in the performance of mitzvot, then he grows. When the Satan grows it is bad news for the Jews.

History is about the balance of kedusha in the world, who controls it.

The Torah tells us that Yitzchak, our Patriarch, hinted to Yaaqob that there was a disconnect:

***Bereshit (Genesis) 27:22*** *The voice is the voice of Yaaqob and the hands are the hands of Esav.*

The Midrash explains this to mean that as long as the voice is that of Yaaqob, which is as long as there are the ‘chirpings’ of the children studying Torah in the synagogues and the adults in the study halls, the hands will not be that of Esav. As long as the Jewish people (and their children) are engaged in Torah study, the power of Esav (Edomites) is held at bay and is incapacitated. However, if the voice of Yaaqob is silent then Esav will have the upper hand.

It is well known that Yitzchak blessed Esav after giving the major blessing to Yaaqob. The blessing of Esav was not a true blessing. It was a conditional blessing. In:

***Bereshit (Genesis) 27:40*** *Yitzchak states, And it shall come to pass, when you (Esav) shall break loose and you shall shake his (Yaaqob) yoke from off thy neck.*

Rashi comments that when Israel will violate the precepts of the Torah then Esav will achieve the blessings of the physical. Thus Isaac did not bestow upon Esav any new blessings but rather he limited the blessing of the physical, which he had previously given to Jacob. If Jacob uses the physical as a means to achieve intellectual perfection, then he will truly merit the blessings of the physical. However, if he violates the Torah and seeks the physical as an end, in and of itself, then Esav will have the upper hand and merit the blessings of the physical.

Upon reflection of the history of our people we can appreciate the authenticity and veracity of the blessings of Isaac as their ramifications have been manifested throughout the experiences of our nation. We will not explore a few of those times when the baton changed hands.

When the first Temple was destroyed, 2500 years ago, the Shechinah left the Temple and was given to the Satan for nourishment. When he grows, then the power goes to Esav, in the guise of the Gentiles, as a way to connect with HaShem in an impure form. So, 2500 years ago (within 100 years of the destruction), Buddhism, Confuscism, and Taoism suddenly appeared in the east. Science and Greek philosophy began at the same time: Aristotle, Plato,[[10]](#footnote-10) Socrates, and Pythagoras all arose during this period. At about the same time, in 509 BCE, Rome became a republic.

I am reminded of the story of the encounter between the Jewish prophet Jeremiah and the Greek philosopher Plato. When Jeremiah returned to Jerusalem from the Babylonian exile and saw the ruins of the Holy Temple, he fell on the wood and stones, weeping bitterly. At that moment, the renowned philosopher Plato passed by and saw this.

He stopped and inquired, “Who is that crying over there?”

“A Jewish sage,” they replied.

So he approached Jeremiah and asked, “They say you are a sage. Why, then, are you crying over wood and stones?”

Jeremiah answered, “They say of you that you are a great philosopher. Do you have any philosophical questions that need answering?

“I do”, admitted Plato, “but I don’t think there is anyone who can answer them for me”.

“Ask,” said Jeremiah, “and I will answer them for you.”

Plato proceeded to pose the questions that even he had no answers for, and Jeremiah answered them all without hesitation. Asked the astonished Plato, “Where did you learn such great wisdom?”

“From these wood and stones,” the prophet replied.

The subscript to their not-so-Platonic dialogue is as follows: To the philosophic mind of Greece, human reason marked the limit of wisdom. Plato could not entertain the possibility that the answers to his questions could be discovered in the holiness of the Temple, where the Divine Presence resided. Jeremiah told him that there is wisdom that lies beyond man’s intellect; the pathway to that wisdom now lay in ruins, and that was the cause of his tears.

It says in Psalms, “The stone that the builders despised will become the cornerstone”. There are those who would build a society on materials other than the materials of Jewish tradition; but the stones of the ancient Temple of Jerusalem, mourned by some and despised by others, will ultimately be the cornerstone of human wisdom and peace among the nations.

When the Jews have the Shechinah they have beauty and might with wisdom. When they sin, this great beauty and wisdom went to the Gentiles in the form of Greek and Eastern philosophy. The might went to the Roman republic founded in 509bce. In Eicha we find our kings and princes went to the Gentiles after the first churban:

***Eicha (Lamentations) 2:9*** *Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from HaShem.*

When the second Temple was destroyed, in 3839AM, Christianity appeared. Baseless hatred and Lashon HaRa caused its destruction, midda-kneged-midda Christianity began using these same sins against us. Their cathedrals had much beauty, but their ‘victories’ in war, science, and the arts were astounding. They have what was ours. (Think about the ramifications when they become our inheritance).

In 5000AM, the year 1240CE, the Zohar says that the light of Mashiach begins to come down. This time frame corresponds to the start of Friday, Erev Shabbat. This Ohr Mashiach,[[11]](#footnote-11) the light of Messiah, is inner light. The Zohar was discovered right after 1240. Because of our sins, the Gentiles are getting this light along with the Jews. So why are they not getting all of the light? The answer is that Jewish suffering is nearly complete for their sins. It is time for the light to begin returning to its owner.

What does Ohr Mashiach look like with the Gentiles? Science! It lets them see the inner light. In 1240 science began with Roger Bacon and his advocating of the scientific method. He was the connector between philosophy and science. Bacon sent the Pope his Opus Majus, which presented his views on how to incorporate the philosophy of Aristotle and science into a new theology. Bacon also sent the Pope his Opus minus, *De multiplicatione specierum*, and possibly other works on alchemy and astrology.

So, the Jews get kabbala[[12]](#footnote-12) with the Zohar in 1240CE (5000AM), and its study of the inner light while the Gentiles get science and its inner light. We get the spiritual and they get the physical.

In the 1700’s, the great Gentile Sir Isaac Newton,[[13]](#footnote-13) the father of modern science, began to affect the world. At the same time a renewal is happening in the Jewish world as this era saw the advent of most of the major Achronim[[14]](#footnote-14) and Chassidic leaders.

The Zohar[[15]](#footnote-15) interprets along prophetical lines:

*In the 600th year of the 6th millennium* (i.e., in the years 5,500-5,600 in the Hebrew calendar corresponding to the years 1740-1840 CE.) *the upper gates of wisdom will be opened and also the wellsprings of wisdom below* (science and technology)*. This will prepare the world for the 7th millennium like a person prepares himself on Friday for Shabbat, as the sun begins to wane. So it will be here. There is a hint about this in the verse “In the six hundredth year of Noah’s life …all the fountains of the great deep were broken up, and the windows of heaven were opened”.[[16]](#footnote-16)*

This passage,[[17]](#footnote-17) from the Zohar, has been explained by the Talmudic Sage-Mystics of Israel, the Hassidic masters and specifically by the Sages of Shklov,[[18]](#footnote-18) as referring to the fact that from the 18th, and especially from the 19th, century onward, the Kabbalah would experience a profound renewal clarifying and rendering more accessible her own esoteric traditions.[[19]](#footnote-19) Any student of contemporary mysticism cannot but be astounded by the relatively recent dramatic accessibility of the Kabbalah and its new and ever increasing popularity.[[20]](#footnote-20)

Paralleling the revelations of “wisdom from above”, this prophecy necessitates revolutionary discoveries occurring simultaneously in the secular world, regarding the “wisdom from below”. Stimulated by the Industrial Revolution of the 18th century, the wellsprings of theoretical models and new technology have incessantly burst forth. A wholly new paradigm of scientific thought, and consciousness, is emerging.  The year 1840 witnessed the emergence of electromagnetic theory, which in turn paved the way for the discovery of radio waves, telecommunications, television, computers, and the investigation of atomic energy and the development of the atomic bomb.  New psychological and neurological descriptions of the brain, ethnopharmacology, black hole phenomenon, genetic engineering, lasers and holography, are further examples of the changes and ideas that have taken place in our generation.  Of even greater significance has been the effect of the early 19th century breakthroughs of non-Euclidean geometry, which set the stage for the 20th century theories of Einstein’s relativity, quantum mechanics, and the search for the Unified Field Theory. Currently, under the name of “Super Strings”, this theory is being proclaimed by leading physicists as an unmistakable genesis of a new physics.  Most recently, the scientific community and public at large are being initiated into a new world of fractal geometry, chaos theory, virtual reality and the ever accelerating, neural network of the worldwide Internet.

The wellsprings of wisdom below is interpreted as the industrial revolution, which according to Wikipedia, had its origins in the 1780’s but was not felt until 1830’s or 1840’s. We are still feeling the effects today with all the scientific revolutions that followed.

According to the teachings of esoteric Judaism, all knowledge, both spiritual and material wisdom, originally coexisted in a seamless unity within a higher dimension.  Together, these two modes of wisdom comprised a larger, all-encompassing Universal Torah (Torah literally meaning “instruction” or “teachings”). A collapse, i.e., the episode of the eating from the Tree of Knowledge, however, ensued in which the database of all knowledge split itself into “spiritual” and “material” planes of existence. Thus, we have the roots of the conflict between “religion” and “science.”  Yet, any given mystical or technological truth can only be one of two sides of the same puzzle. Thus, the material world is also a mode of spirituality, only externalized and concretized. Vice-versa, the spiritual world is a mode of the material reality, only internalized and spiritualized.

From both a secular and scientific perspective, as well as from a fundamentalist religious perspective, this unique synergistic re-union is very challenging, if not intimidating and appears “heretical.” Yet, this is the explicit doctrine of the Gaon of Vilna and his clandestine cadre of Talmudic Sage-Mystics of Skhlov. The ultimate truth is not revealed through the supra-natural alone nor is it only discovered through scientific development, it is more than both. Both forms of wisdom are destined to reunite.  Perforce, this is stimulating a worldwide paradigm shift in consciousness.  These stages of global evolution are aspects of the Messianic Era which is central to the teachings of esoteric as well as traditional Judaism.[[21]](#footnote-21)

The greatest challenge to religion is science because science can offer an alternative to HaShem and His creation. That is why the Satan makes this offer to those who would choose this path. As a matter of interest, we have no record of any atheists before the rise of science, and in particular the idea of evolution.

According to this tradition, our role as the “Final Generation” in the re-unification of these two modes of wisdom is achieved by matching the right tool with the right job.  In other words, we must use the new maps, models, and metaphors of the “wisdom from below” in order to grasp the “wisdom from above.”  In turn, the transcendent wisdom of the Torah will cast its light of clarity and direction upon the enchanting and often overpowering tools of science and technology.

The “gates of wisdom above” parallel the opening of the “wellsprings of wisdom below.” This refers to revolutionary discoveries in the sciences that would completely change our view of the world.[[22]](#footnote-22) We have also seen ongoing examples of the revelations of “wisdom from above.”  We can see it historically, in the release and publishing of crucial Kabbalistic teachings. Although a number of the works of the Arizal were circulated after he died in 1572, the most authoritative texts of Lurianic Kabbalah, the *Shemoneh Sh’arim[[23]](#footnote-23)* by R. Chayim Vital, remained in closely guarded manuscript until the beginning of the 20th-century. The availability of previously unpublished esoteric manuscripts of the early Kabbalists, the teachings of the Ramchal and the Hasidic masters,[[24]](#footnote-24) and finally the esoteric writings of the Gaon and his disciples[[25]](#footnote-25) have given our generation increasing access to these crucial teachings.

This does not mean that our generation is more advanced than our predecessors. To the contrary, our grasp of the “inner” wisdom is decidedly more “external.” It does mean, however, that this wisdom is no longer restricted to a select few. In order to hasten the redemption, the inner wisdom has come down into the public domain, with all the inherent dangers that this “descent” suggests. This is born out, on the one hand, by the emergence of the Kabbalah as an accepted field of academic research in universities in Israel and in the world at large. This is in sharp contrast to the Kabbalah’s previous status of belonging to the “Old World” and the realm of superstition. On the other hand, this prophecy is reflected in the appearance of Orthodox Yeshivot (mainly Sephardic), which openly teach Kabbalah side by side with Talmud and Halachah(Jewish Law). Further, any longtime student of the Kabbalah cannot but be staggered by the recent proliferation of classical Kabbalah literature, in Hebrew, English, and other languages, which continues to increase in momentum.

1990CE, 5751AM, is Friday noon[[26]](#footnote-26) (between the eves). Thus the intensity of Ohr Mashiach is rapidly increasing. This time frame saw the collapse of the Berlin wall and the beginning of the demise of communism in Russia. It also the time when the internet opened up.

In our day we are seeing 7500 journal articles published every single day! These all represent new ideas and understanding in the many fields of science. That’s how fast science is growing. The sum total of man’s knowledge doubles every 5.5 years. Just remember: This all brings the Geula by preparing the world and effecting the needed tikkun.

Kabbalah, together with scientific discovery and its technology, is essential in ushering in, and even accelerating, the incoming and final stage of global evolution, traditionally referred to as the Messianic Era. Thus, modern science and technology are one of the very manifestations of the messianic process itself. The doctrine of (combined and intertwined) “Kabbalah and science” securely grabs hold of both extremities of the separate, and often opposing, disciplines of ancient religious truth and evolving scientific knowledge. Accordingly, the true confluence and interpenetration of these systems will only emerge when these two things happen. Paradoxically, the newly discovered models and metaphors provided by the “external wisdom” of science will help illuminate the deepest secrets of the ancient mysteries of the “internal wisdom” of the Kabbalah. Reciprocally, those same ancient mysteries of the Kabbalah’s “internal wisdom” will define, explain, and help reshape our perception of the entire phenomenon of the external physical world.

There is even more to the unique vision of the role that secular wisdom must play in the messianic unfolding.  Not only does science and technology play a prophetic and mystical role, alongside the ancient mystical teachings of Judaism but, according to this tradition of the Talmudic Sage-Mystics, this synthesis depends upon the Jewish nation being re-centered in a rebuilt Jerusalem.

The Satan is dying because after 2000 years the Jews have suffered enough.[[27]](#footnote-27) This means that all of the kedusha given to the Satan and to the Gentiles is being taken back by the Jews. The monumental suffering of the holocaust greatly speeded up the tikkun. Consider that during the holocaust every nation was involved in the killing of the Jews, whether overtly or covertly by denying them safety (The east may be an obvious exception[[28]](#footnote-28)). This was the Satan’s first strategy – kill the Jews and bring them such suffering that they no longer perform mitzvot.

The Satan’s second strategy was to use the Erev Rav[[29]](#footnote-29) to divert the Jews from mitzvot. The Erev Rav[[30]](#footnote-30) believes that pickled herring, gefilte fish, and Jewish culture is what makes a Jew, not Torah. The Erev Rav[[31]](#footnote-31) are the reformed, conservative, and reconstructionist ***leaders*** of the Jews.

Consider that Israel was not formed by Torah observant Jews; rather it was formed by secular[[32]](#footnote-32) Jewish leaders.[[33]](#footnote-33) They were trying to destroy Torah Jews. They are a fifth column[[34]](#footnote-34) within the ranks of the Jewish people. They were not seen as an enemy; they were our brothers.

Rome has been providing the Satan the kedusha he requires … until they become so wicked that he can no longer suck from this source. The Satan needed kedusha from another place so he goes to his ‘ally’, Ishmael. Ishmael has some kedusha because it was put into him by Avraham when he pleaded with HaShem to give him life:

***Bereshit (Genesis) 17:18*** *And Abraham said unto God, O that Ishmael might live before thee! 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*

So Ishmael had kedusha, but Ishmael wants a quid pro quo.[[35]](#footnote-35) Instead of the Satan working with Edom (Rome),[[36]](#footnote-36) Ishmael wants the Satan’s exclusive help for himself. Ishmael’s nation is destined to supplant the Roman nations. Thus the Muslims are taking over Israel, Europe, and even the United States. They want a Moslem like president in the US. The job of the American administration is to destroy Rome and thereby elevate Ishmael. This administration has to support the Palestinians. He supports Morsi who self-destructs. This administration must elevate and empower Iran. Yet Ishmael is running out of kedusha as seen by the collapse of multiple Arab states. Yemen, Iraq, Afghanistan, Libya, Lebanon, Syria... Ishmael is running out of kedusha.

In a recent lecture, Rav Moshe Wolfson shlita, the esteemed mashgiach[[37]](#footnote-37) of Yeshivat Torah V’Daat said that the fall of a nation is preceded by the fall of it’s sar, or administering angel. Once the sar falls, then the nation will fall. This is based on the Zohar[[38]](#footnote-38) which says that what the Jews saw on the banks of the Red Sea was the sar of Egypt dying. Note that Ishmael has 12 sarim.

Israel has discovered oil and gas which will cause them to grow stronger as the Arab states implode (If we can’t get oil from the Arabs, then we will surely buy from Israel). Because Ishmael[[39]](#footnote-39) knows he is dying, he must go super-nova by creating ISIS which is the death throes of Ishmael. ISIS is a banding together of many nations of Muslims[[40]](#footnote-40) in one desperate move to survive.

At the Reed Sea HaShem said to stand back and see the power of HaShem. God will fight for you. In modern times this manifests as Israel stands on the sidelines while the Arabs destroy each other. Israel is just protecting their borders while the Arabs kill each other without any help from Israel. It means we are approaching the end[[41]](#footnote-41) where HaShem is able to openly manifest His power. Further, the Arabs are now killing Christians (Edom).

A piece of rabbinic literature [written 2000 years ago] known as the Yalkut Shimoni touches on many future scenarios both for the nation of Israel and for the world. In its section on the biblical Book of Isaiah and the prophecies contained therein, a rabbi cited by the Yalkut Shimoni[[42]](#footnote-42) states:

“Rabbi Yitzchak said that the year the Messiah will arrive when all the nations of the world will antagonize each other and threaten with war. The king of Persia (Iran antagonizes the King of Arabia - Saudi Arabia) with war. The King of Arabia goes to Edom (The Western Countries, headed by USA) for advice. Then the King of Persia destroys the world (and since that cannot be done with conventional weapons it must mean nuclear which can destroy most of the world). And all the nations of the world begin to panic and are afraid, and Israel too is afraid as to how to defend from this. G-d then says to them, ‘Do not fear for everything that I have done is for your benefit, to destroy the evil kingdom of Edom and eradicate evil from this world so that the Messiah can come, your time of redemption is now’.” [Persia and Ishmael are one people according to the Maharal. Persia[[43]](#footnote-43) represents the Syrians, Lebanese, and Arabians.]

Paras[[44]](#footnote-44) will incite a war against other Arabs. Edom will seek counsel before Paras destroys Edom.[[45]](#footnote-45) The last great war is Paras[[46]](#footnote-46) vs Edom.[[47]](#footnote-47) The great city of Rome (New York?) will be terrorized. Then ben David will sprout. It sounds like Mashiach is born in America. To do this Iran needs the atomic bomb. At the end of Yoel we see Edom vs. Ishmael. The American government is Ishmael’s savior. He is giving them the bomb within 10 years. The American government as a Muslim sympathizer must empower the Iranians with missile and bomb technology. Iran (Shiites) wants to destroy the world to bring the 12th Imam.

One of the ways that we recognize the hand of HaShem is when the actions of our leaders do not make sense. This is clearly the case with Iran. The leaders of Iran have shouted “death to America” and “death to Israel” many times. In the midst of this kind of talk, The American government wants to give them an atomic bomb. This does not make any sense; it is idiotic bordering on insane. Yet, that is exactly what is happening.

The countdown has begun and within 10 years we will see the last war. Then Israel will evict the Arabs for their own survival.

Edom must be weakened because they have given the Jews the ability to study Torah. This strength must be weakened by the Supreme Court to legitimize same-sex marriage. Rampant immorality is what Rabbi Nachman says will flood the world. The Mabul was destroyed partly for this reason.[[48]](#footnote-48) The rest of the world is following the lead of the US. Except Ishmael kills homosexuals to their credit! The end game is the end of exile, of Ishmael, of Edom, and the Erev Rav. This is Tisha B’Av. The American government’s job is to destroy Edom in favor of Ishmael. Thus the American government acts foolish in order to accomplish this task. Thus the Satan will bring the Mashiach.

In Esther we see that everyone brings the Geula. Mordechai because he serves HaShem, gets a reward. Haman brings the Geula and is destroyed because he wants to destroy the Jews.

Klal[[49]](#footnote-49) Israel is at their lowest point because of intermarriage and mitzvot. They have greatly descended. They need to be brought low so that they are not culpable for their sins and He can save them despite their sins. Like Avraham who descended to his lowest point when Paro took Sarah, but that turned out to be his greatest reward. The Jews must be uplifted to be able to do Torah and mitzvot, otherwise when Mashiach comes they will be destroyed by His kedusha.

Who knew that illnesses had such value?

David was particularly upset because his illness prevented him from realizing the great ambition of his life — the construction of the Temple.

God cured the ailing king, allowing him the privilege of preparing the plans and materials for Solomon's construction of the Temple. This was the pinnacle of David's career, therefore, this psalm comes as the climax and conclusion of the First Book of Psalms, his first compilation of God's praises.[[50]](#footnote-50)

Lets continue our study of sickness that we began with the first part of this chapter of Psalms.

The Ramchal[[51]](#footnote-51) teaches that the world was not created perfect. It had an imperfection, but only in potential. It is a mistake to think that the world was created perfect. We think that HaShem[[52]](#footnote-52) is perfect, therefore His creation is perfect. This is not true. The world we see is imperfect according to our standard, how much more according to HaShem’s standard! The world was created with an imperfection, i.e. it was created with a distance from HaShem. We can see natural disasters, human and animal suffering, and even plants are far from perfect. They all have imperfections. This world is full of limitations; it is not infinite. The plants, animals, and men all have limitations. One would expect that since HaShem is infinite, His world would be infinite.[[53]](#footnote-53)

If Adam,[[54]](#footnote-54) upon awakening, had realized how far he was from HaShem; if he had been aware of this distance, he would have fulfilled his obligation of exile forever! When he was placed in that garden[[55]](#footnote-55) he should have had a sense of the tragedy that he had been created and *was no longer part of the Creator.* If he had felt that distance he would have immediately returned to HaShem. Instead, he manifested the human tendency to say, “Hmmm, this is not bad”. This world is not so bad, according to his perception. This tendency required ‘exile’ in order to be excised from the human psyche.[[56]](#footnote-56) That is why the current exile is so bad. Consider how often we wake up and consider that our own world is ‘not so bad’. If this is our perception of a sinful world, then how much more did Adam perceive that his world was ‘not so bad’!

If you ask whether this world was created with a degree of suffering; the answer is ‘No’! With our attitude, we have forced the world to have a greater degree of suffering. Because we take the changes to the world wrought by our sins; and we say ‘it is not so bad’. We force HaShem to step up His game, so to speak. To deepen the exile and bring greater suffering to bring us to the realization of just how far we are from HaShem.

The world was created with an imperfection, i.e. it was a created entity and was created with a distance from The Creator. For example, if Adam chose to use his free will incorrectly he could bring death and destruction to the world, which he did! He brought the world with potential for death, he brought that potential into the actual. If Adam had realized the potential of the world, in this regard, and had used his free will to negate all the possibilities of suffering, then we could have avoided going through all of this.

Consider that a child can learn to trust his mother, who commands him not to touch the hot stove. Or he can touch the hot stove, get burnt, and learn the hard way that he should have trusted his mother’s word. She created the danger by cooking on the stove, but the child had two ways to deal with this potential problem: He could do what his mother commanded, or he could touch the hot stove, suffer the burning pain, and then learn not to touch hot stoves. Thus the child, like Adam, brought the potential for suffering into the world in actuality.

HaShem made the world like a glass sculpture. He did not create the broken pieces that resulted from your carelessness in dropping that sculpture. He did create it as fragile, as a world capable of being broken. HaShem gave us a fragile world and He gave us the task of handling it properly. We need to use our free will to choose the correct path. Unfortunately, we don’t always choose wisely. Thus we can accuse HaShem of creating a fragile world, but we cannot accuse Him of breaking it with all of the accompanying problems. *We broke His world.*

If you go back to the beginning, you will find that HaShem created an idyllic world without death and illness, but man chose to break that idyllic world and bring death and suffering into the world. Man created death and suffering, so to speak. Our merit, however, is that HaShem gives us the ability to fix our crashed world. The Talmud[[57]](#footnote-57) has a passage where Chazal express gratefulness that HaShem created a fragile world because otherwise we would not be here, and we would not have the ability to fix it, and thus acquire merit.

The world was created with the potential for imperfection, and ever since that first sin it has continued to break down. This includes suffering, even suffering we cannot understand.

Why can’t we understand *why* suffering and illness come into the world? We need to understand that we live in a phase of history where HaShem hides His face.[[58]](#footnote-58) The reason for this is that we have moved very far from the beginnings at Sinai, and very far from the source of His “voltage”. The voltage has dropped considerably. Each generation adds to the sins of the world and each generation contributes to the darkening of the world. We are in the post-prophecy phase. This is the age where there is no prophecy or prophets. In the phase where we had prophecy, one could go to the prophet and he would tell you the spiritual reason for your sickness. Once you corrected the underlying spiritual problem, the phyical manifestation of that problem was also corrected. While a doctor could see symptoms that could be adjusted, he could never see the underlying spiritual cause.

In those days we had the book of cures. The Talmud[[59]](#footnote-59) teaches about King Chizkiyahu[[60]](#footnote-60) hiding away “The Book of Cures – Sefer HaRefuot”. The remedies written down in that book could heal anything and the chance of getting healed was extremely high or almost 100%. It is unknown who wrote it. Some people claim that it was Shlomo HaMelech.[[61]](#footnote-61) The Talmud,[[62]](#footnote-62) however, teaches us that King Chizkiyahu decided to hide the book. Why? Wouldn’t such a book be great because it would enable everyone to get healed? There are actually different opinions on why King Chizkiyahu hid the book away. For instance, Rashi says that Chizkiyahu wanted the Jews to rely on G-d and pray to Him when they are sick. People got so used to relying on the book and getting healed that they forgot thanking G-d afterwards. One of the intended consequences of an illness is to give us a sense of our own vulnerability.

**Sickness for our benefit**

Originally, death came without warning. One sneezed[[63]](#footnote-63) and we died. The infirmities of old age were given to highlight our vulnerability for a very special reason. This vulnerability causes us to start preparing for our own demise. It gives us a warning to get our spiritual house in order, knowing that our end is near. This is a legacy of our Patriarchs who prayed that we should have old age and infirmities so that we would be warned that our end is approaching.[[64]](#footnote-64) This warning gave us time to correct our faults and perform teshuva.[[65]](#footnote-65) This is a precious gift!

Note that even when we had old age, infirmities, and sickness, in those days, of the first phase, we still had the book of cures. But, to go back to answer our question: Why can’t we understand *why* suffering and illness come into the world? The answer is we can never know, now, because we no longer have access to prophets. Living in this phase where HaShem hides his face is specifically designed so that we will not know why things happen the way they do. It is a tragic error to go to modern mystics who claim to know such things. Even if they know, they are not to be trusted because we are not to know. Our Hakhamim[[66]](#footnote-66) are not given this specific knowledge, they are only given generalities.

There are some rare individuals who are given direct knowledge about why things happen to them. But, this is a special occurrence that is very rare.

Today, when we are sick we go to the doctor. A doctor does not have the book of cures and he certainly does not know the underlying spiritual condition that needs to be corrected. Never the less, HaShem uses doctors to bring about His desire and His treatment. The doctor merely disguises HaShem’s hand so that HaShem’s face will remain hidden. We function in the darkness. The great blessing of functioning in the darkness is that we are less responsible for correcting the errors. As we move away from HaShem the darkness intensifies and we become less responsible. This is analogous to working with the low voltage of a battery where mistakes have minimal consequence. Now the first phase would be analogous to using high tension voltage where the slightest mistake will get you fried. That is why, in Jewish history, every time man made a mistake with HaShem’s Torah, HaShem took a step back and became more hidden in order to protect us from the consequences of our mistakes. The tragedy is that we live in the darkness and we don’t know how to correct specific spiritual illnesses to correct the resulting physical illness, and we are very far from HaShem.

So, if a person gets ill, what should he be doing? The normative Torah requirement is that we do whatever is considered ‘normal’. So, if the question is: How many locks should I have on my door? The answer is: Whatever is considered normal in that area. In a big city, normal might include a deadbolt, a locking knob, and a chain. In the country they may not even use a lock. Clearly locks offer no protection if HaShem is bringing us trouble, and no locks are needed if HaShem is guarding our door. The locks, whatever they may be, simply disguise HaShem’s hand. If we use more than the normal amount of locks it is considered a lack of faith. Somehow you perceive that one more lock will protect you. If we use fewer that the normal number of locks it is considered irresponsible. In the same way, we should do whatever is considered *normal*, in our location, for any illness.

When we are sick we should undertake to get the normal healing; what ever is wide spread in your time and place. It does not matter if it is considered an alternative form of medicine; once it becomes accepted on a wide spread basis, that is the route we should pursue. And the reason, as we stated before, is that HaShem heals us and the medical treatment merely hides His hand. Our headache is not cured by the aspirin tablet, it is cured by the hand of HaShem and the aspirin is just a cover-up. One of the basic facts of life is that Hashem runs this world. While it may appear that man is in charge, HaShem orchestrates every activity on the planet. The question is: What is man’s part? If HaShem determines all outcomes, how is man supposed to act?

*Chovot HaLevavot*[[67]](#footnote-67) teaches us that we are obligated to act *b’derech hatevah* – in the ways of the world. In other words, we are obligated to go through the motions as if the results are dependent upon us, knowing all the while that the outcome is completely out of our hands, and is in the hands of HaShem.

We work for a living, knowing the amount of money we are to make has been set on Rosh HaShanah.[[68]](#footnote-68) We go to doctors when we are sick, even though we know our health is determined solely by HaShem. We put in our effort, knowing all the while it is HaShem’s world and He alone determines the outcome.

One does not need to scour the world looking for a cure. If the illness is rare and it can only be found in a distant place, they we must do what is considered normal and travel to that place. On the other hand, if there is an accepted treatment at hand, then we should use that treatment. Can we spend a fortune and travel the world looking for an exotic cure if we wish to? The answer is: It depends. In general, making excess effort is a lack of faith, just like putting too many locks on your door. Conversely, you must at least do what is ‘normal’, if we do otherwise we have not done what HaShem requires of us.

Now, everyone knows that medical treatment is constantly changing. What is accepted today will certainly change tomorrow. Never the less, we are to seek the treatment that is considered *normal for our time and place*. This begs an interesting question: What if the normal treatment causes a person harm? For example, what if the medicine has severe side effects? The answer is that we seek the normal treatment and if it causes us harm, then HaShem intended for us to have that side effect. And, He does it for our benefit! In effect, we *needed* that harm.

This does not mean we ignore extenuating circumstances! For example: If a vaccine is suspected of cause one of your children to be autistic, then one must consider that the treatment, while normal, is abnormal for your family. That is why a child would *not* be circumcised on the eight day IF his brother died, or had serious consequences from a prior circumcision. Remember that the mitzvot were meant to bring life, not death:

***Vayikra (Leviticus) 18:5*** *Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am HaShem.*

This plays out in another circumstance: Suppose that the normal treatment is very ineffective. Are you obligated to try it anyway? The answer is no; we are obligated to the normal cure If it is reasonably effective. For those cures which are not effective, there is no obligation to use an ineffective cure, and there is no penalty if you do decide to use it. After all, if HaShem brings the cure He can bring it no matter how ineffective the treatment might be. This ineffective treatment is allowed if there is no other hope and all alternatives have already been explored.

The same applies to experimental treatments. If all the research has been done, due care has been exercised, and the situation is dire, then we can engage experimental treatment, but there is no obligation to engage that treatment.

I read in a computer journal about a woman who had twin daughters who were two years old when they were diagnosed with Niemann Pick Type C[[69]](#footnote-69) disease. This disease kills before you are old enough to go to school and produces severe brain problems like Alzheimer’s disease.[[70]](#footnote-70) The disease is caused by a build-up of cholesterol[[71]](#footnote-71) in the brain. She heard about a treatment, for rats, that uses a type of sugar[[72]](#footnote-72) that removes cholesterol from the bodies of rats. Because the twins were in a bad way, our Hakhamim would have given permission to use this experimentally to treat Niemann Pick disease.

If the treatment has no evidence that it will cure, yet it has evidence that it will *not* harm, then one may engage the treatment, but there is no obligation.

If you are on an exceptional level in your emunah, your faithfulness, then there are some who say you can make less than the normal effort. However, these would be the exceptional people.

There are many limitations to the knowledge of medical doctors. For example, doctors have no idea why your fingernails keep growing, but your fingers do not. No one knows why the body reaches a certain level of development and then it just stops. This should be sufficient for one to trust HaShem and not a doctor, even though we should seek his treatment.

Before the flood, people lived hundreds of years. After the flood, man’s lifetime was greatly decreased. In the Messianic age men will again live hundreds of years. A person who dies at 700 years of age will be called a ‘lad’, a young boy. There is no medical reason why we should not be able to live hundreds of years today. No one knows why we have this limitation. Some turtles, for example, live hundreds of years today.

Given our life time limitation, our Hakhamim have decreed that we are not allowed to harm ourselves, therefore smoking is forbidden. For example, the thought of a physician assisting a patient to commit suicide is anathema to a Jewish view of medicine. Physicians (and for that matter, anyone else with medical knowledge such as nurses, emergency medical technicians, or lifeguards) are granted a mandate to *heal*. However, it is unequivocally clear from *halacha*[[73]](#footnote-73) that permission is granted to a physician to treat a patient only when he can offer that patient therapy that can be reasonably expected to be efficacious. This, at times, may include even experimental treatments that could be helpful.

When a physician cannot offer effective therapy, cannot alleviate pain, and cannot cure the patient, he or she ceases to function as a physician. In such a case, he or she has no more of a license than anyone else to cause harm to another person. Physician-assisted suicide is wrong because it undermines the mandate that the Torah grants to physicians to be G-d’s partners in the treatment of the sick.

On the other hand, one might also ask: If HaShem made you sick, what right do you have to go get a cure?

There actually is a great deal of controversy in Jewish halachic literature as to where we derive the mandate to heal. While most authorities derive a very broad mandate, there are a few very famous minority opinions that severely limit the scope of the authorization to provide medical care.

The most obvious source to look for the authority to heal would be from the case of two men fighting in:

***Shemot (Exodus) 21:18-19*** *If one man strikes another and the victim does not die,[[74]](#footnote-74) “[the aggressor] shall pay for his [lost] time [from work] and he shall cause [the victim] to be thoroughly healed.”*

Rashi, the great Biblical commentator, learns that this passage instructs us that “he shall pay the fee of the physician.” Clearly, if the aggressor is commanded to pay the doctor’s bills, then seeking medical treatment and providing medical treatment must be not only permissible, but also *obligatory*.

Not so, writes the Ibn Ezra,[[75]](#footnote-75) another great Biblical commentator. The command to heal “is a sign that permission has been granted to physicians to heal blows and wounds that are externally visible. But, all internal illnesses are in G-d’s hand to heal”.

Why does the Ibn Ezra take a limited view of the mandate to heal? Are we indeed in agreement with the Christian scientists who teach that all healing comes from G-d, to the exclusion of human medical intervention? The Ibn Ezra’s case is not a hard one to make. The Torah itself instructs that if we listen carefully to the mitzvot of the Torah:

***Shemot (Exodus) 15:26******26*** *and He said: ‘If thou wilt diligently hearken to the voice of HaShem thy G-d, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians;* ***for I am HaShem that healeth thee****.’*

This verse implies that G-d does not need man to cure the afflictions that He creates. The Ibn Ezra argues that the meaning of this Torah passage is that because G-d acts as the (sole) healer of all illness, we will not need physicians. If this is the case, is it not a lack of faith that would lead us to seek medical care?

If Ibn Ezra is correct, by what virtue does man attempt to “short circuit” G-d’s will and attempt his own meager cures? Does man have any right to heal at all, and if he does, are there any limitations on how it may be accomplished? Is every action done in the name of therapy justified, solely because a physician performs it?

Because Judaism recognizes the enormity of these questions, it requires direct permission from G-d to permit the practice of medicine and carefully circumscribes the limits of medical practice. The duty to save one’s fellow man is well grounded in the Torah and the restrictions are discussed at length in our codes of Jewish law.

The complexity of the previously mentioned philosophical tension between G-d’s control of health and the role of the human healer is encapsulated by the enigmatic opening words of the Code of Jewish Law’s discussion of the laws applying to physicians: “The Torah gives permission to the physician to heal; moreover, this is a mitzva[[76]](#footnote-76) and it is included in the mitzva of saving a life; and, if he withholds his services, he is considered a shedder of blood”.

This sentence is rather puzzling. We do not find the Code of Jewish Law informing us that the Torah gives permission to keep kosher, the Sabbath, or any of the other mitzvot enumerated in the Torah. Why is permission specifically granted here? Because only here we may have thought that the action should be forbidden. Left to our own logic, we would have no choice but to assume that G-d makes people sick and G-d alone heals.

So, are the Christian scientists[[77]](#footnote-77) correct? No, they are not. Once the Torah clearly stated that healing is permitted, it immediately becomes a mitzva, like all other mitzvot. Therefore, the Code of Jewish Law quite appropriately states that “The Torah gives permission to the physician to heal; moreover, this is a mitzva”.[[78]](#footnote-78)

Chazal teach that we are forbidden to rely *ONLY* on prayer for our healing. Once the Torah permits using a doctor, at that point we *MUST* use a doctor!

So what part does prayer play in dealing with an illness? Chazal teach that we must be a bit schizophrenic in the handling of illness. On the one hand, we must realize that there is no cure except by HaShem’s hand, and therefore we pray like nothing else will bring a cure, or perhaps it is better to say that we should pray that the doctor will cure us; while at the same time we must put our full effort into seeking a physician and completely following their recommendation. In essence, we must pray that the medicine we are about to take should provide a cure, knowing full well that it is HaShem who will use that medicine to hide the fact that He provided the cure and the medicine was worthless except by His command it becomes efficacious.

To a certain extent, this schizophrenic attitude should accompany every action and every thought in all areas of life. For example, we must understand that HaShem provides our living and everything is determined on Rosh HaShana, while at the same time putting our heart and soul into earning a living.

What is the Jewish approach to the physician? There is a fascinating insight about King Asa[[79]](#footnote-79) when he became ill. The Bible records that:

***Divrei HaYamim (II Chronicles) 16:12*** *And in the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding great; yet in his disease he sought not to HaShem, but to the physicians.*

If healing and guarding health are mitzvot, what did King Asa do wrong? His error was that he only sought out the doctors. Healing is a partnership between G-d and a man. While G-d is the ultimate healer, He delegates part of His role to mankind and asks the physician to practice medicine for the good of man. This relationship can be conceived of as follows: G-d makes a person ill until he finds the right doctor to heal him.

That is, part of the “punishment” of illness is the fear that one will not find the right physician capable of healing him. This is why the Code of Jewish Law states: “if he withholds his services, he is considered a shedder of blood. And even if there is someone else (available) capable of healing, not every physician is able to heal every patient”.[[80]](#footnote-80)

Medicine is an art and therefore one must pray that he finds the right doctor who can cure him. Similarly, no physician may excuse himself from a case merely because there is another physician present, for he may be the one destined to cure this patient (i.e. he may be the one who will make the right diagnosis and prescribe appropriate treatment when all others are baffled or incorrect). This approach must obviously exist within the reality of the physical limitations of each physician.

The Jewish approach to illness and medicine requires us to recognize the preeminent role of G-d in healing, while seeking appropriate medical care. Asa’s sin was seeking out the doctors only, without the recognition of G-d as the ultimate healer.

The Talmud[[81]](#footnote-81) states: “the best of the doctors are bound for hell”. Such a statement appears antithetical to the positive view Judaism promulgates regarding physicians. One traditional explanation is that the physician must recognize the awesome responsibility that he holds in treating illness, with even a small error possibly leading to death. Constant vigilance is required to avoid making a preventable error that would be considered bordering on criminal negligence.

A second understanding of this mysterious passage sheds light on one of the great risks of medical practice, arrogance. The statement can be understood to mean that it the specifically those doctors who consider themselves to be the best that are bound for *Gehenom.* The humble physician will realize his limitations and consult with colleagues, bringing the best care to his patients. The “best” doctor will see no need to consult with those less qualified than himself, eventually causing unnecessary harm to a patient for which he will be culpable.

Like the patient, the physician must have the same recognition of his role as an intermediary in healing, not its source. When the physician begins seeing himself as the source of healing, he is destined for *Gehenom.[[82]](#footnote-82)*

By now we should be able to understand how Yaaqob knew that his end was approaching in our parash. We can also appreciate how David would be inspired to write this chapter of Psalms.

**Ashlamatah: Yeshayahu (Isaiah) 55:3-12 + 56:8**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk. |
| 2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness. | 2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul shall delight itself in that which is fat. |
| 3. Incline your ear and come to Me, **hearken** and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David. | 3. Incline your ear, and attend to my Memra; **hear,** that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David. |
| 4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations. | 4. Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms. |
| 5. Behold, a nation you do not know **you shall call**, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. **{S}** |
| 6. Seek the Lord when He is found, call Him when He is near. | 6. Seek the fear of the LORD. while you live, beseech before him while you live; |
| 7. The wicked shall give up his way, and the man of iniquity in his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. let the wicked forsake his wicked way and man who robs his conceptions: let him return to the service of the LORD, that he may have mercy upon him, and to the fear of our God, for he will abundantly pardon. |
| 8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord. | 8. **For not as my thoughts are your thoughts, neither are your ways correct as the ways of my goodness, says the LORD.** |
| 9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts. | 9. **For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts.** |
| 10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater, | 10. **For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,** |
| 11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it. | 11. **so is the word of my goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and prospers in the thing for which I sent it.** |
| 12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands. | 12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches. |
| 13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." **{P}** | 13. Instead of the wicked will the righteous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." **{P}** |
|  |  |
| 1. **So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed."** | 1. **Thus says the LORD: "Keep judgment and do righteousness/generosity, for My salvation is near to come, and My virtue to be revealed.** |
| 2. **Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil.** **{S}** | 2. **Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil.** **{S}** |
| 3. **Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree."** **{P}** | 3. **Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say, "Behold, I am like a dry tree."** **{P}** |
| 4. **For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant,** | 4. **For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants,** |
| 5. **"I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued.** **{S}** | 5. **I will give them in My sanctuary and within the land of My Shekhinah s house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease.** **{S}** |
| 6. **And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant.** | 6. **And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast my covenants-** |
| 7. **I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.** | 7. **these I will bring to the holy mountain, and make them joyful in my house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure, on My altar; for My sanctuary will be a house of prayer for all the peoples.** |
| 8. **So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.** | 8. **Thus says the LORD God who is about to gather the outcasts of Israel, “I will yet bring near their exiles, to gather them."** |
| 9. All the beasts of the field, come to devour all the beasts in the forest. **{P}** | 9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field-every beast of the forest will eat to satiety from them. **{P}** |
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**Ashlamatah: I Sam 9:1-10**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. ¶ Now there was a man of **Benjamin**, and his name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite man, a mighty man of power. | 1. And there was a man from the tribe of the house of Benjamin, and his name was Kish, son of Abiel, son of Zeror, son of Becorath, son of Aphiah, the son of a man from the tribe of the house of Benjamin, a man of might. |
| 2. And he had a son whose name was Saul. He was young and handsome, there being no one of the children of Israel handsomer than he; from his shoulders and upwards he was taller than any of the people. | 2. And he had a son, and his name was Saul, young and handsome. And there was no man from the sons of Israel who was more handsome than he. From his shoulders and above he was taller than all the people. |
| 3. Now, the she-asses of Kish, Saul's father, became lost, and Kish said to Saul his son, "Now, take one of the servants and arise and go, seek the she- asses." | 3. And the she-asses belonging to Kish, the father of Saul, were lost. And Kish said to Saul his son: “Take now with you one of the young men; and rise, go, search for the she-asses.” |
| 4. And he passed through Mt. Ephraim, and he passed through the land of Shalishah, and they did not find them, and they passed through the land of Shaalim and they were not there, and he passed through the land of Benjamin and they did not find them. | 4. And he passed through the hill country of house of Ephraim and passed through the land of the south, and they did not find them. And they passed through the land of the breakers, and they were not there. And he passed through the land of the tribe of Benjamin and they did not find them. |
| 5. When they had come into the land of Zuph, Saul said to his servant who was with him, "Come, let us return, lest my father cease to worry about the she-asses, and worry about us." | 5. They came in the land in which there was a prophet. And Saul said to his young man, who was with him: “Come, and let us return, lest my father cease from the matter of the she-asses and be afraid for us.” |
| 6. And he said to him, "Behold now, a man of God is in this city, and the man is held in high esteem; everything which he speaks, surely comes to pass. Now, let us go there; perhaps he will tell us our way upon which we have gone." | 6. And he said to him: “Behold now there is a prophet of the Lord in this city, and the man prophesies the truth. Everything that he speaks indeed comes to pass. Now let us go there; perhaps he will tell us our way on which we have come.” |
| 7. And Saul said to his servant, "And behold, if we go what shall we bring to the man, for the bread is used up from our vessels, and there is no present to bring to the man of God: what have we?" | 7. And Saul said to his young man: “And behold we will go. If he accepts money, what will we bring to the prophet of the Lord? Also regarding us — provisions have ceased entirely from our food, and there is nothing that is fitting to bring to the prophet of the Lord. And what is there with us to do?” |
| 8. The lad answered Saul again, and said, "Behold, I have in my possession a fourth of a shekel of silver, and I shall give it to the man of God, that he may tell us our way." | 8. And the young man answered Saul again and said: “Behold there is found in my hand one shekel of silver. And I will give it to the prophet of the Lord, and he will tell us our way.” |
| 9. Formerly, in Israel, when a man went to inquire of God, he would say thus, "Come and let us go to the seer," for he who is called a prophet today, was formerly called a seer. | 9. In olden times in Israel thus a man said when he went to seek instruction from before the Lord: “Come, and let us go unto the seer.” For the prophet today was called in olden times the seer. |
| 10. And Saul said to his servant, "Well said, come, let us go." And they went to the city where the man of God was. | 10. And Saul said to his young man: “Your word is good. Come, let us go.” And they went to the city where the prophet of the was. |
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**Verbal Tallies**

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

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

**Beresheet (Genesis) 49 and 50**

**Tehillim (Psalms) 41**

**1 Sam 9:1-10**

**Yeshayahu (Isaiah) 55:3-12 + 56:8**

**Mk 4:30-34, Lk 13:18-19,**

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

Said - אמר, Strong’s number 0559.

Days / Times - יום, Strong’s number 03117.

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

Call - קרא, Strong’s number 07127.

**Beresheet (Genesis) 49:1** And Jacob **called <07121> (8799)** unto his sons, and **said <0559> (8799)**, Gather yourselves together, that I may tell you that which shall befall you in the last **days <03117>**.

**Tehillim (Psalms) 41:1** To the chief Musician, A Psalm of David. » Blessed is he that considereth the poor: the LORD will deliver him in **time <03117>** of trouble.

**Tehillim (Psalms) 41:4** I **said <0559> (8804)**, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

**Yeshayahu (Isaiah) 55:5** Behold, thou shalt **call <07121> (8799)** a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 49:1-26** | **Psalms**  **41:1-4** | **Ashlamatah**  **Is 55:3-12 + 56:8** |
| --- | --- | --- | --- | --- |
| **by"a'** | enemies | Gen. 49:8 | Ps. 41:2 |  |
| **vyai** | men, man | Gen. 49:6 |  | Isa. 55:7 |
| **rm;a'** | said | Gen. 49:1 | Ps. 41:4 |  |
| **#r,a,** | land, earth | Gen. 49:15 | Ps. 41:2 | Isa. 55:9 Isa. 55:10 |
| **rv,a]** | what, which | Gen. 49:1 |  | Isa. 55:11 |
| **h['b.GI** | hills | Gen. 49:26 |  | Isa. 55:12 |
| **%r,D,** | way | Gen. 49:17 |  | Isa. 55:7 Isa. 55:8 Isa. 55:9 |
| **hwhy** | LORD | Gen. 49:18 | Ps. 41:1 Ps. 41:2 Ps. 41:3 Ps. 41:4 | Isa. 55:5 Isa. 55:6 Isa. 55:7 Isa. 55:8 Isa. 56:8 |
| **~Ay** | day | Gen. 49:1 | Ps. 41:1 |  |
| **laer'f.yI** | Israel | Gen. 49:2 Gen. 49:7 Gen. 49:16 Gen. 49:24 |  | Isa. 55:5 Isa. 56:8 |
| **yKi** | because | Gen. 49:4 Gen. 49:6 Gen. 49:10 |  | Isa. 55:10 Isa. 55:11 |
| **lKo** | health, all |  | Ps. 41:3 | Isa. 55:12 |
| **aol** | nor | Gen. 49:10 |  | Isa. 55:8 |
| **~x,l,** | food, bread | Gen. 49:20 |  | Isa. 55:10 |
| **!mi** | above, than | Gen. 49:25 |  | Isa. 55:9 |
| **bK'v.mi** | bed | Gen. 49:4 | Ps. 41:3 |  |
| **hj'n"** | bowed | Gen. 49:15 |  | Isa. 55:3 |
| **vp,n<** | soul | Gen. 49:6 | Ps. 41:2 Ps. 41:4 |  |
| **!t;n"** | yield, give,  given | Gen. 49:20 Gen. 49:21 | Ps. 41:2 | Isa. 55:4 Isa. 55:10 |
| **~l'A[** | everlasting | Gen. 49:26 |  | Isa. 55:3 |
| **#b;q'** | gather | Gen. 49:2 |  | Isa. 56:8 |
| **ar'q'** | summoned,  call | Gen. 49:1 |  | Isa. 55:5 Isa. 55:6 |
| **xl;v'** | let loose, sent | Gen. 49:21 |  | Isa. 55:11 |
| **~v'** | from there, there | Gen. 49:24 |  | Isa. 55:10 |
| **~yIm;v'** | heaven | Gen. 49:25 |  | Isa. 55:9 Isa. 55:10 |
| **[m;v'** | listen | Gen. 49:2 |  | Isa. 55:3 |
| **hy"x'** | keep him alive,  may live |  | Ps. 41:2 | Isa. 55:3 |
| **Hebrew** | **English** | **Torah Reading**  **Gen. 49:27 – 50:26** | **Psalms**  **41:5-14** | **Ashlamatah**  **I Sam 9:1-10** |
| **db;a'** | lost |  | Ps. 41:5 | 1 Sam. 9:3 |
| **vyai** | every one, man, men | Gen. 49:28 | Ps. 41:9 | 1 Sam. 9:1 1 Sam. 9:2 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8 1 Sam. 9:9 1 Sam. 9:10 |
| **lk;a'** | devours, ate | Gen. 49:27 | Ps. 41:9 |  |
| **~yhil{a/** | God | Gen. 50:17 Gen. 50:19 Gen. 50:20 Gen. 50:24 Gen. 50:25 | Ps. 41:13 | 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8 1 Sam. 9:9 1 Sam. 9:10 |
| **~ai** | if | Gen. 50:4 | Ps. 41:6 |  |
| **rm;a'** | say, said | Gen. 49:29 Gen. 50:4 Gen. 50:5 Gen. 50:6 Gen. 50:11 Gen. 50:15 Gen. 50:16 Gen. 50:17 Gen. 50:18 Gen. 50:19 Gen. 50:24 Gen. 50:25 | Ps. 41:5 | 1 Sam. 9:3 1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8 1 Sam. 9:9 1 Sam. 9:10 |
| **~yIr'p.a,** | Ephraim | Gen. 50:23 |  | 1 Sam. 9:4 |
| **#r,a,** | land, earth | Gen. 49:30 Gen. 50:5 Gen. 50:7 Gen. 50:8 Gen. 50:11 Gen. 50:13 Gen. 50:24 |  | 1 Sam. 9:4 1 Sam. 9:5 |
| **rv,a]** | what, who, which | Gen. 49:28 Gen. 49:30 Gen. 50:5 Gen. 50:10 Gen. 50:11 Gen. 50:13 Gen. 50:15 Gen. 50:24 | Ps. 41:8 Ps. 41:9 | 1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:10 |
| **aAB** | came, come, go, bring | Gen. 50:10 | Ps. 41:6 | 1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:7 |
| **!Be** | son | Gen. 49:32 Gen. 49:33 Gen. 50:12 Gen. 50:13 Gen. 50:23 Gen. 50:25 Gen. 50:26 |  | 1 Sam. 9:1 1 Sam. 9:2 1 Sam. 9:3 |
| **!ymiy"n>Bi** | Benjamin | Gen. 49:27 |  | 1 Sam. 9:1 |
| **%r'B'** | blessed | Gen. 49:28 | Ps. 41:13 |  |
| **~G"** | both, also | Gen. 50:9 Gen. 50:18 Gen. 50:23 | Ps. 41:9 |  |
| **rb;D'** | said, spoke | Gen. 49:28 Gen. 50:4 Gen. 50:17 Gen. 50:21 | Ps. 41:6 | 1 Sam. 9:6 |
| **rb'D'** | said |  | Ps. 41:8 | 1 Sam. 9:10 |
| **%l;h'** | come, go | Gen. 50:18 |  | 1 Sam. 9:3 1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:9 1 Sam. 9:10 |
| **hNEhi** | behold | Gen. 50:5 Gen. 50:18 |  | 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8 |
| **hz<** | this, here | Gen. 49:28 Gen. 50:11 Gen. 50:20 Gen. 50:24 Gen. 50:25 |  | 1 Sam. 9:6 |
| **bv;x'** | meant, devise | Gen. 50:20 | Ps. 41:7 |  |
| **~Ay** | day | Gen. 50:3 Gen. 50:4 Gen. 50:10 Gen. 50:20 |  | 1 Sam. 9:9 |
| **@s;y"** | again |  | Ps. 41:8 | 1 Sam. 9:8 |
| **laer'f.yI** | Israel | Gen. 49:28 Gen. 50:2 Gen. 50:25 | Ps. 41:13 | 1 Sam. 9:2 1 Sam. 9:9 |
| **lKo** | all, whole, entire, every | Gen. 49:28 Gen. 50:7 Gen. 50:8 Gen. 50:14 Gen. 50:15 | Ps. 41:7 | 1 Sam. 9:2 1 Sam. 9:6 |
| **ble** | kindly, heart | Gen. 50:21 | Ps. 41:6 |  |
| **~x,l,** | bread, food |  | Ps. 41:9 | 1 Sam. 9:7 |
| **tWm** | die | Gen. 50:5 Gen. 50:15 Gen. 50:24 Gen. 50:26 | Ps. 41:5 |  |
| **ac'm'** | find, found | Gen. 50:4 |  | 1 Sam. 9:4 1 Sam. 9:8 |
| **an"** | now, please | Gen. 50:4 Gen. 50:5 Gen. 50:17 |  | 1 Sam. 9:3 1 Sam. 9:6 |
| **l[;** | before, upon, above | Gen. 49:30 Gen. 50:1 Gen. 50:11 Gen. 50:13 Gen. 50:20 | Ps. 41:7 Ps. 41:9 Ps. 41:11 |  |
| **hT'[;** | now, so | Gen. 50:5 Gen. 50:17 Gen. 50:21 |  | 1 Sam. 9:6 |
| **~ynIP'** | face, before | Gen. 49:30 Gen. 50:1 Gen. 50:13 Gen. 50:16 Gen. 50:18 | Ps. 41:12 | 1 Sam. 9:9 |
| **~Wq** | arise |  | Ps. 41:8 Ps. 41:10 | 1 Sam. 9:3 |
| **ar'q'** | named, called | Gen. 50:11 |  | 1 Sam. 9:9 |
| **ha'r'** | saw, see | Gen. 50:11 Gen. 50:15 Gen. 50:23 | Ps. 41:6 |  |
| **bWv** | return, pays back in full | Gen. 50:5 Gen. 50:14 Gen. 50:15 |  | 1 Sam. 9:5 |
| **~v'** | there, where | Gen. 49:31 Gen. 50:5 Gen. 50:10 |  | 1 Sam. 9:6 1 Sam. 9:10 |
| **~ve** | named | Gen. 50:11 | Ps. 41:5 | 1 Sam. 9:1 1 Sam. 9:2 |
| **rb;['** | pasted | Gen. 50:4 |  | 1 Sam. 9:4 |
| **~[;** | people | Gen. 50:20 |  | 1 Sam. 9:2 |
| **h['r'** | wrong, evil, wicked | Gen. 50:15 Gen. 50:17 Gen. 50:20 | Ps. 41:7 |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 49 and 50**

**“Vayiq’ra Ya’aqov” “And called Jacob”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luqas Lk 13:18-19)** | **Hakham Tsefet’s School of Peshat**  **(Mk 4:30-34)** |
| **He** (Yeshua) **said therefore, “What is the Governance of God like? And to what shall I compare it? It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches.”** | **And he** (Yeshua) **said,[[83]](#footnote-83) “With what can we compare the Governance of God, or what simile will we use for it? It is like a grain of mustard seed, which, when sown[[84]](#footnote-84) upon the earth, is** one of **the smallest of all the seeds on earth, yet when it is sown it grows up** (ascends)[[85]](#footnote-85) **and becomes more superior[[86]](#footnote-86)** (greater in authority)[[87]](#footnote-87) **than all the** (other)garden**[[88]](#footnote-88) plants and puts out large branches, so that the birds of the heavens can tabernacle[[89]](#footnote-89) in its shade.”[[90]](#footnote-90)**  **With many similar simile’s he handed down the Oral Torah to them, as they were able to receive** (hear)[[91]](#footnote-91) **it. But he did not speak** (to the outsiders) **without simile, but to his own talmidim** (the Sh’l’achim) **he privately explained everything.** |

**Hakham Shaul’s School of Remes**

**(2 Luqas** Acts**27:27-28:10)**

**And when the fourteenth night had come, as we were being driven in the Adriatic Sea about the middle of the night, the sailors suspected they were approaching some land. And taking soundings, they found twenty fathoms. So going on a little** further **and taking soundings again, they found fifteen fathoms. And** because they **were afraid lest somewhere we run aground against rough places, they threw down four anchors from the stern and prayed for day to come.[[92]](#footnote-92) And** when **the sailors were seeking to escape from the ship and were lowering the ship’s boat into the sea, pretending as if they were going to lay out anchors from the bow, Hakham Shaul said to the centurion and the soldiers, “Unless these men remain with the ship, you cannot be saved!” Then the soldiers cut away the ropes of the ship’s boat and let it fall away. And until the day was about to come, Hakham Shaul was urging** them **all to take** some **food,[[93]](#footnote-93) saying, “Today** is the **fourteenth day you have waited** anxiously, and **you have continued without eating, having taken nothing. Therefore I urge you to take** some **food, for this is necessary for your preservation. For not a hair from your head will be lost.” And** after he **said these** things **and took bread, he gave thanks[[94]](#footnote-94) to God in front of** them **all, and** after **breaking[[95]](#footnote-95)** it **he began to eat. So they all were encouraged and partook of food themselves. (Now we were** in **all two hundred seventy six persons on the ship.) And** when they **had eaten their fill of food, they lightened the ship** by **throwing the wheat into the sea.[[96]](#footnote-96) Now when day came, they did not recognize the land, but they noticed a certain bay having a beach, onto which they decided to run the ship ashore if they could. And slipping the anchors, they left** them **in the sea, at the same time loosening the ropes of the steering oars. And hoisting the foresail to the** wind **that was blowing, they held course for the beach. But falling into a place of crosscurrents, they ran the ship aground. And the bow stuck fast** and **stayed immovable, but the stern was being broken up by the violence. Now the plan of the soldiers was that they would kill the prisoners lest any escape** by **swimming away, but the centurion,** because he **wanted to save Hakham Shaul, prevented them from doing what they intended, and gave orders** that **those who were able to swim should jump in first to get to the land, and** then **the rest,** some **of whom** floated **on planks and** some **of whom on anything** that was **from the ship. And in this way all were brought safely to the land**

Chapter 28:1-10 **And** after we **were brought safely through, then we found out that the island was called Malta.[[97]](#footnote-97) And the local inhabitants[[98]](#footnote-98) showed extraordinary kindness[[99]](#footnote-99) to us, for they lit a fire** and **welcomed us all, because of the rain that had begun and because of the cold. And** when **Hakham Shaul had gathered a large number of sticks and was placing** them **on the fire, a viper[[100]](#footnote-100) came out because of the heat** and **fastened itself on his hand. And when the local people saw the creature hanging from his hand, they began saying to one another, “Doubtless this man is a murderer whom,** although he **was rescued from the sea, justice has not permitted (him) to live!” He, in turn, shook off the creature into the fire** and **suffered no harm. But they were expecting** that **he was going to swell up or suddenly to fall down dead. So** after **they had waited for a long** time **and saw nothing unusual happened to him, they changed their minds** and **began saying** that **he was a god.**

**Now in the** regions **around that place were fields belonging to the chief official of the island, named Publius,[[101]](#footnote-101) who received us** and **entertained** us **hospitably** for **three days.[[102]](#footnote-102) And it happened that the father of Publius was lying down, afflicted with fever[[103]](#footnote-103) and dysentery. Hakham Shaul went to him and** after **praying; he placed** his **hands on him** and **healed him. And** after **this had taken place, the rest of those on the island who had diseases were coming and being healed also. They also honored us with many honors, and** when we **were putting out to sea, they gave** us **the** things **we needed.**

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

**The Last, The Least, The Little, The Lost and The Dead**

Farrar Capon[[104]](#footnote-104) favours the above heading as G-d favours the underdog, Yisrael. As such, the phrase fits our Peshat reading well. The Mustard Seed (plant) bespeaks small beginnings or enterprises. However, these “beginnings and enterprises” do not mean that they are inferior. Nor, does it mean that they will not ascend to great heights. The present simile shows that small beginnings are only the means for producing monumental achievements.

Therefore, we note the specific relation to the general life events of this august body of collegiate Scholars. Just as the “mustard seed” is one of the smallest herb seeds, the Jewish people often find themselves the minority. This seems to be a principle rule for the Kingdom/Governance of G-d. The Collegiate scholarship of the Hakhamim is the minority in most occasions. Nevertheless, their profound wisdom guides the community through the perilous exile. Not only is their wisdom the rudder of the community it is the salvation of that community and all who join the Jewish people.

**And he** (Yeshua) **said, “With what can we compare the Governance of God, or what simile will we use for it?**

**Question:** What characteristic of the Kingdom/Governance of G-d makes its being “secret” so significant?

The Socratic/Mishnaic approach of the Master teaches us his profound acquaintance with the Kingdom/Governance of G-d. His analogous simile shows that grandeur and superiority of the Governance of G-d through the Bate Din and Hakhamim. A simple plant/herb illustrates that the Governance of G-d through the 10 men of the Esnoga belong to a class in and of themselves. However, the Hebrew idea of “secret” (So’od) does not contain the western elements of a “secret.” Therefore, when the “secret” is “handed down” we have a full understanding of its complete meaning. In our Peshat commentary, we cannot divulge the full scope of the “secret.” Nevertheless, we can reveal enough to answer the Peshat question posited above.

**It is like a grain of mustard seed, which, when sown[[105]](#footnote-105) upon the earth, is** one of **the smallest of all the seeds on earth, yet when it is sown it grows up** (ascends)[[106]](#footnote-106) **and becomes more superior[[107]](#footnote-107)** (greater in authority)[[108]](#footnote-108) **than all the** (other)garden **plants and puts out large branches, so that the birds of the air can make nests in its shade.”**

The So’od of the Kingdom/Governance of G-d unfolds so gradually and naturally that the unsuspecting do not realize its presence or power. Therefore, the So’od (secret) remains hidden in plain sight. We must bear in mind the setting of our simile. The setting for the simile is in an herb garden. Within this garden, various herbs grow, as they are cultivated. However, to the untrained eye an herb garden often looks like a patch of weeds. As the mustard seed begins to develop it initially looks unsightly. As it takes shape we begin to realize that it is a valued part of the garden. The simile of the herb garden is supposed to answer the question and bring a measure of revealing of the Kingdom/Governance of G-d. However, the truth is that the idea of a mustard plant in an herb garden does not really offer much “revealing.” As a matter of fact, all the idea of sowers, birds, weeds and lights only makes any sense when we have already received the “handing down” of the “secret.” Without the handing down all the analogies only, further confuse matters concerning the Kingdom/Governance of G-d.

The simple Peshat truth of the Kingdom/Governance of G-d is that the Reign of G-d is through Bate Din and Hakhamim as opposed to human kings/presidents etc. While this “answer” to the above question does not seem like an answer, it is actually the perfect answer. How So?

The Kingdom/Governance of G-d through the Bate Din and Hakhamim is based on several things

1. The Oral Torah, which was the structure of the universe
2. The transmission of that Oral Torah from Teacher to student
3. The Bate Din and Hakhamim are G-d fearing men who realize that they are the representatives and guardians of all human souls.
4. The Oral Torah is the structure of the only true Theocratic system man has ever experienced.

King David was a Monarch who structured his kingdom after the order of the true theocratic society. It was for this reason that King David was able to pass a kingdom to his son Sholomo, which pictured the Y’mot HaMashiach. Therefore, the answer, further elucidated is that the Kingdom/Governance of G-d is based on the Torah/Nomos, which forms the structure of the entire universe. The universe operates in a near invisible way. It is only when we stop to scrutinize nature that we notice its “Laws.” The reason that the Kingdom/Governance is so “secret” is because human government blinds humanity. Better said is that humanity is blinded by these human attempts at government apart from the Torah. The only system that will ever work as an authentic “government” is the Theocratic rule of G-d through the Bate Din and the Hakhamim as they guide humanity in the “secrets” of the Theocratic structure of the Torah/Nomos.

Therefore, just as there is not “salvation” apart from the gift of G-d, i.e. the Torah, there can be NO true government apart from the Torah and the Theocratic structure established by G-d Himself.

**Peroration**

The “secret” of the Kingdom/Governance of G-d is “hidden” in plain sight. However, just as the old cliché says, that “you cannot see the forest for the trees” we do not see the Kingdom/Governance of G-d because it is not hidden at all. However, we have seen every human model of government, which seems so appealing because they are supposed to be “democratic.” If we swallow the American dream, and believe that the world is about “stuff” we will never see the “secret” Kingdom/Governance of G-d. Hakham Tsefet will make this evident when he states it is difficult for those with “wealth” to enter the Kingdom/Governance of G-d (Mk 10:23).

Elevation of people not self, this is the philosophical undergirding of the Kingdom of the Jews!

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

Even though it seems out of place here in this line up of Torah Sederim Hakham Shaul has given us a short lesson on the Hagaddah. Thus, we see a brief overview of the Hagaddah in the life of Hakham Shaul and its importance in the lives of the Jewish people. We might even suggest that this is his response to the many offerings discussed in the Torah Seder. We have in our Torah Seder the mention of unleavened bread in the second verse of the Torah itself describing part of the consecration of Aaron and his sons.

“Lev. 8:2 basket of unleavened bread” …

Furthermore, the Remes material of the present Nazarean Codicil relates well to the varied details of the offerings and allegorical dialogue of 2 Luqas 27:27-44.

## An Allegorical Hagaddah:

Hakham Shaul’s Remes narrative remains an adventure with all sorts of interesting details. However, the details are not an elaborate tail of peril. As we have seen in the past, the true story, couched in the subliminal details that might be easily over looked. One of the amazing fact that we see is a great deal of counting. Prophetically this relates to the season of Pesach. Key words like “fourteen,” “about midnight,” “fifteen,” “four,” “breaking bread,” and many others should be ample evidence to see that this is an allegorical Hagadah of sorts. We also have a search for leaven in an ambiguous manner of speaking. It is also very clear that the chametz is destroyed when it is cast into the sea. Allegorically speaking we can see that the casting of the wheat into the sea is tantamount to selling our leaven (chametz) to a Gentile.

The summary of all the readings from the Nazarean Codicil builds on the proximity of Pesach, which we should expect. However, the message we should learn from all the combined readings is that the B’ne Yisrael are under the providential care of G-d. Even that which seems dark and bleak is the hand of G-d as He personally cares for His special treasure. He has not committed our governance to a *malak* (angel) or a *magid* (messenger).

It is He, G-d Himself who is our savior and redeemer. Amen ve amen!

**Chapter 28:1-10**

This pericope teaches us how the Nazarean becomes a house of brilliance. Each facet in this building is coded in Hakham Shaul’s Igeret to the Ephesians. This Igeret as we have seen is coded to the counting of the Omer. This pericope is relatively associated with Ephesians 3:1-6

**Ephesians 3:1-6 For the sake[[109]](#footnote-109) of the Gentiles[[110]](#footnote-110) I Hakham Shaul, am the prisoner** (for the cause) **of Yeshua HaMashiach, I know you have heard of the administration[[111]](#footnote-111) of God’s loving-kindness[[112]](#footnote-112) which is given me for you: how the secret[[113]](#footnote-113)** (So’od mystery of Messiah) **was handed down to me by its** (systematic) **unveiling,[[114]](#footnote-114) as I have written briefly. Correspondingly, by reading this you can know[[115]](#footnote-115) my insight into the secret** (So’od mystery) **of Messiah,[[116]](#footnote-116) which was not made known to the sons of men[[117]](#footnote-117) in other generations[[118]](#footnote-118) as it has now been revealed to his holy emissaries and prophets through the Spirit of Prophecy. This secret** (So’od mystery) **is that the Gentiles are to become[[119]](#footnote-119) fellow heirs, members of the same body,** (i.e. of Messiah) **and partakers of the promise in Yeshua HaMashiach through** their acceptance of **the Mesorah.**

In this section of Ephesians Hakham Shaul shows the possession of the Jewish Nazareans. They possess the deepest mystery of Messiah. They are now the vehicle/agents through which the mystery is “handed down” (Mesorah) to the Gentiles who are becoming a part of the body of Messiah through conversion. The “message” being posited by Hakham Tsefet and Hakham Shaul is that the Gentile must prepare himself to receive the Torah at Har Sinai just as the Jewish people did. Before the Gentiles can be recipients of the Torah Sh’bikhtav (written Torah) they must receive the Torah Sh’b'al peh (the Oral Torah).

At Har Sinai the Written Torah was introduced to the telluric world. However, part of the Torah remained “hidden” (a mystery). The Oral Tradition of the Torah remained locked inside of the vessels that had received it from the beginning (B’resheet).[[120]](#footnote-120) While there are many names for the vessels, the most fitting title is “Logos” (Aramaic – Memra, Heb. Dabar). According to Hakham Tsefet the “true messengers” (angels) are greater in strength (spiritually militant power) and power (virtuous power) than the pseudo-teachers and prophets. Philo connects these messengers with “real beings”[[121]](#footnote-121) (men) endowed with a “pure mind,” which he calls “Logos.” Within their minds exists “the intelligible world which consists of ideas.”[[122]](#footnote-122) These hidden and mysterious “ideas” remained locked within the Bate Midrash or in the minds of the Hakhamim and their talmidim. The primordial Torah remains locked away safely in the Logos or the Sages who are the personifications of the mysteries and secrets of the Torah. They are the true evangelists of Torah. Kabbalistically speaking these “vessels” are said to have shattered.[[123]](#footnote-123) From the perspective of Remes, these vessels did not break per se. The so-called “shattered” fragments of these vessels are the Torah teachings of the Hakhamim. They have gathered from the collection of the Triennial Sederim “fragments” of the Mysterious, concealed Torah, which they hand down to their talmidim. “Hearing” (Shema) the teachings of these Hakhamim the talmid reassembles the fragments into one whole Torah. The whole or reassembled Torah is the combined union of the Oral and Written Torah functioning in unity. The Hakham cannot disseminate the whole Torah to his talmidim in one lesson. This is beyond the mental capacity of the Talmid. However, the Hakham can transmit fragments from the pure Torah of his mind to the talmid so that the talmid can assemble the fragments in his mind. The “**invisible, spermatic, technical, and divine Word,”**[[124]](#footnote-124)is assembled mentally and the light, brilliance of Iyar or Ziv permeate the thoughts of the talmid. Allegorically speaking Logos/Memra/Dabar is Messiah. In the realm of Remes and the mechanics of the allegorical world, the terms Logos, Memra and Dabar refer to the Hakhamim.

Hakham Shaul relies on definitive titles and theme to relate his message. The first Remes hint comes in the phrase “**local inhabitants**.” The phrase hints at the name “**βάρβαρος**” - Barbaros. Its primary meaning related to language and was presumably onomatopoeic. The **βάρβαρος** - Barbaros was one who did not speak Greek and whose words therefore sounded (to a Greek) like a meaningless ba-ba-ba.[[125]](#footnote-125) This can connect with the Peshat materials in two ways. Firstly, the “babbling” most likely an inference to the pseudo-prophets and their indiscernible teachings. Secondly, it may refer to the voice of Balaam’s donkey that would have sounded like an indiscernible language had it not been for the miracle of G-d on the Donkey.

The thematic portion of our Remes in the Nazarean Codicil is that of the superstitions of the “local inhabitants.” The discerning abilities of the “Barbaros” failed on both accounts. They first judged Hakham Shaul as murderer and then they believe that he is a god. This reflects the pseudo-prophets of our Peshat narrative.

## βάρβαρος – Barbaros, ba-ba-ba:

The babbling of the pseudo-prophets in the Peshat narrative brings Hakham Shaul’s Remes hint to the forefront. This vain babbling sound is the noise made by the teachers who would free their constituents from the “bondage of the Torah.” Hakham Tsefet’s words are powerful and true, **for** by **what anyone is overcome** it **makes him a slave to** it. Furthermore, **For it were better for them not to have had intimate knowledge of the way of justice/generosity, than ‎having had intimate knowledge** of it, **to turn back from the holy commandments handed down to them** by authorized ‎Hakhamim. In other places Hakham Shaul has reinforced these words by saying that no one having set his hand to the plow and looking back is fit for the kingdom/governance of G-d through the Bate Din and Hakhamim. In a previous pericope of Hakham Tsefet, we were told of Lot and his family. His wife looked back, and became a pillar of salt. Her heart yearned to return. She became a pillar of salt because she had sinned with salt.[[126]](#footnote-126)

The onomatopoeic[[127]](#footnote-127) speech of the “Barbaros” sounds like the babbling of Balaam’s donkey. Hakham Shaul is showing us that the Hakhamim are the messengers of G-d that interpret the signs (Heb. otiot) making clear sense of the events of the world and the Festivals of HaShem.

Allegorically speaking, Logos is Messiah. The Remes hint also alludes to the Hakham. This is because Logos is the pure mind of G-d, i.e. Torah. Logos refers to the Hakhamim in the sense that Logos, Memra and Dabar all refer to Hokhmah.[[128]](#footnote-128) Philo teaches us how to use the term “Logos” allegorically. Not only does Philo use the term “Logos” as an expression of the Divine mind, he equates it with the Hebrew word “Makom,” “place.” While there is much to discuss on this topic we draw the inference that a Logos, “makom” (the place) refers to the place where the Torah is disseminated i.e. Bate Midrash. If there is a lesson to be learned from these thoughts it is that we must make ourselves a vessel Logos (place) where the secret fragments of the Torah can be assembled.

The narrative of 2 Luqas builds upon the Greek word **πυρά** – *pura* (fire). The father of Publius was sick with a lethal **πυρετός** – *puretos* (fever). In true Talmudic fashion, this will allow us to answer the questions from our Peshat text. Note that the narrative of Hakham Tsefet opens the door for Allegorical interpretation. Our readers should be consciously aware of the truth that the Hakhamim are pictured as “fire” **πυρά** – *pura*.

In the Midrash, we have learned that the scroll that was given to Moshe was made of a parchment of white fire, and was written upon with black fire.[[129]](#footnote-129) Consequently, if fire is related to judgment, it refers to the Bate Din of Hakhamim. The Yeshibot mentioned in the Peshat commentary are not strictly houses of learning. The Yeshiva is also a place where the Judges “sit” **יֹשֵׁב.**

**San 32b** Our Rabbis taught: justice, justice shalt you follow, this means, **Follow the scholars to their academies**. e.g.. R. Eliezer to Lydda, R. Johanan b. Zakkai to Beror Hai,*[[130]](#footnote-130)* R. Joshua to Peki'in,*[[131]](#footnote-131)* Rabban Gamaliel [II] to Jabneh,*[[132]](#footnote-132)* R. Akiba to Benai Berak,*[[133]](#footnote-133)* R. Mathia to Rome,*[[134]](#footnote-134)* R. Hanania b. Teradion to Sikni,*[[135]](#footnote-135)* R. Jose [b. Halafta] to Sepphoris. R. Judah b. Bathyra to Nisibis,*[[136]](#footnote-136)* R. Joshua*[[137]](#footnote-137)* to the Exile,*[[138]](#footnote-138)* Rabbi to Beth She'arim,*[[139]](#footnote-139)* or the Sages*[[140]](#footnote-140)* to the chamber of hewn stones.*[[141]](#footnote-141)*

Note that all the places mentioned here, as Yeshibot or academies are locations for the Great Sanhedrin. The phrase is not exclusive in all rabbinic materials. The Tannaitic materials seem to have this thought in a dominant portion of their uses. The “*sessions*” of the Judges (Hakhamim) were Yeshibot. This does not mean that it was not a court. This means that our understanding of those “courtly” systems is not comparable with the court systems that we know today. This information should not be surprising since these courts determined Halacha. The elevation to office in the varied Sanhedrin is difficult at minimum to explain and understand. Hagigah explains the individual as being worthy to sit in *yeshiva*.

**Hagigah 14a** the elder this means one who is worthy to sit in session (yeshiva).*[[142]](#footnote-142)*

The idea of being appointed (ordained) to a seat in the Yeshiva seems synonymous with being appointed a judge or sage in the Sanhedrin.[[143]](#footnote-143)

## Kallah, The Bride under her Canopy

In antiquity, Yisrael was viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. The term “Kallah” often used to refer to either academic instruction or an academic institution.[[144]](#footnote-144) These institutions were held in apparent sessions.[[145]](#footnote-145) Superficially, it seems odd to call a rabbinic academy the Bride, “Kallah.” However, when we look at the allegorical imagery of the festivals the idea of a rabbinic session being the “Kallah” (Bride of G-d) is clear. Without delving deeply into the imagery of the coming Festival of Shavuot, we understand that Har Sinai was covered with smoke as if a wedding canopy and the voices of G-d’s Hakhamim were heard audibly. However, on a allegorical note the voices were said to have been seen. It was from here that G-d gave the Torah and betrothed the B’ne Yisrael to G-d. Consequently, the connection to the Torah and Torah Study is very relevant to the term “Kallah.” Some scholars believe that the word “Kallah” is derived from the Greek “kela” meaning cell.[[146]](#footnote-146) While this may be plausible, we can find no evidence for this.

Philo describes the giving of the Decalogue (on Shavuot) as a festival.

41 For if the uncreated, immortal, and everlasting God, who needs nothing and who is the maker of the universe, and the benefactor and King of kings, and God of gods, cannot endure to overlook even the humble of human beings. But has thought even such worthy of being **banqueted** in **sacred oracles and laws, as if He were about to give him a love-feast, and to prepare for him alone a banquet** (drinking party cf. 2 Luqas 2:13-15). This “feast” is **for the refreshing and expanding of his soul instructed in the divine will and in the manner in which the great ceremonies ought to be performed.**[[147]](#footnote-147)

46 And a **voice sounded forth from out of the midst of the fire which had flowed from heaven**, a most marvellous and awful voice, **the flame being endowed with articulate speech in a language familiar to the hearers**, which **expressed its words with such clearness and distinctness that the people seemed rather to be seeing than hearing it**.[[148]](#footnote-148)

49 And God also intimates to us something of this kind by a figure. Since the property of fire is partly to give light, and partly to burn, those who think fit to show themselves obedient to the sacred commands will live forever and ever as in a light which is never darkened, having his laws themselves as stars giving light in their soul. But all those who are stubborn and disobedient are forever inflamed, and burnt, and **consumed by their internal** (sinful) **appetites**, which, like flame, will destroy all the life of those who possess them.[[149]](#footnote-149)

This explains the statement made by Abbahu in the name of R. Eleazar, **the fire of Gehinnom has no power over the Hakhamim**.[[150]](#footnote-150) It is inevitable that the Hakhamim and their talmidim be equated with fire. The Bride of G-d, i.e the Sages of B’ne Yisrael are wrapped in a dress of white fire, written upon with black. She stands under a canopy of blazing torches with lightnings running back and forth.[[151]](#footnote-151)

With a word of Torah: she reveals herself to no one but her lover. Torah knows that one who is wise of heart hovers about her gate every day. What does she do? She reveals her face to him from the palace and beckons him with a hint, then swiftly withdraws to her hiding place.

No one there knows or reflects - her lover alone does, and heart and soul and everything within flows out to her. This is why Torah reveals and conceals herself. With love she approaches her lover to arouse love within.

Come and see the way of Torah. At first when she begins to reveal herself to someone, she beckons with a hint. If he perceives, good! If not she sends him a message calling him simple.

Torah says to her messenger: “Tell that simple one to come closer, so I can talk with him.” He approaches.

She begins to speak from behind a curtain she has drawn, words he can follow, until he reflects a little at a time. Then she converses with him through a veil, words riddled with allegory.

Once he has grown accustomed to her, she reveals herself face to face, and tells him all her secrets, all the hidden ways, since primordial days secreted in her heart. Now he is a complete human being, spouse of Torah, master of the house. All her secrets she has revealed to him, withholding nothing, concealing nothing.

She says to him, “Do you see that word, that hint with which I first beckoned you? So many secrets there! This one and that one!” ... Human beings should become aware, pursuing Torah to become her lovers.[[152]](#footnote-152)

Is this not the skill of the Hakham in their Yeshibot teaching their talmidim to peruse the Divine Lover, i.e. Torah (Logos)? Our hearts cry the cry of the Shulamite, “**Draw me, we will run after you!”**

**אמן ואמן סלה**

**Next Sabbath:**

Shabbat: "V'Eleh Sh'mot״ - "These [are the] names״

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **ואלה, שמות** |  |  |
| **“V’Eleh Sh’mot”** | **Reader 1 - Sh’mot 1:1-3** | **Reader 1 - Sh’mot** |
| **“These fare thef names”** | **Reader 2 - Sh’mot 1:4-7** | **Reader 2 - Sh’mot** |
| **“Estos [son losj nombres”** | **Reader 3 - Sh’mot 1:8-10** | **Reader 3 - Sh’mot** |
| **Sh’mot (Exodus) 1:1-22** | **Reader 4 - Sh’mot 1:11-13** |  |
| **Ashlamatah: Is 62:2-9 + 63:7-9** | **Reader 5 - Sh’mot 1:14-16** |  |
|  | **Reader 6 - Sh’mot 1:17-19** | **Reader 1 - Sh’mot 3:1-3** |
| **Psalm 42:1-12** | **Reader 7 - Sh’mot 1:20-22** | **Reader 2 - Sh’mot 3:4-6** |
|  | **Maftir- Sh’mot 1:20-22** | **Reader 3 - Sh’mot 3:7-10** |
| **N.C.:Mk 5:1-13; Lk 8:26-34** | **Isaiah 54:1-10** |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Book 1: Psalms 1—41, Book 2: Psalms 42—72, Book 3: Psalms 73—89, Book 4: Psalm 90—106, Book 5: Psalm 107—150 [↑](#footnote-ref-1)
2. Shaarei Teshuvah 2:3, 4:1 [↑](#footnote-ref-2)
3. 41:5 [↑](#footnote-ref-3)
4. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. Much of this study is based on a Tisha B’Av shiur by Rabbi Mendel Kessin. [↑](#footnote-ref-5)
6. The destruction of the Temple and of many Jews. [↑](#footnote-ref-6)
7. Curiously, Columbus left on his epic voyage on the very day of the expulsion, which happened to be Tisha B’Ab. [↑](#footnote-ref-7)
8. Ferdinand and Isabella [↑](#footnote-ref-8)
9. Clouds, volcanic eruptions, dust storms, etc. [↑](#footnote-ref-9)
10. [↑](#footnote-ref-10)
11. The Ohr Mashiach (the light of the Messiah) was revealed and this brought the Kabbala to light. [↑](#footnote-ref-11)
12. Kabbalah (Hebrew: קַבָּלָה‎, literally “receiving/tradition”) is an esoteric method, discipline, and school of thought that originated in Judaism. A traditional Kabbalist in Judaism is called a Mekubal (Hebrew: מְקוּבָּל‎). [↑](#footnote-ref-12)
13. December 25, 1642 – March 20, 1726 [↑](#footnote-ref-13)
14. The last ones. [↑](#footnote-ref-14)
15. Zohar part I, 117a [↑](#footnote-ref-15)
16. Bereshit (Genesis) 7:11 [↑](#footnote-ref-16)
17. The next few paragraphs of explanation were written by Rabbi Joel Bakst. [↑](#footnote-ref-17)
18. Shklov; Yiddish: שקלאָוו‎, Shklov) is a town in Mahilyow Voblast, Belarus, located 35 kilometers (22 mi) north of Mogilev on the Dnieper river. Jews began to settle in Shklov in the second half of the 17th century. The town was an important Jewish religious center, where a yeshiva was established in the 18th century. At the end of the century Shklov also became the center of the *Haskalah* movement and the largest center of Hebrew printing in Russia.  [↑](#footnote-ref-18)
19. “What was forbidden to investigate and expound upon just yesterday becomes permissible today. This is felt by every true exegete. Numerous matters whose awesome nature repelled one from even approaching in previous generations, behold, they are easily grasped today. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations above”. R. Shlomo Eliyashiv, *Leshem Sh’vo V’Achlamah, Chelek HaBi’urim*, p. 21d. [↑](#footnote-ref-19)
20. This same tradition has been handed down by an unexpected yet highly authoritative source, R. Yisrael Salanter (1810-1883), the leader of the Mussar Movement. In confirmation of the statement of the Zohar, he is said to have commented, “Prior to 1840 the study of Kabbalah was a closed book to all but the initiated.” The Kabbalist, R. Shlomo Eliyashiv, who quotes this tradition, continues, “Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters.” *Leshem Sh’vo VeAchlamah, Sefer De’ah* 1:5:4 (p. 76) [↑](#footnote-ref-20)
21. For a thorough discussion of traditional, as well as, some contemporary views of Torah and Science, see *Challenge – Torah Views on Science and its Problems*, Aryeh Carmell and Cyril Domb, editors (Association of Orthodox Jewish Scientists and Feldheim Publishers, 1978). It should be noted that in the first volume of this otherwise comprehensive work only one short paragraph is quoted from*Kol HaTor*, and then almost in passing. [↑](#footnote-ref-21)
22. The principle of a parallelism between the historical development of science and Kabbalah is also advanced by the contemporary Torah master, R. Dr. Chaim Zimmerman, z”l: “According to the Sages, Knowledge (whether it is Torah knowledge or secular knowledge) comes from Heaven. This means that the sum total of all knowledge that flows into the world during any one period or generation is determined by *Hashgacha* [Divine Providence] in direct correlation to the merit of the generation and of those individuals who discover it. According to this principle [of parallelism], we can verify that in a period when knowledge is revealed in the non-Torah world, the same quality of knowledge is revealed in the Torah world. When the non-Torah world had a Newton and a Leibnitz, the Torah world had the Gaon of Vilna and the *Sha’agat Aryeh*. In a generation of Einstein and Planck, the Torah world had a R. Chaim Soloveitchik and R. Abraham of Sochotchov…. In short, the more science progressively reveals the secrets of our physical world, the more the secrets of the Kabbalah become indispensable in understanding the real meaning of the Torah. The *Hashgacha* has determined that these two categories of knowledge develop and progress in parallel lines.” (R. Dr. Chaim Zimmerman, *Torah and Reason*, Hed Press, Jerusalem 1979, pp. 287, 291). [↑](#footnote-ref-22)
23. The Eight Gates [↑](#footnote-ref-23)
24. The Hasidic movement also takes note of this passage from the *Zohar* and agrees that it is heralding new revelations in Jewish mysticism, albeit with a different venue. It is well known in the Chabad tradition that the mystic revelations of the “wisdom from above” refer to the emergence of the Hasidic movement and to the publication of classic Hasidic (Chabad) literature, which occurred at the end of the 18th and beginning of the 19th centuries; see Rabbi M. M. Schneerson, *On the Essence of Chassidus*, Kehot Pub., 1974, p. 91.

    A direct tradition from the Ba’al Shem Tov himself is quoted by R. Aaron Marcus (1843-1916), a German Torah scholar who wrote on Kabbalah and Hasidut. He became a strong adherent of Hasidic teachings and maintained close relations with many Hasidic leaders in Poland and Galicia, in particular with R. Shlomo Rabinowitz of Radamsk. In his *Keset HaSofer* he writes what is almost a commentary on the Gaon’s view of the revelations of science during the period preceding the Final Redemption: We now know with certainty that the prophecy of the *Zohar* in *Parashat VaYeira* has been fulfilled in our generation. Thus, throughout the first 6 centuries of the sixth millennium (5000-5600 = 1240-1840), the spiritual quality of *Malchut*-Kingdom, which is also known as the “Lower Wisdom,” would ascend slowly. Then in the six hundredth year of the sixth millennium (5600 = 1840), “the gates of wisdom above and the wellsprings of wisdom below” began to open. This is also the prophecy of our master R. Yisrael Ba’al Shem Tov concerning the *kavanot* (meditations) while reciting Psalm 107 [during the Minchah prayer immediately preceding the onset of the Sabbath]. He interpreted the verse homiletically, “In His hand are (*mech’karei aretz*) the deep secrets of the earth and the heights of the mountains are His” (Psalm 95:4). Instead of reading *mech’karei aretz*, “deep secrets of the earth,” read *me’chakrei aretz*, “investigators of the earth.” The “Hand of God” represents here the aspect of *Malchut*-Kingdom, the last [and most manifest spiritual] level that is now operative. It is in this Hand of God that all the progress and success of the gentile investigators lies; *Keset HaSofer*, *Bereshit* 2, p. 8. [↑](#footnote-ref-24)
25. including *Kol HaTor* [↑](#footnote-ref-25)
26. According to this paradigm, the year 5751 (October 1990–September 1991) equates with high noon on the sixth day (the sixth millennium). The year 5751 begins an entirely new era. Just as on Friday afternoon we begin the mad rush to prepare for the Shabbat day, so too, all the wonders you see from this year are nature’s frenzy to prepare for a time beyond time. We have entered what the ancient sages referred to as the Era of Mashiach. [↑](#footnote-ref-26)
27. *Maharal*, in a telling parable, describes the relationship between the embryonic “kingdom of Israel” and its “Edomite” environment: Fruit grows within a husk; when the fruit ripens the husks falls off... So it is with Israel. Their kingdom emerges and grows from within the kingdom of the nations i.e., from the existential power of the kingdom of the nations, and from their level, it raises itself to a higher level. And when the kingdom of Israel reaches complete maturity the kingdom of nations is removed, just as the husk is removed, and falls off when the fruit reaches its perfection. ...**The Messianic revolution will take place in the hearts and minds of the people**. The “falling off of the husk” does not refer to a political or military event, nor does “kingdom of the nations” refer to a political entity. **The husk refers to the value system of the Western world.** The falling off of the husk signifies the victory of spirituality over materialism, faith in G-d over unbounded trust in one’s own power, and awareness of divine providence over belief in blind chance.

    Yet it appears that the “kingdom of Israel” in its infancy (and here “kingdom” means both state and cultural entity) is still definitely “attached to Edom”. Could Maharal, from his 16th century vantage point, be referring to the reality of the State of Israel today? [↑](#footnote-ref-27)
28. Read up on the history of the Jews in Kobe, Japan to see how China and Japan went out of their way to help and preserve the Jews. This points to the fact that Adam’s sin affected primarily the ‘west’ or left side. That is why anti-Semitism has been largely absent in the east. [↑](#footnote-ref-28)
29. Interestingly enough, another name for the Erev Rav was “HaAm,” or “the people,” as noted above. In fact, Chazal say that every time the Torah refers only to HaAm, which, on a simple level, can apply to the Jewish people as well, it is really a direct reference to the Erev Rav themselves. Hence, when the verse says: Shemot (Exodus) 13:17 After Pharaoh sent the people away. HaShem did not lead them through the land of the Philistines. The Ohr HaChaim HaKadosh says that it refers to the Erev Rav, whom Pharaoh sent along with the Jewish people to cause precisely the kind of trouble they cause in parshah Ki Tisa. **The general understanding is that the Erev Rav are Jews who wish to divert us from Torah and mitzvot.** The Erev Rav made their first appearance at the redemption in Egypt. From this we learn to expect them whenever we experience redemption. This happens because the sparks of kedusha have coalesced in the Jews and that is where the impure force must go to get the Jews to sin and give up the kedusha. [↑](#footnote-ref-29)
30. If the Bne Israel had made the calf themselves, they would have said ‘this is our god’ (Instead of ‘this is your god’.). The Torah’s language - together with a whole bunch of additional commentaries by our sages - makes it clear that the Erev Rav were responsible for leading the authentic Am Yisrael away from the service of G-d, with devastating consequences. And they are still doing that today. The Vilna Gaon expounds on this at length in Kol HaTor, Chapter 2, Section 2, Letter bet: “Erev Rav” is a concept, and is a title that can be given to any Jew that tries to dissuade other Jews from belief in Sinaitic Torah, and the Final Redemption. That’s what the Erev Rav did in the desert, and that is what the Erev Rav has done in every generation. In *Toldot Yaakov Joseph* (Parshat Nasso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders. “...And they are called Erev Rav, because they are the heads (leaders) of the Jews in the exile and therefore they are called RAV.” (Likutim Ha GRA) [↑](#footnote-ref-30)
31. “…. the Erev Rav is our greatest enemy, the one who separates the two Mashiachs. The klipah of the Erev Rav works only through deception and roundabout ways. Therefore, the war against the Erev Rav is the most difficult and bitterest of all. We must strengthen ourselves for this war; anyone who does not participate in the battle against the Erev Rav becomes, de facto, a partner with the klipah of the Erev Rav, and was better off not being born in the first place.” [↑](#footnote-ref-31)
32. I think we are very close to the moment in time when real Torah-faithful Jews will let go of the “Religious-Zionism” term and the *Erev Rav* among us who are part of that group will cling ever more tenaciously to it as it really defines them. Because, let’s face it. Zionism created a way to be Jewish without the *Torah*. And if you want to appear “religious” or even be a rabbi without obligating yourself to those *mitzvot* which are impossible to reconcile with Western values, there’s no better home for you than Religious-Zionism. [↑](#footnote-ref-32)
33. The Chazon Ish was clear that the “Zionist secular government” would fall before the Messiah would come, and this fall, he believes, will be facilitated by Paras. [↑](#footnote-ref-33)
34. A fifth column is any group of people who undermine a larger group—such as a nation or a besieged city—from within, usually in favor of an enemy group or nation. [↑](#footnote-ref-34)
35. Quid pro quo (“something for something” in Latin) means an exchange of goods or services, where one transfer is contingent upon the other. English speakers often use the term to mean “a favor for a favor”; phrases with similar meaning include: “give and take”, “tit for tat”, “you scratch my back, and I’ll scratch yours”. [↑](#footnote-ref-35)
36. Esav = Edom. The Talmud (Sanhedrin 98a) teaches that Mashiach sits at the gates of Rome. The Maharal explains that this means that Mashiach will only appear when the power of Rome comes to an end. The Roman Empire does not exist today, but as a world power it still exists among the descendants of Edom. Says Rabbi Dessler, our modern civilization has been developed over many centuries, but its cradle stood in the Roman Empire. It is understood that ‘Rome’ means western civilization and in particular it’s religions that include Christianity and Islam. [↑](#footnote-ref-36)
37. Spiritual Dean. [↑](#footnote-ref-37)
38. Zohar section 2, page 18a – LB. [↑](#footnote-ref-38)
39. They way one ascertains whether something is still alive is whether it has a self preservation instinct. Edom and Ishmael no longer have the self preservation instinct, which indicates they are near death. This is why America, and Europe and Russia will do nothing to stop Iran from getting the bomb, nor will they do anything to prevent the spread of ISIS. [↑](#footnote-ref-39)
40. According to the Center for Nonproliferation Studies, "Moslem and Muslim are basically two different spellings for the same word”. But the seemingly arbitrary choice of spellings is a sensitive subject for many followers of Islam. Whereas for most English speakers, the two words are synonymous in meaning, the Arabic roots of the two words are very different. A Muslim in Arabic means “one who gives himself to God”, and is by definition, someone who adheres to Islam. By contrast, a Moslem in Arabic means “one who is evil and unjust” when the word is pronounced, as it is in English, Mozlem with a z. [↑](#footnote-ref-40)
41. Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:2 **for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin”. [↑](#footnote-ref-41)
42. Yalkut Shimoni, Yeshayahu (Isaiah) 60 [↑](#footnote-ref-42)
43. Ultimately, Paras will keep pushing to be a superpower and come into conflict with Russia. In the end, both nations will crumble in an ensuing war between them, which is the Edom vs. Paras war referenced in the Talmud. [↑](#footnote-ref-43)
44. Iran (Persia). [↑](#footnote-ref-44)
45. The Gemara in Yoma 10a is clear – at the End of Days, Edom (lead by US) will fight Paras (Persia, Iran). [↑](#footnote-ref-45)
46. The Maharal writes that Ishmael is included in Paras, because the attribute of Paras is *tyvvah* (lusts), as it is with Ishmael. Thus, Paras is really the power of Ishmael. [↑](#footnote-ref-46)
47. According to the ancient Midrash Pesikta Rabbati, there will *first* be a conflict between Edom and Paras, *followed* by an “alliance” between Edom and Ishmael (i.e., Edom and Paras, as Paras is Ishmael, according to the Maharal). Can you imagine the West, Russia, the Arabs, and the Persians on the same team? This is Gog u’Magog. [↑](#footnote-ref-47)
48. What were the root causes of the Flood? Rashi cites sexual immorality and idolatry. Following the Gemara in Sanhedrin, Rashi adds that “Hamas” or theft sealed the generation’s fate. [↑](#footnote-ref-48)
49. The Hebrew word Klal means both “law” and “collective”. In this sense, Klal means the whole collective of Israel. [↑](#footnote-ref-49)
50. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-50)
51. Moshe Chaim Luzatto 1707 in Padua, also known by the Hebrew acronym RaMCHaL (or RaMHaL, רמח”ל), was a prominent Italian Jewish rabbi, kabbalist, and philosopher. [↑](#footnote-ref-51)
52. In Judaism, HaShem (lit. " the name") is used to refer to God, when avoiding God's more formal title, Adonai (lit. " My Master"). [↑](#footnote-ref-52)
53. This study is based on a shiur given by Rabbi Akiva Tatz. [↑](#footnote-ref-53)
54. Adam is a figure from the Book of Genesis who is also mentioned in the Nazarean Codicil. According to the creation account in the Torah, he was the first human. [↑](#footnote-ref-54)
55. The Garden of Eden [↑](#footnote-ref-55)
56. Psyche is the Greek term for "soul" or "spirit". [↑](#footnote-ref-56)
57. Menachoth 53a [↑](#footnote-ref-57)
58. Hester panim (הֶסְתֵר פָּנִים) [↑](#footnote-ref-58)
59. Berachot 10b [↑](#footnote-ref-59)
60. Chizkiyahu - Hezekiah [↑](#footnote-ref-60)
61. King Solomon [↑](#footnote-ref-61)
62. Berachoth 10b [↑](#footnote-ref-62)
63. Just as the neshama, the soul, was blown into Adam by his nose, so also did it depart by his nose. Although not technically part of Jewish Law (*halachah*), saying *gezuntheit* or G‑d bless you is considered a mannerly custom. It is written in the Midrash that the Patriarch Jacob was the first person to become ill before passing on. Before that, people would sneeze and die. When G‑d infused the soul into Man, He "blew it" into Adam's nostrils. Thus, when it came time for the soul to be returned to its Maker, it would leave through the same portal it arrived. [↑](#footnote-ref-63)
64. Genesis Rabbah 65:9.1 [↑](#footnote-ref-64)
65. Repentance [↑](#footnote-ref-65)
66. Hakhamim mean “wise One” is the name given to Sephardic Rabbis. [↑](#footnote-ref-66)
67. Duties of the Heart is the primary work of the Jewish philosopher and Rabbi Bachya ibn Paquda, full name Bachya ben Joseph ibn Pakuda. Ibn Paquda is believed to have lived in Zaragoza, Spain in the first half of the eleventh century. [↑](#footnote-ref-67)
68. The Biblical new year. [↑](#footnote-ref-68)
69. Niemann-Pick Disease is one of a group of lysosomal storage diseases that affect metabolism and that are caused by genetic mutations. [↑](#footnote-ref-69)
70. Alzheimer's is a type of dementia that causes problems with memory, thinking and behavior. [↑](#footnote-ref-70)
71. Cholesterol is a waxy substance that comes from two sources: your body and food. Your body, and especially your liver, makes all the cholesterol you need and circulates it through the blood. But cholesterol is also found in foods from animal sources, such as meat, poultry and full-fat dairy products. Your liver produces more cholesterol when you eat a diet high in saturated and *trans*fats. [↑](#footnote-ref-71)
72. (2-Hydroxypropyl)-β-cyclodextrin [↑](#footnote-ref-72)
73. The word "halachah" is usually translated as "Jewish Law," although a more literal (and more appropriate) translation might be "the path that one walks." The word is derived from the Hebrew root Hei-Lamed-Kaf, meaning to go, to walk or to travel. [↑](#footnote-ref-73)
74. Which might make it a capital crime. [↑](#footnote-ref-74)
75. Rabbi Abraham Ben Meir Ibn Ezra (1089–1167) was born in Tudela, Navarre in 1089, and died c. 1167, apparently in Calahorra. He was one of the most distinguished Jewish poets and philosophers of the Middle Ages. [↑](#footnote-ref-75)
76. A religious obligation. [↑](#footnote-ref-76)
77. Christian Science is a set of beliefs and practices belonging to the metaphysical family of new religious movements. It was developed in 19th-century New England by Mary Baker Eddy, who argued in her book Science and Health (1875) that sickness is an illusion that can be corrected by prayer alone. [↑](#footnote-ref-77)
78. Yoreh Deah 336: 1 [↑](#footnote-ref-78)
79. Asa was, according to the Hebrew Bible, the third king of the Kingdom of Judah and the fifth king of the House of David. He was the son of Abijam, grandson of Rehoboam, and great-grandson of Solomon. The Hebrew Bible gives the period of his reign as 41 years. His reign is dated between 913-910 BC to 873-869 BC. He was succeeded by Jehoshaphat, his son (by Azubah). According to Thiele's chronology, when Asa became very ill, he made Jehoshaphat coregent. Asa died two years into the coregency. [↑](#footnote-ref-79)
80. Yoreh Deah 336: 1 [↑](#footnote-ref-80)
81. Kiddushin 82b. Babylonian Talmud. [↑](#footnote-ref-81)
82. Gehenna (/ɡɪˈhɛnə/; Ancient Greek: γέεννα), from the Hebrew Gehinnom (Rabbinical: גהנום/גהנם), is the Jewish analogue of hell or purgatory in Christianity. The terms are derived from a place outside ancient Jerusalem known in the Hebrew Bible as the Valley of the Son of Hinnom (Hebrew: גֵיא בֶן־הִנֹּם or גיא בן-הינום, Gai Ben-Hinnom). The Valley of Hinnom is the modern name for the valley surrounding Jerusalem's Old City, including Mount Zion, from the west and south. It meets and merges with the Kidron Valley, the other principal valley around the Old City, near the southeastern corner of the city. [↑](#footnote-ref-82)
83. Contextually we see Yeshua doing the same thing that Ya’aqob is doing. He gathers his talmidim for personal in-depth lessons disseminating Torah to the ones closest to him. [↑](#footnote-ref-83)
84. Our Marqan text retains the idea of the Jewish Hakhamim sown among the nations. The smallest of nations sown among the nations to become fully grown (mature) as a fully developed “tree.” [↑](#footnote-ref-84)
85. cf. Str. G305, TDNT 1:519 “to rise from the depths to the heights.” [↑](#footnote-ref-85)
86. For the translation of “**superior**” we found out information in Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains*: *Greek (New Testament)* (G3505). Oak Harbor: [↑](#footnote-ref-86)
87. Here Moulton’s #3187 teaches us that μείζων (*meizōn*) referrers to an official’s authority and to those who occupy a position of highest rank and honour. Moulton, J. H., & Milligan, G. (2004). *Vocabulary of the Greek New Testament.* Peabody, MA: Hendrickson Publishers. [↑](#footnote-ref-87)
88. The word “Garden” is implied because the “herbs” are generally cultivated for specific reasons. Therefore, our notion of returning to Gan Eden through tikun and the Governance of G-d manifests itself frequently in the most unsuspecting places. The nomenclature of the present verse mimics that nomenclature of B’resheet 1:8 alluding to the deep mystical aspects of the Governance of G-d, the Bate Din and the Hakhamim. [↑](#footnote-ref-88)
89. See Thayer’s **κατασκηνόω** where he notes that the principle word of the LXX uses **κατασκηνόω** for **שׁכַן**. [↑](#footnote-ref-89)
90. **σκιά** – *skia* is also closely associated with the notion of **שׁכַן** and tabernacling. However, the notion of **σκιά** – *skia* can also be that of imitation since the **σκιά** – *skia* is a reflection of the tree/herb itself. Therefore, the birds of the heavens can tabernacle in the “Tabernacle” (Neighbouring presence of G-d as manifest in the bate Din) of the Governance of G-d. Philo’s use of **σκιά** – *skia* is frequently that of emulation or copy. Therefore, the birds of the heavens, which tabernacle in the “branches” **κατασκηνόω** – **שׁכַן** find shelter in the Bate Din. The logos/ of G-d [↑](#footnote-ref-90)
91. While the faculty of hearing is used here, it is clearly referring to cognitive ability [↑](#footnote-ref-91)
92. The incident to this point has taken place at night. The fear of the angel of destruction. [↑](#footnote-ref-92)
93. HaLachmah Anyah – the bread of slaves [↑](#footnote-ref-93)
94. The fallacy of the “Eucharist” [↑](#footnote-ref-94)
95. Yachatz [↑](#footnote-ref-95)
96. Bediqat Chamatz, and Biur Chametz, 1 Cor 5:7-8 [↑](#footnote-ref-96)
97. Malta meaning honey [↑](#footnote-ref-97)
98. The local inhabitants are described as **οἱ** **βάρβαροι**. In Acts the word is used only here and at v. 4; cf. Rom. 1:14; 1 Cor. 14:11; Col. 3:11. Its primary meaning related to language and was presumably onomatopoeic. The **βάρβαρος** was one who did not speak Greek and whose words therefore sounded (to a Greek) like a meaningless ba-ba-ba. Barrett, C. K. (2004). *A Critical and Exegetical Commentary on the Acts of the Apostles; The Acts of the Apostles*. 2 v.: T&T Clark International; p. 1220 [↑](#footnote-ref-98)
99. The extraordinary kindness is out of place to raise interest. The unusual kindness is due to the onomatopoeic name **βάρβαρος** that could also imply barbarians. [↑](#footnote-ref-99)
100. Here the “viper” is allegorical. Hakham Shaul intends the allegorical meaning to address cunning, malignant, wicked men. Cf. TDNT :815 [↑](#footnote-ref-100)
101. “popular” [↑](#footnote-ref-101)
102. Pointing to the coming of Shavuot [↑](#footnote-ref-102)
103. Verbal connection to 2 Tsefet 3:1-7 (fire) potentially lethal illness. [↑](#footnote-ref-103)
104. Capon, R. F. (1985). *The Parables of the Kingdom.* Grand Rapids: William B. Eerdmans Publishing Company. [↑](#footnote-ref-104)
105. Our Marqan text retains the idea of the Jewish Hakhamim sown among the nations. The smallest of nations sown among the nations to become fully grown (mature) as a fully developed “tree.” [↑](#footnote-ref-105)
106. cf. Str. G305, TDNT 1:519 “to rise from the depths to the heights.” [↑](#footnote-ref-106)
107. For the translation of “**superior**”, we found out information in Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains*: *Greek (New Testament)* (G3505). Oak Harbor: [↑](#footnote-ref-107)
108. Here Moulton’s #3187 teaches us that μείζων (*meizōn*) referrers to an official’s authority and to those who occupy a position of highest rank and honour. Moulton, J. H., & Milligan, G. (2004). *Vocabulary of the Greek New Testament.* Peabody, MA: Hendrickson Publishers. [↑](#footnote-ref-108)
109. For this sake, is rooted in the idea of G-d’s loving-kindness and “grace.” Therefore, we can see the direct link to idea of compounded Chesed in the ministerial offices of Darshan/Masoret. Hakham Shaul is a prisoner on behalf of the Gentiles for Messiah’s cause. [↑](#footnote-ref-109)
110. Hoehner points out that this phrase means those Gentiles who come to faithful obedience by becoming converted Jews and not Gentiles by and large. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 425 [↑](#footnote-ref-110)
111. This compound Greek word **οἰκονομία** – *oikonomia* is derived from *oikos* (οἰκος), “a house” and *nomos* (νομος), “law” (Torah). Therefore, it is Hakham Shaul’s duty to dispense the Oral Torah to the Gentiles. [↑](#footnote-ref-111)
112. Herein the words of John 3:16 are brought to mind. “For G-d so loved the Gentiles (world) that he sent his only begotten son.” Here the interpretation is multifaceted. The “only begotten son of G-d” (Sh’mot Exo. 4:22) can refer to the B’ne Yisrael or to Messiah. [↑](#footnote-ref-112)
113. The “secret” – “Mystery” refers to the So’od understanding of Messiah. However, this “secret” – “Mystery” is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the “Kingdom/Governance” of G-d would play out in history. μυστήριον *–mustērion,* from a derivative of μύω *muō* (to shut the mouth). This is a perfect description of So’od. So’od is not “revealed” by words. The “revelation” is in what is not said. **Abot 1:7** Simeon his son says, “All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries.* New York: Schochen Books. [↑](#footnote-ref-113)
114. While the “revelation” being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So’od. The So’od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So’od of Messiah by systematically being taught the Torah from that perspective. This “revelation” also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as he learns, from what is said. Consequently, the talmid learns by “revelation,” that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that “revelation” is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the “general mode of communication” rather than “the specific fact” of one revelatory moment in Paul’s life is meant. Barth further notes that this “revelation” refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul’s “revelation” is the gradual unveiling of Messiah through the Oral Torah. [↑](#footnote-ref-114)
115. “Know” have an intimate knowledge of my awareness of the “Secret of Messiah.” Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale we note that the Gentiles must receive, by “handing down” the Torah from their Jewish teachers/Hakhamim. [↑](#footnote-ref-115)
116. Messiah is the personification of the “Mystery/Secret” of G-d. [↑](#footnote-ref-116)
117. The phrase “sons of men” can be related to the idea that the “Son of Man” Heb. “Ben Adam,” refers to the prophets. However, the Prophets did prophecy of Messiah. In understanding the true nature of Prophecy, we understand that this cannot be a reference to the Holy Prophets. Therefore, the “sons of men” here must be a reference to men who estranged from laboring in the Torah and Oral Torah as we will see. However, the subtlety of their mentions shows that we have the Darshan – Magid (Prophet) present. [↑](#footnote-ref-117)
118. Other generations did not have the privilege of seeing Messiah personally. [↑](#footnote-ref-118)
119. The implication here is that Gentiles **should** convert to Judaism and **become** fellow-heirs. This is the eventual goal. While there may be many who have not “converted” they should seek that end. Without conversion, they are not joint/fellow-heirs. [↑](#footnote-ref-119)
120. We intimate here that each person is given his or her portion of the Torah from before the foundation of the world. Eph. 1:3-4 [↑](#footnote-ref-120)
121. Wolfson, Harry Austryn. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, Volume 1: Structure and Growth of Philosophical Systems from Plato to Spinoza*. 4 Revised edition. Harvard University Press, 1962. p. 244 [↑](#footnote-ref-121)
122. Ibid. [↑](#footnote-ref-122)
123. Our thesis here is built upon Sh’mot (Exo) 32:19 It came about, as soon as Moshe came near the camp, that he saw the calf and *the* dancing; and Moshe’s anger burned, and he threw the tablets from his hands and **shattered** them at the foot of the mountain. Thus the shattering of the Torah (luchot – tablets) brings the Hakham into the occupation of restoring, or rebuilding the fragments of the Torah. This is a continuous dialogue between the Sages and their talmidim. [↑](#footnote-ref-123)
124. Philo. (1993). *The Works of Philo Complete and Unabridged* (New Updated ed.). (C. Yonge, Trans.) Hendrickson Publishers Inc. p. 286 [↑](#footnote-ref-124)
125. Barrett, C. K. (2004). *A Critical and Exegetical Commentary on the Acts of the Apostles; The Acts of the Apostles*. 2 v.: T&T Clark International; p. 1220 [↑](#footnote-ref-125)
126. Gen. Rabbah 50:4 [↑](#footnote-ref-126)
127. The naming of a thing or action by a vocal imitation of the sound associated with it (as *buzz, hiss*). The use of words whose sound suggests the sense. [↑](#footnote-ref-127)
128. Wolfson, Harry Austryn. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, Volume 1: Structure and Growth of Philosophical Systems from Plato to Spinoza*. 4 Revised edition. Harvard University Press, 1962. p. 253 [↑](#footnote-ref-128)
129. Midrash Rabbah - Deuteronomy III:12 [↑](#footnote-ref-129)
130. [Where he spent the last years of his life, v. Derenbourg, MGWJ. 1893, 304.] [↑](#footnote-ref-130)
131. Or Beki'in, a small town in Palestine, between Jabneh and Lydda. A seat of a Talmudic School during the patriarchate of Gamaliel II. [↑](#footnote-ref-131)
132. A small town on the N.W. borders of Judea, identified with Jabneel of Naftali (Josh. XIX, 33). Seat of the celebrated school after the destruction of Jerusalem, which locality is replaced as the seat of the Sanhedrin. Scholars (Weiss, Graetz, Halevy) disagree as to the exact authority it possessed. [↑](#footnote-ref-132)
133. One of the cities of the tribe of Dan (Josh. XIX, 45) identified with the modern Benai Berak, a flourishing Jewish Colony. [↑](#footnote-ref-133)
134. [He left Palestine at the same time as Judah b. Bathyra and R. Hananiah, the nephew of R. Joshua b. Hananiah (v. infra) shortly before the Bar Kochba war, and making his way to Rome he there established a school, v. Bacher, AT., I, 380.] [↑](#footnote-ref-134)
135. Sogana (v. Josephus, Vita 51). North of Jotapata in Galilee. [↑](#footnote-ref-135)
136. Nisibis, city in North-eastern Mesopotamia, in the ancient province of Migdona. [↑](#footnote-ref-136)
137. Read: Haninah (nephew of R. Joshua) about whose journey to Babylon. v. Ber. 63a. V. marginal note. [↑](#footnote-ref-137)
138. [He established a school in Nehar Pekod, west of Nehardea, v. Bacher, op. cit. 389.] [↑](#footnote-ref-138)
139. A city identified with El Shajerah, south of Sepphoris. (Neubauer, Geographie, p. 200.) One of the stations the Sanhedrin were destined to pass in its ten exiles during the period 30-170 C.E. V. R.H. 31b; Keth. 103b. [↑](#footnote-ref-139)
140. The Great Sanhedrin (Rashi). [↑](#footnote-ref-140)
141. The chamber of hewn stones in the inner court of the Temple, which was the home of the Great Sanhedrin. [On the refutation of Schurer's view that it was the chamber ‘close to the Xystus’ on the western border of the Temple Mount, v. Krauss, J.E., XII, 576 [↑](#footnote-ref-141)
142. ﻿I.e., as counselor in Yeshiva. [↑](#footnote-ref-142)
143. See Y. Ber 4, 7d [↑](#footnote-ref-143)
144. David M. Goodblatt*, Rabbinic instruction in Sasanian Babylonia*, Brill Academic Pub, 1975 p. 155 [↑](#footnote-ref-144)
145. ﻿Berakot 6b I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions. [↑](#footnote-ref-145)
146. H.L. Strack and Gunter Stemberger, Introduction to the Talmud and Midrash, Fortress Press p. 12 [↑](#footnote-ref-146)
147. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 521 [↑](#footnote-ref-147)
148. Ibid p. 522 [↑](#footnote-ref-148)
149. Ibid [↑](#footnote-ref-149)
150. ﻿b. Chag. 27a [↑](#footnote-ref-150)
151. R. Judah applied the verse (Song Sol 5:11) to the students of the Torah. LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5) [↑](#footnote-ref-151)
152. Zohar II, 99b [↑](#footnote-ref-152)