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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2012**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2012**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](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** | **Second Year of the Triennial Reading Cycle** |
| **Tebet 09, 5773 – Dec 21/Dec 22, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Dec 21 2012 – Candles at 5:17 PM  Sat. Dec 22 2012 – Habdalah 6:16 PM | **Brisbane, Australia**  Fri. Dec 21 2012 – Candles at 6:24 PM  Sat. Dec 22 2012 – Habdalah 7:23 PM | **Bucharest, Romania**  Fri. Dec 21 2012 – Candles at 4:21 PM  Sat. Dec 22 2012 – Habdalah 5:28 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Dec 21 2012 – Candles at 5:15 PM  Sat. Dec 22 2012 – Habdalah 6:15 PM | **Jakarta, Indonesia**  Fri. Dec 21 2012 – Candles at 5:48 PM  Sat. Dec 22 2012 – Habdalah 6:40 PM | **Manila & Cebu, Philippines**  Fri. Dec 21 2012 – Candles at 5:14 PM  Sat. Dec 22 2012 – Habdalah 6:07 PM |
| **Miami, FL, U.S.**  Fri. Dec 21 2012 – Candles at 5:17 PM  Sat. Dec 22 2012 – Habdalah 6:13 PM | **Olympia, WA, U.S.**  Fri. Dec 21 2012 – Candles at 4:07 PM  Sat. Dec 22 2012 – Habdalah 5:15 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Dec 21 2012 – Candles at 4:23 PM  Sat. Dec 22 2012 – Habdalah 5:25 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Dec 21 2012 – Candles at 3:59 PM  Sat. Dec 22 2012 – Habdalah 5:06 PM | **Singapore, Singapore**  Fri. Dec 21 2012 – Candles at 6:46 PM  Sat. Dec 22 2012 – Habdalah 7:38 PM | **St. Louis, MO, U.S.**  Fri. Dec 21 2012 – Candles at 4:25 PM  Sat. Dec 22 2012 – Habdalah 5:28PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

It is with the greatest of pleasures that I dedicate this Torah Seder in honor of my beloved colleagues His Eminence Rabbi Dr. Hillel ben David for obtaining his Ph.D. and elevation to the Rabbinate as well as in honor of His Eminence Rabbi Dr. Eliyahu ben Abraham on his elevation to the Rabbinate, and in honor of His Honor Paqid Adon Ezra ben Abraham in becoming a Paqid. To them and their beloved spouses I wish and pray a most excellent healthy and prosperous future, amen ve amen! Mazel Tov! I also want to wish a most excellent Mazel Tov to H.Em. Rabbi Dr. Hillel ben David, and his beloved wife HH Giberet Batsheba bat Sarah, H.Em. Rabbi Dr. Eliyahu ben Abraham and his beloved wife HH Giberet Dr. Elisheba bat Sarah, HH Paqid Adon Ezrah ben Abraham and his beloved wife HH Giberet Karmelah bat Sarah on their spousals under the Chupah. May they all have a long life, with good health, much shalom, their lives always adorned with many good deeds like the seeds of a pomegranate, and copious prosperity in all of their endeavours for the sake of heaven, and we all say amen ve amen! May they also enjoy their short and well deserved Honeymoon! ☺

**Shabbat:**

**“VaYigash” - ‎ “And came near”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּגַּשׁ** |  |  |
| **“VaYigash”** | Reader 1 – B’resheet 44:18-23 | Reader 1 – B’resheet 45:19-21 |
| **“And came near”** | Reader 2 – B’resheet 44:24-30 | Reader 2 – B’resheet 45:22-24 |
| **“Y se le acercó”** | Reader 3 – B’resheet 44:31-34 | Reader 3 – B’resheet 45:25-28 |
| B’resheet (Gen) Gen. 44:18 – 45:18 | Reader 4 – B’resheet 45:1-3 |  |
| Ashlamatah: Joshua 14:6-15 | Reader 5 – B’resheet 45:4-7 |  |
|  | Reader 6 – B’resheet 45:8-13 | Reader 1 – B’resheet 45:19-21 |
| Psalm 37:1-20 | Reader 7 – B’resheet 45:14-18 | Reader 2 – B’resheet 45:22-24 |
| N.C.: Mk. 4:10-12;  Lk. 8:9-10; Acts 10:9-16 | Maftir – B’resheet 45:16-18 | Reader 3 – B’resheet 45:25-28 |
| Joshua 14:6-15 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎44:18 – 45:18‎‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 18. Yehudah approached him [Yosef] and said, "Please my master, let your servant speak a word in my masters ears, and do not be angry with your servant; for you are equal to Pharaoh." | 18. And Jehuda came near to him and said, In imploring my lord, let your servant, I implore, speak a word in the hearing of my lord, and let not your anger grow strong against your servant; for at the hour that we came to you, you did say to us, I fear before the LORD; and now your judgments are rendered like (the judgments) of a prince of Pharoh. My lord asked his servants, saying, Have you a father or a brother?  [JERUSALEM. And Jehuda came near him, and said, In beseeching you, my lord, let your servant now speak a word in the hearing of my lord, and let not your anger be strong against your servant; for at the first time we came down to you into Mizraim did you not tell us, I fear before the LORD? And now your judgments are returned like the judgments of Pharaoh your lord, by whom you adjure. Yet I am honourable as you are, and my father is honourable as Pharaoh your lord is, by whom you do adjure. Can I not swear by the life of the head of my father, and not lie? For if I draw my sword from within its sheath, I would not return it till I had filled all the land of Mizraim with the slain; to its sheath I would not return it, till I had made all Mizraim desolate of inhabitants, beginning with yourself, and ending with Pharaoh your lord, were it not against the will of my father. Or, has it not been heard by you, or not told to you, what my two brothers Shimeon and Levi did, who went up against the town of Shekem, while they were dwelling in security, and killed every male by the edge of the sword, because they bad corrupted Dinah our sister, who has not been numbered in the tribes, nor has portion or inheritance with us in the dividing of the land? By how much more then (will it be done) for Benjamin our brother, who is numbered with us among the tribes, and who has portion and inheritance with us in the dividing of the land? And in force is more unyielding than theirs, because I have become the guarantor for the youth at the hands of my father, saying, If I bring him not to you, and set him before you, I will be guilty with you and be removed from your salutation all the days. Have you not beard, or has it not been told to you, that in the land of Kenaan we are kings and princes, as you are?] |
| 19. "My master asked his servants, saying, 'Do you have a father or brother?' | 19. When Joseph, the beloved and honourable, saw that the strength of Jehuda his brother had risen up, and that the thoughts of his heart came forth, and that they rent their garments, in that hour beckoned Joseph to Menasheh his first-born, and stamped with his shoe; and all Joseph's palace trembled. In that hour Jehuda said, If it bad not been on the side of the house of my father, it would not have been done so. Then began Jehuda to be milder in his words, and he said, My lord asked his servants, saying, Have you a father, or a brother ? |
| 20. We said to my master, 'We have a father who is old, and a young child of his old age. His brother is dead, and he alone survives of his mother, and his father loves him.' | 20. And we told my lord, We have an aged father, and a son of his old age, a little one, whose brother is dead, and he only remains of his mother; and his father on that account loves him. |
| 21. You said to your servants, 'Bring him down to me, that I may set my eyes on him.' | 21. And you said to your servants, Bring him down to me, and I will set mine eyes on him for good.  [Jerusalem Mine eyes will be gracious upon him.] |
| 22. We said to my master, 'the lad cannot leave his father, for if he left his father, he would die.' | 22. But we told my lord, The youth cannot leave his father: for if he leaves his father, he will die. |
| 23. You [then] said to your servants, 'If your youngest brother does not come down with you, you shall not see my face again.' | 23. Yet you said to your servants, If you bring not your youngest brother down, you will not again see my face. |
| 24. When we went to your servant, my father, we told him of my master's words. | 24. And it was when we went up to your servant our father, we related to him my lord's words. |
| 25. Our father said, 'Go back and buy us a little food.' | 25. And our father said to us, Return, and buy us a little corn. |
| 26. We said, 'We cannot go down. If our youngest brother is with us, we will go down, for we cannot see the man's face, unless our youngest brother is with us.' | 26. But we told him, We cannot go down if our youngest brother be not with us when we go down, for we will not be able to see the man's face, unless our youngest brother be with us. |
| 27. Your servant, my father said to us, 'You know that my wife [Rachel] bore me two sons. | 27. And your servant our father said to us, You know that my wife bare me two sons. |
| 28. One has [already] left me, and I said, surely he is torn to pieces. I have not see him until now. | 28. One went forth from me, and I said, Surely he is dead, and I have not beheld him since; |
| 29. If you take this one also away from me, and misfortune befall him, you will bring my white head down to the grave in evil.' | 29. and you will now take this other from before me; and if death happen to him, you will bring down mine age with mourning to the house of the grave. |
| 30. And now, when I come to your servant, my father, and the lad is not with us; his soul is bound up with the lad's soul. | 30. |
| 31. When he sees that the lad is not [with us], he will die. Your servants will have brought down the white head of your servant, our father, to the grave in sorrow. | 31. |
| 32. **For your servant became surety for the lad, to my father**, saying, 'If I do not bring him to you, I will have sinned to my father for all time.' | 32. T**herefore your servant became surety for the youth with my father,** saying, If I restore him not to you, let me be guilty before my father all the days. |
| 33. **And now, let your servant remain as a slave to my master instead of the lad**. Let the lad go up with his brothers. | 33. **And now let your servant remain, I beseech you, as the slave of my lord, instead of the young man**; and let the young man go up with his brothers. |
| 34. For how shall I go up to my father when the lad is not with me; lest I see the evil that would befall my father." | 34. For how can I go up to my father, and the young man be not with us lest I behold the evil that will strike my father through! |
|  |  |
| 1. Yosef could not contain his emotions in the presence of all who stood before him, and he cried out "Let everyone leave my presence." No man remained with him, when Yosef made himself known to his brothers. | 1. And Joseph could not endure not to (be able to) weep, on account of all who stood before him. And he said, Let every man go out from me: and no one stood with him, while Joseph made himself known to his brothers. |
| 2. He wept aloud, and the Egyptians heard about it, and the house of Pharaoh [also] heard. | 2. And he lifted up his voice with weeping; and the Mizraee heard, and a man of the house of Pharoh heard. |
| 3. Yosef said to his brothers, "I am Yosef, is my father still alive?" His brothers could not answer him for they were shocked at his presence. | 3. And Joseph said to his brothers, I am Joseph! Is my father yet alive? But his brothers could not answer him a word; for they were troubled before him. |
| 4. [Then] Yosef said to his brothers, "Please come close to me." They came close [to him] and he said, "I am Yosef your brother, whom you sold into Egypt. | 4. And Joseph said to his brothers, Come near, I pray, and examine me. And they came near. And he said to them, I am Joseph your brother, whom you sold into Mizraim. |
| 5. Now do not worry, and do not be angry with yourselves that you sold me here; for it was to preserve life that Elohim sent me [here] before you. | 5. Now, therefore, be not grieved, nor consider it a hard thing that you sold me hither; for the LORD sent me here before you to preserve you. |
| 6. For it is [now] two years that there has been famine in the land; and for another five years there will be no ploughing or harvest. | 6. For these two years has the famine been in the midst of the land, and there are yet five years in which there will be neither ploughing nor harvest. |
| 7. Elohim sent me [here] before you to insure your survival in the land, and to keep you alive for a great deliverance. | 7. But the LORD sent me before you to set you a remnant in the land, and to preserve you by a great deliverance. |
| 8. Now [then] it was not you that sent me here, but Elohim; and He has made me as a father to Pharaoh, and master of all his house, and ruler over all the land of Egypt. | 8. And now, it was not you who sent me here, but it was from before the LORD that the thing was occasioned, that He might set me for a prince unto Pharoh, a chief over his house, and a ruler in all the land of Mizraim. |
| 9. Hurry, go up to my father and tell him: this is what your son, Yosef, says, 'Elohim has made me master of all Egypt. Come down to me, do not delay. | 9. Make haste, and go up to my father, and say to him, Thus says your son Joseph, The LORD has set me for a chief over all the Mizraee; come down to me, delay not, |
| 10. You will dwell in the land of Goshen, and you will be close to me--- you, your children, your grandchildren, your sheep, your cattle and all that you own. | 10. and you will dwell in the land of Goshen, and be near me, you, and your sons, and your sons' children, your sheep, your oxen, and all that you have. |
| 11. I will provide for you there, since there will be another five years of famine; lest you become impoverished together with your household and all that is yours. | 11. And I will sustain you there, for there are yet five years of famine, lest you and the men of your house, and all that you have be wasted away. |
| 12. Behold, your eyes see it along with my brother Binyamin's eyes, that I speak to you with my own mouth. | 12. And, behold, your eyes see, and the eyes of my brother Benjamin, that my mouth speaks with you in the language of the house of holiness. |
| 13. Tell my father of all my honour in Egypt, and all that you saw. Hurry and bring my father down here." | 13. And you must show my father all the honour I have in Mizraim, and all my greatness which you see, and hasten [to bring] my father here. |
| 14. He [then] fell upon his brother Binyamin's neck and wept, and Binyamin wept upon his neck. | 14. And he bowed himself upon his brother Benjamin's neck, and wept; because it would be that the house of holiness should be built in the portion of Benjamin, and be twice destroyed: and Benjamin wept upon Joseph's neck, because he saw that the tabernacle of Shiloh would be in the portion of Joseph and be destroyed. |
| 15. He kissed all his brothers and wept upon [their necks]. After that his brothers spoke with him. | 15. And he kissed all his brethren, and wept over them, because he saw that the sons of his people would be brought into bondage. And afterward his brethren discoursed with him. |
| 16. The news was heard in Pharaoh's house that Yosef 's brothers had come. This was good [news] in the eyes of Pharaoh and in the eyes of his servants. | 16. And a voice was heard in the royal house of Pharoh, saying, The brothers of Joseph are come. And the thing was pleasing in the eyes of Pharaoh, and in the eyes of his servants. |
| 17. Pharaoh said to Yosef, "Tell your brothers to do this: load up your beasts, and go and enter the land of Canaan. | 17. And he said to Joseph, Tell your brethren, Do this. Lade your beasts, and go, carry into the land of Kenaan; |
| 18. Bring your father and your households and come to me; and I will give you the best of the land of Egypt. You will eat of the fat of the land. | 18. and take your father and the men of your house, and come to me, and I will give you the best of what is desirable in the land of Mizraim, and you will eat the fat of the land. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎44:18 – 45:18‎**

* Judah’s Confrontation With Joseph – Gen. 44:18-32
* Ani Yosef (I am Joseph) – Gen. 45:1-15
* Pharaoh Hears and Takes Immediate Action – Gen. 45:16-18

**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. 437-459

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎‎‎44:18 – 45:18‎‎**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Welcome to the World of Remes Exegesis**

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

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

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

**Ketubim: Psalms ‎‎‎37:1-20**

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| **Judaica Press** | **Targum on the Psalms** |
| 1. Of David. Do not compete with the evildoers; do not envy those who commit injustice. | 1. Of David. Have no desire for malefactors, to be like them; and do not be jealous of those who commit oppression, to join with them. |
| 2. For they will be speedily cut off like grass and wither like green vegetation. | 2. Because their end will be like plants, quickly will they wither; and like the green grass they will fall away. |
| 3. Trust in the LORD and do good; dwell in the land and be nourished by faithful obedience. | 3. Trust in the Word of the LORD and do good; dwell in the land and be strong in faithful obedience. |
| 4. So will you delight in the LORD, and He will give you what your heart desires. | 4. And you will delight in the LORD, and He will give you the requests of your heart. |
| 5. **Commit your way to the LORD, and trust in Him and He will act.** | 5. **Reveal to the LORD your ways, and trust in His Word, and He will act.** |
| 6. And He will reveal your righteousness/ generosity like the light, and your judgments like noon. | 6. And your righteousness/generosity will come out like light, and your judgment like noonday. |
| 7. Wait for the LORD and hope for Him; do not compete with one whose way prospers, with a man who executes malicious plans. | 7. Be quiet in the presence of the LORD and wait for Him; do not desire the wicked/lawless man who prospers his way, the man who follows the counsel of sinners. |
| 8. Desist from anger and forsake wrath; do not compete only to do evil. | 8. Wait without anger and forsake wrath; do not long indeed to do evil. |
| 9. For evildoers will be cut off, and those who hope for the LORD – they will inherit the land. | 9. For those who do evil will be destroyed; but those who hope in the word of the LORD – they will inherit the land. |
| 10. A short while longer and the wicked/lawless man is not here, and you will look at his place and he is not there. | 10. And yet a little while, and there is no wicked/ lawless man; you will look carefully at his place, and he is not. |
| 11. But the humble will inherit the land, and they will delight in much peace. | 11. But the humble will inherit the land; and they will delight in the plenitude of peace. |
| 12. The wicked/lawless man plots against the righteous/generous and gnashes his teeth at him. | 12. The wicked/lawless man plots harm against the righteous/generous man, and grinds his teeth against him. |
| 13. The LORD will scoff at him because He saw that his day will come. | 13. The LORD will laugh at him, for He has seen, for the day of his ruin has come. |
| 14. The wicked/lawless initiated war and bent their bow to cast down the poor and the needy, to slay those who walk on a straight path. | 14. The wicked/lawless have drawn the sword and bent their bows to kill the humble and lowly, to slaughter the upright of way. |
| 15. Their sword will enter their heart, and their bows will be broken. | 15. Their blade will enter their [own] heart, and their bows will break. |
| 16. **The few of the righteous/generous are better than the multitude of many wicked/lawless men.** | 16. **Better in the presence of the LORD is the smallness of the righteous/generous man than the multitude of many wicked/lawless men.** |
| 17. For the arms of the wicked/lawless will be broken, but the LORD supports the generous. | 17. For the arms of the wicked/lawless will be broken, but the Word of the LORD supports the righteous/generous. |
| 18. The LORD knows the days of the innocent, and their inheritance will be forever. | 18. The days of the blameless are known in the LORD’s presence, and their inheritance will last forever. |
| 19. They will not be ashamed in time of calamity, and in days of famine they will still be satisfied. | 19. They will not be ashamed in the time of evil, and in the days of famine they are satisfied. |
| 20. For the wicked/lawless will perish, and the enemies of the LORD are like disappearing light on the plains; they are consumed in smoke, yea they are consumed. | 20. For the wicked/lawless will perish, and the enemies of the LORD are like the glory of young sheep that at first are fattened but finally slaughtered – likewise the wicked/lawless will perish and be destroyed in the smoke of Gehenna. |
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**Rashi’s Commentary on Psalms ‎‎‎‎37:1-20**

‎**1 Do not compete with the evildoers** He reproves Israel that they should not compete with the ‎success of the evildoers to do as their deeds, as (in Jer. 12:5): “how will you compete (‎תְּתַחֲרֶה‎) ‎with horses,” to run as they run, a atir in Old French, to compete. ‎

**do not envy those who commit injustice** to commit injustice like them. ‎

‎**2 they will be...cut off** Heb. ‎יִמָּלוּ‎, seront tronke in Old French, they will be cut off, an expression ‎of cutting off. ‎

‎**3 Trust in the Lord** and do not say, “If I do not rob and steal,” or “If I give charity to a poor ‎man, how will I sustain myself?” ‎

**and do good** Then you will dwell in the land for a long time. ‎

**and be nourished by faithful obedience** You will eat and be sustained from the reward of ‎‎[your] faithful obedience, that you believed in the Holy One, blessed be He, to rely on Him and ‎do good. ‎

‎**4 So will you delight in the LORD** Enjoy delights by being supported by the Holy One, blessed ‎be He. ‎

‎**5 Commit your way to the LORD** Commit all your needs to Him. ‎

‎**7 Wait for the LORD** Heb. ‎דּוֹם‎. Wait for His salvation, as (in I Sam. 14: 9): “If they say thus to ‎us, ‘Wait (‎דֹּמּוּ‎)!” mentioned regarding Jonathan. Menachem (p. 64), however, associates it as an ‎expression of silence, as (in Lev. 10:3): “and Aaron was silent (‎וַיִּדֹּם‎).” He likewise interpreted ‎‎(Lam. 3:26): “It is good that one should wait quietly (‎וְדוּמָם‎) in this manner, and Dunash (p. 27) ‎concurs with him. ‎

**and hope** Heb. ‎וְהִתְחוֹלֵל‎, an expression of hope. ‎

**do not compete** saying, “I will be as wicked as he, and I will prosper as he does.” ‎

‎**8 Desist from anger** Desist from being wicked/lawless so that anger does not come upon you. ‎

**and forsake** a matter that will bring upon you the wrath of the Holy One, blessed be He. ‎

‎**9 For evildoers** whom you now see prospering they will be cut off. ‎

‎**10 A short while longer** When you wait a little longer, you will see that the lawless man is not ‎here. ‎

**and you will look at his place** where he was, and he is not there, ‎because he has died and has perished. ‎

‎**12 and gnashes** Heb. ‎וְחֹרֵק‎, as (in Lam. 2:16): “and gnashed (‎וַיַּחַרְקוּ‎) their teeth”; e rechineynt in ‎Old French. ‎

‎**14 initiated war** the wicked/lawless initiated quarrel and strife without previous provocation. ‎

‎**16 The few of the righteous/generous are better** The few men who go to the aid of the ‎righteous/ generous are better. ‎

**than the multitude of many wicked/lawless men** Amraphel and his allies initiated a war in the ‎world for the purpose of capturing Lot and provoking Abraham, but the few who were with ‎Abraham succeeded and wiped out all those armies. ‎

‎**18 The Lord knows the days of the innocent** He recognizes the deeds of their days, and their ‎inheritance and the reception of their reward from Him will be forever. ‎

‎**20 like disappearing light on the plains** Heb. ‎כִּיקַר כָּרִים‎, like the light of the morning cloud, ‎which appears at dawn and glistens on the broad plains, which does not last. ‎כָּרִים‎ means a plain, ‎as (in Isa. 30:23): “a wide plain (‎כַּר נִרְחָב‎).” ‎כִּיקַר‎ is an expression of “disappearing light (‎אוֹר ‏יְקָרוֹת‎) ” (as in Zech. 14:6). Others interpret ‎כִּיקַר כָּרִים‎: like the glory of lambs that are fattened for ‎the slaughter. ‎

**Meditation from the Psalms**

**Psalms ‎‎37:1-20**

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

**Tekufah of Tebet**

(Winter Solstice)

I am indebted to His Eminence Hakham Dr. Yosef ben Haggai for his insights and words that I have used in this commentary.

The superscription of this psalm ascribed it’s authorship to David. The commentators see this psalm as a sequel to Psalm 36.[[1]](#footnote-1) The Zohar teaches us that when a psalm begins “to David”, as in our current psalm, then it is neither a song nor a prayer. It is the Ruach HaKodesh[[2]](#footnote-2) speaking through David.[[3]](#footnote-3)

Sforno comments that David composed this psalm while inspired with a prophetic vision of the tragedy which was destined to split the Jewish nation. David foresaw the rebellion of Jeroboam ben Nabat who would take away the ten tribes of Israel, while only the tribes of Yehuda and Benjamin remained loyal to Rechavom ben Solomon. David cautions Rechavom not to quarrel with the rebels. A civil war pitting Jew against Jew is to be avoided at all costs. David assures Rechavom that the success of the rebels will be short lived provided that he concentrate his efforts on repentance.[[4]](#footnote-4)

Tomorrow we will observe the fast of Tebet, the beginning of the end of our loss of sovereignty in the land of Israel.

***Melachim (Kings) 25:1*** *And it came to pass in the ninth year of his reign, in the tenth month, in the tenth [day] of the month, [that] Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it: and they built forts against it round about.*

The Shulchan Aruch[[5]](#footnote-5) gives us an understanding of why the tenth day of the tenth month is significant. He writes that on the tenth day of Tebet, the wicked Nebuchadnezzar, the king of Bavel, laid siege to the city of Jerusalem. Three years later, on the 17th of Tammuz, he broke through the city walls. The siege ended with the destruction of the Temple three weeks later, on the 9th of Ab, the end of the first Kingdoms and the exile of the Jewish people to Babylon. This was the end of southern Israel's Kingdom of Yehuda.

Tebet 10 was the beginning of seventy years of Babylonian exile. We were about to be separated from our land. This dark period will make it hard for us to read Psalm 37, without weeping, as we think about our sins which caused the loss of our land and our subsequent exile. This sadness is also reflected in the heavens when we realize that today is the *Tekufah of Tebet*(Winter Solstice), the shortest day of the year and the darkest day of the year. Many folks experience the depressive effects of the loss of sunlight at this time of the year.

Our psalm has a solution to this darkness:

***Tehillim (Psalms) 37:6****And He will make your righteousness/generosity to go forth as the light, and your right as the noonday.*

The solution is for ***us*** to become the light!

I was struck by the repeated use of the word ‘fret’ (חרה) in verses 1 and 8.[[6]](#footnote-6) This word carries the idea of something that occupies our thoughts and causes us to constantly be chewing on it. I kept thinking about this word as it pertained to the thoughts of Yehuda and his brothers when they stood before Yosef. I am sure that this was the word that was uppermost in their minds. It ‘burned’ so strongly that they are speechless when Yosef reveals himself. To them, Yosef was the evil doer of our psalm. When Yosef reveals himself, the brother’s fortunes went from desperate to total confusion. And all of this happened with two small words: “Ani Yosef” (I am Yosef)!

They had sold Yosef on the belief that he was a threat to the future of the Jewish people, and therefore disliked by HaShem as well. The fact that he was not only still alive, but second-in-command of Egypt, as his dreams had predicted, testified to the depth of their error.

The brothers, unable to answer him, stood there in shocked and embarrassed silence. The Gemara states:

***Chagiga 4b*** *When Rabbi Elazar learned this pasuk, he would cry. He explained,* *“If they were too embarrassed to speak after being rebuked by a person of flesh and blood, how much more so will it be after the rebuke of HaShem.”*

The brothers' shock was not just surprise. It represented the reversal and the beginning of the tikkun, the repair of everything that had gone wrong between the brothers. Imagine the shock, the sheer incredulity, the utter embarrassment of the brothers. One more time Yosef declares, **"I am Yosef your brother."**

As to why the brothers were silent, Rabbi Hillel gives a wonderful insight: The brothers were strong and forceful when they knew they were correct. However, when they realized that they had been living a lie, they were not strong anymore, and were not able to speak. When Yosef said the simple words, **"Ani Yosef",** the Chafetz Chaim suggests that all their questions were solved. For with these words, they saw the reasons behind their suffering. In the same way, when HaShem will eventually tell us **"Ani HaShem"**, he will answer all of our questions, and we too will understand all of our suffering.

At this moment, when Yosef finally told his brothers 'I am Yosef', what were the brothers thinking?

The Bet HaLevi explains that Yosef’s initial words to his brothers, while delivered softly, contained a stinging rebuke of their words, and actions, that left them speechless. During the past two visits to Egypt, they kept invoking the image of their elderly father. As they pleaded with Yosef to release Binyamin, they begged him to consider the pain that the imprisonment of Binyamin would have on Yaakov.

At that moment, Yosef could no longer contain himself; “Then Joseph could not refrain himself before all them that stood by him”.[[7]](#footnote-7) He was offended that they were using the imagery of their father’s suffering when it benefited their cause. **“Ani Yosef, I am your brother Yosef [the one who was left for dead in the pit 22 years ago].** **Is my father still alive [from all the pain that YOU caused him]?”** This was not a casual question about the welfare of their father. It was highest level of rebuke, explains the Bet HaLevi. The ten brothers were being challenged by their younger brother to reflect upon their actions, and the agony that they had caused their father.

Perhaps the brothers were thinking that the past twenty-two years of history has suddenly become clear.

Think about what has been happening during the past twenty plus years. Their father, Yaakov, is a broken and depressed Jew. He is crying. He refuses to be comforted. He goes into a prolonged mourning. The Shechinah [Divine Presence] leaves him. The brothers witness all of this.

Then there is a famine. The brothers have to go down to Egypt. They are wondering why all this is happening. In Egypt, they meet this fellow who gives them such a terribly hard time. They are accused of being spies. They are taken hostage. They have to go back to their father. They have to negotiate with him. They find the silver cup...

During those twenty years, the brothers were probably wondering, "What is happening to us? Why are all of these troubles... our father... spies... accusations... hostages... happening?" They didn't understand what was happening to their lives.

Finally, with two words: **"Ani Yosef" (I am Yosef)** everything becomes clear. They understand that this was Yosef doing all this to them. They understand, perhaps, that there was a reason why Yosef was taken down to Egypt -- that if Yosef hadn't been in Egypt they all would have died in famine. They now understand what they did wrong.

Twenty-two years of their lives suddenly became clear with two words. They understand their father. They understand Egypt. They understand the accusations. Like a bolt of lightning, things that made no sense whatsoever now became totally clear.

Now that we have briefly examined our Torah portion and our psalm, I would like to take some time, with this shiur, to explore how a pasuk in our psalm relates to Yosef:

***Tehillim (Psalms) 37:3****Trust in HaShem, and do good; dwell in the land, and cherish faithfulness”.*

There is an intimate connection between the life of Yosef ben Yaaqov, Yosef HaTzaddik, and the prophecies concerning Mashiach ben Yosef and Mashiach ben David. In this study I would like to understand the life of Yosef ben Yaakov as it related to the Olam HaBa and the transition to the Olam HaBa. The connection between the life of the Patriarchs and future events is summarized by Chazal in this famous quote from the Talmud:

**“ma'asei avot simon l'banim”[[8]](#footnote-8)**

"The deeds of the fathers

are a sign for the children"

The following midrash indicates that all the events that occurred in the story of Yosef and his brothers, whether they realized it or not, were directed by Heaven, to bring Mashiach:

***Beresheet Rabbah 85:2*** *The tribes were involved with the sale of Yosef; Yosef was immersed in mournful thoughts about his separation from his father; Reuven was involved with mourning over his sin; Yaakov was mourning for Yosef; Yehuda was busy taking a wife for himself (Tamar). And the Holy One, Blessed is He, was busy creating the light of Mashiach.*

The Midrash is not merely summarizing disconnected events of the day. Rather, what the Midrash means to indicate is that all the events that occurred in the story of Yosef and his brothers, whether they realized it or not, were directed by Heaven. These events would make possible the revelation of the ***light* of *Mashiach.*** Thus we learn that **Yosef’s life reveals the Mashiach**; and so this is not a trivial study, but rather a study with prophetic and profound insights. Indeed, the Midrash states:

*All that happened to Yosef happened to Tzion.[[9]](#footnote-9)*

In fact, the gematria of Yosef and Tzion (Zion) are exactly the same: 156.

Let’s start our study by looking at an enigmatic statement in the Torah which has provoked commentary from nearly every major source:

***Beresheet (Genesis) 37:2*** *These are the generations of Ya’akov: Yosef, ….*

The above pasuk indicates a clear connection between Yosef and Yaakov. Chazal, our Sages, draw many parallels between these two such that we can see that **Yosef represents Yaakov. Yosef, therefore, represents Israel.**[[10]](#footnote-10)

Paro called Yosef HaTzaddik, *Tzafnat Pa'aneach*,[[11]](#footnote-11) which, as Targum Onkelos translates, means the (*man through whom*) *the hidden is revealed*. Thus we should expect that **Yosef, through his life and acts, will reveal much of the hidden light of Mashiach.**

The story of Yosef, in Beresheet (Genesis), is the story of Mashiach ben Yosef and the story of Mashiach ben David. The time before Yosef was thrown into the pit by his brothers, is the time of Mashiach ben Yosef on earth, two thousand years ago. This was His ministry to the Jews, while **His atonement was for the Gentiles.** Bear in mind that the salvation of the Gentiles is a prerequisite for the salvation of the Jews.

The time between the pit and Potiphar’s prison, is the description of Mashiach ben Yosef in His second coming. This will be His ministry to the Gentiles. In this mission, Mashiach ben Yosef will fight and destroy Amalek. This descendant of Benjamin will be uniquely qualified to battle against Amalek.

The story of Yosef as second to Pharaoh, is the time of Yeshua as Mashiach ben David. Thus we can see that this story is prophetic.

Yosef sent a message to Yaakov "G-d has made me the master of Egypt. **Redah eilay** [Come down to me], do not stay any longer" [Beresheet 45:9]. The Baal HaTurim says that there are only two times in the entire Tanach that the word 'Redah' [Come down] is used in this sense. The other occurrence is a reference to Nebuchadnezzar’s descent to Gehinnom [Hell] [Yechezkel 32:19]. The Baal HaTurim comments that this teaches us that exile is on par with Gehinnom. Yosef's inviting Yaakov to leave Eretz Israel and to join him in exile was equivalent to inviting him to Hell!

Yosef, in our immediate past and present Sedarim, is seen as the deliverer of the Jews and the Gentiles for he correctly interpreted the word of G-d in a dream to Pharaoh, and delivered the world from famine. This is clearly seen in Beresheet 45:4-5 where we read:

*“And Yosef said to his brothers, ‘Please come near to me.’ So they came near. Then he said: ‘I am Yosef your brother, whom you sold into Egypt. But now, do not therefore be grieved or angry with yourselves because you sold me here;* ***for G-d sent me before you in order to preserve life.’”***

For twenty-two years the brothers of Yosef had erected a series of arguments to justify their behavior with Yosef. But something changed, Yehuda said: “Now therefore please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers”.[[12]](#footnote-12) Yosef was not willing to reveal himself until his brothers totally accepted his authority, for he remembered how they had been angry, exclaiming, “Will you then rule over us? Or will you indeed have dominion over us?”.[[13]](#footnote-13) When Yehuda, the leader of the brothers, accepted Yosef’s authority and referred to himself as “your servant,” Yosef was no longer able to restrain himself, and identified himself to them. When Yehuda utter the words “And now let your servant remain instead of the lad”, Yosef realized that Yehuda had fully repented, and was willing to suffer the humiliation to be a slave in perpetuity, as long as this would atone for his sin. The words **“Ani Yosef” (I am Yosef)** were enough, the brothers understood.

Twice Yosef says **“Ani Yosef” (I am Yosef).** The first time in Beresheet 45:3, and the brothers became dismayed in his presence out of shame for their sin against Yosef. The second time in Beresheet 45:5. Rashi explains that the first time Yosef said it in a tone of exclamation, and seeing his brothers were ashamed of their sin, “He (Yosef) called to them again in mild, sweet, and gentle language and showed them his circumcision.” Rashi further states that in truth Yosef presented tenderly to his brethren two proofs to show them he was their brother. First, his circumcision, and second he spoke to them in Hebrew the language of the house of Yaakov. Yosef showed his circumcision to his brothers to show that though he had endured much evil he had been faithful to the sacred seal of the covenant. And to his faithfulness to the seal of the covenant in his flesh he attributed his greatness and state of exaltation.

Further Yosef commands his brethren: “Hurry and go up to your father, and say to him, Thus says your son Yosef: G-d has made me lord of all Egypt; come down to me, do not tarry”.[[14]](#footnote-14) With this Yosef was telling his brothers, “Until now you have not recognized me because I have been speaking in a foreign language using foreign expressions, but now that I speak in Hebrew and use Hebrew expressions you will be able to recognize my voice. Hurry, return to HaShem, and say to Him, thus says Mashiach Ben Yosef, HaShem has made me Master of all the Goyim, come down to me, do not tarry.

It is to this phrase: **“G-d has made me the lord of all Egypt”** that Hakham Shaul refers when he states:

***Romans 11:25*** *For I do not desire, brethren, that you should be ignorant of this secret, lest you should be wise in your own opinion, that partial blindness has happened to Israel until the fullness of the Gentiles has come in.*

That is, until Mashiach ben Yosef has fully become the lord of all Egypt (i.e. the Gentiles) Mashiach ben David can’t be dispatched nor Mashiach ben Yosef will be revealed to his brethren. But one may ask, what is this partial blindness that has befallen Israel? The answer is quite simple the partial blindness consist in the failure to recognize that Mashiach ben Yosef is the Mashiach for the Gentiles, and when all Israel recognizes this simple fact then Mashiach ben Yosef will be revealed as Mashiach ben Yosef.

The great tragedy in history has been that because the Gentiles have betrayed Mashiach ben Yosef and have not kept the commandments but reverted to idolatry, Mashiach ben Yosef still to this very day remains a shadowy figure to most Jews. The Gentiles have boasted against the natural branches forgetting that the root of the Written and Oral Torah together with the Patriarchs supports them. How much the Gentile who comes to adhere to the rule of Mashiach ben Yosef owes the Jewish people! **A debt which requires the Gentile to observe G-d’s commandments even if only as a token of gratitude.**

**Ashlamatah: Yehoshua (Joshua) 14:6-15‎**

‎6. Then the children of Judah drew near unto Joshua in Gilgal; and Caleb the son of Jephunneh ‎the Kenizzite said unto him: ‘You know the thing that the LORD spoke unto Moses the man of ‎God concerning me and concerning you in Kadesh-barnea. ‎

‎7. Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to ‎spy out the land; and I brought him back word as it was in my heart. ‎

‎8. Nevertheless my brethren that went up with me made the heart of the people melt; but I ‎wholly followed the LORD my God. ‎

‎9. And Moses swore on that day, saying: Surely the land whereon your foot has trodden will be ‎an inheritance to you and to your children forever, because you have wholly followed the ‎LORD my God. ‎

‎10. And now, behold, the LORD has kept me alive, as He spoke, these forty and five years, ‎from the time that the LORD spoke this word unto Moses, while Israel walked in the wilderness; ‎and now, behold, I am this day fourscore and five years old. ‎

‎11. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was ‎then, even so is my strength now, for war, and to go out and to come in. ‎

‎12. Now therefore give me this mountain, whereof the LORD spoke in that day; for you heard ‎in that day how the Anakim were there, and cities great and fortified; it may be that the LORD ‎will be with me, and I will drive them out, as the LORD spoke.’ ‎

‎13. And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an ‎inheritance. ‎

‎14. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite, ‎unto this day; because that he wholly followed the LORD, the God of Israel. ‎

‎15. Now the name of Hebron beforetime was Kiriath-arba, which Arba was the greatest man ‎among the Anakim. And the land had rest from war. {P}‎

**Verbal Tallies**

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

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

**Beresheet (Genesis) 44:18 – 45:18‎**

**Yehoshua (Joshua) 14:6-15‎**

**Tehillim (Psalms) 37:1-20‎**

**Mk 4:10-12, Lk 8:9-10, Acts 10:9-16.‎**

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

Judah - ‎יהודה‎, Strong’s number 03063.‎

Came - ‎נגש‎, Strong’s number 05066.‎

Said - ‎אמר‎, Strong’s number 0559.‎

Servant - ‎עבד‎, Strong’s number 05650.‎

Speak / said - ‎דבר‎, Strong’s number 01696.‎

Word / thing - ‎דבר‎, Strong’s number 01697.‎

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

Anger - ‎אף‎, Strong’s number 0639.‎

Burn / fret - ‎חרה‎, Strong’s number 02734.‎

**Beresheet (Genesis) 44:18** Then Judah <03063> came near <05066> (8799) unto him, and said ‎‎<0559> (8799), Oh my lord, let thy servant <05650>, I pray thee, speak <01696> (8762) a word ‎‎<01697> in my lord’s, and let not thine anger <0639> burn <02734> (8799) against thy servant ‎‎<05650>: for thou art even as Pharaoh.‎

**Yehoshua (Joshua) 14:6** Then the children of Judah <03063> came <05066> (8799) unto ‎Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said <0559> (8799) unto him, ‎Thou knowest the thing <01697> that the LORD said <01696> (8765) unto Moses the man of ‎God concerning me and thee in Kadeshbarnea.‎

**Yehoshua (Joshua) 14:7** Forty years old was I when Moses the servant <05650> of the LORD ‎sent me from Kadeshbarnea to espy out the land; and I brought him word <01697> again as it ‎was in mine heart.‎

**Tehillim (Psalms) 37:1** « A Psalm of David. » Fret <02734> (8691) not thyself because of ‎evildoers, neither be thou envious against the workers of iniquity.‎

**Tehillim (Psalms) 37:8** Cease from anger <0639>, and forsake wrath: fret <02734> not thyself ‎in any wise to do evil.‎

**HEBREW:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 44:18 – 45:18** | **Psalms**  **Psa 37:1-20** | **Ashlamatah**  **Joshua 14:6-15** |
| --- | --- | --- | --- | --- |
| **xa'** | brother | Gen 44:19 Gen 44:20 Gen 44:23 Gen 44:26 Gen 44:33 Gen 45:1 Gen 45:3 Gen 45:4 Gen 45:12 Gen 45:14 Gen 45:15 Gen 45:16 Gen 45:17 |  | Josh 14:8 |
| **rx;a;** | afterward,  followed | Gen 45:15 |  | Josh 14:8 Josh 14:9 Josh 14:14 |
| **!yIa;** | unless,  there, nor | Gen 44:26 Gen 45:6 | Ps 37:10 |  |
| **vyai** | man, men | Gen 44:26 Gen 45:1 | Ps 37:7 | Josh 14:6 |
| **%a;** | surely, only | Gen 44:28 | Ps 37:8 |  |
| **~yhil{a/** | GOD | Gen 45:5 Gen 45:7 Gen 45:8 Gen 45:9 |  | Josh 14:6 Josh 14:8 Josh 14:9 Josh 14:14 |
| **~ai** | unless , if | Gen 44:23 Gen 44:26 Gen 44:32 |  | Josh 14:9 |
| **rm;a'** | said, says | Gen 44:18 Gen 44:19 Gen 44:20 Gen 44:21 Gen 44:22 Gen 44:23 Gen 44:25 Gen 44:26 Gen 44:27 Gen 44:28 Gen 44:32 Gen 45:3 Gen 45:4 Gen 45:9 Gen 45:17 |  | Josh 14:6 Josh 14:9 |
| **@a;** | angry, anger | Gen 44:18 | Ps 37:8 |  |
| **#r,a,** | land, earth | Gen 45:6 Gen 45:7 Gen 45:8 Gen 45:10 Gen 45:17 Gen 45:18 | Ps 37:3 Ps 37:9 Ps 37:11 | Josh 14:7 Josh 14:9 Josh 14:15 |
| **rv,a]** | whom,  which | Gen 45:4 Gen 45:6 |  | Josh 14:6 Josh 14:8 Josh 14:9 Josh 14:10 Josh 14:12 Josh 14:14 |
| **aAB** | come,  go, | Gen 44:30 Gen 44:32 Gen 45:16 Gen 45:17 Gen 45:18 | Ps 37:13 Ps 37:15 | Josh 14:11 |
| **!Be** | son | Gen 45:9 Gen 45:10 |  | Josh 14:6 Josh 14:7 Josh 14:9 Josh 14:10 Josh 14:13 Josh 14:14 |
| **lAdG"** | great | Gen 45:7 |  | Josh 14:12 Josh 14:15 |
| **rb;D'** | speak,  spoke | Gen 44:18 Gen 45:12 Gen 45:15 |  | Josh 14:6 Josh 14:10 Josh 14:12 |
| **rb'D'** | word | Gen 44:18 Gen 44:24 |  | Josh 14:6 Josh 14:7 Josh 14:10 |
| **%r;D'** | trodden |  | Ps 37:14 | Josh 14:9 |
| **hy"h'** | came,  come | Gen 44:24 Gen 44:31 |  | Josh 14:14 |
| **%l;h'** | go,  walked | Gen 45:17 |  | Josh 14:10 |
| **hNEhi** | behold | Gen 45:12 |  | Josh 14:10 |
| **hz<** | this one,  these | Gen 44:29 Gen 45:6 Gen 45:17 |  | Josh 14:10 Josh 14:12 Josh 14:14 |
| **vmex'** | five | Gen 45:6 Gen 45:11 |  | Josh 14:10 |
| **hr'x'** | angry,  fret,  anger | Gen 44:18 Gen 45:5 | Ps 37:1 Ps 37:7 Ps 37:8 |  |
| **[d;y"** | know,  known | Gen 44:27 Gen 45:1 | Ps 37:18 | Josh 14:6 |
| **hd'Why>** | Judah | Gen 44:18 |  | Josh 14:6 |
| **hwhy** | LORD |  | Ps 37:3 Ps 37:4 Ps 37:5 Ps 37:7 Ps 37:9 Ps 37:17 Ps 37:18 Ps 37:20 | Josh 14:6 Josh 14:7 Josh 14:8 Josh 14:9 Josh 14:10 Josh 14:12 Josh 14:14 |
| **~Ay** | day,  today,  forever | Gen 44:32 | Ps 37:13 Ps 37:18 Ps 37:19 | Josh 14:9 Josh 14:10 Josh 14:11 Josh 14:12 Josh 14:14 |
| **ac'y"** | went,  go,  bring forth | Gen 44:28 Gen 45:1 | Ps 37:6 | Josh 14:11 |
| **vr;y"** | impoverished,  drive, inherit | Gen 45:11 | Ps 37:9 Ps 37:11 | Josh 14:12 |
| **yKi** | when | Gen 44:24 Gen 45:5 |  | Josh 14:9 |
| **!Ke** | afterward,  therefore | Gen 45:15 |  | Josh 14:14 |
| **aol** | cannot, no | Gen 44:22 Gen 44:23 Gen 44:26 Gen 45:1 |  | Josh 14:9 |
| **ble** | heart |  | Ps 37:4 Ps 37:15 | Josh 14:8 |
| **j[;m.** | little | Gen 44:25 | Ps 37:10 Ps 37:16 |  |
| **vg:n"** | approached,  closer,  drew near | Gen 44:18 Gen 45:4 |  | Josh 14:6 |
| **hl'x]n:** | inheritance |  | Ps 37:18 | Josh 14:9 Josh 14:13 Josh 14:14 |
| **lp;n"** | fell,  cast down | Gen 45:14 | Ps 37:14 |  |
| **!t;n"** | wept, give | Gen 45:2 Gen 45:18 | Ps 37:4 | Josh 14:12 Josh 14:13 |
| **db,[,** | servant,  slave | Gen 44:18 Gen 44:19 Gen 44:21 Gen 44:23 Gen 44:24 Gen 44:27 Gen 44:30 Gen 44:31 Gen 44:32 Gen 44:33 Gen 45:16 |  | Josh 14:7 |
| **d[;** | since,  forever, until | Gen 44:28 |  | Josh 14:9 Josh 14:14 |
| **dA[** | still, yet | Gen 45:3 Gen 45:6 Gen 45:11 | Ps 37:10 | Josh 14:11 |
| **~l'A[** | forever |  | Ps 37:18 | Josh 14:9 |
| **hl'['** | went, go | Gen 44:24 Gen 44:33 Gen 44:34 Gen 45:9 |  | Josh 14:8 |
| **hT'[;** | Now | Gen 44:30 Gen 44:33 Gen 45:5 Gen 45:8 |  | Josh 14:10 Josh 14:11 Josh 14:12 |
| **~ynIP'** | face, presence | Gen 44:23 Gen 44:26 Gen 45:3 Gen 45:5 Gen 45:7 |  | Josh 14:15 |
| **ha'r'** | see, seen | Gen 44:23 Gen 44:26 Gen 44:28 Gen 44:31 Gen 44:34 Gen 45:12 Gen 45:13 | Ps 37:13 |  |
| **bWv** | go back, back | Gen 44:25 |  | Josh 14:7 |
| **xl;v'** | sent | Gen 45:5 Gen 45:7 Gen 45:8 |  | Josh 14:7 Josh 14:11 |
| **~v'** | there | Gen 45:11 |  | Josh 14:12 |
| **[m;v'** | hear, heard | Gen 45:2 Gen 45:16 |  | Josh 14:12 |
| **hn"v'** | year | Gen 45:6 Gen 45:11 |  | Josh 14:7 Josh 14:10 |
| **hy"x'** | keep, live | Gen 45:7 |  | Josh 14:10 |
| **bz:['** | leave, forsake | Gen 44:22 | Ps 37:8 |  |
| **hf'['** | do, carries | Gen 45:17 | Ps 37:3 Ps 37:5 Ps 37:7 |  |
| **hr'q'** | befall, of evil | Gen 44:29 | Ps 37:19 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Gen 44:18 – 45:18** | **Psalms**    **Psa 37:1-20** | **Ashlamatah**    **Joshua 14:6-15** | **Peshat**  **Mk/Jude/Pet**  **Mk 4:10-12** | **Remes 1**  **Luke**  **Lk 8:9-10** | **Remes 2**  **Acts/Romans**  **Acts 10:9-16** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | hearing | Gen 45:2 Gen 45:16 |  | Josh 14:12 | Mar 4:12 | Luk 8:10 |  |
| **ἀναβαίνω** | ascended | Gen 44:24  Gen 44:33  Gen 44:34  Gen 45:9 |  | Jos 14:8 |  |  | Act 10:9 |
| **ἀναλαμβάνω** | taken up | Gen 45:18 |  |  |  |  | Act 10:16 |
| **ἀφίημι** | forgive, let go | Gen 45:2 |  |  | Ma 4:12 |  |  |
| **βασιλεία** | kingdom |  |  |  | Mar 4:11 | Luk 8:10 |  |
| **βλέπω** | see |  |  |  | Mar 4:12 | Luk 8:10 |  |
| **γῆ** | earth land | Gen 45:6 Gen 45:7 Gen 45:8 Gen 45:10 Gen 45:17 Gen 45:18 | Ps 37:3 Ps 37:9 Ps 37:11 | Josh 14:7 Josh 14:9 Josh 14:15 |  |  | Act 10:11  Act 10:12 |
| **γίνομαι** | become, come | Gen 45:8 |  | Jos 14:14 | Mar 4:10  Mar 4:11 |  | Act 10:10  Act 10:13  Act 10:16 |
| **γινώσκω** | know | Gen 44:27 Gen 45:1 | Ps 37:18 |  | Mar 4:11 | Luk 8:10 |  |
| **δεύτερος** | second | Gen 45:6 |  |  |  |  | Act 10:15 |
| **δίδωμι** | give, given | Gen 45:2 Gen 45:18 | Ps 37:4 Psa 37:21 | Josh 14:12 Josh 14:13 | Mar 4:11 | Luk 8:10 |  |
| **ἐγγίζω** | approach | Gen 44:18 |  |  |  |  | Act 10:9 |
| **ἐπιπίπτω** | fell upon | Gen 45:14 |  |  |  |  | Act 10:10 |
| **ἔπω** | said | Gen 44:18 Gen 44:19 Gen 44:20 Gen 44:21 Gen 44:22 Gen 44:23 Gen 44:25 Gen 44:26 Gen 44:27 Gen 44:28 Gen 44:32 Gen 45:3 Gen 45:4 Gen 45:9 Gen 45:17 |  | Josh 14:6 Josh 14:9 |  | Luk 8:10 | Act 10:14 |
| **ἐρωτάω** | asked | Gen 44:19 |  |  | Mar 4:10 |  |  |
| **ἐσθίω** | eat | Gen 45:18 |  |  |  |  | Act 10:13  Act 10:14 |
| **καταβαίνω** | down, descending | Gen 44:23  Gen 44:26  Gen 45:9 |  |  |  |  | Act 10:11 |
| **λέγω** | speak,  say | Gen 44:18 Gen 45:12 Gen 45:15 |  | Josh 14:6 Josh 14:10 Josh 14:12 | Mar 4:11 | Luk 8:9 |  |
| **λοιποί** | rest,  remaining | Gen 45:6 |  |  |  | Luk 8:10 |  |
| **μέγας** | great | Gen 45:7 |  | Josh 14:12 Josh 14:15 |  |  | Act 10:11 |
| **μυστήριον** | mystery |  |  |  | Mar 4:11 | Luk 8:10 |  |
| **παραβολή** | parables |  |  |  | Mar 4:10  Mar 4:11 | Luk 8:9  Luk 8:10 |  |
| **πᾶς** | all | Gen 44:32  Gen 45:1  Gen 45:2  Gen 45:8  Gen 45:9  Gen 45:11  Gen 45:13  Gen 45:15  Gen 45:18 |  |  | Mar 4:11 |  | Act 10:12  Act 10:14 |
| **πόλις** | city |  |  | Jos 14:12  Jos 14:15 |  |  | Act 10:9 |
| **συνίημι** | perceive |  |  |  | Mar 4:12 | Luk 8:10 |  |
| **ὑπάρχοντα** | were, exist, possessions | Gen 45:11  Gen 45:18 | Psa 37:10 |  |  |  | Act 10:12 |
| **φωνή** | voice | Gen 45:2  Gen 45:16 |  |  |  |  | Act 10:13  Act 10:15 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 44:18 – 45:18**

**“Vayigash” “And Came Near”**

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

**H.Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luqas Lk 8:9-10)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 4:10-12)**  **Mishnah א:א** |
| **And his talmidim (**disciples) **asked[[15]](#footnote-15) him, saying, What does this comparative analogy[[16]](#footnote-16) mean? And he said, “To you it is given to know the mysteries of the kingdom** (Governance) **of G-d** (through the Hakhamim and Bate Din as opposed to human kings). **But to others I speak in comparative analogies, so that seeing[[17]](#footnote-17) they might not see and hearing they might not understand.[[18]](#footnote-18)** | **And now it happened when he** (Yeshua) **was alone[[19]](#footnote-19)** (separated from the outsiders)[[20]](#footnote-20) **they who were about him, with the Twelve,[[21]](#footnote-21) inquired[[22]](#footnote-22) of him concerning the comparative analogy. And he said to them, To you it is given to know the So’od[[23]](#footnote-23) of the kingdom** (Governance) **of G-d** (through the Hakhamim and Bate Din as opposed to human kings). **But, to those outside, all these things are given in comparative analogies. And he said “as it is written,” “And He (God) said, Go, and tell this people, You hear indeed, but do not understand; and seeing you see, but do not know. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and do teshuba, and be healed.”[[24]](#footnote-24)** (Yeshayahu 6:9-10) |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 10:9-16)**  **Pereq א:א** | |
| **On the next day, as these went on the road, and drawing near the city, Hakham Tsefet went up on the housetop to pray, about midday[[25]](#footnote-25). And he became very hungry and desired to eat. But while they made** (food) **ready, he entered a prophetic trance.[[26]](#footnote-26) And he saw the heavens opened and a certain vessel like a sheet coming down to him, being bound at the four corners and let down to the earth; in which were all the four-footed animals of the earth, and the reptiles, and the birds of the heavens.[[27]](#footnote-27) And a Bat Kol** (a daughter of a voice)[[28]](#footnote-28) **came to him, saying, Rise, Tsefet! Kill and eat! But Hakham Tsefet said, Not so, my Master, for I have never eaten anything that is common or unclean. And the Bat Kol** (a daughter of a voice) **spoke to him again the second time, What G-d has made clean, you do not call common** (referring to Gentiles)**. This happened three times, and the vessel was received up again into the heavens.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 44:18 – 45:18** | **Psa 37:1-20** | **Joshua 14:6-15** | **Mk 4:10-12** | **Lk 8:9-10** | **Acts 10:9-16** |

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

**Private Matters?**

As much as we all like to think that, we are a part of Yeshua’s “inner circle” and “true family” we need to understand that this requires whole commitment. We must give of ourselves 110 precent. The present pericope speaks of authentic Nazarean Jews. There are those held at a distance, “**lest at any time they should be converted, and *their* sins should be forgiven them**.” The pericope clearly tells us that the “Twelve” are present with others who are a part of the inner circle in saying, “**they who were about him, with the Twelve**.” The “inquiry” about the παραβολή - *paraboli* is not ignorance on the part of the Yeshua’s talmidim. The reverse is actually true. Men of their generation were accustomed to every level of hermeneutic. Furthermore, they know the master’s teachings and they know that the comparative analogies contain references to the Governance of G-d. Like, the best talmidim they have questions that they know their Hakham can elucidate. This catechistic system was very rabbinic. The Master would have found it perplexing to have his talmidim not ask questions. We must realize that Yeshua’s talmidim were convinced that he was Messiah. Likewise, many of the congregations where he taught would have believed the same thing. Therefore, these questions were a part of the learning process for his talmidim. If we stop to think of all the perplexing thoughts, we have concerning our studies and life in general we will only have scratched the surface concerning all the questions, which may have been queried from the Master. Each rhetorical statement posited of the Master is specifically formed to incite questions. This should cause us to look at Yeshua’s statements more closely. Then we should ask the question, what question would the comparative analogy of the sower have provoked in Yeshua’s talmidim? Therefore, we suggest that the question may have been something concerning comparative analogies in general. This will be revealed as we progress into the coming pericopes.

**So’od[[29]](#footnote-29) and the Kingdom**

This Peshat commentary will not be able to explain anything more than the generalities of So’od (So’od from a Peshat perspective). We have seen how each hermeneutic level contains mental training that prepares us for advancement. Yeshua is not restricting advancement to others per se. Yeshua enlightens his talmidim because they have been mentally prepared. Properly trained talmid can evolve to the higher levels of hermeneutic seamlessly. We have seen cases where embryonic talmidim are told they should attend schools of mystical thought. In these cases, both the so-called teacher and the student are in grave danger as well as being governed by ignorance. The outcome can never be good. The previous pericope[[30]](#footnote-30) demonstrates some of those dangers. Only the faithful are rewarded and worthy[[31]](#footnote-31) with the So’od of the Kingdom. Aquinas equates this transmission of the “mysteries” with the level of Prophecy.[[32]](#footnote-32) Yeshua offers part of the punishment for refusing the wisdom and systematic training at the feet of the Hakhamim in the Tosefta of our pericope by saying, “**I speak in comparative analogies, so that seeing they might not see and hearing they might not understand.**” In other words, despite all the “so-called mysteries” that rogue students see and seemingly learn, they never learn the true “So’od of the Kingdom/Governance of G-d.” They have every artificial substitute without having experienced the depth or truth of that So’od. Interestingly enough, the Greek word **μυστήριον** – *musterion*can mean idolatry.[[33]](#footnote-33) When **μυστήριον** – *musterion* is improperly learned, or taught it becomes idolatry. Bede the Venerable[[34]](#footnote-34) notes that Yeshua obfuscates “So’od” (mysteries) through miracles and symbolic language, divulged only to his inner circle of talmidim.[[35]](#footnote-35) The “miraculous” activities of the Master are therefore, a means of obfuscating the method and mechanisms of G-d’s power. Note the vocabulary of our pericope closely. The text clearly states, “**To you it is given to know.**”[[36]](#footnote-36) Therefore, understanding of So’od **given** to the Talmidim and the “inner circle” is not for the outsiders. This truth is so evident when we look at all those supposedly connected to the Master. Do they really understand the “Kingdom” and “Governance of G-d” by the Bate Din? So’od evades them, as they look at the symbols of the Apocalypse unable to see the “forest for the trees.” To you is “**Given,**” not to you it “has been revealed.” This language mimics Mishnah Abot 1:1 that we have cited frequently. “**“Mosheh received the Torah from Sinai and gospelled** (gave) **it down to Yeshua.**” The language bespeaks a chain of transmission, which is not something you can get from a book. However, most people do not know How to Read a Book.[[37]](#footnote-37)

Gundry[[38]](#footnote-38) notes the connection between the talmidim, So’od and those who do the “will of G-d,”[[39]](#footnote-39) subjecting themselves to the Bate Din. The accuracy of thought shows “So’od” being “handed down” (given) from Hakham to Talmid. Amazingly, he notes that this “inner circle”[[40]](#footnote-40) forms the members of G-d’s Royal household.[[41]](#footnote-41) Analogous teaching of G-d's Governance/Rule/Kingdom naturally discusses those who will not submit to G-d's authority, i.e. the Bate Din. The “outsiders” are forbidden the luxury of understanding these analogies. This is the natural distinction when discussing “insiders” and “outsiders.” The consequence of judgment on the “outsiders” is the result of their failure or rejection of G-d's rule through Jewish authority. Yeshua does not give the comparative analogies to separate the insiders from the outsiders. “So’od” is already “given” to the insiders. The “outsiders” are not able to discern/know the meaning of their “mystery” consequently; they remain outsiders by way of action or lack thereof. The mark of the true “insider” is acceptance of rule the Bate Din and doing the will of G-d. We find here a principle worth noting, the insider is given the knowledge (Da’at) of the “So’od” through action, following the principle of ***“Na’aséh V’Nishmá”.[[42]](#footnote-42)***

When we stop to look at Scripture as a whole, we note that the essential idea is the “Kingdom/Governance of G-d.” Furthermore, concurring with Capon, the single subject seems to be G-d’s rule.[[43]](#footnote-43) He further notes that the “Bible is about the mystery (So’od) of the Kingdom – a mystery (So’od) that, by definition is something well hidden (So’od – secret) and not at all likely to be grasped by plausibility loving minds.”[[44]](#footnote-44) The audience of “outsiders” operates like the typical Christian scholar. If G-d will not fit in their “theological” box, the scholar just eradicates those aspects of G-d that he does not like until He fits nicely into the box. The outsiders cannot receive “So’od because they have to have a box in which they can place G-d and all G-dly concepts. Therefore, they never apprehend the So’od. Unfortunately, these literalists cannot even apprehend the Peshat – literal interpretations of the Scripture because these explanations do not fit their concept of G-d. When G-d does not behave the way they believe, having seen a flicker of (the primordial) light interpret it wrongly and see only darkness. When “the professor has explained something that have an utter dread of understanding, he retires from the classroom to nothing but hisses and boos.”[[45]](#footnote-45)

**How does So’od define the Governance of G-d?**

If the “Bible is about the mystery (So’od) of the Kingdom – a mystery (So’od) that, by definition is something well hidden (So’od – secret) and not at all likely to be grasped by plausibility loving minds” [[46]](#footnote-46) we will do good to ask the question, how does So’od define the Governance of G-d? The “secret” (So’od) of the Kingdom/Governance is the power G-d uses to transform (restore) this world into Gan Eden. While our discussion has mentioned the result of So’od, we have not used So’od as a means of explaining itself. This Peshat is not be able to explain anything more than the generalities of So’od as it transforms people and restores places to the primordial paradise and character. The Governance of G-d knows two realms. The literal material world, which we live in and the spiritual world lost by Adam HaRishon. Before the spiritual world becomes accessible, we must understand the literal mechanics of the present world. This means, as we have already frequently stated, ***“Na’aséh V’Nishmá.”***[[47]](#footnote-47) Through the mechanics of ***“Na’aséh V’Nishmá”*** we are able to implement the teachings and halakhic decisions of the Bate Din. Through our obedience to that government, we align ourselves with the supernal Governance of G-d, which is restorative in nature. Therefore, to obey the Hakhamim is to obey G-d and bring about tikun. The current “sandwich” of Marqan pericopes discusses the analogy of the sower and its relation to the Governance of G-d. If we were to look deeply into the analogy, we would be forced to study the entire Mishnaic tractate *Zera’im* (seeds). However, this Mishnaic tractate teaches the B’ne Yisrael (the insiders) how to restore Eretz Yisrael back to its Edenic Paradise through the Hakhamim and Bate Din. If this is true of *Zera’im* it is true of the remaining five Sederim[[48]](#footnote-48) of the Mishnah. *Moedim* (Festivals) teaches us how to relate to time, restoring the temporal paradise that Adam HaRishon experienced in Gan Eden. *Nashim* (Women) concerns interpersonal relationships and family life. *Nezikin* deals with relational and national issues. When family and national life submit to the Governance of G-d, we can experience again the theocratic society governed by the Bate Din. The final two Sederim *Kodeshim* (Holies) and *Tehorot* (Purities) teach us how to conduct ourselves in Sanctity and Purity. All of this operates under the purview of the Hakhamim and Bate Din.

**Peroration**

Therefore, the answer to tikun is simple. However, “the mystery (So’od) of the Kingdom – a mystery (So’od) that, by definition is something well hidden (So’od – secret) is not at all likely to be grasped by plausibility loving minds.” [[49]](#footnote-49)

The “outsiders” fail to learn the Yisrael is a “Kingdom of Priests.” Therefore, the only means of “salvation” is to join Yisrael. For the “outsiders” to know the So’od is to accept the halakhic system and Governance through the Hakhamim and Bate Din as opposed to human kings/presidents. The secret is revealed in the book of Mark, the Ephesians, and the Apocalypse. Furthermore, the secret is the whole plan of G-d. We cannot believe that this is some parenthetical insertion due to G-d’s vacillation and or some polytheistic Marcion[[50]](#footnote-50) heresy.

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

**The Rest of the Story**

We do not ask the question, how is the Remes of 2 Luqas (Acts) a commentary to the Marqan School of Peshat without reason. This is because the Remes School of thought determines to elucidate the Peshat text. This is the nature process of hermeneutic as well as the way of the first century Jewish mind. Therefore, the acceptance of the Jewish people as the Kingdom of Priests is only half of the story. The “rest of the story” as Paul Harvey would say is that the Jewish people must operate as a Royal Priesthood to the Gentile outsiders to bring them into joining with G-d and His Torah.

The above concept of “insiders” and “outsiders” does not exclude Gentiles from finding their place in the “mixed multitude.”[[51]](#footnote-51) As noted above and the previous pericope, it does mean that the Gentile must submit to Jewish authority. In fact, the coming pericope of 2 Luqas 15 will further elucidate the level of submission requisite.

**Up on a Housetop**

As should be expected, the language of Remes is cryptic. This we note because the “Prophetic Vision” must be determined by Remes hermeneutic as minimum.[[52]](#footnote-52) Hakham Tsefet lets us know that he has NEVER and will NEVER eat anything that is “common or unclean.” This language allows us to know that the dietary rules cause the Jewish people to be involved in consecrated eating. By way of explanation, the dietary rules of the Jewish people cause them to consecrate eating as a holy act rather than “common and mundane.” By eating in a consecrated manner, we devote every aspect of our being to the extension of G-dliness.

Hakham Tsefet on the housetop is the equivalent of…

1. A Mountain
2. The Government of G-d

Being suspended between the “heavens and earth,” Hakham Tsefet is truly living up to his name, “Tsefet” the “cha**piter** of the pillars.”[[53]](#footnote-53) This allegorical language shows the elevated position of Hakham Tsefet. His place as Binah on the bench of three shows that the Gentile is given the Mesorah of the Master. Alternatively, we might say that they are given the secret of the “Kingdom/Governance of G-d” through the Bate Din. The language is reminiscent of B’resheet (Gen) 6:20 where Noach collected the varied species of animals for the Ark achieving a measure of global tikun for his generation.

While the four corners of the “sheet” clearly represents the Tallit and bringing the Gentiles under the governance of G-d through the mitzvoth (commandments), this is not clearly intimated from a Peshat perspective, but it is in the Remes . The sheet contains clean and unclean creatures. Interestingly, an unclean thing does not render a Tallit unclean, however the unclean thing inside the Tallit partakes to some extent of the holiness of the Tallit. Therefore, the analogy of the Tallit does seem likely. What is to be underlined here with this imagery of the Tallit is the tikun or redemption of the whole earth as noted in the footnote above. Four corners and four-footed animals could mean the entrance into the Y’mot HaMashiach. Or, better stated that we, with the initiation of the Governance of G-d through the Hakhamim have initiated the final days and beginning of the Y’mot HaMashiach.

The vocabulary “Four-Cornered” in Greek leaves the translation the opportunity to say Four Agents or “Four Principle/Primary elements (Angels that govern the elements) or even four beginnings. It also alludes to the inside Tallit which in Hebre is called Arba Kanfot (Lit. “Four Courners). Better still is the notion of the events of the “Fourth Day” where the Primordial light was concealed and the two “great lights” and the *kochavim* (stars) begin their rule. As His Eminence, Rabbi Hillel ben David has well stated four always alludes to the fifth. In the present case, the fifth day gave birth to “every living creature.”[[54]](#footnote-54) Therefore, if the fourth day initiates the Y’mot HaMashiach allegorically the fifth – sixth days are the initiation of the Governance of G-d through the Hakhamim culminating the seventh, which is the full revelation of the Y’mot HaMashiach. Suffice it to say, that the vision remains a secret (So’od) at present. This connects the So’od of Hakham Tsefet’s vision with the So’od of the Kingdom of our Marqan pericope. We have to wait for the coming pericope to see the full ramifications of the So’od or do we?

However, the secret of “**Vayigash**” is revealed midway through our Torah Seder.

|  |  |
| --- | --- |
| **B’resheet (Gen) 45:1. Yosef could not contain his emotions in the presence of all who stood before him, and he cried out "Let everyone leave my presence." No man remained with him, when Yosef revealed himself to his brothers.** | **Targum Pseudo Yonatan B’resheet (Gen) 45:1. And Joseph could not endure not to (be able to) weep, on account of all who stood before him. And he said, Let every man go out from me: and no one stood with him, while Joseph revealed himself to his brothers.** |

With the revelation of Yosef, the prototype for Mashiach ben Yosef initiated tikun for the whole world. Therefore, in Mashiach ben Yosef there will be a tikun for the gentiles and Jews alike. However, when we see the revelation of Mashiach ben Yosef to his brothers he will undergo a transformation into Mashiach ben David. This Messianic figure is pictured in the Apocalypse (Revelation) where Messiah conforms the world according to the patterns established in the Mesorah. The final redemption according to some of the Hakhamim will occur in the month of Nisan as the first one did. And like the first redemption a “mixed multitude” will leave Mitzrayim (misery and confusion) and they all lived happily ever after.

**Peroration**

A great mystery – So’od blinds the eyes of many concerning the Kingdom-Governance of G-d. Christian Scholars argue grace vs. works (obedience to the Torah and the Master’s Mesorah). We have argued that the true approach for those who commit their lives to Messiah is to be faithfully obedient and follow the Mesorah. Does the Nazarean Codicil offer any solution to this apparent dilemma of “grace” vs. “works”? As is usual Yochanan usually has the last word.

Rev. 2:13 **I know your works**, and where you live, even where the adversary’s seat is. And you hold fast my name and have not denied my faithful obedience to (my Mesorah), even in those days in which Antipas was my faithful martyr, who was slain among you, where the adversary dwells.

Rev. 2:26 And he that overcomes, and **keeps my works** unto the end, to him will I give authority over the Gentiles:

**Revelation 3:1** And to the angel of the congregation in Sardis write: he who has the seven Spirits of G-d and the seven stars says these things. **I know your works**, which you have a name that you live, **and are dead**.

Rev. 3:2 Be watchful and strengthen the things which remain, that are ready to die. **For I have not found your works being fulfilled before G-d**.

Rev. 3:8 **I know your works**. Behold, I have given before you an open door, and no one can shut it. For you have a little strength and have kept my Word (Mesorah) and have not denied my authority.

Rev. 3:15 **I know your works**, that you are neither cold nor hot. I would that you were cold or hot. So because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth.

Rev. 14:13 And I heard a voice from Heaven saying to me, Write, Blessed are the dead who die in the Lord from now on. Yes, says the Spirit, they shall rest from their labors, **and their works follow them**.

Rev. 20:12-13 And I saw the dead, the small and the great, stand before G-d. And books were opened, and another book was opened, which is the Book of Life. And the dead **were judged out of those things which were written in the books, according to their works**.

13 And the sea gave up the dead in it. And death and hell delivered up the dead in them. **And each one of them was judged according to their works**.

Do you think that Hakham Shaul was really negating the Works of the Torah? How will we be judged?

**Questions for Understanding and Reflection**

1. What verse or verses from the readings of the previous Festival of Chanukah were fulfilled in your life during the last week?‎
2. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
3. What questions were asked of Rashi regarding Gen. 44:18?
4. What questions were asked of Rashi regarding Gen. 44:20?
5. What questions were asked of Rashi regarding Gen. 44:32?
6. What questions were asked of Rashi regarding Gen. 45:2?
7. What questions were asked of Rashi regarding Gen. 45:5?
8. What questions were asked of Rashi regarding Gen. 45:12?
9. What questions were asked of Rashi regarding Gen. 45:14?
10. What questions were asked of Rashi regarding Gen. 45:18?
11. The prophet Isaiah says that the end is contained in the beginning and the beginning in the end. What are some of the relationships between B’resheet (Gen.) 44:18 and 45:18?
12. ‎In Psalm 37:5 we read: “Reveal to the LORD your ways, and trust in His ‎Word, and He will act.” What are the Peshat and Remes implications of this statement?
13. What are some of the implications of the statement made by Joseph: “Ani Yosef” (I Joseph) from a Peshat and Remes perspectives?
14. ‎Why in the vision that Hakham Tsefet saw, the unclean animals were wrapped in a Tallit?
15. What is the allegorical meaning of the statement in Yehoshua 14:7, where we read: **“Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to ‎spy out the land; ‎and I brought him back word as it was in my heart”**?
16. What exactly did the Master mean when he said: “To you it is given to know the So’od ‎ of the kingdom (Governance) ‎of G-d (through the Hakhamim and Bate Din as opposed to human ‎kings). But, to those outside, all these things are given in ‎comparative analogies”? And what responsibilities or qualities should we expect of the “you” (true Talmidim of the Master)?
17. What is the secret encapsulated in the Hebrew word “VAYIGASH” (“And came near”)? And how is this secret related to our portion for this week from Mark and from Acts (2 Luqas)?
18. What important debts do all the Gentiles owe particularly to the Master as “King of the Jews,” and to the Jewish people in general? And what practical steps dhould the Gentiles take in order to repay these debts before it is too late to do so in their lives?
19. Why are “works” following “faithful obedience” so critical to both Jews and followers of the Master? Please explain your answer.
20. What is the meaning of the association of the Torah Seder of Vayigash (in the Triennial Cysle) with the fast of the 10th of Tebet? Please explain your answer.
21. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Fast**

**Fast of the 10th of Tebet**

**(Sunday 23rd of December)**

**For more information please see:** [**http://www.betemunah.org/tevet10.html**](http://www.betemunah.org/tevet10.html)

**Next Shabbat:**

**Shabbat: “V’Atah Tsuveitah” - ‎ “And you are commanded”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאַתָּה צֻוֵּיתָה** |  |  |
| **“V’Atah Tsuveitah”** | Reader 1 – B’resheet 45:19-23 | Reader 1 – B’resheet 46:28-30 |
| **“And you are commanded”** | Reader 2 – B’resheet 45:24-27 | Reader 2 – B’resheet 46:31-34 |
| **“Y a ti se te ordena”** | Reader 3 – B’resheet 45:28-46:7 | Reader 3 – B’resheet 46:28-34 |
| B’resheet (Gen.) 45:19 – 46:27 | Reader 4 – B’resheet 46:8-12 |  |
| Ashlamatah: Amos 2:13 +3:1-8 | Reader 5 – B’resheet 46:13-18 |  |
|  | Reader 6 – B’resheet 46:19-22 | Reader 1 – B’resheet 46:28-30 |
| Psalm 37:21-40 | Reader 7 – B’resheet 46:23-27 | Reader 2 – B’resheet 46:31-34 |
| N.C.: Mk. 4:13-20;  Lk. 8:11-15; Acts 10:17-33 | Maftir – B’resheet 46:25-27 | Reader 3 – B’resheet 46:28-34 |
| Amos 2:13 +3:1-8 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-1)
2. The Holy Spirit. [↑](#footnote-ref-2)
3. Zohar, Parashat Vayechi. [↑](#footnote-ref-3)
4. Ibid.1 [↑](#footnote-ref-4)
5. Orech Chayim 549 [↑](#footnote-ref-5)
6. This word is our verbal tally with the Torah portion: Burn / fret - חרה, Strong’s number 02734. [↑](#footnote-ref-6)
7. Beresheet 45:1 [↑](#footnote-ref-7)
8. Sotah 34a [↑](#footnote-ref-8)
9. Tanchuma, Vayigash 10 [↑](#footnote-ref-9)
10. Midrash Rabbah - Genesis LXXXIV:6 [↑](#footnote-ref-10)
11. Beresheet 41:45 [↑](#footnote-ref-11)
12. Beresheet 44:3 [↑](#footnote-ref-12)
13. Beresheet 37:8 [↑](#footnote-ref-13)
14. Beresheet 45:9 [↑](#footnote-ref-14)
15. Yeshua’s talmidm did not ask only on this occasion. They **Ἐπηρώτων** – *eperotao* continually ask, or incessantly ask questions concerning the teachings of the Master. **Ἐπηρώτων** – *eperotao* contains the idea of repetition. It furthermore contains the notion of very pointed and specific questions. In other words, the talmidim are very skilled in asking questions. This is possibly because Yeshua would have questioned in a catechistic way. Cf. Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. p. 90 *epērōtōn* ‘asked’, imperfect tense, implying that the act of asking is incomplete in itself (cp. Bl-D,§ 328). Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 331. This does not imply deficiency on the part of the talmidim. It shows as noted above that the question is continuous. They never stopped asking questions. Fitzmyer does not realize that Yeshua’s talmidim ask the question in private as seen from the Marqan text. He suggests that the question is asked within earshot of the “outsiders” who are given only *paraboli*. This is insulting and ignorant. [↑](#footnote-ref-15)
16. Cf. Psa 78:2 [↑](#footnote-ref-16)
17. “Seeing” refers to the more abstract teaching of the Torah where the refrain “Come and See” is preferable to “Come and hear.” [↑](#footnote-ref-17)
18. See Marqan quote of Yesha’yahu 6:9-10 [↑](#footnote-ref-18)
19. Verbal connection to B’resheet (Gen) 45:1 [↑](#footnote-ref-19)
20. It is not hard to find the theme of our pericope in conjunction with the present Torah Seder. When Yosef is, finally “alone” and away from the outsiders he reveals his identity. This is true of Messiah who is obscured to Rome – Christianity. As we stated in the previous pericope Rome – Christianity has yet to accept a Jewish Messiah. [↑](#footnote-ref-20)
21. Thematic connection to B’resheet (Gen) 44:18 – 45:18 where we see the twelve sons of Ya’aqob reunited. [↑](#footnote-ref-21)
22. Most likely from the Hebrew original לְשָׁלוֹם שָׁאַל [↑](#footnote-ref-22)
23. The “**comparative analogies,” παραβολή -** *paraboli*containing **μυστήριον –** *musterion,* (Hebrew **סוֹד**)means G-d’s rule through the Bate Din, which are “**Given**” specifically to his talmidim. [↑](#footnote-ref-23)
24. Cf. Yermi’yahu (Jer.) 5:21, and Yechezel (Eze.)12:2 also Dan 2:18-19, 35-41 LXX, 1 Cor. 2:1-7 [↑](#footnote-ref-24)
25. The sixth hour, showing Hakham Tsefet’s immediacy and devotion. This could have been late morning or early afternoon prayers. We suggest that this is early afternoon prayers because Hakham Tsefet becomes hungry. Again, this shows his piety and devotion. [↑](#footnote-ref-25)
26. **ἔκστασις** – *ekstasis* here connects us thematically with the Marqan secret – Sod. **ἔκστασις** – *ekstasis* here sets the normal mental state in a mode of suspension. This does NOT mean that he was “out of his mind.” It means that he was in a heightened state of spiritual awareness, Sod whereby he was able to access higher levels of spiritual information. I.e. Hohkmah, which in the present revelation of Sod is very important because the vision extends the “Kingdom/Governance of G-d” to the Gentiles. This universalistic idea was purported by the Prophets such as Amos, Yesha’yahu and Zechari’yah. Neusner purports the notion that Judaism always had these universalistic notions. And that the “Governance of G-d “through the Hakhamim was in fact the mechanism for the final tikun and return to Eden. Cf. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. [↑](#footnote-ref-26)
27. Reminiscent of B’resheet (Gen) 6:20 making it clear (now after the fact) that the vision is a reference to the Gentiles (B’ne Noach) who will no longer simply be “B’ne Noach but become full converts, Ger Tsaddiq and B’ne Yeshua “King of the Jews.” Mashiach ben Yosef – Messiah to the Gentiles as well as Jews. By being Messiah to the Gentiles, Messiah brings redemption and Tikun to the Jews as well. [↑](#footnote-ref-27)
28. And a [daughter of a] voice (bat kol) The concept of a “voice from heaven” exists in Judaism in the Bat Kol (or "Bath Kol"), meaning "daughter of a voice" (i.e., Mark 1:9-11). Its feminine attribution is similar to that of the Shekinah (“Divine Presence”) and Ruach HaKodesh ("Holy Spirit"). This is a voice of Prophecy lesser in force than Sinai. I.e. Daughter of the “Voice”(Kol) (G-d's Voice) at Har Sinai. **Kol**. It is the eighth attribute of the thirteen attributes. See Ramban Exodus 34:6. ‎The thirteen Midot (attributes) according to the Ramban are as follows: (1) HaShem; (2) HaShem; (3) G-d; (4) Merciful; (5) Gracious; (6) Longsuffering; (7) Abounding in goodness; (8) Abounding in truth; (9) Keeping mercy unto the thousandth generation; (10) Forgiving iniquity; (11) Forgiving transgression; (12) Forgiving sin; (13) That will by no means clear the guilty, visiting the iniquity, etc. [↑](#footnote-ref-28)
29. We will make distinction between “mysteries” as some scholars use the word, and So’od the true intention of the phrase translated predominantly as “mystery.” [↑](#footnote-ref-29)
30. See Kislev 21, 5772 [↑](#footnote-ref-30)
31. See Pseudo-Chrysostom, Aquinas, S. T. (2009). *Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers* (Vol. II Mark). London: Baronius Press Ltd. p. 75 [↑](#footnote-ref-31)
32. Ibid. [↑](#footnote-ref-32)
33. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 4:814 [↑](#footnote-ref-33)
34. Presbyter and Monk of Yarrow, C.E. 700 [↑](#footnote-ref-34)
35. Aquinas, S. T. (2009). *Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers* (Vol. II Mark). London: Baronius Press Ltd. p. 76 [↑](#footnote-ref-35)
36. γνῶναι from γινώσκω **–** *ginosko*relating to an intimate awareness and understanding, relating to Hebrew Da’at (**דעת**). [↑](#footnote-ref-36)
37. Adler, M. J., & Van Doren, C. (1940). *How to Read a Book, the classic Guide to Intelligent Reading* (Revised 1972 ed.). New York: Simon & Schuster. [↑](#footnote-ref-37)
38. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross, Grand Rapids, Michigan:* (Vol. 1). William B. Eerdmans Publishing Co. p. 197 [↑](#footnote-ref-38)
39. See Kislev 17, 5772 “**For whoever does the will of God** (follows my Mesorah)**, this person is my brother and sister and mother.”** [↑](#footnote-ref-39)
40. Our addition [↑](#footnote-ref-40)
41. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross, Grand Rapids, Michigan:* (Vol. 1). William B. Eerdmans Publishing Co. p. 197 [↑](#footnote-ref-41)
42. “We will do and [then] we will hear.” cf. Exodus 19:8. [↑](#footnote-ref-42)
43. Capon, R. F. (1985). *The Parables of the Kingdom.* Grand Rapids: William B. Eerdmans Publishing Company. p 5 [↑](#footnote-ref-43)
44. Ibid. [↑](#footnote-ref-44)
45. Capon, R. F. (1985). *The Parables of the Kingdom.* Grand Rapids: William B. Eerdmans Publishing Company. p 7 [↑](#footnote-ref-45)
46. Ibid. [↑](#footnote-ref-46)
47. “We will do and [then] we will hear.” cf. Exodus 19:8. [↑](#footnote-ref-47)
48. Orders [↑](#footnote-ref-48)
49. Ibid. [↑](#footnote-ref-49)
50. **Marcion.** To the heresiologists of later centuries, Marcion was the most formidable heretic of the 2nd century C.E. His teaching sprang from a radical emphasis upon the discontinuity between Christianity and Judaism. The God of Jesus, he asserted, was not the same as the God of the Hebrew Scriptures. Ditheism was an important element of Marcion thought. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary.* New York: Doubleday. (4:514). [↑](#footnote-ref-50)
51. Cf. Shemot (Exo) 12:38 [↑](#footnote-ref-51)
52. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Yesodei HaTorah* (Vol. 1). (R. E. Touger, Trans.) Moznaim Publishing Corp. p 164 Halakhah chapter 2:4 [↑](#footnote-ref-52)
53. Cf. Gal 2:9 [↑](#footnote-ref-53)
54. Cf. B’eresheet (Gen) 1:21 [↑](#footnote-ref-54)