

## Esnoga Bet Emunah

4544 Highline Dr. SE  
Olympia, WA 98501  
United States of America  
© 2016

<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  
© 2016

<http://torahfocus.com/>

E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net)

### Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Ellul 07, 5776 – Sep 09/10, 2016	First Year of the Shmita Cycle

### Candle Lighting and Habdalah Times:

#### Amarillo, TX, U.S.

Fri. Sep 09 2016 – Candles at 7:44 PM

Sat. Sep 10 2016 – Habdalah 8:39 PM

#### Chattanooga, & Cleveland, TN, U.S.

Fri. Sep 09 2016 – Candles at 7:38 PM

Sat. Sep 10 2016 – Habdalah 8:32 PM

#### Murray, KY, & Paris, TN, U.S.

Fri. Sep 09 2016 – Candles at 6:51 PM

Sat. Sep 10 2016 – Habdalah 7:46 PM

#### San Antonio, TX, U.S.

Fri. Sep 09 2016 – Candles at 7:28 PM

Sat. Sep 10 2016 – Habdalah 8:20 PM

#### St. Louis, MO, U.S.

Fri. Sep 09 2016 – Candles at 7:00 PM

Sat. Sep 10 2016 – Habdalah 7:56 PM

#### Austin & Conroe, TX, U.S.

Fri. Sep 09 2016 – Candles at 7:25 PM

Sat. Sep 10 2016 – Habdalah 8:18 PM

#### Manila & Cebu, Philippines

Fri. Sep 09 2016 – Candles at 5:44 PM

Sat. Sep 10 2016 – Habdalah 6:33 PM

#### Olympia, WA, U.S.

Fri. Sep 09 2016 – Candles at 7:16 PM

Sat. Sep 10 2016 – Habdalah 8:18 PM

#### Sheboygan & Manitowoc, WI, US

Fri. Sep 09 2016 – Candles at 6:53 PM

Sat. Sep 10 2016 – Habdalah 7:53 PM

#### Tacoma, WA, U.S.

Fri. Sep 09 2016 – Candles at 7:15 PM

Sat. Sep 10 2016 – Habdalah 8:17 PM

#### Brisbane, Australia

Fri. Sep 09 2016 – Candles at 5:20 PM

Sat. Sep 10 2016 – Habdalah 6:13 PM

#### Miami, FL, U.S.

Fri. Sep 09 2016 – Candles at 7:13 PM

Sat. Sep 10 2016 – Habdalah 8:04 PM

#### Port Orange, FL, U.S.

Fri. Sep 09 2016 – Candles at 7:18 PM

Sat. Sep 10 2016 – Habdalah 8:10 PM

#### Singapore, Singapore

Fri. Sep 09 2016 – Candles at 6:48 PM

Sat. Sep 10 2016 – Habdalah 7:36 PM

For other places see: <http://www.chabad.org/calendar/candlelighting.htm>

### Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah  
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah  
His Honor Paqid Adon David ben Abraham  
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,  
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah  
Her Excellency Giberet Sarai bat Sarah & beloved family  
His Excellency Adon Barth Lindemann & beloved family  
His Excellency Adon John Batchelor & beloved wife  
Her Excellency Giberet Leah bat Sarah & beloved mother  
Her Excellency Giberet Zahavah bat Sarah & beloved family  
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah  
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah  
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah  
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family  
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah  
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah  
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah  
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill  
His Excellency Adon Marvin Hyde  
His Excellency Adon Scott Allen

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

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

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We pray for a merciful healing of His Eminence Rabbi Dr. Eliyahu ben Abraham who is afflicted from a botched surgical operation and need to be operated again sometime in September. Mi Shebarach – He Who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon – may He bless and heal His Eminence Rabbi Dr. Eliyahu ben Abraham because he is Your faithful servant feeding and caring for the faithful flock You have assigned him. In reward for this may the Holy One, blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven for his two hundred and forty-eight organs and three hundred and sixty-five blood vessels, together with all the sick people of Israel, a recovery of the body and of the spirit, may a full recovery come speedily, swiftly, and soon. And let us now say, Amen ve Amen!

We pray for a merciful healing of Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah who is afflicted with constant debilitating head-aches. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with Lymphoma cancer. We also pray for her daughter and family. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery with her new experimental treatment. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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## **Blessings Before Torah Study**

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

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

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

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

May Ha-Shem bless you and keep watch over you; - Amen!  
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!  
May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

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

### Shabbat: "Binyamin" – "Benjamin" & Shabbat: "Nachamu IV" – Sabbath: "Of Our Consolation IV" (Fourth of Seven Sabbaths of Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>בְּנִימִין</b>		
"Binyamin"	Reader 1 – B'resheet 49:27-30	Reader 1 – Shemot 1:1-4
"Benjamin"	Reader 2 – B'resheet 49:31-33	Reader 2 – Shemot 1:5-7
"Benjamín"	Reader 3 – B'resheet 50:1-5	Reader 3 – Shemot 1:1-7
B'resheet (Gen) Gen. 49:27 – 50:26	Reader 4 – B'resheet 50:6-9	
Ashlamatah: I Sam 9:1-10	Reader 5 – B'resheet 50:10-14	
Special: Yeshayahu 51:12 – 52:12	Reader 6 – B'resheet 50:15-23	Reader 1 – Shemot 1:1-4
Psalms 41:5-14	Reader 7 – B'resheet 50:24-26	Reader 2 – Shemot 1:5-7
	Maftir – B'resheet 50:24-26	Reader 3 – Shemot 1:1-7
N.C.: Mk 4:35-41; Lk 8:22-25 Acts 14:8-18	Isaiah 51:12 – 52:12	

### Rashi & Targum Pseudo Jonathan for: B'Resheet (Gen.) 49:27 – 50:26

Rashi	Targum Pseudo-Jonathan
27. Benjamin is a wolf, he will prey; <b>in the morning he will devour plunder</b> , and in the evening he will divide the spoil."	27. Benjamin is a strong tribe, (like) the wolf (with) his prey. In his land will dwell the Shekina of the LORD of the world, and the house of the sanctuary be built in his

Rashi	Targum Pseudo-Jonathan
	<p>inheritance. <b>In the morning will the priests offer the lamb continually until the fourth hour</b>, and between the evenings the second lamb, and at eventide will they divide the residue remaining of the offering, and eat, every man, his portion.</p> <p>JERUSALEM: BENJAMIN I will liken him to a ravening wolf. In his limits will the sanctuary be built, and in his inheritance the glory of the Shekina of the LORD will dwell. <b>In the morning will the priests offer the continual lamb and its oblations</b>, and at the going down of the sun will the priests offer the continual lamb and its oblations, and at evening divide the offerings of the sons of Israel.</p>
<p>28. All these are the twelve tribes of Israel, and this is what their father spoke to them and blessed them; each man, according to his blessing, he blessed them.</p>	<p>28. All these Tribes of Israel are twelve: <b>they are all righteous/generous together</b>, and this it is which their father spoke to them, and blessed them; according to his blessing blessed be each man.</p>
<p>29. And he commanded them and said to them, "I will be brought in to my people; bury me with my fathers, in the cave that is in the field of Ephron the Hittite,</p>	<p>29. And he commanded them and said to them, I am to be gathered to my people; bury me with my fathers in the cavern which is in the field of Ephron the Hitite,</p>
<p>30. in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which field Abraham bought from Ephron the Hittite for burial property.</p>	<p>30. in the cave that is in the Double Field over against Mamre in the land of Kenaan; for Abraham bought the field of Ephron the Hitite for an inheritance of burial.</p>
<p>31. There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebecca, and there I buried Leah.</p>	<p>31. There they buried Abraham, and Sarah his wife; there they buried Yitshaq, and Rivkah his wife; and there I buried Leah:</p>
<p>32. The purchase of the field and the cave therein was from the sons of Heth."</p>	<p>32. the purchase of the field, and the cave that is in, of the sons of the Hitite.</p>
<p>33. And Jacob concluded commanding his sons, and he drew his legs [up] into the bed, and expired and was brought in to his people.</p>	<p>33. And Ya'aqob ceased to command his sons. And he gathered up his feet into the midst of the bed, and expired, and was gathered unto his people</p>
<p>1. Joseph fell on his father's face, and he wept over him and kissed him.</p>	<p>1. And Joseph laid his father upon a couch of ivory which was framed with pure gold, and inlaid with precious stones, and secured with cords of byssus. There they poured out fervid wines, and there burned they most costly perfumes: there stood the chiefs of the house of Esau and the chiefs of the house of Ishmael; there stood the Lion of Yehuda, the strength of his brethren. He answered and said to his brethren, Come, and let as raise up to our father a tall cedar whose head will reach to the top of heaven, and its branches overshadow all the inhabitants of the earth, and its roots extend to the depths of the abyss: from it have arisen the twelve tribes, and from it will arise kings, princes, and priests in their divisions, to offer oblations, and from it the Levites in their appointments for singing. Then, behold, Joseph bowed himself upon his father's face, and wept over him, and kissed him.</p> <p>JERUSALEM: And Joseph laid him on a couch of ivory</p>

Rashi	Targum Pseudo-Jonathan
	<p>which was covered with pure gold, and inset with pearls, and spread with clothes of byssos and purple. There they poured out wine with choice perfumes, there they burned aromatic gums; there stood the chiefs of the house of Esau; there stood the princes of the house of Ishmael there stood the Lion Yehuda, the strength of his brethren. And Yehuda answered and said to his brethren, Come, let us raise up to our father a tall cedar, whose head will reach to heaven, but whose branches unto the inhabitants of the world. From it have arisen the twelve tribes, from it the priests with their trumpets and the Levites with their harps. And they wept, and Joseph bowed himself on the face of his father, and wept over him and kissed him.</p>
<p>2. And Joseph commanded his servants, the physicians, to embalm his father, and the physicians embalmed Israel.</p>	<p>2. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.</p>
<p>3. And forty days were completed for him for so are the days of embalming completed and the Egyptians wept over him for seventy days.</p>	<p>3. And the forty days of embalming were completed to him; for so fulfil they the days of embalming; and the Mizraee lamented him seventy days; saying one to another, Come, let us lament over Ya'aqob the Holy, whose righteousness/generosity turned away the famine from the land of Mizraim. For it had been decreed that there should be forty and two years of famine, but through the righteousness/generosity of Ya'aqob forty years are withheld from Mizraim, and there came famine but for two years only.</p>
<p>4. When the days of his weeping had passed, Joseph spoke to Pharaoh's household, saying, "If now I have found favor in your eyes, speak now in Pharaoh's ears, saying,</p>	<p>4. And the days of his mourning passed. And Joseph spoke with the lords of the house of Pharaoh, saying If I may find favour in your eyes, speak now in the hearing of Pharaoh, saying,</p>
<p>5. 'My father adjured me, saying, "Behold, I am going to die. In my grave, which I dug for myself in the land of Canaan, there you shall bury me." So now, please let me go up and bury my father and return.' "</p>	<p>5. My father made me swear, saying, Behold, I die, in the sepulchre which I have prepared for me in the land of Kenaan there will you bury me. And now let me go up and bury my father, and I will return.</p>
<p>6. And Pharaoh said, "Go up and bury your father as he adjured you."</p>	<p>6. And Pharaoh said, Go up, and bury your father, according as he made you swear.</p>
<p>7. So Joseph went up to bury his father, and all Pharaoh's servants, the elders of his house, and all the elders of the land of Egypt went up with him,</p>	<p>7. And Joseph went up to bury his father; and all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mizraim, went up with him.</p>
<p>8. and Joseph's entire household and his brothers and his father's household; only their young children and their flocks and cattle did they leave in the land of Goshen.</p>	<p>8. And all the men of Joseph's house, and his brethren, and his father's household: only their children, and their sheep and oxen, left they in the land of Goshen.</p>
<p>9. And chariots and horsemen also went up with him, and the camp was very numerous.</p>	<p>9. And there went up with him chariots and horsemen and a very great host.</p>
<p>10. And they came to the threshing floor of the thornbushes, which is on the other side of the Jordan, and there they conducted a very great and impressive eulogy, and he made for his father a mourning of seven days.</p>	<p>10. And they came to the threshing floor of Atad, which is beyond the Jarden, and there they lamented with a great and mighty lamentation. And he made there a mourning for his father seven days.</p>
<p>11. The Canaanite[s], the inhabitant[s] of the land, saw</p>	<p>11. And the inhabitants of the land of Kenaan beheld the</p>

Rashi	Targum Pseudo-Jonathan
the mourning at the threshing floor of the thornbushes, and they said, "This is an intense mourning for the Egyptians." Therefore, they named it Abel Mizraim (Egypt mourns), which is on the other side of the Jordan.	mourning at the threshing floor of Atad, and they loosed the girdles of their loins in honour of Ya'aqob, and spread forth their hands, and said, This is a mighty mourning of the Mizraee. Therefore he called the name of the, place Abel Mizraim, which is on the other side of the Jarden.
12. And his sons did to him just as he had commanded them.	12. And his sons did for him as he had commanded them.
13. And his sons carried him to the land of Canaan, and they buried him in the cave of the field of Machpelah, which field Abraham had bought for burial property from Ephron the Hittite before Mamre.	13. But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. <b>Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Ya'aqob his brother in the controversy of the Double Cave.</b> And immediately he beckoned to Hushim the son of Dan, who unsheathed the sword and struck off the head of the Wicked Esau, and the head of Esau rolled into the midst of the cave, and rested upon the bosom of Yitshaq his father; and the sons of Esau buried his body in the double field, and afterward the sons of Ya'aqob buried him in the cave of the double field; in the field which Abraham bought for an inheritance--sepulchre, of Ephron the Hitite, over against Mamre.
14. And Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father, after he had buried his father.	14. And Joseph returned to Mizraim, he and his brethren, and all who went up with him to bury his father, after they had buried his father.
15. Now Joseph's brothers saw that their father had died, and they said, "Perhaps Joseph will hate us and return to us all the evil that we did to him."	15. And Joseph's brethren saw that their father was dead, and that he (Joseph) did not return to eat together with them, and they said, Perhaps Joseph retains enmity against us, and will bring upon us all the evil that we did to him.
16. So they commanded [messengers to go] to Joseph, to say, "Your father commanded [us] before his death, saying,	16. And they instructed Bilhah to say to Joseph, Your father commanded before his death to speak to you,
17. 'So shall you say to Joseph, "Please, forgive now your brothers' transgression and their sin, for they did evil to you. Now please forgive the transgression of the servants of the God of your father." Joseph wept when they spoke to him.	17. Thus will you say to Joseph, Forgive now the guilt of your brethren and their sin, for they committed evil against you; but forgive, I beseech you, the guilt of the servants of the God of your father. And Joseph wept when they spoke with him. JERUSALEM: And they instructed the tribe of Bilhah the handmaid of Rachel to say, Your father before he was gathered commanded, saying:
18. His brothers also went and fell before him, and they said, "Behold, we are your slaves."	18. And his brethren came also, and bowed themselves before him, and said, Behold, we are your servants.
19. But Joseph said to them, "Don't be afraid, for am I instead of God?"	19. And Joseph said to them, Fear not, for I will not do you evil, but good; for I fear and humble myself before the LORD..
20. Indeed, you intended evil against me, [but] God	20. You indeed imagined against me evil thoughts, that

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
designed it for good, in order to bring about what is at present to keep a great populace alive.	when I did not recline with you to eat it was because I retained enmity against you. But the Word of the LORD thought on me for good; for my father has caused me to sit at the head, and on account of his honour I received; but now not for the sake of my (own) righteousness/generosity or merit was it given me to work out for you deliverance this day for the preservation of much people of the house of Ya'aqob. JERUSALEM: And Joseph said to them, Fear not, for the evil that you did me has ended. Are not the thoughts of the sons of men before the LORD?
21. So now do not fear. I will sustain you and your small children." And he comforted them and spoke to their hearts.	21. And now fear not; I will sustain you and your little ones. And he comforted them, and spoke consolation to their hearts.
22. So Joseph dwelt in Egypt, he and his father's household, and Joseph lived a hundred and ten years.	22. And Joseph dwelt in Mizraim, he and his father's house. And Joseph lived a hundred and ten years.
23. Joseph saw children of a third generation [born] to Ephraim; also the sons of Machir the son of Manasseh were born on Joseph's knees.	23. And Joseph saw Ephraim's children of the third generation; also the sons of Makhir the son of Menasheh, when they were born, were circumcised by Joseph.
24. Joseph said to his brothers, "I am going to die; God will surely remember you and take you up out of this land to the land that He swore to Abraham, to Isaac, and to Jacob."	24. And Joseph said to his Brethren Behold, I die; but the Lord remembering will remember you and will bring you up from this land, into the land which He swore to Abraham, to Yitshaq, and to Ya'aqob.
25. And Joseph adjured the children of Israel, saying, "God will surely remember you, and you shall take up my bones out of here."	25. And Joseph adjured the sons of Israel to say to their sons Behold, you will be brought into servitude in Mizraim; but you will not presume to go up out of Mizraim until the time that two Deliverers will come, and say to you, Remembering, remember the LORD. And at the time when you go up you will carry up my bones from hence.
26. And Joseph died at the age of one hundred ten years, and they embalmed him and he was placed into the coffin in Egypt.	26. And Joseph died, the son of a hundred and ten years. And they embalmed him with perfumes, and laid him in an ark, and submerged him in the midst of the Nile of Mizraim. JERUSALEM: And they embalmed him, and laid him in an ark in the land of Mizraim.

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

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### Summary of the Torah Seder – B'Resheet (Gen.) 49:27 – 50:26

- Blessing upon Benjamin - Gen 49:27
- Summary of blessings and Jacob's last instructions – Gen. 49:28-31
- Jacob's Death and Burial – Gen. 50:1-21

- Joseph's Death – Gen. 50:22-26  
**"Chazak! Chazak! Venitchazek!"**  
**("Be strong! Be strong! And may we be strengthened!")**
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## 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-yoṣe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
  7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.
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## 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. 536-593

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## Rashi's Commentary for: B'Resheet (Gen.) 49:27 – 50:26

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

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

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

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

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

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

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

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

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

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

## Chapter 50

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

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

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

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

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

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

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

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

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

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

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

**16 they commanded [messengers to go] to Joseph** Like “and He commanded them to the children of Israel” (Exod. 6:13). [That is,] he commanded Moses and Aaron to be messengers to the children of Israel. In this case, too, they (the brothers) commanded their messenger to be a messenger to Joseph to say this to him. Whom did they

command? Bilhah's sons who were frequently with him, as it is said: "and he was a lad [and was] with the sons of Bilhah" (Gen. 37:2). -[From *Targum Yerushalmi* as quoted by *Chizkuni*]

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

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

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

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

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

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

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

**Ketubim: Targum Tehillim (Psalms) 41:5-14**

Rashi	Targum
1. For the conductor, a song of David.	1. For praise; a psalm of David.
2. Praiseworthy is he who looks after the poor; on a day of calamity the Lord will rescue him.	2. <b>Happy the man who is wise to show mercy to the humble and poor on the day of evil; the LORD will deliver him.</b>
3. The Lord will preserve him and keep him alive, and he will be praised in the land, and You will not deliver him into the desire of his enemies.	3. The LORD will keep him and preserve him and do well to him in the land; and he will not hand him over to the will of his enemies.
4. The Lord will support him on his sickbed; when You have transformed his entire restfulness in his illness.	4. The word of the LORD will aid him in his life, and be revealed to him on the bed of his sickness to preserve him; You have reversed wholly his bed in the time of his sickness and rebuke.
5. I said, "O Lord, be gracious to me; heal my soul because I have sinned against You."	5. I said: O LORD, have mercy on me; heal my soul, for I have sinned in Your presence.
6. My enemies speak evil of me; "When will he die and his name be lost?"	6. My enemies will speak evil about me: "When will he die and his name perish?"
7. And if he comes to see [me], he speaks falsely; his heart gathers iniquity for him; when he goes outside, he talks.	7. And if he comes to welcome me, he will speak falsehood; in his mind he will gather iniquity to himself, he will go outside and speak.
8. All my enemies whisper together about me; concerning me, they think evil.	8. All my enemies speak together about me in secret, plotting ruin for me.

Rashi	Targum
9. "An evil thing shall be poured into him, and once he lies down, he will no longer rise."	9. He will pour out on him the speech of an oppressor, and will say, "This one who is sick will not get up again."
10. Even my ally, in whom I trusted, who eats my bread, developed an ambush for me.	10. Even a man who seeks my welfare, in whom I trusted, feeding him my meal he has cunningly prevailed over me.
11. But You, O Lord, be gracious to me and raise me up, so that I may repay them.	11. But You, O LORD, have mercy on me, and raise me up from illness; and I will pay them back.
12. With this I shall know that You desired me, when my enemy does not shout joyfully over me.	12. By this I know that You have favored me, that my enemy has not prevailed over me to cause harm.
13. As for me, because of my innocence You shall support me, and stand me up before You forever.	13. But I, for my blamelessness You have sustained me; and You made me stand in Your presence forever.
14. Blessed is the Lord, the God of Israel from all times past and to all times to come. Amen and amen.	14. Blessed be the name of the LORD God of Israel, from this world to the world to come; the righteous/generous will say, "Amen and amen."

## Rashi's Commentary on Tehillim (Psalms) 41:5-14

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

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

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

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

**10 developed an ambush for me** Heb. עֶקֶב, an ambush, as (in Josh. 8:13): "and their ambush party (עֶקֶבו) on the west of the city."

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

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

## Meditation from the Psalms Psalms 41:5-14 By: H. Em. Rabbi Dr. Hillel ben David

With this chapter David closes the series of psalms<sup>1</sup> in which he expresses gratitude<sup>2</sup> to God for having healed him. He dedicates this work to the Lord 'Who cares wisely for the sick'.

<sup>1</sup> Book 1: Psalms 1—41, Book 2: Psalms 42—72, Book 3: Psalms 73—89, Book 4: Psalm 90—106, Book 5: Psalm 107—150

<sup>2</sup> The Hebrew term for gratitude is **hakarat hatov** - הַכֵּרַת הַטוֹב, which means, literally, "recognizing the good".

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

Rabbenu Yonah<sup>3</sup> sets forth this principle: 'Just as the body is susceptible to sickness, so is the soul'. The illness afflicting the soul stems from its evil traits and its sins. God heals the soul through the ailments of the body as David said, HaShem, show me favor, heal my soul for I have sinned against You.<sup>4</sup>

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

God cured the ailing king, allowing him the privilege of preparing the plans and materials for Solomon's construction of the Temple. This was the pinnacle of David's career, therefore, this psalm comes as the climax and conclusion of the First Book of Psalms, his first compilation of God's praises.<sup>5</sup>

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

The Ramchal<sup>6</sup> teaches that the world was not created perfect. It had an imperfection, but only in potential. It is a mistake to think that the world was created perfect. We think that HaShem<sup>7</sup> is perfect, therefore His creation is perfect. This is not true. The world we see is imperfect according to our standard, how much more according to HaShem's standard! The world was created with an imperfection, i.e. it was created with a distance from HaShem. We can see natural disasters, human and animal suffering, and even plants are far from perfect. They all have imperfections. This world is full of limitations; it is not infinite. The plants, animals, and men all have limitations. One would expect that since HaShem is infinite, His world would be infinite.<sup>8</sup>

If Adam,<sup>9</sup> upon awakening, had realized how far he was from HaShem; if he had been aware of this distance, he would have fulfilled his obligation of exile forever! When he was placed in that garden<sup>10</sup> he should have had a sense of the tragedy that he had been created and *was no longer part of the Creator*. If he had felt that distance he would have immediately returned to HaShem. Instead, he manifested the human tendency to say, "Hmmm, this is not bad". This world is not so bad, according to his perception. This tendency required 'exile' in order to be excised from the human psyche.<sup>11</sup> That is why the current exile is so bad. Consider how often we wake up and consider that our own world is 'not so bad'. If this is our perception of a sinful world, then how much more did Adam perceive that his world was 'not so bad'!

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

The world was created with an imperfection, i.e. it was a created entity and was created with a distance from The

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<sup>3</sup> Shaarei Teshuvah 2:3, 4:1

<sup>4</sup> 41:5

<sup>5</sup> This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

<sup>6</sup> Moshe Chaim Luzatto 1707 in Padua, also known by the Hebrew acronym RaMCHaL (or RaMHaL, רמח"ל), was a prominent Italian Jewish rabbi, kabbalist, and philosopher.

<sup>7</sup> In Judaism, HaShem (lit. "the name") is used to refer to God, when avoiding God's more formal title, Adonai (lit. "My Master").

<sup>8</sup> This study is based on a shiur given by Rabbi Akiva Tatz.

<sup>9</sup> Adam is a figure from the Book of Genesis who is also mentioned in the Nazarean Codicil. According to the creation account in the Torah, he was the first human.

<sup>10</sup> The Garden of Eden

<sup>11</sup> Psyche is the Greek term for "soul" or "spirit".

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

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

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

If you go back to the beginning, you will find that HaShem created an idyllic world without death and illness, but man chose to break that idyllic world and bring death and suffering into the world. Man created death and suffering, so to speak. Our merit, however, is that HaShem gives us the ability to fix our crashed world. The Talmud<sup>12</sup> has a passage where Chazal express gratefulness that HaShem created a fragile world because otherwise we would not be here, and we would not have the ability to fix it, and thus acquire merit.

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

Why can't we understand *why* suffering and illness come into the world? We need to understand that we live in a phase of history where HaShem hides His face.<sup>13</sup> The reason for this is that we have moved very far from the beginnings at Sinai, and very far from the source of His "voltage". The voltage has dropped considerably. Each generation adds to the sins of the world and each generation contributes to the darkening of the world. We are in the post-prophecy phase. This is the age where there is no prophecy or prophets. In the phase where we had prophecy, one could go to the prophet and he would tell you the spiritual reason for your sickness. Once you corrected the underlying spiritual problem, the physical manifestation of that problem was also corrected. While a doctor could see symptoms that could be adjusted, he could never see the underlying spiritual cause.

In those days we had the book of cures. The Talmud<sup>14</sup> teaches about King Chizkiyahu<sup>15</sup> hiding away "The Book of Cures – Sefer HaRefuot". The remedies written down in that book could heal anything and the chance of getting healed was extremely high or almost 100%. It is unknown who wrote it. Some people claim that it was Shlomo HaMelech.<sup>16</sup> The Talmud,<sup>17</sup> however, teaches us that King Chizkiyahu decided to hide the book. Why? Wouldn't such a book be great because it would enable everyone to get healed? There are actually different opinions on why King Chizkiyahu hid the book away. For instance, Rashi says that Chizkiyahu wanted the Jews to rely on G-d and pray to Him when they are sick. People got so used to relying on the book and getting healed that they forgot thanking G-d afterwards. One of the intended consequences of an illness is to give us a sense of our own vulnerability.

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<sup>12</sup> Menachoth 53a

<sup>13</sup> Hester panim (הֶסְתֵּר פָּנִים)

<sup>14</sup> Berachot 10b

<sup>15</sup> Chizkiyahu - Hezekiah

<sup>16</sup> King Solomon

<sup>17</sup> Berachoth 10b

## Sickness for our benefit

Originally, death came without warning. One sneezed<sup>18</sup> and we died. The infirmities of old age were given to highlight our vulnerability for a very special reason. This vulnerability causes us to start preparing for our own demise. It gives us a warning to get our spiritual house in order, knowing that our end is near. This is a legacy of our Patriarchs who prayed that we should have old age and infirmities so that we would be warned that our end is approaching.<sup>19</sup> This warning gave us time to correct our faults and perform teshuva.<sup>20</sup> This is a precious gift!

Note that even when we had old age, infirmities, and sickness, in those days, of the first phase, we still had the book of cures. But, to go back to answer our question: Why can't we understand *why* suffering and illness come into the world? The answer is we can never know, now, because we no longer have access to prophets. Living in this phase where HaShem hides his face is specifically designed so that we will not know why things happen the way they do. It is a tragic error to go to modern mystics who claim to know such things. Even if they know, they are not to be trusted because we are not to know. Our Hakhamim<sup>21</sup> are not given this specific knowledge, they are only given generalities.

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

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

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

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

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<sup>18</sup> Just as the neshama, the soul, was blown into Adam by his nose, so also did it depart by his nose. Although not technically part of Jewish Law (*halachah*), saying *gezuntheit* or G-d bless you is considered a mannerly custom. It is written in the Midrash that the Patriarch Jacob was the first person to become ill before passing on. Before that, people would sneeze and die. When G-d infused the soul into Man, He "blew it" into Adam's nostrils. Thus, when it came time for the soul to be returned to its Maker, it would leave through the same portal it arrived.

<sup>19</sup> Genesis Rabbah 65:9.1

<sup>20</sup> Repentance

<sup>21</sup> Hakhamim mean "wise One" is the name given to Sephardic Rabbis.

part? If HaShem determines all outcomes, how is man supposed to act?

*Chovot HaLevavot*<sup>22</sup> teaches us that we are obligated to act *b'derech hatevah* – in the ways of the world. In other words, we are obligated to go through the motions as if the results are dependent upon us, knowing all the while that the outcome is completely out of our hands, and is in the hands of HaShem.

We work for a living, knowing the amount of money we are to make has been set on Rosh HaShanah.<sup>23</sup> We go to doctors when we are sick, even though we know our health is determined solely by HaShem. We put in our effort, knowing all the while it is HaShem's world and He alone determines the outcome.

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

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

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

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

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

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

I read in a computer journal about a woman who had twin daughters who were two years old when they were diagnosed with Niemann Pick Type C<sup>24</sup> disease. This disease kills before you are old enough to go to school and produces severe brain problems like Alzheimer's disease.<sup>25</sup> The disease is caused by a build-up of cholesterol<sup>26</sup> in the brain. She heard about a treatment, for rats, that uses a type of sugar<sup>27</sup> that removes cholesterol from the bodies

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<sup>22</sup> Duties of the Heart is the primary work of the Jewish philosopher and Rabbi Bachya ibn Paquda, full name Bachya ben Joseph ibn Pakuda. Ibn Paquda is believed to have lived in Zaragoza, Spain in the first half of the eleventh century.

<sup>23</sup> The Biblical new year.

<sup>24</sup> Niemann-Pick Disease is one of a group of lysosomal storage diseases that affect metabolism and that are caused by genetic mutations.

<sup>25</sup> Alzheimer's is a type of dementia that causes problems with memory, thinking and behavior.

<sup>26</sup> Cholesterol is a waxy substance that comes from two sources: your body and food. Your body, and especially your liver, makes all the cholesterol you need and circulates it through the blood. But cholesterol is also found in foods from animal sources, such as meat, poultry and full-fat dairy products. Your liver produces more cholesterol when you eat a diet high in saturated and *trans* fats.

<sup>27</sup> (2-Hydroxypropyl)- $\beta$ -cyclodextrin

of rats. Because the twins were in a bad way, our Hakhamim would have given permission to use this experimentally to treat Niemann Pick disease.

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

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

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

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

Given our life time limitation, our Hakhamim have decreed that we are not allowed to harm ourselves, therefore smoking is forbidden. For example, the thought of a physician assisting a patient to commit suicide is anathema to a Jewish view of medicine. Physicians (and for that matter, anyone else with medical knowledge such as nurses, emergency medical technicians, or lifeguards) are granted a mandate to *heal*. However, it is unequivocally clear from *halacha*<sup>28</sup> that permission is granted to a physician to treat a patient only when he can offer that patient therapy that can be reasonably expected to be efficacious. This, at times, may include even experimental treatments that could be helpful.

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

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

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

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

*Shemot (Exodus) 21:18-19* If one man strikes another and the victim does not die,<sup>29</sup> "[the aggressor] shall pay for his [lost] time [from work] and he shall cause [the victim] to be thoroughly healed."

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

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<sup>28</sup> The word "halachah" is usually translated as "Jewish Law," although a more literal (and more appropriate) translation might be "the path that one walks." The word is derived from the Hebrew root Hei-Lamed-Kaf, meaning to go, to walk or to travel.

<sup>29</sup> Which might make it a capital crime.

Not so, writes the Ibn Ezra,<sup>30</sup> another great Biblical commentator. The command to heal “is a sign that permission has been granted to physicians to heal blows and wounds that are externally visible. But, all internal illnesses are in G-d’s hand to heal”.

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

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

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

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

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

The complexity of the previously mentioned philosophical tension between G-d’s control of health and the role of the human healer is encapsulated by the enigmatic opening words of the Code of Jewish Law’s discussion of the laws applying to physicians: “The Torah gives permission to the physician to heal; moreover, this is a mitzva<sup>31</sup> and it is included in the mitzva of saving a life; and, if he withholds his services, he is considered a shedder of blood”.

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

So, are the Christian scientists<sup>32</sup> correct? No, they are not. Once the Torah clearly stated that healing is permitted, it immediately becomes a mitzva, like all other mitzvot. Therefore, the Code of Jewish Law quite appropriately states that “The Torah gives permission to the physician to heal; moreover, this is a mitzva”.<sup>33</sup>

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

So what part does prayer play in dealing with an illness? Chazal teach that we must be a bit schizophrenic in the handling of illness. On the one hand, we must realize that there is no cure except by HaShem’s hand, and therefore we pray like nothing else will bring a cure, or perhaps it is better to say that we should pray that the doctor will cure

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<sup>30</sup> Rabbi Abraham Ben Meir Ibn Ezra (1089–1167) was born in Tudela, Navarre in 1089, and died c. 1167, apparently in Calahorra. He was one of the most distinguished Jewish poets and philosophers of the Middle Ages.

<sup>31</sup> A religious obligation.

<sup>32</sup> Christian Science is a set of beliefs and practices belonging to the metaphysical family of new religious movements. It was developed in 19th-century New England by Mary Baker Eddy, who argued in her book *Science and Health* (1875) that sickness is an illusion that can be corrected by prayer alone.

<sup>33</sup> Yoreh Deah 336: 1

us; while at the same time we must put our full effort into seeking a physician and completely following their recommendation. In essence, we must pray that the medicine we are about to take should provide a cure, knowing full well that it is HaShem who will use that medicine to hide the fact that He provided the cure and the medicine was worthless except by His command it becomes efficacious.

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

What is the Jewish approach to the physician? There is a fascinating insight about King Asa<sup>34</sup> when he became ill. The Bible records that:

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

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

That is, part of the “punishment” of illness is the fear that one will not find the right physician capable of healing him. This is why the Code of Jewish Law states: “if he withholds his services, he is considered a shedder of blood. And even if there is someone else (available) capable of healing, not every physician is able to heal every patient”.<sup>35</sup>

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

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

The Talmud<sup>36</sup> states: “the best of the doctors are bound for hell”. Such a statement appears antithetical to the positive view Judaism promulgates regarding physicians. One traditional explanation is that the physician must recognize the awesome responsibility that he holds in treating illness, with even a small error possibly leading to death. Constant vigilance is required to avoid making a preventable error that would be considered bordering on criminal negligence.

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

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<sup>34</sup> Asa was, according to the Hebrew Bible, the third king of the Kingdom of Judah and the fifth king of the House of David. He was the son of Abijam, grandson of Rehoboam, and great-grandson of Solomon. The Hebrew Bible gives the period of his reign as 41 years. His reign is dated between 913-910 BC to 873-869 BC. He was succeeded by Jehoshaphat, his son (by Azubah). According to Thiele's chronology, when Asa became very ill, he made Jehoshaphat coregent. Asa died two years into the coregency.

<sup>35</sup> Yoreh Deah 336: 1

<sup>36</sup> Kiddushin 82b. Babylonian Talmud.

Like the patient, the physician must have the same recognition of his role as an intermediary in healing, not its source. When the physician begins seeing himself as the source of healing, he is destined for *Gehennom*.<sup>37</sup>

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

## Ashlamatah: I Sam 9:1-10

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

<sup>37</sup> Gehenna (/gi'hena/; Ancient Greek: γέεννα), from the Hebrew Gehinnom (Rabbinical: גהנום/גהנום), is the Jewish analogue of hell or purgatory in Christianity. The terms are derived from a place outside ancient Jerusalem known in the Hebrew Bible as the Valley of the Son of Hinnom (Hebrew: גיא בן-הינינום or גיא בן-הזנום), Gai Ben-Hinnom). The Valley of Hinnom is the modern name for the valley surrounding Jerusalem's Old City, including Mount Zion, from the west and south. It meets and merges with the Kidron Valley, the other principal valley around the Old City, near the southeastern corner of the city.

I shall give it to the man of God, that he may tell us our way."	And I will give it to the prophet of the LORD, and he will tell us our way."
9. Formerly, in Israel, when a man went to inquire of God, he would say thus, "Come and let us go to the seer," for he who is called a prophet today, was formerly called a seer.	9. In olden times in Israel thus a man said when he went to seek instruction from before the LORD: "Come, and let us go unto the seer." For the prophet today was called in olden times the seer.
10. And Saul said to his servant, "Well said, come, let us go." And they went to the city where the man of God was.	10. And Saul said to his young man: "Your word is good. Come, let us go." And they went to the city where the prophet of the was.

## Special Ashlamatah: Yeshayahu (Isaiah) 51:12 – 52:12

### Shabbat Nachamu IV

Rashi	Targum
12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass?	12. "I, I am He that comforts you; of whom are you afraid. of man who dies, of the son of man who is reckoned as the grass?
13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor?	13. And you have forgotten the service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear continually all the day because of the fury of the oppressor, when he sets himself to destroy? And now. where is the fury of the oppressor?
14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting.	14. <b>The avenger will speedily be revealed; the righteous/ generous will not die in destruction, neither will they lack their food.</b>
15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name.	15. For I am the LORD your God, who rebukes the sea so that its waves roar, the LORD of armies is His name.
16. <b>And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people.</b>	16. <b>And I have put the words of My prophecy in your mouth, and protected you in the shadow of My might,</b> to establish the people concerning whom it was said that they would increase as the stars of the heavens <b>and to found the congregation concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, 'You are my people.'</b> "
17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained.	17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing.
18. <b>She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised.</b>	18. <b>There is none to comfort her among all the sons she has borne; there is none to take her by the hand among all the sons she has brought up.</b>
19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you?	19. Two distresses have come upon you. Jerusalem - you are not able to stand. When four will come upon you -spoil and breaking and famine and sword; there is none that will comfort you but I.
20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the	20. Your sons will be dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full

Rashi	Targum
Lord, the rebuke of your God.	of wrath from the LORD, rebuke from your God.
21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine.	21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine.
22. So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it.	22. Thus says your Lord, the LORD, your God who is about to take the just retribution of His people: "Behold, I have accepted from your hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more;
23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross."	23. and I will hand it over into the hand of those who were your oppressors, who have said to you, 'Be humble, that we may pass over'; and you have humbled your glory like the ground, and were like a street to those who pass over."
1. Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you.	1. Be revealed, be revealed, put on your strength, O Zion; put on, put on your celebrity, O Jerusalem, the holy city; for there will no longer pass among you the uncircumcised and the unclean.
2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion.	2. Shake yourself from the dust, arise, sit, O Jerusalem on the throne of glory; the chains of your necks are broken, O captives of the congregation of Zion.
3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money."	3. For thus says the LORD: "You were sold for nothing, and you will be redeemed without money.
4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing."	4. For thus says the LORD God: My people went down at the first to Egypt to sojourn there, and the Assyrian robbed him for nothing.
5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed.	5. Now therefore I am about to save, says the LORD, seeing that My people are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against the service of My name.
6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am."	6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I who speak; and my Memra endures."
<b>7. How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."</b>	<b>7. How beautiful upon the mountains of the land of Israel are the feet of him who announces, who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of your God is revealed."</b>
8. The voice of your <u>watchmen</u> - they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion.	8. The voice of your <u>guardians</u> , who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do when He will return his Shekinah to Zion.
9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem.	9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to comfort His people, He has redeemed Jerusalem.
<b>10. The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.</b>	<b>10. The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those at the ends of the earth will see the salvation of our God.</b>
<b>11. Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.</b>	<b>11. Separate, separate, go out thence, draw near no unclean thing; go out from the midst of her, purify yourselves, you who bear the vessels of the sanctuary</b>

Rashi	Targum
	<b>of the LORD.</b>
12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel.	12. For you will not go out in haste from among the peoples, and you will not be brought in flight to your land, for the LORD leads before you, and the God of Israel is about to gather your exiles.

## Rashi's Commentary for: Yeshayahu (Isaiah) 51:12 – 52:12

**12 who are you** the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

**13 And you forgot the Lord your Maker** and you did not rely on Him.

**the oppressor** The rulers of the heathens (the nations of the world [Parshandatha, K'li Paz]) who subjugate you.

**when he prepared** Prepared himself.

**Now where is the wrath of the oppressor** Tomorrow comes and he is not here.

**14 What must be poured out hastened to be opened** Heb. מְהֵרָא צָעָה לְהִפָּתֵחַ. Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צָעָה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צָעִים) upon him and they shall pour him out (וְצָעוּהוּ), and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מְהֵרָא צָעָה That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. קָצָה Girded. Comp. (infra 63:1) “Girded (קָצָה) with the greatness of His strength.”

**and he shall not die** i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

**15 Who wrinkles the sea** Heb. רָגַע, an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע).” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

**to plant the heavens** to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

**and to found the earth** **And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan].**

**17 dregs** Heb. קִבְעָת. Jonathan renders: פִּינְלִי, which is the name of a cup [phiala in Latin]. But it appears to me that קִבְעָת, these are the dregs fixed (קִבְעִים) to the bottom of the vessel, and the word מְצִיָּת, “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (מְצִי) its dregs.”

**weakness** Heb. תַּרְעֵלָה. That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (תַּרְעֵלוּ).” Also (supra 3:19), “And the bracelets and the veils (רַעֲלוֹת),” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רַעֲלוֹת),” a kind of beautiful veil in which to enwrap oneself. תַּרְעֵלָה is entoumissant

in O.F., (stiffening, weakening, paralyzing).

**you have drained** Heb. מָצַיִת, egoutter in French, [to drain, exhaust].

**19 These two things have befallen you** Twofold calamities, two by two.

**[With] whom will I console you?** Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

**20 fainted** Heb. עָלַפוּ. An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלְפֶּנָּה) from thirst.” Pasmer in O.F., (pamer in Modern French).

**like a wild ox in a net** Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) “And the wild ox (וְהַאֵז) and the giraffe.”

**21 and who is drunk but not from wine** Drunk from something else other than wine.

**22 Who shall judge His people** Who shall judge the case of His people.

**23 those who cause you to wander** Heb. מוֹדִיגִים. Those who cause you to wander and those who cause you to move. Comp. (I Sam. 14:16) “And the multitude was wandering (נִדְוָגוּ),” krosler in O.F.

**Bend down** and let us cross on your back.

## Chapter 52

**2 Shake yourself** Heb. הִתְנַעֲרִי, escourre in O.F., to shake strongly, like one who shakes out a garment.

**arise from the ground**, from the decree (supra 3:26), “She shall sit on the ground.”

**sit down** on a throne.

**free yourself** Untie yourself [from Jonathan].

**bands of** Heb. מוֹסָרִי, cringatro umbriah in O.F., [strap].

**captive** Heb. שְׁבוּיָהּ, like שְׁבוּיָהּ, captive.

**3 You were sold for naught** Because of worthless matters, i.e., the evil inclination, which affords you no reward.

**and you shall not be redeemed for money** but with repentance.

**4 My people first went down to Egypt** The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

**5 And now, what have I here** Why do I stay and detain My children here?

**boast** Heb. יְהִילִילוּ, Boast saying, “Our hand was powerful.”

**is blasphemed** Blasphemes itself, and this is an instance similar to (Num 7:89) “And he heard the voice speaking to him.”

**6 My people shall know** When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

**therefore, on that day** The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

**8 The voice of your watchmen** The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

**10 has revealed** Heb. הִשָּׁמַע, has revealed.

**11 touch no unclean one** They shall be abominable to you to touch them.

**get out of its midst** **Out of the midst of the exile, for all these last consolations refer only to the last exile.**

**purify yourselves** Heb. הִקְדַּשְׁתֶּם, purify yourselves.

**you who bear the Lord's vessels** You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert **[from here is proof of the resurrection of the dead].**

**12 for...goes before you** Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) "And the division of the camp of Dan shall travel, the rear guard of all the camps." Whoever goes after the camp is called מְאַחֵז, the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): "And the rear guard was going after the Ark."

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**PIRQE ABOT**  
**(Chapters of the Fathers)**  
**Pereq Vav**  
**Mishnah 6:0-1**

**By: Hakham Yitschaq ben Moshe Magriso**

**The sages taught [the following] in the language of the Mishnah. Blessed be He who chose them and their teaching.**

The sixth chapter that we will now discuss is not part of the Mishnah [of Avoth]. Rather, it is a *Baraita*, [a teaching contemporary to the Mishnah that was not included in the Mishnaic canon]. Therefore, before beginning this chapter, the introductory phrase, "The sages taught in the language of the Mishnah," is included. This chapter is a *Baraita* which the sages taught in the same language as the Mishnah in the previous chapter. Blessed be God who chose the sages and their teachings to be representative of His will.

This chapter is known as "The Attainment of Torah" (*Kinyan Torah*). Here the sages discuss all the methods through which the Torah may be attained, as well as the advantages (*ma'aloth*) that a person can attain through the Torah.

**Rabbi Meir said: Everyone who occupies himself with the Torah for its [own] sake becomes worthy of many things. Not only that, but all the world is worthy of him. He is called a companion, friend, one who loves God, one who loves man, one who gladdens**

**God, one who gladdens man. [The Torah] clothes him with humility and reverence. It enables him to be a righteous/generous, saintly, upright and trustworthy person. It keeps him from sin and draws him to merit. [People benefit from him [through his/her] advice, acumen, understanding and strength. It is thus written [that the Torah said], "I have understanding and strength. I am understanding, I have strength" (Proverbs 8:14). [The Torah] gives him/her sovereignty, dominion, and a deep understanding of the Law. The secrets of the Torah are revealed to him/her. He/She becomes like an overflowing spring, like a river that flows and never fails. Let him/her be modest, patient, and forgiving of insults. [The Torah] will then make him/her great, and raise him over all things that were created.**

We are now told of the advantages (**ma'aloth**) that can be gained by the person who studies Torah for the sake of heaven (**Le-Shem Shamayim**). This paragraph thus refers to the person who devotes his life to the Torah with absolutely no ulterior motives. Such a person is not studying so that he will attain status and honor, or so that people will admire him/her. Nor is he/she interested in any monetary benefits. Rather, his/her study is for the sake of God who is in Heaven.

Such a person becomes worthy of many benefits. In addition, it can be said that the entire world was created for his sake. The world was created only for the sake of the Torah.

It is thus written, "[*Fear God and keep His commandments,*] *for this is all of man*" (Ecclesiastes 12:13). This indicates that all people were created only to serve the saint who studies God's Torah. He/she is the source of all the goodness and blessing that comes to the world. Therefore, the entire world is beholden to him/her because of his/her Torah knowledge.

Such a person is called a companion of God, a partner (**shutaf**) with God, just as God sustains the world, so does the person who studies Torah for the sake of Heaven. He/she is therefore considered God's partner in creation (**ma'aseh Beresheet**).

He/she is also called a friend and companion of God because when he/she studies the Torah for the sake of Heaven, he/she becomes attached to God. He/she thus becomes like a friend of God, and God also becomes his/her Friend. God then keeps a watchful eye over him/her, and His specific Providence (**hashgachah peratit**) protects him/her and keeps him/her from evil.

This brings much joy to the Creator, since it is God's attribute (**middah**) to have pleasure when He does good for the world. The world need not worry about danger, since when such a person studies Torah, God grants good to the entire world for his/her sake. Thus, God's will is fulfilled and the person brings joy to God and man.

The Torah also clothes such a person in humility (**anavah**) and the fear of Heaven (**yirat Shamayim**). It directs him/her to be a righteous (**tzaddik**), saintly (**chasid**) person, upright and trustworthy (**ne'eman**).

When a person studies for the sake of Heaven, the Torah endows him/her with all sorts of good traits. This prevents him/her from sinning, even accidentally (**be-shogeg**). The Torah draws him to merit (**zekhuth**), because one good deed leads to another. Therefore, as long as a person continues to devote him/herself to Torah study, it will lead him/her to other good deeds.

The world also benefits from such a person. People are able to seek advice from him/her, even with regard to worldly matters. Because he/she is studying for the sake of Heaven, the Heavens open up new avenues of wisdom to him/her. All the wisdom in the world is included in the Torah.

The Torah therefore says, "*I have advice and acumen; I am understanding, I have strength*" (Proverbs

8:14). The Torah itself is saying, *"In me there is all sorts of wisdom, good advice, understanding, learning and strength."*

The Torah also gives a person stature, sovereignty and authority, elevating him/her in status, so that he/she becomes great and assumes leadership. He/she also becomes able to judge people through probing (**chakirah**) and analysis (**derishah**). Providence never allows a false litigant (ba'al din ramai) to fool him with spurious arguments (**ta'anoth**).

The Heavens also reveal to such a person all the secrets of the Torah. His/her wisdom thus increases like an overflowing fountain, and like a river that never stops running.

However, the master advises that such a person must be modest, patient and forgiving of insult. All these advantages only belong to the person who is modest (**tzanua**). All the good that he/she does must be done secretly. Moreover, he/she must be patient (**erekh ruach**) and not impetuous. He must also be "forgiving of insults"—even if another person insults him, he is quick to forgive.

When a person has these traits, the Torah will make him/her even greater, and raise him over all the creatures (**ma'asim**) that were created in the Six Days of Creation. Except for God, he/she is greater than everything in heaven and earth, even the angels (**malakhim**).

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## Verbal Tallies

By: H. Em. Rabbi Dr. Hillel ben David  
& H.H. Giberet Dr. Elisheba bat Sarah

**Beresheet (Genesis) 49:27 – 50:26**

**Tehillim (Psalms) 41: 5-14**

**Shmuel alef (I Samuel) 9:1-10**

**Mk 4:35-41, Lk 8:22-25, Acts 14:8-18**

### The verbal tallies between the Torah and the psalm are:

Devour / Eat - אכל, Strong's number 0398.

Israel - ישראל, Strong's number 03478.

Blessed - ברך, Strong's number 01288.

One / Man / Friend - איש, Strong's number 0376.

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

Benjamin - בנימין, Strong's number 01144.

Israel - ישראל, Strong's number 03478.

Father - אב, Strong's number 01.

One / Man / Friend - איש, Strong's number 0376.

**Beresheet (Genesis) 49:27 Benjamin <01144>** shall ravine as a wolf: in the morning he shall **devour <0398> (8799)** the prey, and at night he shall divide the spoil.

28 ¶ All these are the twelve tribes of **Israel <03478>**: and this is it that their **father <01>** spake unto them, and **blessed <01288> (8762)** them; every **one <0376>** according to his blessing he **blessed <01288> (8765)** them.

**Tehillim (Psalms) 41:9** Yea, mine own familiar **friend <0376>**, in whom I trusted, which did **eat <0398> (8802)** of my bread, hath lifted up his heel against me.

**Tehillim (Psalms) 41:13 Blessed <01288> (8803)** be the LORD God of **Israel <03478>** from everlasting, and to everlasting. Amen, and Amen.

**Shmuel alef (I Samuel) 9:1** Now there was a **man <0376>** of **Benjamin <01144>**, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

**Shmuel alef (I Samuel) 9:2** And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of **Israel <03478>** a goodlier person than he: from his shoulders and upward he was higher than any of the people.

**Shmuel alef (I Samuel) 9:3** And the asses of Kish Saul's **father <01>** were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

## Hebrew:

Hebrew	English	Torah Reading Gen. 49:27 – 50:26	Psalms 41:5-14	Ashlamatah I Sam 9:1-10
אָכַד	lost		Ps. 41:5	1 Sam. 9:3
אִישׁ	every one, man, men	Gen. 49:28	Ps. 41:9	1 Sam. 9:1 1 Sam. 9:2 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8 1 Sam. 9:9 1 Sam. 9:10
אָכַל	devours, ate	Gen. 49:27	Ps. 41:9	
אֱלֹהִים	God	Gen. 50:17 Gen. 50:19 Gen. 50:20 Gen. 50:24 Gen. 50:25	Ps. 41:13	1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8 1 Sam. 9:9 1 Sam. 9:10
אִם	if	Gen. 50:4	Ps. 41:6	
אָמַר	say, said	Gen. 49:29 Gen. 50:4 Gen. 50:5 Gen. 50:6 Gen. 50:11 Gen. 50:15 Gen. 50:16 Gen. 50:17 Gen. 50:18 Gen. 50:19 Gen. 50:24 Gen. 50:25	Ps. 41:5	1 Sam. 9:3 1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8 1 Sam. 9:9 1 Sam. 9:10
אֶפְרַיִם	Ephraim	Gen. 50:23		1 Sam. 9:4
אֶרֶץ	land, earth	Gen. 49:30 Gen. 50:5 Gen. 50:7 Gen. 50:8 Gen. 50:11 Gen. 50:13 Gen. 50:24		1 Sam. 9:4 1 Sam. 9:5
אֲשֶׁר	what, who, which	Gen. 49:28 Gen. 49:30 Gen. 50:5 Gen. 50:10 Gen. 50:11 Gen. 50:13 Gen. 50:15 Gen. 50:24	Ps. 41:8 Ps. 41:9	1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:10

Hebrew	English	Torah Reading Gen. 49:27 – 50:26	Psalms 41:5-14	Ashlamatah 1 Sam 9:1-10
בוא	came, come, go, bring	Gen. 50:10	Ps. 41:6	1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:7
בן	son	Gen. 49:32 Gen. 49:33 Gen. 50:12 Gen. 50:13 Gen. 50:23 Gen. 50:25 Gen. 50:26		1 Sam. 9:1 1 Sam. 9:2 1 Sam. 9:3
בנימין	Benjamin	Gen. 49:27		1 Sam. 9:1
בָּרַךְ	blessed	Gen. 49:28	Ps. 41:13	
גַּם	both, also	Gen. 50:9 Gen. 50:18 Gen. 50:23	Ps. 41:9	
דָּבַר	said, spoke	Gen. 49:28 Gen. 50:4 Gen. 50:17 Gen. 50:21	Ps. 41:6	1 Sam. 9:6
דָּבַר	said		Ps. 41:8	1 Sam. 9:10
הֵלֵךְ	come, go	Gen. 50:18		1 Sam. 9:3 1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:9 1 Sam. 9:10
הִנֵּה	behold	Gen. 50:5 Gen. 50:18		1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8
זֶה	this, here	Gen. 49:28 Gen. 50:11 Gen. 50:20 Gen. 50:24 Gen. 50:25		1 Sam. 9:6
חָשַׁב	meant, devise	Gen. 50:20	Ps. 41:7	
יוֹם	day	Gen. 50:3 Gen. 50:4 Gen. 50:10 Gen. 50:20		1 Sam. 9:9
יָסַף	again		Ps. 41:8	1 Sam. 9:8
יִשְׂרָאֵל	Israel	Gen. 49:28 Gen. 50:2 Gen. 50:25	Ps. 41:13	1 Sam. 9:2 1 Sam. 9:9
כָּל	all, whole, entire, every	Gen. 49:28 Gen. 50:7 Gen. 50:8 Gen. 50:14 Gen. 50:15	Ps. 41:7	1 Sam. 9:2 1 Sam. 9:6
לֵב	kindly, heart	Gen. 50:21	Ps. 41:6	
לֶחֶם	bread, food		Ps. 41:9	1 Sam. 9:7
מוֹת	die	Gen. 50:5 Gen. 50:15 Gen. 50:24 Gen. 50:26	Ps. 41:5	

Hebrew	English	Torah Reading Gen. 49:27 – 50:26	Psalms 41:5-14	Ashlamatah I Sam 9:1-10
מָצָא	find, found	Gen. 50:4		1 Sam. 9:4 1 Sam. 9:8
נָא	now, please	Gen. 50:4 Gen. 50:5 Gen. 50:17		1 Sam. 9:3 1 Sam. 9:6
עַל	before, upon, above	Gen. 49:30 Gen. 50:1 Gen. 50:11 Gen. 50:13 Gen. 50:20	Ps. 41:7 Ps. 41:9 Ps. 41:11	
עַתָּה	now, so	Gen. 50:5 Gen. 50:17 Gen. 50:21		1 Sam. 9:6
פְּנִים	face, before	Gen. 49:30 Gen. 50:1 Gen. 50:13 Gen. 50:16 Gen. 50:18	Ps. 41:12	1 Sam. 9:9
קוּם	arise		Ps. 41:8 Ps. 41:10	1 Sam. 9:3
קָרָא	named, called	Gen. 50:11		1 Sam. 9:9
רָאָה	saw, see	Gen. 50:11 Gen. 50:15 Gen. 50:23	Ps. 41:6	
שׁוּב	return, pays back in full	Gen. 50:5 Gen. 50:14 Gen. 50:15		1 Sam. 9:5
שָׁם	there, where	Gen. 49:31 Gen. 50:5 Gen. 50:10		1 Sam. 9:6 1 Sam. 9:10
שָׁם	named	Gen. 50:11	Ps. 41:5	1 Sam. 9:1 1 Sam. 9:2
עָבַר	pasted	Gen. 50:4		1 Sam. 9:4
עַם	people	Gen. 50:20		1 Sam. 9:2
רָעָה	wrong, evil, wicked	Gen. 50:15 Gen. 50:17 Gen. 50:20	Ps. 41:7	

### Greek:

GREEK	ENGLISH	Torah Reading Gen. 49:27 – 50:26	Psalms 41:5-14	Ashlamatah I Sam 9:1-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 4:35-41	Tosefta of Luke Lk 8:22-25	Remes/Gemara of Acts/Romans and James Acts 14:8-18
ἀγαθός	good	Gen 50:20		1Sa 9:2 1Sa 9:10			
ἀλλήλων	one another				Mk. 4:41	Lk. 8:25	
ἀνάγω	lead	Gen 50:24				Lk. 8:22	
ἀνεμος	wind				Mk. 4:37 Mk. 4:39 Mk. 4:41	Lk. 8:23 Lk. 8:24 Lk. 8:25	
άνήρ	man			1Sa 9:1 1Sa 9:2 1Sa 9:9			Acts 14:8 Acts 14:15

GREEK	ENGLISH	Torah Reading Gen. 49:27 – 50:26	Psalms 41:5-14	Ashlamatah 1 Sam 9:1-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 4:35-41	Tosefta of Luke Lk 8:22-25	Remes/Gemara of Acts/Romans and James Acts 14:8-18
άνθρωπος	man, men	Gen. 49:28	Ps. 41:9	1 Sam. 9:1 1 Sam. 9:2 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8 1 Sam. 9:9 1 Sam. 9:10			Acts 14:11 Acts 14:15
άνιστημι	rise up		Psa 41:8 Ps 41:10	1Sa 9:3			Acts 14:10
άπόλλυμι	perish, were lost		Psa 41:5	1Sa 9:3	Mk. 4:38	Lk. 8:24	
άρα	then				Mk. 4:41	Lk. 8:25	
άφίημι	forgive them, leaving	Gen 50:17			Mk. 4:36		Acts 14:17
γαλήνη	calm				Mk. 4:39	Lk. 8:24	
γενεά	generation	Gen 50:23					Acts 14:16
γή	land, earth	Gen. 49:30 Gen. 50:5 Gen. 50:7 Gen. 50:8 Gen. 50:11 Gen. 50:13 Gen. 50:24		1 Sam. 9:4 1 Sam. 9:5			Acts 14:15
δίδωμι	give			1Sa 9:8			Acts 14:17
διεγείρω	awaken				Mar 4:38 Mar 4:39	Lk. 8:24	
διέρχομαι	went, go			1Sa 9:4	Mk. 4:35	Lk. 8:22	
είδω	to see, saw, knowing, beholding	Gen 50:11 Gen 50:15 Gen 50:23	Psa 41:6				Act 14:9 Act 14:11
είς	one			1Sa 9:3		Lk. 8:22	
έπιτάσσω	gave orders	Gen 49:33				Lk. 8:25	
έπιτιμάω	rebuked				Mk. 4:39	Lk. 8:24	
έπω	spoke, said, speak	Gen. 49:28 Gen. 50:4 Gen. 50:17 Gen. 50:21	Ps. 41:6	1 Sam. 9:6	Mar 4:39 Mar 4:40	Luk 8:22 Luk 8:25	Act 14:10
έρχομαι	to come	Gen. 50:18		1 Sam. 9:3 1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:9 1 Sam. 9:10			
έχω	have, had				Mk. 4:40		Acts 14:9
ζωω	living, lived	Gen 50:22					Acts 14:15
ήμέρα	days	Gen 50:3 Gen 50:4 Gen 50:10			Mk. 4:35	Lk. 8:22	
θάλασσα	sea				Mk. 4:39 Mk. 4:41		Acts 14:15
θέλω / εθέλω	wanted		Psa 41:11				Acts 14:13
θεός	God	Gen. 50:17 Gen. 50:19 Gen. 50:20 Gen. 50:24 Gen. 50:25	Ps. 41:13	1 Sam. 9:6 1 Sam. 9:7 1 Sam. 9:8 1 Sam. 9:9 1 Sam. 9:10			Acts 14:11 Acts 14:15
καλέω	called	Gen 50:11		1Sa 9:9			Acts 14:12

GREEK	ENGLISH	Torah Reading Gen. 49:27 – 50:26	Psalms 41:5-14	Ashlamatah 1 Sam 9:1-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 4:35-41	Tosefta of Luke Lk 8:22-25	Remes/Gemara of Acts/Romans and James Acts 14:8-18
καρδία	kindly, heart	Gen. 50:21	Ps. 41:6				Acts 14:17
καταβαίνω	went down					Lk. 8:23	Acts 14:11
καταπαύω	rested, restrained	Gen 49:33					Acts 14:18
λαίλαψ	gale				Mk. 4:37	Lk. 8:23	
λαλέω	speaking, spoke	Gen. 49:28 Gen. 50:4 Gen. 50:17 Gen. 50:21	Ps. 41:6	1 Sam. 9:6			Acts 14:9
λέγω	saying	Gen 50:4 Gen 50:16 Gen 50:24 Gen 50:25		1Sa 9:9	Matt. 6:16 Mk. 4:35 Mk. 4:38 Mk. 4:39 Mk. 4:40 Mk. 4:41	Lk. 8:22 Lk. 8:24 Lk. 8:25	Acts 14:10 Acts 14:11 Acts 14:15 Acts 14:18
λόγος	words, matter		Psa 41:8				Acts 14:12
μέγας	great	Gen 50:9 Gen 50:10 Gen 50:11			Mk. 4:37 Mk. 4:39 Mk. 4:41		Acts 14:10
μνημείον	memorial, tombs	Gen 49:30 Gen 50:5 Gen 50:13					
νύν	now	Gen. 50:5 Gen. 50:17 Gen. 50:21		1 Sam. 9:6			
οδός	way			1Sa 9:6 1Sa 9:8			Acts 14:16
ὅπως	that, how	Gen 50:20		1Sa 9:6			
ὅς / ἡ / ὅ	who, which, that	Gen. 49:28 Gen. 49:30 Gen. 50:5 Gen. 50:10 Gen. 50:11 Gen. 50:13 Gen. 50:15 Gen. 50:24	Ps. 41:8 Ps. 41:9	1 Sam. 9:5 1 Sam. 9:6 1 Sam. 9:10			Acts 14:8 Acts 14:9 Acts 14:11 Acts 14:15
ὄχλος	crowd, multitude				Mk. 4:36		Acts 14:11 Acts 14:13 Acts 14:14 Acts 14:18
πᾶς	all, whole, entire, every	Gen. 49:28 Gen. 50:7 Gen. 50:8 Gen. 50:14 Gen. 50:15 Gen.50:22	Ps. 41:7	1 Sam. 9:2 1 Sam. 9:6			Acts 14:15 Acts 14:16
πατήρ	faher	Gen 49:28 Gen 49:29 Gen 50:1 Gen 50:2 Gen 50:5 Gen 50:6 Gen 50:7 Gen 50:10 Gen 50:14 Gen 50:15 Gen 50:16 Gen 50:17 Gen 50:22		1Sa 9:3 1Sa 9:5			

GREEK	ENGLISH	Torah Reading Gen. 49:27 – 50:26	Psalms 41:5-14	Ashlamatah 1 Sam 9:1-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 4:35-41	Tosefta of Luke Lk 8:22-25	Remes/Gemara of Acts/Romans and James Acts 14:8-18
		Gen 50:24					
πέραν	on the other side	Gen 50:10 Gen 50:11			Mk. 4:35	Lk. 8:22	
πίστις	belief, faith				Mk. 4:40	Lk. 8:25	Acts 14:9
πλοῖον	boat				Mk. 4:36 Mk. 4:37	Lk. 8:22	
ποιεω	make, do	Gen 50:10 Gen 50:1					Acts 14:11 Acts 14:15
πόλις	city			1Sa 9:6 1Sa 9:10			Acts 14:13
πορεύομαι	went, go			1Sa 9:3 1Sa 9:6 1Sa 9:7 1Sa 9:9 1Sa 9:10			Acts 14:16
πούς	foot, feet	Gen 49:33					Acts 14:8 Acts 14:10
πρό	before	Gen 50:5 Gen 50:16					
πρόσωπον	face, appearance	Gen 50:1					
τροφή	provisions, food	Gen 49:27					Acts 14:17
υἱός	son	Gen. 49:32 Gen. 49:33 Gen. 50:12 Gen. 50:13 Gen. 50:23 Gen. 50:25 Gen. 50:26		1 Sam. 9:1 1 Sam. 9:2 1 Sam. 9:3			
ὑπακούω	obey				Mk. 4:41	Lk. 8:25	
ὑπάρχοντα	exists, being			1Sa 9:7			Act 14:8
φοβέω	fear, afraid	Gen 50:19 Gen 50:21			Mk. 4:41	Lk. 8:25	
φωνή	voice						Acts 14:10 Acts 14:11

# NAZAREAN TALMUD

SIDRA OF SHMOT (EX.) 7:8 - 8:15

"KI Y'DABER" "WHEN WILL SPEAK"

BY: PAQID DR. ADON ELIYAHU BEN ABRAHAM &  
HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL

Tosefta

(Luqas Lk 8:49-56)

Mishnah 8:8

SCHOOL OF HAKHAM TSEFET

Peshat

(Mark 5:35-43)

Mishnah 8:8

While he Yeshua was still speaking, someone came from the house of the Rosh HaKenesét, saying, "Your daughter has died; do not trouble the Rabbi (Hakham) anymore." But when Yeshua heard this, he answered him, "Do not be afraid any longer; only trust (God), and she will be made well." When he came to the house, he did not allow anyone to enter with him, except the Paqidim Tsefet and Yochanan and Ya'aqob, and the girl's father and mother. Now they were all weeping and lamenting for her; but he said, "Stop weeping, for she has not died, but is asleep." And they began laughing at him, knowing that she had died. He, however, with a strong hand took her with his Tallit by the hand and called, saying, "Child, arise!" And her spirit returned, and she got up **immediately**; and he gave orders for something to be given her to eat. Her parents were amazed; but he instructed them to tell no one what had happened.

As he (the Master) was speaking, there came from the Rosh HaKenesét's house, certain, saying: "Your daughter has died, why do you still trouble the Master?" And Yeshua **immediately**, having overheard what they said, spoke to the Rosh HaKenesét, "Do not be afraid, only trust (be faithfully obedient to) in Ha-Shem." And he (Yeshua) did not allow anyone to follow him, except Shimon HaTsefet, and Ya'aqob, and Yochanan the brother of Ya'aqob; And he came to the house of Yair the Rosh HaKenesét, and saw an uproar, much weeping and wailing. And having gone in he said to them: "Why do you make an uproar, and weep? The child has not died, but is sleeping." And they were laughing at him. And he, having put everyone out, he took the father of the child, and the mother, and those with him, and he went into where the child was lying. And, having taken the hand of the child (having bound his Tsitsit on her hand), he said to her: "Talitha<sup>38</sup> Cumi!" which is, being interpreted: "She who is in the Tallit (a young girl before bat-mitsvah), arise!" And **immediately** the young girl arose, and began walking, for she was nearly twelve years old; and they were overcome with a great amazement, And he charged them sternly, that no one should know this thing. And he said that there be given to her something to eat.

SCHOOL OF HAKHAM SHAUL

REMES

2 LUQAS (ACTS) 14:8-18

And in Lystra a man was sitting powerless in his feet, lame from birth, (the beginning) who had never walked. This man listened while Hakham Shaul was speaking. He (Hakham Shaul) was looking at him intently and seeing that he had been faithfully obedient (to the Sages and Torah), he knew he would be healed, and said with a loud voice, "Stand up on your feet!" And he leaped up, and walked for the **first** time. And when the congregations saw what Hakham Shaul had done, they raised their voices in the Lycaonian language, saying, "The gods have become like men and have come down to us!" And they, **first** called Paqid BarNechamah Zeus and Hakham Shaul they called Hermes, because he was the **principal**

<sup>38</sup> The feminine imperative has caused many scholars to stumble over this interpretation, failing to see the reference to the Tallit. However, the feminine imperative is unusual. The command to wear the Tallit is given to men therefore; the reference to the tallit in the feminine is awkward. Because Yeshua wraps the young girl in the tallit and wraps the fringe around her hand he speaks in the feminine gender of a masculine article/object i.e. Tallit.

**speaker.** And the **priest** of the temple of Zeus that was just outside the city brought bulls and garlands to the gates and was wanting to offer sacrifice, along with all the people. But when the Sh'l'achim Paqid BarNechama and Hakham Shaul heard about it, they tore their clothing and rushed out into the group of people, shouting and saying, "Men, why are you doing these things? We also are men with the same nature as you, proclaiming the Mesorah of Messiah that you may **repent**<sup>39</sup> from these worthless things and turn to the living God, who made the heavens and the earth and the sea and all the things that are in them who in generations that are past permitted all the nations to go their own ways. And yet He did not leave Himself without witness by doing good, giving you rain from heaven and fruitful seasons, satisfying you with food and your hearts with gladness." And although they said these things, only with difficulty did they dissuade all the people from offering sacrifice to them.

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

<b>Gen. 49:27-50:26</b>	<b>Psa. 41:5-14</b>	<b>1 Sam. 9:1-10,</b>	<b>Mk 4:35-41</b>	<b>Lk 8:22-25</b>	<b>Acts 12:20-25</b>
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**COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT**

This particular section of Mordechai is one, which is the least understood by Christian Exegetes. The reason for this is their lack of understanding of Jewish Halakha. In the previous pericope, we left off the Master having brought healing to a woman with an issue of blood for twelve years, and which healing rendered him in a state of ceremonial uncleanness because the woman had touched his Tsitsit. This complicated matters very much with regard to the healing of the daughter of Yair, **Rosh HaKenesét** (the President of the local Esnoga).

**v. 35 – As he (the Master) was speaking, there came from the Rosh HaKenesét's house a certain, saying: "Your daughter has died, why do you still trouble the Master?"** – As we read in the previous pericope, the healing of the woman with an issue of blood had rendered the Master ceremonially unclean and therefore complicating matters with regard to the Master's ability to effect healing on this young girl. For the multitude and Yair, may have thought that it would be impossible for a ceremonially unclean person to be a conduit for Ha-Shem's healing. But, if this was not problematic enough, news comes that the daughter of Yair has died. To understand the gravity and despair of the situation let us contrast Mordechai 5:23 with 5:35

5:23 – "My little daughter is sick unto death, please having come, you may lay on her your hands, so that she may be saved, and she will live".

5:35 – "Your daughter has died, why do you still trouble the Master?"

In verse 23 we breathe a deep cry of hope, but now it appears that the time for hope has vanished and it is time to call for the mourners. The messengers even add a note of cruelty: "Why do you still trouble the Master?" Young's Literal translation has even a more vivid expression capturing the intention of the Greek: "Why do you still **harass** the Master?" From all in the congregation present, Yair still believes deep within him that there is still hope, that the great Master of Halakha before him can find a way to beseech G-d to restore his daughter to life and health within the bounds of Halakha. Yair is not an ordinary man, he is the **Rosh HaKenesét** (the President of the local Esnoga) and a man of deep faithful obedience, acquainted with the workings of G-d's governance in the heavens and on earth.

What no one present, in an atmosphere charged with great negativity, despite the witnessing of the miraculous healing of a woman with an issue of blood for twelve years by G-d through the Master, could contemplate was what G-d, most blessed be He was trying loudly to indicate. Ha-Shem, most blessed be He, was loudly saying: "Stop! My logic is not always your logic. If I am able to restore to full health a woman with an issue of blood for **twelve**

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<sup>39</sup> Note the phraseology depicting the Bimodality of the Torah.

**years, how much the more** should I not be able and willing to restore the life of a **twelve year old** young girl?" In the first instance, the woman's faithful obedience had saved her from her twelve-year-long affliction, in this instance Yair, his wife and three Talmidim together with the Master are asked to trust Ha-Shem for awakening this **twelve year old** little girl from the sleep of death.

v. 36 – **And Yeshua immediately, having overheard what they said, spoke to the Rosh HaKenesét, “Do not be afraid, only trust in Ha-Shem.”** – Notice the word **“immediately”** with which this Mishnaic writing of Mordechai repeatedly provides. In the mind, soul and spirit of the faithfully obedient servant of G-d there is **NO room** for negativity or commiseration, but rather for creativity, possibility and an ear attuned to G-d's speech through the circumstances before us. **Immediately**, the Master Sage, has perceived a Halakhic creative solution to the problem at hand. Therefore, he informs Yair, the **Rosh HaKenesét** (the President of the local Esnoga), not to be terrorized by the news he has heard, but rather to trust Ha-Shem with all of his heart, mind and soul, that He is more than able to provide a solution to any problem no matter how difficult it may be.

Most Christian commentators, propose that Yeshua is calling upon Yair to trust in his vivifying power even when the news of the death of his beloved daughter is staring at him. We must disagree totally with this notion. His Majesty King Yeshua is here setting an example of how should a servant of G-d think and behave. So much vivifying power had Yeshua as any faithful obedient servant of G-d at any point in time. We are but conduits of Ha-Shem's healing and vivification. The problem is that many have fallen into a stupor of laziness, teaching that miracles were for a season and are no longer for today. These lazy human beings are afraid to show how little trust they have in Ha-Shem, and how little faithful obedience to His Commandments they have. They are terrorized to live a life in total obedience and submission before G-d for the sake of the wellbeing of others.

Please, let this horrible false teaching be far from us, for the Master taught in another occasion:

**“Amen, amen, I tell you, the one who faithfully obeys me, the works which I do, that one will do also, and greater than these he will do, because I go to my Father (Creator).”** (Yochanan 14:12)

Not only are we commanded and given the ability to do the works (miracles, teachings, healings, halakhic rulings) like the Master did, but we are promised that if we are faithfully obedient to him and to Torah: **“greater than these we will do.”** The competition here is not who does greater miracles, but who is being faithfully obedient to Torah and to the Master, living the life that he did. This is where the rubber meets the road, the rest is but distractions.

Note, that therefore every man who faithfully obeys Torah and upholds the Halakha of the Jewish people, and is as well faithfully obedient to the Master, has as much vivifying power as the Master had. Besides, the power is not ours, but we are mere vessels of Ha-Shem the Almighty, most blessed be He! Surely, the Master was/is very special, but he came to leave us an example to emulate, and even a command/promise to exceed him in what he did.

**v.37 – And he (Yeshua) did not allow anyone to follow him, except Shimon HaTsefet, and Ya'aqob, and Yochanan the brother of Ya'aqob.** – A question arises. Why the narrowing of who can come with the Master? Marcus<sup>40</sup> puts it well, when he states:

“The common motive for the restriction is a feeling akin to that expressed in Matthew 7:6; certain doctrines and practices are too holy for general publicity. Consequently, Yeshua leaves the congregation behind when he goes with Yair to the place of death, and of his disciples he takes only the “Big Three,” Peter, James, and John (5:37). These are the same three followers who will be given a foretaste of Yeshua's resurrection glory at the Transfiguration (9:2) but will also be called upon to share in the suffering at Gethsemane (14:33).”

I must add that these three also represent the three pillars of leadership of the Jewish Nazarean movement, as well as the three chief leaders of the Nazarean Supreme Court. Besides, the Law states that in the presence of two or

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<sup>40</sup> Marcus, J. (2000), *The Anchor Bible: Mark 1-8 – A New Translation With Introduction and Commentary*, New York: Doubleday, p. 371.

three witnesses let everything be established (Deut. 17:6). Since the father and the mother are related to the little girl, they cannot become a witness.

**Mk. 5:38-40 And he came to the house of Yair the Rosh HaKenesét, and saw an uproar, much weeping and wailing. And having gone in he said to them: "Why do you make an uproar, and weep? The child has not died, but is sleeping." And they were laughing at him. And he, having put everyone out, he took the father of the child, and the mother, and those with him, and he went into where the child was lying.**

Again, he arrives at the house of Yair, and finds a picture of total despair – the sight of the mourners bewailing the dead girl. But the true servant of G-d has been shown by G-d that there is a way out. He therefore informs the mourners that the child is not dead but is asleep. The mourners, experts in death, answer in derision, after all, the girl is supposedly dead and dead people do not come to life. But the master knows that after a person dies for some hours the spirit of that person hovers over its body, and if Ha-Shem, reveals to His servants that the girl can be revived it surely is possible for a revivification to occur. So the Master, having received revelation from G-d that he is to vivify the young girl, immediately and forcefully puts out all negativity from the house.

Note how many remain inside the house:

- 1 Master ----- Shabbat
- 1 Young girl sleeping --- The first day of the week
- 2 Parents ----- The Second and Third days of the week
- 3 Talmidim ----- The Fourth, Fifth, and Sixth days of the week.

A whole menorah of people remain in the home and through whom G-d will speak and reveal His governance and mercy. The Master the center branch of the Menorah, the young girl and her two parents to the right and his three Talmidim to the left of the menorah.

**v.41 – And, having taken the hand of the child** (having bound his Tsitsit on her hand), **he said to her: "Talitha<sup>41</sup> Cumi!"** which is, being interpreted: **"She who is in the Tallit** (a young girl before bat-mitsvah), **arise!"** – Now we know that we have departed somewhat from the extant Greek and Aramaic texts of Mark, but we are of the sure belief that what we have placed in italics was originally there, or words to that effect.

You see, the Master had lost his state of ceremonial cleanliness and had become ceremonially unclean, therefore unable of his own to lay his pure hands on the young girl and effect G-d's healing. So the only thing left for him was to use the Tallit which is holy, ceremonially clean channel to effect Ha-Shem's healing. For, as we taught last pericope a Tallit no matter what touches it will never lose its state of sanctity, unless someone interferes or destroys any of its four Tsitsit. Therefore, the Master binds the Tsitsit of his Tallit on the young girl's hand and uses the sanctity of the Tallit to affect this healing/vivification. In this way, no Halakha was violated and the vivification was entirely Kosher.

This episode brings to our attention the fact that we need as much as possible to remain in a state of spiritual, and physical cleanliness if we are to be of help to our fellowmen. And how do we remain in this relative state of spiritual cleanliness? Messiah King David answered:

**Psa 119:9 With what does a young man purify his path? By observing [the Commandments] according to Your Word.**

Psa 119:10 With all my heart I have sought You, Let me not err from Your commandments.

Psa 119:11 In my heart (mind) I have hid Your Word, that I sin not before You.

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<sup>41</sup> The feminine imperative has caused many scholars to stumble over this interpretation, failing to see the reference to the Tallit. However, the feminine imperative is unusual. The command to wear the Tallit is given to men therefore; the reference to the tallit in the feminine is awkward. Because Yeshua wraps the young girl in the tallit and wraps the fringe around her hand he speaks in the feminine gender of a masculine article/object i.e. Tallit.

Psa 119:12 Blessed are You, O Ha-Shem, teach me Your statutes.  
Psa 119:13 With my lips I have recounted all the judgments of Your mouth.  
Psa 119:14 In the way of Your testimonies I have joyed, As over much wealth.  
Psa 119:15 In Your precepts I meditate, And I behold attentively Your paths.  
Psa 119:16 In Your statutes I delight myself, I do not forget Your Word.

The second teaching is to raise our awareness of the sanctity of the Tsitsit we wear inside our shirt, and of the Tallit we done when we pray. These represent the whole 613 commandments of Ha-Shem as well as His Holy Name, most blessed be He. By means of these Tsitsit we have a most powerful tool to be channels to revive and to heal. We should treat the Tsitsit therefore with great care and reverence.

Notice also that when the Master went to vivify the young girl, he bound her with Ha-Shem's most Holy Name and with the whole of the Jewish Law (the 613 Commandments)! For this young girl this incident not only served for her to literally become born again, but also as her Bat-Mitzvah. And this in effect is what Bar/Bat Mitzvah is all about: i.e. one becomes bound to the Name of Ha-Shem and to the 613 commandments of the Torah. Blessed are those who sincerely choose of their free will to be bound to the Holy Name of G-d, the 613 commandments of the Torah, and the authority of the Hakhamim, because they surely will indeed be truly born again, and they will be vivified for the service of Ha-Shem, most blessed be He!

We also know that the Aramaic word "Talitha" means a young girl, but it can also mean "she that is inside the Tallit." The reason for this is that there is a custom by which the Cohen (Priest) or Hakham of the Congregation when he recites the Priestly Blessing he will have all the children of the congregation under twelve years of age under his Tallit, whilst reciting the Priestly Blessing. Those that have witnessed this custom being exercised can understand therefore our translation of this verse, which is to be understood to mean that the little girl was over eleven years old, but had not yet reached her 12<sup>th</sup> birthday, although for hermeneutical purposes we say that she was 12 (or close to Bat Mitzvah age). For at twelve a girl becomes of age and is now considered responsible before the Law of G-d, and as a woman in the congregation.

**v. 42 – And immediately the young girl arose, and began walking, for she was nearly twelve years old; and they were overcome with a great amazement.** – Mida K'Neged Mida (Measure for Measure), G-d responds in kind. Those who waste not a minute to obey the commandments of G-d, will receive an immediate answer, for G-d is debtor to no one. The Master went about **IMMEDIATELY** to put away all negativity and to show great ingenuity and elegance in the observance of the commandments, and G-d answered likewise! This is why it is so important that a follower of the Master be careful in choosing a good Hakham, and once the decision is made, be totally and promptly obedient to him, for G-d in seeing such faithful, prompt, and elegant obedience will reward that obedience beyond imaginable measure. We are Nazareans, we are a branch of Messiah King David who taught: "I delight to [promptly] do Your will, O My God; and Your Law is within My inmost being" (Psalm 40:8).

Interesting, everyone was "**amazed with a great amazement.**" But for those who are faithfully obedient and prompt to execute most elegantly the will of Ha-Shem, most blessed be He, there is no amazement or bewilderment, but praise in our mouths. Nothing should catch us up by surprise! We must always be aware of what G-d is about to do, for he speaks loud and clear through the events taking place before us, not that we may panic, but rather that we may take hold of the silver lining and see the opportunity, be elegantly creative and take hold of the commandments before us, as the Master did.

**v. 43 – And he charged them sternly, that no one should know this thing. And he said that there be given to her something to eat** – No fanfare, no trumpeting, no calling the press! Miracles, healings, and even vivifications from the dead are to be kept secret. We are not merchandising miracles, we are not selling healings, we are not to show off what we are not. Since the healing and the miracles comes from G-d, and not from us. Oh how great will be the punishment of those who advertise that healings and miracles will occur in such and such meeting, by such and such prophet or faith healer! If G-d has given you the gift, be silent about it and do the same as the Master did, command that: "**no one should know this thing!**" We are servants of G-d, of His Torah and of His Messiah, we

are not here as Pirke Abot puts it: “to use the Torah as a spade to dig up with.” [A Jewish saying meaning to become famous or to enrich ourselves.]

**And he said that there be given to her [something] to eat.** – Someone has said, that we make bread to have it with something and someone. The French word “compagnion” translated and transliterated almost into the English as “companion” means literally to have bread with someone. The young girl who had temporarily departed the intimate fellowship of her family and local Esnoga was again restored to that intimate fellowship, and bread represents that intimate fellowship which we depict in our recitation of Kiddush.

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## COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

The Remes section of the Nazarean Talmud is replete with connections to “first” things and its allusion to the first-born. For example, the text mentions a lame man who was could not walk from the “**beginning**” and now walked for the “**first**” time. It also notes that the Lycaonians **first** called Paqid BarNechamah Zeus and Hakham Shaul Hermes because he was the “**principle**” speaker.

The evidence is clear enough for us to see the positive anchor to the Torah Seder and the Mishnaic Peshat of Hakham Tsefet. The text clearly shows how those Gentiles left their worship of G-d for the spheres and began to worship those lower agents of G-d rather than G-d Himself.

### THE PRINCIPLE OF UNIVERSAL JUDAISM BEGAN IN GAN EDEN

Hakham Shaul begins his mission among the Lycaonians by healing a man who was lame from the beginning and walked for the first time. As a Sh'l'ach (apostle - emissary) of the Master, Hakham Shaul must “talmudize” the Gentiles. Hakham Shaul took this mitzvah very earnestly. He approached the mission with tenacity and enthusiasm. The moral immediacy (Εὐθύς) of Hakham Tsefet was realized in Hakham Shaul without hesitancy. Yeshua engaged the Jewish firstborn and Hakhamim to realize and fulfill the mission of Adam.

The fabric of the of the universe’s structure was damaged with the sin of Adam. Likewise, the angelic spheres rebelled damaging their place and position. The present text of Remes shows that the fabric of the universe is torn per se. As we noted last week, “Adam was initially being given the “Oral Torah” daily. Why? Only through the application of the Oral Torah on a daily basis can we repair the damage done to the universe by, the angelic rivalry and the angelic rage against humanity.” Furthermore, “Adam and Havah contributed to the calamity by disobedience to the Oral Torah. The singularity of Gan Eden<sup>42</sup> was segregated and divided only by the sin of Adam.”

Adam’s initial mission was to “rule over all the earth.”<sup>43</sup> Likewise, he was to “fill the earth.”<sup>44</sup> Man was placed in the Orchard that G-d planted “**first,**” **at the beginning.**

B’resheet (Gen.) 2:8	B’resheet (Gen.) 2:8 Targum Onkelos
And the LORD God <b>planted</b> an orchard <b>first,</b> <sup>45</sup> in His Delight; and there He put the man whom He had formed.	And the LORD God <b>planted</b> a garden in a region of pleasantness <b>in the time of the beginning,</b> and He made to dwell there the man whom He had created.

<sup>42</sup> Gan Eden was initially global; it was fed with the River that flowed from the “Mountain of G-d” which was the “river of delight (Eden) making the whole earth a delight. This place was an environment where man (Adam) could repair the damage done to the universe by the fallen and rebellious spheres.

<sup>43</sup> Cf. B’resheet 1:26ff

<sup>44</sup> Cf. B’resheet 1:28 ff

<sup>45</sup> As the Ramban aptly points out the Hebrew מִקִּדְמָה means before, ancient, antiquity etc. Therefore, מִקִּדְמָה can mean from antiquity from/at the beginning as Onkelos has it.

G-d planted a garden in the region of delight refers to His neighboring presence the Shekinah as it says...

**B'resheet (Gen.) 2:6** But a cloud of glory descended from the Throne of Glory<sup>46</sup> ... and **B'resheet (Gen.) 2:8** And a garden (orchard) from the Eden (delight) of the just was planted by the Word of the LORD God before the creation of the world, and He made there to dwell the man when He had created him.<sup>47</sup> and... **B'resheet (Gen.) 2:9** And the LORD God caused to grow from the earth every tree desirable to look upon, and good for food, and the Tree of Life (Lives) in the midst of the orchard, and the Tree of whose fruit they who eat know between good and evil... and **B'resheet (Gen.) 3:8** And they heard the voice of the Torah (Dabar Elohim) of the LORD God walking in the orchard<sup>48</sup> (PRDS) in the time of the Orally Breathed Torah of each day; and Adam and his wife hid themselves from the Shekinah of the LORD God among the trees of the orchard that God planted.

Yesha'yahu (Isa.) 61:3-4 To grant those who mourn *in Zion*, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness/generosity, The planting of the LORD, that He may be glorified (find delight). Then they will rebuild the ancient ruins, i.e. Gan Eden

The principle acts of G-d's creation are Eden – Delight

**B'resheet (Gen.) 1:31** And God saw everything that He had made, and, behold, it was very good (a delight to Him). **B'resheet (Gen.) 1:1** The principle acts of God's creation the heavens and the earth are a delight (Eden).

The **principle things** i.e. the firstborn that G-d has created are His delight and are to be sanctified to Him. What made the Garden/Orchard of the Earth, G-d's planting such a delight? And, how can we regain this delight spreading it throughout our own world?

**B'resheet (Gen.) 2:10** And a river went out of Eden to water the garden (all of God's planting); and from thence it was parted, and became four heads (PRDS).

The text of B'resheet is filled with PRDS. The Orchard/Garden can only be appropriately viewed through its respective lens.

Why do we say that the Mission of Yeshua and his talmidim is to repair the damage left untouched by Adam and the further rift that he and Havah caused?

**2 Tsefet (Pe.) 1:17** For, he (i.e. Messiah) received (Heb. "Qibel") from G-d our Father approbation and honour<sup>49</sup> carried by such a magnificent "daughter of the voice" (Bat-Kol) which honoured him saying "this is my beloved son in whom I DELIGHT." (A conflation of the following three texts: "Let me tell of the decree: the LORD said to me, "You are My son, I have begotten you this day" (Ps. 2:7), "And He said, "Take your son, your favoured one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." (Gen 22:2).

<sup>46</sup> From Targum Pseudo Yonatan

<sup>47</sup> Ibid B'resheet 2:8

<sup>48</sup> The allegory here is that G-d walked on the earth, which was covered with trees and plants where He placed Adam to till.

<sup>49</sup> Friberg, Timothy, Barbara Friberg, and Neva F. Miller. Analytical Lexicon to the Greek New Testament. Baker's Greek New Testament Library. Trafford Publishing, 2005 pg 119-120- "manifestation of light radiance, brightness, splendor," an excellent reputation. Furthermore, the lexical information would suggest someone created (like Adam ha-rishon) in the image of G-d. **Philo** uses as follows ... Spe 1.45 When Moses heard this he betook himself to a second supplication, and said, "I am persuaded by thy explanations that I should not have been able to receive the visible appearance of thy form. But I beseech thee that I may, at all events, **behold the glory that is around thee. And I look upon thy glory to be the powers which attend thee as thy guards**, the comprehension of which having escaped me up to the present time, worketh in me no slight desire of a thorough understanding of it." (Spe 1:45 PHE) ταῦτα ἀκούσας ἐπὶ δευτέραν ἰκεσίαν ἦλθε καὶ φησι· "πέπεισμαι μὲν ταῖς σαῖς ὑφηγήσεσιν, ὅτι οὐκ ἂν ἴσχυσα δέξασθαι τὸ τῆς σῆς φαντασίας ἐναργὲς εἶδος. ἰκετεύω δὲ τὴν γοῦν περὶ σὲ **δόξαν θεάσασθαι. δόξαν δὲ σὴν εἶναι νομίζω τὰς περὶ σὲ δορυφορούσας δυνάμεις**, ὧν διαφεύγουσα ἢ κατάληψις ἄκρι τοῦ παρόντος οὐ μικρὸν ἐνεργάζεται μοι πόθον τῆς διαγνώσεώς". (Spe 1:45 PHH) It should be noted that **δόξαν** is rooted in the thought of an opinion or what one thinks of something.

The question at hand is which "Son" is G-d referring to, Yeshua as a "firstborn" or Yisrael His firstborn? While the text is Peshat, we have drawn it into Remes for the sake of clarifying our present text. Therefore, the simple answer is that Yeshua represents or is an agent of the B'ne Yisrael and a Priest of the Firstborn.

Hakham Tsefet leaves his Peshat texts with strong allegorical and So'od currents from the river of **PRDS**. The Bat Kol honored Yeshua by calling him a **son of Eden**. So are all the Firstborn of the B'ne Yisrael.

### **Sanctify to Me the firstborn! Why? Because they are His Delight.**

#### **PERORATION**

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The ministry of the Firstborn has been re-instated since Yochanan the Immerser passed it to Yeshua. However, his representation of the Firstborn also passed to those who labor to become Hakhamim. How can we make this statement? **The Hakham is the principle agent of G-d and point of contact with the wisdom of G-d.**

As we stated above, the **principle things** i.e. the firstborn **that G-d has created are His delight and are to be sanctified to Him**. What made the Garden/Orchard of the Earth, G-d's planting such a delight? And, how can we regain this delight spreading it throughout our own world?

**m. Abot 1:4 Yose b. Yoezer of Seredah and Yose b. Yohanan of Yerushalayim received it from them. Yose b. Yoezer says, "Let your house be a gathering place for Hakhamim. "And wallow in the dust of their feet. "And drink in their words with gusto."<sup>50</sup>**

Drink in the words of the river of **PRDS** as it flows from the Mountain of G-d. The Prophet Yechezkel tells us that Eden was known as the "Mountain of G-d."<sup>51</sup> From this, we deduce that the river of Eden/Delight is the words of the Hakhamim as they teach Torah.

A sapphire river flows from the Mountain/Throne of G-d. As it flows through the land/earth it separates into the rivers of **PRDS**. While the river of Torah flows from Sinai we remember the Delight given to the Sons and firstborn/Hakhamim. Every day is an echo of Shavout where the Torah is given afresh.

**m. Abot 6:2 Every day a Bat Kol goes from Mount Horeb proclaiming "Woe to mankind for their contempt of Torah."**

We must be the Priests of the Firstborn sounding the echo of Har Sinai.

Messiah is the Son of Delight. The Days of Messiah will take on the character of Messiah, i.e. Delight for the Sons of G-d i.e. the B'ne Yisrael and all who join in the acceptance of and proclamation of the Torah and its mitzvot.

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### **Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
  2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?
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<sup>50</sup>Neusner, J. (1988). *The Mishnah : A new translation* (673). New Haven, CT: Yale University Press.

<sup>51</sup> Cf. Yechezkel 28:13-14

## 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!”

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### Next Shabbat:

**Shabbat: “V’Eleh Sh’mot” – “These [are the] names” &  
Shabbat: “Nachamu V” – Sabbath: “Of Our Consolation V”  
(Fifth of Seven Sabbaths of Consolation)**

Shabbat	Torah Reading:	Weekday Torah Reading:
שְׁמוֹת, אֱלֹהִים		
“V’Eleh Sh’mot”	Reader 1 – Sh’mot 1:1-7	Reader 1 – Sh’mot 3:1-3
“These [are the] names”	Reader 2 – Sh’mot 1:8-12	Reader 2 – Sh’mot 3:4-6
“Estos [son los] nombres”	Reader 3 – Sh’mot 1:13-22	Reader 3 – Sh’mot 3:7-10
Sh’mot (Gen) 1:1-22	Reader 4 – Sh’mot 2:1-4	
Ashlamatah: Is 62:2-9 + 63:7-9	Reader 5 – Sh’mot 2:5-10	
Special: Yeshayahu 54:1-10	Reader 6 – Sh’mot 2:11-15	Reader 1 – Sh’mot 3:1-3
Psalms 42:1-12	Reader 7 – Sh’mot 2:16-22	Reader 2 – Sh’mot 3:4-6
	Maftir – Sh’mot 2:23-25	Reader 3 – Sh’mot 3:7-10
N.C.: Mk 5:1-13; Lk 8:26-34 Acts 14:19-28	Isaiah 54:1-10	



Hakham Dr. Yosef ben Haggai  
Rabbi Dr. Hillel ben David  
Rabbi Dr. Eliyahu ben Abraham