

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Sivan 26, 5776 – July 01/02, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Jun 24 2016 – Candles at 8:48 PM

Sat. Jun 25 2016 – Habdalah 9:50 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Jun 24 2016 – Candles at 8:41 PM

Sat. Jun 25 2016 – Habdalah 9:44 PM

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

Fri. Jun 24 2016 – Candles at 7:58 PM

Sat. Jun 25 2016 – Habdalah 9:01 PM

San Antonio, TX, U.S.

Fri. Jun 24 2016 – Candles at 8:20 PM

Sat. Jun 25 2016 – Habdalah 9:18 PM

St. Louis, MO, U.S.

Fri. Jun 24 2016 – Candles at 8:12 PM

Sat. Jun 25 2016 – Habdalah 9:17 PM

Austin & Conroe, TX, U.S.

Fri. Jun 24 2016 – Candles at 8:19 PM

Sat. Jun 25 2016 – Habdalah 9:18 PM

Manila & Cebu, Philippines

Fri. Jun 24 2016 – Candles at 6:11 PM

Sat. Jun 25 2016 – Habdalah 7:04 PM

Olympia, WA, U.S.

Fri. Jun 24 2016 – Candles at 8:52 PM

Sat. Jun 25 2016 – Habdalah 10:10 PM

Sheboygan & Manitowoc, WI, US

Fri. Jun 24 2016 – Candles at 8:19 PM

Sat. Jun 25 2016 – Habdalah 9:31 PM

Tacoma, WA, U.S.

Fri. Jun 24 2016 – Candles at 8:51 PM

Sat. Jun 25 2016 – Habdalah 10:10 PM

Brisbane, Australia

Fri. Jun 24 2016 – Candles at 4:47 PM

Sat. Jun 25 2016 – Habdalah 5:43 PM

Miami, FL, U.S.

Fri. Jun 24 2016 – Candles at 7:58 PM

Sat. Jun 25 2016 – Habdalah 8:55 PM

Port Orange, FL, U.S.

Fri. Jun 24 2016 – Candles at 8:09 PM

Sat. Jun 25 2016 – Habdalah 9:08 PM

Singapore, Singapore

Fri. Jun 24 2016 – Candles at 6:56 PM

Sat. Jun 25 2016 – Habdalah 7:48 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 Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit
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
 Her Excellency Giberet Jacquelyn Bennett
 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 Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum
 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 loose 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 with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with 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. 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!

**Shabbat: "VeYosef" - "And Joseph"
 & Shabbat Mevar'chim HaChodesh Tammuz
 (Evening Tuesday July the 5th - Evening Thursday July the 6th)**

Shabbat	Torah Reading:	Weekday Torah Reading:
ויִוֶסֶף		
"VeYosef"	Reader 1 – B'resheet 39:1-6	Reader 1 – B'resheet 41:1-4
"And Joseph"	Reader 2 – B'resheet 39:7-12	Reader 2 – B'resheet 41:5-7
"Y José"	Reader 3 – B'resheet 39:13-18	Reader 3 – B'resheet 41:1-7
B'resheet (Gen) 39:1 – 40:23 B'Midbar (Num.) 28:9-15	Reader 4 – B'resheet 39:19-23	
Ashlamatah: Is 55:11 - 56:8	Reader 5 – B'resheet 40:1-6	
Special: I Samuel 20:18,42	Reader 6 – B'resheet 40:7-12	Reader 1 – B'resheet 41:1-4
Psalm 33:1- 34:18	Reader 7 – B'resheet 40:18-23	Reader 2 – B'resheet 41:5-7
	Maftir – B'resheet 40:21-23	Reader 3 – B'resheet 41:1-7
N.C.: Jude 20-25; Luke 7:31 – 8:3; Acts 10:44 – 11:18	I Samuel 20:18,42	

Blessings Before Torah Study

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

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: B'resheet (Genesis) 39:1 - 40:23

Rashi's Translation	Targum Pseudo Jonathan
1. Now Joseph had been brought down to Egypt, and Potiphar, Pharaoh's chamberlain, chief of the slaughterers, an Egyptian man, purchased him from the Ishmaelites who had brought him down there.	1. But Joseph was brought down into Mizraim; and Potiphar, ... a man of Mizraim, a chief of Pharaoh, a chief of the executioners, bought him with the pledge of the Arabians who had brought him down thither.
2. The Lord was with Joseph, and he was a successful man, and he was in the house of his Egyptian master.	2. And the Word of the LORD was Joseph's Helper, and he became a prosperous man in the house of his Mizraite master.
3. And his master saw that the Lord was with him, and whatever he (Joseph) did the Lord made prosper in his hand.	3. And his master saw that the Word of the LORD was his Helper, and that the LORD prospered in his hand all that he did;
4. And Joseph found favor in his eyes, and he (Joseph) served him, and he (Potiphar) appointed him overseer (Heb. וַיִּפְקֹדֵהוּ – VaYaP'qidehu) over his house, and all he had he gave into his hand.	4. and Joseph found favour in his eyes, and he served him, and he appointed him superintendent over his house, and all that he had he delivered in his hands.
5. Now it came to pass that since he had appointed him overseer (Heb. וַיִּפְקֹדֵהוּ – HiF'qid) over his house and over all that he had, the Lord blessed the house of the	5. And it was from the time he appointed him superintendent over his house, and over all that he had, the LORD prospered the house of the Mizraite for the

Rashi's Translation	Targum Pseudo Jonathan
Egyptian for Joseph's sake, and the blessing of the Lord was in all that he had, in the house and in the field.	sake of the righteousness/generosity of Joseph, and the blessing of the LORD was on all that he had in the house and in the field. JERUSALEM: And he delivered in his hands and appointed him superintendent.
6. So he left all that he had in Joseph's hand, and he knew nothing about what was with him except the bread that he ate; and Joseph had handsome features and a beautiful complexion.	6. And he left all that he had in Joseph's hand, and took no knowledge of anything of his, except his wife with whom he lay. And Joseph was of goodly form and beautiful aspect.
7. Now it came to pass after these events that his master's wife lifted up her eyes to Joseph, and she said, "Lie with me."	7. And it was after these things that the wife of his master lifted up her eyes to Joseph, and said, Lie with me.
8. But he refused, and he said to his master's wife, "Behold, with me my master knows nothing about anything in the house, and all he has he has given into my hand.	8. But he refused to come near her, and said to his master's wife, Behold, my master takes no knowledge of what is with me in the house, and all he has he delivers into my hand;
9. In this house, there is no one greater than I, and he has not withheld anything from me except you, insofar as you are his wife. Now how can I commit this great evil, and sin against God?"	9. there is none in the house greater than I nor has he restricted me from anything but yourself, because you are his wife: and how can I do this great wickedness, and become guilty before the LORD?
10. Now it came about when she spoke to Joseph day in and day out, that he did not obey her, to lie beside her [and] to be with her.	10. And it was when she spoke with Joseph this day and the next, and he hearkened not to her to lie with her, lest with her he should be condemned in the day of the great judgment of the world to come;
11. And it came about on a certain day, that he came to the house to do his work, and none of the people of the house were there in the house.	11. it was on a certain day that he entered the house to examine the tablets of his accounts, and there was no man of the house within;
12. So she grabbed him by his garment, saying, "Lie with me!" But he left his garment in her hand and fled and went outside.	12. that she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and went forth into the street.
13. Now it happened, when she saw that he had left his garment in her hand and had fled outside,	13. And when she saw that he had left his garment in her hand, and had gone forth into the street,
14. that she called to the people of her house, and she spoke to them, saying, "Look! He brought us a Hebrew man to mock us. He came to me to lie with me, but I called loudly.	14. ___ that she called the men of the house and said, See this, ___ which the Hebrew man has done whom your master has brought to mock us. He came in to lie with me, and I cried with a high voice.
15. And it happened that when he heard that I raised my voice and called out, he left his garment beside me, and he fled and went outside."	15. And when he heard that I lifted up my voice, he left his garment with me, and went forth into the street.
16. So she left his garment beside her, until his master came home.	16. And she let the garment remain until his master came into his house;
17. And she told him the same thing, saying, "The Hebrew slave that you brought to us came to me to mock me.	17. and she spoke to him according to these words, saying The Hebrew servant whom you brought to us came in to me to mock me.
18. And it happened when I raised my voice and called out, that he left his garment beside me and fled outside."	18. --- JERUSALEM: And it was when I thundered with my voice.
19. Now it came about when his master heard his wife's report that she spoke to him, saying, "Your slave did such things to me," that his wrath burned.	19. And when his master heard the words which his wife spoke with him, saying, According to these things did your servant to me, his wrath became strong.
20. So Joseph's master took him and put him into prison,	20. And Joseph's master took counsel of the priests, who

Rashi's Translation	Targum Pseudo Jonathan
the place where the king's prisoners were imprisoned, and he was there in the prison.	_____ put him not to death, but delivered him into the house of the bound, where the king's prisoners were bound; and he was there in the house of the bound. JERUSALEM: In the prison house.
21. The Lord was with Joseph, and He extended charisma to him, and He gave him favor in the eyes of the warden of the prison.	21. And the Word of the LORD was Joseph's Helper, and extended mercy to him, and gave him favour in the eyes of the captain of the prison.
22. So the warden of the prison delivered all the prisoners who were in the prison into Joseph's hand, and whatever they did there, he [was the one who] did it.	22. And the captain of the prison confided all the prisoners who were in the house to Joseph's hands, and whatsoever was done there he commanded to be done.
23. The warden of the prison did not inspect anything [that was] in his (Joseph's) hand, for the Lord was with him, and whatever he did the Lord made prosper.	23. It was not needful for the captain of the prison to watch Joseph, after the custom of all prisoners, because he saw that there was no fault in his hands; for the Word of the LORD was his Helper, and that which he did the LORD made it to prosper.
1. Now it came about after these events that the cupbearer of the king of Egypt and the baker sinned against their master, against the king of Egypt.	1. And after these things it was shown, saying The chief of the butlers of the king of Mizraim, and the chief of the bakers, have offended; having taken counsel to throw the poison of death into his food, and into his drink, to kill their master the king of Mizraim.
2. And Pharaoh became incensed at his two chamberlains, at the chief cupbearer and at the chief baker.	2. And Pharaoh was angry when he heard concerning his two servants, the chief cup--bearer and the chief baker.
3. And he placed them in the prison of the house of the chief of the slaughterers, into the prison, the place where Joseph was imprisoned.	3. And he gave them in ward in the house of the chief executioner, the prison house where Joseph was confined.
4. And the chief of the slaughterers appointed Joseph [to be] with them, and he served them, and they were a year in prison.	4. And the chief executioner intrusted Joseph with them, and he served them, and they were certain days in the house of custody.
5. Now both of them dreamed a dream, each one his dream on the same night, each man according to the interpretation of his dream, the cupbearer and the baker of the king of Egypt, who were confined in the prison.	5. And they dreamed a dream, both of them, each man his dream in one night, each man his own dream, and the interpretation of his companion's dream, the butler and the baker of the king of Mizraim who were confined in the prison.
6. And Joseph came to them in the morning, and he saw them and behold, they were troubled.	6. And Joseph came to them in the morning, and saw them, and, behold, they were troubled.
7. And he asked Pharaoh's chamberlains who were with him in the prison of his master's house, saying, "Why are your faces sad today?"	7. And Joseph asked the chiefs of Pharaoh who were with him in the custody of his master's house, saying, Why is the look of your faces more evil today than all the other days that you have been here?
8. And they said to him, "We have dreamed a dream, and there is no interpreter for it. " Joseph said to them, "Don't interpretations belong to God? Tell [them] to me now."	8. And they said to him, We have dreamed a dream, and there is no interpreter for it. And Joseph answered, Are not the interpretations of dreams from the Lord? Tell it now to me.
9. So the chief cupbearer related his dream to Joseph, and he said to him, "In my dream, behold, a vine is before me.	9. And the chief of the butlers related his dream to Joseph, and said to him, I saw in my dream, and, behold, a vine was before me.
10. And on the vine are three tendrils, and it seemed to be blossoming, and its buds came out; [then] its clusters ripened into grapes.	10. And in the vine were three branches; and as it sprouted it brought forth buds, and immediately they ripened into clusters, and became grapes.

Rashi's Translation	Targum Pseudo Jonathan
11. And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup on Pharaoh's palm."	11. And I gave the cup of Pharaoh into my hand, and I took the grapes, and expressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand.
12. And Joseph said to him, "This is its meaning: the three tendrils are three days.	12. And Joseph said to him, This is the end of the interpretations of the dream. The three branches are the three Fathers of the world, Abraham, Yizchaq, and Ya'aqob, the children of whose sons are to be enslaved in Mizraim in clay and brick (work,) and in all labour of the face of the field: but afterwards will he be delivered by the the hand of three shepherds. As you have said, I took the grapes and expressed them into Pharaoh's cup, and gave the cup Into Pharaoh's hand: It is the vial of wrath which Pharaoh (himself) is to drink at the last. But you, the chief butler will receive a good reward concerning the good dream which you have dreamt; and the interpretation of it, to yourself, is this: The three branches are three days until your liberation. JERUSALEM: And Joseph said, This is the interpretation of the dream : The three branches are the three Fathers of the world, Abraham, Yizchaq, and Ya'aqob the children of whose sons will be enslaved in the land of Mizriam and will be delivered by the hand of three faithful pastors, who may be likened to the clusters. And whereas you have said, I took the grapes and expressed them into the cup of Pharaoh and gave the cup into Pharaoh's hand: It is the cup of retribution which Pharaoh is to drink at the last. As to yourself, the chief of the butlers, you will not lose your reward; for this dream which you have dreamed is good. Nevertheless the interpretation of the dream (as relating to himself) Joseph had not told him; but afterwards he explained it, when it pleased him. And Joseph said to him, The three branches are three days.
13. In another three days, Pharaoh will number you [with the other officers], and he will restore you to your position, and you will place Pharaoh's cup into his hand, according to [your] previous custom, when you were his cupbearer.	13. At the end of three days the memory of you will come before Pharaoh and he will lift up your head with honour, and restore you to your service, and you will give the cup of Pharaoh into his hand, according to your former custom in pouring out for him.
14. But remember me when things go well with you, and please do me a favor and mention me to Pharaoh, and you will get me out of this house.	14. Joseph, leaving his higher trust and retaining confidence in a man, said to the chief butler, But be you mindful of me when it will be well with you, and act kindly by me, and remember me before Paharoh and obtain my deliverance from this prison house.
15. For I was stolen from the land of the Hebrews, and here too, I have done nothing, for which they have put me into the dungeon."	15. For I was verily carried away dishonestly from the land of the Hebrews and here also I have done nothing evil, that they should put me in prison.
16. Now the chief baker saw that he had interpreted well. So he said to Joseph, "Me too! In my dream, behold, there were three wicker baskets on my head.	16. And the chief baker, when he understood the interpretation of his companion's dream, seeing that he had interpreted well, began to speak with an impatient tongue, and said to Joseph, I also saw in my dream, and, behold, three baskets of fine cakes were upon my head.

Rashi's Translation	Targum Pseudo Jonathan
	JERUSALEM: And, behold, three baskets of hot loaves were upon my head
17. And in the topmost basket were all kinds of Pharaoh's food, the work of a baker, and the birds were eating them from the basket atop my head."	17. and in the upper basket of all delicious meat for Pharaoh made by the confectioner and the birds ate them from the basket upon my head.
18. And Joseph replied and said, "This is its meaning: the three baskets represent three days.	18. Joseph answered and said, This is its interpretation. The three baskets are the three enslavements with which the house of Israel are to be enslaved. But you, the chief of the bakers, will receive an evil award, by the dream which you have dreamed. And Joseph explained it, as it was proper in his eyes and said to him: This is its interpretation to yourself. The three baskets are three days until your death.
19. In another three days, Pharaoh will remove your head from you and hang you on a gallows, and the birds will eat your flesh off you."	19. At the end of three days, Pharaoh with the sword will take away your head from your body, and will hang you upon a gibbet, and the birds will cut your flesh from you. JERUSALEM: And he said to him, The three baskets are the three heavy enslavements which are to happen to the house of Israel in the land of Mizriam in clay and in bricks, and in all work on the face of the field. It will be that Pharaoh's kin, of Mizriam will decree evil decrees against Israel and throw their children into the river. Nevertheless Pharaoh will perish, and his host be destroyed, but the sons of Israel will go forth redeemed with uncovered head. And you, the chief of the bakers will receive punishment; for this dream which you have dreamt is evil. But the interpretation of the dream Joseph did not (at once) make known to him; but afterwards Joseph expounded it, When it pleased him. And Joseph said to him, This is the interpretation of the dream. The three baskets are three days.
20. Now it came about on the third day, Pharaoh's birthday, that Pharaoh made a feast for all his servants, and he counted the chief cupbearer and chief baker among his servants.	20. And it was on the third day, the nativity of Pharaoh that he made a feast to all his servants. And he lifted up the head of the chief butler, and the head of the chief baker, in the midst of his servants.
21. And he restored the chief cupbearer to his [position as] cupbearer, and he placed the cup on Pharaoh's palm.	21. And he restored the chief butler to his butlership, because he found he had not been in that counsel. And he gave the cup into Pharaoh's hand.
22. And the chief baker he hanged, as Joseph had interpreted to them.	22. But the chief baker he hanged, because he had taken counsel to kill him, even as Joseph had expounded to them.
23. But the chief cupbearer did not remember Joseph, and he forgot him.	23. But because, Joseph had withdrawn from the mercy that is above, and had put his confidence in the chief butler, he waited on the flesh. Therefore the chief butler did not remember Joseph, but forgot him, until from the LORD came the time of the end that he should be released. JERUSALEM: Joseph left the mercy above, and the mercy beneath, and the mercy which accompanied him from his father's house, and put his confidence in the

Rashi's Translation	Targum Pseudo Jonathan
	<p>chief butler: he trusted in the flesh, and the flesh he tasted of, even the cup of death. Neither did he remember the scripture where it is written expressly, <i>Cursed will be the man who trusts in the flesh, and sets the flesh as his confidence. Blessed will be the man who trusts in the Name of the Word of the LORD, and whose confidence is the Word of the LORD.</i> Therefore the chief butler did not remember Joseph, but forgot him, until the time of the end came that he should be released.</p>

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 28:9-15

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

Summary of the Torah Seder - B'reshet (Genesis) 39:1 - 40:23

- Potiphar's Wife – Gen. 39:1-23
- Joseph and the Prisoners – Gen. 40:1-23

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-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol IIIa: The Twelve Tribes

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

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

Vol. 3a – "The Twelve Tribes," pp. 299-358

Rashi's Commentary for: B'resheet (Gen.) 39:1 – 40:23

Chapter 39

1 Now Joseph had been brought down to Egypt [Scripture] returns to the previous topic, which it had interrupted in order to juxtapose the demotion of Judah with the selling of Joseph, to imply that because of him (Joseph), they (his brothers) demoted him (Judah) from his high position; and also to juxtapose the incident of Potiphar's wife with the incident of Tamar, to tell you that just as that one [the incident of Tamar] was meant for the sake of heaven, so too this one [the incident of Potiphar's wife] was meant for the sake of heaven. For she saw through her astrology that she was destined to raise children from him (Joseph), but she did not know whether [they would be] from her or from her daughter. [From Gen. Rabbah 85:2]

3 that the Lord was with him **The name of Heaven was frequently in his mouth.** [From Tanchuma Vayeshev 8]

4 and all he had Heb. וְכָל-אֲשֶׁר יְשׁ-לוֹ . This is elliptical. The word אֲשֶׁר is missing. [It should read: וְכָל-אֲשֶׁר יְשׁ-לוֹ .] [from targumim]

6 and he knew nothing about what was with him He did not pay attention to anything.

except the bread **That is his wife, but [Scripture] speaks euphemistically.** [From Gen. Rabbah 86:6]

and Joseph had handsome features As soon as Joseph found himself [in the position of] ruler, he began eating and drinking and curling his hair. Said the Holy One, blessed be He: "Your father is mourning and you curl your hair! I will incite the bear against you." Immediately afterwards "his master's wife lifted up her eyes." [from Tanchuma Vayeshev 8]

7 his master's wife lifted up her eyes, etc. Wherever it says אָסַר , it means immediately following. [From Gen. Rabbah 44:5]

9 and sin against God The sons of Noah were commanded against immorality. [From Sanh. 56a]

10 to lie beside her even without intercourse. [From Gen. Rabbah 87:6]

to be with her in the World to Come. [From Gen. Rabbah 87:6]

11 And it came about on a certain day That is to say that a special day arrived, a day of rejoicing, a religious festival when they (the household) all went to the temple of their idols. She said, "I have no more fitting day to consort with Joseph than today." So she said to them, "I am ill, and I cannot go." [from Sotah 36b]

to do his work [There is a controversy between] Rav and Shmuel. One said: his actual work, and the other said: to perform his needs with her, but his father's image appeared, etc., as is stated in Sotah (36b).

14 "Look! He brought us..." Heb. הָבִיא [without a noun or pronoun. Although the pronoun is sometimes absent, the antecedent is usually clear, whereas here there is no antecedent.] This is an elliptical expression: "He brought us," but [Scripture] does not specify who brought him; she was referring to her husband.

Hebrew Heb. עֲבָרִי , **from the other side of the river** (עֲבַר הַנָּהָר) from the sons of Eber (Gen. Rabbah 42:8). (Other editions: from the other side of the river.)

16 his master [The master] of Joseph.

17 came to me to mock me; the Hebrew slave that you brought to us.

19 Now it came about when his master heard, etc. During intercourse she told him this, and that is the meaning of "Your slave did such things to me," [meaning] such acts of intimacy. [From Gen. Rabbah 87:9]

21 and he extended charisma to him Heb. הֶסֵד . [It means] that he was well-liked by all who saw him, an expression of "a beautiful and charismatic (וְתַסְיִדָּה) bride" in the Mishnah (Derech Eretz Rabbah, ch. 6) [from a midrash quoted by Yalkut Shimoni, vol. 2, 1053.]

22 he [was the one who] did it As the Gen. Targum renders: by his command it was done.

23 since the Lord was with him Heb. בְּאִשְׁרָ . Because the Lord was with him.

Chapter 40

1 Now it came about after these events Because that cursed woman (Potiphar's wife) had accustomed the people to talk [badly] about the righteous/generous man (Joseph), therefore the Holy One, blessed be He, brought to them

[the Egyptians] the sin of these [men], so that they would turn [their attention] to them [the two chamberlains] and not to him (Joseph), and also so that relief would come to the righteous/generous man through them. [From Gen. Rabbah 88:1, 88: 3]

sinned [Regarding] this one (the cupbearer) a fly was found in his goblet, and [concerning] that one (the baker) a pebble was found in his bread. [From Gen. Rabbah 88:2]

and the baker of the king's bread. The expression of baking (אָפֶיִךָ) applies only to bread, pesto(u)r or pistor in Old French, kneader, baker.

4 And the chief of the slaughterers appointed, etc. to be with them.

and they were a year in prison Heb. יָמִים , twelve months.

5 Now both of them dreamed a dream Heb. וַיִּחְלְמוּ הַלּוֹם שְׁנֵיהֶם , and both of them dreamed a dream. This is its simple meaning, but its midrashic meaning is that each dreamed both dreams, meaning that each dreamed his own dream and the interpretation of his companion's dream. That is the meaning of what is stated: "Now the chief baker saw that he had interpreted well" (verse 16). [From Gen. Rabbah 88:4, Ber. 55b]

each man according to the interpretation of his dream Each one dreamed a dream similar to the interpretation destined to befall them.

6 troubled Heb. זָעַפִּים , sad, similar to "sad and upset (זָעַרְ) " (I Kings 20:43); "I will bear the fury (זָעַרְ) of the Lord" (Micah 7:9). [From Targum Onkelos]

10 tendrils Heb. שְׂרִיגִים , long branches, known [in Old French] as vidiz, vine-shoots.

and it seemed to be blossoming Heb. וְהוּא כְּפֶרֶחַת , meaning it resembled blossoming. וְהוּא כְּפֶרֶחַת It seemed to me in my dream as if it were blossoming, and after the blossom, its buds came up, and they became tiny grapes, aspanir in Old French, and afterwards they ripened. [Onkelos renders כְּפֶרֶחַת :] "and it was as if blossoming, it brought forth blossoms"; until here is the Targum for פֶּרֶחַת . [The word] גִּזְ [denotes a stage of grapes] larger than פֶּרֶחַת , the blossom, as it is written: "and the buds (גִּזְ) turn into ripening grapes" (Isa. 18:5), and it is also written: "had blossomed (פֶּרַח גִּזְ) ," and afterwards, "it had put forth a bud (גִּזְ צִיץ צִיץ)" (Num. 17:23).

11 and squeezed Heb. וְאָשַׁחַט , as the Targum renders וַעֲצָרִית . There are many instances [of this word] in the language of the Mishnah.

12 are three days For you they symbolize three days, and there are many midrashic interpretations (Chullin 92a, Gen. Rabbah 88:5, targumim).

13 Pharaoh will number you Heb. פָּרַעַה אֶת-רִאשְׁוֹ יִשָּׂא , lit., will raise your head, an expression of numbering. When he counts the rest of his servants to serve him at the feast, he will count you along with them.

your position Heb. כְּנֵדָה , your base and your seat.

14 But remember me But keep me in mind, since it will go well with you as I have interpreted.

and please do me a favor Heb. נָא . נָא is only an expression of pleading.

16 wicker baskets Heb. סְלֵי הָרִי , baskets of peeled willows, made with many holes (חֹרְרִין חֹרְרִין) . In our country (France) there are many [such baskets], and it is the custom of the venders of hollow wafers, known as o(u)blies, to put them into such baskets.

20 Pharaoh's birthday Heb. יום הולדת , the day of his birth, and it is called “ginusia” day [in Greek]. The expression הולדת [the “hoph'al” which is the passive of the “hiph'il” the causative] is used because the fetus is born only through [the assistance of] others, for the midwife assists the woman in giving birth. It is for this reason that the midwife is called מולדת , [one who causes to deliver], and likewise, “And as for your birth (מולדותיך) , on the day you were born (אותך הולדת) ” (Ezek. 16:4), and similarly, “after the mark was washed (הקבץ) ” (Lev. 13:55), for the washing is done by others. [From Gen. Rabbah 88:6]

he counted, etc. Heb. אָט ראַשׁ נִשְׂא . He counted them with the rest of his servants, for he was counting the servants who would serve him in his feast, and he remembered these among them. [אָט-ראַשׁ is] similar to “Take the count (שְׂאוּ אֶת-רֵאשׁ) ” (Num. 1:2), an expression of counting.

23 But the chief cupbearer did not remember on that day.

and he forgot him afterwards. Because Joseph relied on him to remember him, he was compelled to be confined for two years, as it is said: “Praiseworthy is the man who made the Lord his trust and did not turn to the haughty (רַהֲבִים) ” (Ps. 40:5). He did not turn to the Egyptians, who are called רַהֲב , haughty. [From Gen. Rabbah 89:3]

Ketubim: Psalms 33:1-22 & 34:1-23

Rashi's Translation	Targum
1. Sing praises to the Lord, O you righteous; for the upright, praise is fitting.	1. Give praise, O righteous/generous, in the presence of the LORD; praise is seemly for the upright/generous.
2. Give thanks to the Lord with a harp; with a lyre of ten melodies make music to Him.	2. Give thanks in the presence of the LORD with the lyre; with the harp of ten strings give him praise.
3. Sing to Him a new song; play well with joyful shouting.	3. Give praise in the presence of the LORD with a new song; praise well with a shout.
4. For the word of the Lord is upright, and all his deeds are with faith.	4. For the word of the LORD is right, and all His deeds are reliable.
5. He loves charity and justice; the earth is full of the Lord's kindness.	5. He loves righteousness/generosity and justice; the goodness of the LORD fills the earth.
6. By the word of the Lord, the heavens were made, and with the breath of His mouth, all their host.	6. By the word of the LORD were the heavens made; and by the breath of His mouth, all their armies.
7. He gathers in the water of the sea as a mound; He puts the deeps into treasuries.	7. Who gathers as in a bottle the waters of the sea; He puts them in the treasuries of the deeps.
8. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him.	8. In the presence of the LORD all who dwell on the earth will be afraid; all the inhabitants of the world will tremble because of Him.
9. For He said and it came about; He commanded and it endured.	9. Because He says it, and it is; He commanded, and it took place.
10. The Lord frustrated the counsel of nations; He put the plans of peoples to nought.	10. The LORD shattered the counsel of the Gentiles, frustrated the plans of the nations.
11. The counsel of the Lord shall endure forever; the plans of His heart to all generations.	11. The counsel of the LORD stands forever, the thoughts of His heart for all generations.
12. Praiseworthy is the nation whose God is the Lord, the people that He chose as His inheritance.	12. Happy is the man whose god is the LORD, the people that He chose for His inheritance.
13. The Lord looked from heaven; He saw all the sons of men.	13. From heaven the LORD looked, He saw all the sons of men.
14. From His dwelling place He oversees all the inhabitants of the earth.	14. From the residence of His dwelling He looked out at all the inhabitants of the earth.

Rashi's Translation	Targum
15. He Who forms their hearts together, Who understands all their deeds.	15. Who created them, forming their heart together, and discerning all their deeds.
16. The king is not saved with a vast army; a mighty man will not be rescued with great strength.	16. The king is not redeemed by the abundance of his forces; the warrior is not saved by the abundance of his strength.
17. A horse is a false hope for victory, and with his power, he will not escape.	17. The horse is deceitful for redemption; and by the abundance of its strength one is not saved.
18. Behold the eye of the Lord is to those who fear Him, to those who hope for His kindness,	18. Behold, the eye of the LORD sees those who fear Him, those who hope for His kindness.
19. to rescue their soul from death and to sustain them in famine.	19. To save their soul from death, and to keep them alive in famine.
20. Our soul waits for the Lord; He is our help and our shield.	20. Our soul looks for the redemption of the LORD; He is our help and shield.
21. For our heart will rejoice in Him, because we hoped in His holy name.	21. For our heart will rejoice in His word, because in His holy name (authority) we have placed our trust.
22. May Your kindness, O Lord, be upon us, as we hoped for You.	22. May Your goodness be upon us, O LORD, as we have put our hopes in You.
1. Of David, when he disguised his sanity before Abimelech, whereupon he drove him out and he departed.	1. Of David, when he disguised his intelligence before Abimelech, who dismissed him, and he left.
2. I will bless the Lord at all times; His praise is always in my mouth.	2. I will bless the LORD at all times, His praise is always in my mouth.
3. My soul boasts of the Lord; may the humble hear and rejoice.	3. My soul makes her boast in the word of the LORD; the humble will hear and rejoice.
4. Declare the greatness of the Lord with me, and let us exalt His name together.	4. Ascribe greatness in the presence of the LORD with me, and we will exalt His name together.
5. I sought the Lord and He answered me, and He delivered me from all my terrors.	5. I sought instruction from the presence of the LORD and He answered me; and from all my fears He delivered me.
6. They looked to Him and they became radiant, and their faces will not be ashamed.	6. They looked toward Him and received light; and their faces were not dismayed.
7. This poor man called and the Lord heard, and He saved him from all his troubles.	7. This poor one prayed; in the presence of the LORD it was heard, and He redeemed Him from all his troubles.
8. An angel of the Lord is stationed around those who fear Him, and He saved them.	8. The angel of the LORD encamps around those who fear Him, and He saved them.
9. Comprehend and see that the Lord is good; praiseworthy is the man who takes shelter in Him.	9. Recognize and see that the LORD is good; happy the man who has placed his trust in His word.
10. Fear the Lord, His holy ones; for there is no want to those who fear Him.	10. Have fear in the presence of the LORD, O you his holy ones; for there is nothing lacking to those who fear Him.
11. Young lions suffer want and are hungry, but those who seek the Lord lack no good.	11. The sons of the lion became poor and were hungry; but those who seek the instruction of the LORD lack no good thing.
12. Come, children, hearken to me; I will teach you the fear of the Lord.	12. Come, children, receive teaching from me; I will teach you the fear of the LORD.
13. Who is the man who desires life, who loves days to see goodness?	13. Who is the man who seeks life, loves days in order to see good?
14. Guard your tongue from evil and your lips from speaking deceitfully.	14. Guard your tongue from evil, and your lips from speaking deceit.

Rashi's Translation	Targum
15. Shun evil and do good, seek peace and pursue it.	15. Turn from evil and do good; seek peace and pursue after it.
16. The eyes of the Lord are to the righteous, and His ears are to their cry.	16. The eyes of the LORD are toward the righteous/generous; and his ears, to receive their prayer.
17. The face of the Lord is against evildoers, to cut off their remembrance from the earth.	17. The face of the LORD is wrathful against evildoers, to expunge their memory from the earth.
18. They cry out and the Lord hearkens, and He saves them from all their troubles.	18. The righteous/generous pray, and it is heard in the presence of the LORD; and from all their trouble He has delivered them.
19. The Lord is near to the broken-hearted, and He saves those of crushed spirit.	19. The LORD is near to the broken-hearted; and the lowly in spirit He will redeem.
20. Many evils befall the righteous, but the Lord saves him from them all.	20. Many evils encounter the righteous/generous man; and from all of them the LORD delivers him.
21. He guards all his bones; not one of them was broken.	21. He protects all his limbs; not one of them is broken.
22. Evil will kill the wicked, and those who hate the righteous shall be accounted guilty.	22. The death of the wicked is bad, and those who hate the righteous/generous man will be condemned.
23. The Lord redeems the soul of His servants, and all who take refuge in Him shall not be accounted guilty.	23. The LORD redeems the soul of His servants; and none who hope in His word are condemned.

Rashi's Commentary on Psalms 33:1-22 & 34:1-23

2 with a lyre of ten melodies Heb. בנבל עשור , of ten kinds of melody.

7 as a mound Heb. כנד , an expression of height, and so did Onkelos render (Exod. 15:8): נצבו כמו נד , they stood up like a wall, and so did Menachem (p. 121, missing) explain it. נד and נאד do not have the same meaning.

He puts the deeps into treasuries under the earth.

14 He oversees He looks.

15 He Who forms their hearts together All of their hearts together and knows all the thoughts. Our Sages, however, explain that it refers back to "From His dwelling place, the Creator oversees their hearts together," and they derived from here that all are examined with a single glance (Rosh Hashana 18a).

1 when he disguised his sanity as the matter that is stated (in I Sam. 21:14): "And he changed his speech before their eyes, etc. And he scribbled upon the doors of the gates." That he disguised his speech and his sanity and feigned madness and let his saliva run down upon his beard.

before Abimelech All Philistine kings were called thus, and all Egyptian kings [were called] Pharaoh. Although his name was Achish, he was called Abimelech. The Midrash Aggadah explains that he was as righteous as Abimelech (mentioned in the Torah in relation to Sarah), for he did not want to kill him although his men said to him, "Is this not David, the king of the land?" As is stated in Midrash Psalms (34:1).

3 My soul boasts of the Lord I boast, and praise myself that I have a patron like this to save me and protect me. Se porvantera in French, I will boast.

may the humble hear the wonders that He did for me. Through my praise, they will understand it and rejoice.

5 my terrors Heb. מגורותי , an expression of fear, as (in Num. 22:3): "and Moab became terrified (ויגר)." .

6 They looked to Him All those who looked to Him out of their trouble.

and they became radiant Their faces shone.

be ashamed Heb. יחפרו , they will be ashamed, as (in Isa. 24:23): “And the moon shall be ashamed (והפרה) and the sun shall be abashed.”

9 Comprehend and see that the Lord is good Comprehend His word.

10 Fear Heb. יראו . Be afraid, the imperative form.

11 suffer want Heb. רשו , an expression of poverty.

no good Heb. כל טוב , nient bon, any good, as (in Exod. 12:16): “any work (כל-מלאכה) .”

15 seek peace in your place.

and pursue it elsewhere.

17 The face of the Lord His angry face, les ires in Old French, ire, as (in Lev. 20:5): “And I will direct My face, etc.” So did Menachem (p. 143) associate it.

18 They cry out i.e., the righteous, and the Lord hearkens.

20 Many evils befall the righteous Many evils and terrors befall him, and he is saved from all of them.

21 He guards The Holy One, blessed be He, [guards] all his bones.

22 Evil will kill the wicked The evil that the wicked man does will kill him.

will kill Heb. תמות , [equivalent to] תמית .

23 shall not be accounted guilty They will not regret saying, “We are guilty, because we took shelter in You.” Repontiront in Old French, se repentiront: they repent.

Meditation from the Psalms **Psalms 33:1-22 & 34:1-23** **By: H. Em. Rabbi Dr. Hillel ben David**

The writer of Psalm 33 is unknown, yet this psalm is recited every Shabbat, Yom Tob, and Hoshana Rabbah as part of the Shacharit additional psalms recited just before Pesukei Dezimra.¹

Malbim introduces psalms chapter 33 by saying that G-d controls the world in two ways:

- 1) Through the laws of nature which are pre-ordained and unchanging;
- 2) through Hashgacha, His personal supervision and intervention. The manner of Hashgacha changes constantly, for it is totally dependent on the deeds of man, for better or for worse.

¹ “Siddur ששון קהל”, *The Orot Sephardic Shabbat Siddur*, by Rabbi Eliezer Toledano, page 314. + The Complete ArtScroll Siddur page 386

The laws of nature serve to conceal the true supervision of the Creator. One who perceives only this external cloak, sees an arbitrary, capricious world without justice or mercy. The challenge of mankind is to penetrate the mist and see the internal order dictated with precision by the Almighty.

All who truly seek this revelation will be elevated. The wicked will become good and the good will become better. They will all rejoice with musical instruments, because the symmetry and coordination of all the forces in the universe resemble the harmony and precision of superbly tuned instruments playing a well orchestrated symphony.

To truly appreciate psalms chapter 34, we must be aware of the events which inspired it. Midrash Shochoer Tob² provides the essential background:

Kohelet³ says: He made everything beautiful in its proper time. David said to the Holy One, Blessed be He: 'All that You created is beautiful, and wisdom is the most beautiful of all. However, I fail to appreciate the value of madness. What satisfaction can You derive from a lunatic walking about, ripping his clothing, chased by little children and mocked by all?'

G-d replied: 'David, by your life, I promise that you will some day need this madness which you now criticize. As Solomon said, He who despises something will be punished by it.⁴ Furthermore, David, I promise that you will even pray that I give this madness to you.'

A short time later, David, forced to escape from the wrath of Saul, fled to the land of the Philistines with nothing but the sword of Goliath, which he took from the giant after slaying him. Goliath's brothers were the bodyguards of Achish, King of the Philistine city of Gath. They recognized David and the sword of their recently slain brother. They asked the king for permission to avenge Goliath by killing David. After some hesitation, the king agreed. Upon hearing this, David prayed for help.

'What do you wish?', G-d asked.

'Please give me a measure of that madness which I once criticized'.

David assumed the role of a madman, acting strangely. He wrote on the city gates, King Achish owes me one hundred myriads⁵ and his wife owes fifty myriads.' The mother and daughter of Achish also went mad. They shouted and raved insanely inside the palace and David ranted outside. Exasperated, Achish drove David away, saying: Am I lacking in mad people that you bring this fellow to rave in my presence?⁶ Then David composed this Psalm in gratitude for his madness.⁷

I said earlier that, "the laws of nature serve to conceal the true supervision of the Creator".

The following lesson was taught by Rabbi Shraga Simmons:

² Midrash Tehillim or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" or "Haggadat Tehillim". From the 12th century it was also called Shochoer Tob, because it begins with the verse Proverbs 11:27, He that diligently seeketh good seeketh favour; but he that searcheth for evil, it shall come unto him.

³ Kohelet (Ecclesiastes) 3:11

⁴ Mishlei (Proverbs) 13:13

⁵ coins

⁶ Shmuel alef (I Samuel) 21:16

⁷ 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.

On the eve of the U.S. presidential election, it seems as though everyone is holding their breath, awaiting the result of a long, bitterly-fought, and very expensive campaign.

So much is at stake. On a wide array of economic, social and foreign policy issues, the candidates' visions are so vastly different. So much appears to ride on who will be steering the country – indeed, the free world – through these crucial next four years. This election is arguably the most crucial in recent history.

Yet in one key regard, this election may not be so “decisive” after all.

The Book of Proverbs⁸ states: "**Like streams of water, the heart of the king is in the hand of G-d. He directs it anywhere He wishes.**"

What does this verse mean exactly? Does it imply that world leaders are mere puppets of the Almighty? If so, why should we even bother voting at all? Even more essentially: Is it not a foundation of Jewish belief that human beings possess free-will, the ability to choose between right and wrong?⁹

The answer is that free-will is not an absolute concept. Although G-d grants free-will to each individual, this privilege may be suspended when it comes to leaders whose decisions can determine the fate of an entire nation.

As compared to private citizens, leaders clearly enjoy superiority in terms of honor and power. And yet, since their choices impact so many lives, G-d will, for the purpose of guiding the course of history, sometimes revoke a leader's free will.¹⁰

With this we can understand a key element of the biblical Exodus story. G-d desired to bring the Israelites out of Egypt amidst “great signs and wonders,” to conclusively demonstrate His unparalleled power. In order to achieve that, G-d needed Pharaoh to “play along,” to continually deny the Jews the option of leaving – despite the ongoing hardships that such denial imposed on Egyptian society. And so, G-d “hardened Pharaoh's heart,” removing his free-will and in effect forcing him to refuse Moses' repeated requests to “Let my people go.”

The story is told that when Israeli Prime Minister Menachem Begin visited New York in the 1970s, he insisted on meeting with the great Torah Sages of the generation. In the course of what proved to be a very fruitful conversation, Begin told the Sages that he suffered from a heart condition and asked them to pray for him. Rabbi Yaakov Kaminetzky replied by quoting the verse in Proverbs: "You don't need our prayers. The heart of the king is in the hand of G-d."

So what does all this have to do with the presidential election?

What ultimately determines the course of history is neither political platforms or coalition agreements. Rather, "Like streams of water, He directs it anywhere He wishes." The Midrash explains: Just as water, when put in a vessel, can be tilted to any side that you wish, so too, when a person rises to greatness, his heart is given into the hand of G-d.

And yet, this does not mean that we should be nonchalant about the election and don't need to cast a ballot. Rather, our own free-will demands that we exert an appropriate effort to influence the world. The Midrash¹¹ reveals a great secret: Although G-d will not allow a leader to make a unilateral free-will decision that determines the fate of so many people, G-d will grant a ruler the latitude to decide based on the mandate given by the people. In other words, if the generation is worthy, G-d inclines the king's heart to good; if not, He inclines him to do evil.

⁸ Mishlei (Proverbs) 21:1

⁹ see Maimonides – Teshuva ch. 3

¹⁰ see Abarbanel – Genesis 45; Rabbi David Shlomo Eibshitz

¹¹ Yalkut Shimoni – Mishlei 21

That is why the election is indeed so important. By choosing our leaders, in large part we determine our own fate. A leader's "political moves" are never contrary to the will of the people – but rather an affirmation of our own deepest intent upon having "freely chosen" this leader in the first place.

Or in the words of H.L. Mencken: "Democracy is the theory that the common people know what they want, and deserve to get it good and hard".

So as we approach an election that promises to be a nail-biter, we can maintain a sense of calm knowing that no matter who wins, the ultimate outcome is safe and secure in the hands of Heaven.

With our minds now at ease, let's look at an interesting topic.

Our psalm speaks of a psaltery that has ten strings in v.2.

*Tehillim (psalm) 33:2 Give thanks unto HaShem with harp (nebel - נֶבֶל), sing praises unto Him with the psaltery (kinor - כִּנּוֹר) of ten strings.*¹²

This 'psaltery' connects us back to the very beginnings of time.¹³ In Genesis, we see that music has played a significant role in the life of man. We see musical instruments and musicians shortly after the creation of the world. The first musician, and the inventor of music, was a man named Yubal:



Beresheet (Genesis) 4:21 And his brother's name was Yubal¹⁴ יוֹבֵל: he was the father of all such as handle the harp (kinor - כִּנּוֹר) and organ (ugav - עֹגֵב).

Rashi tells us that Yubal used his music for idolatry.¹⁵ Thus we see that the harp (kinor - כִּנּוֹר) was the first musical instrument in the Torah. Chazal understood that this harp had seven strings. This seven-stringed harp was the harp used in the Temple. It was made with seven strings because it resonated with this world, which is a world of seven. Thus we see seven days in our week. Seven years in the Shmita cycle. Seven Shmita years before Yobel (jubilee). The number seven, thus, represents our *connection* with the structure which HaShem created the natural world.

The Gemara goes on to tell us that the "kinor", the small harp, will have ten strings in the Olam HaBa, the World To Come.

*Arachin 13b NOR DID THEY JOIN IN THE SINGING WITH THE HARP AND LYRE, BUT WITH THE MOUTH ALONE etc. One would say therefore that harp and lyre are different instruments. Is this to say that our Mishnah is not in accord with R. Judah, for it was taught: R. Judah said, **The harp of the Sanctuary had seven cords**, as it is written: In Thy presence is fitness [soba'] of joy;¹⁶ read not, fullness [soba'], but seven [sheba']! **The harp of the messianic days has eight cords,**¹⁷ as it is said: For the leader on the Sheminith,¹⁸ [i.e., the eighth string]. **The harp of the world to come has ten cords**, as it is said: With an instrument of ten*

¹² The Gemara, in Arachin 13b, infers from the Mishna that the nevel and harp are two different instruments. If this is so, it would seem that our Mishna is not in accordance with Rabbi Yehudah, for it was taught in a Baraita: Rabbi Yehudah said: The harp of the Temple had seven strings, and the harp (of the Temple) in the days of Mashiah will have eight strings, and the harp of the World to Come will have ten strings. He cites proof to this from a verse discussing the nevel. [Evidently, R' Yehudah maintains that the two are identical!]

¹³ The verbal tally with our Torah portion is: He did / made - עשה, Strong's number 06213. This suggests that Psalms chapter 33 is related to creation, in our psalm, and the author was clearly relating creation to Joseph's works. Thus 'creation' was the inspiration for this chapter of Psalms.

¹⁴ Yubal - יוֹבֵל comes from the same Hebrew root as *Yobel* - יוֹבֵל, the Jubilee. Curiously, a Yobel (AKA shofar) is also what we blow to announce the Jubilee.

¹⁵ "he took up the lyre and pipe to sing to idols." - Rashi

¹⁶ Psalm 16:2.

¹⁷ Psalm 6:1, 12:1

¹⁸ Lit., 'on the eighth' - Psalm 12:1

strings, and with the psaltery; with a solemn sound upon the harp.¹⁹ Furthermore, it is said: Give thanks unto the Lord with harp, sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skillfully midst shouts of joy.²⁰ You could say also that [our Mishnah will be] in accord with R. Judah: Since, in the world to come, it will have more cords and its sound will be stronger, like that of a harp, he calls it 'harp'.

Since our souls are now limited and can only contain the Divine light as it is constrained within nature, the harp has seven strings, to represent this level of that light. However, in the days of Mashiach, when we will be able to contain the light that is above nature, the harp will have eight strings, and finally ten strings in the Olam HaBa when we become a single man with Mashiach as the head.

Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

With the way that music affects our emotions it is not surprising that music played a major role in the service in the Temple. The Levites were both musicians and singers.

Zohar 2:19a Why were the Levites selected to sing in the Temple? Because the name Levi means cleaving. The soul of him who heard their singing at once cleaved to G-d.

Words speak to the intellect that must assemble them into ideas; music moves the soul. Ideas enter the mind; melodies suffuse the soul:

Targum Yonatan ben Uziel to Shemot (Exodus) 20:16 And the entire nation saw the voices, how they changed as they were internalized by every individual.

Perhaps they even saw the different notes which expressed the unique melodies specific to every soul.

Parshat Ki Tavo,²¹ is highlighted by the long-winded section of tragedies and catastrophes to befall the Jewish nation for not being in line with HaShem's will. One of the stinging indictments against the nation deals with its failure to serve HaShem with *joy* and a *good heart*.²² An example, provided by our Sages,²³ as to what is meant by "joy and a good heart" is the oral commandment for the Levites to perform the shira²⁴ as part of the daily Temple activity. Now we can understand how important music is to our service of HaShem!

The Levitical Choir consisted of Meshorerim (singers) accompanied by instrumentalists playing lutes, harps, lyres, flutes, and a cymbal. "They did not have fewer than two lyres nor more than six, they did not have fewer than two flutes nor more than twelve, they did not have fewer than two trumpets nor more than 120, and **there were no fewer than nine harps and their number could be increased without end.**"²⁵ There was only one cymbal".²⁶

Now we can understand that the harp is a very significant instrument and that the number of strings on the harp give us a clue as to the time when the harp is being used. In this psalm we understand that our psalmist is *singing* of the Olam HaBa because he is using a harp of ten strings. This is particularly noteworthy given that he is *also* speaking

¹⁹ Psalm 92:4.

²⁰ Psalm 33:2-3.

²¹ Devarim (Deuteronomy) 26:1-29:8

²² Devarim (Deuteronomy) 28:47

²³ Arachin 11a

²⁴ song – both vocal and instrumental

²⁵ Even though the Mishna (Arachin 13) permits a limitless amount of trumpets and harps, this is not meant literally. The actual (maximum) number as stated by Rav Huna is a hundred and twenty.

²⁶ Hilchot Klei HaMikdash 3:4.

of the creation of the world, in our psalm, in v.6.²⁷

Tehillim (psalm) 33:6 *By the word of HaShem were the heavens made; and all the host of them by the breath of His mouth.*

Rosh HaShana 32a GEMARA. *To what do these ten kingship verses correspond? — R. Levi said, To the ten praises that David uttered in the book of Psalms. But there are a large number of praises there? — It means, those among which occurs, Praise him with the blowing of the shofar.²⁸ R. Joseph said: To the ten commandments that were spoken to Moses on Sinai.²⁹ R. Johanan said: To the ten utterances by means of which the world was created.³⁰ Which are they? The phrase 'and he said' occurs in the account of the creation only nine times? — The words 'in the beginning' are also an utterance, as it is written, **By the word of the Lord the heavens were made.**³¹*

From the Gemara above, we see that the ten utterances of creation are related to the ten commandments, as spoken in our psalm (Psalm 33:6), and to the ten praises in the book of psalms. The above Gemara associates our psalm with these three sets of ten.

Let's begin a fascinating study of the number ten, by keeping in mind that Chazal³² have taught that every occurrence of the number ten, and indeed every other number, is related to every other occurrence, whether in the Tanach³³ or within the natural world. Thus a great deal of insight can be gained by comparing and analyzing different sets of ten.

Ten is a unity made up of parts. The nature of the parts is subsumed into the nature of the unity. This explains how a minyan of ten men in the synagogue becomes a spiritual entity at prayer time. An entity capable a saying Kaddish and other special prayers that can only be said when a congregation of at least ten men is present.

We learned in our study of the Temple that the body of Mashiah is a body composed of the righteous of Israel. This body is a unity composed of parts. The body is composed of Israel and the head is Mashiah. This is the ultimate expression of ten: **A unity made of parts.** As we explore various aspect of the number ten, notice this constant refrain that illustrates a *unity made of parts*.

The number ten is represented by the Hebrew letter yud - י, the smallest Hebrew letter of all. And, whereas all other Hebrew letters are usually composites of other letters, for example, in *Sofrut*, the style of writing used for a Sefer Torah, an aleph is made up of two yuds (י) and a vav (ו), the yud is not composed of other letters, therefore, it also represents sublime simplicity.

The number ten represents both plurality and unity.

The Talmud says that ten symbolizes perfection and completeness. Every number until ten is viewed as incomplete. HaShem's presence resides among ten, and no activity of sanctification can take place with less than ten.³⁴ The number ten symbolizes a community. The number ten is used to represent a spiritual full set. The number ten is a full integer count, that is the symbol of being complete.

²⁷ It is worth remembering that our Sages teach that “the end is enwedged in the beginning and the beginning is enwedged in the end” - Sefer Yetzirah 3:1.

²⁸ Psalm 150:3.

²⁹ Because these were prefaced by the blowing of the shofar.

³⁰ New Year being the anniversary of the creation.

³¹ Psalm 33:6. Hence the first verse of Genesis is equivalent to ‘In the beginning G-d said, Let there be heaven and earth’.

³² Chazal or Hazal (Hebrew: חז"ל, an acronym for the Hebrew "Hakameinu Zikhronam Liv'rakha" חכמינו זכרונם לברכה, "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE.

³³ **Tanach** is an acronym from **T**orah, **N**eviim (Prophets), and **K**etuvim (Writings) – the so called “Old Testament”.

³⁴ See Berachoth 21b, and Shulchan Aruch Orach Chaim 55

The number ten is a traditional symbol of fulfillment, a return to unity after having gone through the experience represented by single-digit numbers.

The number ten symbolizes the concept of totality or all inclusiveness.

The number ten represents kedushah.

Hakham Shaya Karlinsky: Commenting on the writings of the Maharal of Prague on Pirke Avot, says the following:

Man is composed of a physical body created from the earth, and a soul that emanates from the heavens. The "distance" from the earth until the heaven is considered to be, embodied in the number ten³⁵. These lines of the Maharal are rooted in Kabbalah. So there are ten distinct elements related to man's creation, five of which are material matters that are part of man's physical dimension, and five of which are spiritual matters that are part of man's transcendent dimension.

There are ten major parts of man's body which parallel this division: The two eyes, the two ears and the tongue are considered the more spiritual parts of man. The two feet, the two hands and the sexual organ are the five that are closer to the physical side of man.

The activities of the eyes (sight) ears (hearing) and tongue (speech) do not need any physical contact with the material in order for them to function. Sight is a perception of things which are distant from man, and with which he has no tangible interaction. Hearing is also a perception of things with which man does not have direct contact, although it is not as abstract as sight. (Man needs to be closer to an object to hear it than to see it; sound waves travel more slowly, are more tangible and physically accessible, and more easily measurable than light waves/particles.) Speech is also an activity connected to the spiritual and intellectual dimension of man. The hands, feet and the sexual organ are connected to the more physical activities of man, and they are considered closer to the earth.

We also find in the Ten Words (Decalogue) that five of them are connected to the heaven and five are connected to the earth. The first five are activities which relate to G-d. [This includes "Honour your father and mother," whose honouring is equated with that of G-d, as we are taught in Kiddushin 30b. When a person honors their parents, G-d considers it as if He lived among them and also received honor.] The last five are activities between fellow human beings who dwell on the earth. This encompasses the entire human being whose spiritual side emanates from the heaven and whose body derives from the earth, with the distance between these two locations represented by the number ten.

This human being, belonging to both the heaven and the earth is connected to five material elements of his existence and five spiritual elements of his existence.

In each of the material elements, a surplus is actually destructive, where anything which deviates from the proper measure, is in fact considered a deficiency. But in the non-material elements which are connected to the spiritual dimension, a surplus is a virtue.

* * *

"The number 'ten' in Scripture, or the Oral Torah, is a reference to the Ten Heavenly Emanations by means of which HaShem's Presence descends from heaven and makes itself manifest. All of these phenomena were aspects of revelation. Through each, man and the universe were elevated to new perceptions of HaShem's holiness and

³⁵ See Succah 5a about Moshe and Eliyahu ascending to heaven

presence." ³⁶

We will see that ten specifically refers to the Word of HaShem.

Therefore, when we study how HaShem acts through the various permutations of ten, we are looking at each detail with a double perspective: The particular point which each act expresses and the unifying element which interlocks all of HaShem's activities into one seamless entity, as befits HaShem Who is One.

Let's end this commentary by reviewing these three sets of "ten", from the Gemara above, and let's look for relationships that connect these three together.

Ten Praises	Ten Commandments	Ten Sayings
Let everything that has breath praise HaShem. Praise HaShem. Psalm 150:1	Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's goods.	Then G-d said , "Let us make man in our image, in our likeness..."
Praise him with the clash of cymbals, praise him with resounding cymbals. Psalm 150:1	Thou shalt not bear false witness against thy neighbor.	G-d blessed them and said , "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth."
Praise him with the strings and flute. Psalm 150:1	Thou shalt not steal.	And G-d said , "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky."
Praise him with tambourine and dancing. Psalm 150:1	Thou shalt not commit adultery.	And G-d said ...let them be lights in the expanse of the sky to give light on the earth."
Praise him with the harp and lyre. Psalm 150:1	Thou shalt not murder.	Then G-d said , "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds."
Praise him with the sounding of the shofar. Psalm 150:1	Honor thy father and thy mother.	And G-d said , "Let the water under the sky be gathered to one place, and let dry ground appear."
Praise him for his surpassing greatness. Psalm 150:1	Remember the Sabbath and keep it holy.	G-d called the expanse "sky."
Praise him for his acts of power. Psalm 150:1	Thou shalt not take the name of the Lord thy G-d in vain.	G-d said , "Let there be an expanse between the waters to separate water from water."
Praise him in his mighty heavens. Psalm 150:1	Thou shalt have no other G-ds before Me.	G-d said , "Let there be light."
Praise HaShem. Praise G-d in his sanctuary. Psalm 150:1	I am HaShem thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.	In the beginning G-d created the heavens and the earth.

So, ten brings us full circle from our current position, forward to the end, and back to creation. Ten points us to the work of The Mashiach in history! Who knew that a simple number could speak so many related ideas.

³⁶ "The ArtScroll Tanach Series: Bereishis", volume 1(a), Mesorah Publications, page 206. Translation and commentary by Rabbi Meir Zlotowitz.

Ashlamatah: Yeshayahu (Isaiah) 55:11 - 56:8

Rashi	Targum
10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,	10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,
11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.	11. so is the Word of My goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and prospers in the thing for which I sent it.
12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands.	12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches.
13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." {P}	13. Instead of the wicked will the righteous/generous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." {P}
1. ¶ So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed."	1. ¶ Thus says the LORD: "Keep judgment and do righteousness/generosity, for My salvation is near to come, and My virtue to be revealed."
2. Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil. {S}	2. Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil." {S}
3. Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree." {P}	3. Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say, "Behold I am like a dry tree." {P}
4. ¶ For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant,	4. ¶ For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants,
5. "I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued. {S}	5. I will give them in My Sanctuary and within the land of My Shekhinah's house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease. {S}
6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant.	6. And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast My covenants,
7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.	7. these I will bring to the holy mountain, and make the joyful in My house of prayer, their burnt offerings and their holy sacrifices will even go up for My pleasure on My altar, for My Sanctuary will be a house of prayer for all the peoples.

8. So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.	8. Thus says the LORD GOD Who is about to gather the outcasts of Israel, I will yet bring near their exiles, to gather them.”
9. All the beasts of the field, come to devour all the beasts in the forest. {P}	9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field, every beast of the forest will eat to satiety from them. {P}

Rashi's Commentary for: Yeshayahu (Isaiah) 55:11 - 56:8

10 For, just as the rain and the snow fall and do not return empty, but do good for you.

11 so shall be My word that emanates from My mouth to inform you through the prophets, will not return empty, but will do good to you if you heed them.

12 For with joy shall you go forth from the exile.

the mountains and the hills shall burst into song before you for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

13 Instead of the briar, etc. Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.

briar...and...nettle They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous will take their rule.

Chapter 56

2 who will do this who observes the Sabbath, etc.

3 “The Lord will surely separate me from His people,” Why should I become converted? Will not the Holy One, blessed be He, separate me from His people when He pays their reward.

Let not the eunuch say Why should I better my ways and my deeds? I am like a withered tree, for lack of remembrance.

4 and hold fast Heb. וַיִּמְצְיֵקִים, and hold fast.

7 for all peoples Not only for Israel, but also for the proselytes.

8 I will yet gather of the heathens ([Mss. and K'li Paz:] of the nations) who will convert and join them.

(together with his gathered ones In addition to the gathered ones of Israel.)

9 All the beasts of the field All the proselytes of the heathens ([Mss. and K'li Paz:] All the nations) come and draw near to Me, and you shall devour all the beasts in the forest, the mighty of the heathens ([Mss. and K'li Paz:] the mighty of the nations) who hardened their heart and refrained from converting.

the beasts of the field [The beast of the field is not as strong as the beast of the forest.] The beast of the field is weaker and of weaker strength than the beast of the forest. Since he stated, "I will yet gather others to him," he stated this verse.

Hakham's Reflection of the Ashlamatah

In Genesis 39:2 we read: **וַיְהִי יְהוָה אֶת-יוֹסֵף, וַיְהִי אִישׁ מַצְלִיחַ** – "And was Adonai with Yosef and he was a **prosperous royal man,**" and in Isaiah 55:11 we read: **כִּי אִם-עֲשָׂה אֶת-אֲשֶׁר חִפְצָתִי, וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּינוּ** – "so will be My word that goes out of My mouth not it will return to Me void, except it will do that which I please **and it will prosper** in what I sent it." The connection then between the Torah Seder is established via verbal tally with the word **צִלַּח** (Tsalach) and meaning **"to prosper"** or **"to be profitable."** Also in Genesis 39:1, we read: **וַיִּקְנֵהוּ וַיַּעַבְדֵהוּ פְּרֹעֶה סָרִיס** – "And bought him Potiphar **an officer** of Pharaoh." And in our Ashlamatah in Yeshayahu 56:3, we read: **וְאַל-יֹאמַר הַסָּרִיס, הֲנִי אֲנִי עֵץ יָבֵשׁ** – "And not let do say **the eunuch/officer** "Behold I am a tree dried up."

Further, in Psalms 33:11, we read: **"The counsel of the LORD stands forever, the thoughts of His heart for all generations."** Compare this with Isaiah 55:11, where we read: **"so is the Word of My goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and prospers in the thing for which I sent it."**

And in the Nazarean Codicil we have in Yehudah **"guarding (שמר – shomer) yourselves in the love³⁷ (ahava) of God,"** and in Yeshayahu 56:6, we read: **שְׁבֶת מִחֻלְלוֹ כָּל-שֹׁמֵר** – "every one that **guards** the Sabbath from profaning it."

Special Ashlamatah: I Samuel 20:18,42

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

PIRQE ABOT (Chapters of the Fathers)

Pereq Hei
Mishnah 5:8

By: Hakham Yitschaq ben Moshe Magriso

Seven types of calamity always come because of seven essential sins. [1] If some give tithes and some do not give tithes, famine due to shortages comes, [where] some are hungry and some are well-fed.

[2] If [all] have decided not to give tithes, then a famine due to political disturbances as well as shortages comes. [3] [If people decide] not to separate the dough offering (Chalah), a famine of extermination comes. [4] Plague always comes because of death penalties prescribed by the Torah which cannot be carried out by the courts, and for [violations involving] fruits of the Sabbatical year. [5] The sword always comes because of justice delayed, because of justice perverted, and because of those who render decisions in the Torah which are not in conformity with the law. [6]. Wild beasts always come because of vain oaths and because of the desecration of the Name. [7] Exile comes to the world because of those who worship idols, because of sexual misconduct, because of murder, and because of [non-observation of] the year of rest for the soil.

One of the essential teachings (kelalim) of Judaism is to believe that God oversees (hashgachah) all things, above and below. This is specific (peratith). Not only does He oversee the world in general (derekh kelal), but He also oversees each act, repaying each individual according to his deeds .

Therefore, the evils that come to the world are not merely accidental (derekh mikreh). They are the result of the sins committed in the world, and everything is "measure for measure" (middah ke-neged middah), [the punishment fitting the crime].

The master now tells us that seven types of evils come to the world because of seven different kinds of sins.

1. Famine is the result of being lax in observing the commandment of giving tithes (ma'asroth). God commanded that we give a tithe to the Levite, a special tithe to the poor, and an offering (terumah) to the Cohen-Priest.

When some of the people give their tithes and others do not, famine and inflation come to the world. There is a general shortage of rain, but in some fields rain falls, while in others it does not. As a result of the lack of rain, there is a shortage of grain, and the populace experiences famine.

This is an appropriate punishment, since some people were giving their tithes and others were not. Therefore, some people are now hungry while others have plenty. Those who gave their tithes when grain was plentiful, now also have sufficient. But those who did not, now suffer from hunger."

2. A more severe famine comes to the world when everybody decides not to give their tithes. Besides the lack of rain, the wheat that grows is of a lower quality. Moreover, the people cannot get to it, because heathen soldiers surround the town and do not allow the grain to be harvested. Therefore, even the little wheat that grows cannot be eaten.

3. If people sin further and do not give the dough offering (challah), a destructive famine comes to the world. The skies become like iron, and no rain whatsoever falls. The soil becomes like copper." so that nothing grows. This is in fulfillment of God's curse, "I will make your skies like iron, and your soil like copper" (Leviticus 26: 19).

4. Plague, heaven forbid (bar minan) comes to the world for crimes for which the Torah prescribes a death penalty, and for which the court (beth din) the public officials (memunim) do not impose the necessary penalty, allowing the crimes to go unpunished. As a result of this, plague comes to the world, and both the good and the bad are stricken.

Plague also comes because of violations involving the fruits of the Sabbatical Year (peroth Shevi'ith). God commanded that every seventh year be a Sabbatical Year (shemitah), and that all the fields be public property (hefker) (Leviticus 25:5, 6). All the fruit that grows during this year may not be harvested. Rather it must be left in the field, so that those who wish to may enter the fields and partake of it. In this respect, the poor are equal to the landowner.

If this rule regarding fruit of the Sabbatical Year is violated, death comes to the world. This is an appropriate punishment. The reason for the Sabbatical year is that we should know that we are not the true owners of the fields. The true owner is God, and He oversees everything on earth. But if people do not keep this law, they demonstrate that they feel that they are the true owners of the fields, and that God is not in charge of the world.

God therefore sends a terrible plague (choli). When the plague comes, it is discovered to be a totally supernatural phenomenon, for which there is absolutely no cure. People then realize that God is in total charge of the entire world.

5. The sword comes to the world because of the sin of delayed judgment (inuy ha-din). This involves a clear-cut case which does not require much study, but is not decided quickly. This is considered sinful, and for this sin, the sword comes upon the world.

The sword also comes because of the corruption of justice (ivvuth ha-din). This means that the judgment is twisted so that the innocent party is judged guilty, while the guilty party is exonerated.

The third sin that brings this punishment is rendering decisions in the Torah in opposition to the Law. This involves people who are not scholars, but try to pass themselves off as being educated in the Torah. They therefore forbid that which is permitted, and permit that which is forbidden. For all these things, the sword comes to the world.

6. Wild beasts come and kill people because of the sin of those who make oaths in vain. Even if the oath involves the truth, if it is not necessary to swear, it is considered a vain oath. This punishment also comes because of the desecration of [God's] Name (chillul ha-Shem).

Normally, wild animals do not attack people, because God has instilled in the animal a fear of man. But when the human being has no fear of God, swearing falsely or without necessity, then Providence decrees that the animals no longer have any fear of man. Wild animals leave their usual haunts and attack human beings.

7. Exile and subjugation come to the world because of sins of idolatry, sexual immorality, murder, and violations of the Sabbatical Year. God commanded that during the Sabbatical Year, the land not be sown or plowed (Leviticus 25:4). This is to show that we are not the owners of the land; God is. But when we violate this commandment, sowing and plowing, it is as if we are demonstrating that we and not God are the true owners. As a result, God gives a fitting punishment, that we be banished from our land, and sent to lands that are not ours. [Then truly, the land is not ours.]

These seven evils befall the world as a result of the above mentioned sins. However, when people are careful not to commit these sins, they are spared these evils.

Verbal Tallies

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

Beresheet (Genesis) 39:1-23 & 40:1-23

Tehillim (Psalm) 33 & 34

Yeshayahu (Isaiah) 55:11 - 56:8

I Samuel 20:18,42

Yehudah 20-25; Luke 7:31-8:3; Acts 10:44-11:18

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Saw / Behold - ראה, Strong's number 07200.
He did / made - עשה, Strong's number 06213.

The verbal tallies between the Torah and the Ashlamata are:

Officer / Eunuch - סריס, Strong's number 05631.
Hand - יד, Strong's number 03027.

Bereshit (Genesis) 39:1 And Joseph was brought down to Egypt; and Potiphar, an **officer <05631>** of Pharaoh, captain of the guard, an Egyptian, bought him of the **hands <03027>** of the Ishmaelites, which had brought him down thither.

2 And the **LORD <03068>** was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master **saw <07200> (8799)** that the **LORD <03068>** was with him, and that the **LORD <03068>** made all that **he did <06213> (8802)** to prosper in his hand.

Yeshayahu (Isaiah) 56:2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his **hand <03027>** from doing any evil.

Yeshayahu (Isaiah) 56:3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the **eunuch <05631>** say, Behold, I am a dry tree.

Tehillim (Psalm) 33:1 Rejoice in the **LORD <03068>**, O ye righteous: for praise is comely for the upright.

Tehillim (Psalm) 33:6 By the word of the **LORD <03068>** were the heavens **made <06213> (8738)**; and all the host of them by the breath of his mouth.

Tehillim (Psalm) 33:13 The **LORD <03068>** looketh from heaven; he **beholdeth <07200> (8804)** all the sons of men.

Hebrew:

Hebrew	English	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Isa 55:11 -56:8 Zeph 1:17 – 2:5, 8-10
אָדָם	adam		Ps. 33:13	Isa. 56:2 Zeph. 1:17
אָהַב	loves		Ps. 33:5 Ps. 34:12	Isa. 56:6
אֶחָד	one, same	Gen. 40:5	Psa 34:20	
אֵין	no, nothing	Gen. 39:9 Gen. 39:11 Gen. 40:8	Ps. 34:9	Zeph. 2:5
אִישׁ	man	Gen. 39:2 Gen. 39:11 Gen. 39:14 Gen. 40:5	Ps. 34:12	
אָכַל	ate, eat	Gen. 39:6 Gen. 40:17 Gen. 40:19		Zeph. 1:18
אֵל	not, never		Ps. 34:5	Isa. 56:3
אֱלֹהִים	God	Gen. 39:9 Gen. 40:8	Ps. 33:12	Zeph. 2:9
אִם	except, if	Gen. 39:6 Gen. 39:9 Gen. 40:14		Isa. 55:11

Hebrew	English	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Isa 55:11 -56:8 Zeph 1:17 – 2:5, 8-10
אָמַר	say, said	Gen. 39:7 Gen. 39:8 Gen. 39:12 Gen. 39:14 Gen. 39:19 Gen. 40:8 Gen. 40:9 Gen. 40:12 Gen. 40:16 Gen. 40:18	Ps. 33:9	Isa. 56:1 Isa. 56:3 Isa. 56:4
אַף	anger	Gen. 39:19		Zeph. 2:2 Zeph. 2:3
אָרֶץ	land, earth, ground	Gen. 40:15	Ps. 33:5 Ps. 33:8 Ps. 33:14 Ps. 34:16	Zeph. 1:18 Zeph. 2:3 Zeph. 2:5
אֲשֶׁר	who, which, that	Gen. 39:1 Gen. 39:6 Gen. 39:9 Gen. 39:17 Gen. 39:19 Gen. 39:20 Gen. 39:22 Gen. 39:23 Gen. 40:3 Gen. 40:5 Gen. 40:7 Gen. 40:13	Ps. 33:12	Isa. 55:11 Isa. 56:4 Isa. 56:5 Zeph. 2:3 Zeph. 2:8
אֲשֶׁר	blessed		Ps. 33:12 Ps. 34:8	Isa. 56:2
בּוֹא	went, come, go	Gen. 39:11 Gen. 39:14 Gen. 39:16 Gen. 39:17 Gen. 40:6		Isa. 56:1 Isa. 56:7 Zeph. 2:2
בְּחֵר	chosen		Ps. 33:12	Isa. 56:4
בַּיִת	house	Gen. 39:2 Gen. 39:4 Gen. 39:5 Gen. 39:8 Gen. 39:9 Gen. 39:11 Gen. 39:14 Gen. 39:16 Gen. 39:20 Gen. 39:21 Gen. 39:22 Gen. 39:23 Gen. 40:3 Gen. 40:5 Gen. 40:7 Gen. 40:14		Isa. 56:5 Isa. 56:7
בֵּן	sons		Ps. 33:13 Ps. 34:11	Isa. 56:2 Isa. 56:3 Isa. 56:5 Isa. 56:6 Zeph. 2:8 Zeph. 2:9
בְּקַשׁ	seek		Ps. 34:14	Zeph. 2:3
בְּרֵךְ	blessed	Gen. 39:5	Ps. 34:1	

Hebrew	English	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Is 55:11 -56:8 Zeph 1:17 – 2:5, 8-10
גָּדַל	magnify		Ps. 34:3	Zeph. 2:8 Zeph. 2:10
גוֹי	nations		Ps. 33:10 Ps. 33:12	Zeph. 2:1 Zeph. 2:5 Zeph. 2:9
גַּם	even, also	Gen. 40:15		Zeph. 1:18
דָּבַר	speak, spoke	Gen. 39:10 Gen. 39:17 Gen. 39:19	Ps. 34:13	
דְּבָר	events, words	Gen. 39:7 Gen. 39:17 Gen. 39:19 Gen. 40:1	Ps. 33:4 Ps. 33:6	Isa. 55:11 Zeph. 2:5
הָיָה	to pass, to become	Gen. 39:2 Gen. 39:5 Gen. 39:7 Gen. 39:11 Gen. 40:1 Gen. 40:20	Ps. 33:9	
הָלַךְ	come, walk		Ps. 34:11	Zeph. 1:17
הִינֵן	behold	Gen. 39:8		Isa. 56:3
הִנֵּה	behold	Gen. 40:6 Gen. 40:9 Gen. 40:16	Ps. 33:18	
זֶה	this	Gen. 39:9 Gen. 39:11 Gen. 40:12 Gen. 40:14 Gen. 40:18	Ps. 34:6	Zeph. 2:10
חַטָּא	sin	Gen. 39:9 Gen. 40:1		Zeph. 1:17
יָד	hand	Gen. 39:3 Gen. 39:4 Gen. 39:6 Gen. 39:8 Gen. 39:12 Gen. 39:13 Gen. 39:22 Gen. 39:23 Gen. 40:11 Gen. 40:13		Isa. 56:2 Isa. 56:5
יְהוָה	LORD	Gen. 39:2 Gen. 39:3 Gen. 39:5 Gen. 39:21 Gen. 39:23	Ps. 33:1 Ps. 33:2 Ps. 33:4 Ps. 33:5 Ps. 33:6 Ps. 33:8 Ps. 33:10 Ps. 33:11 Ps. 33:12 Ps. 33:13 Ps. 33:18 Ps. 33:20 Ps. 33:22 Ps. 34:1 Ps. 34:2 Ps. 34:3 Ps. 34:4 Ps. 34:6 Ps. 34:7	Isa. 55:13 Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 56:6 Isa. 56:8 Zeph. 1:17 Zeph. 1:18 Zeph. 2:2 Zeph. 2:3 Zeph. 2:5 Zeph. 2:9 Zeph. 2:10

Hebrew	English	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Is 55:11 -56:8 Zeph 1:17 – 2:5, 8-10
			Ps. 34:8 Ps. 34:9 Ps. 34:10 Ps. 34:11 Ps. 34:15 Ps. 34:16 Ps. 34:17 Ps. 34:18	
יום	day	Gen. 39:10 Gen. 39:11 Gen. 40:4 Gen. 40:7 Gen. 40:12 Gen. 40:13 Gen. 40:18 Gen. 40:19 Gen. 40:20	Ps. 34:12	Zeph. 1:18 Zeph. 2:2 Zeph. 2:3
יָטַב	goes well, skillfully	Gen. 40:14	Ps. 33:3	
יָלַד	birthday	Gen. 40:20		Zeph. 2:2
יָם	sea, seacoast		Ps. 33:7	Zeph. 2:5
יָצָא	went, go forth	Gen. 39:12 Gen. 39:15 Gen. 40:14		Isa. 55:11 Isa. 55:12
יָשָׁב	inhabitants		Ps. 33:8 Ps. 33:14 Zeph. 1:18 Zeph. 2:5	Zeph. 1:18 Zeph. 2:5
כִּי	except, if, because	Gen. 39:6 Gen. 39:9 Gen. 40:14	Ps. 33:21	Isa. 55:11 Zeph. 1:17 Zeph. 2:9 Zeph. 2:10
כָּל	all, every, entire, whole	Gen. 39:3 Gen. 39:4 Gen. 39:5 Gen. 39:6 Gen. 39:8 Gen. 39:22 Gen. 39:23 Gen. 40:17 Gen. 40:20	Ps. 33:4 Ps. 33:6 Ps. 33:8 Ps. 33:13 Ps. 33:14 Ps. 33:15 Ps. 34:1 Ps. 34:4 Ps. 34:6 Ps. 34:10 Ps. 34:17	Isa. 55:12 Isa. 56:2 Isa. 56:6 Isa. 56:7 Zeph. 1:18 Zeph. 2:3
כַּף	hand	Gen. 40:11 Gen. 40:21		Isa. 55:12
כָּרַח	cut off		Ps. 34:16	Isa. 55:13 Isa. 56:5
לֹא	no, not, nothing	Gen. 39:9 Gen. 40:15	Ps. 33:17	Zeph. 1:18 Zeph. 2:1 Zeph. 2:2
מֶלֶךְ	king	Gen. 39:20 Gen. 40:1 Gen. 40:5	Ps. 33:16	
מִן	than	Gen. 39:9 Gen. 40:17 Gen. 40:19		Isa. 56:5 Zeph. 2:5
מִשְׁפָּט	custom, justice, ordinances	Gen. 40:13	Ps. 33:5	Isa. 56:1 Zeph. 2:3
נָצַל	delivered		Ps. 33:16 Ps. 33:19 Ps. 34:4	Zeph. 1:18

Hebrew	English	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Isa 55:11 -56:8 Zeph 1:17 – 2:5, 8-10
			Ps. 34:17	
נתן	put, gave, given	Gen. 39:4 Gen. 39:8 Gen. 39:20 Gen. 39:21 Gen. 39:22 Gen. 40:3 Gen. 40:11 Gen. 40:13 Gen. 40:21	Ps. 33:7	Isa. 56:5
סָרִיס	officer, officials, eunuchs	Gen. 39:1 Gen. 40:2 Gen. 40:7		Isa. 56:3 Isa. 56:4
עֶבֶד	slave, servant	Gen. 39:17 Gen. 39:19 Gen. 40:20		Isa. 56:6
עוֹד	more, yet	Gen. 40:13 Gen. 40:19		Isa. 56:8
עוֹלָם	forever, everlasting		Ps. 33:11	Isa. 55:13 Isa. 56:5 Zeph. 2:9
עֵין	sight, eye	Gen. 39:4 Gen. 39:7 Gen. 39:21	Ps. 33:18 Ps. 34:15	
עַל	over, off, against	Gen. 39:4 Gen. 39:5 Gen. 40:19		Zeph. 2:5 Zeph. 2:8 Zeph. 2:10
עָלָה	came out, come up	Gen. 40:10		Isa. 55:13
עָנָו	humble		Ps. 34:2	Zeph. 2:3
עֵץ	tree	Gen. 40:19		Isa. 55:12 Isa. 56:3
פֶּה	mouth		Ps. 33:6 Ps. 34:1	Isa. 55:11
פָּנִים	face, before	Gen. 40:7 Gen. 40:9	Ps. 34:5 Ps. 34:16	Isa. 55:12
צָבָא	host		Ps. 33:6	Zeph. 2:9 Zeph. 2:10
צְדָקָה	righteousness		Ps. 33:5	Isa. 56:1
קָדָשׁ	holy		Ps. 33:21	Isa. 56:7
קָרָא	called	Gen. 39:14 Gen. 39:15 Gen. 39:18	Ps. 34:6	Isa. 56:7
קָרוֹב	near		Ps. 34:18	Isa. 56:1
רָאָה	see, saw	Gen. 39:3 Gen. 39:13 Gen. 39:14 Gen. 39:23 Gen. 40:6 Gen. 40:16	Ps. 33:13 Ps. 34:8 Ps. 34:12	
רָוַם	raised. Exalt	Gen. 39:15 Gen. 39:18	Ps. 34:3	
שָׂדֵה	field	Gen. 39:5		Isa. 55:12
שׁוּב	restore, return, repent	Gen. 40:13 Gen. 40:21		Isa. 55:11
שְׁלוֹם	peace		Ps. 34:14	Isa. 55:12
שֵׁם	name		Ps. 33:21 Ps. 34:3	Isa. 55:13 Isa. 56:5 Isa. 56:6

Hebrew	English	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Isa 55:11 -56:8 Zeph 1:17 – 2:5, 8-10
שָׂמַח	rejoice		Ps. 33:21 Ps. 34:2	Isa. 56:7
שָׁמַע	listen, hear, heard	Gen. 39:10 Gen. 39:15 Gen. 39:19	Ps. 34:2 Ps. 34:6 Ps. 34:11 Ps. 34:17	Zeph. 2:8
שָׁמַר	preserve, keep		Psa 34:20	Isa. 56:1 Isa. 56:2 Isa. 56:4 Isa. 56:6
שָׂרָת	servant	Gen. 39:4 Gen. 40:4		Isa. 56:6
חֶסֶד	kindness	Gen. 39:21 Gen. 40:14	Ps. 33:5 Ps. 33:18 Ps. 33:22	
טוֹב	good, favorably	Gen. 40:16	Ps. 34:8	Isa. 56:5
עָזַב	left, leave	Gen. 39:6 Gen. 39:12 Gen. 39:13 Gen. 39:15 Gen. 39:18		Zep 2:4
עָם	people		Ps. 33:10 Ps. 33:12	Isa. 56:3 Isa. 56:7 Zeph. 2:8 Zeph. 2:9 Zeph. 2:10
עָנָה	answered	Gen. 40:18	Ps. 34:4	
עָשָׂה	did, do, done, made, make	Gen. 39:3 Gen. 39:9 Gen. 39:11 Gen. 39:19 Gen. 39:22 Gen. 39:23 Gen. 40:14 Gen. 40:15 Gen. 40:20	Ps. 33:6 Ps. 34:14 Ps. 34:16	Isa. 55:11 Isa. 56:1 Isa. 56:2 Zeph. 1:18
הִיָּחַ	successful, prosper	Gen. 39:2 Gen. 39:3 Gen. 39:23		Isa. 55:11
רָע	sad, evildoers, evil	Gen. 40:7	Ps. 34:16	Isa. 56:2
רָעָה	evil, afflictions	Gen. 39:9	Ps 34:19	

Greek:

GREEK	ENGLISH	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Isa 55:11 -56:8 Zeph 1:17 – 2:5, 8-10	Peshat Mishnah of Mark, 1-2 Peter, Jude Jude 20-23 Jude 24-25	Tosefta of Luke Lk 7:31-35 Lk 8:1-3	Remes/Gemara of Acts/Romans and James Acts 10:44-48 Acts 11:1-18
ἄγγελος	angel		Ps 34:7				Act 11:13
ἅγιον	holy		Ps 33:21 Ps 34:9	Isa 56:7	Jud 1:20		Act 10:44 Act 10:45 Act 10:47 Act 11:15 Act 11:16
αἰών	eon, ages		Ps 33:11	Zep 2:9	Jude 1:25		
αἰώνιος	eternal			Isa 55:13 Isa 56:5	Jude 1:21		
ἀκούω	heard, head, listen to,	Gen. 39:10	Ps. 34:2	Zeph. 2:8			Acts 10:44

GREEK	ENGLISH	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Is 55:11 -56:8 Zeph 1:17 – 2:5, 8-10	Peshat Mishnah of Mark, 1-2 Peter, Jude Jude 20-23 Jude 24-25	Tosefta of Luke Lk 7:31-35 Lk 8:1-3	Remes/Gemara of Acts/Romans and James Acts 10:44-48 Acts 11:1-18
	hear	Gen. 39:15 Gen. 39:19	Ps. 34:6 Ps. 34:11 Ps. 34:17				Acts 10:46 Acts 11:1 Acts 11:7 Acts 11:18
ἀμαρτωλός	sinners		Ps 34:21			Lk. 7:34 Lk. 7:37 Lk. 7:39	
ἀναβαίνω	ascend			Isa 55:13			Acts 11:2
άνηρ	man, men	Gen 39:1 Gen 39:2	Ps 34:8	Isa 56:2			Acts 11:3 Acts 11:11 Acts 11:12
άνθρωπος	man, men		Ps. 33:13	Isa. 56:2 Zeph. 1:17		Lk. 7:31 Lk. 7:34	
ἀποκρίνομαι	answer, respond	Gen 40:18		Zep 2:3		Lk. 7:40 Lk. 7:43	Acts 10:46 Acts 11:9
άρτος	bread	Gen 39:6				Lk. 7:33	
άρχη	beginning	Gen 40:13 Gen 40:20 Gen 40:21					Acts 11:5 Acts 11:15
γενεά	generation		Ps 33:11			Lk. 7:31	
γή	earth, land, ground	Gen. 40:15	Ps. 33:5 Ps. 33:8 Ps. 33:14 Ps. 34:16	Zeph. 1:18 Zeph. 2:3 Zeph. 2:5			Acts 11:6
γλῶσσα	tongue		Ps 34:13				Acts 10:46
γυνή	woman, wife	Gen 39:7 Gen 39:8 Gen 39:9 Gen 39:19				Lk. 7:37 Lk. 7:39 Lk. 7:44 Lk. 7:50 Lk. 8:2 Lk. 8:3	
διακρίνω	separate				Jude 1:22		Acts 11:2 Acts 11:12
δίδωμι	give	Gen. 39:4 Gen. 39:8 Gen. 39:20 Gen. 39:21 Gen. 39:22 Gen. 40:3 Gen. 40:11 Gen. 40:13 Gen. 40:21		Isa. 56:5		Lk. 7:44 Lk. 7:45	Acts 11:17 Acts 11:18
δύναμαι	be able			Zep_1:18	Jude 1:24		Acts 10:47
δύο	two	Gen 40:2				Lk. 7:41	
έθνος	nations		Ps. 33:10 Ps. 33:12	Zeph. 2:1 Zeph. 2:5 Zeph. 2:9			Acts 10:45 Acts 11:1 Acts 11:18
είδω	saw	Gen. 39:3 Gen. 39:13 Gen. 39:14 Gen. 39:23 Gen. 40:6 Gen. 40:16	Ps. 33:13 Ps. 34:8 Ps. 34:12				Act 11:5 Act 11:6 Act 11:13
εισερχομαι	enter	Gen 39:11 Gen 39:14 Gen 39:17 Gen 40:6				Lk. 7:36 Lk. 7:44 Lk. 7:45	Acts 11:3 Acts 11:8 Acts 11:12
έκχέω / εκχύνω	pour out			Zep 1:17			Act 10:45
έλεος	mercy	Gen 39:21	Ps 33:18	Isa 56:1	Jud 1:21		

GREEK	ENGLISH	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Is 55:11 -56:8 Zeph 1:17 – 2:5, 8-10	Peshat Mishnah of Mark, 1-2 Peter, Jude Jude 20-23 Jude 24-25	Tosefta of Luke Lk 7:31-35 Lk 8:1-3	Remes/Gemara of Acts/Romans and James Acts 10:44-48 Acts 11:1-18
		Gen 40:14	Ps 33:22				
ἐξέρχομαι	come forth	Gen 34:1 Gen 34:6		Isa 55:11 Isa 55:12		Lk. 8:2	
ἔπω	say, said	Gen. 39:7 Gen. 39:8 Gen. 39:12 Gen. 39:14 Gen. 39:19 Gen. 40:8 Gen. 40:9 Gen. 40:12 Gen. 40:16 Gen. 40:18	Ps. 33:9	Isa. 56:1 Isa. 56:3 Isa. 56:4			Act 11:8 Act 11:12 Act 11:13
έρχομαι	came, come	Gen 39:16				Lk. 7:33 Lk. 7:34	Acts 11:5 Acts 11:12
ἔρωτάω	asked	Gen 40:7				Lk. 7:36	Acts 10:48
ζωή	life		Ps 34:12		Jude 1:21		Acts 11:18
ἡμέρα	day	Gen. 39:10 Gen. 39:11 Gen. 40:4 Gen. 40:7 Gen. 40:12 Gen. 40:13 Gen. 40:18 Gen. 40:19 Gen. 40:20	Ps. 34:12	Zeph. 1:18 Zeph. 2:2 Zeph. 2:3			Acts 10:48
θεός	God	Gen. 39:9 Gen. 40:8	Ps. 33:12	Zeph. 2:9	Jude 1:21 Jude 1:25	Lk. 8:1	Acts 10:46 Acts 11:1 Acts 11:9 Acts 11:17 Acts 11:18
ἴδου	behold		Ps 33:18			Lk. 7:34	Acts 11:11
ἵστημι	standing, to ,mke				Jude 1:24	Lk. 7:38	Acts 11:13
καθεξῆς	in order					Lk. 8:1	Acts 11:4
καλεῶ	called	Gen 39:14		Isa 56:7		Lk. 7:39 Lk. 8:2	
καρδία	heart		Ps 33:11 Ps 33:15 Ps 33:21 Ps 34:18				
κατά	concerning	Gen 39:6 Gen 39:17 Gen 40:13				Lk. 8:1	Acts 11:1
κύριος	LORD	Gen. 39:2 Gen. 39:3 Gen. 39:5 Gen. 39:21 Gen. 39:23	Ps. 33:1 Ps. 33:2 Ps. 33:4 Ps. 33:5 Ps. 33:6 Ps. 33:8 Ps. 33:10 Ps. 33:11 Ps. 33:12 Ps. 33:13 Ps. 33:18 Ps. 33:20 Ps. 33:22 Ps. 34:1 Ps. 34:2	Isa. 55:13 Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 56:6 Isa. 56:8 Zeph. 1:17 Zeph. 1:18 Zeph. 2:2 Zeph. 2:3 Zeph. 2:5 Zeph. 2:9 Zeph. 2:10	Jude 1:21 Jude 1:25		Acts 11:8 Acts 11:16 Acts 11:17

GREEK	ENGLISH	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Is 55:11 -56:8 Zeph 1:17 – 2:5, 8-10	Peshat Mishnah of Mark, 1-2 Peter, Jude Jude 20-23 Jude 24-25	Tosefta of Luke Lk 7:31-35 Lk 8:1-3	Remes/Gemara of Acts/Romans and James Acts 10:44-48 Acts 11:1-18
			Ps. 34:3 Ps. 34:4 Ps. 34:6 Ps. 34:7 Ps. 34:8 Ps. 34:9 Ps. 34:10 Ps. 34:11 Ps. 34:15 Ps. 34:16 Ps. 34:17 Ps. 34:18				
λαλέω	spoke, speak	Gen. 39:10 Gen. 39:17 Gen. 39:19	Ps. 34:13				Acts 10:44 Acts 10:46 Acts 11:14 Acts 11:15
λαμβάνω	take, took	Gen 39:20 Gen 40:11					Acts 10:47
λέγω	saying	Gen 39:12 Gen 39:14 Gen 39:17 Gen 39:19 Gen 40:7		Isa 56:1 Isa 56:3 Isa 56:4		Lk. 7:32 Lk. 7:33 Lk. 7:34 Lk. 7:39 Lk. 7:40 Lk. 7:43 Lk. 7:47 Lk. 7:48 Lk. 7:49	Acts 11:3 Acts 11:4 Acts 11:7 Acts 11:8 Acts 11:12 Acts 11:13 Acts 11:16 Acts 11:18
λόγος	word		Ps 33:4 Ps 33:6	Zep 1:1 Zep 2:5			Acts 10:44 Acts 11:1
μεγαλύνω	magnify		Ps 34:3	Zep 2:8 Zep 2:10			Acts 10:46
μέγας	great	Gen 39:14					Acts 11:5
μνησκω	remember	Gen 40:13 Gen 40:14 Gen 40:20 Gen 40:23					Acts 11:16
μισέω	detesting		Ps 34:21		Jude 1:23		
οδός	way			Isa 55:11			
οίκια	house	Gen 39:9 Gen 39:11 Gen 39:14				Lk. 7:37 Lk. 7:44	Acts 11:11
οίκος	house	Gen 39:2 Gen 39:4 Gen 39:5 Gen 39:8 Gen 39:16		Isa 56:5 Isa 56:7		Lk. 7:36	Acts 11:12 Acts 11:13 Acts 11:14
όνομα	name		Ps. 33:21 Ps. 34:3	Isa. 55:13 Isa. 56:5 Isa. 56:6			Acts 10:48
όσος	as many as	Gen 39:3 Gen 39:4 Gen 39:5 Gen 39:6 Gen 39:8 Gen 39:19 Gen 39:22 Gen 39:23		Isa 55:11 Isa 56:4			Acts 10:45
ούκούν	no way		Ps 34:5	Zep 1:18	Isa		

GREEK	ENGLISH	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Is 55:11 -56:8 Zeph 1:17 – 2:5, 8-10	Peshat Mishnah of Mark, 1-2 Peter, Jude Jude 20-23 Jude 24-25	Tosefta of Luke Lk 7:31-35 Lk 8:1-3	Remes/Gemara of Acts/Romans and James Acts 10:44-48 Acts 11:1-18
			Ps 34:22	55:11			
οὐρανός	heaven	Gen 40:17 Gen 40:19	Ps 33:6 Ps 33:13				Acts 11:5 Acts 11:6 Acts 11:9 Acts 11:10
ὄφθαλμός	eye	Gen. 39:4 Gen. 39:7 Gen. 39:21	Ps. 33:18 Ps. 34:15				
πάς	all, entire, whole every	Gen. 39:3 Gen. 39:4 Gen. 39:5 Gen. 39:6 Gen. 39:8 Gen. 39:22 Gen. 39:23 Gen. 40:17 Gen. 40:20	Ps. 33:4 Ps. 33:6 Ps. 33:8 Ps. 33:13 Ps. 33:14 Ps. 33:15 Ps. 34:1 Ps. 34:4 Ps. 34:6 Ps. 34:10 Ps. 34:17	Isa. 55:12 Isa. 56:2 Isa. 56:6 Isa. 56:7 Zeph. 1:18 Zeph. 2:3	Jude 1:25		Acts 10:44 Acts 11:14
ΠΤΕΙΝΟΝ	birds	Gen 40:17					Acts 11:6
ΠΙΣΤΕΥΩ	trust						Acts 11:17
πνεῦμα	spirit		Ps 33:6 Ps 34:18		Jude 1:20	Lk. 8:2	Acts 10:44 Acts 10:45 Acts 10:47 Acts 11:12 Acts 11:15 Acts 11:16
ποιέω	did, do, make, made	Gen. 39:3 Gen. 39:9 Gen. 39:11 Gen. 39:19 Gen. 39:22 Gen. 39:23 Gen. 40:14 Gen. 40:15 Gen. 40:20	Ps. 33:6 Ps. 34:14 Ps. 34:16	Isa. 55:11 Isa. 56:1 Isa. 56:2 Zeph. 1:18			
πόλις	city					Lk. 7:37 Lk. 8:1	Acts 11:5
πονηρός	evil, wicked	Gen. 39:9	Ps 34:19			Lk. 8:2	
προσδέχομαι	receiving			Isa 55:12	Jude 1:21		
προσευχομαι	prayed				Jude 1:20		Acts 11:5
πῦρ	fire			Zep 1:18	Jude 1:23		
ῥῆμα	word, matter, things	Gen 39:7 Gen 39:9 Gen 39:17 Gen 39:19 Gen 40:1		Isa 55:11			
σὰρξ	flesh	Gen 40:19		Zep 1:17	Jude 1:23		
στόμα	mouth		Ps. 33:6 Ps. 34:1	Isa. 55:11			Acts 11:8
σώζω	deliver, saved		Ps 33:16 Ps 33:17 Ps 34:6 Ps 34:18		Jude 1:23	Lk. 7:50	Acts 11:14
τέκνον	children		Ps 34:11			Lk. 7:35	
τρεῖς / τρία	three	Gen 40:10 Gen 40:12 Gen 40:13 Gen 40:16					Acts 11:11

GREEK	ENGLISH	Torah Reading Gen. 39:1-23 Gen. 40:1-23	Psalms 33:1-22 34:1-18	Ashlamatah Is 55:11 -56:8 Zeph 1:17 – 2:5, 8-10	Peshat Mishnah of Mark, 1-2 Peter, Jude Jude 20-23 Jude 24-25	Tosefta of Luke Lk 7:31-35 Lk 8:1-3	Remes/Gemara of Acts/Romans and James Acts 10:44-48 Acts 11:1-18
		Gen 40:18 Gen 40:19					
ὕδωρ / ὕδατος	water		Ps 33:7			Lk. 7:44	Acts 10:47 Acts 11:16
υἱός	sons		Ps. 33:13 Ps. 34:11	Isa. 56:2 Isa. 56:3 Isa. 56:5 Isa. 56:6 Zeph. 2:8 Zeph. 2:9		Lk. 7:34	
ὑπάρχοντα	possessions, exists, subsistence	Gen 39:5 Gen 39:9				Luk 8:3	
φόβος	fear		Ps 34:11		Jude 1:23		
φυλάσσω	to guard		Ps 34:20	Isa 56:1 Isa 56:2 Isa 56:4 Isa 56:6	Jude 1:24		
φωνή	voice	Gen 39:14 Gen 39:15 Gen 39:18					Acts 11:7 Acts 11:9
Χριστός	Anointed				Jude 1:21 Jude 1:25		Acts 10:48 Acts 11:17

NAZAREAN TALMUD

SIDRA OF B'RESHEET (GEN.) 39:1 – 40:23

"VEYOSEF" AND JOSEPH

BY: H. EM. RABBI DR. ADON ELIYAHU BEN ABRAHAM &
HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'
SCHOOL OF TOSEFTA
(Luke Lk 7:31-8:3)

Mishnah א:א

And the master said, "With whom will I compare the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped for you, and you have not danced; we have mourned, and you have not wept. For Yochanan the Immerser came eating no bread or drinking wine; and you say, he has a devil. The Son of man has come eating and drinking; and you say, Behold a gluttonous man, and a winebibber, a friend of tax-collectors and sinners! But wisdom (Hokhmah) is justified by all her talmidim (children).

And now it happened afterward,³⁸ that he went through cities and villages, proclaiming and bringing the Mesorah of God's kingdom (governance) through the Hakhamim and Bate Din as opposed to human kings: and the twelve talmidim were with him, And certain women, which had been healed of shedim (evil spirits) and infirmities, Miriam

HAKHAM TSEFET'S
SCHOOL OF PESHAT
(Yehudah 20-25)

Mishnah א:א

But you, beloved, building up yourselves³⁹ through your faithfulness to the Esnoga⁴⁰ (Synagogue); praying from the Siddur (Oral Torah); **guarding** (שמר – *shomer*) yourselves in the love⁴¹ (*ahava*) of God,⁴² looking forward to (waiting for)⁴³ the chesed (loving-kindness) of our master Yeshua HaMashiach in the olam haba (eternal life).⁴⁴ And having chesed⁴⁵ (loving-kindness) on some, who are discerning (*shaphat*);⁴⁶ save others, delivering them out of the fire;⁴⁷ and on some have chesed (loving-kindness) with fear (of God)⁴⁸, hating even the **garment** polluted by the flesh.⁴⁹

Now to Him (God) who is able to keep you from stumbling, and to **make you stand** in the presence of His glory, blameless with great joy, to the only **God our Savior**⁵⁰ be glory

³⁸ Note the contiguity of the text at hand, relating to the previous Torah Seder.

³⁹ Building yourself, ἐποικοδομέω – *epoikodomeō*, building up the Temple of "Living stones." This phrase can also mean being a living part of "building up" an Esnoga. Those who build up the Esnoga are themselves elevated (promoted) spiritually.

⁴⁰ The Greek word G39 ἅγιον – *hagion* is paralleled in the Hebrew word H4720 מקדש – *miqdāsh* From H6942; a consecrated thing or place, especially a palace, sanctuary (whether of HaShem or of idols) or asylum: - chapel, hallowed part, holy place, sanctuary.

⁴¹ The Hebrew word "love" has the numerical value of G-d's unity. Therefore, we see that Hakham Yehudah is telling the Nazarean Jew that he must guard himself in order to maintain his unity (Echad) with G-d and the Community. Bauckham and others note that the phrase ἐν ἀγάπῃ θεοῦ τηρήσατε may imply that we must "guard our love for G-d." Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A. Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p.113 Regardless the notion is "*shomer mitzvot*." τηρήσατε is weighed against those who "did not keep – guard-shomer."

⁴² Ps. 37:28 For the LORD loves (*ahab*) justice (*mishpat*), And does not forsake His godly (*hasidav*) ones; **They are preserved forever**; But the descendants of the wicked will be cut off. The "holy ones" are filled with Chesed. However, the text *hasidav* is singular referring to the "holy one" singular rather than plural. Therefore, we might understand the phrase to mean the Holy one i.e. Messiah will not be cut off.

⁴³ "Waiting" connects to the theme of the Torah Seder. Ya'aqob was waiting for "good tidings" of Yosef. Chesed – G'dolah represents the concept of time. i.e. patience.

⁴⁴ The Chesed we will experience is realized first in the Y'mot HaMashiach – Days of Messiah that will culminate in the Olam HaBa.

⁴⁵ Here Chesed refers to G'vurah. It is by the agency of G'vurah that we learn to overcome our Yester HaRa.

⁴⁶ Showing the paradoxical balance between G'dolah and G'vurah (Din – Shaphat) the two principle officers of the Esnoga. Some scholars believe that the wording καὶ οὐδὲ μὲν ἐλεεῖτε διακρινόμενοι means that we should have mercy – Chesed on "doubters." However, the root to διακρινόμενοι - **διακρίνω** is the idea of discernment, judgment and justice (צדק, and דין) relating to the office and officer G'vurah.

⁴⁷ Cf. Zech. 3.2 We can also note that the idea of being "delivered from the fire" can also mean having to stand before the Hakhamim or the bench. Fire here means the Hakhamim. However, the joint offices of G'dolah (Chesed) balanced by G'vurah (Din) are able to keep persons from havinh to appear before the bench.

⁴⁸ Yir'ah alluding to G'vurah the office of the Chazan.

⁴⁹ Referring to the purity of Yosef, B'resheet 39:12

⁵⁰ Cf. Hos13:4

(Mary) MigDala, out of whom went seven devils (diabolos – slandering shedim), And Yochanna the wife of Chuza Herod's steward, and Shosanna, and many others, which attended to him of their resources. majestic dominion, and authority through (our intermediary) Yeshua HaMashiach our master, before all time and now and forever. Amen.

HAKHAM SHAUL'S
SCHOOL OF REMES
II LUQAS (ACTS) 10:44-11:18
Mishnah 8:8

And while Hakham Tsefet was still speaking these words, the Ruach HaKodesh (Nefesh Yehudi) fell upon all those who heard the words of the Oral Torah. And those of the Jewish (brothers) who were faithfully obedient (to the Master's Mesorah) were astonished, who accompanied Hakham Tsefet, because the gift of the Ruach HaKodesh (Nefesh Yehudi) had been poured out on the Gentiles also. For they heard them speak in other languages (Hebrew) and magnify God (referring to the Kadish). Then Hakham Tsefet answered, "Can anyone forbid water, that these should not be immersed who have received the Ruach HaKodesh (Nefesh Yehudi) just as we have?" And he commanded them to be immersed after they had received their Brit Milah⁵¹ on the authority of the Master. Then they asked him to stay a few days.

Now the Emissaries – Nazarean Hakhamim/Rabbis and the Jewish brothers who were throughout Y'hudah heard that the Gentiles also had received the Torah⁵² of God. So when Hakham Tsefet went up to Yerushalayim, the circumcision party brought him before the Bet Din,⁵³ saying, "You went to uncircumcised Gentile men and ate with them." But Hakham Tsefet began and explained it to them in order: "I was in the city of Yafo praying, and in a prophetic trance⁵⁴ I saw a vision, a certain vessel like a Tallith coming down to me, being let down from the heavens by its four corners, and it came down to me. Examining it closely, I observed animals and beasts of prey and reptiles and birds of the heavens.⁵⁵ And I heard a Bat Kol (a daughter of a voice)⁵⁶ saying to me, 'Rise, Tsefet; kill and eat.' But I said, 'By no means, Master; I have never eaten anything that is common or unclean.' But the Bat Kol (a daughter of a voice) answered a second time from heavens, 'What God has made clean, do not call common.' This happened three times, and all was drawn up again into the heavens. And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea. And the Ruach HaKodesh (spirit of Prophecy)⁵⁷ told me to go with them, without discrimination⁵⁸ towards Gentiles. These six Jewish brothers

⁵¹ We make the argument of Pars pro toto for our insertion here.

⁵² Oral and Written

⁵³ The Greek word **διεκρίνοντο** means he was singles out or brought out for judgment.

⁵⁴ **ἔκστασις** – *ekstasis* here connects us thematically with the Marqan secret – Sod. **ἔκστασις** – *ekstasis* here sets the normal mental state in a mode of suspension. This does NOT mean that he was "out of his mind." It means that he was in a heightened state of spiritual awareness, Sod whereby he was able to access higher levels of spiritual information. I.e. Hohkmah, which in the present revelation of Sod is very important because the vision extends the "Kingdom/Governance of G-d" to the Gentiles. This universalistic idea was purported by the Prophets such as Amos, Yesha'yahu and Zechari'yah. Neusner purports the notion that Judaism always had these universalistic notions. And that the "Governance of G-d" through the Hakhamim was in fact the mechanism for the final tikun and return to Eden. Cf. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press.

⁵⁵ Verbal connection to Mk 4:32

⁵⁶ And a [daughter of a] voice (bat kol) The concept of a "voice from heaven" exists in Judaism in the Bat Kol (or "Bath Kol"), meaning "daughter of a voice" (i.e., Mark 1:9-11). Its feminine attribution is similar to that of the Shekinah ("Divine Presence") and Ruach HaKodesh ("Holy Spirit"). This is a voice of Prophecy lesser in force than Sinai. I.e. Daughter of the "Voice"(Kol) (G-d's Voice) at Har Sinai. Kol. It is the eighth attribute of the thirteen attributes. See Ramban Exodus 34:6. The thirteen Midot (attributes) according to the Ramban are as follows: (1) HaShem; (2) HaShem; (3) G-d; (4) Merciful; (5) Gracious; (6) Longsuffering; (7) Abounding in goodness; (8) Abounding in truth; (9) Keeping mercy unto the thousandth generation; (10) Forgiving iniquity; (11) Forgiving transgression; (12) Forgiving sin; (13) That will by no means clear the guilty, visiting the iniquity, etc.

⁵⁷ The Ruach – Voice of Prophecy can be none other than G-d.

⁵⁸ **διακρίνω** - diakrinō contains the notion of discrimination and separation. While there are places where the Jewish people and Gentiles must be separated, we cannot discriminate against them. It also contains the idea of hesitation. Therefore, Hakham Tsefet is sent immediately, without hesitation and without making a distinction between Jew and Gentile as far as superficial interaction. This excludes ideas of table fellowship etc.

also accompanied me, and we entered the man's house. And he told us how he had seen a holy messenger stand in his house and say, 'Send to Yafo and bring Shim'on who is called Tsefet; he will declare to you the Oral Torah by which you will be saved (made whole),⁵⁹ you and all your household.' As I began to speak, the Nefesh Yehudi fell on them just as we experienced at (Har Sinai) as its principle recipients.⁶⁰ And I remembered the word of our Master (Yeshua), how he said, 'Yochanan immersed in water, but you will be immersed with the Nefesh Yehudi (Spirit of Holiness).'⁶¹ If then God gave the same gift to them as he gave to us when they became faithfully obedient⁶² in union with the Master Yeshua HaMashiach, who was I that I could stand in God's way?"

When they⁶³ heard these words, the question was settled.⁶⁴ And they glorified God, saying, "Then to the Gentiles also God has granted repentance that leads to the Olam HaBa."

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

Gen 39:1 – 40:1-23 Psalm 33:1– 34:18 Is 55:11 – 56:8 Jude 20-25 Lk 7:31 – 8:1-3 Acts 10:44 – 11:1-18

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

GUARDING (שומר – *shomer*) YOURSELVES IN THE LOVE⁶⁵ (*ahava*) OF GOD

Hakham Yehudah is telling the Nazarean Jew that he must guard himself in order to maintain his unity with G-d and the Community. Bauckham⁶⁶ and others note that the phrase ἐν ἀγάπῃ θεοῦ τηρήσατε – *en agapē theou tērēsate* may imply that we must “guard our love for G-d.” Regardless, the notion of “guarding” in Hebrew is “*shomer mitzvot*.” τηρήσατε - *tērēsate* is weighed against those who “did not keep – guard-shomer.”

WHY DOES G-D CREATE MAN WITH A YETSER HARA?

The Torah Seder presents Yosef who is pressed daily by the temptation to “lay” with Potiphar’s wife. This can be contrasted with Lot who was vexed by living in S’dom.⁶⁷ The presentation of Yosef shows the tikun for the sins of Er and Onan and their sexual impropriety. How was it that Yosef managed to forego the advances of Potiphar’s wife?

Targum Pseudo Yonathan 39:2 And the **Word (Memra)** of the LORD was Yosef’s **Helper**, and he became a prosperous man in the house of his Mizraite master.

b. Yoma 35b Why have you not occupied yourself with the Torah? If he said: I was beautiful and upset by sensual passion, they would say to him: Were you perchance more beautiful than Joseph? It was told of Joseph the virtuous that the wife of Potiphar every day endeavoured to entice him with words. The garments she put on for him in the morning, she did not wear in the evening, those she had put on in the evening, she did not wear in

⁵⁹ The concept of being made “whole” is that of having received the Nefesh Yehudi and growing to balanced maturity.

⁶⁰ cf. Yesha’yahu 44:3

⁶¹ cf. Ch. 1:5

⁶² When we come to the noun, we have the meaning of “faith and confidence, fidelity and faithfulness.” The adjective gives us “faithful and trustworthy.” Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament: For the English reader* (Eph 1:1). Grand Rapids: Eerdmans.

⁶³ The emissaries – Nazarean Hakhamim/Rabbis and the Jewish brothers who were throughout Y’udah.

⁶⁴ ἡσυχάζω – *hesuchazo* is rooted in ἡδραῖος – *hedraios* “settled.”

⁶⁵ The Hebrew word “love” has the numerical value of G-d and unity. Therefore, we see that Hakham Yehudah is telling the Nazarean Jew that he must guard himself in order to maintain his unity with G-d and the Community.

⁶⁶ Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A. Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p.113

⁶⁷ Cf. 2 Pe.2:8

the morning. She said to him: Yield to me! He said: No. She said: I shall have you imprisoned. He said: The Lord releases the bound. She said: I shall bend your proud stature. He replied: The Lord raises those who are bowed down. She said: I will blind your eyes. He replied: The Lord opens the eyes of the blind. She offered him a thousand talents of silver to make him yield to her, to lie with her, to be near her, but he would not listen to her; not to lie with her in this world, not to be with her in the world to come.

The Torah and Oral Torah that Yosef learned from his father Ya'aqob was a priceless gift passed from Shem to Ya'aqob to Yosef. We can paraphrase the Targum to say that the **Memra** was Yosef's strength. Yosef's struggle is not with a woman and her advances. The struggle Yosef faces is internal. Yosef is forced to face his Yetser HaRa.

We are faced now with the question as to why G-d gave us a Yetser HaRa to begin with.

b. Sukkah 52b The Evil Inclination of a man grows in strength from day to day and seeks to kill him, as it is said, The wicked watches the righteous and seeks to kill him;⁶⁸

Any good Talmid will ask the question, why would G-d create a part of my being that wants me dead? And, why does **MY** Yetser HaRa want me dead?

b. Sukkah 52b R. Samuel b. Nahmani citing R. Johanan stated, The Evil Inclination entices man in this world and testifies against him in the world to come, as it is said, He that delicately brings up his servant from a child will have him become a manon at the last, for according to the Atbah of R. Hiyya a witness is called manon.

Here we are pressed with yet another question. How can my evil inclination be a witness against me in the Olam HaBa?

To answer these questions we need to remember that when G-d created man, He created his body from the **dust** of the earth. He then breathed the **Nefesh Yehudi**, Oral Torah into him. And, that as we say, is all the information one needs to solve this puzzle.

B'reshet 1:26 And God said, Let Us make man in Our image, after Our likeness. **And let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth.**

G-d joined in union with the Earth in the creation of man. G-d's address "Let Us" is G-d speaking to the Earth. The earth at this point is vested with energies and powers that allow it to "produce after its own kind."⁶⁹ This energy when joined with the Orally Breathed Torah (**Nefesh Yehudi**) brings Adam (**man of dust**) to Life. So, where is the Yetser HaRa? And, when does Adam's (**man of dust**) Yetser HaRa join him?

HASATAN VS LUCIFER

Many people believe that "The Devil made me do it" as a cliché from previous decades said. However, we often confuse the "Devil" with Lucifer. These two are NOT the same in the Jewish Bible. The word "devil" is derived from the Greek "diabolos" meaning "accuser" or "slanderer." The term "devil" simply means accuser/slanderer and is not the same as Lucifer the Fallen Malak (Angel). Therefore, to call the "devil" Lucifer is inaccurate. HaSatan – the adversary and the devil are the same entity. This entity is NOT a fallen angel. That energy or force is the Yetser HaRa, which is infused into the cosmic structure of the universe.

Yehudah 1:9 But when Michael the principle Messenger of the Divine contended⁷⁰ with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said "The LORD

⁶⁸ Ps. XXXVII, 32

⁶⁹ Cf. B'reshet 1:11

⁷⁰ Verbal and thematic connection to B'reshet 33:25

rebuke you!"

We did not take the time to elaborate on this verse when we encountered it in the past pericope of Yehudah. Here we are forced to ask the question, who is the "adversary" that the Arch-Angel Michael is contending with. Any theologian that knows how to write will tell you that Michael is fighting a war with the "Devil – Lucifer" who wants the body of Moshe to deceive the B'ne Yisrael. **Ba-lo-ney!** Michael as the death angel's intentions are to take Moshe's body and all into the Olam HaBa. Does he succeed? No! Why? Because the adversary – the **Earth** demanded its **dirt (dust)**. We might have heard "mother earth" argue, "you can have the soul but the **dust** is mine."

So seeing that the earth is an⁷¹ **adversary** and the life giving energy of the Yetser HaRa we now know why the Yetser HaRa wants us dead every day. This is because the Earth wants its **dust** back. After all, "**dust** you are, and to **dust** you will return."⁷² And "the **dust** will return to the earth as it was, and the **spirit-Nefesh Yehudi** will return to G-d who gave it" as the Jewish soul breaths out the Shema in its final breath.⁷³ The adversary/Yetser HaRa wants to grind you up like **dust**. "**Shim'on, Shim'on**, behold, Satan – Yetser HaRa has desired you, that he may sift you as wheat/dust."⁷⁴ "Let the Yetser HaRa pursue my soul and overtake *it*; And let him trample my life down into the earth, And lay my glory in the **dust**. Selah."⁷⁵

THE EVIL INCLINATION ENTICES MAN IN THIS WORLD AND TESTIFIES AGAINST HIM IN THE WORLD TO COME

The Yetser HaRa entices man to sin in this world as a mechanism of destruction. But, how can the Yetser HaRa be our accuser in the Olam HaBa? Does our Yetser HaRa know Torah? And, what positive benefit is the Yetser HaRa? The questions never cease!

b. Nidd 30b R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its hands rest on its two temples respectively, its two elbows on its two legs and its two heels against its buttocks. Its head lies between its knees, its mouth is closed and its navel is open, and it eats what its mother eats and drinks what its mother drinks, but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open one closes, for if that had not happened the embryo could not live even one single hour. A light burns above its head and it looks and sees from one end of the world to the other, as it is said, then his lamp shined above my head, and by His light I walked through darkness. And do not be astonished at this, for a person sleeping here might see a dream in Spain. And there is no time in which a man enjoys greater happiness than in those days, for it is said, O that I were as the months of old, as in the days when God watched over me; now which are the days that make up months and do not make up years? The months of pregnancy of course. It is also taught all the Torah from beginning to end, for it is said, And he taught me, and said unto me: Let thy heart hold fast my words, keep my commandments and live, and it is also said, When the converse of God was upon my tent. Why the addition of and it is also said? In case you might say that it was only the prophet who said that, come and hear when the converse of God was upon my tent. As soon as it, sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it is said, Sin (Yetser HaRa) crouches at the door.

Because man is "**dust**" he is invested with the Yetser HaRa during conception. However, we do not receive the Yetser HaTov until we reach the age of our Bar Mitzvah. As noted above the soul of the Jewish child is taught the Torah from beginning to the end. As such, the Yetser HaRa learns Torah during the days in the mother's womb. The Yetser HaRa is the quintessential **accuser** because it has learned the whole Torah. Therefore, when we have learned to harness the power of the Yetser HaRa we will use its "accusations" wisely because its indictments are based on Torah. Furthermore, we can learn from its enticements, because it wants us to violate the Torah and grind

⁷¹ Not the only adversary but one that we must contend with on a grand scale

⁷² Cf. B'eresheet 3:19

⁷³ Cf. Ecc 12:7

⁷⁴ Luqas 22:31

⁷⁵ Cf. Ps 7:5

us back into dust.

PERORATION

While the Yetser HaRa functions as our conscience, we do not say that the Yetser HaRa can be trusted when it brings accusations against us. Nevertheless, we can learn that the Yetser HaRa uses the Torah against us. We would further note that the reason for such anti-Torah disposition in the earth is because the Yetser HaRa uses the Torah most frequently as a condemning tool against its host. This process has brought many souls to the place of resentment against the Torah. What we must learn from this is to use the Torah as a weapon against the Yetser HaRa. In this way, we will beat the Yetser HaRa at its own game.

HALAKHIC IMPLICATIONS

b. Kid 30b The Holy One, blessed be He, speak unto Israel: My children! I created the Evil Desire, but **I [also] created the Torah, as its antidote**; if you occupy yourselves with the Torah, you will not be delivered into his hand, for it is said: If you do well, will you not be elevated? But if you do not occupy yourselves with the Torah, you will be delivered into his hand, for it is written, sin crouches at the door. Moreover, he is altogether preoccupied with you [to make thee sin], for it is said, and unto you will be his desire. Yet if you will, thou can rule over him, for it is said, and thou shalt rule over him.

The School of R. Ishmael taught: My son, if this repulsive [wretch] (Yetser HaRa) assails you, lead him to the schoolhouse: if he is of stone, he will dissolve; if iron, he will shiver [into fragments], for it is said: Is not my word like as fire? says the Lord, and like a hammer that breaks the rock in pieces?⁷⁶ If he is of stone, he will dissolve, for it is written: Listen, everyone that thirsts come to the waters; and it is said: The waters wear the stones.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

The goal of this commentary is to prove that the "Oral Torah" and the "spirit" of 2 Luqas (Acts) 10:44-48 are one and the same. Furthermore, the "Oral Torah" is not only the path of return to Gan Eden and that the promise given to the Prophets, the Oral Torah is a means of Global tikun and continuation of Adam's initial mission.

We find that our present Remes text presents itself as a case Law for this very purpose. In other words, 2 Luqas (Acts) 10:44-48 presents itself as a Talmudic case Law showing that the Oral Torah is the "spirit" that the Prophets spoke of concerning the "out pouring" in the last days.

WHY DO HUMANS EMPLOY SIN WITH SUCH RESOURCEFULNESS?

B'reshet does not record only the fall of Adam. The narrative of B'reshet records a series of falls. These are not all directly associated with the "fall of Adam." Therefore, we cannot attribute every subsequent case of sinfulness to Adam. B'reshet shows the repeated challenge of humanity. In most cases, we see the same result. Man is given the challenge and choice to employ sin or reject it. This scenario is played out in the life of every human soul.

GAN EDEN AND THE STATE OF PLEASURE

The fall of Adam demonstrates that humanity will repeatedly fall and give way to sin forfeiting his right to be an authority in the Kingdom/Governance of G-d. However, the narrative of Gan Eden and the fall of Adam present the secret to all life in the universe. Man's failure to reach his potential is in his refusal to obey G-d's commandments.

⁷⁶ Jer. XXIII, 29.

G-d's commands are not for the sake of "legalism" or the like, as we have seen from our Peshat commentary. G-d's commands are the mechanism whereby we remain constantly in loving connection with Him.

The Galil experienced an amazing transformation during the life and ministry of Yeshua in that the hierarchy of angelic beings established to guarantee the observance of the Torah met with the Master in perfect unity. Rather than contending with the forces of the heavens, the Galileans aligned themselves with the "Kingdom of the Heavens" (governance) of God [through Hakhamim and Bate Din] as opposed to human kings and created a new Eden. This was the intended state for Gan Eden. Adam was to establish the "Perfect Community" under G-d. "One Nation - People under G-d" as the Perfected Society.

Adam Kadmon, the proto-typical man was personified in part in Yeshua. Thus, Adam Kadmon demonstrated Adamic tikun. The plethora of accounts where the Master cast out shedim and taught the Mesorah in the Galil is clear evidence that Yeshua was working towards fulfilling the Adamic cultural mandate. More than one historian has noted that the "Galileans" were wholly devoted to becoming the "perfected community. albeit, these historians did not understand why the Galileans were so devoted to the task.

Arrian, a pupil of Epictetus (ca. 55–ca. 135), reports that his master referred to the stubbornness of the "Galileans." Furthermore, Mark may have been countering the negative connotations of the term 'Galilean' that was being applied to Christians. In the early second century, Arrian, a pupil of Epictetus (ca. 55–ca. 135), reports that his master referred to the stubbornness of the "Galileans." Under the heading of "fearlessness," he writes, "And is it possible that anyone should be thus disposed towards these things from madness, and the Galileans from mere habit?"⁷⁷ (Epictetus, Moral Discourses 4.7.2).⁷⁸

Arrian's teacher, and for Arrian's own time, extending from the late first century to the early second century. His term "*hypo ethous*," best translated as "**by habit**," suggests that he was referring to a **long-standing practice that was well known**.⁷⁹

These secular historians suggest that the "Christians" gathered in the Galil to wait for the "Parousia." We do not find a need in believing that the Galileans held the idea that they must gather there for the Parousia. Furthermore, it is not necessary to label the Galileans as "Christians" albeit it is interesting to note that scholars attribute the title "Christian" to Galileans.⁸⁰ It is also stated that the Galileans were not necessarily "Christians." And, while there is a possibility in the brief mentioning of Galileans as "Christians" that this was the educational center of Hakham Tsefet and the Mesorah. This would have been the ideal place for the Nazareans, (Galileans, not Christians) to attend a Nazarean Yeshiva. Furthermore, the so called "**long-standing practice**"⁸¹ and "**be thus disposed towards these things from madness, and the Galileans from mere habit**" (*hypo ethous*)⁸² relates to **their obstinacy in observing the Mesorah**. As such, it would seem that we find what should be expected. Firstly, the Galil was transformed by the Master from the Am HaArets (uneducated Jews) into a thriving "orthodox" community. We have not used the term "P'rushim" here because we believe that they, the P'rushim became a school of Hakhamim, "Sages." And, as we have stated many times already that the Master's transformation of the Galil laid the foundation for the redaction of the Mishnah and beginning stages of the Talmud in the now fertile Galilean community. We must also assert that it was Hakham Tsefet that most likely established a Yeshivah here after the death of the Master.

Tradition points to a rural region. One thinks of the symbolic world of the parables. Here small villages,

⁷⁷ ? Habit or "Tradition" i.e. Mesorah

⁷⁸ Incigneri, Brian J. *The Gospel to the Romans: The Setting and Rhetoric of Mark's Gospel*. Biblical Interpretation Series, v. 65. Leiden ; Boston, MA: Brill, 2003.

⁷⁹ Ibid p. 63

⁸⁰ It is also interesting to note that scholars find the terms synonymous. We can read this not to mean "Christians" in any sense other than the fact that there were those in the Galil that believed Yeshua to be the Messiah.

⁸¹ "long-standing practice" can only refer to the Mesorah, tradition passed down from the forefathers generation to generation.

⁸² *Ethous*, is synonymous with the Greek word "Nomos." Therefore, the "Galileans" were predisposed with the Torah and Mesorah as a way of life. Furthermore, we opine that they laboured to transform the Galil into the cultural paradise of Eden that was lost.

day-labourer and tenants, shepherds and vineyard owners appear. Here is talk of seeds and harvests, fields and weeds, flocks and fishing.

This would clearly identify with the surroundings of the Galil by and large. And we should not find that hard to receive knowing that the region of the Galil was the Master's place of ministry. He may well have been centered in Tz'fat or Kafar-Nahum but his ministry went well beyond the confines of his childhood and ties to the region. The language of the Mishnaic import of Hakham Tsefet related to the Galil in terms synonymous with the picture of Gan Eden.

If the Torah – Nomos is the structure of the universe, we must opine that the Oral Torah is the structure both of the Y'mot HaMashiach (Days of Messiah) and the Olam HaBa (the ever coming world). We further state that the Halakhic application of the Oral Torah is a means for the restoration Eden (Paradise). How can this be?

The key to understanding the universalistic character of Judaic monotheism lies in its focus on Israel as (New)⁸³ Adam and Eden and the land (Eretz Yisrael) – and its eagerness to receive “under the wings of God's presence” all who accept God's dominion and Torah's statement thereof.⁸⁴

Consequently, we can see that the Kingdom and the Torah/Nomos are so intertwined that they are inseparable. One of the primary purposes of (Torah) halakhah is to produce a specific social order. Neusner⁸⁵ understands that G-d has called Yisrael “Adam” as taught by Yechezkel HaNavi (The Prophet Ezekiel). Adam HaRishon (the First Adam) is the first creature to communicate the words of the Divine by capturing the spiritual essence of the creatures and calling them by name. This process is that of marrying the temporal world to the eternal dimension of the “ever coming” world. This process is captured in the Greek word “Nomos” and the Hebrew word “Dabar.” The world of Adam and Chava, Eden was not only supposed to be strictly a “garden paradise.” Eden was supposed to be a “social paradise.” The Nomos – Torah of the universe was built to support a specific social order. The agents of G-d – the intermediaries are situated and empowered to maintain this type of societal structure. Therefore, when society runs contrary to the predetermined social order of the Nomos – Torah, the intermediaries work to reestablish that environment by the means at their disposal.

Adam's sin finds its antidote in the Torah, which, the sages maintain, is given to purify the heart of humanity. By keeping the Torah, humanity learns to accept God's will, so to overcome the natural propensity to rebel. When humanity, in full freedom of will, accepts God's commandments, beginning with “You will love the Lord your God with all your heart, with all your soul, and with all your might” (Deut. 6:5), then humanity regains Eden.⁸⁶

Eden was designed to be a societal structure where humanity freely accepted and delighted in the will of G-d as the normative way of life. Because Eden was designed to be a societal structure as well as a paradise, we are able, through the Oral Torah to recreate that communal organization and paradise. Not only are we able to recreate this state of paradise but, this is our "mission" in life. Therefore, regardless of ethnicity the Oral Torah must be accepted in order to be a part of the Perfected Community.

GAN EDEN AND THE SABBATH

The Hebrew word **יָדָה** – Eden, means **delight**. This same nomenclature is used for Shabbat.

Isa 58:13-14 If you turn your foot because of the Sabbath, from doing what you please on My holy days, and call the Sabbath a **delight**, the holy of Lord, honorable; and will honor Him, not doing your own ways, nor

⁸³ Perhaps we should say the oldest Adam, i.e. Adam Kadmon.

⁸⁴ Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press. p.35

⁸⁵ Ibid.

⁸⁶ Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." Brill May 2001. 3:1505

finding your own pleasure, nor speaking your own words, then you will **delight** yourself in Lord; and I will cause you to ride on the high places of the earth, and feed yourself with the inheritance of Ya'aqob your father. For the mouth of Lord has spoken.

Isa 62:4 You will not be called "Forsaken" anymore; nor will your land be called "Desolate" anymore; but you will be called "My **Delight** is in her," and your land, "Married"; for Lord **delights** in you, and your land is married.

The Sabbath teaches us one of the most sublime lessons about the Kingdom and the Torah. Yeshua teaches us that the Sabbath was created for man, not man for the Sabbath. When Shabbat is a **delight**, we have begun the path of return. While the "outsiders" will never understand that Shabbat is a day of rest from the mundane chores of life, those who find rest and restoration in Shabbat will find the gate of Eden.

Shabbat is a picture of the Perfected Community in practical application. Shabbat is a community of people who enter into the atmosphere of halakhic harmony. Therefore, we deduce the truth that Shabbat provides a temporal paradise where the Perfected Community becomes practical.

HEARTS OF STONE

The Tanakh teaches us that the answer to the problem of sin is in the "heart." Therefore, before the "sin problem" can be repaired, we need the "heart" problem resolved.

The Biblical phraseology speaks of the Jewish people having hearts of stone. If the Jewish people are said to have hearts of stone the Gentiles have no heart at all. Or they not only have hearts of stone but they are made entirely of stone allegorically speaking.

The Biblical narrative gives us an answer to the "heart of stone."

Yermi'yahu (Jeremiah) 31:33 "I will put My law (Torah) in their minds, and write it on their hearts; and I will be their God, and they will be My people. No more will every man teach his neighbor, and every man his brother, saying, Know the LORD, for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

Yechezkel (Ezekiel) 36:26-29 "I will give you a new heart and put a new spirit (Ruach) within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My spirit (Ruach) within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you will dwell in the land that I gave to your fathers; you will be My people, and I will be your God. I will deliver you from all your uncleanness."

How does the "heart of stone" become a heart of flesh? The answer is found in the cited Biblical verses. "I will put My law (Torah) in their minds, and write it on their hearts," "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh." "I will put My spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them."

The placement of the Torah/Nomos within the heart makes us consciously aware of G-d's will. Application of Hillel's 4th hermeneutic rule brings us to a powerful truth. **Binyan ab mi-shene ketubim**: The same as the preceding, (**Binyan ab mi-katub ehad**: 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) except that the provision is generalized from two Biblical passages. From these two sets of passages we determine that The "Torah" is what is placed in the heart. However, Yechezkel does not say that the Torah is placed in the heart. Yechezkel's words tell us that G-d places the "spirit" within our hearts. Furthermore, Yechezkel shows that the "spirit" causes us to keep the statutes and the judgments. So what is it that G-d places in the heart or within the Jewish people to cause them to keep the

Torah? Is it the Torah or the spirit? For the answer we again turn to hermeneutics. Rabbi Ishmael b. Elisha's 13th hermeneutic rule is “**When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.”

Iyov (Job) 27:3 As long as my breath (Ruach) is in me, And the breath (Ruach) of God in my nostrils,

The third passage, which solves the problem of “Ruach/Spirit” is found in Iyov (Job) cited above. Therefore, we deduce from the hermeneutic principles that the “spirit” is the Oral “breathed” Torah. The Oral Torah (Spirit Torah/Breathed Torah) is also Prophecy.

Yesha’yahu (Isaiah) 59:21 "As for Me," says the LORD, "this is My covenant with them: My Spirit who is upon you, and **My words which I have put in your mouth**, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."

Yechezkel (Ezekiel) 2:2-3 Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me. And He said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day."⁸⁷

Yoel (Joel) 2:28 “And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.”

Prov. 1:23 Turn at my correction; Surely, I will pour out my spirit on you; I will make my words known to you.

Note that when the “spirit” entered Yechezkel he began to hear the words of prophecy. Because all Torah, Oral and Written is prophesy, to speak the words of Torah is also considered prophecy. Consequently, we see that when Cornelius and his family received the Nefesh Yehudi they began to speak the words of the Oral Torah.

PERORATION

We have seen from the Peshat argument that the Torah is essential for making G-d’s people whole. Here in 2 Luqas we have seen that the Nefesh Yehudi is the conduit for the Oral Torah. Therefore, we opine that those who have the Nefesh Yehudi have also received the Oral Torah as a way of life. The Torah, Oral and Written teach man the path of G-d. Man apart from the Torah is hidden and alienated from G-d’s presence. The Power of G-d to “salvation” being spiritually made whole is the Torah. The Breath of G-d, which taught Adam his daily lesson (daily bread) in Gan Eden, was the Oral Torah. Before there can be a return to Eden we must return to the “ground-works,” “Good Works” of the Torah.

Yeshua HaMashiach HaNotsri from the (city of) **Branches**⁸⁸ **with the Oral Torah/Spirit of Prophecy**⁸⁹ **and**

⁸⁷ cf. see also Yechezkel 3.24

⁸⁸ There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that נָצַר also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od).

⁸⁹ Messiah Must be a Prophet “like Moshe” (De. 18:15-19)

with miracle working power:⁹⁰ who went about **doing good works**, and healing all that were oppressed by the shedim (demons); for God's Shekinah (presence) was with him.

If this was the work of the Master, can his talmidim do less than he did?

AMEN V'AMEN

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
 2. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
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Blessing After Torah Study

**Barúch Atáh Adonai, Elohénu Meléché 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!”

⁹⁰ Verbal connection to Zech 10:6. While we see the miracle working power, this is NOT a proof that Yeshua was Messiah. We have no need of wonders or miracles as a proof for Messiah. As the Rambam has written, cf. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Yesodei HaTorah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 294ff

Next Sabbath:
Shabbat: "Miqets" - "at the end of"

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



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