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

<table>
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<th>Three and 1/2 year Lectionary Readings</th>
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<tr>
<td>Tammuz 03, 5776 – July 08/09, 2016</td>
<td>First Year of the Triennial Reading Cycle</td>
<td>First Year of the Shmita Cycle</td>
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**Candle Lighting and Habdalah Times:**

- **Amarillo, TX, U.S.**
  - Fri. Jul 08 2016 – Candles at 8:47 PM
  - Sat. Jul 09 2016 – Habdalah 9:48 PM
- **Chattanooga, & Cleveland, TN, U.S.**
  - Fri. Jul 08 2016 – Candles at 8:40 PM
  - Sat. Jul 09 2016 – Habdalah 9:42 PM
- **Murray, KY, & Paris, TN, U.S.**
  - Fri. Jul 08 2016 – Candles at 7:56 PM
  - Sat. Jul 09 2016 – Habdalah 8:59 PM
- **San Antonio, TX, U.S.**
  - Fri. Jul 08 2016 – Candles at 8:19 PM
  - Sat. Jul 09 2016 – Habdalah 9:17 PM
- **St. Louis, MO, U.S.**
  - Fri. Jul 08 2016 – Candles at 8:10 PM
  - Sat. Jul 09 2016 – Habdalah 9:15 PM
- **Austin & Conroe, TX, U.S.**
  - Fri. Jul 08 2016 – Candles at 8:18 PM
  - Sat. Jul 09 2016 – Habdalah 9:16 PM
- **Manila & Cebu, Philippines**
  - Fri. Jul 08 2016 – Candles at 6:12 PM
  - Sat. Jul 09 2016 – Habdalah 7:04 PM
- **Olympia, WA, U.S.**
  - Fri. Jul 08 2016 – Candles at 8:49 PM
  - Sat. Jul 09 2016 – Habdalah 10:06 PM
- **Sheboygan & Manitowoc, WI, US**
  - Fri. Jul 08 2016 – Candles at 8:16 PM
  - Sat. Jul 09 2016 – Habdalah 9:27 PM
- **Tacoma, WA, U.S.**
  - Fri. Jul 08 2016 – Candles at 8:48 PM
  - Sat. Jul 09 2016 – Habdalah 10:05 PM
- **Brisbane, Australia**
  - Fri. Jul 08 2016 – Candles at 4:50 PM
  - Sat. Jul 09 2016 – Habdalah 5:46 PM
- **Miami, FL, U.S.**
  - Fri. Jul 08 2016 – Candles at 7:58 PM
  - Sat. Jul 09 2016 – Habdalah 8:54 PM
- **Port Orange, FL, U.S.**
  - Fri. Jul 08 2016 – Candles at 8:09 PM
  - Sat. Jul 09 2016 – Habdalah 9:06 PM
- **Singapore, Singapore**
  - Fri. Jul 08 2016 – Candles at 6:57 PM
  - Sat. Jul 09 2016 – Habdalah 7:49 PM

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

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**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 Paqiq Adon David ben Abraham
- His Honor Paqiq Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
- His Honor Paqiq Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit
- His Honor Paqiq Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
- Her Excellency Giberet Sarai bat Sarah & beloved mother
- Her Excellency Giberet Leah bat Sarah & beloved family
- Her Excellency Giberet Zahavah bat Sarah & beloved family
- His Excellency Giberet Leah 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 family
- Her Excellency Giberet Sarai bat Sarah & beloved family
- His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
- Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
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!

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<td>Reader 1 – B’resheet 41:1-4</td>
<td>Reader 1 – B’resheet 41:38-40</td>
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<td>&quot;Miqets&quot;</td>
<td>Reader 2 – B’resheet 41:5-7</td>
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<td>&quot;at the end of&quot;</td>
<td>Reader 3 – B’resheet 41:8-14</td>
<td>Reader 3 – B’resheet 41:44-46</td>
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<tr>
<td>“al cabo de”</td>
<td>Reader 4 – B’resheet 41:15-21</td>
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<tr>
<td>B’resheet (Gen) 41:1-37</td>
<td>Reader 5 – B’resheet 41:22-24</td>
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<tr>
<td>Maftir – B’resheet 41:34-37</td>
<td>Is 29:8-14, 18-19</td>
<td>Reader 3 – B’resheet 41:44-46</td>
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**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!

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Rashi & Targum Pseudo Jonathan
for: B’resheet (Genesis) 41:1-37

<table>
<thead>
<tr>
<th>Rashi’s Translation</th>
<th>Targum Pseudo Jonathan</th>
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</thead>
<tbody>
<tr>
<td><strong>1. It came to pass</strong> at the end of two full years, that Pharaoh was dreaming, and</td>
<td><strong>1. It was</strong> at the end of two years, that the remembrance of Joseph came before the</td>
</tr>
<tr>
<td>and behold, he was standing by the Nile.</td>
<td>Word of the LORD. And Pharaoh dreamed, and, behold, he stood by the river.</td>
</tr>
<tr>
<td>2. And behold, from the Nile were coming up seven cows, of handsome appearance and</td>
<td>2. and, behold, from the river came up seven oxen good-looking and fat-fleshed; and they</td>
</tr>
<tr>
<td>robust flesh, and they pastured in the marshland.</td>
<td>grazed in the midst of the sedges.</td>
</tr>
<tr>
<td>3. And behold, seven other cows were coming up after them from the Nile, of ugly</td>
<td>3. And, behold, seven other oxen came up from the river, evil-looking and lean in their</td>
</tr>
<tr>
<td>appearance and lean of flesh, and they stood beside the cows [which were]</td>
<td>flesh, and stood by the side of the fat-fleshed oxen on the bank of the river.</td>
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<tr>
<td>on the Nile bank.</td>
<td></td>
</tr>
<tr>
<td>4. And the cows of ugly appearance and lean of flesh devoured the seven cows that</td>
<td>4. And the evil-looking and lean-fleshed oxen devoured the seven good-looking and fat.</td>
</tr>
<tr>
<td>were of handsome appearance and healthy; then Pharaoh awoke.</td>
<td>And Pharaoh awoke from his sleep.</td>
</tr>
<tr>
<td>5. And he fell asleep and dreamed again, and behold, seven ears of grain were</td>
<td>5. And he slept, and saw a second dream; and, behold, seven ears arose on one stalk, full</td>
</tr>
<tr>
<td>growing on one stalk, healthy and good.</td>
<td>and good;</td>
</tr>
<tr>
<td>6. And behold, seven ears of grain, thin and beaten by the east wind, were growing</td>
<td>6. and, behold, seven ears, thin and blightened with the east wind, sprang up after them.</td>
</tr>
<tr>
<td>up after them.</td>
<td></td>
</tr>
<tr>
<td>7. And the thin ears of grain swallowed up the seven healthy and full ears of grain;</td>
<td>7. And the seven thin ears devoured the seven fat and full. And Pharaoh awoke, and,</td>
</tr>
<tr>
<td>then Pharaoh awoke, and behold, a dream.</td>
<td>behold, it was a dream.</td>
</tr>
<tr>
<td>8. Now it came to pass in the morning that his spirit was troubled; so he sent</td>
<td>8. And in the morning his spirit was troubled, and he sent and called all the necromancers of</td>
</tr>
<tr>
<td>and called all the necromancers of Egypt and all its sages, and Pharaoh related</td>
<td>Egypt and all the wise men; and Pharaoh told them the dreams; but no man was</td>
</tr>
<tr>
<td>to them his dream, but no one interpreted them for Pharaoh.</td>
<td>able to interpret it; for it was occasioned by the LORD, because the time had</td>
</tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>Rashi’s Translation</td>
<td>Targum Pseudo Jonathan</td>
</tr>
<tr>
<td>---------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>9. Now the chief cupbearer spoke with Pharaoh, saying, &quot;I call to mind my faults today.&quot;</td>
<td>9. And the chief of the cup-bearers spoke before Pharaoh, saying, My faults do I remember this day.</td>
</tr>
<tr>
<td>10. Pharaoh was angry with his servants, and he put me in prison, in the house of the chief slaughterer, me and the chief baker.</td>
<td>10. It was occasioned from the LORD that Pharaoh was angry with his servants, and he put me in ward in the house of the chief executioner, me and the chief baker.</td>
</tr>
<tr>
<td>11. And we dreamed a dream on the same night, I and he; each one according to the interpretation of his dream, we dreamed.</td>
<td>11. And we dreamed a dream in one night I and he; each man his (own) dream, and the interpretation of his companion’s dream we dreamed.</td>
</tr>
<tr>
<td>12. And there with us was a Hebrew lad, a slave of the chief slaughterer, and we told him, and he interpreted our dreams for us; [for] each [of us], he interpreted according to his dream.</td>
<td>12. And there was with us a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained the dream to us, to each man he explained the interpretation of his dream.</td>
</tr>
<tr>
<td>13. And it came to pass that just as he had interpreted, so it was; me he restored to my position, and him he hanged.&quot;</td>
<td>13. And even as he interpreted to us so it was; me he restored in his sentence to the order of my service, and him he hanged.</td>
</tr>
<tr>
<td>14. So Pharaoh sent and called Joseph, and they rushed him from the dungeon, and he shaved and changed his clothes, and he [then] came to Pharaoh.</td>
<td>14. And Pharaoh sent and called Joseph, and hastened him from the prison; and he dressed his hair, and changed his garments, and went unto Pharaoh.</td>
</tr>
<tr>
<td>15. And Pharaoh said to Joseph, &quot;I have dreamed a dream, and there is no interpreter for it, but I have heard it said of you [that] you understand a dream, to interpret it.&quot;</td>
<td>15. And Pharaoh said to Joseph, I have dreamed a dream, and there is no interpreter for it; and I have heard of you, saying, that if you hear a dream you can explain it.</td>
</tr>
<tr>
<td>16. And Joseph replied to Pharaoh, saying, &quot;Not I; God will give an answer [that will bring] peace to Pharaoh.&quot;</td>
<td>16. And Joseph answered Pharaoh, saying, (It is) without me; it is not man who interprets dreams: but from before the LORD will be an answer of peace unto Pharaoh.</td>
</tr>
<tr>
<td>17. And Pharaoh said to Joseph, &quot;In my dream, behold, I was standing on the bank of the Nile.</td>
<td>17. And Pharaoh spake with Joseph, saying, I saw in my dream, and, behold, I stood on the bank of the river.</td>
</tr>
<tr>
<td>18. And behold, seven cows of robust flesh and handsome form were ascending from the Nile, and they pastured in the marshland.</td>
<td>18. And, behold, from the river came up seven oxen, fat-fleshed and goodlooking, and they grazed in the midst of the sedges.</td>
</tr>
<tr>
<td>19. And behold, seven other cows were ascending after them, emaciated and of very ugly form and with meager flesh; I have not seen such ugly ones throughout the entire land of Egypt.</td>
<td>19. And behold seven other oxen came up after them, wasted, and very evil-looking, and lean in their flesh. I have not seen the like of them in all the land of Mizraim for badness.</td>
</tr>
<tr>
<td>20. And the meager and ugly cows devoured the first seven healthy cows.</td>
<td>20. And the wasted and evil oxen devoured the first seven fat oxen.</td>
</tr>
<tr>
<td>21. And they went inside of them, but it was not known that they had gone inside of them, for their appearance was as ugly as in the beginning; then I awoke.</td>
<td>21. And they entered into their stomach, but it could not be known that they had entered into their stomach, for their appearance was evil as before; and I awoke.</td>
</tr>
<tr>
<td>22. Then I saw in my dream, and behold, seven ears of grain were growing on one stalk, full and good.</td>
<td>22. And I saw in my dream, and, behold, seven ears arose on one stalk, full and good;</td>
</tr>
<tr>
<td>23. And behold, seven ears of grain, hardened, thin, and beaten by the east wind, were growing up after them.</td>
<td>23. and, behold, seven ears withered, thin, blighted with the east wind, sprang up after them.</td>
</tr>
<tr>
<td>24. And the thin ears of grain swallowed up the seven good ears of grain; I told the necromancers, but no one tells me [its meaning].&quot;</td>
<td>24. And the seven thin ears devoured the seven good ears. And I told the magicians, but there is no one who can teach me.</td>
</tr>
<tr>
<td>25. And Joseph said to Pharaoh, &quot;Pharaoh's dream is one; what God is doing He has told Pharaoh.</td>
<td>25. And Joseph said to Pharaoh, The dream of Pharaoh is one. That which the LORD is about to do He shows to Pharaoh.</td>
</tr>
<tr>
<td>26. The seven good cows are seven years, and the seven</td>
<td>26. The seven good oxen announce seven years; and the</td>
</tr>
</tbody>
</table>
### Rashi’s Translation

- good ears of grain are seven years; it is one dream.

27. And the seven meager and ugly cows coming up after them are seven years, and the seven empty ears of grain, beaten by the east wind, will be seven years of famine.

28. It is this matter that I have spoken to Pharaoh; what God is about to do He has shown Pharaoh.

29. Behold, seven years are coming, great plenty throughout all the land of Egypt.

30. And seven years of famine will arise after them, and all the plenty will be forgotten in the land of Egypt, and the famine will destroy the land.

31. And the plenty will not be known because of that famine to follow, for it [will be] very severe.

32. And concerning the repetition of the dream to Pharaoh twice that is because the matter is ready [to emanate] from God, and God is hastening to execute it.

33. So now, let Pharaoh seek out an understanding and wise man (Heb. אִישׁ נָבוֹן וְחָכָם – Ish Navon V’Chakham) and appoint him over the land of Egypt.

34. Let Pharaoh do [this] and appoint officials over the land and prepare the land of Egypt during the seven years of plenty.

35. And let them collect all the food of these coming seven good years, and let them gather the grain under Pharaoh's hand, food in the cities, and keep it.

36. Thus the food will remain as a reserve for the land for the seven years of famine which will be in the land of Egypt, so that the land will not be destroyed by the famine.

37. The matter pleased Pharaoh and all his servants.

### Targum Pseudo Jonathan

- seven good ears announce also those seven years: the dream is one.

27. And the seven wasted and evil oxen which arose after them announce seven other years; and the seven ears thin and blighted with the east wind likewise make known that there will be seven years of famine.

28. This is the word that I speak to Pharaoh: what the LORD is about to do He shows Pharaoh.

29. Behold, there come seven years of great plenty in all the land of Mizraim.

30. And after them will arise seven years of famine, which will make all the plenty that was in the land of Mizraim to be forgotten; and the famine will consume the inhabitants of the land.

31. neither will the plenty which had been in the land be known, for the famine that will be afterward, because it will be exceeding strong.

32. And forasmuch as the dream was repeated to Pharaoh twice, therefore is the thing confirmed before the LORD, and the LORD hastens to do it.

33. But now let Pharaoh look out a (noble/royal) man prudent and wise, and appoint him over the land of Mizraim.

JERUSALEM: Let Pharoh make and appoint him a superintendent over the land; and let him set apart one in five throughout the land of Mizraim in the seven years of plenty.

34. Let Pharaoh make superintendents over the land, and let them take out one part in five of all the produce of the land of Mizraim in the seven years of plenty.

35. And let them collect all the produce of those good years that are coming, and gather together the produce under the hand of Pharoh's superintendents, and set the produce in the cities to be kept;

36. and there will be provision laid up (as) in a cavern in the earth, that therefrom they may take in the years of famine which come upon the land of Mizraim, that the people of the land perish not through the famine.

37. And the word was good before Pharaoh, and before all his servants.

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### Summary of the Torah Seder – B’resheet (Genesis) 41:1-37

- Pharaoh’s Dreams – Gen. 41:1-7
- Wise-men and Magicians of Pharaoh unable to interpret – Gen. 41:8
- Pharaoh’s Chief Butler Remembers Joseph – Gen. 41:9-13
- Pharaoh Sends for Joseph and the dreams are interpreted – Gen 41:14-37
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

1. **Kal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Peraṭ and Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoẓe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-‘inyano**: Interpretation deduced from the context.

Reading Assignment:

The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IIIb: Joseph in Egypt
By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan
Published by: Moznaim Publishing Corp. (New York, 1990)
Vol. 3b – “Joseph in Egypt,” pp. 359-370

Rashi’s Commentary for: B’resheet (Gen.) 41:1-37

1. **It came to pass at the end** Heb. מִקֵץ. The Targum renders: מִסֹף , at the end, and every expression of קֵץ means end.

2. **by the Nile** Heb. עַל-הַיְאֽר, lit., by the canal. No other rivers are called יְאוֹרִים except the Nile, because the entire land is covered with many man-made canals (יְאוֹרִים), and the Nile rises in their midst and waters them, for it does not usually rain in Egypt as it does in other countries.

2. **of handsome appearance** This was a symbol of the days of plenty, when creatures appear handsome to one another, for no one envies his fellow.-[from Gen. Rabbah 89:4]

3. **in the marshland** Heb. שָׁבָּרוֹת, in the marsh, maresc in Old French, like “Can the reed-grass (וּאָּח) grow…” (Job 8:11).

3. **and lean of flesh** Heb. וּדַקוֹת, tenves in Old French, a term meaning thin.
4 devour A sign that all the joy of the plenty will be forgotten during the days of the famine.

5 on one stalk Heb. בְָּקָּנֶה אֶחָּד, tudel, tuiel, or tue(i)l, in Old French, stalk.

healthy Heb. בריאות, sains in French, healthy.

6 and beaten Heb. והשְׂדֹפֹת, hasled(e)s in Old French, burnt up, parched; מַשְׁקִיפָּן קִדּוּם [in Targum Onkelos], beaten, an expression similar to מַשְׁקִיף, lintel, which is constantly beaten by the door, which knocks against it.

the east wind Heb. קֵרֵם, the east wind, called Bise in French. (Early editions read: the southeast wind.)

7 healthy Heb. בריאות, sains in French, healthy.

and behold, a dream And behold, a whole dream was completed before him, and it required interpreters.

8 that his spirit was troubled Heb. וְתִפָּעֶם [Onkelos renders:] that his spirit was agitated, knocking within him like a bell (Tanchuma Buber, Mikeitz 4). Concerning Nebuchadnezzar, however, Scripture says: “and his spirit was agitated (כַּפַּעְמוֹן)” (Dan. 2:1). There were two [reasons for this] agitation: forgetting the dream and ignorance of its interpretation. [from Tanchuma Mikeitz 2]

the necromancers Heb. חַרְטֻמֵי, those who would arouse themselves (טִימֵי) with the bones (צִיּוֹם) of the dead, so that they would [be able to] inquire of the bones. ([The word] צִיּוֹם means “bones” in Aramaic. In the Mishnah (Oholoth 17:3), we find: A house that was full of “timia,” meaning “full of bones.”)

but no one interpreted them for Pharaoh They did interpret them, but not for Pharaoh, for their voice did not reach his ears, and he had no satisfaction from their interpretation, for they said, “You will beget seven daughters, and you will bury seven daughters.”-[from Gen. Rabbah 89:6]

11 each one according to the interpretation of his dream A dream fit for the interpretation that was interpreted for us and similar to it. [i.e., a dream for which the interpretation given was appropriate, and which was similar to that interpretation.]

12 a Hebrew lad, a slave Cursed are the wicked, for their favors are incomplete. He mentions him with expressions of contempt: a lad-a fool, unfit for a high position;

a Hebrew—he does not even understand our language;

a slave—and in the statutes of Egypt it is written that a slave may neither reign nor wear princely raiment.-[from Gen. Rabbah 89:7]

[for] each [of us]…according to his dream According to the dream and close to its contents.-[from Ber. 55b]

13 me he restored to my position [“He” refers to] Pharaoh, mentioned above, as he said, “Pharaoh was angry with his servants” (verse 10). Hence, the verse is elliptical: it did not specify who restored, because it is not necessary to specify who restored, [for it could only be] the one who has the power to restore, namely Pharaoh. This is customary for all elliptical verses. Concerning the one who is to do [the thing], they leave the matter unspecified.

14 from the dungeon Heb. מִן הַבוֹר, lit., from the pit. From the prison, which was made like a sort of pit, and so every [instance of] בוֹר in the Scriptures is an expression of “pit.” Even if there is no water in it, it is called בוֹר, fosse in Old French, a pit.

and he shaved in honor of the throne.-[from Gen. Rabbah 89:9]
15 you understand a dream, to interpret it Heb.让你理解一个梦，去解释它。You listen to and understand a dream, to interpret it.

you understand-Heb.让你理解。An expression of understanding and listening, similar to “Joseph understood (יָשָׁמ) ” (Gen. 42:23); and “whose language you will not understand (יתָשַמ) ” (Deut. 28:49), antandras in Old French, you understand.

16 Not I Heb. בְּלָדָּי. The wisdom is not mine, but God will answer. He will put an answer into my mouth that will bring peace to Pharaoh.-[from Targum Onkelos]

19 emaciated Heb. דָּלָה similar to “Why are you becoming so thin (דַל)” (II Sam. 13:4), referring to Amnon.

and with meager flesh Heb. דַּלוֹת Every expression of דלוּת in Scripture means “lacking flesh,” and in Old French [it is] bloses, deprived (deficient).

23 hardened Heb. צְנֻמוֹת. [The word] צנמוה in Aramaic means “rock.” They were like wood, without moisture and hard as a rock. The Targum (Onkelos) renders: נָצָה לַקְיָּן נָצָה means that nothing was left but the [withered] blossom (גֵּט) because they were emptied out of seed. [גֵּט means “beaten.”]

26 seven years and…seven years All of them are only [a single period of] seven. The reason the dream was repeated twice is that the matter [the good years] is ready, as he explained to him at the end. “And concerning the repetition of the dream to Pharaoh twice—that is because the matter is ready…” (verse 32). In connection with the seven good years it says, “He has told Pharaoh” (verse 25), because it was near, but in connection with the seven years of famine, it says, “He has shown Pharaoh” (verse 28). Since the matter was distant and far off, an expression of “showing a vision” is appropriate.

30 and all the plenty will be forgotten This is the interpretation of the swallowing.

31 And the plenty will not be known This is the interpretation of “but it was not known that they had gone inside them” (verse 21).

32 ready- Heb. נָכוֹן, ready. 34 and prepare Heb. וְחִמֵש, and he shall prepare, and similarly, “and prepared (וַחֲמוּשִים)” (Exod. 13:18).

35 all the food Heb. אֽכֶל. This is a noun; therefore, its accent is on the “aleph,” and it is vowelized with a “pattach katan,” but אוכל, which is a verb, e.g., “for whoever eats (אוכל) fat” (Lev. 7:25), is accented on the final syllable, on the “chaff,” and is vowelized with a “kamatz katan.”

under Pharaoh’s hand In his custody and in his storehouses.

36 Thus the food The gathered [food] will be like any other reserve that is hidden away for the preservation of the land.

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**Ketubim: Psalms 35:1-19**

<table>
<thead>
<tr>
<th>Rashi’s Translation</th>
<th>Targum</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Of David. O Lord, strive with those who strive against me, battle my foes.</td>
<td>1. Of David. Contend, O LORD, with those who contend against me; make war against those who war against me.</td>
</tr>
<tr>
<td>2. Grasp a shield and encircling armor, and rise to my assistance.</td>
<td>2. Take up a shield and buckler, and arise as my help.</td>
</tr>
</tbody>
</table>
Rashi’s Commentary on Psalms 35:1-19

1 O Lord, strive with those who strive against me Make a quarrel with those who make quarrels with
battle Heb. לוחם, an expression of war (לחם), and so, battle those who battle with me.

3 And arm Yourself with a spear Heb. והרק. Arm Yourself, as (in Exod. 15:9) “I will arm myself (חרך) with my sword”; (Gen. 14:14), “And he armed (חרך) his trained men.”

and bar the way before my pursuers Protect between me and them, as a barrier.

to my soul A moi meme in French, to myself, as (in Jer. 18:20): “for they have dug a pit for me (לווישה).”

6 dark and slippery Both together, so that their feet should slip on the slippery places and the darkness should not allow them to beware of the slippery places, as it is written (in Jer. 23:12): ‘Therefore, their way shall be for them like slippery places in the dark: ‘let them be thrust and fall therein.’ “

7 they have dug it for my soul they have dug a pit into which I should fall.

8 darkness Heb.ечא, darkness, obscure in Old French, obscurity.

and his net that he hid So is the custom to hide the net and to cover it with straw or with earth, in order that the one who passes over it should not notice it until he is trapped in it.

9 And my soul shall exult when I see their downfall.

10 All my bones will praise You for everything, for now...

11 False witnesses rise up constantly against me, etc.

13 and may my prayer return upon my bosom That is to say: If they say that I afflicted myself only for their detriment, that their illness should become more serious, may my prayer that I prayed for them return to me.

14 I walked about as though it were a friend or as though it were my own brother As though it were my brother or my friend; I walked about depressed because of their distress.

as the mourning of a mother As a son who mourns for his mother or as a mother who mourns for her son.

with gloom Heb. כדור, an expression of blackness.

I was bowed An expression of humility.

15 And, when I limped, they rejoiced and gathered And when I limped because I suffered a fracture, they rejoiced and gathered [around me].

lame people gathered about me Heb. נכים, lame people, as we translate “Pharaoh- neco,” נכים, lame. Menachem (p. 122f.) associated it with (Isa. 16:7), נכים, broken-hearted, amenyyze in Old French, crushed.
Were they to tear, they would not draw blood. Were they to tear my flesh, my blood would not flow to the ground when they embarrass me [lit. make my face white].

16 Because of the flattery of scorn for food, they gnash, etc. Because of the flattery of scorn of eating and drinking, that they flatter Saul in order that he give them to eat and drink, they gnash their teeth against me.

food Heb. מעוג, an expression of eating, as (in I Kings 17: 12): “if I have food (מעוג) ,” written regarding Elijah, but Menachem (p. 130) interpreted it as an expression of a loaf of bread, and so “if I have a cake (מעוג).”

17 how long will You look on? How much patience do You have to look upon all these?

from their darkness Heb. מракיהם, from their darkness.

my only one from young lions This refers to “Return my soul.” Return my only one from young lions.

19 those who are my enemies for an unjust cause who hate me because of a false matter, that they testify against me what never entered my mind. Let them not rejoice at my downfall.

who hate me Let those who hate me not wink their eyes at me, to mock my downfall with their eyes. קזר ופ Patriotism means seynt in Old French, signal.

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Meditation from the Psalms

Psalms 35:1-19

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

The superscription of this psalm attributes authorship to David. David concluded the preceding psalm with the hopeful declaration of his belief that, HaShem redeems the soul of His servants. Now, he requests that this Divine attribute be put into practice, and he pleads with G-d to redeem him from the menace of his many enemies.¹

Radak comments that David composed this psalm while fleeing from Saul According to Sforno, these verses record David's pleas as he fled from his rebellious son, Absalom.²

In v.6 David asks that HaShem make the way of the wicked “dark and exceedingly slippery”. This reminds me of something the Yalkut Shimoni³ said regarding the time for the destruction of the wicked,⁴ which we also read at the end of the haggada:

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¹ Tehillat HaShem
² 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.
³ Ibid. 2. The Yalkut Shimoni (Hebrew: היל庫ט שמעוני or simply Yalkut is an aggadic compilation on the books of the Hebrew Bible. From such older haggadot as were accessible to him, the author collected various interpretations and explanations of Biblical passages, and arranged these according to the sequence of those portions of the Bible to which they referred.
⁴ In: Tehillim (Psalm) 35:4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. We see our verbal tally with our Torah portion: III / Hurt - רע, Strong’s number 07451. This word is commonly translated as evil. This seems to be David’s focus as he looked into our Torah portion as it was the ‘evil’ cows that caught his attention.
Of old, You performed many miracles by night. At the beginning of the first watch of this night.  

To the righteous convert (Avraham) You gave victory when there was divided for him the night.  

*It came to pass at midnight.*

You judged the king of Gerar (Abimelech with death) in a dream by night.

You frightened the Aramean (Laban) in the dark of night.

Israel (Jacob) fought with an angel and overcome him by night.  

*It came to pass at midnight.*

The first-born children of the Egyptians You crushed at midnight.

They did not find their host when they arose at night.

You swept away the army of the prince of Charoshes (Sisera) with the stars of night.  

*It came to pass at midnight.*

The blasphemer (Sanncherib) had planned to raise his hand against Jerusalem; You laid low his dead by night.

The idol Bel was overthrown, with its pedestal, in the darkness of the night.

To Daniel, in whom You delighted, the secret vision was revealed at night.  

*It came to pass at midnight.*

He who caroused from the holy vessels (Belshazzar) was slain on that same night.

From the lions' den was rescued he who interpreted the meaning of the terrors of the night.

Haman bore hatred in his heart and wrote proscriptions at night.  

*It came to pass at midnight.*

You began Your triumph over him when You disturbed the sleep of his king at night.

You will tread the wine-press to help those who ask the watchman, 'Ah, when will there be an end to the long.

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5 This night time redemption speaks directly to our verbal tally in that the name used by HaShem when He brings judgment: God - אֱלֹהִים, Strong’s number 0430. Additionally, ‘night’ alludes to a second verbal tally: Day - יָיִם, Strong’s number 03117.

6 In the battle of the 4 kings vs. the 5 kings in Beresheet (Genesis) 14:9. This "splitting of the night," writes the Maggid of Dubno, is one of the deepest secrets of Creation, closely guarded by the Holy One. For reasons known only to Him, "the Creator of night", exactly midnight is a special time for miracles for His beloved ones, and only He knows the exact time when midnight comes in every location on earth. "He split the night for Avraham and his servants" - and thereby, "they smote them until Chova". Where do we find that HaShem was particular that the miracle occurs at midnight? Only in two instances, regarding Avraham and the four kings, and also regarding the Tenth Plague in Egypt, the telling blow that brought about Yetziat Mitzrayim. It seems that the future redemption will be at midnight, too, for midnight is a "guarded time" for all Jews. Mere human beings cannot know why midnight has such special significance, and why other times are not so suitable for redemption. Suffice it that HaShem knows this secret. All we can say is that because of sublime mysterious factors, the redemption of our fathers from Egypt had to be exactly at midnight, and no other moment would do.

7 When Abimelech took Sarah for his wife in Bereshit (Genesis) 20:1-18.

8 When Laban chased Yaaqov and his family when they left his employ in Bereshit (Genesis) 31:1-55.

9 When Yaaqob fought the angel of Esav, and prevailed in Bereshit (Genesis) 32:24-32.

10 In the days of Moses. This was the tenth plague in Shemot (Genesis) 12:12.

11 When Deborah and Barak waged war against the Canaanites whose general was Sisera in Shoftim (Judges) 4:1-24.

12 When Sanncherib attempted to conquer Israel in the days of Hezekiah in II Divre HaYamim 32:1-24.

13 Yeshayahu (Isaiah) 46:1, Yeremyahu (Jeremiah) 50:2.
night?

He will exclaim, like a watchman and say" 'Morning will come after this night.'

It came to pass at midnight.

Bring near the day (with the coming of Mashiach), that is neither day nor night.

Show, Most High, that Yours is the day as well as the night.

Appoint watchmen to Your city (Jerusalem) by day and by night.

Illumine as with the light of day, the darkness of the night.

It came to pass at midnight.

Thus we understand that the wicked do their deeds at night and HaShem will deal mida-kneged-mida\(^{14}\) with them by inflicting their punishment at night.

Similarly, King David and the righteous arise at midnight for another purpose:

**Tehillim (Psalms) 119:62** At midnight I will rise to give thanks unto thee because of thy righteous judgments.\(^{15}\)

**II Luqas (Acts) 16:25** And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

It is also well known that our redemption from Egypt began at midnight.

**Shemot (Exodus) 12:29** And it came to pass, that at midnight HaShem smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. 31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve HaShem, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

What makes this midnight redemption so intriguing is what the Prophet Micah said:

**Micah 7:15** According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.\(^{16}\)

**Midrash Rabbah - Exodus XV:11** THIS MONTH SHALL BE UNTO YOU. It is written: Happy is the nation whose God is the Lord (Ps. XXXIII, 12). When God chose His world, He appointed New Moons [i.e. months] and years therein, and when He chose Jacob and his sons, He appointed for them a New Moon of redemption in which Israel were redeemed from Egypt and in which they are destined to be redeemed again,

\(^{14}\) measure-for-measure

\(^{15}\) Midnight symbolizes a turning point in David’s fortunes, because it was at midnight that Ruth, David’s great-grandmother, entreated Boaz to take her as a wife (Ruth 3:8). Until then, she feared being disqualified from such a union because the Torah forbids an Israelite to marry a Moabite (Devarim 23:4). At midnight Boaz revealed to Ruth the Oral Tradition that only the men of Moab are included in this prohibition; the women of Moab are acceptable as wives. Throughout his lifetime David arose at midnight to give thanks to HaShem for this judgment which was so essential to his lineage. (The second was nationally significant — see Shemot Rabbah 18:2.)

\(^{16}\) The future redemption will occur on Passover הלילה בחצי "at midnight," which has the same numerical value (=190) as קץ ("end"), the term designating the End of Days or Messianic era.
as it says: As in the days of thy coming forth out of the land of Egypt will I show unto him marvellous things (Micah 7:15).

Thus we understand that **midnight is the designated hour of our redemption** because it was the hour when we were redeemed in Egypt.17

It was midnight, we are told, when Avraham reached northern Israel and battled the four kings. Avraham’s deliverance came at midnight, as we read in the haggada:

*To the righteous convert (Avraham) You gave victory when there was divided for him the night.*

The idea of midnight is the that this is a time for prayer to be heard and redemption to be accomplished.

The Rebbe18 quotes the Zohar which states that the foundation of creation is that first there is darkness, and then there is light. The Zohar further states that “There is no light other than that which emerges from darkness”. If we look back to the beginning of creation, at the conclusion of each of the first days of creation the Torah says, “And there was night, and there was day”.

The Rebbe explains that this pattern of night and day is still constantly occurring in the world, even in a spiritual sense. Every individual goes through the same process of darkness to light, as well. When we are first born, we enter into this world in a state of “darkness”, as our Sages teach us, since a child only has an evil inclination until he/she reaches adulthood. We start out in this world completely selfish and self-centered, impatient and temperamental (cute, however). But, as we mature, we emerge from the darkness and begin to bring more light into our lives, by “expanding our sense of self” and recognizing the needs of others. The Rebbe explains that this is the process of going from darkness to light, and it is a necessary process for every single person, at every time.

Similarly, explains the Rebbe, the exile of the Jewish People, on a national level, was a period of darkness, known as galut (exile). However, this darkness of exile was merely the infancy of the Jewish People. It was the birth of the Jewish People, and therefore needed to be in a way of “darkness”. Only from that darkness can come the greatest light, which was the redemption of the Jewish People, culminating with the receiving of the Holy Torah.

Therefore, explains the Rebbe, the final plague and the beginning of redemption needed to occur specifically at midnight, the darkest point of the night. Our Sages tell us that although we can’t see it, the night still draws from the light of the day that preceded it until midnight. After midnight, the light of the following morning has already seeped into the remaining hours of night. It is only precisely19 in the middle of the night that there is pure darkness. HaShem made the plague of the firstborn specifically then, at the time of pure darkness, to teach us that precisely from the depths of the darkness of exile is the light of redemption born.

We have another interesting picture of our redemption at midnight in Megillat Ruth. Ruth was sent by Naomi to the threshing floor where Boaz was sleeping. She uncovered his feet and lay down.

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17 At midnight of Nissan 15th, 2448 (1313 bce), G-d broke the last manacle of Egyptian bondage by killing all Egyptian firstborn, and the nation of Israel was born as a free people. (The Jews physically left Egypt twelve hours later, at midday of Nisan 15. But from the moment the firstborn were killed, the last vestige of Egyptian resistance to their release crumbled and they were a free people.) The time is significant: twice the Torah emphasizes that the event occurred exactly at midnight, (Exodus 11:4 (see Rashi) and 12:29) and to this day, “midnight” is a factor in our annual re-experience of the Exodus at the *seder* held each year on the eve of Nisan 15. (Midnight is the deadline for the eating of the matzah and the bitter herbs, and, when the Holy Temple stood in Jerusalem, for the eating of the meat of the Passover offering (today it is the deadline for eating the *afikoman* which represents the Passover offering at our seder). See Tosafot, Megillah 21a; Shulchan Aruch, Orach Chaim 477a; Ramoh and Dagul Miravah)

18 Rabbi Sholom Noach Berezovsky, the Netivot Shalom, the Slonimer Rebbe, ZT”L

19 Exact midnight represents the moment of synthesis of judgement and compassion: G-d's judgement of the nations of the world, and His compassion for the nation of Israel.
Ruth 3:8 And it came to pass at midnight that the man was startled and turned about; and behold, a woman was lying at his feet.

Our Sages note that the beginning of this verse marks the middle of the book of Ruth, symbolic of the fact that the epic event of Ruth’s redemption transpired at midnight. This is especially interesting because Ruth, by her actions, was implicitly requesting that Boaz make love with her, right then, in order for their marriage to take effect. Boaz’s reaction to her proposal tells how powerful her suggestion was:

Sanhedrin 19b R. Johanan said: Joseph's strong [temptation] was but a petty trial to Boaz; and that of Boaz was small in comparison with that of Palti son of Layish. ‘Joseph's strong temptation was but a petty trial to Boaz,’ as it is written, And it came to pass at mid-night and the man was startled, ‘vayilafeth’. What is the meaning of - vayilafeth? - Rab said: His flesh became [litafath - as hard] as turnip heads [in the intensity of his arousal].

Now the Zohar comes to teach us that the the physical world has been properly prepared. Ruth wants love-making and Boaz wants love-making. They are both ready.

According to the Zohar, at midnight HaShem visits the Tzaddikim in Gan Eden to enjoy Himself with them. Since He is, at midnight, in a very good disposition, it is considered a most propitious time to wake up to engage in prayer and Torah study. Hence, Boaz had trained himself to do exactly that every night. Thus, though he had worked hard that day and had feasted to celebrate his success and had given thanks to HaShem, he hastily woke up when midnight arrived. What makes this so fantastic is that our Rabbis have taught that the sensation, the SHARP sensation, of arrival is what we feel when we reach the climax of the act of marriage. It is the sensation that we have arrived at The Place, HaMakom, where we and HaShem are together with a sharp desire to stay forever.

Thus we understand that the end result of our redemption will be like the climax of the act of marriage. When we find ourselves walking with HaShem in Gan Eden – the threshing floor – the Holy of Holies. Boaz and Ruth had to delay that ecstatic moment, but only for a few hours. HaShem had given them a ‘taste’ of what redemption would be like at the very instant that they had agreed to redeem – at midnight!

Now the spiritual component, of the physical act, is consummated with the appropriate words.

Ruth 3:8-13 And it came to pass at midnight, that the man was startled, and turned himself; and, behold, a woman lay at his feet. 9 And he said: ‘Who art thou?’ And she answered: ‘I am Ruth thine handmaid; spread therefore thy skirt over thy handmaid; for thou art a near kinsman.’ 10 And he said: ‘Blessed be thou of the HaShem, my daughter; thou hast shown more kindness in the end than at the beginning, inasmuch as thou didst not follow the young men, whether poor or rich. 11 And now, my daughter, fear not; I will do to thee all that thou sayest; for all the men in the gate of my people do know that thou art a virtuous woman. 12 And now it is true that I am a near kinsman; howbeit there is a kinsman nearer than I. 13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he be not willing to do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the HaShem liveth; lie down until the morning.'

Boaz says, “Yes!!!!, I will marry you!” He knows the outcome, yet he has a tikkun that he needs to perform to correct the incident of Tamar sleeping with Yehuda. He needs to give the proper redeemer a chance to bring

20 This word is our verbal tally with the Torah portion: Saw / Behold - ראיה, Strong’s number 07200, which we find in Tehillim (Psalm) 33:6 By the word of HaShem were the heavens made <06213> (8738); and all the host of them by the breath of his mouth. This word is also found in our Torah portion: Bereshit (Genesis) 39:3 And his master saw that HaShem was with him, and that HaShem made all that he did <06213> (8802) to prosper in his hand.
21 Most folks see the encounter between Tamar and Yehudah as a sin of immorality. Torah, on the other hand, sees this encounter as a very great mitzvah. It is a mitzvah because Tamar was a childless widow, and her dead husband’s family was commanded, according to Debarim (Deuteronomy) 25:5, to raise up seed for the deceased. The family was required to raise up seed for the deceased on his land. When Yehudah
redemption to the world. Never the less, with the following words Ruth’s redemption, and by extension our redemption – at midnight, had begun: then will I do the part of a kinsman to thee.

**Ruth 3:8** At midnight the man was startled...

**QUESTION:** Instead of “the man” why doesn’t it say “Boaz” [was startled] ?²³

**ANSWER:** Naomi gave Ruth detailed instructions. At the conclusion she said “He will tell you what you are to do”.²⁴ Commentaries²⁵ take “hu”, “He”, to refer to HaShem. I.e., prophetically Naomi told Ruth that she could anticipate having a Divine revelation there and that HaShem would converse with her and instruct her accordingly.

Indeed, this is what happened. Between Ruth and HaShem there evolved a lengthy dialogue concerning the future of all Israel and the imminent Redemption. According to Kabbalists, the term Ish, A Royal Man, is a reference to HaShem, and Ishah, a royal woman, refers to all Israel’s receiving His benevolent revelations. Also, the galut, exile, is compared to night and redemption to day.

“In the middle of the night,” the darkest moment of exile The Man, HaShem, was startled, to see, behold “a woman” (all Israel) lying “at His feet”. This word can also be read as “bitter exiles”. Suddenly, HaShem asks “who are you?” She responds “I am Ruth Your handmaid”. This means “I am all Israel who have accepted Ruth’s;²⁶ additional 606 mitzvot at Sinai over the seven the entire world has”. The dialogue continues, “Spread Your wings over Your handmaid”, “take us out of exile and reunite with us”, “for You are a redeemer.”

A short conversation follows in which HaShem blesses and praises all Israel for their devotion to Him. Then, in response to her (all Israel’s) request, HaShem says, “While it is true that I am a redeemer, there is also a redeemer closer than I”.²⁷ The Gemara²⁸ explains that the prophesy regarding the redemption, “I am HaShem, in its time I will hasten it”²⁹ means that there are two sorts of redemption. One is “be’itah” the redemption of the predestined time. The other is “achishenah”, an accelerated redemption which we must merit by our good deeds.

Thus, HaShem says, “Stay the night”, i.e. “remain [temporarily] in galut, exile, then in the morning [when your redemption time comes] if you have much ‘tov’, good deeds, to merit your redemption, be assured that an accelerated redemption will take place.”

Now, the Midrash³⁰ says that the word “vehayah”, it will be, connotes joy and happiness. Thus, HaShem is telling her, “I will be very happy if the good deeds of all Israel merit them the speedier redemption. However, if G-d forbid, you will not meet the standards required to merit such a redemption, [then be assured that the exile will not be eternal, for] as I live [HaShem], I promise that I personally will redeem you. Lie patiently in exile till your redemption, for it will surely come”. The verse continues, “so all Israel remained to lay in the bitter galut, which He imposed on them, until the morning”, eagerly anticipating the redemption.

Thus our redemption is clearly pictured in Megillat Ruth.

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²³ This section was written by Moshe Bogomilsky.
²⁴ Ruth 3:4
²⁵ Besurat Eliyahu
²⁶ The gematria of רות is 606 + the 7 Noachide laws brings us to 613 laws.
²⁷ Ruth 3:12
²⁸ Sanhedrin 98a
²⁹ Yeshayahu (Isaiah) 60:22
³⁰ Midrash Rabbah Vayikra 11:7
Finally, in line with a midrashic interpretation of our pasuk in Psalms, lets look at the Midrash of Matityahu:

**Matityahu (Matthew) 25:1-13** Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Let us look for our redemption at midnight!

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**Ashlamatah: Yeshayahu (Isaiah) 29:8-14, 18-19**

<table>
<thead>
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<th>Rashi</th>
<th>Targum</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ¶ Woe, Ariel, Ariel, the city wherein David encamped! Add year to year, the festivals shall terminate.</td>
<td>1. ¶ Woe to the altar, the altar which they built in the city where David settled, from the gathering of armies which are gathered against it in the year the feasts cease in you.</td>
</tr>
<tr>
<td>2. And I will oppress Ariel, and there shall be moaning and mourning, and it shall be to Me like Ariel.</td>
<td>2. Yet I will distress the city where the altar is, and it will be desolate and evacuated and it will be encircled before Me with the blood of the slain as the encircling of the altar with the blood of holy sacrifices all around on the feast day.</td>
</tr>
<tr>
<td>3. And I will encamp in a circle upon you, and I will besiege you with a camp of siege, and I will erect upon you siege works.</td>
<td>3. And I will make armies settle against you, and build a siege against you and pile a rampart against you.</td>
</tr>
<tr>
<td>4. And you shall be humble, from the earth shall you speak and from the dust shall your speech be lowered; your voice shall be like a necromancer from the earth, and from the dust shall your speech chirp.</td>
<td>4. And you will be humbled, from the earth you will speak and from the dust your utterances will whine, and your voice will be like a ghost from the ground, and from the dust your utterances will whine.</td>
</tr>
<tr>
<td>5. And the multitude of foreigners shall be like fine dust, and the multitudes of tyrants like passing chaff, and it shall be a sudden happening.</td>
<td>5. But the multitude of your dispersed will be like small dust, and a tumult of strong ones like chaff which passes, and there will be a tumult suddenly.</td>
</tr>
<tr>
<td>6. From the Lord of Hosts she shall be visited with thunder, with earthquake, and a great noise, storm wind and tempest, and a flame of consuming fire.</td>
<td>6. It will be commanded before the LORD of hosts with thunder and with earthquake and much noise, with whirlwind and with wind and flames of destroying fire.</td>
</tr>
<tr>
<td>7. And shall be like a dream, a vision of [the] night, the multitude of all the nations assembled upon Ariel, and all those stationed around her and those who trap her, and those who besiege her.</td>
<td>7. And the multitude of all the peoples that gather against the city where the altar is, and all their forces and their armies and those who distress them will be like a dream, fantasy of night.</td>
</tr>
<tr>
<td>8. And it shall be, as the hungry man dreams, and behold, he eats, and he shall awaken, and his appetite is unsated, and as the thirsty man dreams, and behold he drinks, and he shall awaken and behold he is faint, and</td>
<td>8. As when the hungry man dreams he is eating and awakes, and his hunger is not satisfied, or as when the thirsty man dreams he is drinking and awakes, and he is faint and his soul is faint, so will the multitude of all the</td>
</tr>
<tr>
<td>Rashi</td>
<td>Targum</td>
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<tr>
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</tr>
<tr>
<td>his soul yearns, so shall be the multitude of all the nations gathered on Mount Zion. [\text{P}]</td>
<td>peoples be that gather against the Mount of Zion. [\text{P}]</td>
</tr>
<tr>
<td>9. ¶ Stop and wonder; they became blind and they blinded. They were intoxicated but not from wine; they reeled but not from strong wine.</td>
<td>9. Delay, be astounded, be confused and appalled! They are drunk, but not with wine; they stagger, but not with old wine!</td>
</tr>
<tr>
<td>10. For the Lord has poured upon you a spirit of deep sleep, and He has closed your eyes; the prophets and your heads who stargaze, He has covered.</td>
<td>10. For the LORD cast among you a spirit of deception, and has hidden Himself from you, the prophets, the scribes and the teachers who were teaching you the Law He has hidden.</td>
</tr>
<tr>
<td>11. And the vision of everything has been to you like the words of a sealed book, which they give to one who can read, saying, &quot;Now read this,&quot; and he shall say, &quot;I cannot, for it is sealed.&quot;</td>
<td>11. And all prophecy has become to you like the words of a book that is sealed. When men give it to one who knows the book, saying “Read this,” he will say, &quot;I cannot, for it is sealed.&quot;</td>
</tr>
<tr>
<td>12. And if the book is given to one who cannot read, saying, &quot;Now read this,&quot; he shall say, &quot;I cannot read.&quot; [\text{S}]</td>
<td>12. And the book will be given to one who does not know the book, saying, ”Read this,” and he will say, &quot;I do not know the book.” [\text{S}]</td>
</tr>
<tr>
<td>13. And the Lord said: &quot;Because this people has come near; with their mouth and with their lips they honor Me, but their heart they draw far away from Me, and their fear of Me has become a command of people, which has been taught.</td>
<td>13. And the LORD said: &quot;Because this people exalts itself with their mouth and honour before Me with their lips, while their heart is far from My fear, andtheir fear before Me is as a commandment of men who teach;</td>
</tr>
<tr>
<td>14. Therefore, I will continue to perform obscurity to this people, obscurity upon obscurity, and the wisdom of his wise men shall be lost, and the understanding of his geniuses shall be hidden. [\text{S}]</td>
<td>14. therefore, behold I will again strike this people with comprehensive strokes; and the wisdom from their wise men will perish, and the discernment from their understanding will be hid [\text{S}]</td>
</tr>
<tr>
<td>15. Woe to those who think deeply to hide counsel from the Lord, and their deeds are in the dark. And they said, &quot;Who sees us and who knows us?&quot;</td>
<td>15. Woe to those who try to hide counsel before theLORD, and their deeds are as in the dark, and who say, “No one sees us, and no one knows our deeds.”</td>
</tr>
<tr>
<td>16. Shall your perversion be regarded like the potter’s clay? Shall the thing made say of him who made it, ”He did not make me,” and the impulse say to the One Who formed it, ”He does not understand”?</td>
<td>16. Are you in the dark, seeking to turn your deeds upside down? Behold, as the clay in the potters hand, so are you regarded before Me! Is it possible that the clay should say to its maker, ”You did not make me;” or the creature say to its creator, ”You have no understanding of me”?</td>
</tr>
<tr>
<td>17. Indeed, in a short time, the Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest.</td>
<td>17. Is it not yet a very little while until Lebanon will return to be as a fruitful field and the fruitful field will cause many cities to be inhabited?</td>
</tr>
<tr>
<td>18. And on that day the deaf shall hear the words of the book, and out of the obscurity and out of darkness shall the eyes of the blind see.</td>
<td>18. And in that time those who are as deaf will hear the sayings of a book, and out of gloom and darkness the eyes of the blind will see.</td>
</tr>
<tr>
<td>19. And those who suffered shall increase their joy in the Lord, and the impoverished people shall rejoice in the Holy One of Israel.</td>
<td>19. And those who have accepted mortification will obtain fresh joy in the Memra of the LORD, and the needy sons of men will exult in the Memra of the Holy One of Israel.</td>
</tr>
<tr>
<td>20. For the tyrants have ended and the scornful have been destroyed, and all those eager to commit violence shall be cut off.</td>
<td>20. For the one who distresses ceases and the plunderer is destroyed, and all who watch to rob cease,</td>
</tr>
<tr>
<td>21. Those who cause man to sin by a word, and him who reproves in the gate they trap, and they mislead the righteous through fraud. [\text{P}]</td>
<td>21. who by their sayings make the sons of men sinners and seek the stumbling of him who reproves them in the thejudgment house with words of the Law, and with</td>
</tr>
</tbody>
</table>
Rashi’s Commentary for: Yeshayahu (Isaiah) 29:8-14, 18-19

1 Woe, Ariel Jonathan renders: Altar of the Lord. Ezekiel, too, called it that, as it is said (43:16): “And the altar (קַדְרוֹן) twelve [cubits] in length,” [because of the heavenly fire that lay like a lion atop the altar, as we learned in Tractate Yoma (21b)]. Our Sages, however, explained it in reference to the heichal (the Temple proper), which was narrow from the rear and wide in the front.

the city wherein David encamped The altar that was built in the city wherein David encamped [from Jonathan].

add year to year And always your sins are continuously increasing until your sacrifices are cut off (נַעֲקֹף) , an expression similar to (supra 17:6): “like the cutting (כְּנֵקֶף) of an olive tree.”

2 and it shall be to Me like Ariel It shall be surrounded by those slain by the sword, like the altar, which is surrounded by animal sacrifices.

3 in a circle like a row of surrounding troops. ([Other editions read:] In a row of surrounding troops.) ([Some manuscripts read:] An expression of the encampment of surrounding troops.)

a camp of siege (מֻצַב, lit. stationed,) an expression of a camp of siege stationed against the towns.

siege works (מְצֻרוֹת) an expression of מָצְרָה, a siege.

4 from the earth shall you speak It shall appear as though the speech that comes out of your mouth comes from below the ground.

shall your speech chirp to supplicate to Me, and because of your supplication, My mercies shall be aroused. צִפְצוּף is an expression of a whispering (var. weak) voice like the voice of small birds.

5 And the multitude of your foreigners shall be like fine dust The army of Sennacherib, which will be consumed by fire and will become dust.

and it shall be this thing.

a sudden happening (לְפֶתַע פִתְאֽם) a sudden happening.

6 From the Lord of Hosts shall he be visited And after you become humble and your speech chirps, Ariel shall be visited by Me to save them, with thunder and with earthquake, etc.

7 And shall be like a dream that one imagines that he saw, yet he did not see, so will this multitude of all the nations contemplate to conquer, but they will not succeed.

those stationed around her who set up against her a garrison and raiders called cenbel in O.F., as it is stated regarding Saul (I Sam. 14:15): “The garrison and the raiders trembled.”

8 yearns (שטָקֶקָה) desires. Comp. (Gen. 3:16) “And to your husband shall be your yearning (ךְֶשָּׁקָתָה) .”

So shall be, etc. They shall not achieve their desire which they planned to do.
9 stop Be patient to reflect [to think] about your deeds. and wonder And wonder about your corruption.

they became blind (ולשון) an expression related to (supra 6:10) “And his eyes are becoming sealed (השע),” they were blind, not being able to see [lit., from seeing].

They were intoxicated yourselves (sic) but not from wine. Why? ([Parshandatha claims that this reading is erroneous. The correct reading, according to all manuscripts is:] their wise men, but not from wine.)

10 For the Lord has poured upon you, etc. (ךנָס) an expression of mixing wine. Comp. (Prov. 9:2) “She mixed (מסכה) her wine.” It may also be an expression of princedom (נוכחות). He caused a spirit of deep sleep to overcome you, (lit., to rule over you). Concerning the transgressors of Israel he was prophesying, for they were stargazers and were experts in adjuring the heavenly princes, each one with the proper name for adjuring him. Therefore, they say, “Who will encamp upon us (Jer. 21:13)? If the enemy comes upon us, we can make for it a wall of fire around, ([Most manuscripts read:] If the enemy comes upon the city, we can make for it a wall of fire around,) or surround it with the Great Sea.” Said the Holy One, blessed be He, “I will change the heavenly princes; the one appointed over fire, is appointed over water. When he adjures the prince of fire to bring him fire, he will reply, “This is not mine.” And, likewise, the prince of water. And even the name by which you adjure him, he does not recognize. This is the closing of the eyes and the covering of the heads of the stargazers.

11 the vision of everything All that you used to see in the constellations shall be concealed from you like the words of a letter sealed with wax, which, if they give to read one able to read a letter, he will say, “I cannot, for I see not what is inside, for it is sealed.”

12 And if the book is given And when they take it from him and open its seal and give it to one who does not understand the language of the letter, and they say to him, “now read this,” he will say, “I cannot read.” Similarly, when you adjure the prince of fire, he will say, “I cannot, for the matter is sealed from me,” and when you adjure his colleague, he will say, “I do not recognize this name, by which you adjure me, for this is not my name.” This is what Jeremiah said (Jer. 21:4): “Behold I will turn around my implements of war that are in your hands.” This refers to the Explicit Name. In Midrash Tehillim (36:8).

13 Because this people has come near Jonathan renders: Because this people has aggrandized itself. I.e., they have come near to raise themselves up to the heavens. They show themselves as though honoring Me with mouth and lip, but their heart they have drawn far away from Me.

and their fear of Me has become not wholehearted, but by the command of the people who teach them, they show themselves as humbled before Him in order to entice Him with your mouth.

14 Therefore, I will continue I am He Who will continue to perform additional obscurity upon obscurity, concealment upon concealment, sealing upon sealing. And what is this obscurity upon obscurity? And the wisdom of their wise men shall be lost. The taking away of the sages of Israel is twice as hard as the destruction of the Temple and all the curses in Deuteronomy, for all of them are only one obscurity, as it is said (Deut. 28:59): “And the Lord shall make your plagues obscure (וְהִפְלָּא),” whereas here are two obscurities.

15 to hide counsel (לַסְתִיר) equivalent to (לְהַסְתִיר).

16 Shall your perversion be regarded like the potter’s clay (Heb. הָפְכְכה) Your perversions. Do you know this, that it is like the potter’s clay? Just as the clay cannot say of its maker, “He did not make me,” so you cannot say that I do not understand your deeds.

Shall...like the potter’s clay, etc. This is an expression of a question, but there are questions to be answered in the affirmative.
of him who made it (עָשֵׂה, lit. to him who made it.) Like Comp. (Ex. 14:3) “And Pharaoh shall say of the children of Israel (יהוה, Children of Israel) ‘I have not heard.’” (Jud. 9:54) “Lest they say of me (לֵי, A woman killed him.”

and the impulse say concerning the One Who formed it, “He does not understand”? Did he say concerning the One Who formed it, “He does not understand what is in my impulse”? Did He not build the hidden recesses, the inner chambers, and the thoughts?

17 Indeed, in a short time In a few days, it is easy in My eyes, if you return to Me

the Lebanon shall be turned The Lebanon, which is a forest of trees, shall be turned into a ‘karmel,’ a settlement of fields and vineyards.

and the fruitful field shall be regarded as a forest Jonathan renders: It shall be populated by large cities. And the Aggadah in Gen. Rabbah (24:1) explains it as forests of people, a settlement of cities and people, crowded and full, like this forest, which is full of trees.

18 And on that day...shall hear, etc. And the curse stated above (v. 10 14): “For the Lord has poured upon you, etc....And the vision of everything has been to you, etc....And the wisdom of his wise men shall be lost,” shall be repealed.

19 And those who suffered The suffering ones, who bore the yoke of the Holy One, blessed be He, and His decrees.

20 those eager to commit violence Those who hurry and give thought how they will commit violence.

21 Those who cause man to sin by a word They are the false prophets.

and him who reproves in the gate they trap (יָקְשֻׁן. Jonathan renders:) And for the one who reproves them, they seek for him into a stumbling-block. (יָקְשֻׁן) is) an expression related to מוֹקֵש, a trap.

and they mislead the righteous through fraud And they pervert with fraud the cause of the just [from Jonathan].

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PIRQE ABOT
(Chapters of the Fathers)
Pereq Hei
Mishnah 5:9

By: Hakham Yitschaq ben Moshe Magriso

In four periods the plague increases: in the fourth year, in the seventh year, after the seventh year, and after the [Sukkoth] festival each year. In the fourth year it is because of the poor man’s tithe of the third. In the seventh year it is because of the poor man’s tithe of the sixth. After the seventh year it is because of the fruits of the seventh year. After the [Sukkoth] festival each year it is because of robbery and gifts [designated] for the poor.

Before explaining this Mishnah, we must first understand the order in which the priestly offering (terumáh) and tithes (ma’ásróth) were given. We will then know the significance of the third, fourth, sixth and seventh years.

God commanded that the fields may be sown and harvested during the first six years [of a seven year cycle], but that during the seventh year, they not be plowed or sown, and that no fruits be harvested. During this seventh year,
all the agricultural products are public property (hefkér) (Leviticus 25:2-7).

In the first and second years of this seven year cycle, God commanded that everyone separate 2% of the harvest for the Cohen-Priest. This is known as the "great offering" (terumáh gedoláh). From the rest, 10% must be taken for the Levite, and this is called "the first tithe" (ma’asér rishón). From what remains, another 10% is taken. The landowner may use this tithe himself, but it could only be eaten in Jerusalem. This is called "the second tithe" (ma'asér sheni).

This was the way the tithes were separated in the first, second, fourth and fifth years of the cycle. In the third and sixth years of the cycle, however, there was a difference. Instead of the second tithe, the landowner had to set aside 10% for the poor. This was called the "poor man's tithe" (ma'asér ani). During the seventh, Sabbatical Year (shemitáh) there was no need to set aside any of these gifts. All the fields were public, and the poor could take whatever they wanted.

Now the master tells us that when death came to the world because of the sins mentioned earlier, the plague was all the more intense during the fourth year of the cycle, during the seventh year, at the end of the seventh, and on Sukkoth of each and every year.

In the fourth year, the plague (magefáh) was intensified because people neglected to give the poor man's tithe that they were obligated to give in the third year. God had patience, and did not send the plague until the end of the third year and the beginning of the fourth, waiting to see if the people would repent and give the tithe. Once the fourth year came and the tithe was not given, the plague became more severe.

This was a fitting punishment. In not giving the tithe to the poor, the people acted as if they expected to live a very long time, and they would not have enough to eat if they gave any away. Providence therefore sent an epidemic to kill them, thus shortening their lives. The plague also intensified in the seventh, Sabbatical Year, because the people neglected to give the poor man's tithe that they were obligated to give in the sixth year.

At the end of the seventh year, the plague intensified because of the fruits of the seventh year which were not left in the field as public property for the poor, as God commanded. Instead, the people kept them for themselves.

Finally, after Sukkoth, the plague would also intensify. Sukkoth was the time when the harvest was gathered from the fields and brought home. It is because of this that Sukkoth is referred to as the "festival of ingathering" (chag ha-asíf) (Exodus 23:16, 34:22).

When the produce was harvested, the people had an obligation to leave certain gifts for the poor (matnoth ani'im), as commanded by God. These gifts, consisted of gleanings (leket), forgotten sheaves (shik’chah), and the corners of the field (peah). Not giving these gifts, then, is tantamount to stealing from the poor.
The verbal tallies between the Torah and the Ashlamata are:

Day / Full - ימים, Strong’s number 03117.

Dream - חלום, Strong’s number 02492.

Beresheet (Genesis) Gen. 41:1 And it came to pass at the end of two **full** 03117 years, that Pharaoh **dreamed** 02492: and, behold, he stood by the river …

3 And, behold, seven other kine came up after them out of the river, **ill** 07451 favoured and leanfleshed; and stood by the other kine upon the brink of the river.

Tehillim (Psalm) 35:4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my **hurt** 07451.

Yeshayahu (Isaiah) 29:8 It shall even be as when an hungry man **dreameth** 02492, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man **dreameth** 02492, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

Yeshayahu (Isaiah) 29:18 And in that **day** 03117 shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

**Hebrew:**

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<td>אני</td>
<td>needy, poor</td>
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<td>יונתן</td>
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<td>כלשון</td>
<td>each of us, each one, man</td>
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<td>ate, eat</td>
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<td>אמר</td>
<td>saying</td>
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<td>מה</td>
<td>what, who, which</td>
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<td>ód</td>
<td>discerning</td>
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<td>נלע</td>
<td>rejoice</td>
<td></td>
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<td>matter, word</td>
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<td>נא</td>
<td>happened</td>
<td>Gen. 41:1, 13, 36</td>
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<td>נרא</td>
<td>lo, behold</td>
<td>Gen. 41:1, 2, 3, 5, 6</td>
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<tr>
<td>Hebrew</td>
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<tr>
<td>תושב</td>
<td>wise man</td>
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<td>חשך</td>
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<td>מטיח</td>
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<td>ים</td>
<td>full, today, day</td>
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<tr>
<td>כל</td>
<td>all, whole, every</td>
<td>Gen. 41:8</td>
<td>Ps. 35:10</td>
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<tr>
<td>ענ</td>
<td>so, thus</td>
<td>Gen. 41:13</td>
<td>Ps. 35:10</td>
<td>Isa. 29:8</td>
</tr>
<tr>
<td>אל</td>
<td>none, not, never</td>
<td>Gen. 41:19</td>
<td>Ps. 35:3</td>
<td>Isa. 29:11</td>
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<tr>
<td>כי</td>
<td>because, too</td>
<td>Gen. 41:31</td>
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<td>נפש</td>
<td>soul</td>
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<td>give, put</td>
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<td>על</td>
<td>about, upon above</td>
<td>Gen. 41:15</td>
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<td>כיון</td>
<td>because, before</td>
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<tr>
<td>ינב</td>
<td>come, rose, rise</td>
<td>Gen. 41:30</td>
<td>Ps. 35:2</td>
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<td>נק</td>
<td>called</td>
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<td>ראה</td>
<td>seen, saw</td>
<td>Gen. 41:19</td>
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<tr>
<td>נש</td>
<td>spirit, wind</td>
<td>Gen. 41:8</td>
<td>Ps. 35:5</td>
<td>Isa. 29:10</td>
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<tr>
<td>ביב</td>
<td>restored, turn, return</td>
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<td>שמע</td>
<td>hear, heard</td>
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<td>עלון</td>
<td>on the bank, lip</td>
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<td>לול</td>
<td>dream</td>
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<tr>
<td>בְּרֶס</td>
<td>just, or as when</td>
<td>Gen. 41:5 Gen. 41:11 Gen. 41:15</td>
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<td>בְּרֶס</td>
<td>throng, people</td>
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<td>Ps. 35:18</td>
<td>Isa. 29:13 Isa. 29:14</td>
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<td>rise up</td>
<td>Psalms 35:2 Psalms 35:11</td>
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<td>γινομαι</td>
<td>came to pass, become</td>
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<td>tear in pieces, plunder</td>
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<td>teach, taught</td>
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<td>go through</td>
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<td>able, could</td>
<td></td>
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<td>Mk. 3:20 Mk. 3:23 Mk. 3:24 Mk. 3:25 Mk. 3:26 Mk. 3:27</td>
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<td>εἰδω</td>
<td>see, seen</td>
<td>Gen. 41:1 Gen. 41:11 Gen. 41:19 Gen. 41:22</td>
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<td>Mk. 3:21 Lk. 11:24</td>
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<td>eat</td>
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<td>standing, stood</td>
<td>Gen 41:17</td>
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<td>καρδία</td>
<td>heart</td>
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<td>house</td>
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<td>σάλος</td>
<td>entire, all</td>
<td>Gen 41:19, Gen 41:30</td>
<td>Acts 11:26</td>
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<td>σχῆλος</td>
<td>multitude</td>
<td>Mk. 3:20</td>
<td>Acts 11:24, Acts 11:26</td>
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<td>πάλιν</td>
<td>again</td>
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<td>Ps. 35:10</td>
<td>Is. 29:8, Is. 29:11</td>
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<td>περί</td>
<td>about, concerning</td>
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<td>πλήρης</td>
<td>full</td>
<td>Gen 41:7, Gen 41:22, Gen 41:24</td>
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<td>πνεῦμα</td>
<td>spirit</td>
<td>Is 29:10</td>
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<td>πονηρός</td>
<td>sorry state, evil</td>
<td>Gen 41:19</td>
<td>Psa 35:12</td>
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<td>προστιθήμι</td>
<td>proceed</td>
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<td>συνάγω</td>
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<td>χέιρ</td>
<td>hand</td>
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NAZAREAN TALMUD
SIDRA OF B’RESHEET (GEN.) 41:1-37
“MiQetz” “AT THE END OF”
BY: H. EM. RABBI DR. ADON ELIYAHU BEN ABRAHAM &
HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL
Tosefta
(Luke 11:24-26)
Mishnah κ:κ

SCHOOL OF HAKHAM TSEFET
Peshat
(Mk 3:19b-27)
Mishnah κ:κ

“...And when he came home, he found the congregation assembled again, to such an extent that they could not even eat a meal. When the people of his own Esnoga heard of this, they went out to take custody of him; for they were saying, "He has lost his senses.” The soferim (scribes from the School of Shammai) who came down from Yerushalayim, said, “He is possessed by Ba’al Zevul,” and “He casts out the shedim (demons) by the ruler of the shedim.” And he called them to himself and began speaking to them in comparative analogies, “How can HaSatan cast out HaSatan? If a kingdom is divided against itself, that kingdom cannot stand. If a house is divided against itself, that house will not be able to stand. If HaSatan has risen up against himself and is divided, he cannot stand, but he is finished! But no one can enter the strong man’s house and plunder his property unless he first binds the strong man, and then he plunders his house.””

31 Here Hakham Shaul through his Amanuensis Luqas maintains, continuity of thought of “clean and unclean” as a means of differentiating those in acceptable service to the Master.

32 Bede the Venerable (Presbyter and Monk of Yarrow, A.D. 700) accurately states, It may be simply understood, that our Master added these words to show the distinction between the works of Satan and his own, that in truth he is ever hastening to cleanse what has been defiled. Aquinas, St. T. (2009), Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers (Vol 2. Luke). London: Baronius Press Ltd. p. 408

33 The number “Seven” is a verbal connection to our Torah Seder.


35 The Nabi (Prophet) is without honor in his own house. This can mean that a person’s close relatives will not honor him properly. However, the notion of “house” can also mean in the local Esnoga (Synagogue). Citing Marqos 6:4 And Yeshua said to them that “a Nabi (Prophet) is without honour (or dignity) except in his native town and with relatives (or fellow citizens) or in his own house” meaning that the local Esnoga did not properly honour him as they should have. We would opine that this is because the School of Shammai had a stranglehold on Eretz Yisrael until about the middle 30’s C.E. This would also explain Ya’aqob’s (Yeshua’s brother) propensity for Shammaite doctrine and legalism. Bede the Venerable (Presbyter and Monk of Yarrow, A.D. 700) states that they were not able to bear his wisdom. Aquinas, S. T. (2009). Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers (Vol 3. Mark). London: Baronius Press Ltd. p. 64. We determine that this is most likely not his family making the charges of insanity. They will come or join the congregation in a later pericope. However, we would note here that because Ya’aqob (James) Yeshua’s brother seems to have S.

36 We opine here that the opposing Soferim (Scribes) are from the School of Shammai for several reasons. Firstly, we see from following the Triennial Torah Sederim that Hakham Shaul has just accepted the teachings from the School of Hillel by submitting to the Master’s authority. As we have discussed Hakham Shaul was most likely a Paqid in the School of Shammai. The second reason that we opine that this must be the Soferim from the School of Shammai is because the Soferim of the Tz’dukim (Sadducees) did not believe in the supernatural. Therefore, the statement that “He is possessed by Ba’al zeval,” and “He casts out the shedim (demons) by the ruler of the shedim” is not likely an argument of the Tz’dukim. The notion posited demonstrates the error of their hermeneutics. The account described by Hakham Mattiyahu ben Chalfai HaLevi replaces the words καὶ οἱ γραμματεῖς with for οι δὲ Φαρισαῖοι.
Now those who were dispersed (sown) because of the persecution that arose over (the account with) Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word (Oral Torah i.e. the Master’s Mesorah) to no one except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Master Yeshua. And the hand of God was with them, and a great number who believed turned to the Master. The report of this came to the ears of the congregation in Yerushalayim, and they sent Bar-Nechamah\(^37\) to Antioch. When he came and saw the loving-kindness of God, he was glad, and he exhorted them all to remain faithfully obedient to the Master with steadfast purpose, for he was a good man, full of the Spirit of Prophecy\(^38\) and faithfully obedient. And a great many people were added to the Master. So Bar-Nechamah went to Tarsus to look for Paqid Shaul, and when he had found him, he brought him to Antioch. For a whole year, they met with the congregation and taught a great many people. And in Antioch the talmidim were first called Christians.\(^39\)

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

\[^*\text{Gen 41:1-37} \ | \text{Psa. 33} \ | \text{Is 29:8-14, 18-19} \ | \text{Mk 3:19b-27} \ | \text{Lk 11:24-26} \ | \text{Acts 11:16-27}\]

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

Iyov 28:3. He made an end to darkness, and every end He fathoms a stone of darkness and the shadow of death.

\( קֵּץ שָׂם לַחֹשֶׁךְ וּלְכָּל־תַכְלִית הוּא חוֹקֵּר אֶׁבֶן אֹפֶׁל וְצַלְמָׂוֶׁת \)

Though not a part of our Torah Seder, the passage of Iyov is bound to this passage through verbal tally. The present pericope of Mordechai (Mark) verbally connecting to Iyov demonstrates Hakham Tsefet’s deep foundational awareness of the Torah. As we have taught before we understand that, the principle materials of Peshat prepare materials for all subsequent levels of hermeneutic. Hakham Tsefet accomplishes this through careful placement of refined vocabulary. Last week’s pericope brought us face to face with the Yetser HaRa. This week’s Peshat deals with accusations against Yeshua, suggesting that he was possessed with a Shade (demon). We opine that the Shammaite Soferim foster these charges.\(^40\) We have argued these points nominally in the footnotes above. We hope to develop these thought more fully here.

**Zugot**

\(^{37}\) A Levite\(^37\) named Yosef, who was surnamed Bar-Nechamah by the emissaries (Nazarean Hakhamim/Rabbis) which is, being translated, “The son of consolation,” a native of Cyprus. Cf. 2 Luqas (Acts) 4:36

\(^{38}\) Hakham Shaul connects to the Torah Seder point out that Yeshua was “a good man, full of the Spirit of Prophecy.” This is an assessment of Yosef and mirrored in Yeshua.

\(^{39}\) Christians in Greek = “followers of the Χριστός (Anointed One). Now, for sure, these people who were called such a name in Antioch were not of the same beliefs as those a century or two later, nor for that matter present day Christians. There is also the possibility that the word χριστιανός (Christianous) was substituted at a later date for the original word Μεσσιανικός (Messianikos = follower of the Messiah), or even more probable χρηστιανός (Xrestianous = benevolent/kind ones).

\(^{40}\) Please see footnote above.
We cite here only the parts of the Mishnah, which illustrate our point.

**m. Abot 1:1** Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly. 

1:2 Simeon the Righteous was one of the last survivors of the great assembly.

1:3 Antigonos of Sokho received [the Torah] from Simeon the Righteous.

1:4 Yose b. Yoezer of Seredah (from the side of Chesed) and Yose b. Yohanan (from the side of Din) of Yerushalayim received [it] from them.

It is well known that during the life of Yeshua and his talmidim, there were two schools of P’rushim (Pharisees). The School of Hillel and the School of Shammai, flourished during the first century. Close to the end of the first century and beginning of the second century the Shammaite School disappeared. The rivalry of the two schools has played a very large role in establishing Jewish halakhah. It would appear from the writings of the Nazarean Codicil that the Shammaite School was initially more popular. We alluded to this in the previous pericope. We looked at Hakham Shaul from the Remes part of the Nazarean Talmud and determined that the Shammaite School of thought deeply persuaded him. The Shammaite School was legalistic and imbalanced. Following the pattern of the Zugot as projected in the Mishnah, we see that each of the “pairs” needed his counterpart. Each of the Zugot represents a collaborative government balanced between chesed and din. As long as these halves function collaboratively, the B’ne Yisrael was administrated properly. In similar manner the Nebi’im (prophets) kept the B’ne Yisrael in stability by balanced prophesy. When one side dominated, the balance was lost and the B’ne Yisrael suffered. According to the Mishnah this is exactly what happened in the early first century.

**b. Shab. 17a**

And on that day Hillel sat submissive before Shammai, like one of the disciples, and it was as grievous to Israel as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came and enacted it, and it was accepted from them

**IF A KINGDOM IS DIVIDED AGAINST ITSELF, THAT KINGDOM CANNOT STAND.**

Yeshua’s statement teaches us that the Hierarchy of the B’ne Yisrael cannot be divided. The Shammaite Soferim had resorted to name calling and insults because they were not able to withstand the Hokhmah of the Master. If we read the text carefully, we can see that Yeshua is telling us that there will be a final synthesis of the two schools. Yeshua, against all odds proved that the only thing that can stand is solid hermeneutic and balanced judgment.

**m. Abot 1:1** Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly. They said three things:

1. “Be prudent in judgment.”
2. “Make many talmidim to Stand.”
3. “Make a fence for the Torah.”

The cycle of division had found its way into the Halakhic Schools of the first century in the same way that the Kingdom of Yisraeil had divided in the period just after the death of King Shlomo (Solomon). This rivalry and contention divided the B’ne Yisrael dragging them into dispersion and exile. We are forced to believe that Hillel and Yeshua saw the coming of the Great Exile. They realized that a fractured kingdom could not withstand the exile that was approaching. The B’ne Yisrael could survive so long as there was a unified halakhic train of thought.

Two great religious forces exist in the world today. One promotes strict justice (if we can call it that) while the other heralds strict chesed. Neither of these schools of thought can effectively manage their citizens. When these two ideologies marry, the combination will be based on treachery. This is because neither has its basis in the legitimate Torah. The Luqan Tosefta clarifies what the Master was saying in the Peshat of Mordechai.

“**When the unclean Shadé (spirit) goes out of a man, it passes through waterless places seeking rest, and**
not finding any, it says, “I will return to my house from which I came.” “And when it comes, it finds it swept and put in order.”

When the goyim are delivered of the anarchic shedim, they must turn to Torah. The Torah (both Oral and Written) sets the house in order! Should the Gentle return to his previous behaviours it will be seven times more destructive than before? This was the case with the Galil during the time of Yeshua and his talmidim. This was most likely not the case with the more metropolitan city of Yerushalayim, but it was certainly true of the Galil.

**Peroration**

While the Oral Torah paints a bleak picture of the union between Shammai and Hillel, it would appear that Yeshua saw far enough into the future to call for the end of darkness by merging the two schools into one ideology through the Oral Torah. It was for this reason that the Master joined each Talmid with his appropriate counterpart. This is a living model of the words…

*m. Avot 1:6* Joshua the son of Perachia and Nitai the Arbelite received from them. Joshua the son of Perachia would say: Find for yourself a Hakham, acquire for yourself a chaver, and judge every man to the side of merit.

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

**Children of the Western world**

From a cursory view, the text of 2 Luqas (Acts 11:19-26) appears as a sequence of events the bears a history of the early Nazarean community. However, when dealing with a Talmudic piece of literature we must always ask the how the Remes (Talmudic) text expounds on the Peshat (Mishnah). As such, we must look at the Remes literature of the Nazarean Codicil with the same type of eyes. Hakham Shaul as the talmid of Hakham Tsefet is keenly aware of the Torah Seder and accompanying materials. The theme of suffering, persecution and adversarial contention exists in every part of the Torah Seder. Hakham Shaul shows persecution as it affected the Hellenistic Jews who believed Yeshua to be the Messiah. The affliction and persecution forced their dispersion. In similar manner, the other branches of Judaism were eventually forced out of Eretz Yisrael.

The Hellenistic Jews of 2 Luqas (Acts) believed that Yeshua was the Messiah. This is borne in the text by showing that they interacted with the other Jews of Phoenicia and Cyprus and Antioch. They had “great success” as Hakham Shaul has stated. Their success among the Jewish people already in diaspora seemed to be well received and required the care and guidance of a Hakham. We note here that the early Nazarean community was very well organized. In the previous account of Peresh (Philip) taking, the Master Mesorah into Shomron required Hakham Tsefet and Yochanan to set things in order. Here Bar-Nechamah is sent with Hakham Shaul as a Paqid.

We understand that there must have been a faction between the Hellenistic Jews and the other Jews of Yerushalayim. It would appear that the group that contested these Grecian Jews was the Shammaite School. The two groups were mutually legalists. However, the Hellenistic Jews held that Yeshua was the Messiah in opposition to the Shammaite School who was yet to be convinced.

However, this information is cursory and elemental. The true information of the Talmudic Pericope is in its “hint.”

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41 Here is reference to the “Talmud” is general. We are referring to Talmudic styles texts rather than speaking specifically of the Talmud itself. The Remes texts of 2 Luqas (Acts) bears a proto-Talmudic style that we later incorporated into the Talmud. We suggest that the Nazarean Codicil follows this typical method as a result of first century Jewish thought. In other words, the Nazarean Codicil follows this format because this is the way that first century Jewish orthodoxy thought.
**Fractured Kingdoms and Vessels**

The core of our Remes pericope is the notion of the persecution itself, which is mentioned in the opening sentence saying, “Now those who were dispersed⁴² (sown) because of the persecution.” This idea finds its source in the Mishnaic phrase “If a kingdom is divided against itself, that kingdom cannot stand.”

The persecution forces the Jewish people into their Cosmic role of tikun. They “war” against chaos with order and protocol. We find the protocol leading the way into the Diaspora in nearly every account where the Master Mesorah is accepted. Therefore, the early Nazarean believed heavily in structure and hierarchy. The Hakhamim as Cosmic Police Officers begins first in the Esnoga. When there is imbalance chaos will always have an opportunity to manifest itself. In the present Remes we have Bar-Nechama and Paqid Shaul sent to Antioch. Sevarah⁴³ tells us that there was an imbalance of Din (Justice) in these congregations. Bar-Nechama is an allegorical hint to Chesed. Therefore, logic demands that the congregations were lacking in chesed (G-d’s loving-kindness). We can also deduce this fact by knowing that Stephen was very strict in his views of the Torah and the Master’s Mesorah. Consequently, we learn from this that the Master’s Mesorah can be used as a weapon of legalism by those who are not balanced in the practices and beliefs.

The dynamic tension in the world (cosmos) is there by “Divine Design.” It was G-d’s way to build the cosmos with controlled chaos. Man lives in a world that borders on the future, or coming world. This dynamic tension is given as a driving force. Work by definition is an obstacle to overcome, specifically changing that which already exists into its true potential and purpose. Therefore, the present world largely is an obstacle to “overcome.” Many facets of the Olam HaBa, the ever “coming world” already exist in the Olam HaZeh (present world). However, there are those facets of the Olam HaBa (spiritual world) that must be introduced by a Divine interface. Largely speaking, that interface is man who has elements of both worlds build into his nature. By observance of the negative mitzvot, man avoids damaging the present world. However, this is not “dynamic” or “constructive.” When men engage in the positive mitzvot, they bridge the gap between the ever-coming world and the present bringing this world closer to the intended goals of the Olam HaBa. Men usually suffer a great deal of negativity when they fail to have a vision for the future. Therefore, the Torah hints at that world with sublime suggestions. This balance is to keep man in perfect balance. This was something that the Hellenistic Jews lacked.

The earth itself is a living dynamic. The earth wants to eject the neutral and evil and foster that which “builds.” The present world is in a measure the world to come, (Oalm HaBa) in that it is ever being transformed. Man’s work is that of tending the garden. The fact that “tending,” “tilling” or any other form of “work” is carried out on the planet shows that it has not yet reached its potential.

**B’resheet (Gen.) 2:15** The LORD God took the man and put him in the Garden of Eden (of delight) to nurture it and conserve it.⁴⁴

The Hebrew word “gan” means “garden.” The LXX translates this as *paradeisos*, from the Old Persian *pairi-daeza* meaning “an enclosed park.” Eventually this word has been brought down to the English word “paradise.” As can be seen, Adam (humanity) has a job of cultivating and nurturing the “Garden.” This means that the “Garden of Delight” that Adam tended was NOT in the finalized form that G-d intended. Again, man is the bridge between the present and the coming world. Man was placed in Gan Eden to make it into the final product that G-d intended. He was the interface between the present and the ever-coming world. Only when man has vision can he work in “delight.” If he does not realize his role as that of nurturing and conserving, he will live in drudgery. We must come to terms with the fact that every shovel of dirt that is moved, ever stroke of the keyboard and turn of the screw is a means of bringing the ever-coming world into the present.

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⁴² We have talked at length about dispersion in the previous pericopes. Therefore, to better understand our approach the reader should review the past several Torah Sederim.

⁴³ Hermeneutic of logic.

⁴⁴ Our translation
The idea of “Eden” comes down to us as “luxuriance” associated with the present English word “luxury” which is rooted in the Latin word “luctari” meaning “wrestle, strain.” This stems from the concept that “pleasure” must be earned. We realize that this is hard to comprehend from a western mindset.

**Moshe and Yeshua — Human models of interface**

The Tanakh is filled with positive example of men who were the interface between the ever-coming world and the present world. However, the two quintessential models are Moshe and his echo Yeshua (Messiah). Again, we cite Hakham Shaul’s letter to the Ephesians.

**Eph 4:8** Therefore He (G-d) says, "You have ascended on high, you have led captivity captive; you have received gifts among men, yes, among the rebellious also, that the LORD God might dwell (tabernacle) there"(Psa. 68:18).

This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Y’hoshua (a figure of Yeshua). Conversely Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. Moshe’s “leading captivity captive” refers to the fact that he was able to wrestle the Torah from the hands of the angels who refused to allow it to be given to humanity.

The transcendental image of Moshe and Yeshua, demonstrates the elevation of a human being to a status that borders on metaphysical. Along these lines, the Rambam states in Hilchot Yesodei HaTorah 7:6 regarding Moshe, that “His mind was [always] connected to G-d. The Ramban further states that the Divine insight of prophecy only came to the Prophets through the medium of an angel, dream or vision. Moshe was able to commune with G-d face to face. Both Moshe and Yeshua thought of themselves as tools in HaShem’s hands. They made cosmic efforts in building the world and bringing it to the state of Edenic Delight forfeited by Adam HaRishon.

In the present Pericope of Mordechai we see that man was not to be subordinate to the angels. Rather he was to be their co-workers. We again, draw attention to the three groups of angels mentioned above. We need to ask ourselves which group of angels, which adversary is Yeshua silencing in the present Pericope of Mordechai?

1. The First group is the mechanism of the Universe – Pro-Torah angels. These angels promote and enforce Torah observance since the Universe was created by the Torah/Nomos. This group of angels will be very “pro-Jewish” per se.

2. The Second group of angels is the group that desires the destruction of humanity by and at large. Among those angels is the fallen light-bearer Lucifer.

3. The final group of angels is the group, which rebelled when G-d desired to give the Torah to humanity, specifically the Jewish people.

It is easily pointed out that the first group would have promoted and undergirded the work of the Master. The second group would have rebelled against him simply because he was a man. The final group would have sought his destruction because he was Pro-Torah and Pro-Jewish. Therefore, we must deduce that those forces, which he contended with, are from the second and third groups.

How could Yeshua stand against these forces and tell them to be silent?


46 Specifically, through and by the Oral Torah. For example, G-d said “Let there be light.” These words, though written were first Oral!
B’resheet 15:5 And He took him outside, and He said, "Please look heavenward and count the stars, if you are able to count them." And He said to him, "So will be your seed."

Rashi’s comments on B’resheet 15:5 below …

5 And He took him outside. According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its midrashic interpretation, He said to him, “Go out of your astrology,” for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Ned. 32a, Gen. Rabbah 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of הָבַ֫ת, looking down from above (Gen. Rabbah 44:12).

The place of the Jewish soul is above the constellations. Why, how can this be? This is because those who possess the Torah have the keys of the Kingdom/Governance of G-d. The Torah is the Kingdom -Governance of G-d.

Eph. 6:12 For we do not wrestle against flesh and blood, but against the rulers (arche), against the authorities (exousia), against the cosmic powers over this age of darkness, against the spiritual forces of evil in the heavens.

Scholars and theologians have failed to read the text as it truly reads. The age, which Hakham Shaul was referring to was his own. That age of darkness has passed. We no longer live in a world of “darkness.” This is the result of Moshe Rabbenu and Yeshua efforts, which brought us the Torah and Oral Torah. The path to Gan Eden is once again available. Yet we are left with the question of how we can “wrestle” with these cosmic forces. When we present the Torah truth to the world and build the world according to the 248 positive mitzvot, we have successfully overcome the two groups of angels with which we must contend. The Laws of the cosmos are in our favor.

Peroration

The Yonah and Yeshua story are very similar on several points. However, the enemy that Yonah and Yeshua faced were not the same. In the case of Yonah, the enemy he faced was those angels, which strive for Torah observance that he rebelled against. The cosmic storm swallowed Yonah in the allegorical from of a giant fish. In the case of Yeshua, the great cosmic storm was the angels, which contended with Moshe Rabbenu and humanity over the possession of the Torah. We need not wonder who has won. Nor, do we have to go around clad in a suit of armour to win heavenly battles. The battle is easy when we understand we have two things to accomplish in building this world towards its objective. Firstly, Study Torah, secondly Keep the Torah, and thirdly Teach Torah.

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?

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our GOD, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

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**Next Sabbath:**

**Shabbat: “HaNimtsa” - “Can we find”**

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Shabbat Shalom!

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