

## Esnoga Bet Emunah

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## Esnoga Bet El

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

<b>Three and 1/2 year Lectionary Readings</b>	<b>First Year of the Triennial Reading Cycle</b>
<b>Tammuz 10, 5776 – July 15/16, 2016</b>	<b>First Year of the Shmita Cycle</b>

### Candle Lighting and Habdalah Times:

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

Fri. Jul 15 2016 – Candles at 8:44 PM

Sat. Jul 16 2016 – Habdalah 9:45 PM

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

Fri. Jul 15 2016 – Candles at 8:37 PM

Sat. Jul 16 2016 – Habdalah 9:38 PM

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

Fri. Jul 15 2016 – Candles at 7:53 PM

Sat. Jul 16 2016 – Habdalah 8:55 PM

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

Fri. Jul 15 2016 – Candles at 8:17 PM

Sat. Jul 16 2016 – Habdalah 9:14 PM

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

Fri. Jul 15 2016 – Candles at 8:07 PM

Sat. Jul 16 2016 – Habdalah 9:11 PM

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

Fri. Jul 15 2016 – Candles at 8:16 PM

Sat. Jul 16 2016 – Habdalah 9:14 PM

#### Manila & Cebu, Philippines

Fri. Jul 15 2016 – Candles at 6:11 PM

Sat. Jul 16 2016 – Habdalah 7:04 PM

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

Fri. Jul 15 2016 – Candles at 8:44 PM

Sat. Jul 16 2016 – Habdalah 9:59 PM

#### Sheboygan & Manitowoc, WI, US

Fri. Jul 15 2016 – Candles at 8:12 PM

Sat. Jul 16 2016 – Habdalah 9:22 PM

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

Fri. Jul 15 2016 – Candles at 8:43 PM

Sat. Jul 16 2016 – Habdalah 9:58 PM

#### Brisbane, Australia

Fri. Jul 15 2016 – Candles at 4:53 PM

Sat. Jul 16 2016 – Habdalah 5:49 PM

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

Fri. Jul 15 2016 – Candles at 7:56 PM

Sat. Jul 16 2016 – Habdalah 8:52 PM

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

Fri. Jul 15 2016 – Candles at 8:07 PM

Sat. Jul 16 2016 – Habdalah 9:04 PM

#### Singapore, Singapore

Fri. Jul 15 2016 – Candles at 6:58 PM

Sat. Jul 16 2016 – Habdalah 7:49 PM

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

### Roll of Honor:

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

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick  
Her Excellency Giberet Jacquelyn Bennett  
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah  
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah  
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah  
His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum  
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill  
His Excellency Adon Marvin Hyde  
His Excellency Adon Scott Allen

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

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

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

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### **Shabbat: "HaNimtsá" - "Can we find"**

<b>Shabbat</b>	<b>Torah Reading:</b>	<b>Weekday Torah Reading:</b>
<b>הַנִּמְצָא</b>		
<b>"HaNimtsa"</b>	Reader 1 – B'resheet 41:38-43	Reader 1 – B'resheet 42:18-20
<b>"Can we find"</b>	Reader 2 – B'resheet 41:44-46	Reader 2 – B'resheet 42:21-23
<b>"¿Podemos hallar ... ?"</b>	Reader 3 – B'resheet 41:47-49	Reader 3 – B'resheet 42:24-26
B'resheet (Gen) 41:38 – 42:23	Reader 4 – B'resheet 41:50-52	
Ashlamatah: Is. 11:2-10, 16	Reader 5 – B'resheet 41:53- 42:6	
	Reader 6 – B'resheet 42:7-11	Reader 1 – B'resheet 42:18-20
Psalm 35:19 – 36:13	Reader 7 – B'resheet 42:12-17	Reader 2 – B'resheet 42:21-23
	Maftir – B'resheet 42:15-17	Reader 3 – B'resheet 42:24-26
N.C.: Mk 3:28-35; Lk 12:10; 8:19-21; Acts 11:27 – 12:12	Is. 11:2-10, 16	

### **Blessings Before Torah Study**

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

**Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel.**

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

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

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

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

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

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

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

## Rashi & Targum Pseudo Jonathan for: B'Resheet (Genesis) 41:38 – 42:17

RASHI	TARGUM PSEUDO JONATHAN
38. Pharaoh said to his servants, "Can [another] one like this be found, a man who has <b>G-d's spirit</b> in him?"	38. And Pharaoh said to his servants, Can we find a man like this, in whom is <b>the spirit of prophecy from the Lord?</b>
39. Pharaoh said to Yosef, "After Elohim has informed you of all this, there <b>is no one so understanding and wise</b> as you.	39. And Pharaoh said to Joseph, Since the Lord has made known all this to you, <b>there is no one so prudent and wise</b> as you are.
40. You will be over my house, and by your word will all my people be fed. Only by [virtue of] the throne will I be greater than you."	40. You will be superintendent over my house, and by the decree of your mouth will all my people be armed only in the throne of the kingdom will I be greater than you.
41. Pharaoh said to Yosef, "Behold, I have placed you in charge of the entire land of Egypt."	41. And Pharaoh said to Joseph, See, I have appointed you prince over the land of Mizraim.
42. Pharaoh then took off his ring from his hand, and he placed it on Yosef's hand. He dressed him in linen garments, and put a gold chain around his neck.	42. And Pharaoh took off his ring from his hand, and set it on Joseph's hand; and he clothed him in vestments of fine linen, and set a collar of gold upon his neck,
43. He had him [Yosef] ride in his second-ranking carriage, and they proclaimed before him, "Avrech." He thus placed him over the entire land of Egypt.	43. and made him ride in the second chariot of Pharaoh; and they chanted before him, This is the Father of the king; <b>Great in wisdom</b> , few in years. And he appointed him prince over all the land of Mizraim. [Jerusalem And they chanted before him, and said, Live

RASHI	TARGUM PSEUDO JONATHAN
	the Father of the king, <b>Great in wisdom</b> and few in years.]
44. Pharaoh [then] said to Yosef, "I am Pharaoh, but without you, no man will lift his hand or his foot in the entire land of Egypt."	44. And Pharaoh said to Joseph, I am Pharaoh the king, and you art vice-regent, and without your word a man will not lift up his hand to gird on arms, or his foot to mount a horse in all the land of Mizraim.
45. Pharaoh gave Yosef the name Tzafnas Paneiach, and he gave him Asnat, the daughter of Poti Phera, priest of On as a wife. Yosef [then] went out over the land of Egypt.	45. And Pharaoh called the name of Joseph, The man who reveals mysteries (secrets). And <b>he gave him Asenath, whom Dinah had borne to Shekem, and the wife of Potiphera that prince (Rabba) of Tanis had brought up, to be his wife.</b> And Joseph went forth ruler over the land of Mizraim.
46. Yosef was thirty years old when he stood before Pharaoh, king of Egypt. Yosef left Pharaoh's presence, and traversed throughout the entire land of Egypt.	46. And Joseph was a son of thirty years when he stood before Pharaoh, king of Mizraim. And Joseph went out from Pharaoh, and passed, a prince and a ruler, through all ,the land of Mizraim.
47. The earth produced during the seven years of abundance by handfuls.	47. And the earth (so) brought forth, that every blade made two hands-full in the seven years of plenty, until all the granaries were full.
48. He gathered in all the food of the seven years [that was produced] in the land of Egypt, and placed the food in the cities. The food of the fields surrounding each city was placed within [the city].	48. And they gathered all the produce of the seven years of plenty which were in the land of Mizraim, and he laid up the produce in the cities; the produce of the fields which were round about a city he laid up therein.
49. Yosef piled up grain like the sand of the sea---in great abundance, until they gave up counting it, for there were no [more] numbers.	49.
50. Two sons were born to Yosef before the years of famine came. They were born to him by Osnas, the daughter of Poti Phera, Priest of On.	50. And to Joseph were born two sons before the year of famine arose, which Asenath who had been brought up in the house of Potipliera prince of Tanis bare to him.
51. Yosef named the first-born, Menasheh, "For G-d has made me forget all my trouble, and all that was in my father's house."	51. And Joseph called the name of his firstborn Menasheh; because, the Lord has made me forget all my weariness and all the house of my father.
52. He named the second one Ephraim, "Because Elohim has made me fruitful in the land of my suffering."	52. And the name of the second he called Ephraim; for he said, The Lord has made me mighty in the land of my affliction, as he will make the house of my father mighty here in their afflictions.
53. The seven years of abundance came to an end, [the good years] that were in the land of Egypt.	53. And the seven years of plenty were completed which were to come in the land of Mizraim;
54. The seven years of famine started to come, just as Yosef had said. There was famine in all the lands, but in all the land of Egypt there was bread.	54. and the seven years of famine began to be, as Joseph had said. And there was famine in all lands, but in all the land of Mizraim there was bread.
55. When all the land of Egypt was famished, the people cried out to Pharaoh for bread. Pharaoh said to all of Egypt, "Go to Yosef. Whatever he says to you, do."	55. And all the land of Mizraim had dearth; because the seed wheat bare no fruit, and the people cried before Pharaoh for bread. And Pharaoh said to all the Mizraee, Go to Joseph, and what he will tell you do.
56. The famine spread over the entire face of the land. Yosef opened everything that held grain, and sold [grain] to the Egyptians. The famine became severe in the land of Egypt.	56. And the famine was upon all the face of the land; and Joseph opened all the treasures and sold to the Mizraee. And the famine waxed mighty in the land of Mizraim;
57. All [countries] of the land came to Egypt to buy [grain] from Yosef, for the famine was severe in all the	57. and all the inhabitants of the land came into Mizraim to buy provision of Joseph; for the famine was mighty in

RASHI	TARGUM PSEUDO JONATHAN
land.	all the land.
1. Ya'aqob saw that food was being sold in Egypt. Yaakov said to his sons, "Why would you have everyone gazing at you?"	1. And Jakob saw that provisions might be bought and that they brought corn from Mizraim; and Jakob said to his sons, Why are you afraid to go down to Mizraim?
2. He said, "Behold, I have heard that there is food for sale in Egypt. Go down there and buy for us from there, so that we will live and not die.	2. And he said, Behold, I have heard that corn is sold in Mizraim: go down thither and buy for us from thence, that we may live and not die.
3. Yosef 's ten brothers went down to buy grain from Egypt.	3. And the ten brothers of Joseph went down to buy corn from Mizraim.
4. But Binyamin, Yosef's brother, Yaakov did not send along with his brothers, for he [Yaakov] said, "Misfortune might befall him."	4. But Benjamin, Joseph's brother, Jakob sent not down with his brethren; for he said, Behold, he is a youth, and I fear lest death should befall him.
5. The sons of Yisrael came to buy among the others who came, for there was famine in the land of Canaan.	5. And the sons of Israel went every one by one door, lest the evil eye should have sway over them, as they went together to buy among the Kenaanites who went also to buy; because the famine was in the land of Kenaan.
6. Yosef was the ruler over the land; he was the one who sold to all the people of the land. Yosef's brothers came and they prostrated themselves to him with their faces to the ground.	6. And Joseph was ruler over the land; and he knew that his brethren had come to buy; for he had appointed notaries at the gates of the city to register daily, of everyone who came, his name and the name of his father; and he it was who sold corn to all the people of the land. And the brethren of Joseph came. And they looked through all the streets, and public places, and hospices, but could not find him. And they came unto his house, and worshipped him with their faces to the ground.
7. Yosef saw his brothers and he recognized them, but he acted like a stranger to them. He spoke harshly to them, and said to them, "Where did you come from?" They said, "From the land of Canaan to buy food."	7. And Joseph saw his brethren, and recognised them; but he made himself as a stranger in their eyes, and spake hard words to them, and said to them, From where do you come? And they said, From the land of Kenaan, to buy corn.
8. Yosef recognized his brothers, but they did not recognize him.	8. Now Joseph recognised his brethren, because, when separated from them, they had the token of the beard; but they did not recognise him, because (at that time) he had not the token of the beard.
9. Yosef recalled the dreams that he had dreamt about them, and said to them, "You are spies." "You have come to see where the land is exposed."	9. And Joseph remembered the dreams he had dreamed of them. And he said to them, You are spies: to see the nakedness of the shame of the land are you come.
10. They said to him, "No my master. Your servants have come to buy food.	10. And they answered him, No, my lord, your servants are come to buy corn:
11. We are all the sons of one man. We are honest [men]. Your servants have never been spies."	11. we are all the sons of one man; we are true; your servants are not spies.
12. He said to them, "No, You have come to see where the land is exposed."	12. But he said to them, No, but to see the nakedness of the shame of the land are you come.
13. They said, "Your servants are twelve brothers, the sons of one man in the land of Canaan. Behold the youngest one is this day with our father, and one is no more."	13. They answered, Your servants are twelve brothers, the sons of one man, in the land of Kenaan; and, behold, the youngest is today with our father, and one went from us, and we know not what has been his end!
14. Yosef said to them, "It is just as I said to you,	14. And Joseph said to them, This is what I have spoken

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
saying: you are spies."	to you, saying, You are spies.
15. You will tested in this manner. By Pharaoh's life, you will not leave from here unless your youngest brother comes here.	15. By this word you will be proved. (By) the life of Pharaoh you will not go hence unless your youngest brother be brought hither.
16. Send one of you and let him bring your brother. You will remain locked up and your words will be tested whether there is any truth with you. If not, by Pharaoh's life, you are spies."	16. Send one of you, and bring your brother; but you will be bound, and your words be proved if the truth is with you: and if not, (by) the life of Pharaoh you are spies.
17. He [then] put them together in prison for three days.	17. And he kept them together in the house of confinement three days.
18. On the third day, Joseph said to them: "Do this and live I fear God.	18. And Joseph said to them on the third day, This do, that you may live; for I fear the LORD.
19. If you are honest, your one brother will be confined in your prison, and you, go bring the grain for the hunger of your households.	19. If you are true, let one of your brothers be bound in the house of your confinement and go you, carry the corn, that you may buy for the hunger of your house,
20. And bring your youngest brother to me, so that your words may be verified, and you will not die." And they did so.	20. and bring your youngest brother to me, that your words may be verified, and you may not die. And they did so.
21. And they said to one another, "Indeed, we are guilty for our brother, that we witnessed the distress of his soul when he begged us, and we did not listen. That is why this trouble has come upon us."	21. And they said, a man to his brother, In truth we are guilty concerning our brother, when we saw the distress of his soul, when he entreated us, and we would not hearken to him; therefore has this affliction come upon us.
22. And Reuben answered them, saying, "Didn't I tell you, saying, 'Do not sin against the lad,' but you did not listen? Behold, his blood, too, is being demanded!"	22. And Reuben answered them and said, Did I not tell you, saying, Do not sin against the youth? But you would not listen to me; and thus, behold, his blood is required of us.
23. They did not know that Joseph understood, for the interpreter was between them.	23. But they knew not that Joseph understood (heard) the holy language; for Menasheh was interpreter between them. JERUSALEM: But they knew not that Joseph heard in the holy language; for as an interpreter Menasheh stood between them.

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### **Reading Assignment:**

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

By: Rabbi Ya'aqob Culi

Published by: Moznaim Publishing Corp. (New York, 1988)

Vol. IIIb – "Joseph in Egypt," pp. 368-393.

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### **Welcome to the World of P'shat Exegesis**

In order to understand the finished work of the P'shat mode of interpretation of the Torah, one needs to take into account that the P'shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/s is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows  
[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

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

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## Rashi's Commentary for: B'Resheet (Genesis) 41:38 – 42:17

**38 Will we find [anyone] like this** Heb. הֲנִמְצָא כָּזֶה [Onkelos renders:] will we find such as this? If we go and seek him, will we find [anyone] like him?-[from *Gen. Rabbah* 90:1] הֲנִמְצָא is an interrogative expression, as is every “hey” used as a prefix and vowelized with a “chataf patach.”

**39 there is no one as understanding and wise as you** To seek an understanding and wise man as you said, we will not [be able to] find anyone like you.

**40 will be nourished** Heb. יִשְׂקָ [Onkelos renders:] will be nourished, will be sustained. All my people's necessities will be provided through you, similar to “the steward of my household (בֶּן-מִשְׁקָה)” (Gen. 15:2), and “Arm yourselves (בְּשִׂקָה) with purity” (Ps. 2:12), *garnis(s)* on in Old French, provision.

**only [with] the throne** That I will be called king.

**the throne** A term denoting the kingship, like “and make his throne greater than the throne of my lord, King [David]” (I Kings 1:37).

**41 I have appointed you** Heb. בְּתַתִּי אֵתָּךְ. [Onkelos renders:] I have appointed you. It is nevertheless an expression of placing (lit., giving), like “and to place you (לְתַתִּיךָ) above” (Deut. 26: 19). Whether for greatness or lowliness.

**41 And Pharaoh removed his ring** [The] giving [of] the king's ring is a sign to the one to whom it is given [that he is] to be second to him in greatness [rank].

**raiment of fine linen** This is an item of value in Egypt.

**chain** Heb. רֶבֶד, a chain, and because it consists of links placed in a row, it is called רֶבֶד, and similarly, “I have decked (רִבְדֵתִי) my couch” (Prov. 7:16). I have decked my couch with rows of ornaments. In the language of the Mishnah: “surrounded by rows (ROV'DIN) of stone” (Middoth 1:8); “on the row of stones (ROVED) in the forecourt” (*Yoma* 43b), which is the pavement.

**43 in his chariot of second rank** Heb. בְּרִכְבֹּת הַמִּלְשָׁנָה. The one second to his chariot, which goes next to his.

**the king's patron** Heb. אֲבִירָא, as the Targum renders: This is the patron of the king. [The word] אֲבִירָא in Aramaic means “king.” In [the chapter entitled] “The partners” (*Baba Bathra* 4a), he (Herod) is neither a king (REIKHA) nor the son of a king (BAR REIKHA). [Thus, אֲבִירָא like rex in Latin, means king.] In the Aggadah (*Sifrei Deut.* 1),

Rabbi Judah expounded: אֲבִירָא refers to Joseph, who was a father (אב) in wisdom, and tender (RAKH) in years. Ben Durmaskith said to him, "How long will you pervert the Scriptures for us? אֲבִירָא is only a term denoting knees (BIRKAYIM), for all would enter and exit under his hand, as the matter that is stated: "appointing him, etc."

**44 I am Pharaoh** I have the power to enact a decree upon my kingdom, and I decree that no one should raise his hand, etc.

**and besides you** [I.e.,] without your permission. Another interpretation: I shall be the king, and besides you, etc. This is parallel to "only [with] the throne" (verse 40). -[from *Gen. Rabbah* 90:2] [I.e., although I give you the exclusive power to raise your hand and foot, as explained below I am still the supreme ruler over the land.]

**his hand or his foot** As the *Targum* renders [no man will raise his hand to bear arms or his foot to ride a horse.]

**45 Zaphenath-Pa'neach** He who explains hidden things, and Pa'neach has no parallel in Scripture. -[from *Targum Onkelos*]

**Poti-phera** He is Potiphar, but he was called Poti-phera because he became emasculated since he desired Joseph for homosexual relations. -[from *Sotah* 13b]

**47 And...[the inhabitants of] the land gathered** Heb. וַתַּעַשׂ הָאֲרֶזֶץ, lit., and the land made. [This is to be understood] as the *Targum* renders: "And...the inhabitants of the land gathered." The language, however, does not lose its meaning of making.

**by handfuls** Heb. לְקַמְצִים. Handful over handful, hand over hand, they were storing it.

**48 the food of the field surrounding the city, he put within it** Because each land preserves its own produce, and they would put into the grain some of the soil of the place, and it would preserve the grain [and prevent it] from decaying. -[from *Gen. Rabbah* 90:5]

**49 until [one] stopped counting** Until the one who counted stopped counting. This is an elliptical verse. [The subject of וַיִּדְלַק is missing.]

**because there was no number** Heb. כִּי because there was no number, and here כִּי is used as an expression of "because."

**50 before the year of the famine set in** From here is derived that a person may not engage in marital relations during years of famine. -[from *Ta'anith* 11a]

**55 When the entire land of Egypt hungered** For their grain, which they had stored, had decayed, except that of Joseph. -[from *Mid. Tanchuma Mikeitz* 7]

**what he tells you, do** Since Joseph had ordered them to circumcise themselves, and when they came to Pharaoh and said, "This is what he said to us," he (Pharaoh) said to them, "Why didn't you gather grain? Didn't he announce to you that years of famine were coming?" They replied, "We gathered much, but it rotted." He (Pharaoh) replied, "If so, do whatever he tells you. He issued a decree upon the grain, and it rotted. What if he issues a decree upon us and we die?" -[from *Mid. Tanchuma Mikeitz* 7, *Gen. Rabbah* 91:5]

**56 Now the famine spread over all the face of the land** Heb. פְּנֵי הָאֲרֶזֶץ. Who are the face of the land? These are the rich. -[from *Gen. Rabbah* 91:5]

**all [the storehouses] in which there was** As the *Targum* renders: in which there was grain.

**and he sold [it] to the Egyptians** Heb. וַיִּשְׁבֹּר לְמִצְרַיִם. The word SHEVER is [sometimes] an expression of selling and [sometimes] an expression of buying. Here it is used as an expression of selling. [In the verse] “Return, buy (שָׁבְרוּ) us a little food” (Gen. 43:2), it is an expression of buying. Do not say that it applies only to grain, for also with wine and milk we find: “and go buy (שָׁבְרוּ) without money and without a price, wine and milk” (Isa. 55:1).

**57 And all [the inhabitants of] the land came to Egypt**-to Joseph to purchase, but if you interpret it (this verse) according to its sequence, it should have been written: “to purchase from (MIN) Joseph.”

**1 Jacob saw that there was grain being sold in Egypt** From where did he see it? Is it not true that he did not see it, only that he heard of it, as it is said: “Behold, I have heard, etc.” (verse 2) ? What then is the meaning of “saw”? He saw with the divine “mirror” that he still had hope (שָׁבָר) in Egypt, but it was not a real prophecy to explicitly inform him that this was Joseph.-[from *Gen. Rabbah* 91:6]

**Why do you appear satiated?”** Heb. לָמָּה תִּתְרָאוּ. Why do you show yourselves before the sons of Ishmael and the sons of Esau as if you are satiated? For at that time they still had grain (*Ta'anith* 10b). (And it appears to me that it should be explained according to its simple meaning: לָמָּה תִּתְרָאוּ-Why should everyone stare at you and wonder at you that you are not seeking food for yourselves before what you have in your hands is depleted.) From others I heard that it (תִּתְרָאוּ) is an expression of emaciation. [Thus:] Why should you become emaciated because of the famine? Similar to this is “And he who emaciates [others] (וַיִּמְרָא)—he too will become emaciated (יִמְרָא)” (Prov. 11:25)

**2 Go down there** Heb. יָרַד. But he did not say, “Go (L'KHU).” He alluded to the 210 years that they were enslaved in Egypt, according to the numerical value of יָרַד.-[from *Gen Rabbah* 91:2, *Tan. Mikeitz* 8]

**3 So Joseph’s...brothers went down** But Scripture did not write “the sons of Jacob.” This teaches that they regretted selling him and decided to behave toward him in a brotherly manner and to ransom him for whatever amount of money would be demanded of them.-[from *Gen. Rabbah* 91:6, *Tan. Mikeitz* 8]

**ten** Why is this written? Is it not written, (verse 4) “But Joseph’s brother, Benjamin, Jacob did not send”? [It is therefore obvious that they were only ten.] But [this is what it means:] concerning brotherhood, they were divided into ten, for neither the love they all had for him (Joseph) nor the hate they all had for him was equal, [hence, in the attitude of brotherhood, they were divided into ten.] As concerning buying grain, they all were of one accord (lit., one heart).-[from *Gen. Rabbah* 91:2]

**4 “Lest misfortune befall him.”** And at home, could not misfortune befall him? Rabbi Eliezer ben Ya’akov said: From here [we learn] that Satan accuses [a person] at the time of danger.-[from *Gen. Rabbah* 91: 9]

**5 among those who came** They hid themselves [in the crowd] so that they would not be recognized, because their father had commanded them not to all appear at one entrance, but for each to enter through his own entrance, so that the evil eye would have no power over them, for they were all handsome and strong [and thus would be envied].-[from *Tan. Mikeitz* 8, *Gen. Rabbah* 91:6]

**6 and prostrated themselves to him, with their faces to the ground** Heb. וַיִּשְׁתַּחֲוּוּ. They prostrated themselves to him on their faces, and so every [expression of] VAYISHTACHAVA’AH means spreading out hands and feet.-[from *Shev.* 16b]

**7 but he made himself a stranger** He behaved toward them like a stranger verbally, by speaking harshly.-[from *Gen. Rabbah* 91:6, *Tan. Mikeitz* 8]

**8 Now Joseph recognized, etc.** Because he had left them [when they were already] full-bearded.-[from *Yeb.* 88a, *Keth.* 27b, *B.M.* 39b, *Gen. Rabbah* 91:7, *Targum Jonathan*]

**but they did not recognize him** Because when he left them, he was not full-bearded, and now they found him full-bearded. The Aggadic Midrash states: “And Joseph recognized his brothers”—when they were delivered into his hands, he recognized that they were his brothers, and he had compassion on them. But they did not recognize him when he fell into their hands, to behave toward him with brotherhood.-[from *Yeb.* 88a, *Keth.* 27b, *B.M.* 39b, *Gen. Rabbah* 91:7, *Targum Jonathan*]

**9 that he had dreamed about them** Heb. לָהֶם, lit., to them, [but here it means] about them (*Targum Jonathan*). He knew that they (his dreams) had been fulfilled, for they (his brothers) had prostrated themselves to him.-[from *Zohar*, vol. 1, p. 199b]

**the nakedness of the land** Heb. עֲרוּת הָאָרֶץ, the exposure of the land, from where it can be easily conquered, similar to “he exposed (הִעָרָה) her fountain” (Lev. 20:18), and like “naked and bare (וְעָרִיָה)” (Ezek. 16:7), and likewise, every [expression of] עֲרוּתָהּ in the Scriptures is an expression of exposure.

**10 No, my master** Do not say that, but your servants have come to buy food.

**11 We are all sons of one man** The Holy Spirit flickered within them, and they included him with them, for he too was the son of their father.-[from *Gen. Rabbah* 91:7]

**honest** Heb. כְּנִיּוּם, truthful, like “You have spoken truthfully (כֵּן)” (Exod. 10:29); “the daughters of Zelophehad speak truthfully (כֵּן)” (Num. 27:7); “[their haughtiness] and their conception are improper (לֹא-כֵן), [as are] their branches” (Isa. 16: 6). -[from *Targum Onkelos*]

**12 But you have come to see the nakedness of the land** For you have entered by way of the ten gates of the city. Why did you not enter [together] through one gate?-[from *Gen. Rabbah* 91:7; *Tan. Buber, Mikeitz* 17]

**13 And they said, “We, your servants...”** And for that one who is gone, we scattered in the city to seek him.-[from *Tan. Buber, Mikeitz* 17]

**14 This is just what I have spoken** The thing that I have spoken, namely, that you are spies, is true and correct. This is according to its simple interpretation. Its midrashic interpretation is, however: He said to them, “And if you find him (Joseph), and they (his owners) demand a large ransom from you, will you ransom him?” “Yes,” they replied. He said to them, “And if they say that they will not return him for any money, what will you do?” They said, “For this we have come, to kill or be killed.” He said to them, “That is [exactly] what I said to you; you have come to slay the people of the city. I divine with my cup that two of you destroyed the large city of Shechem.”-[from *Gen. Rabbah* 91:7, *Tan. Mikeitz* 8]

**15 By Pharaoh’s life** If Pharaoh will live. When he swore falsely, he swore by Pharaoh’s life.-[from *Gen. Rabbah* 91:7, *Tan. Buber, Mikeitz* 17]

**you will not leave this place** Heb. מִזֶּה, lit., from this, from this place.-[from *Targum Onkelos*]

**16 whether truth is with you** Heb. הֲאֵמֶת, if the truth is with you. The “hey” is vowelized with a “pattach,” which is equivalent to an expression of wonderment.-[from *Targum Onkelos*]

**Whether truth is with you** And if you do not bring him, [I swear] by Pharaoh’s life, that you are spies.

**17 prison** Heb. מִשְׁמָר, lit., watch, [meaning] the prison.- [from *Targum Onkelos*]

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## Ketubim: Psalms 35:19-28 & 36:1-13

Rashi	Targum
19. Let them not rejoice over me, those who are my enemies for an unjust cause, neither shall those who hate me for nought wink their eyes.	19. Let not my enemies rejoice over me with a lie, those who hate me without cause, winking with their eyes.
20. For they do not speak peace, and against the crushed people of the earth they think words of deceit.	20. For they do not speak peace; and against the righteous/generous of the earth who have rest in this world they plot devious things.
21. And they opened their mouth wide against me and they said, "Aha! Aha! Our eyes have seen [what we desired]."	21. And they have opened their mouth wide against me and said, "Joy! Joy! Our eye has seen it!"
22. You saw, O Lord, do not be silent; O Lord, do not distance Yourself from me.	22. You have seen, O LORD, do not be silent; O LORD, be not far from me.
23. Arouse Yourself and awaken to my judgment, my God and my Lord, to my cause.	23. Wake and be alert to my cause, O my God; the LORD is the victor in my dispute.
24. Judge me according to Your righteousness, O Lord, my God, and let them not rejoice over me.	24. Judge me by Your generosity, O LORD my God, and they will not rejoice over me.
25. Let them not say in their hearts, "Our soul rejoices." Let them not say, "We have swallowed him up."	25. Let them not say in their heart, "Our soul is glad"; lest they say, "We have finished him."
26. Let them be ashamed and abashed together, those who rejoice at my misfortune; let them be clothed in shame and disgrace, those who raise themselves haughtily over me.	26. Let those who rejoice at my harm be ashamed and subdued together; let those who vaunt themselves over me be clothed with shame and disgrace.
27. Let those who desire my vindication sing praises and rejoice, and let them constantly say, "May the Lord, Who desires the peace of His servant, be magnified."	27. May those who seek my vindication be glad and rejoice and say always, "May the glory of the LORD be great, He who desires the peace of His servant."
28. And my tongue shall utter Your righteousness, Your praise all day long.	28. And my tongue will sing of Your generosity, all the day of Your praise.
1. For the conductor. Of the servant of the Lord, of David.	1. For praise. Of the servant of the LORD, David
<b>2. The word of the transgression to the wicked man, in the midst of my heart, is that there is no fear of God before his eyes.</b>	<b>2. Rebellion said to the sinner within my heart, "There is no fear of the LORD before his eyes."</b>
3. For it smoothed the way before him in his eyes, <b>to find his iniquity to hate [him].</b>	3. Because he flatters him with his eyes to find sins, <b>to hate instruction.</b>
4. The words of his mouth are iniquity and deceit; he refrained from learning to improve.	4. The words of his mouth are wickedness and deceit; he has ceased to be wise in doing good.
5. He thinks iniquity on his couch; he stands on a way that is not good; he does not reject evil.	5. Wickedness plots on his bed; he will take his stand in a way not good; he will not reject evil.
6. O Lord, Your kindness is in the heavens; Your faith is until the sky.	6. O LORD, Your goodness is in the heaven of heavens, Your faithfulness reaches to the skies.
7. Your charity is like the mighty mountains; Your judgments are [like] the vast deep. You save both man and beast, O Lord.	7. Your righteousness/generosity is as high as the great mountains; Your judgments are as deep as the great abyss; You will redeem both the sons of men and beasts, O LORD.
8. How precious is Your kindness, O God, and the sons of man will take refuge in the shadow of Your wings.	8. How precious is Your goodness, O LORD; and the sons of men will dwell securely in the shadow of Your presence.
9. They will be sated from the fat of Your house, and with the stream of Your delights You give them to	9. They will drink deeply of the plenteous blessings of Your house; and You will let them drink of Your

drink.	pleasant fountain.
10. <b>For with You is the source of life; in Your light we will see light.</b>	10. <b>For with You are streams of living water; in the splendor of Your glory we will see light.</b>
11. <b>Extend Your kindness to those who know You, and Your charity to the upright of heart.</b>	11. <b>Extend your goodness over those who know You; and Your generosity over the upright of heart.</b>
12. Let the foot of haughtiness not come with me, neither shall the hand of the wicked cause me to wander.	12. May the foot of the proud not reach me; and may the hands of the wicked not make me wander.
13. There the workers of iniquity have fallen; they have been thrust away and were unable to rise.	13. There fell those who commit falsehood; they will be struck down, and will not rise again.

## Rashi's Commentary on Psalms 35:19-28

**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. יקרצו means seynt in Old French, signal.

**20 and against the crushed people of the earth** Heb. רגעי , on the crushed people of the earth, and so (in Jer. 31:34): “Who stirs up (רגע) the sea”; (Job 7:5), “my skin wrinkled (רגע) .” And so did Dunash explain it.

**21 Aha! Aha!** Heb. הֵאֵחָה , an expression of joy of one who boasts with the lust of his heart, out of their [sic] great joy, that they see their lust gratified.

**23 Arouse Yourself** and awaken the heavenly retinue to judge my cause from my enemies.

## Rashi's Commentary on Psalms 36:1-13

**2 The word of the transgression to the wicked man, in the midst of my heart, etc.** This is a transposed verse. I feel within my heart that the transgression i.e., the evil inclination says to the wicked man that the fear of God should not be before his eyes.

**in the midst of my heart** Like a person who says, “It seems to me.”

**3 For it smoothed** The transgression made smooth places appear to his eyes in order that the Holy One, blessed be He, find his iniquity to hate him.

**4 he refrained from learning to improve** He refrained from contemplating to improve his deeds.

**5 he stands on a way that is not good** The Holy One, blessed be He, placed before him the good way and the way of death, yet he chooses for himself a way that is not good.

**6 O Lord, Your kindness is in the heavens** Because of these wicked men, You remove [Your] kindness from the earth creatures and raise up Your faith until the sky to remove it from the sons of men.

**7 Your charity is as scarce to the creatures as the mighty mountains** because of the deeds of the wicked, and Your judgments come upon the world until the vast deep. Another explanation:

**Your righteousness/generosity is like the mighty mountains** The one with whom You wish to deal charitably, You raise up and strengthen like the mighty mountains. אל is an expression of strength, as (in Ezek. 17:13): “and he has taken away the mighty of (אילי) the land.”

**Your judgments are the vast deep** Whomever You wish to judge, and wreak vengeance upon, You humble him to the vast deep.

**Your judgments** Heb. משפטיך , joustiza in Old French, justice.

**You save both man and beast** People who are as astute as Adam, but who make themselves as humble as beasts, You save, O Lord.

**8 How precious is Your kindness** It is not fitting that it be extended to these wicked, but the children of men who take refuge in the shadow of Your wing they will be sated from the fat of Your house, etc.

**12 Let the foot of haughtiness not come with me** Let the foot of these wicked men not come with me at the time of the reception of reward, [because] their lot should [not] be with the righteous.

**neither shall the hand of the wicked cause me to wander from my place** when I return to inherit a double [portion]: my portion and the portion of the wicked man, in the goodness, as the matter that is stated (in Isa. 61:7): “Therefore, in their land they shall inherit twofold.” And then...

**13 There the workers of iniquity have fallen** There they will understand their downfall, and there they were thrust away and were unable to rise.

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## **Meditation from the Psalms** **Psalms 35:19-28 & 36:1-13** **By: H. Em. Rabbi Dr. Hillel ben David**

Psalms chapter 36<sup>1</sup> portrays the stark contrast between those who defy G-d and those who serve Him. According to Radak, the villain of the Psalm is the Yetzer HaRa, the Evil Inclination, which succeeds in convincing the wicked that there is no supreme Master over the affairs of this world. The Psalmist diametrically opposes such a heresy. David proudly calls himself the servant<sup>2</sup> of HaShem, a vassal totally submissive to G-d's will.

Mesillat Yesharim<sup>3</sup> describes the devoted servant of HaShem who lives in awe of His Divine Majesty: he constantly fears lest some trace of the Evil Inclination might have intruded into his actions and rendered them inconsonant with the grandeur of the Blessed One's honor and the glory of His Name. Fear of sin is an essential element of his being and no circumstance in life can shake him from his incessant trembling before G-d.

Such a man is happy and fortunate as Solomon said, Praiseworthy is the man who fears always.<sup>4</sup> King David exulted in his possession of the trait of unshakeable fear, saying, '[Even while] Princes pursued me for naught, my heart feared [only] at Your word'.<sup>5</sup>

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<sup>1</sup> We shared our introduction of Psalms chapter 35 last week.

<sup>2</sup> This word forms the verbal tally with our Torah portion: Servant - עבד, Strong's number 05650. Clearly this was David's starting point as he Observed Yosef in our Torah portion.

<sup>3</sup> Chapter 24

<sup>4</sup> Mishlei (Proverbs) 28:14

<sup>5</sup> This introduction was 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 Nossan Scherman. – Tehillim (Psalms) 119:161

The superscription of psalm 36 ascribes authorship to David. The antagonist, according to Radak, of this psalm is the Yetzer HaRa, the evil inclination. This psalm is all about the evil deeds which the Yetzer HaRa<sup>6</sup> attempts foist on us, and which the wicked actually carry out.

*Midrash Shocheh Tov* describes the spirit which drives the wicked: They search with their eyes and ponder in their hearts to find sins which HaShem will find so hateful so that they can commit them out of spite.<sup>7</sup> This is precisely the attitude behind the actions of the Syrian-Greeks who desecrated the altar in the Temple of the Living G-d by slaughtering a pig on it. This is the nature of the evil that we fought against at Chanukah.

In v.7, the psalmist describes two types of miracles: A Nes Nigle - נגלה נס (an *open* or *obvious* miracle) and Nes Nistar - נסתר נס (a *hidden* miracle). He uses the metaphor of a mighty mountain to illustrate a nes nigle, and 'deep waters' to illustrate a nes nistar. As a mighty mountain is obvious to all, so also is a nes nigle obvious to all. As deep waters conceal everything in the depths, so also does nes nistar conceal itself from all.<sup>8</sup>

The miracles of Chanukah consisted of both types. The oil in the menorah that burned for eight days with the quantity of oil that normally burns for only one day; that was a nes nigle, an obvious miracle. On the other hand, the many victorious battles waged by the Levites, and other tribes, were nesim nistarim, hidden miracles. The strength and cunning of the soldiers effectively concealed the Hand of HaShem as He defeated His enemies.

The nesim nistarim, the hidden miracles, of Purim teach us that *not* everything that appears bad, is truly bad. A situation that appeared to spell doom and gloom, was completely turned around. Not only was the evil negated, but "the exact opposite occurred, when the Jews ruled over their enemies".<sup>9</sup> All we need to do is to look through the situation to see the hand of HaShem. This should also be a clue for us to praise HaShem when even the nesim nistarim seem to be beneficial.

Note the lineage of the protagonists of the Purim story. It is the lineage of hiddenness. Mordechai and Esther are descendants of Rachel. Rachel, the mother of Yosef, is the very essence of hiddenness and concealment. When her sister Leah is substituted for her in marriage to Yaaqov, why does Rachel not cry out and protest that an injustice is being done? Because to do so would have humiliated her sister. Rachel knows how to conceal things, including her bitter disappointment. Rachel's son Yosef is also a master of concealment. His essential qualities of holiness are concealed from his brothers, who do not recognize his greatness because he effectively hides them. And when the brothers come down to Egypt 22 years later, they again fail to recognize him, for he is now concealed behind his garments and his beard.

Contrast this with the miracle of Chanukah. There, the oil that is enough for one day burns instead for eight days, which is a nes nigleh, an open miracle that everyone can see. But the Purim miracle, whereby the entire Jewish community is saved from destruction, is a hidden miracle, a nes nistar. The interceding hand of HaShem is invisible. It could easily be ascribed to happenstance, the way everything else in the story seems to be happenstance. In perek yod, of our psalm we hear David revealing a very profound truth:

*Tehillim (Psalms) 36:10 For with Thee is the fountain of life; in Thy light do we see light.*

As we mentioned earlier, the miracle of Chanukah was the burning of the light of the menorah for eight days with the oil of one day. The light of that menorah is reflected in our psalm. The psalmist declares that when we look at the Chanukah light we are seeing the light of creation, the light of HaShem. The Chanukah lights have a special rule that teaches us that the only use of its light is for us to gaze at it. We cannot use it for lighting our house or our table. We must use an additional source of illumination for this purpose. Thus we understand that the Chanukah

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<sup>6</sup> The Evil Inclination.

<sup>7</sup> Ibid. 5

<sup>8</sup> Malbim

<sup>9</sup> Esther 9:1

lights are special.

The Chanukah, the Festival of Lights, is a reflection of Adam's festival. The festival of Chanukah was instituted by Adam very close to the beginning of time. This early celebration of the Festival of Lights was called "Adam's festival". As an aside, it is important to understand that the events which occurred in the days of the Maccabees are NOT the reason for Chanukah. Rather, HaShem designated the twenty-fifth day and the ninth/tenth month as a day which demands that lights be lit and celebrated, from the creation of the world! The Gemara tells us about this early "Chanukah".

*Avodah Zarah 8a GEMARA. Said R. Hanan b. Raba: KALENDA<sup>10</sup> is kept on the eight days following the [winter] equinox. SATURNALIA<sup>11</sup> on the eight days preceding the equinox. As a mnemonic take the verse, Thou hast beset me behind and before.<sup>12</sup>*

*Our Rabbis taught: When primitive Adam saw the day getting gradually shorter, he said, 'Woe is me, perhaps because I have sinned, the world around me is being darkened and returning to its state of chaos and confusion; this then is the kind of death to which I have been sentenced from Heaven!' So he began keeping an eight days' fast. But as he observed the winter equinox and noted the day getting increasingly longer, he said, 'This is the world's course', and he set forth to keep an eight days' festivity. In the following year he appointed both<sup>13</sup> as festivals. Now, he fixed them for the sake of Heaven, but the [heathens] appointed them for the sake of idolatry.*

This idea of a "festival of Lights" is reflected in the ways of the world.

As we go forward in time, from the days of Adam, we find several allusions to Chanukah in the Torah.

1. In the original Hebrew, the twenty-fifth word in the Torah is Ohr - אור, light. We begin lighting the Chanukah lights on the twenty-fifth day of the ninth month called Kislev. We continue lighting for eight days till the beginning of Tevet, the tenth month. The last day of the feast is the greatest day of the feast. Therefore, it is the tenth month which is the most important.
2. When the Bne Israel traveled in the desert, on their way from Egypt to the land of Israel, the twenty-fifth place that they camped was Chashmonah. This alludes to the priestly family of Chashmonaim (Hasmoneans) who led the Maccabee armies in the battle against the Greeks, and rested on the twenty-fifth day of Kislev.
3. The 23rd chapter of Vayikra (Leviticus) describes HaShem's holidays in order, starting with Shabbat. Immediately afterwards, in the beginning of chapter 24, we find the commandment to light the Menorah in the Temple. This is a hint to a holiday connected to the lighting of the Menorah.
4. The 7th chapter of Bamidbar (Numbers) describes the offerings that the tribal leaders brought when the Tabernacle was dedicated. Chapter 8 begins: HaShem spoke to Moshe, saying: "Speak to Aaron and say to him: 'When you light the lamps, the seven lamps shall cast their light toward the face of the menorah.'" We thus see a connection between the dedication of the Temple and the lighting of the Menorah. After the Maccabean war ended, the Jews cleaned, repaired and rededicated the Temple, and lit the Menorah once again.

Thus we have additional hints, in the Torah, that Chanukah was in the mind of HaShem when He created the world.

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<sup>10</sup> Festivals of idolaters (Avodah Zarah 6a).

<sup>11</sup> Ibid.

<sup>12</sup> Psalm 139:5. As an aid to remembering that KALENDA mentioned first in the Mishnah is behind the equinox and SATURNALIA mentioned later is before it.

<sup>13</sup> The eight days preceding and following the equinox.

As we go forward in time we find an allusion to Chanukah in the Tanakh.

The Prophet Chaggai alluded to Chanukah in his prophecy:

***Chaggai (Haggai) 2:18** Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of HaShem's temple was laid, consider it. 19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.*

From this prophecy we see that the first full day of the laying of the foundation for the second Temple was on Kislev twenty-five, the twenty-fifth day of the ninth month. Thus the Temple and its light are associated with Chanukah, The Festival of Light.

This date for the laying of the foundation of the second Temple is so significant that the Syrian-Greeks will specifically choose this day to defile the Temple, in 162 B.C.E. The Temple, built for the glory of HaShem, was defiled by idolaters, transforming it into a place that would combine Jewish faith with a universal, Hellenistic vision. For this reason they placed their idol in the Temple, choosing specifically the twenty-fifth of Kislev as the day for this desecration, so as to correspond with the original day of the laying of the foundation of the Second Temple. This was a deliberate attempt to offend the religious public, which they defined as a group of zealots.

Three years after the desecration of the Temple by the Syrian-Greeks, Yehuda Maccabee and his brothers planned the rededication of the altar and of the Temple as a whole for the anniversary of its defilement, the day of the oil, and they celebrated the festival of Succoth in the ninth month, "with myrtle branches and citron branches and palm branches, for eight days, with joy and festivity". They thereby instituted for all generations the parallel between the dedication of the Temple in the days of King Solomon, on Succoth, The laying of the foundation for the second Temple, and its rededication in Kislev in the days of the Hasmoneans, with a further parallel between the ingathering of the grain and the wine and the ingathering of the olives, as celebrations of equal weight.

Before we get too far ahead of ourselves, lets continue looking at another allusion to Chanukah, before the days of the Hasmoneans, as detailed by our Sages, in the Mishna.

We see that the Oral Torah given to Moshe on Mount Sinai also has an allusion to Chanukah.

***Bikkurim Chapter 1:6.** HE WHO BUYS TWO TREES [THAT HAD GROWN] IN PROPERTY BELONGING TO HIS FELLOW BRINGS BIKKURIM BUT IS NOT TO MAKE THE RECITAL. R. MEIR SAYS: HE ALSO MAKES THE RECITAL. IF THE WELL DRIED UP, OR THE TREE WAS CUT DOWN, HE BRINGS BUT DOES NOT RECITE. R. JUDAH SAYS: HE BRINGS AND RECITES. FROM PENTECOST TILL SUKKOTH ONE MAY BRING [BIKKURIM] AND MAKE THE RECITAL; FROM SUKKOTH TILL HANUKAH, ONE MAY BRING, BUT DOES NOT MAKE THE RECITAL. R. JUDAH B. BATHYRA SAYS: ONE MAY BRING AND ALSO MAKE THE RECITAL.*

Apparently, while the holiday of Chanukah is a later development, this time of the year is agriculturally significant because the agricultural aspect of first fruits (bikkurim) serves to purify the cosmic festival, instituted by Adam, which had become a pagan celebration. The natural agricultural cycle of the Land of Israel is such that the end of the olive season (and thus the end of the first fruits season) falls in the last week of Kislev. This creates a situation in which the celebration of the first fruits with olive oil coincides with the natural, universally recognized need to create light at this time of darkness. Thus the light of pure olive oil, from the produce of the land brought as first fruits to the Temple, replaces the impure, pagan "light and fire," thereby illuminating the world with purity emanating from the holiness of the land and of the Temple.

A connection between Chanukah and Succoth is also found among the prophesies of Haggai. He was one of the last

prophets and one of the Anshei Knesset HaGedolah, The Men of the Great Assembly. He lived during the reign of King Darius of Persia, who according to the Midrash was the son of Achashverosh and Esther, and he sanctioned and encouraged the construction of the second Beit HaMikdash which had begun in the days of Cyrus but was subsequently discontinued for eighteen years.

Haggai conveyed the following

***Chaggai (Haggai) 2:1,6** In the seventh month [Tishre] on the twenty first of the month, the seventh day of Succoth, which is called Hoshana Rabbah, the word of HaShem came through Haggai the prophet saying ... for thus said HaShem, 'there will be one more; it is a small one, I will shake the heavens and the earth and the sea and the dry land'.*

The message of this prophecy was that in addition to the current subjugation under Persia, one more nation would subdue the Jews, the Greeks; but their domination would last only a short time. HaShem was thus saying, "During the Greek rule, I will cause a major upheaval in the land", a reference to the Hasmonean's revolt against the Greeks and the miracle of Chanukah.

*Keep in mind that Chanukah is not a monotheistic festival that grew out of a pagan one. Rather, the festival started out as a cosmic, universal one, established by Adam, who "instituted them [the eight-day periods] for the sake of Heaven". Only afterwards did it become a pagan festival.*

A festival of lights is something that many cultures have in common with the Jews. Hindus have *Diwali*,<sup>14</sup> the Buddhists have *Loy Krathong* (with water-borne and air-borne lanterns), the Chinese have their annual *Lantern Festival*, and I'm sure there are many more. Lighting displays have also been an important aspect for Christmas observers around the world.

Lets look at some of these observances and see how they compare to Chanukah, which has its source in Adam's festival observance.

## Background

While I was studying at the University, I met a young woman who told me that she, and other Hindus, in India, celebrated the festival of lights<sup>15</sup> in the *sixth* and *seventh* month of the Hindu calendar, on the day of the new moon. This corresponds to the Gregorian months of October and November. This got me wondering about connections to Chanukah, which is also called The Festival of Lights.

I have known for some time that Christians also celebrate a festival of lights on December 25. *Christmas* is sometimes called in the Latin Church the Feast of Lights, so many candles are used. What is fascinating is that this festival takes place **in the tenth month, yes, the tenth month, on the twenty-fifth day.** While everyone knows that December is the twelfth month of the Gregorian calendar, not so many realize that **December means the tenth month in Latin.** Thus the name *December* testifies to the fact that this time period was known in earlier times as the *tenth month*. The Biblical calendar does, indeed, call this time period *Tevet*, which is the tenth month of the Biblical calendar. Clearly the ancient Roman calendar also acknowledged that this is the time for the tenth month.

On the twelve days of *Christmas*,<sup>16</sup> Between Christmas and the Epiphany, Christian decorate the outside and inside of their houses with lights.

*Christmas* is also observed as an eight day festival from December 25 through January 1. Note the eight days: Dec.

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<sup>14</sup> The name Diwali is itself a contraction of the word Dīpāvali, which translates into row of lamps. Diwali involves the lighting of small clay lamps filled with oil to signify the triumph of good over evil, victory over darkness, knowledge over ignorance.

<sup>15</sup> called Diwali or Deepavali.

<sup>16</sup> Many Christians begin lighting their homes after Thanksgiving.

25, Dec. 26, Dec. 27, Dec. 28, Dec. 29, Dec. 30, Dec. 31, Jan. 1. Many abstain from work during these days. Major manufacturers<sup>17</sup> often give their employees these days as vacation.

Further, some Christians celebrate the Feast of the Circumcision of Our Lord, which is a Christian celebration of the Brit milah (ritual circumcision) of Yeshua, eight days after his birth, the occasion on which the child was formally given his name, Yeshua, a name derived from Hebrew meaning *salvation*. The feast day appears on January 1 in the liturgical calendar of the Eastern Orthodox Church. It also appears in the pre-1960 General Roman Calendar, and is celebrated by some churches of the Anglican Communion and virtually all Lutheran churches.

*Christmas* is celebrated by attaching lights to their Christmas trees and to their homes.

*Ganden Ngamcho* is celebrated, by Buddhists, on the twenty-fifth day of the tenth month of the Tibetan calendar. On this night of the day, countless butter lamps are lit on the roofs of every monastery and lay person's house. Its distinctive mark is the lighting of lamps and bonfires. This Tibetan Buddhist festival commemorates the birth and death of Tsongkhapa (1357-1419), a saintly scholar, teacher, and reformer of the monasteries, who enforced strict monastic rules.

The Tibetan calendar is lunar based and the tenth month corresponds to the Biblical calendar for Kislev (the ninth month). This means that *Ganden Ngamcho* falls on the first night of Chanukah!

When I realized that these four major religions, Judaism, Christianity, Buddhism, and Hinduism,<sup>18</sup> all had a major festival called the *festival of lights*, I knew that there had to be a common origin that was based in the Torah and Adam's festival.

Each of four great religions celebrate their *festivals of lights* to commemorate a great salvation for the people. In our introduction we demonstrated that Adam instituted the Feast of Lights (Chanukah) specifically to commemorate his own salvation from a world that was descending into darkness.

*Avodah Zarah 8a* When primitive Adam saw the day getting gradually shorter, he said, 'Woe is me, perhaps because I have sinned, the world around me is being darkened and returning to its state of chaos and confusion; this then is the kind of death to which I have been sentenced from Heaven!'

Since the origins of this festival were rooted in a great salvation, we would expect this theme to be picked up in the celebrations for the other great religions.

I would like to look at each of the non-Jewish *great* religions and how they recreate Adam's salvation.

### *Christmas*

*Christmas* is an official Christian holiday, celebrated in every Christian land, that celebrates the birth of Yeshua (Jesus) who was sent to save mankind from their sins. This is very interesting because the Tanakh<sup>19</sup> and the Nazarean Codicil<sup>20</sup> show clearly that Yeshua was born during the Feast of Tabernacles (Succoth), in the seventh month (Tishri), as we have shown in the study titled: BIRTH.

Now the Nazarean Codicil shows clearly that Christians regard Yeshua as *The Light of The World*.

*Yochanan (John) 8:12* Then spake Yeshua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

<sup>17</sup> I am aware that Boeing has this tradition.

<sup>18</sup> Sikhism and Jainism also celebrate this festival.

<sup>19</sup> Tanach is an acronym for Torah (Law), Neviim (Prophets), and Ketuvim (Writings).

<sup>20</sup> The so called New Testament.

The connection to Succoth becomes firm when we realize that Yeshua spoke these words in Jerusalem while observing the Light of the World in the Temple, as we saw in the Mishna earlier.

Now we learned earlier that Chanukah was a 'second chance' to celebrate Succoth. Thus we understand that there is a clear connection between Christmas and Chanukah.

### *Diwali*

*Diwali* is an official holiday in India, Guyana, Trinidad & Tobago, Mauritius, Malaysia, Nepal, Singapore, Sri Lanka, Myanmar and Fiji. This festival holds an message of salvation since the festival is reckoned with Lord Rama's victory as the King of Ayodhya after his return to the kingdom from 14 years of exile along with his wife Sita and brother Laxman after killing the demon, King Ravana.

The name Diwali is itself a contraction of the word Dīpāvali, which translates into *row of lamps*. Diwali involves the lighting of small clay lamps filled with oil to signify the triumph of good over evil, victory over darkness, knowledge over ignorance.

While Diwali is popularly known as the "festival of lights", the most significant spiritual meaning is "the awareness of the inner light".

Central to Hindu philosophy is the assertion that there is something beyond the physical body and mind which is pure, infinite, and eternal, called the Atman. Just as we celebrate the birth of our physical being, Diwali is the celebration of this inner light, in particular the knowing of which outshines all darkness (removes all obstacles and dispels all ignorance), awakening the individual to one's true nature, not as the body, but as the unchanging, infinite, immanent and transcendent reality.

The festival begins on Dhan Teras, the 13<sup>th</sup> day of the dark half of Asvina,<sup>21</sup> and ends on Yama Dvitiya, the 2<sup>nd</sup> day of the light half of Karttika.<sup>22</sup>

Diwali, the festival of lights, is on the twenty-fifth. That is the day when crackers burst and rockets soar.

### *Ganden Ngam cho*

The name, *Ganden Ngam cho*, means "festival of light", is celebrated in memory of Tsong Khapa,<sup>23</sup> founder of Gelukpa sect who attained complete salvation and internal immortality. This festival of light celebrates the birth, death, and entry to nirvana<sup>24</sup> of Tsong Khapa.

During the festival, thousands of butter lamps (dishes of liquid clarified butter called *ghee*, with wicks floating in them) are lit on the roofs and window sills of homes and on temple altars. At this time people seek spiritual merit by visiting the temples.

Originally *Ganden Ngamcho* was celebrated to honor the Buddha, pleasing the deities, driving out demons, and having fun.

As we mentioned earlier, *Ganden Ngam cho*, always falls on the first night of Chanukah. On the Tibetan calendar it

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<sup>21</sup> The seventh month of the Hindu luni-solar calendar.

<sup>22</sup> The eighth month of the Hindu luni-solar calendar.

<sup>23</sup> He formulated a doctrine that became the basis of the Gelug (meaning "virtuous") sect of Buddhism. It became the predominant sect of Tibet, and Tsongkhapa's successors became the Dalai Lamas, the rulers of Tibet.

<sup>24</sup> it is the state of being free from suffering. The word literally means "blowing out", referring in the Buddhist context, to the blowing out of the fires of greed, hatred, and delusion.

occurs on the twenty-fifth day of the tenth month, which is consistent with the allusion to *twenty-five* and the tenth month.

*Ganden* is the Tibetan name for the paradise of the Buddha of the future. This name therefore suggests the salutary wish that Ganden monastery would become a route to the world's salvation.

### *Roman Saturnalia*

In Rome the feast of lights was named Saturnalia,<sup>25</sup> as we saw previously from the Talmud. According to tradition the Saturnalia had been established in honor of Saturn when, all of a sudden, after a lengthy and prosperous reign, "Saturn suddenly disappeared."

The observation of the Roman Saturnalia festival was originally observed for eight days, from the 25th of December until the first of the New Year.

Macrobius wrote<sup>26</sup> that in celebrating the Saturnalia the Romans used to honor the altars of Saturn with lighted candles . . . sending round wax tapers during the Saturnalia."

### *Yule*

Yule or Yuletide ("Yule-time") is a winter festival that was initially celebrated by the historical Germanic people as a pagan religious festival, though it was later absorbed into, and equated with, the Christian festival of Christmas. The festival was originally celebrated from late December to early January on a date determined by the lunar Germanic calendar. The festival was placed on December 25 when the Christian calendar was adopted.

### **Gambling**

There is a tradition of gambling on *Diwali*. Hindu beliefs hold that the Goddess Parvati played dice against her husband Lord Shiva, declaring "whosoever gambled on Diwali night would prosper throughout the following year".

There is a tradition of gambling on *Chanukah*. We use the dreidle (a four sided top) with its four Hebrew letters to determine the outcome. This was one of the device that Our Sages used to study the Torah at a time when it was forbidden. They would study Torah till the soldiers came, then they would hide their books and play dreidle. Thus they were able to use gambling as a method of studying Torah.

### **The New Moon**

*Chanukah* is the only Jewish festival that occurs during two separate months, from the twenty-fifth of Kislev<sup>27</sup> till the first or second of Tevet.<sup>28</sup>

The twelve days, and the eight days, of *Christmas* both span the months of December and January.

*Diwali* spans the lunar months of Asvina and Karttika, with the main celebration taking place on the new moon.

### **Household Celebrations**

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<sup>25</sup> Macrobius, *Saturnalia* I. 7. 24: subito non comparuisset. [It was then, according to Macrobius, that Italy came to be called Saturnia in honor of the planet. Cf. Dionysius of Halicarnassus, *Antiquitates Romanorum* I. 6; Ovid, *Fasti*, VI. 1. 31.]

<sup>26</sup> (*Saturnalia* I. 7. 31-32, transl. by P. Davies, 1969). Macrobius noted also the opinion of those who "think that the practice is derived simply from the fact that it was in the reign of Saturn that we made our way, as thou to the light, from a rude and gloomy existence to a knowledge of the liberal arts." [Cf. above, "Tammuz and Osiris," n. 9 on the Egyptian light festival in honor of Osiris.]

<sup>27</sup> The ninth month of the Biblical calendar.

<sup>28</sup> The tenth month of the Biblical calendar.

*Chanukah* is a festival which is normally celebrated only at home. In the Ashkenazi tradition, every member of the family lights his own Chanukiah. In the Sephardi tradition, only the head of the household lights a Chanukiah. The Chanukiah is placed, outside the house, on the left side, as you enter the home, opposite the mezuzah.

*Christmas* is a family festival celebrated around a Christmas tree in the home. Family members exchange presents and enjoy a festival meal together. The lights on the Christmas tree are lit and the lights on their homes are also lit. Many neighborhoods compete to see who can have the most spectacular display of lights on their homes and in their yards. In fact, other than the gift giving, the lights on the tree and house are the primary manifestations of this Christian festival of lights.

*Diwali* is essentially a festival for householders. The preparations, rituals, and the entire celebration focuses on the home and family, spanning out to cover the community as a natural extension.

*Ganden Ngam cho* is also primarily celebrated at home, though they also light lamps in their temples.

Now that we understand the various religious celebrations that are associated with the festival of lights, let's look deeper at the real reasons why folks celebrate these festivals.

### Origin of the Festival of Lights

There is a deep mystical reason why nearly every major culture celebrates a festival of lights. In addition to continuing the tradition started by Adam, this festival has its roots in the Torah, in Bereshit (Genesis), the first book of the Torah.

In Bereshit, the twenty-fifth Hebrew word of the Torah is אור- Ohr, *light*.

***Bereshit (Genesis) 1:3*** And G-d said, Let there be light (yehi Ohr - אור): and there was light.

In Bereshit 1:3, the Hebrew is *Yehi Ohr* יהי אור, Let there be light! The gematria of *yehi* is **twenty-five**, and therefore, on another level the pasuk can be read: ***Twenty-five is the light***. No wonder the Mishkan, the tabernacle in the wilderness, was completed on the **25th** day of Kislev, 2449. No wonder *aiyehkah* can also be read, *aiyeh KOH*, "Where is **twenty-five**?" or that there are **twenty-five** letters in the Shema.

There was a creation of some kind of light on the first day of creation that was altogether different from the light of the sun and the moon that was created on the fourth day. The question is just exactly what was this "light" before light?<sup>29</sup>

***Bereshit (Genesis) 1:14-16*** G-d said, 'Let there be lights in the expanse of heaven to separate between the day and the night. 'And G-d made two great lights, the greater light for dominion in the day, and the lesser light for dominion at night, as well as the stars.

In Kabbalah, the epiphany of creation is termed *Ohr ainy sof*, which means "the appearance of HaShem's light." The instant of creation is the birth of relationship, and this birth is expressed by the word "light". The expression and manifestation of G-d in creation is called "light".

The *Shema*, "Hear O Israel, HaShem our Lord, HaShem is One",<sup>30</sup> is the ultimate Jewish statement of what life is all about. Life is about the potential relationship with *echad*, with HaShem. It has been observed that the *Shema* contains twenty-five letters, and it just happens that the word "light" is the twenty-fifth word in the Torah. Bear in mind that "light" was also created on the twenty-fifth day of the month of *Elul*, and the holiday of Chanukah, the Festival of Lights, begins on the twenty-fifth day of the month of *Kislev*.

<sup>29</sup> This section is based on the writings of Shimon Apisdorf.

<sup>30</sup> Devarim (Deuteronomy) 6:4

The number twenty-five, it turns out, is a very significant number. As a rule, where you find allusions to twenty-five in the Torah, you also find HaShem and "light".

## Ashlamatah: Yeshayahu (Isaiah) 11:2-10 + 16

Rashi	Targum
33. ¶ Behold the Master, the Lord of Hosts lops off the branches with a saw, and those of lofty height are hewn down, and the tall one shall be humbled.	33. ¶ Behold, the Master of the world, the LORD of hosts casts slaughter amongst his armies as grapes trodden in the press; and the great stature will be hewn down and the strong will be humbled.
34. And the thickets of the forests shall be cut off with iron, and the Lebanon shall fall through a mighty one. {S}	34. And He will slay the mighty men of his armies who make themselves mighty with iron, and his warriors will be cast on the land of Israel. {S}
1. <b>And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots.</b>	1. <b>And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons.</b>
2. And <b>the spirit of the Lord</b> shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord.	2. And <b>a spirit before the LORD</b> will rest upon him, a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and the fear of the LORD.
3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise.	3. And the LORD will bring him near to His fear. And he will not judge by the sight of his eyes, and he will not reprove by the hearing of his ears;
4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, <b>and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death.</b>	4. but in truth [of the Torah] he will judge the poor, and reprove with faithfulness for the needy of the [Jewish] people; <b>and he will strike the sinners of the land with the commandments of his mouth, and with the speaking of his lips the wicked will die.</b>
5. <b>And righteousness shall be the girdle of his loins, and faith the girdle of his loins.</b>	5. <b>And the righteous/generous will be all around him, and the faithfully obedient will be brought near him.</b>
6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them.	6. In the days of the Messiah of Israel will peace increase in the land, and the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling child will lead them.
7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw.	7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox.
8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand.	8. And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs.
9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. {S}	9. They will not hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea. {S}
10. <b>And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor. {P}</b>	10. <b>And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the [Gentile] peoples, to him will kingdoms be obedient, and his resting place will be glorious. {P}</b>

Rashi	Targum
11. And it shall come to pass that on that day, the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea.	11. And it will come to pass in that time that the LORD will extend His might yet a second time to deliver the remnant of His people which is left, from Assyria, and from Egypt and from Pathros, and from India, and from Elarn, and from Babylon, and from Hamath, and from the islands of the sea.
12. And He shall raise a banner to the nations, and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth.	12. And He will raise an ensign for the Gentile peoples, and will assemble the outcasts of Israel, and bring near the exile of Judah from the four winds of the earth.
13. <b>And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off;</b> Ephraim shall not envy Judah, nor shall Judah vex Ephraim.	13. <b>And jealousy will pass from those of the house of Ephraim, and those who distress from those of the house of Judah will be destroyed.</b> Those of the house of Ephraim will not be jealous of those of the house of Judah, and those of the house of Judah will not distress those of the house of Ephraim.
14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.	14. And they will ally themselves, shoulder to shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against Edom and Moab, and the sons of Ammon will be obedient to them.
15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes.	15. And the LORD will dry up the tongue of the sea of Egypt, and will lift up the stroke of His might against the Euphrates by His prophets' command, and strike it into seven streams, and they will walk in it with sandals.
16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt.	16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day they came up from the land of Egypt.

## Rashi's Commentary for: Yeshayahu (Isaiah) 11:2-10 + 16

**33 Behold the Master** on that night.

**lops off the branches with a saw** Shall lop off its branches, the root of the branches of his trees. ([Mss. read:] Uproots the branches of his trees.) ([Other mss. read:] Cuts off the branches of his trees.)

**with a saw** Heb. בְּמַעֲרָצָה, with a saw that cuts the boughs. This [word פְּאֲרָה] is not an expression denoting a winepress, for it is not spelled with a 'vav,' like (infra 63:3) "A winepress (פּוֹרֶה) I trod," and like (Haggai 2:16) "To draw off fifty measures from the winepress (פּוֹרֶה)," but with an 'aleph,' like (Ezekiel 31:5) "And its boughs became long (פְּאֲרָה)." מְסַעֵר is an expression of cutting off branches [esbranchier in O.F.], like (infra 27:10) "And he will destroy its branches (סְעִיפֵיהָ), and (infra 17:6) "On its branches (בְּסִעֵיפֵיהָ) the fruitful one."

**with a saw** Heb. בְּמַעֲרָצָה, with an implement of destruction, which breaks them.

**and those of lofty height** [This alludes to] the heroes.

**are hewn down** The expression of hewing is apropos only to trees and hard things.

**34 And...shall be cut off** Heb. וְגִקָּר. This, too, is an expression of cutting, as (ibid.) "Like one who cuts off olives (בְּגִקָּר)." וְאִדְרִיגִקָּר is in the passive voice.

**the thickets of the forests** The prominent branches, symbolizing the heroes.

**and the Lebanon** The thickness of his forest and his stately forest. They are the multitudes of his armies.

**shall fall through a mighty one** Through an angel they shall fall. Alternatively, through a mighty one, in the merit of Hezekiah who is the mighty one and the rulers of Israel, as it is said (Jer. 30:21): “And their leader shall be of themselves.”

## Chapter 11

**1 And a shoot shall spring forth from the stem of Jesse** And if you say, ‘Here are consolations for Hezekiah and his people, that they shall not fall into his hands. Now what will be with the exile that was exiled to Halah and Habor, is their hope lost?’ It is not lost! Eventually, the King Messiah shall come and redeem them.

**a shoot** [This is symbolic of] the royal scepter.

**and a twig** an expression of a sapling.

**and a twig shall sprout from its roots** and the entire section, and at the end (v. 11), “And it shall come to pass, that on that day, the Lord shall apply His hand again...[from Assyria]...Hence, [it is obvious] that this prophecy was said to console those exiled to Assyria.

**3 And he shall be animated by the fear of the Lord** He shall be filled with the fear of the Lord. [ed enos mera il luy in O. F., and He shall be enlivened.]

**and neither with the sight of his eyes shall he judge** For, with the wisdom of the Holy One, blessed be He, which is within him, will he know and understand who is innocent and who is guilty.

**4 with equity** This is an expression of mildness and tenderness.

**and he shall smite the earth with the rod of his mouth** As the Targum states: And he shall smite the sinful of the earth.

**and with the breath of his lips** Jonathan [renders:] And with the speech of his lips.

**5 And righteousness shall be the girdle of his loins** Jonathan [renders:] And the righteous shall surround him; i.e., they will cleave to him like a girdle.

**6 and a fatling a fattened ox** [following Jonathan].

**8 shall play** Heb. **וַיִּשְׁעֵשְׂעוּ** , shall play.

**over the hole of an old snake** over a hole in the ground in which the snake makes its nest [krot in O.F.], a cave.

**an old snake** **פִּתְוֹן** . A snake, when it ages, becomes deaf and is called **פִּתְוֹן** . From then on, it cannot be charmed; as it is said (Psalms 58:6): “Who will not hearken to the voice of charmers.”

**and over the eyeball of a venomous snake** Jonathan renders: the eyeballs of venomous snakes [ **מְאִירֵת** from **אֹר** , light]. Menahem (Machbereth Menachem p. 32) interpreted it as an expression of a hole, namely holes in the ground. Comp. (Gen. 11:28) “The valley of the Chaldees (**אֹרֵר**)”; (infra 24:15) “In the valleys (**בְּאֹרֵרִים**) honor the Lord.”

**a weaned child** a child weaned from his mother's breasts.

**shall stretch forth his hand** Heb. הִדָּחַ . Jonathan renders: shall stretch forth his hands (sic). Comp. (Ezekiel 7:7) "The joyful call (הִדָּחַ) of the mountains, also (infra 16: 9) "The cry (הִדָּחַ) ," which is an expression of raising the voice. This, too, is an expression of raising, and the final [letter] 'heh' appears in it as a radical which sometimes falls out, like הִשָּׂעַ (made), הִבָּנָה (built), הִקָּנָה (acquired).

**9 knowledge of the Lord** [lit.] to know the Lord.

**10 as a banner for peoples** that peoples should raise a banner to gather to him.

**11 a second time** Just as he acquired them from Egypt, when their redemption was absolute, without subjugation, but the redemption preceding the building of the Second Temple is not counted, since they were subjugated to Cyrus.

**and from the islands of the sea** the islands of the Kittim, the Romans, the descendants of Esau.

**12 And he shall raise a banner** Perka, perche in O.F. [i.e., the verse is literally referring to the pole upon which the banner is attached.] And it shall be for a sign to gather to him and to bring the exiles of Israel to Him as a present.

**13 Ephraim shall not envy Judah** The Messiah, the son of David, and the Messiah, the son of Joseph, shall not envy each other.

**14 And they shall fly of one accord against the Philistines in the west** Heb. הִרְכַּתָּ . Israel will fly and run of one accord against the Philistines who are in the west of Eretz Israel and conquer their land. [ הִרְכַּתָּ , lit. a shoulder, is used in this case to denote unity. The word הִשָּׂעַ , also lit. a shoulder, is used in a similar sense.] Comp. (Hoshea 6:9) "They murder on the way in unison (הִשָּׂעַ) "; (Zeph. 3:9) "One accord (הִשָּׂעַ אֶחָד) ." And so did Jonathan render it: And they shall join in one accord to smite the Philistines who are in the west.

**and the children of Ammon shall obey them** As the Targum states: Will hearken to them. They will accept their commandments over them.

**15 And...shall dry up** [lit. shall cut off] to dry it, so that the exiles of Israel will pass through it from Egypt.

**over the river** The Euphrates River, for the exiles from Assyria to cross.

**with the strength of His wind** Heb. בְּצִדְדוֹ . This is hapax legomenon in Scripture, and according to the context it can be interpreted as "with the strength of His wind."

**into seven streams** into seven segments, for the aforementioned seven exiles: from Assyria and from Egypt, etc. Those from the islands of the sea are not from that side.

**and He shall lead the exiles** within it.

**with shoes** on dry land.

**16 And there shall be a highway in the midst of the water** for the remnant of His people.

**Pereq Hei**  
**Mishnah 5:10**  
**By: Hakham Yitschaq ben Moshe Magriso**

**There are four traits among people. [1] If one says, "Mine is mine and yours is yours," he is of average character. Some say this is the trait of Sodom. [2] [If one says,] "Mine is yours and yours is mine," he is an ig-noramus. [3] [If one says,] "Mine is yours and yours is yours," he is a saint. [4] [If one says,] "Yours is mine and mine is mine," he is wicked.**

The master now teaches us a lesson about human traits. He explains which is a good trait, and which is bad, so that a person will be sure to avoid the bad traits and develop the good ones.

The master says that there are four traits among people.

**1. "Mine is mine and yours is yours."** If a person has this trait (middah), it prompts him to say to his fellow man, "I do not want you to have use of my property, and I do not want to make use of yours. What is mine should be mine, and what is yours is yours." **This is the trait of a person of average character, neither good nor bad.**

According to some, however, this is a very bad trait, and indeed **it was the trait of the people of Sodom**. A person with this trait obviously does not want anyone to benefit from that which is his. Therefore, this trait negates the entire conceptus of giving charity to the poor. This was the trait that typified Sodom.

**2. "Mine is yours and yours is mine."** A person with this trait wants to benefit from his fellow's property, and he wants his fellow to benefit from his. He therefore says to others, "Mine should be as if it were yours, and yours should be as if it were my own. If I should ever need to borrow a few dollars or anything else belonging to you. I shall feel free to take it. When you need something of mine, you will also take it. We will thus help one another without any haggling between us."

This is the trait of the people of the earth (**am ha-aretz**). It provides a good arrangement on this earth, where everyone wishes everyone else well and all men help one another.

[Usually, however, the term **am ha-aretz** denotes an ignoramus.] Therefore, some say that this is a bad trait. It shows that a person has a bad eye, envying his neighbor's possessions. For this reason, he wishes to exchange belongings with others. He savors his neighbor's possessions more than his own. This bad trait therefore exists in people who are jealous of what others have.

Two brothers can divide an inheritance (yerushah) or two co-members (chaverim) divide an association (chevrah), each taking an equal share so that there is absolutely no difference between their shares. Still, if they have this bad trait, each one's eyes will always be on the other's share and he will be jealous.

For this reason the master said that this is a very bad trait, which a person must avoid. One should never be jealous of what belongs to others.

**3. "Mine is yours and yours is yours."** A person with this trait wants others to make use of his possessions, but at the same time, he wants nothing from them. Such a person tells others, "My possessions are yours to use as you like. But what is already yours should remain, yours, since I want no part of what is not mine." **This is a very good trait, and one who has it is considered a saint (chasid).**

**4. "Mine is mine and yours is mine."** A person with this trait wants no one to share his belongings, but at the same time, he wants to avail himself of others' possessions. He says, "What is mine is mine, and I do not want you to make any use of it. But what is yours should also be mine; I want you to let me use your possessions." This is obviously a very bad trait, **and one who has it is considered a wicked person (Rasha).**

## Verbal Tallies

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

**Beresheet (Genesis) 41:38 – 42:23**  
**Tehillim (Psalms) 35:19-28 & 36:1-13**  
**Yashayahu (Isaiah) 11:2-10, 16**  
**Mk 3:28-30, Lk 12:10, Acts 11:27-30**

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

Said - אמר, Strong's number 0559.

Servant - עבד, Strong's number 05650.

Find / Found - מצא, Strong's number 04672.

God - אלהים, Strong's number 0430.

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

Whom / Which - אחר, Strong's number 0834.

Spirit - רוּחַ, Strong's number 07307.

**Beresheet (Genesis) 41:38** And Pharaoh **said <0559> (8799)** unto his **servants <05650>**, Can we **find <04672> (8799)** such a one as this is, a man in **whom <0834>** the **Spirit <07307>** of **God <0430>** is?

**Yashayahu (Isaiah) 11:2** And the **spirit <07307>** of the LORD shall rest upon him, the **spirit <07307>** of wisdom and understanding, the **spirit <07307>** of counsel and might, the **spirit <07307>** of knowledge and of the fear of the LORD;

**Yashayahu (Isaiah) 11:16** And there shall be an highway for the remnant of his people, **which <0834>** shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

**Tehillim (Psalms) 35:21** Yea, they opened their mouth wide against me, and **said <0559> (8804)**, Aha, aha, our eye hath seen it.

**Tehillim (Psalms) 35:23** Stir up thyself, and awake to my judgment, even unto my cause, my **God <0430>** and my Lord.

**Tehillim (Psalms) 35:27** Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his **servant <05650>**.

**Tehillim (Psalms) 36:2** For he flattereth himself in his own eyes, until his iniquity be **found <04672> (8800)** to be hateful.

## Hebrew:

Hebrew	English	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:12	Ashlamatah Isa 11:2-10, 16
אֶבְיוֹן	needy, poor		Ps. 35:10	
אֲדֹנָי	Lord		Ps. 35:17 Ps. 35:22 Ps. 35:23	
אָח	brother	Gen. 42:3 Gen. 42:4	Ps. 35:14	

Hebrew	English	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:12	Ashlamatah Isa 11:2-10, 16
		Gen. 42:6 Gen. 42:7 Gen. 42:8 Gen. 42:13 Gen. 42:15 Gen. 42:16 Gen. 42:19 Gen. 42:20 Gen. 42:21		
אֵין	there	Gen. 41:39 Gen. 41:49 Gen. 42:13	Ps. 36:1	
אָכַל	eat			Isa. 11:7
אֱלֹהִים	divine, God	Gen. 41:38 Gen. 41:39 Gen. 41:51 Gen. 41:52 Gen. 42:18	Ps. 35:23 Ps. 35:24 Ps. 36:1 Ps. 36:7	
אִם	unless	Gen. 42:15 Gen. 42:16 Gen. 42:19		
אֱמוּנָה	faithfulness		Ps. 36:5	Isa. 11:5
אָמַר	say	Gen. 41:38 Gen. 41:39 Gen. 41:41 Gen. 41:44 Gen. 41:54 Gen. 41:55 Gen. 42:1 Gen. 42:2 Gen. 42:4 Gen. 42:7 Gen. 42:9 Gen. 42:10 Gen. 42:12 Gen. 42:13 Gen. 42:14 Gen. 42:18 Gen. 42:21 Gen. 42:22	Ps. 35:3 Ps. 35:10 Ps. 35:21 Ps. 35:25 Ps. 35:27	
אָסַף	put together	Gen. 42:17	Ps. 35:15	
אֶרֶץ	land, country, ground, earth	Gen. 41:41 Gen. 41:43 Gen. 41:44 Gen. 41:45 Gen. 41:46 Gen. 41:47 Gen. 41:48 Gen. 41:52 Gen. 41:53 Gen. 41:54 Gen. 41:55 Gen. 41:56 Gen. 41:57 Gen. 42:5	Ps. 35:20	Isa. 11:4 Isa. 11:9 Isa. 11:16

Hebrew	English	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:12	Ashlamatah Isa 11:2-10, 16
		Gen. 42:6 Gen. 42:7 Gen. 42:9 Gen. 42:12 Gen. 42:13		
אֲשֶׁר	who, whom, which	Gen. 41:38 Gen. 41:48 Gen. 41:50 Gen. 41:53 Gen. 41:55 Gen. 41:56 Gen. 42:9 Gen. 42:21	Ps. 35:8	Isa. 11:10 Isa. 11:16
בוא	came, come, go	Gen. 41:50 Gen. 41:54 Gen. 41:57 Gen. 42:5 Gen. 42:6 Gen. 42:7 Gen. 42:9 Gen. 42:10 Gen. 42:12 Gen. 42:15 Gen. 42:19 Gen. 42:20 Gen. 42:21	Ps. 35:8 Ps. 36:11	
בֵּית	house	Gen. 41:40 Gen. 41:51 Gen. 42:19	Ps. 36:8	
בן	old, son	Gen. 41:46 Gen. 41:50 Gen. 42:1 Gen. 42:5 Gen. 42:11 Gen. 42:13	Ps. 36:7	
בָּקַשׁ	seek		Ps. 35:4	
בָּר	grain,, corn	Gen. 41:49 Gen. 42:3		
גָּדֹל	greater	Gen. 41:40	Ps. 35:26 Ps. 35:27	
דָּבַר	spoke	Gen. 42:7 Gen. 42:14	Ps. 35:20	
דְּבָר	words	Gen. 42:16 Gen. 42:20	Ps. 35:20 Ps. 36:3	
דָּרַשׁ	comes the reckoning	Gen. 42:22		Isa. 11:10
הֵלֵךְ	go, went	Gen. 41:55 Gen. 42:19	Ps. 35:14	
הַר	mountians		Ps. 36:6	Isa. 11:9
חָדַל	stopped, plans	Gen. 41:49	Ps. 36:3	
חָזַק	severe, take hold	Gen. 41:56 Gen. 41:57	Ps. 35:2	
יָד	hand	Gen. 41:42 Gen. 41:44	Ps. 36:11	Isa. 11:8
יָדַעַ	informed, know	Gen. 41:39	Ps. 35:8	

Hebrew	English	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:12	Ashlamatah Isa 11:2-10, 16
		Gen. 42:23	Ps. 35:11 Ps. 35:15 Ps. 36:10	
יהוה	LORD		Ps. 35:1 Ps. 35:5 Ps. 35:6 Ps. 35:9 Ps. 35:10 Ps. 35:22 Ps. 35:24 Ps. 35:27 Ps. 36:5 Ps. 36:6	Isa. 11:2 Isa. 11:3 Isa. 11:9
יום	today, day	Gen. 42:13 Gen. 42:17 Gen. 42:18	Ps. 35:28	Isa. 11:10 Isa. 11:16
ילד	boy, child	Gen. 42:22		Isa. 11:7
ים	sea	Gen. 41:49		Isa. 11:9
ישראל	lareal	Gen. 42:5		Isa. 11:16
כי	until, that	Gen. 41:49 Gen. 41:57 Gen. 42:15 Gen. 42:16		
כל	all, every, entire, whole	Gen. 41:39 Gen. 41:40 Gen. 41:41 Gen. 41:43 Gen. 41:44 Gen. 41:46 Gen. 41:48 Gen. 41:51 Gen. 41:54 Gen. 41:55 Gen. 41:56 Gen. 41:57 Gen. 42:6 Gen. 42:11	Ps. 35:10 Ps. 35:28	Isa. 11:9
קפיר	lions		Ps. 35:17	Isa. 11:6
לא	no, not	Gen. 41:44 Gen. 42:10 Gen. 42:12	Ps. 35:8 Ps. 35:15 Ps. 36:12	Isa. 11:3
לבוש	clothed	Gen. 41:42	Ps. 35:26	
מה	how, what	Gen. 42:1	Ps. 35:17 Ps. 36:7	
מות	die	Gen. 42:2 Gen. 42:20		Isa. 11:4
מן	than, too	Gen. 41:40	Ps. 35:10	
מצא	find, found	Gen. 41:38	Ps. 36:2	
מצרים	Egypt	Gen. 41:41 Gen. 41:43 Gen. 41:44 Gen. 41:45 Gen. 41:46 Gen. 41:48 Gen. 41:53		Isa. 11:16

Hebrew	English	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:12	Ashlamatah Isa 11:2-10, 16
		Gen. 41:54 Gen. 41:55 Gen. 41:56 Gen. 41:57 Gen. 42:1 Gen. 42:2 Gen. 42:3		
נַפְשׁ	soul	Gen. 42:21	Ps. 35:3 Ps. 35:4 Ps. 35:7 Ps. 35:9 Ps. 35:12 Ps. 35:13 Ps. 35:17 Ps. 35:25	
עֲבָד	servants. Slaves	Gen. 41:38 Gen. 42:10 Gen. 42:11 Gen. 42:13	Ps. 35:27	
עֵין	wink maliciously, eyes		Ps. 35:19 Ps. 35:21 Ps. 36:1 Ps. 36:2	Isa. 11:3
עַל	over, from, upon	Gen. 41:40 Gen. 41:41 Gen. 41:42 Gen. 41:43 Gen. 41:45 Gen. 41:56 Gen. 42:6 Gen. 42:21	Ps. 35:15 Ps. 35:20 Ps. 35:21 Ps. 35:26	
עָמַד	stand, stood	Gen. 41:46		Isa. 11:10
פֶּה	command, mouth	Gen. 41:40	Ps. 35:21 Ps. 36:3	Isa. 11:4
פָּנִים	before, face	Gen. 41:43 Gen. 41:46 Gen. 41:56	Ps. 35:5	
צְדָק	Righteousness/ Generosity		Ps. 35:24 Ps. 35:27 Ps. 35:28	Isa. 11:4 Isa. 11:5
קָרָא	befall, meet	Gen. 42:4	Ps. 35:3	
רָאָה	see, saw	Gen. 41:41 Gen. 42:1 Gen. 42:7 Gen. 42:9 Gen. 42:12 Gen. 42:21	Ps. 35:17 Ps. 35:21 Ps. 35:22 Ps. 36:9	
רֶגֶל	foot, feet	Gen. 41:44	Ps. 36:11	
רוּחַ	spirit	Gen. 41:38	Ps. 35:5	Isa. 11:2 Isa. 11:4
רָעַב	famine	Gen. 41:50 Gen. 41:54 Gen. 41:56 Gen. 41:57 Gen. 42:5		

Hebrew	English	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:12	Ashlamatah Isa 11:2-10, 16
רָשָׁע	ungodly, wicked		Ps. 36:1 Ps. 36:11	Isa. 11:4
שָׁם	there	Gen. 42:2	Ps. 36:12	
שֹׁפֵט	judge		Ps. 35:24	Isa. 11:3 Isa. 11:4
יַחְדָּו	together, altogether		Ps. 35:26	Isa. 11:6 Isa. 11:7
כַּאֲשֶׁר	just	Gen. 41:54		Isa. 11:16
עַם	people	Gen. 41:40 Gen. 41:55 Gen. 42:6	Ps. 35:18	Isa. 11:10 Isa. 11:16

### Greek:

GREEK	ENGLISH	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:13	Ashlamatah Is 11:2-10, 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mar3:28-35	Tosefta of Luke Luk 12:10; Luk 8:19-21	Remes/Gemara of Acts/Romans and James Act 11:27-30; 12:1-12
ἄγγελος	angel		Psa 35:5 Psa 35:6				Act 12:7 Act 12:8 Act 12:9 Act 12:10 Act 12:11
ἅγιον	holy			Isa 11:9	Mar 3:29	Luk 12:10	
ἀδελφός	brother	Gen. 42:3 Gen. 42:4 Gen. 42:6 Gen. 42:7 Gen. 42:8 Gen. 42:13 Gen. 42:15 Gen. 42:16 Gen. 42:19 Gen. 42:20 Gen. 42:21	Ps. 35:14		Mk. 3:31 Mk. 3:32 Mk. 3:33 Mk. 3:34 Mk. 3:35	Lk. 8:19 Lk. 8:20 Lk. 8:21	Acts 11:29 Acts 12:2
ἀκούω	heard, hear	Gen. 42:2 Gen. 42:21 Gen. 42:22 Gen. 42:23				Lk. 8:21	
ἄν	ever, whoever	Gen 41:55			Mk. 3:29 Mk. 3:35		
ἀναιρέω	do away with			Isa 11:4			Acts 12:2
ἄνθρωπος	man, men	Gen 41:38 Gen 41:39 Gen 42:11	Psa 36:6 Psa 36:7		Mk. 3:28	Lk. 12:10	
ἀνίστημι	raise up		Psa 35:2 Psa 35:11	Isa 11:10			Acts 11:28 Acts 12:7
ἀνοίγω	opened	Gen 41:56					Acts 12:10
ἀποκρίνομαι	answer, respond	Gen 42:22			Mk. 3:33	Lk. 8:21	
ἀποστέλλω	sent	Gen 42:4 Gen 42:16			Mk. 3:31		Acts 11:30
ἀφίημι	forgiven				Mk. 3:28	Lk. 12:10	
ἀφίστημι	separate		Psa 35:22				Acts 12:10

GREEK	ENGLISH	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:13	Ashlamatah Is 11:2-10, 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mar3:28-35	Tosefta of Luke Luk 12:10; Luk 8:19-21	Remes/Gemara of Acts/Romans and James Act 11:27-30; 12:1-12
βασιλεύς	king	Gen 41:46					Acts 12:1
βλασφημέω	blasphemed				Mk. 3:28 Mk. 3:29	Lk. 12:10	
βούλομαι	wanted, intending		Psa 36:3				Acts 12:4
γῆ	earth, land, ground, country	Gen. 41:41 Gen. 41:43 Gen. 41:44 Gen. 41:45 Gen. 41:46 Gen. 41:47 Gen. 41:48 Gen. 41:52 Gen. 41:53 Gen. 41:54 Gen. 41:55 Gen. 41:56 Gen. 41:57 Gen. 42:5 Gen. 42:6 Gen. 42:7 Gen. 42:9 Gen. 42:12 Gen. 42:13		Isa. 11:4 Isa. 11:9 Isa. 11:16			
γίνομαι	become	Gen 41:50 Gen 41:53 Gen 41:54 Gen 42:16	Psa 35:5 Psa 35:6				Acts 11:28 Acts 12:5 Acts 12:9 Acts 12:11
δεύτερος	second	Gen 41:43 Gen 41:52					Acts 12:10
διέρχομαι	went through, go by, passed through	Gen 41:46					Acts 12:10
δύναμαι	able	Gen 41:49	Psa 36:12	Isa 11:9		Lk. 8:19	
δύο	two	Gen 41:50					Acts 12:6
εἶδω	beheld, see, saw, know	Gen 42:1 Gen 42:7 Gen 42:9 Gen 42:12 Gen 42:23	Psa 35:21 Psa 35:22			Luk 8:20	Act 12:3 Act 12:9 Act 12:11
εἷς	one	Gen 42:11 Gen 42:16 Gen 42:19					Acts 11:28 Acts 12:10
ἐκάστος	each, every	Gen 42:21					Acts 11:29
ἐκκλησία	assembly, church		Psa 35:18				Acts 12:1 Acts 12:5
εξέρχομαι	went forth, come forth	Gen 41:46 Gen 42:15		Isa 11:16			Acts 12:9 Acts 12:10
ἔξω	outside				Mk. 3:31 Mk. 3:32	Lk. 8:20	
ἐπιβάλλω	put, laid			Isa 11:8			Acts 12:1
ἔπω	speak, said, say	Gen. 41:38 Gen. 41:39 Gen. 41:41	Ps. 35:3 Ps. 35:10 Ps. 35:21		Mar 3:32	Luk 8:21	Act 12:8 Act 12:11

GREEK	ENGLISH	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:13	Ashlamatah Is 11:2-10, 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mar3:28-35	Tosefta of Luke Luk 12:10; Luk 8:19-21	Remes/Gemara of Acts/Romans and James Act 11:27-30; 12:1-12
		Gen. 41:44 Gen. 41:54 Gen. 41:55 Gen. 42:1 Gen. 42:2 Gen. 42:4 Gen. 42:7 Gen. 42:9 Gen. 42:10 Gen. 42:12 Gen. 42:13 Gen. 42:14 Gen. 42:18 Gen. 42:21 Gen. 42:22	Ps. 35:25 Ps. 35:27				
ἔρέω	said, say	Gen 42:14	Psa 35:10			Luk 12:10	
έρχομαι	coming, come, came	Gen 41:50 Gen 41:54 Gen 41:57 Gen 42:5 Gen 42:6 Gen 42:10 Gen 42:12 Gen 42:15	Psa 35:8 Psa 36:11		Mk. 3:31		Acts 12:10 Acts 12:12
ζητέω	seeking		Psa 35:4		Mk. 3:32		
ήμέρα	day, today	Gen. 42:13 Gen. 42:17 Gen. 42:18	Ps. 35:28	Isa. 11:10 Isa. 11:16			Acts 11:27 Acts 12:3
θέλω / εθέλω	wanting		Psa 35:27			Lk. 8:20	
θεός	God	Gen. 41:38 Gen. 41:39 Gen. 41:51 Gen. 41:52 Gen. 42:18	Ps. 35:23 Ps. 35:24 Ps. 36:1 Ps. 36:7	Isa 11:3	Mk. 3:35	Lk. 8:21	Acts 12:5
ιδού	behold	Gen. 42:2 Gen. 42:13 Gen. 42:22			Mk. 3:32		Acts 12:7
ίστημι	stamd, stood	Gen. 41:46	Psa 36:12		Mar 3:31	Lk. 8:20	
κύκλω	round about	Gen 41:48			Mk. 3:34		
κύριος	LORD	Gen 42:10	Ps. 35:1 Ps. 35:5 Ps. 35:6 Ps. 35:9 Ps. 35:10 Ps. 35:22 Ps. 35:24 Ps. 35:27 Ps. 36:5 Ps. 36:6	Isa. 11:2 Isa. 11:3 Isa. 11:9			Acts 12:7 Acts 12:11
λαός	people	Gen. 41:40 Gen. 41:55 Gen. 42:6	Ps. 35:18	Isa. 11:10 Isa. 11:16			Acts 12:4 Acts 12:11
λέγω	speak, said, say	Gen 42:14 Gen 42:22			Mk. 3:28 Mk. 3:30 Mk. 3:32 Mk. 3:33 Mk. 3:34	Lk. 8:21 Lk. 12:10	Acts 12:7 Acts 12:8 Acts 12:11

GREEK	ENGLISH	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:13	Ashlamatah Is 11:2-10, 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mar3:28-35	Tosefta of Luke Luk 12:10; Luk 8:19-21	Remes/Gemara of Acts/Romans and James Act 11:27-30; 12:1-12
ιμός	famine	Gen. 41:50 Gen. 41:54 Gen. 41:56 Gen. 41:57 Gen. 42:5					Acts 11:28
λογος	words			Isa 11:4		Lk. 8:21 Lk. 12:10	
μήτηρ	mother				Mk. 3:31 Mk. 3:32 Mk. 3:33 Mk. 3:34 Mk. 3:35	Lk. 8:19 Lk. 8:20 Lk. 8:21	Acts 12:12
όλος	entire	Gen 41:43	Psa 35:28				Acts 11:28
όνομα	name	Gen 41:45 Gen 41:51 Gen 41:52					Acts 11:28
ούκοῦν	no way	Gen 42:15	Psa 36:12	Isa 11:9			
όχλος	multitude				Mk. 3:32	Lk. 8:19	
πάς	all, entire, whole, every	Gen. 41:39 Gen. 41:40 Gen. 41:41 Gen. 41:43 Gen. 41:44 Gen. 41:46 Gen. 41:48 Gen. 41:51 Gen. 41:54 Gen. 41:55 Gen. 41:56 Gen. 41:57 Gen. 42:6 Gen. 42:11	Ps. 35:10 Ps. 35:28		Mk. 3:28	Lk. 12:10	Acts 12:11
πατάσσω	strike			Isa 11:4			Acts 12:7
περί	on account of, for, about	Gen 41:42 Gen 41:55 Gen 42:21			Mk. 3:32 Mk. 3:34		
πλευρά	sides			Isa 11:5			Acts 12:7
πνεῦμα	spirit	Gen. 41:38		Isa. 11:2 Isa. 11:4	Mk. 3:29 Mk. 3:30	Lk. 12:10	Acts 11:28
οιέω	make, did, do, made	Gen 41:47 Gen 41:51 Gen 41:55 Gen 42:18 Gen 42:20			Mk. 3:35	Lk. 8:21	Acts 11:30 Acts 12:8
πόλις	city	Gen. 41:48					Acts 12:10
πρό	before	Gen 41:50					Acts 12:6
προσευχή	prayer		Psa 35:13				Acts 12:5
συλλαμβανω	seized		Psa 35:8				Acts 12:3
τίθημι	put, appoint	Gen 41:48 Gen 42:17					Acts 12:4
τίς	what,who		Psa 35:10		Mar 3:33		Acts 11:29 Acts 12:1
υιός	son	Gen. 41:46 Gen. 41:50 Gen. 42:1 Gen. 42:5	Ps. 36:7		Mk. 3:28	Lk. 12:10	

GREEK	ENGLISH	Torah Reading Gen 41:38-42:23	Psalms 35:1-36:13	Ashlamatah Is 11:2-10, 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mar3:28-35	Tosefta of Luke Luk 12:10; Luk 8:19-21	Remes/Gemara of Acts/Romans and James Act 11:27-30; 12:1-12
		Gen. 42:11 Gen. 42:13					
φυλακή	prison, watch	Gen 42:17 Gen 42:19					Acts 12:4 Acts 12:5 Acts 12:6 Acts 12:10
φῶς	light		Ps. 36:9				Acts 12:7
χεῖρ	hand	Gen. 41:42 Gen. 41:44	Ps. 36:11	Isa. 11:8			Acts 11:30 Acts 12:1 Acts 12:7 Acts 12:11

# NAZAREAN TALMUD

SIDRA OF B'RESHEET (GEN.) 41:38-42:17

"HANIMTSA" - "CAN WE FIND"

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

HAKHAM SHAUL'S SCHOOL OF  
TOSEFTA  
(LK 12:10; 8:19-21)  
MISHNAH א:א

HAKHAM TSEFET SCHOOL OF PESHAT  
(MK 3:28-35)  
MISHNAH א:א

And whosoever will speak an evil word against the son of man, it will be forgiven him: but to him that speaks evil of **the Ruach HaQodesh** tabernacling in a Hakham or Paqid, it will not be forgiven.

Now it happened that his mother and brothers came to him, and they were not able to meet with him because of the congregated people. And it was reported to him, "Your mother and your brothers are standing outside wanting to see you." But he answered and said to them, "These are my mother and my brothers, the ones who do the Torah of God and hear it."<sup>31</sup>

"Amen! I say to you, that all the sins will be forgiven to the sons of men, including speaking evil (lashon HaRa)<sup>32</sup> with which they might speak evil. But, God will never forgive a man who speaks evil of **the Ruach HaQodesh**<sup>33</sup> tabernacling in a Hakham or Paqid, but is in danger of eternal judgment;" This he taught because they said, "He has an unclean spirit."

And his mother and his **brothers**<sup>34</sup> came<sup>35</sup> (to him), and standing outside,<sup>36</sup> they sent word to him to summon<sup>37</sup> him. And people congregated around where he was sitting, and it was told him, "Behold, your mother and your brothers<sup>38</sup> are outside<sup>39</sup> looking for you." And he answered them and said,<sup>40</sup> "Who is my mother or my brothers?" And looking around at those who were sitting around him in a circle, he said, "Behold, my mother and my brothers! For whoever does the will of God<sup>41</sup> (follows my Mesorah), this person is my brother and sister and mother."

<sup>31</sup> *Na'aséh V'Nishmá* "We will do and [then] we will hear." cf. Exodus 19:8.

<sup>32</sup> As noted in the Theological Wordbook of the New Testament (1.621) the concept of the Greek word βλασφημ- always refers finally to God, whether in the sense of the disputing of His redemptive power (4 Βασ. 19:4, 6, 22), the desecrating of **His name** by the Gentiles who capture and enslave His people (Is. 52:5), **the violation of His glory** by derision of the mountains of Israel (Ez. 35:12) and **His people** (2 Macc. 15:24), all ungodly speech and action, especially on the part of the Gentiles (Is. 66:3; 1 Macc. 2:6; 2 Macc. 8:4; 10:34 ff.;

<sup>33</sup> Verbal tally with B'resheet (Gen) 41:38 see also Bratcher, R. G., & Nida, E. A. (1993), c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 124

<sup>34</sup> Verbal connection to B'resheet 42.19

<sup>35</sup> Verbal connection to B'resheet 42.29

<sup>36</sup> While scholars such as Gundry and Gould suggest that Yeshua's family members are here to seize him in 3.21 from the congregated group, the text does not specifically lend itself to this interpretation. The maternal visit may have been because the news of his town folk from Tzfat, (Yeshua's hometown) reached them, they went to see him and see how he was. Therefore, we deduce that the maternal visit is one of genuine concern rather than <sup>seizure</sup>.

<sup>37</sup> The Greek phrase καλοῦντες indicates commission. Here the phrase juxtaposes those who Yeshua "called" to leave their families and "follow him."

<sup>38</sup> We cannot find in these passages the Catholic notion of Miriam's perpetual virginity. These "brothers" are Yeshua's literal brothers. Other scholars also add "and sisters." Cf. Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). p. 275

<sup>39</sup> Here the mother and brothers "outside" teaches us that they were initially not a part of his inner circle. His mother certainly believed as the result of many incidents. However, his brothers may not have initially believed in him due to sibling rivalry.

<sup>40</sup> Common Hebraism of the Tanakh

<sup>41</sup> ποιῆσῃ τὸ θέλημα τοῦ θεοῦ, (those who make-do the will of G-d) has a strong connection to προορίζω Cf. Eph 1:4 Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale

HAKHAM SHAUL'S SCHOOL OF REMES  
(2 Luqas - Acts 11:27-12:12)  
Pereq 8:8

Now in these days' prophets (Hakhamim) came down from Yerushalayim to Antioch. And one of them named Hagabah<sup>42</sup> stood up and gave a SIGN (foretold)<sup>43</sup> **by the Spirit (of Prophecy)** that there would be a great famine over all the world (this took place in the days of Claudius).<sup>44</sup> So the talmidim determined, every one according to his ability, to send relief to the brothers living in Y'udah. And they did so, sending it to the Zeqanim by the hand of Bar-Nechamah and Paqid Shaul.

Now about that time Herod the king laid hands on some who belonged to the congregation in order to mistreat them. And he had Ya'aqob the brother of Yochanan put to death with a sword. When he saw that it pleased the Tzdukim (Sadducees),<sup>45</sup> he proceeded to arrest Hakham Tsefet also. Now it was during the days of Unleavened Bread. When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people. So Hakham Tsefet was kept in the prison, but prayer for him was being made fervently by the congregation to God.

On the very night when Herod was about to bring him forward, Hakham Tsefet was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison. And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Hakham Tsefet's side and woke him up, saying, "Get up quickly." And his chains fell off his hands. And the angel said to him, "clothe yourself and put on your sandals." And he did so. And he said to him, "Wrap your cloak around you and walk with me."<sup>46</sup> And he went out and continued to walk with the messenger, and he did not know that what was being done by the angel was real,<sup>47</sup> but thought he was seeing a vision. When they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street, and immediately the angel departed from him. When Hakham Tsefet came to himself, he said, "Now I know for sure that the Lord has sent forth His angel (messenger) and rescued me from the hand of Herod and from all the Tzdukim (Sadducees) that were expecting."

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University). p. 277. This may also be explained by saying those who "do the will of G-d" (keep the Master's Mesorah) do so because they have the *Nefesh Yehudi* and that soul was preordained to be deposited within them before the foundations of the earth. This is also a verbal connection to Yesha'yahu (Isaiah) 50:10

<sup>42</sup> חָגָב – *Chagab*, locust or grasshopper cf. Is 33:4

We should also note the immediate thematic connection to the Torah Seder. P'ro's dream involved plagues. *Chagab* can be understood as a "locust" and or a plague.

<sup>43</sup> Verbal connection to Sh'mot 4:8 Hagab gives a "sign" by the Spirit of Prophecy.

<sup>44</sup> cf. Joe. Ant. 3.220

<sup>45</sup> Ἰουδαῖος – *Ioudaios* can refer to any group of Jews. Therefore, we must contextualize to determine who is being discussed here. The only logical group that fits the criteria is the Tzdukim (Sadducees.) Neusner points out the fact that there was no such thing as a "normative" Judaism in the early first century. Therefore, the phrase Ἰουδαῖος – *Ioudaios* cannot be a generalization pointing at ALL Jews. Neusner, J. (1982). *First Century Judaism in Crisis, Yohanan ben Zakkai and the Renasissance of Torah* (Augmented Edition ed.). KTAV Publishing House, Inc. p. 39

<sup>46</sup> ἀκολουθέω – *akoloutheo*, חָלַק חָלַק literally walk into the future. cf. Daniel 2:29, 45. Here the phrase is Aramaic meaning "come to pass." Therefore, we must see that the messenger is telling Hakham Tsefet to walk into the future. Or, we see that he is telling the future i.e. dream/vision/prophecy.

<sup>47</sup> He did not realize that what he was experiencing by/from the messenger was TRUTH – Torah!

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

Gen 41:38 – 42:17	Psa. 34	Is 11:2-10, 16	Mk 3:28-35	Lk 12:10; 8:9-21	Acts 11:27-12:12
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### COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

**And whosoever will speak an evil word against the son of man, it will be forgiven him: but to him that speaks evil of the Ruach HaQodesh tabernacling in a Hakham or Paqid, it will not be forgiven.**

#### RUACH HAQODESH

We have made it clear in the past how the term Ruach HaQodesh (holy spirit) was used in the first century.

1. The power of God with no emphasis on a “spirit” as a special separate entity
2. **The Divine (tabernacling) Presence – Shekhinah i.e. HaShem**
3. The spirit (breath i.e. Oral Torah) which produces holiness
4. The spirit of prophecy
5. The “Jewish soul/spirit” from the heavens i.e. **Nefesh Yehudi**.
6. It is noteworthy that the first century Sages never understood the “holy spirit” to be a separate entity to/from G-d.

Looking at the second use of Ruach HaQodesh we see that it refers to the “Spirit of G-d” or His Divine presence with no emphasis on a “spirit” as a special separate entity.

Sabin<sup>48</sup> accurately notes the correct sense of the terms use...

What Jesus mean by “the sin against the holy spirit” has been puzzled over for centuries. The problem probably arose from capitalizing “holy spirit” and then assuming that “the sin against the Holy Spirit” was a special offense. But Mark would not have been thinking in terms of a Trinitarian formula. He would have been using “holy spirit” to mean simply G-d’s spirit, as it appears in Psalm 51:11 –

*Cast me not out from Your presence,  
And Your holy spirit take not from me.*

The clue to Jesus’ meaning here lies in the final explanation Mark gives: **“For they had said, ‘He has an unclean spirit’”** (3:30). By means of this explanation, Mark stresses the **opposition between an “unclean spirit” and G-d’s holy spirit.”** As Psalm 51 attests, **it was common Jewish belief that every human being naturally possesses G-d’s holy spirit.** Jesus is teaching that the opposite of this state, that is, possession by an “unclean spirit,” is thus unnatural and pathological. The “blasphemy against the holy spirit” is the denial of the fact that possession of G-d’s holy spirit is every person’s natural state. There is therefore no clear-cut division such as the scribes have implied, between good and evil persons; there are only people in varying states of pathology or wellness. So Jesus by driving out the unclean spirits, can restore people to their original wholeness. Sinners are invaded and bound by Satan; Jesus sets them free.”

Now this explanation surely accords with Jewish teaching, and the Judaic environment in which the Master operated. For, when Jews say that “so and so is an evil person” they surely are not saying that such a person is bereft of the spirit of holiness, what they mean is simply that such a person is in an advanced pathological state. In other words, and “evil person” is a “mentally ill person,” for no human being is entirely evil, as the nature of man

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<sup>48</sup> Sabin, M. N. (2006). *The Gospel According to Mark*. Collegeville, Minn: Liturgical Press. 38

forbids this to be so. Calling someone an “evil person” denies the truth of the Torah, which “G-d blew his spirit on the nostrils of Adam and he became a living/speaking being.”

The Divine Presence frequently manifests in varied functions, which are either supernatural<sup>49</sup> or appear as supernatural. However, these “manifestations” are not a separate entity. We often have an awareness of G-d when occupied with religious duty or activities. However, this awareness is not some special entity or fragment of G-d. Yeshua’s casting out of shedim (demons) is not a supernatural act. The exorcism of evil shedim is an act of compassion restoring the human good mental health. Furthermore, we are not aware of exactly how Yeshua “exorcised” these shedim. The most plausible method was teaching of the Oral Torah, which the captive soul needed. Hakham Ya’aqob referred to the Torah as the “perfect Law (Torah – principle or rule) of Liberty.”<sup>50</sup>

The Greek word βλασφημ – ***Blaspheme always refers finally to God.*** The Theological Dictionary of the New Testament notes the following “Blasphemies.”

1. Whether in the sense of the disputing of His (God’s) redemptive power
2. The desecrating of His name by the Gentiles who capture and enslave His people (Is. 52:5)
3. The violation of His (God’s) glory
4. Against His (God’s) people (the B’ne Yisrael) (2 Macc. 15:24),
5. All ungodly speech and action, especially on the part of the Gentiles (Is. 66:3; 1 Macc. 2:6; 2 Macc. 8:4; 10:34 ff.; <sup>51</sup>
6. Against His Sages and Hakhamim

We will not take the time to comment on each of these definitions. However, we will briefly say that it would behove a soul to be very careful with his speech concerning each of these items.

We also exercise extreme caution with regard to evil speech concerning...

1. The Olam HaBa
2. The Torah
3. The Oral Torah/Mesorah
4. Moshe Rabbenu
5. Messiah
6. The Hakhamim
7. The Bet Din

The present list is roughly associated with the Ani Ma’amin and Mishnah Sanhedrin chapter ten concerning those who will not have their part in the Olam HaBa (be “saved”).

## PERORATION

Lashon HaRa is a very serious offense. Because sin is spiritual in nature, we need to understand that it leaves detrimental marks on the soul. Teshuba usually repairs the injurious blemishes. However, even Teshuba cannot remove some of these marks. Therefore, we should use extreme caution when speaking about the above mentioned categories. Nevertheless, speaking Lashon HaRa against a Hakham or Paqid, or raising a false accusation publicly against any of them is a sin that will not be forgiven.

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<sup>49</sup> "Above nature, transcending nature, belonging to a higher realm," from M.L. supernaturalis "above or beyond nature," from L. *super* "above" + natura "nature." Originally with more of a religious sense, "of or given by God, divine; heavenly;" etc., has predominated since c.1799. See also Bushnell, Horace, D. D. (1887). *Nature and the Supernatural, As Together Constituting the One System of God.* London: Richard D. Dickenson.

<sup>50</sup> Ya’aqob (James) 2:12

<sup>51</sup> *Theological dictionary of the New Testament.* 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 1:621-622

## HALAKHIC IMPLICATIONS

Because of the complexity of this issue, we suggest reading “Hilchot Teshuvah” (Laws of Repentance) by the Rambam<sup>52</sup> and “The Gates of Repentance” by Rabbenu Yonah of Gerona.<sup>53</sup>

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## REMES COMMENTARY OF HAKHAM SHAUL

Hakham Shaul makes a wondrous allegorical play on words by his use of Hagabah as the “Prophet” who gives the “SIGN.” Hakham Shaul’s use of “SIGNS” are allegorical “Hints” to the coming plagues, which would inundate Mitzrayim and our close proximity to Pesach. Hagabah means “the locust”<sup>54</sup> and allegorically refers to the eighth plague, which drowned Mitzrayim in “hagab” locusts<sup>55</sup>. We also note that there is an allegorical reference to Purim. “Sending relief to our brothers in Y’hudah” is the “relief” sent into the “whole world” in the miracle of Purim. Furthermore, the use of Bar-Nechamah “the Son of Consolation” bespeaks the Messiah and the Messianic role of Moshe Rabbenu.

Moshe Rabbenu saw the “angel” Michael or, as the Targum Pseudo Yonatan says, he saw Zagnugael. Seforno tells us that when a person sees an angel he has not yet entered the level of prophecy.<sup>56</sup> The Ramban explains that when Moshe saw Michael he knew that the Divine Presence was resident in the burning bush.<sup>57</sup> When Moshe Rabbenu knew that the Shekinah was present, he entered the first level of the state of prophecy. With the response to G-d’s call, Moshe Rabbenu shows his readiness and ability to receive the gift of Prophecy. Unfortunately, the Ramban does not reveal the allegorical meaning of the SIGN i.e. the “burning bush.”

However, the Peshat commentary of Seforno opens the door so we can begin to see the allegorical message advanced here.

Unless the angel had been within the bush, this could not have happened as something natural. The fire Moses saw burning enveloped the angel. The implied message was that the righteous members of the Jewish people, who are themselves angels of G-d, i.e. His messengers on earth, and who are surrounded by the Egyptian nation who treated them as burning thistles or less, would themselves become subject to this fire when enduring the ten plagues, but [the Jewish people] would remain unharmed by all those plagues. This is what Moses was taught when he saw [the burning bush].<sup>58</sup>

To answer the mysterious question “what is the meaning of the “sign” of the burning bush” is furthered by one of the allegorical masters, Philo.

(Mos. 1:67-68) For the burning bush was a symbol of the oppressed people, and the burning fire was a symbol of the oppressors; and the circumstance of the burning bush not being consumed was an emblem of the fact that the people

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<sup>52</sup> Rambam, M. M. (1998). *Mishneh Torah, Hilchot Teshuvah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp.

<sup>53</sup> Gerona, Rabbeinu Y. (1967 / 5727). *The Gates of Repentance*. (S. Silverstine, Trans.) Jerusalem: Feldheim Publishers.

<sup>54</sup> cf. Sh’mot 10:12-15, Is 33:4

<sup>55</sup> The mention of “locusts” here is a general term for the locust and grasshopper. Sh’mot 10:4 uses “אַרְבֵּה” *arbeh*.” However, this is only one type of locust. cf. Is 33:4

<sup>56</sup> Lambda Publishers. (2006/5767). *Mikraot Gedolot, Hachut Hameshulach* (Vol. 4). (E. Munk, Trans.) Jerusalem New York: Lambda Publishers. p. 925

<sup>57</sup> Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated*, (Vol. 3 Sefer Shemot). Artscroll Series, Mesorah Publications Ltd. pp. 41-2

<sup>58</sup> We have added the bracketed materials for clarification. Lambda Publishers. (2006/5767). *Mikraot Gedolot, Hachut Hameshulach* (Vol. 4). (E. Munk, Trans.) Jerusalem New York: Lambda Publishers. p. 926

thus oppressed would not be destroyed by those who were attacking them, but that their hostility would be unsuccessful and fruitless to the one party, and the fact of their being plotted against would fail to be injurious to the others. The angel, again, was the emblem of the providence of God, who mitigates circumstances which appear very formidable, so as to produce from them great tranquility beyond the hopes or expectation of any one. XIII. But we must now accurately investigate the comparison here made. The briar, as has been already said, is a most weak and supple plant, yet it is not without thorns, so that it wounds one if one only touches it. Nor was it consumed by fire, which is naturally destructive, but on the contrary, it was preserved by it, and in addition to not being consumed, it continued just as it was before, and without undergoing any change whatever itself, acquired additional brilliancy.<sup>59</sup>

We can also look at several passages and sources, which support this postulation.

**Obadiah 1:18** “**And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble. And they will set them on fire and consume them, So that there will be no survivor of the house of Esau, For the LORD has spoken.”**

Note that the “Fire” (message) did not consume Moshe Rabbenu. In similar manner, the “fire” of the Torah does not consume the Hakhamim. However, they identify as the “Fire” of the Torah. The Prophet Y’rmiyahu (Jeremiah) said the message – Torah was “like a burning fire shut up in his bones.”<sup>60</sup>

Targum Pseudo Yonatan Yesha’yahu 33:14 “**the splendour of the Shekhinah is like a devouring fire**”

**Ps. 104:4** He makes the winds His messengers, His ministers (messengers) **Flaming fire**.

**Luqas 3:16** “**I immerse you in (living) water but the one greater than I is coming; I am not worthy to untie the thong of his sandals. He will immerse you with the Ruach HaKodesh (holy breath of the Mesorah) and fire.**

**Midrash Rabbah Song of Songs 1:53** When they were “stringing pearls” the words of the Pentateuch with those of the prophets and the prophets with the Writings, and the **fire flashed around them** and the words rejoiced as on the day when they were delivered from Sinai. For was not their original delivery from Mount Sinai with fire, as it says, **And the mountain burned with fire unto the heart of heaven** (Deut. IV, 11)? Once as Ben Azzai sat and expounded, the fire played round him. They went and told R. Akiba, saying, “Sir, as Benn Azzai sits and **expounds the fire is flashing round him**. He went to him and said to him:” “I hear that as you were expounding the fire flashed round you.” He replied: “That is so.” He said to him: “Were you perhaps treating of the secrets of the Divine Chariot?” “No, he replied. **I was only linking up the words of the Torah** with one another and then with the words of the prophets, and the prophets with the Writings, and the words rejoiced as when they were delivered from Sinai, and they were sweet as at their original utterance. And were they not originally delivered from Sinai in fire, as it says, “And the mountain burned with fire”?

The generality of Hagabah’s “**SIGN**” is unveiled in the specific meaning of Moshe’s “**SIGN**.” The weakness of the **Eb’yónim** – Hebrew **אביונים** Ebionites (poor ones) is a means for their survival. Their strength is the thistle or thorn of Torah, which inflict wounds on their oppressors and protects the Jewish people.

Hakham Shaul’s message is derived from the “**SIGN**” of the “Burning Bush.” Likewise, the message of Hakham Tsefet in the Peshat portion of our Nazarean Codicil posits the same message. Even when the enemy is a “Legion,” we will not be consumed. The fire, which does not consume the bush, serves as protection for its residents.

The genius of Hakham Tsefet and Hakham Shaul prepares their audience for the coming trials. The Hebrew calendar’s cycle shows that history is repetitive. Each year we face the same problems in some altered fashion. However, this is not a message of dismay. This is a message of encouragement by Philo.

<sup>59</sup> Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.465

<sup>60</sup> Cf. Jer. 20:9

“Do not faint; your weakness is your strength, which shall pierce and wound innumerable hosts. You will be saved rather than destroyed, by those who are desirous to destroy your whole race against their will, so that you will not be overwhelmed by the evils with which they will afflict you, but when your enemies think most surely that they are destroying you, then you will most brilliantly shine out in glory.”<sup>61</sup>

Moshe's rod is his symbol of authority. This truth is uncontested. When G-d gave Moshe a “SIGN” by means of the rod, it became a serpent. Here we note that Moshe's rod (authority) is the Hakhamim (Serpents). So long as the Congregation at Antioch supported the “Root,” they survived in a state of “purity.” When they rejected the authority of the “Root,” their demise had already taken place.

## LIVING IN A DREAM WORLD

Hakham Shaul depicts Hakham Tsefet in the present Remes pericope as though he were living in a dream world during his “deliverance” (Exodus). It must be noted that as we approach Pesach the idea of being delivered immediately after, or during Pesach is genius. We are also amazed at the nonchalant attitude of Hakham Tsefet. Hakham Shaul depicts him as perfectly confident that he has rid himself of all Chametz allegorically speaking. Hakham Tsefet's faithful obedience is so filled with confidence that he falls fast asleep between two soldiers. Before the soul can relinquish control, permitting sleep. This speaks volumes on Hakham Tsefet's behalf. However, his sleeping in peace is connected with the Peshat pericope where Yeshua tells the mourners that the daughter of Yair is only sleeping, not dead. After everyone has, a big laugh Yeshua puts them all out allowing only his three most trusted Paqidim along with the father and mother. This calls to mind allegorical word play on the number five.

Interestingly, sleep is seen as a portion of death and the dream is associated with a measure of prophecy.<sup>62</sup> The Talmud teaches that one who dreams that a soldier guards him, “it is as though he was guarded by heaven.”<sup>63</sup> If he is in chains, it is an indication of “increased protection.” One who sees the chain or collar (*kolar*)<sup>64</sup> about his neck should cry aloud that wisdom (Chokhmah) has hewn out her **seven pillars**.<sup>65</sup> Hakham Shaul depicts Hakham Tsefet as though he were in a dream. The language of the text is laced with allegorical nuances that demonstrate that Hakham Tsefet is in a semi-dream/prophetic state. This is Hakham Shaul's way of relating the information of the Talmud cited in our footnotes. Interestingly, as was pointed out in our last class there was not a “Talmud” in existence during the writing of the Gemara of 2 Luqas (Acts). However, we may surmise two things. Firstly, the information given to us in the present Talmudic citation was commonly known among the Nazarean Jews of the first century. Secondly, it may have been possible that the redactors of the Talmud were acquainted with the Nazarean Codicil.

Why does Hakham Shaul depict Hakham Tsefet in a semi-dream/prophetic state? What information can we learn from this Gemara? While the answer is complex and beyond the limits of Remes, we can derive some of the simpler aspects from the Nazarean Codicil's meaning. Sleep is commonly associated with death as noted above. However, sleep is also associated with exile. Hakham Tsefet's dream world is a subtle inference that the Jewish people would be going into exile. The messenger beckons to Hakham Tsefet to “follow me.” This coded language can also be read, “walk into the future.” The statement is furthered when Hakham Shaul records Hakham Tsefet following the messenger. The repetition of the phrase tells us the Hakham Tsefet “walked into the future.”

The Dream of Abraham Abinu prepared his children for the Egyptian exile. Yosef dreamed that he would be ruler over his brothers. Little did he know this dream led the B'ne Yisrael into exile. Consequently, we can see from these examples that Hakham Tsefet's semi-dream/prophesy speaks of the coming Great Exile. Hakham Tsefet's semi-dream/prophesy world is very significant. His dream takes place during the week of Pesach (Unleavened Bread). If the dream is a way of foretelling a coming exile, Hakham Tsefet's dream world is of special significance.

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<sup>61</sup> Ibid p. 466

<sup>62</sup> Berakhot 57b Stiensaltz, R. A.-I. (2012). *Koren Tamud Bavli, Berakhot*. Jerusalem: Koren Publishers Jerusalem Ltd. p. 372

<sup>63</sup> Ibid p. 369 Berakhot 57a

<sup>64</sup> Ibid

<sup>65</sup> cf. Pro. 9:1

Firstly, he is only partially awake and asleep. Therefore, there is a measure ambiguity to this narrative. Secondly, he is incarcerated during Pesach. This leads us to believe that he was most likely incarcerated just prior to Pesach. His liberty would have then taken place on the same evening that the Egyptian Passover took place. It is not impossible that he was liberated on the 17<sup>th</sup> of Nisan. This would match the crossing of the Yam Suf (Sea of Reeds). Regardless, the allegorical point is that Hakham Tsefet, like Abraham, and Yosef have dreams that relate to the exile (galut). The special significance in the allegorical narrative of our present pericope is that the period perfectly matches Abraham's dream/vision. Abraham saw his descendants entering exile. Yosef's dream led his family into exile even though they were "bowing" to him his dream foretold of the coming the exile. Hakham Tsefet's semi-dream walk can only be an allegorical reference to the coming Galut Gadol (great exile).

However, sleep speaks also of the resurrection. While we are sleeping, there is a measure of life that clings to the body. This allegorical allusion teaches that even in death there is life. Yeshua's raising of Yair's daughter bespeaks the resurrection. Hakham Tsefet is stirred to life "awakened" (Yair) by a heavenly messenger. This also bespeaks the resurrection. Therefore, we have the overlapping idea of exile and redemption. On the other hand, we should say that the present pericope weaves the two together.

## THE POWER OF EXILE

Exile has powerful lessons and purpose. As noted above, the Chazal teach us that sleep is one sixtieth of death. However, just as we can say that sleep is one sixtieth of death we could say that living in exile is one sixtieth of death as well. Conversely, a dream is one sixtieth of prophecy. This means that when we are in exile we have access to a measure of prophecy that we would not normally have. We must also note that the Shekinah (Divine Presence) is with us in exile. "Wherever GOD made His Torah to abide, there He made His Divine Presence to abide."<sup>66</sup>

In the absence of the Temple, there is a certain level of leniency granted to us. This is also because we are in exile. Were we in Eretz Yisrael (the land of Yisrael) with the Temple standing the Torah laws applicable to ritual purity would be much more stringent. Some Rabbis are of the opinion that in our present Galut we live in a state of incessant ritual impurity.<sup>67</sup> Our redeeming factor is the Torah. From the writings of the Prophet Yechezkel the Chazal have learned that we are ritually purified through Torah Study.<sup>68</sup>

**Ezek. 36:25 "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols."**

Why are we granted this leniency/chesed?

This leniency is requisite because we live among the dead and unclean. By these words, we refer to the Gentiles and Gentile lands. We have learned from Hakham Tsefet not to call any man common or unclean.<sup>69</sup> From this, we learn that no Gentile living in Eretz Yisrael can be called common or unclean. Perhaps we should say that we can call no man (Gentile) living in Gan Eden common or unclean. This causes us to surmise that it is the duty of every Nazarean Jew to...

1. Teach the Torah, which cleanses from ritual impurity
2. Restore the earth to its Edenic state through constant Torah Teachings<sup>70</sup>

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<sup>66</sup> Songs Rabbah VIII:15

<sup>67</sup> The Jewish Virtual Library's article on [Galut](#) states, "The very soul of the Jew is affected in the *galut*, which renders him "unclean with iniquities" (Song R. 8:14)."

<sup>68</sup> Songs Rabbah I:19 So the Torah cleanses an unclean man of his uncleanness, as it says, The words of the Lord are pure words (Ps. XII, 7)

<sup>69</sup> Cf. 2 Luqas (Acts) 10:28

<sup>70</sup> See Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press.

**(Ezek. 36:26-29) “Moreover, I will give you a renewed heart and renew My Mesorah (Orally breathed Torah) within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Mesorah within you and cause you to walk in My statutes, and you will carefully observe My ordinances. You will live in the land that I gave to your forefathers (Adam – Gan Eden); so you will be My people, and I will be your God. Moreover, I will save you from all your uncleanness”**

While there may be a general leniency/chesed extended to us in the present Galut, it is our duty to be overly zealous towards Torah and the Mitzvot. This is especially true with regard to teaching the mechanics of the Torah i.e. the Mesorah.

**“Wrap your cloak around you and walk with me”** (walk into the future).

We have commented minimally on this phrase above. Here we will minimize a conclusory remark that points to the future (now). The term “cloak” is a general term that can refer to any article of clothing. However, in allegory we note that this “cloak” refers to the tallit. Therefore, we see a reference to Zechariah’s prophecy.

**Zech. 8:23 “Thus says the LORD of hosts, 'In those days ten men from all the nations will take hold, take hold of the tzitzith (fringe) of a Jewish man, saying, “'Let us walk as you walk you, for the Shema declares that God is with you.””**

The text of our allegorical pericope has Hakham Tsefet (a Jewish man) walk past two (Gentile) guards, or walk through two exiles. He is finally led to ONE street where he re-enters the city.

In the present Peshat pericope the **Rosh HaKenesét**, Yair is the “telling” (magid) we need to hear. As noted, Yair is the principle Paqid of the Congregation. And his name means “he will enlighten” or “he will awaken.” Hakham Shaul is perfectly aware of the potential play on spellings of Yair’s name. Hakham Tsefet “awakens” to find himself liberated from his exile. This “dreamlike” world and narrative is especially interesting. The event takes place as noted above. However, the association with the dreams of Abraham and Yosef depict the B’ne Yisrael entering Galut. Their liberty from Mitzrayim was at Pesach. The present quasi-dream of Hakham Tsefet foretells of a coming Galut. If Pesach is a time of liberty, why should Hakham Shaul be telling us that the Galut Gadol is about to be initiated? And why was it that Abraham and Hakham Shaul see the B’ne Yisrael at Pesach rather than at their deliverance?

AMEN V'AMEN

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## Questions for Understanding and Reflection

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

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

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

## Next Sabbath:

### Shabbat: “VaYomer Alehem” - “And said unto them”

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיֹּאמֶר אֱלֹהִים		
“VaYomer Alehem”	Reader 1 – B’resheet 42:18-20	Reader 1 – B’resheet 43:14-16
“And said unto them”	Reader 2 – B’resheet 42:21-25	Reader 2 – B’resheet 43:17-19
“Y les dijo”	Reader 3 – B’resheet 42:26-28	Reader 3 – B’resheet 43:20-22
B’resheet (Gen) 42:18 - 43:13	Reader 4 – B’resheet 42:29-35	
Ashlamatah: Is 50:10 – 51:7, 11	Reader 5 – B’resheet 42:36 – 43:2	
	Reader 6 – B’resheet 43:3-10	Reader 1 – B’resheet 43:14-16
Psalms 37:1-17	Reader 7 – B’resheet 43:11-13	Reader 2 – B’resheet 43:17-19
	Maftir – B’resheet 43:11-13	Reader 3 – B’resheet 43:20-22
N.C.: Mk 4:1-9; Lk 8:4-8; Acts 12:13-19	Is 50:10 – 51:7, 11	



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

#### **P.S.**

#### **Your Eminences, Your Honors and Your Excellencies!**

Concerning our classes on Derekh Tebunot, I informed everyone on last class that there would not be any lecture this coming Monday evening July the 18<sup>th</sup>. This is wrong! There will be class next Monday July the 18<sup>th</sup>. However, next Monday week there will be no class because of the Fast of Tammuz.