

**Messiah In Remez**

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[**Messiah In Remez** 1](#_Toc48016855)

[I. Introduction 1](#_Toc48016856)

[Secrets within Secrets 3](#_Toc48016857)

[II. Messiah In Torah 6](#_Toc48016858)

[III. PaRDeS in the Nazarean Codicil 6](#_Toc48016859)

[IV. Hidden Things 7](#_Toc48016860)

[V. Some Rules Used to Find Remez 9](#_Toc48016861)

[VI. The Remez of Bamidbar (Numbers) 10](#_Toc48016862)

[Flag Examples 14](#_Toc48016863)

[**VII. The Story of Joshua and Rehab** 26](#_Toc48016864)

[VIII. Chronology of Rehab 26](#_Toc48016865)

[IX. Rehab’s Redemption 26](#_Toc48016866)

[X. Connections for Yericho and Pesach 29](#_Toc48016867)

[XI. Yericho and Rosh Chodesh 29](#_Toc48016868)

[XII. Succoth 29](#_Toc48016869)

[XIII. The Tree of Life 29](#_Toc48016870)

[XIV. Jews and Gentiles 30](#_Toc48016871)

[XV. The Prodigals Son 30](#_Toc48016872)

[XVI. The Fast of Gedaliah 30](#_Toc48016873)

[**XVII. The Temple and Messiah** 32](#_Toc48016874)

[XVIII. Symbols 32](#_Toc48016875)

[The Cup of Remembrance 37](#_Toc48016876)

[XIX. Jonah 39](#_Toc48016877)

[XX. Joseph 42](#_Toc48016878)

[Commentary 48](#_Toc48016879)

[Go to Yosef! 50](#_Toc48016880)

[Commentary 51](#_Toc48016881)

[XXI. Difficulties Solved 56](#_Toc48016882)

[XXII. Symbols 57](#_Toc48016883)

[XXIII. PaRDeS from the Rabbis 57](#_Toc48016884)



**I. Introduction**

In this [study](study.html) I would like to examine [one](one.html) of the [Jewish](gen-jew.html) methods for Torah (Bible) interpretation. The Sages indicate that there are [seventy](seventy.html) levels of interpretation which are built according to the acronym: **P**a**RD**e**S**.

**פרדס - P**a**RD**e**S** is the [Hebrew](hebrew.html) word for orchard. Pardes is actually a roshei teivot (literally, “heads of words”), an acronym for the words:

**P** *shat* » **simple** understanding

**R** *emez* » **hinted** meaning

**D** *rush* » **allegorical** explanation

**S** *od* » **esoteric** understanding

To understand the concept of PaRDeS in this [world](worlds.html), [HaShem](hashem.html) gave us a picture by way of His [Temple](temple.html). The Holy of Holies in the [Temple](temple.html) was separated from the rest of the [Sanctuary](mikdash.html) by a curtain. The walls of the [Sanctuary](mikdash.html) building separated it from the rest of the [Temple](temple.html) Mount. The [Temple](temple.html) Mount was separated from the rest of the holy [city](city.html) of [Jerusalem](city.html) by the *kotel* – the wall surrounding it on all sides. [Jerusalem](city.html) was separated from the rest of the country by its enveloping [city](city.html) walls. Thus, to reach the Holy of Holies, [one](one.html) had to enter the [city](city.html) gates; gain access to the [Temple](temple.html) courtyard; have the right of entry into the [Sanctuary](mikdash.html) and be the most privileged of privileged to pass beyond the curtain before the Holy of Holies.

פ **- P**SHAT - "simple" the plain meaning of (e.g.) a Scriptural passage. Rashi’s commentary was written at this level.

***Pshat*** *of the Torah text is akin to entering through the* [*city*](city.html) *gates of* [*Jerusalem*](city.html)*.*

***Pshat*** *is the simplest meaning, based on the text and context. Rashi explains that Pshat of the verse as follows: "In the beginning of God's* [*creation*](bara.html) *of the* [*heaven*](heaven.html) *and the earth, the earth was desolate and void." This is based on a linguistic analysis of the word "Bereshit," which does not mean "In the beginning", but "In the beginning of..."*

ר **- R**EMEZ - "hint" the interpretation of Scripture at the level of allusive implication. Gematria is a form of Remez. Many of the explanations in the [Talmud](orallaw.html) are based on rather obvious hints in the Torah such as extra words, extra [letters](letters.html), missing [letters](letters.html), missing words big [letters](letters.html), little [letters](letters.html), and the spacing between words and [letters](letters.html).

***Remez*** *of the Torah text is comparable to gaining access to the* [*Temple*](temple.html) *Mount.*

***Remez*** *is the "hint." The Gaon of Vilna[[1]](#footnote-1)* [*taught*](teacher.html) *that all* [*commands*](cmds613.html) *of the Torah are hinted at in the* [*first*](one.html) *word of the Torah. For instance,* [*Pidyon Haben*](pidyon.html) *-* [*redemption*](redemption.html) *of the* [*first*](one.html)*-born - is alluded to by an acronym of the* [*letters*](letters.html) *of Bereshit, which spell "ben rishon acharei shloshim yom tifdeh" - the* [*first*](one.html) *son you shall* [*redeem*](redemption.html) *after* [*thirty*](thirty.html) *days.*

[One](one.html) of the paths of Remez is that of Gematria, the search for meaning by evaluating the numerical equivalents of [Hebrew](hebrew.html) words and verses by using the [number](nchart.html) values of the [letters](letters.html) of the Aleph Bet (Aleph = 1, Bet = 2, ...etc.).[[2]](#footnote-2)

ד **- D**RASH - "search" the non-literal, homiletic interpretation of Scripture (moralistic meaning), as in the [Midrash](orallaw.html), or Talmudic, Aggadot. This level of understanding is based on a detailed logical analysis of Talmudic rules of logic. "The word 'Drash' means 'investigation,' implying a level understanding arrived at only after [one](one.html) has delved beyond the black and white [letters](letters.html) and words. This is an exegetical level of understanding. There are [two](two.html) types:

*Through* ***Drash*** *of the Torah text we find ourselves within the holy* [*Sanctuary*](mikdash.html)*.*

***Drash*** *is the contextual and non-contextual, moral and philosophical explanations. Rashi states that there is a philosophical idea alluded to in the word "Bereshit." The* [*world*](worlds.html) *was created for the sake of Torah which is called "reshit," and for the* [*Jewish*](gen-jew.html) *people who are also referred to as "reshit." Both are "firsts" in terms of their centrality in the purpose of* [*Creation*](bara.html)*.*

**1**. [Midrash](orallaw.html) [Halacha](walking.html) - Scriptural sources for [Jewish](gen-jew.html) [Laws](law.html)

**2**. [Midrash](orallaw.html) Aggadah - blend of history, legend and poetry

**ס -** [**S**OD](sod.html) - "[secret](sod.html)" is the Kabbalistic or mystical, super rational dimension illuminated by the teachings of the kabbalah. Normally, the mystical understandings are [studied](study.html) at night.

*Only the privileged of privileged may possess* [***sod***](sod.html) *of the Torah text and the key to the Holy of Holies itself.*

[***Sod***](sod.html) *is the hidden or* [*secret*](sod.html) *meaning.* [*Mishna*](orallaw.html)*: "The* [*world*](worlds.html) *was created with* [*ten*](ten.html) *statements."* [*Gemara*](orallaw.html)*[[3]](#footnote-3): "But when you count them there are only* [*nine*](nine.html) *statements! Bereshit (In the beginning) is also a statement." The statement of "Bereshit" was the* [*creation*](bara.html) *of* [*time*](time.html)*, which is a dimension of the* [*physical*](physical.html)[*world*](worlds.html)*.* [*One*](one.html) *of the names of G-d is "HaMakom" - "The Place" - as the* [*Midrash*](orallaw.html) *explains that "He is the place of the* [*world*](worlds.html)*, the* [*world*](worlds.html) *is not His place." This concept is based on the idea that the* [*physical*](physical.html)[*world*](worlds.html) *would not exist if not for G-d willing it to exist at every moment. Therefore G-d is the "Place" of the* [*world*](worlds.html)*, meaning the framework of reality in which everything exists, and He provides the possibility of existence to all of* [*Creation*](bara.html)*. The dimension of* [*Time*](time.html) *and the* [*laws*](law.html) *of nature were created during the* [*six*](six.html) *days of* [*Creation*](bara.html)*. The Sforno, The Gaon of Vilna[[4]](#footnote-4), the Maharal, and Maimonides[[5]](#footnote-5), all basing themselves on the* [*Talmud*](orallaw.html)*, state that the hidden meaning of the word "In the Beginning" - Bereshit - is the* [*creation*](bara.html) *of what we today call "the space-*[*time*](time.html) *continuum."*

"The apprehension begins from the hidden Torah, and only afterwards does [one](one.html) apprehend the remaining portions of the Torah, and only in the end does [one](one.html) apprehend the revealed Torah."[[6]](#footnote-6).

The Vilna Gaon said something odd regarding the [sod](sod.html) level. How can it be that I start with the [secret](sod.html) level in order to understand the straightforward level?

In order to answer this question, we [first](one.html) need to better understand what we mean here when we use the term Pshat, and the term [sod](sod.html) ([secret](sod.html)), with regard to the Torah. It can be understood by using an analogy. When I see [two](two.html) people talking together, there are [two](two.html) conditions necessary for what they are [speaking](mashal.html) about to be considered as a [secret](sod.html) ([sod](sod.html)) from me firstly, that I don't hear or understand what they are saying, and secondly, the I feel that they are talking about me, or something which is pertinent to me. The [first](one.html) condition is obviously needed if I heard and understood what they were saying, it would not be hidden from me, and thus not a [sod](sod.html) to me. The second condition is necessary because when we talk about the hidden part of the Torah, its secrets, we are referring only to that which the Torah talks about which is relevant to us. And, thus we have a solution to this problem

When is the Torah hidden from us? When we don't [know](daat.html) how it relates, and is relevant to us. Thus, when we [first](one.html) see the Torah, it seems to be a [number](nchart.html) of nice stories, along with [commandments](cmds613.html) and guidance for our behavior. But we don't see how it is relevant to us. So, while we may read it, we don't really "hear" it. When we come to the realization, in any particular portion, or the Torah as a whole, that we don't see how the Torah is talking about us, then we have apprehended the "Hidden Torah". Now when this realization causes a person to feel truly what he is missing, so he acquires a lack, a deficiency, or a need and he is able to make a true [prayer](prayer.html) to [HaShem](hashem.html) to help him to fill this lack and longing that he feels. When [HaShem](hashem.html) answers his [prayer](prayer.html), and he apprehends and realizes how the Torah is talking specifically about him, then he has apprehended the Pshat (revealed) aspect of the Torah.

Thus, there is no difficulty with what the Gr"a says that the apprehension of the Torah begins with "[sod](sod.html)" and ends with "Pshat".

Without the [Sod](sod.html) level, the simple meaning is incomplete and, if it is represented as the whole and complete meaning, then it is in error.

**Secrets within Secrets**

As is widely [known](daat.html), there are [four](four.html) levels of Scriptural interpretation - Pshat, Remez, Drash and [Sod](sod.html). The following [teaching](teacher.html) regarding these [four](four.html) levels has been passed down to us by the Chassidim, the pious ones, of an earlier [generation](toldot.html) in the [name](name.html) of the Tzemach Tzedek:

*“Each of the* [*four*](four.html) *levels of interpretation incorporates all of the other levels.*

*Within the level of* [*sod*](sod.html)*, for example, there is the Pshat within* [*sod*](sod.html)*, the Remez within* [*sod*](sod.html)*, the Drash within* [*sod*](sod.html)*, and the* [*sod*](sod.html) *within* [*sod*](sod.html)*.*

*The Pshat within* [*sod*](sod.html) *was revealed by Rabbi Shimon bar Yochai.*

*The Remez within* [*sod*](sod.html) *was revealed by the Arizal.*

*The Drash within* [*sod*](sod.html) *was revealed by the Baal Shem Tov.*

*The* [*Sod*](sod.html) *within* [*sod*](sod.html) *will be revealed by* [*Mashiach*](mashiach.html)*.”*

**\* \* \***

When we labor in the [study](study.html) of Torah it is like a man who labors in an orchard (PaRDeS):

[**Midrash**](orallaw.html) **Rabbah - Bereshit (Genesis) IX:9** 9. R. Ze'ira said: BEHOLD, IT WAS VERY GOOD refers to Paradise; AND BEHOLD, IT WAS VERY GOOD, to Gehenna. Is then the Gehenna very good? How remarkable! This, however, may be compared to a king who had an orchard, into which he brought workers. He built a treasure house by its entrance and said: ' Whoever will labour conscientiously in the work of the orchard may enter the treasure house, but he who will not show himself worthy in the work of the orchard may not enter the treasure house.’ Thus for him who treasures up religious acts and good deeds, behold there is Paradise; while for him who does not lay up religious acts and good deeds, behold there is Gehenna.

[**Midrash**](orallaw.html) **Rabbah - Shemot (**[**Exodus**](exodus.html)**) II:2** R. Jannai said: Although His Presence is in [heaven](heaven.html), yet ’His [eyes](body.html) behold, His eyelids try, the children of men’. God was here like a King who had an orchard, wherein he built a tall tower and commanded that workmen should be engaged to do his work there. The King said that the [one](one.html) who was proficient in his work would receive full reward, but [one](one.html) who was indolent in his work would be handed over to the Governments.[[7]](#footnote-7) This King is the King of kings, and the orchard is the [world](worlds.html) in which God has placed Israel to keep the Torah; He also stipulated with them that he who keeps the Torah has the entry to Paradise, but he who does not keep it is faced with Gehinnom. Thus with God; though He seems to have removed His Presence from the [Temple](temple.html), yet ’His [eyes](body.html) behold, His eyelids try, the children of men ‘. And whom does He try? The righteous, as it says: The Lord trieth the righteous (ib. 5). By what does He try him? By tending flocks. He tried David through sheep and found him to be a good shepherd, as it is said: He chose David also His servant and took him from the sheepfolds (ib. LXXVII, 70). Why ‘from the sheepfolds’, when the word is the same as and the rain... was restrained? (Gen. VIII, 2). Because he used to stop the bigger sheep

This section was an edited portion originally written by Rabbi Pinchas Winston.

Another way of looking at these [four](four.html) levels is as layers, concentric spheres that overlap each other like layers of an onion. Pshat represents the most outer, obvious layer while [Sod](sod.html) represents the most hidden, inner, and essential layer. In fact, [Sod](sod.html), being the most inner layer is said to be enclothed by Drush, which is enclothed by Remez, all of which are enclothed by the most outer layer, Pshat.

For example, the [first](one.html) word of the Torah is "Bereshit", which is generally translated as, "in the beginning". This is the simplest explanation of this word, and therefore it is the Pshat of this word.

However, as Rashi points out, the form of the word is actually grammatically incorrect. If [one](one.html) [wants](needs.html) to say, "in the beginning," he should instead write, "b’rishonah." Now, since Torah is the word of God, dictated to Moshe Rabbeinu [letter](letters.html)-by-[letter](letters.html), word-by-word, and therefore perfect, the fact that this word was not spelled grammatically correct, Rashi explains, HINTS to a deeper level of meaning for this [first](one.html) word of the Torah.

Thus, Rashi explains, the word "Bereshit" can actually be read as [two](two.html) words: "reshit" with the [letter](letters.html) "bait". Thus, on the level of Remez, the [first](one.html) word of the Torah no longer only means "in the beginning," but can also translate as, "for reshit," which, as Rashi proves, is an allusion to Torah and the [Jewish](gen-jew.html) people. On this level of explanation, the posuk would read:

For the sake of Torah and the [Jewish](gen-jew.html) people, God made [Heaven](heaven.html) and Earth.

However, beyond this, there is nothing more unusual about the word to suggest to the [physical](physical.html) eye even deeper layers of understanding. To go beyond the level of Pshat and Remez is a matter for the mind’s eye, and usually a function of a [known](daat.html) tradition passed down from [generation](toldot.html) to [generation](toldot.html). This is the level of Drush.

Continuing with our example, we [know](daat.html) from the Torah that the [world](worlds.html) was created in [six](six.html) days, and that all the matter for the [six](six.html) days of [creation](bara.html) came into being, at least in potential, the moment God said, "Bereshit". And, not just for the [six](six.html) days of [creation](bara.html), but for the [six](six.html) [millennia](millenium.html) that followed as well, like a script that is written and completed in advance of the play. The question is, is there an allusion to this idea in the word itself?

The answer emerges when the word "Bereshit" is once again divided into [two](two.html) parts, but this [time](time.html) between the [first](one.html) [three](three.html) and the last [three](three.html) [letters](letters.html) of the word. This yields [two](two.html) smaller word: "bara" and "shit", which mean, "He created [six](six.html)," "shit" being the Aramaic form of the word, "shaish," which means "[six](six.html)."

Thus, exegetically, the [first](one.html) word of the Torah reveals a very important philosophical fact: when God made the [world](worlds.html) ex nihilo on Day [One](one.html) of [creation](bara.html), He created the potential for anything and everything that would ever exist in [creation](bara.html) at that [first](one.html) moment. Nothing, in history, therefore, can ever be considered random.

What about the level of [Sod](sod.html)? What Kabbalistic [teaching](teacher.html) emerges from the word Bereshit that reveals to us a [secret](sod.html) about [creation](bara.html)?

On this level of explanation, the word Bereshit is once again divided into [two](two.html) as on the level of Drush. However, this [time](time.html) the word "shis" alludes not only to the [six](six.html) days of [creation](bara.html) and the subsequent [six](six.html) [millennia](millenium.html), but also to the [six](six.html) sefirot of Chesed through Yesod, [spiritual](physical.html) emanations into which God encoded the script for 6000 years of history:

. . . This is why so much [time](time.html) must transpire from the [time](time.html) of [creation](bara.html) until the [time](time.html) of the [tikkun](tikkun.html) (i.e., [Mashiach](mashiach.html)’s [coming](coming.html)): all the forces of Gevurot are rooted in the [six](six.html) sefirot — Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod — which are the [six](six.html) days of [creation](bara.html), and also the [six](six.html) thousand years of history that the [world](worlds.html) will exist. And within them (the [six](six.html) Sefirot) are the roots of all that will happen from the [six](six.html) days of [creation](bara.html) until the Final Rectification. (Drushei Olam HaTohu 2:151b)

The significance of this information may not be obvious to [one](one.html) unfamiliar with the Sefirot. However, for our purposes, it is enough to [know](daat.html) that within [one](one.html) word, there are [four](four.html) layers of meaning, each [one](one.html) true, but each [one](one.html) more specific and revealing than the previous [one](one.html). And, even though [one](one.html) level may allude to a deeper level of explanation than itself, that deeper level is only revealed once the "clothing" of the previous level has been "removed," which is necessary if [one](one.html) [wants](needs.html) to get to the essence of an idea.

“Rules” – [Jewish](gen-jew.html) Encyclopedia.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| פרדס | **פשאת** | **רמז** | **דרש** | **סוד** |
| **PaRDeS** | Pshat | Remez | Derash | [Sod](sod.html) |
| **Definition** | Simple | Hint | Explore - Ask | [Secret](sod.html) |
| **Literary level** | Grammatical | Allegory | Parabolic | Mystical |
| **Audience level** | Common People | Noble (Lawyers, Shoftim (Judges), Scientists) | Kingly | Mystic |
| [**Hermeneutic**](rules.html) **level[[8]](#footnote-8)** | 7 Hillel [Laws](law.html) | 13 Ishmael [Laws](law.html) | 32 Ben Gallil [Laws](law.html)  | 42 [Zohar](orallaw.html) [Laws](law.html) |
| **Rabbinic level** | [Mishna](orallaw.html) | Gomorrah | [Midrash](orallaw.html) | [Zohar](orallaw.html) |
| [**Gospel**](mishna1.html) | Marcus | I and II Luqas | Matityahu | Yochanan |
| **Presentation** | [HaShem](hashem.html)’s Servant | Son of Man | The King | Son of G-D |
| [**Gospel**](mishna1.html) | Marqos | Luqas | Matityahu | Yochanan |
| **Principle Concern** | What do we have to do? | What is the meaning behind what we have to do? | How do we go about establishing [HaShem](hashem.html)'s Kingdom on earth? | What metaphysical meaning is there to what is happening? |
| [**World**](worlds.html) | Asiyah | Yetzirah | Beriah | Atziluth |
| [**Purim**](Purim.html) | Mikrah Megillah | Matanot L’Evyonim | Mishloach Manot | Seudat [Purim](Purim.html) |
|  |  |  |  |  |

**II.** [**Messiah**](mashiach.html) **In Torah**

Our [Messiah](mashiach.html), [His Majesty](yeshua.html) King [Yeshua](yeshua.html), indicated that the scriptures [speak](mashal.html) of Him. He performed a crucial Messianic role when He opened the scriptures to reveal Himself in them:

***Luqas (***[***Luke***](luke.html)***) 24:18-27***[*One*](one.html) *of them, named Cleopas, asked him, "Are you only a visitor to* [*Jerusalem*](city.html) *and do not* [*know*](daat.html) *the things that have happened there in these days?" "What things?" he asked. "About* [*Jesus*](yeshua.html) *of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. The chief* [*priests*](priests.html) *and our rulers handed him over to be sentenced to death, and they crucified him; But we had hoped that he was the* [*one*](one.html) *who was going to* [*redeem*](redemption.html) *Israel. And what is more, it is the* [*third*](three.html) *day since all this took place. In addition, some of our women amazed us. They went to the tomb early this morning But didn't find his* [*body*](body.html)*. They came and told us that they had seen a vision of* [*angels*](angels.html)*, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but him they did not see." He said to them, "How foolish you are, and how slow of* [*heart*](body.html) *to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.*

***Yochanan (John) 5:36-40*** *"I have testimony weightier than that of Yochanan (John). For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me. And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, Nor does his word* [*dwell*](dwelling.html) *in you, for you do not believe the* [*one*](one.html) *he sent. You diligently* [*study*](study.html) *the Scriptures because you think that by them you possess* [*eternal life*](eternal.html)*. These are the Scriptures that testify about me, Yet you refuse to come to me to have life.*

It seems clear: If you can’t see that every scripture speaks about [His Majesty](yeshua.html) King [Yeshua](yeshua.html), our [Messiah](mashiach.html), then we have failed to grasp the message of scripture. Every [letter](letters.html), every space, every crown, every word, and every verse tells the story of [Messiah](mashiach.html). If we don’t see this, then we have not [studied](study.html) the scriptures.

This [study](study.html) will begin to look at the ways that Torah testifies about [His Majesty](yeshua.html), King [Yeshua](yeshua.html), the [Mashiach](mashiach.html) ben [Yosef](joseph.html).

**III. PaRDeS in the Nazarean Codicil**

There is some evidence to suggest that the [first](one.html) [four](four.html) books of the Nazarean Codicil are formulated according to the [four](four.html) PaRDeS interpretations:

**Pshat** Marcus / Marqos (Mark)

**Remez** Luqas / Luqas ([Luke](luke.html)) and II Luqas (Acts)

**Drash** Matityahu / Matityahu (Matthew)

[**Sod**](sod.html) Yochanan / Yochanan (John) and The Revelation

It should not be surprising to discover that the Nazarean Codicil would follow the [Jewish](gen-jew.html) way of interpretation. After all, [His Majesty](yeshua.html), King [Yeshua](yeshua.html) was [Jewish](gen-jew.html). All of the Patriarchs, Prophets, and Apostles were all [Jewish](gen-jew.html). It stands to reason that they would write according to the [Jewish](gen-jew.html) style of [HaShem](hashem.html).

[Psalm](psalms1.html) 2:1-8 [mission](mission.html) statement for [Messiah](mashiach.html) with Romans 9, 10, 11:

***Tehillim (***[***Psalms***](psalms1.html)***) 2:1-8*** *Why do the* [*nations*](nations.html) *conspire and the peoples plot in vain? The kings of the earth take their stand and the rulers* [*gather*](gather.html) *together against* [*HaShem*](hashem.html) *and against his Anointed* [*One*](one.html)*. "Let us break their chains," they say, "and throw off their fetters." The* [*One*](one.html) *enthroned in* [*heaven*](heaven.html) *laughs; the Lord scoffs at them. Then he rebukes them in his anger and terrifies them in his wrath, saying, "I have installed my King on Zion, my holy hill." I will proclaim the decree of* [*HaShem*](hashem.html)*: He said to me, "You are my Son; today I have become your Father. Ask of me, and I will make the* [*nations*](nations.html) *your* [*inheritance*](inherit.html)*, the ends of the earth your possession.*

**IV. Hidden Things**

The fascinating data which is concealed in the various levels of Torah [study](study.html) is often alluded to in Scriptures. In this section we will examine some of the references

Israel to be used for [signs](signs.html) and symbols

***Yeshayahu (Isaiah) 8:18-19*** *Here am I, and the children* [*HaShem*](hashem.html) *has given me. We are* [*signs*](signs.html) *and symbols in Israel from* [*HaShem*](hashem.html) *Almighty, who dwells on Mount Zion. When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living?*

***Debarim (Deuteronomy) 28:45-47*** *All these curses will come upon you. They will pursue you and overtake you until you are destroyed, because you did not obey* [*HaShem*](hashem.html) *your God and observe the* [*commands*](cmds613.html) *and decrees he gave you. They will be a* [*sign*](signs.html) *and a wonder to you and your descendants forever. Because you did not serve* [*HaShem*](hashem.html) *your God joyfully and gladly in the* [*time*](time.html) *of prosperity,*

Some [signs](signs.html) will be sealed till the [time](time.html) of the end:

***Daniel 12:4*** *But you, Daniel, close up and seal the words of the scroll until the* [*time*](time.html) *of the end. Many will go here and there to increase* [*knowledge*](knowledge.html)*."*

The [sign](signs.html) of Jonah

***Matityahu (Matthew) 12:39*** *He answered, "A* [*wicked*](wicked.html) *and adulterous* [*generation*](toldot.html) *asks for a miraculous* [*sign*](signs.html)*! But none will be given it except the* [*sign*](signs.html) *of the prophet Jonah.*

***Luqas (***[***Luke***](luke.html)***) 11:29*** *As the crowds increased,* [*Jesus*](yeshua.html) *said, "This is a* [*wicked*](wicked.html)[*generation*](toldot.html)*. It asks for a miraculous* [*sign*](signs.html)*, but none will be given it except the* [*sign*](signs.html) *of Jonah.*

The [sign](signs.html) of [Messiah](mashiach.html)’s [coming](coming.html) and the end of the age:

***Matityahu (Matthew) 24:3*** *As* [*Jesus*](yeshua.html) *was* [*sitting*](mashal.html) *on the* [*Mount of Olives*](east.html)*, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the* [*sign*](signs.html) *of your* [*coming*](coming.html) *and of the end of the age?"*

The Pharisees ask for a [sign](signs.html):

***Marqos (Mark) 8:11-13*** *The Pharisees came and began to question* [*Jesus*](yeshua.html)*. To test him, they asked him for a* [*sign*](signs.html) *from* [*heaven*](heaven.html)*. He sighed deeply and said, "Why does this* [*generation*](toldot.html) *ask for a miraculous* [*sign*](signs.html)*? I tell you the truth, no* [*sign*](signs.html) *will be given to it." Then he left them, got back into the boat and crossed to the other side.*

The Child [sign](signs.html):

***Luqas (***[***Luke***](luke.html)***) 2:12*** *This will be a* [*sign*](signs.html) *to you: You will find a baby wrapped in cloths and lying in a manger."*

[Sign](signs.html) from [heaven](heaven.html):

***Luqas (***[***Luke***](luke.html)***) 11:16*** *Others tested him by asking for a* [*sign*](signs.html) *from* [*heaven*](heaven.html)*.*

[Jews](gen-jew.html) ask for a [sign](signs.html):

***Yochanan (John) 2:18*** *Then the* [*Jews*](gen-jew.html) *demanded of him, "What miraculous* [*sign*](signs.html) *can you show us to prove your* [*authority*](authority.html) *to do all this?"*

The crowd seeks a [sign](signs.html):

***Yochanan (John) 6:30*** *So they asked him, "What miraculous* [*sign*](signs.html) *then will you give that we may see it and believe you? What will you do?*

Hidden things revealed:

***Matityahu (Matthew) 11:25*** *At that* [*time*](time.html)[*Jesus*](yeshua.html) *said, "I praise you, Father, Lord of* [*heaven*](heaven.html) *and earth, because you have hidden these things from the wise and learned, and revealed them to little children.*

***Luqas (***[***Luke***](luke.html)***) 10:21*** *At that* [*time*](time.html)[*Jesus*](yeshua.html)*, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of* [*heaven*](heaven.html) *and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.*

Things hidden since [creation](bara.html):

***Matityahu (Matthew) 13:35*** *So was fulfilled what was spoken through the prophet: "I will open my* [*mouth*](body.html) *in parables, I will utter things hidden since the* [*creation*](bara.html) *of the* [*world*](worlds.html)*."*

***Tehillim (***[***Psalms***](psalms1.html)***) 78:2*** *I will open my* [*mouth*](body.html) *in parables, I will utter hidden things, things from of old--*

***Romans 16:25-27*** *Now to him who is able to establish you by my* [*gospel*](mishna1.html) *and the proclamation of* [*Jesus*](yeshua.html) *Christ, according to the revelation of the mystery hidden for long ages past, But now revealed and made* [*known*](daat.html) *through the prophetic writings by the* [*command*](cmds613.html) *of the eternal God, so that all* [*nations*](nations.html) *might believe and obey him-- To the only wise God be glory forever through* [*Jesus*](yeshua.html) *Christ! Amen.*

Hidden things fulfilled:

***Luqas (***[***Luke***](luke.html)***) 18:31-34***[*Jesus*](yeshua.html) *took the* [*Twelve*](twelve.html) *aside and told them, "We are going up to* [*Jerusalem*](city.html)*, and everything that is written by the prophets about the Son of Man will be fulfilled. He will be handed over to the* [*Gentiles*](gen-jew.html)*. They will mock him, insult him, spit on him, flog him and kill him. On the* [*third*](three.html) *day he will rise again." The disciples did not understand any of this. Its meaning was hidden from them, and they did not* [*know*](daat.html) *what he was talking about.*

Blinded unbelievers:

***II Corinthians 4:2-4*** *Rather, we have renounced* [*secret*](sod.html) *and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God. And even if our* [*gospel*](mishna1.html) *is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the* [*gospel*](mishna1.html) *of the glory of Christ, who is the image of God.*

The [secret](sod.html) things of God:

***1 Corinthians 4:1*** *So then, men ought to regard us as servants of Christ and as those entrusted with the* [*secret*](sod.html) *things of God.*

***1 Corinthians 2:6-8*** *We do, however,* [*speak*](mashal.html) *a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are* [*coming*](coming.html) *to nothing. No, we* [*speak*](mashal.html) *of God's* [*secret*](sod.html) *wisdom, a wisdom that has been hidden and that God destined for our glory before* [*time*](time.html) *began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.*

Milk vs. Solid [food](food.html):

***1 Corinthians 3:1-2*** *Brothers, I could not address you as* [*spiritual*](physical.html) *but as worldly--mere infants in Christ. I gave you milk, not solid* [*food*](food.html)*, for you were not yet ready for it. Indeed, you are still not ready.*

Mystery made [known](daat.html):

[***Ephesians***](ephesians.html) ***1:9*** *And he made* [*known*](daat.html) *to us the mystery of his will according to his good pleasure, which he purposed in Christ,*

[***Ephesians***](ephesians.html) ***3:9*** *And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.*

***Colossians 1:26-27*** *The mystery that has been kept hidden for ages and* [*generations*](toldot.html)*, but is now disclosed to the saints To them God has chosen to make* [*known*](daat.html) *among the* [*Gentiles*](gen-jew.html) *the glorious riches of this mystery, which is Christ in you, the hope of glory.*

***Colossians 2:1-3*** *I want you to* [*know*](daat.html) *how much I am struggling for you and for those at Laodicea, and for all who have not met me personally. My purpose is that they may be encouraged in* [*heart*](body.html) *and united in love, so that they may have the full riches of complete understanding, in order that they may* [*know*](daat.html) *the mystery of God, namely, Christ, In whom are hidden all the treasures of wisdom and* [*knowledge*](knowledge.html)*.*

The hidden manna:

***Revelation 2:17*** *He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a* [*new*](new.html)[*name*](name.html) *written on it,* [*known*](daat.html) *only to him who receives it.*

In the Nazarean Codicil we find further allusion to the hidden things when [Messiah](mashiach.html) said the following:

***Matityahu (Matthew) 8:4*** *Then* [*Jesus*](yeshua.html) *said to him, "See that you don't tell anyone. But go, show yourself to the* [*priest*](priests.html) *and offer the gift Moses commanded, as a testimony to them."*

[Messiah](mashiach.html) commanded others, many times, not to reveal some information. He also clearly revealed that some information was not for everyone:

Matityahu (Matthew) 8:4, Matityahu (Matthew) 9:30, Matityahu (Matthew) 11:25, Matityahu (Matthew) 12:16, Matityahu (Matthew) 13:11, Matityahu (Matthew) 16:20, Matityahu (Matthew) 17:9, Marqos (Mark) 1:44, Marqos (Mark) 5:43, Marqos (Mark) 7:36, Marqos (Mark) 8:30, Marqos (Mark) 9:9, Luqas ([Luke](luke.html)) 5:14, Luqas ([Luke](luke.html)) 8:10, Luqas ([Luke](luke.html)) 8:56, Luqas ([Luke](luke.html)) 9:21, Luqas ([Luke](luke.html)) 10:21, II Luqas (Acts) 23:22

**V. Some Rules Used to Find Remez**

Remez is a method of textual interpretation long used by [Jewish](gen-jew.html) students. The student’s mind is set in the mode of “search”. He [needs](needs.html) to look for “…a hint, a symbol, or something hidden” in a specific word or passage, that is connective in types. Does a word or phrase really have a second meaning different from it’s literal meaning? The following rules are some that the reader will draw on as he searches and finds Remez:

1. Look to Israel as the [signs](signs.html) and symbols. Yeshayahu (Isaiah) 8:18; Debarim (Deuteronomy) 28:46. Such functions as history, holy days, [Temple](temple.html) construction, objects, and the like.
2. Look for a redeemer ([Messiah](mashiach.html)) as well as anti-[Messiah](mashiach.html) types.
3. Examine [numbers](nchart.html) as symbols to convey more information.
4. Examine words used as metaphors, e.g., bread as Bread of Life, water as Living Water.
5. Determine the [Hebrew](hebrew.html) meaning of people’s names, place names, [tribes](tribes.html), etc. These are usually proper nouns, commonly found in Gesenius [Hebrew](hebrew.html)-Chaldee Lexicon to the OT.
6. Note the role of the good women (faithful) vs. the bad women (unfaithful – harlot, prostitute, or whore).
7. Look for the allegorical story contained in the Tanach to those found in the Nazarean Codicil.
8. Look for an adversary in the stories.
9. Closely examine the true definition of words in Scripture, especially figures of speech.
10. Note that the stories are types of “… what has been before, will be again” Kohelet (Ecclesiastes) 1:9-10
11. Correct translations of [Hebrew](hebrew.html) and Greek text is essential to be able to find symbols.
12. Examine short stories and parables as conveying a second [coming](coming.html) (Kingdom) message.

**VI. The Remez of Bamidbar (**[**Numbers**](nchart.html)**)**

[**ONE**](one.html) – Unity

***Debarim (Deuteronomy) 6:4-9*** *Hear, O Israel:* [*HaShem*](hashem.html) *our God,* [*HaShem*](hashem.html) *is* [*one*](one.html)*. Love* [*HaShem*](hashem.html) *your God with all your* [*heart*](body.html) *and with all your soul and with all your strength. These* [*commandments*](cmds613.html) *that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you* [*walk*](walking.html) *along the road, when you lie down and when you get up. Tie them as symbols on your* [*hands*](fourteen.html) *and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.*

***Marqos (Mark) 12:29-31*** *"The most important* [*one*](one.html)*," answered* [*Jesus*](yeshua.html)*, "is this: 'Hear, O Israel, the Lord our God, the Lord is* [*one*](one.html)*. Love the Lord your God with all your* [*heart*](body.html) *and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no* [*commandment*](cmds613.html) *greater than these."*

[***Ephesians***](ephesians.html) ***4:3-6*** *Make every effort to keep the unity of the Spirit through the bond of peace. There is* [*one*](one.html)[*body*](body.html) *and* [*one*](one.html) *Spirit--just as you were called to* [*one*](one.html) *hope when you were called--*[*One*](one.html) *Lord,* [*one*](one.html) *faith,* [*one*](one.html) *baptism;* [*One*](one.html) *God and Father of all, who is over all and through all and in all.*

***Yochanan (John) 10:30*** *I and the Father are* [*one*](one.html)*."*

[**TWO**](two.html) – Division; those divided out as faithful; adequate; fruitful; abundance

***Bereshit (Genesis) 1:6*** *And God said, "Let there be an expanse between the waters to separate water from water."*

***Bereshit (Genesis) 25:23***[*HaShem*](hashem.html) *said to her, "*[*Two*](two.html)[*nations*](nations.html) *are in your* [*womb*](thebirth.html)*, and* [*two*](two.html) *peoples from within you will be separated;* [*one*](one.html) *people will be stronger than the other, and the older will serve the younger."*

***Luqas (***[***Luke***](luke.html)***) 17:34-36*** *"I tell you, on that night there will be* [*two*](two.html) *men in* [*one*](one.html) *bed;* [*one*](one.html) *will be taken, and the other will be left. "There will be* [*two*](two.html) *women grinding at the same place;* [*one*](one.html) *will be taken, and the other will be left. ["*[*Two*](two.html) *men will be in the* [*field*](field.html)*;* [*one*](one.html) *will be taken and the other will be left."]*

***Matityahu (Matthew) 18:15-16*** *"If your brother* [*sins*](sin.html) *against you, go and show him his fault, just between the* [*two*](two.html) *of you. If he listens to you, you have won your brother over. But if he will not listen, take* [*one*](one.html) *or* [*two*](two.html) *others along, so that 'every matter may be established by the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses.'*

***Debarim (Deuteronomy) 17:6*** *On the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses a man shall be put to death, but no* [*one*](one.html) *shall be put to death on the testimony of only* [*one*](one.html) *witness.*

***Debarim (Deuteronomy) 4:13*** *He declared to you his* [*covenant*](covenant.html)*, the* [*Ten*](ten.html)[*Commandments*](cmds613.html)*, which he commanded you to follow and then wrote them on* [*two*](two.html) *stone tablets.*

***Yehoshua (Joshua) 2:1*** *Then Yehoshua (Joshua) son of Nun secretly sent* [*two*](two.html) *spies from* [*Shittim*](stages.html)*. "Go, look over the land," he said, "especially* [*Jericho*](stages.html)*." So they went and entered the house of a prostitute named Rehab and stayed there.*

***Revelation 11:3-4*** *And I will give power to my* [*two*](two.html) *witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." These are the* [*two*](two.html) *olive trees and the* [*two*](two.html) *lampstands that stand before the Lord of the earth.*

***Revelation 2:12*** *"To the* [*angel*](angels.html) *of the* [*church*](church.html) *in Pergamum write: These are the words of him who has the sharp, double-edged sword.*

***Bereshit (Genesis) 40:5*** *Each of the* [*two*](two.html) *men--the cupbearer and the baker of the king of Egypt, who were being held in prison--had a* [*dream*](dreams.html) *the same night, and each* [*dream*](dreams.html) *had a meaning of its own.*

[**THREE**](three.html) – A representation of a whole; a conglomerate, testimony as The Way; [three](three.html) sets of 2000 years.

3 types of people in the [world](worlds.html).

***Bereshit (Genesis) 6:10*** *Noah had* [*three*](three.html) *sons: Shem, Ham and Japheth.*

***Bereshit (Genesis) 18:2***[*Abraham*](avraham.html) *looked up and saw* [*three*](three.html) *men* [*standing*](mashal.html) *nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.*

***Debarim (Deuteronomy) 17:6*** *On the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses a man shall be put to death, but no* [*one*](one.html) *shall be put to death on the testimony of only* [*one*](one.html) *witness.*

3 who represent Israel

***Daniel 3:22*** *The king's* [*command*](cmds613.html) *was so urgent and the* [*furnace*](furnace.html) *so hot that the flames of the* [*fire*](fire.html) *killed the soldiers who took up Shadrach, Meshach and Abednego, And these* [*three*](three.html) *men, firmly tied, fell into the blazing* [*furnace*](furnace.html)*.*

***1 Divrei HaYamim (Chronicles) 23:6*** *David divided the Levites into groups corresponding to the sons of Levi: Gershon, Kohath and Merari.*

***Revelation 9:15*** *And the* [*four*](four.html)[*angels*](angels.html) *who had been kept ready for this very hour and day and month and year were released to kill a* [*third*](three.html) *part of mankind.*

***Revelation 16:13*** *Then I saw* [*three*](three.html) *evil spirits that looked like frogs; they came out of the* [*mouth*](body.html) *of the dragon, out of the* [*mouth*](body.html) *of the beast and out of the* [*mouth*](body.html) *of the false prophet.*

***Yochanan (John) 14:6***[*Jesus*](yeshua.html) *answered, "I am the way and the truth and the life. No* [*one*](one.html) *comes to the Father except through me.*

***Matityahu (Matthew) 16:21*** *From that* [*time*](time.html) *on* [*Jesus*](yeshua.html) *began to explain to his disciples that he must go to* [*Jerusalem*](city.html) *and suffer many things at the* [*hands*](fourteen.html) *of the elders, chief* [*priests*](priests.html) *and teachers of the* [*law*](law.html)*, and that he must be killed and on the* [*third*](three.html) *day be raised to life.*

***Marqos (Mark) 15:25*** *It was the* [*third*](three.html) *hour when they crucified him.*

***Bereshit (Genesis) 40:10-19*** *And on the vine were* [*three*](three.html) *branches. As soon as it budded, it blossomed, and its clusters ripened into grapes. Pharaoh's cup was in my* [*hand*](fourteen.html)*, and I took the grapes, squeezed them into Pharaoh's cup and put the cup in his* [*hand*](fourteen.html)*." "This is what it means,"* [*Joseph*](joseph.html) *said to him. "The* [*three*](three.html) *branches are* [*three*](three.html) *days. Within* [*three*](three.html) *days Pharaoh will lift up your* [*head*](body.html) *and restore you to your position, and you will put Pharaoh's cup in his* [*hand*](fourteen.html)*, just as you used to do when you were his cupbearer. But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison. For I was forcibly carried off from the land of the* [*Bereans*](bereans.html) *(*[*Hebrews*](bereans.html)*), and even here I have done nothing to deserve being put in a dungeon." When the chief baker saw that* [*Joseph*](joseph.html) *had given a favorable interpretation, he said to* [*Joseph*](joseph.html)*, "I too had a* [*dream*](dreams.html)*: On my* [*head*](body.html) *were* [*three*](three.html) *baskets of bread. In the top basket were all kinds of baked goods for Pharaoh, but the birds were* [*eating*](eating.html) *them out of the basket on my* [*head*](body.html)*." "This is what it means,"* [*Joseph*](joseph.html) *said. "The* [*three*](three.html) *baskets are* [*three*](three.html) *days. Within* [*three*](three.html) *days Pharaoh will lift off your* [*head*](body.html) *and hang you on a tree. And the birds will* [*eat*](eating.html) *away your flesh."*

Presence of God as a manifestation

***Shemot (***[***Exodus***](exodus.html)***) 34:23***[*Three*](three.html) *times a year all your men are to appear before the Sovereign* [*HaShem*](hashem.html)*, the God of Israel.*

[**FOUR**](four.html) – the [number](nchart.html) [four](four.html) signals a whole, a fullness, and a completion.

Relationship of God to His [creation](bara.html).

4 functions of faith

***Matityahu (Matthew) 13:18-23*** *"Listen then to what the parable of the sower means: When anyone hears the message about the kingdom and does not understand it, the evil* [*one*](one.html) *comes and snatches away what was sown in his* [*heart*](body.html)*. This is the* [*seed*](flower.html) *sown along the path. The* [*one*](one.html) *who received the* [*seed*](flower.html) *that fell on rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short* [*time*](time.html)*. When trouble or persecution comes because of the word, he quickly falls away. The* [*one*](one.html) *who received the* [*seed*](flower.html) *that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful. But the* [*one*](one.html) *who received the* [*seed*](flower.html) *that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or* [*thirty*](thirty.html) *times what was sown."*

In Shemot ([Exodus](exodus.html)) 25:12 – 28:7 note the following [seven](seven.html) items:

1. Shemot ([Exodus](exodus.html)) 25:12 – [Ark](ark.html) w/4 gold rings.
2. Shemot ([Exodus](exodus.html)) 25:26 – Table of Shewbread w/4 gold rings, corners, and [feet](heel.html).
3. Shemot ([Exodus](exodus.html)) 25:34 – Lampstand w/4 cups.
4. Shemot ([Exodus](exodus.html)) 26:2,8 – [Mishkan](mikdash.html) of 4 cubits.
5. Shemot ([Exodus](exodus.html)) 27:2,4 Altar w/4 corners.
6. Shemot ([Exodus](exodus.html)) 27:16 Courtyard w/4 posts and bases.
7. Shemot ([Exodus](exodus.html)) 28:17 Breastplate w/4 rows.

***1 Melachim (Kings) 7:2*** *He built the Palace of the Forest of Lebanon a hundred cubits long, fifty wide and* [*thirty*](thirty.html) *high, with* [*four*](four.html) *rows of cedar columns supporting trimmed cedar beams.*

***1 Divrei HaYamim (Chronicles) 9:26*** *But the* [*four*](four.html) *principal gatekeepers, who were Levites, were entrusted with the responsibility for the rooms and treasuries in the* [*house of God*](housegod.html)*.*

[**Passover**](passover.html)

**Shemot (**[**Exodus**](exodus.html)**) 6:6** Wherefore say unto the children of Israel,

1. I [am] [HaShem](hashem.html), and
2. I will bring you out from under the burdens of the Egyptians, and
3. I will rid you out of their bondage, and
4. I will [redeem](redemption.html) you with a stretched out arm, and with great judgments:

4 cups of wine.

4 questions.

4 sons.

The [nation](nations.html) of Israel became full and complete upon the fulfillment of the [fourth](four.html) utterance of [redemption](redemption.html), the [fourth](four.html) and final stage in their development.

4 divisions of [priests](priests.html)

***1 Divrei HaYamim (Chronicles) 24:1*** *These were the divisions of the sons of Aaron: The sons of Aaron were Nadab, Abihu, Eleazar and Ithamar.*

[**FIVE**](five.html) – **The** [**number**](nchart.html)[**five**](five.html) **represents the perfection of the natural order (the** [**number**](nchart.html)[**four**](four.html)**), with the addition of** [**one**](one.html)**: G-d Himself.**

Added 5 years

***Bereshit (Genesis) 5:6*** *When Seth had lived 105 years, he became the father of Enosh.*

500 = 5 X 10 X 10

***Bereshit (Genesis) 11:11*** *And after he became the father of Arphaxad, Shem lived 500 years and had other sons and daughters.*

70 + 5 years old for [Abraham](avraham.html)

***Bereshit (Genesis) 12:4*** *So* [*Abram*](avraham.html) *left, as* [*HaShem*](hashem.html) *had told him; and Lot went with him.* [*Abram*](avraham.html) *was* [*seventy*](seventy.html)*-*[*five*](five.html) *years old when he set out from Haran.*

***Yehoshua (Joshua) 10:5*** *Then the* [*five*](five.html) *kings of the Amorites--the kings of* [*Jerusalem*](city.html)*,* [*Hebron*](city.html)*, Jarmuth, Lachish and Eglon--joined forces. They moved up with all their troops and took up positions against Gibeon and attacked it.*

50 = 5 X 10

***Bereshit (Genesis) 18:26***[*HaShem*](hashem.html) *said, "If I find fifty righteous people in the* [*city*](city.html) *of Sodom, I will spare the whole place for their sake."*

Note the [numbers](nchart.html) divisible by 5:

 80 = 5 X 16 (5 X 2 X 8)

 45 = 5 X9 (5 X 3 X 3)

 40 = 5 X 8

 30 = 5 X 6

 20 = 5 X 4

 10 = 5 X 2

Torah = 5 books of Moses

5 altar offerings:

1. [Burnt offering](korbanot)
2. Peace [offering](korbanot)
3. [Sin](sin.html) [offering](korbanot)
4. Trespass [offering](korbanot)
5. Meat [offering](korbanot)

***1 Shmuel (Samuel) 17:40*** *Then he took his* [*staff*](staff.html) *in his* [*hand*](fourteen.html)*, chose* [*five*](five.html) *smooth stones from the stream, put them in the pouch of his shepherd's bag and, with his sling in his* [*hand*](fourteen.html)*, approached the Philistine.*

***Yochanan (John) 6:9*** *"Here is a boy with* [*five*](five.html) *small barley loaves and* [*two*](two.html) *small fish, but how far will they go among so many?"*

[**SIX**](six.html) – That which is created, man’s [number](nchart.html)

***Bereshit (Genesis) 1:26-31*** *Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him;* [*male*](male%2Bfemale.html) *and* [*female*](male%2Bfemale.html) *he created them. God blessed them and said to them, "Be fruitful and increase in* [*number*](nchart.html)*; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." Then God said, "I give you every* [*seed*](flower.html)*-bearing plant on the* [*face*](body.html) *of the whole earth and every tree that has fruit with* [*seed*](flower.html) *in it. They will be yours for* [*food*](food.html)*. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground--everything that has the breath of life in it--I give every green plant for* [*food*](food.html)*." And it was so. God saw all that he had made, and it was very good. And there was evening, and there was morning--the* [*sixth*](six.html) *day.*

600 = 6 X 10 X 10

***Bereshit (Genesis) 7:6*** *Noah was* [*six*](six.html) *hundred years old when the floodwaters came on the earth.*

***Shemot (***[***Exodus***](exodus.html)***) 20:9***[*Six*](six.html) *days you shall labor and do all your work,*

***Yirmiyahu (Jeremiah) 34:14*** *'Every* [*seventh*](seven.html) *year each of you must free any fellow* [*Hebrew*](hebrew.html) *who has sold himself to you. After he has served you* [*six*](six.html) *years, you must let him go free.' Your* [*fathers*](fathers.html)*, however, did not listen to me or pay attention to me.*

***Iyov (Job) 5:19*** *From* [*six*](six.html) *calamities he will rescue you; in* [*seven*](seven.html) *no harm will befall you.*

***Mishle (Proverbs) 6:16*** *There are* [*six*](six.html) *things* [*HaShem*](hashem.html) *hates,* [*seven*](seven.html) *that are detestable to him:*

***Yehezchel (Ezekiel) 46:1*** *"'This is what the Sovereign* [*HaShem*](hashem.html) *says: The gate of the inner court facing* [*east*](east.html) *is to be shut on the* [*six*](six.html) *working days, but on the* [*Sabbath*](sabbath.html) *day and on the day of the* [*New*](new.html)[*Moon*](chodesh.html) *it is to be opened.*

***Matityahu (Matthew) 17:1*** *After* [*six*](six.html) *days* [*Jesus*](yeshua.html) *took with him Tzefet (Peter),* [*Yaaqob*](jacob.html) *(James) and Yochanan (John) the brother of* [*Yaaqob*](jacob.html) *(James), and led them up a high mountain by themselves.*

***Revelation 13:18*** *This calls for wisdom. If anyone has* [*insight*](insights.html)*, let him calculate the* [*number*](nchart.html) *of the beast, for it is man's* [*number*](nchart.html)*. His* [*number*](nchart.html) *is 666.*

[**SEVEN**](seven.html)– The Invisible “Creator” in [connection](connection.html) with the “created”, the [One](one.html) in combination with the [six](six.html).

Nachmanides (12th century Spain) explains a beautiful Kabbalistic concept: [Seven](seven.html) is the [number](nchart.html) of the natural [world](worlds.html). There are 7 days in the week, 7 notes on the musical scale and 7 directions (left, right, up, down, forward, back and center). "[Seven](seven.html)" - represented by the 7 days of Sukkoth - is the [world](worlds.html) of nature. "[Eight](eight.html)" - represented by [Shemini Atzeret](shemini.html) - is that which is beyond nature.

Completeness; rest; healing; used as a flag for an important [event](feasts.html) like the [millennium](millenium.html) kingdom.

***Bereshit (Genesis) 7:10*** *And after the* [*seven*](seven.html) *days the floodwaters came on the earth.*

***Shemot (***[***Exodus***](exodus.html)***) 24:16*** *And the glory of* [*HaShem*](hashem.html) *settled on Mount* [*Sinai*](stages.html)*. For* [*six*](six.html) *days the* [*cloud*](important.html) *covered the mountain, and on the* [*seventh*](seven.html) *day* [*HaShem*](hashem.html) *called to Moses from within the* [*cloud*](important.html)*.*

Begin [Millennium](millenium.html)

***Vayikra (Leviticus) 8:31-33*** *Moses then said to Aaron and his sons, "Cook the meat at the entrance to the Tent of Meeting and* [*eat*](eating.html) *it there with the bread from the basket of ordination offerings, as I commanded, saying, 'Aaron and his sons are to* [*eat*](eating.html) *it.' Then burn up the rest of the meat and the bread. Do not leave the entrance to the Tent of Meeting for* [*seven*](seven.html) *days, until the days of your ordination are completed, for your ordination will last* [*seven*](seven.html) *days.*

***Vayikra (Leviticus) 16:14*** *He is to take some of the bull's* [*blood*](body.html) *and with his finger sprinkle it on the front of the* [*atonement*](atonemen.html) *cover; then he shall sprinkle some of it with his finger* [*seven*](seven.html) *times before the* [*atonement*](atonemen.html) *cover.*

***Yehoshua (Joshua) 6:16*** *The* [*seventh*](seven.html)[*time*](time.html) *around, when the* [*priests*](priests.html) *sounded the trumpet blast, Yehoshua (Joshua) commanded the people, "Shout! For* [*HaShem*](hashem.html) *has given you the* [*city*](city.html)*!*

***Revelation 15:1*** *I saw in* [*heaven*](heaven.html) *another great and marvelous* [*sign*](signs.html)*:* [*seven*](seven.html)[*angels*](angels.html) *with the* [*seven*](seven.html) *last* [*plagues*](plagues.html)*--last, because with them God's wrath is completed.*

***Revelation 16:1*** *Then I heard a loud voice from the* [*temple*](temple.html) *saying to the* [*seven*](seven.html)[*angels*](angels.html)*, "Go, pour out the* [*seven*](seven.html) *bowls of God's wrath on the earth."*

***Revelation 6:1*** *I watched as the Lamb opened the* [*first*](one.html) *of the* [*seven*](seven.html) *seals. Then I heard* [*one*](one.html) *of the* [*four*](four.html) *living creatures say in a voice like thunder, "Come!"*

**Flag Examples**

***Ezra-Nechemia (Nehemiah) 7:7*** *Some of the Israelites, including* [*priests*](priests.html)*, Levites, singers, gatekeepers and* [*temple*](temple.html) *servants, also came up to* [*Jerusalem*](city.html) *in the* [*seventh*](seven.html) *year of King Artaxerxes.*

***Daniel 9:25*** *"*[*Know*](daat.html) *and understand this: From the issuing of the decree to restore and rebuild* [*Jerusalem*](city.html) *until the Anointed* [*One*](one.html)*, the ruler, comes, there will be* [*seven*](seven.html) *'sevens,' and sixty-*[*two*](two.html) *'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.*

[Esther](esther.html) is a [virgin](virgin.html) and goes to the king in the month of Tevet which is the tenth month. 10 represents The Word. [Messiah](mashiach.html) was conceived on the 8th day of [Chanukah](chanukah.html): The [first](one.html) of Tevet

[***Esther***](esther.html) ***2:16*** *She was taken to King Xerxes in the royal residence in the tenth month, the month of* [*Tebet*](feasts.html)*, in the* [*seventh*](seven.html) *year of his reign.*

Here Joash (YH aided), a Benjamite, was hid 6 years (Remez = 6000 years) in the [Temple](temple.html) and Jehorada, a [priest](priests.html) (whom [HaShem](hashem.html) cared for) said The King’s son shall reign when the 7th year begins (7000th year)

***2 Divrei HaYamim (Chronicles) 23:1*** *In the* [*seventh*](seven.html) *year Jehoiada showed his strength. He made a* [*covenant*](covenant.html) *with the commanders of units of a hundred: Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zicri.*

Sometimes the [number](nchart.html) 7 indicates [Sabbath](sabbath.html):

Harvest [time](time.html) on the [Sabbath](sabbath.html) (7th [millennium](millenium.html))

***Matityahu (Matthew) 12:1*** *At that* [*time*](time.html)[*Jesus*](yeshua.html) *went through the grainfields on the* [*Sabbath*](sabbath.html)*. His disciples were hungry and began to pick some heads of grain and* [*eat*](eating.html) *them.*

***Marqos (Mark) 2:23***[*One*](one.html)[*Sabbath*](sabbath.html)[*Jesus*](yeshua.html) *was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain.*

***Luqas (***[***Luke***](luke.html)***) 6:1***[*One*](one.html)[*Sabbath*](sabbath.html)[*Jesus*](yeshua.html) *was going through the grainfields, and his disciples began to pick some heads of grain, rub them in their* [*hands*](fourteen.html) *and* [*eat*](eating.html) *the kernels.*

Removal of [demons](demons.html) and Healing on the

[Sabbath](sabbath.html) (the 7th [millennium](millenium.html)).

***Marqos (Mark) 1:21-34*** *They went to Capernaum, and when the* [*Sabbath*](sabbath.html) *came,* [*Jesus*](yeshua.html) *went into the* [*synagogue*](synagog.html) *and began to* [*teach*](teacher.html)*. The people were amazed at his* [*teaching*](teacher.html)*, because he* [*taught*](teacher.html) *them as* [*one*](one.html) *who had* [*authority*](authority.html)*, not as the teachers of the* [*law*](law.html)*. Just then a man in their* [*synagogue*](synagog.html) *who was possessed by an evil spirit cried out, "What do you want with us,* [*Jesus*](yeshua.html) *of Nazareth? Have you come to destroy us? I* [*know*](daat.html) *who you are--the Holy* [*One*](one.html) *of God!" "Be quiet!" said* [*Jesus*](yeshua.html) *sternly. "Come out of him!" The evil spirit shook the man violently and came out of him with a shriek. The people were all so amazed that they asked each other, "What is this? A* [*new*](new.html)[*teaching*](teacher.html)*--and with* [*authority*](authority.html)*! He even gives orders to evil spirits and they obey him." News about him spread quickly over the whole region of Galilee. As soon as they left the* [*synagogue*](synagog.html)*, they went with* [*Yaaqob*](jacob.html) *(James) and Yochanan (John) to the home of Simon and Andrew. Simon's mother-in-*[*law*](law.html) *was in bed with a fever, and they told* [*Jesus*](yeshua.html) *about her. So he went to her, took her* [*hand*](fourteen.html) *and helped her up. The fever left her and she began to wait on them. That evening after sunset the people brought to* [*Jesus*](yeshua.html) *all the* [*sick*](illness.html) *and* [*demon*](demons.html)*-possessed. The whole town* [*gathered*](gather.html) *at the door, And* [*Jesus*](yeshua.html) *healed many who had various diseases. He also drove out many* [*demons*](demons.html)*, but he would not let the* [*demons*](demons.html)[*speak*](mashal.html) *because they* [*knew*](daat.html) *who he was.*

***Marqos (Mark) 3:1-5*** *Another* [*time*](time.html) *he went into the* [*synagogue*](synagog.html)*, and a man with a shriveled* [*hand*](fourteen.html) *was there. Some of them were looking for a reason to accuse* [*Jesus*](yeshua.html)*, so they watched him closely to see if he would heal him on the* [*Sabbath*](sabbath.html)*.* [*Jesus*](yeshua.html) *said to the man with the shriveled* [*hand*](fourteen.html)*, "Stand up in front of everyone." Then* [*Jesus*](yeshua.html) *asked them, "Which is lawful on the* [*Sabbath*](sabbath.html)*: to do good or to do evil, to* [*save*](salvation.html) *life or to kill?" But they remained silent. He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your* [*hand*](fourteen.html)*." He stretched it out, and his* [*hand*](fourteen.html) *was completely restored.*

***Marqos (Mark) 6:1-6***[*Jesus*](yeshua.html) *left there and went to his hometown, accompanied by his disciples. When the* [*Sabbath*](sabbath.html) *came, he began to* [*teach*](teacher.html) *in the* [*synagogue*](synagog.html)*, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles! Isn't this the carpenter? Isn't this Mary's son and the brother of* [*Yaaqob*](jacob.html) *(James),* [*Joseph*](joseph.html)*, Judas and Simon? Aren't his sisters here with us?" And they took offense at him.* [*Jesus*](yeshua.html) *said to them, "Only in his hometown, among his relatives and in his own house is a prophet without honor." He could not do any miracles there, except lay his* [*hands*](fourteen.html) *on a few* [*sick*](illness.html) *people and heal them. And he was amazed at their lack of faith. Then* [*Jesus*](yeshua.html) *went around* [*teaching*](teacher.html) *from village to village.*

[**EIGHT**](eight.html) – [New](new.html) beginning; [Messiah](mashiach.html)’s personal [number](nchart.html). The Greek oesus has a gematria of 888.

"[Eight](eight.html)" - represented by [Shemini Atzeret](shemini.html) - is that which is beyond nature.

The [number](nchart.html) “[eight](eight.html)” always alludes to a departure from the ‘natural’ [world](worlds.html), and entry into the supernatural [world](worlds.html). This is why [Chanukah](chanukah.html) is [eight](eight.html) days long.

***Bereshit (Genesis) 7:13*** *On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his* [*three*](three.html) *sons, entered the* [*ark*](ark.html)*.*

***Bereshit (Genesis) 17:12*** *For the* [*generations*](toldot.html) *to come every* [*male*](male%2Bfemale.html) *among you who is* [*eight*](eight.html) *days old must be* [*circumcised*](circumcz.html)*, including those born in your* [*household*](househld.html) *or bought with money from a foreigner--those who are not your offspring.*

David is the 7th son but the [eighth](eight.html) to be chosen:

***1 Shmuel (Samuel) 16:1-12***[*HaShem*](hashem.html) *said to Shmuel (Samuel), "How long will you* [*mourn*](mourning.html) *for Saul, since I have rejected him as king over Israel? Fill your* [*horn*](shofar.html) *with oil and be on your way; I am sending you to Jesse of* [*Bethlehem*](bethlehem.html)*. I have chosen* [*one*](one.html) *of his sons to be king." But Shmuel (Samuel) said, "How can I go? Saul will hear about it and kill me."* [*HaShem*](hashem.html) *said, "Take a* [*heifer*](heifer.html) *with you and say, 'I have come to* [*sacrifice*](korbanot.html) *to* [*HaShem*](hashem.html)*.' Invite Jesse to the* [*sacrifice*](korbanot.html)*, and I will show you what to do. You are to anoint for me the* [*one*](one.html) *I indicate." Shmuel (Samuel) did what* [*HaShem*](hashem.html) *said. When he arrived at* [*Bethlehem*](bethlehem.html)*, the elders of the town trembled when they met him. They asked, "Do you come in peace?" Shmuel (Samuel) replied, "Yes, in peace; I have come to* [*sacrifice*](korbanot.html) *to* [*HaShem*](hashem.html)*. Consecrate yourselves and come to the* [*sacrifice*](korbanot.html) *with me." Then he consecrated Jesse and his sons and invited them to the* [*sacrifice*](korbanot.html)*. When they arrived, Shmuel (Samuel) saw Eliab and thought, "Surely* [*HaShem*](hashem.html)*’s anointed stands here before* [*HaShem*](hashem.html)*." But* [*HaShem*](hashem.html) *said to Shmuel (Samuel), "Do not consider his appearance or his height, for I have rejected him.* [*HaShem*](hashem.html) *does not look at the things man looks at. Man looks at the outward appearance, but* [*HaShem*](hashem.html) *looks at the* [*heart*](body.html)*." occurs 7 times in 7 verses. Then Jesse called Abinadab and had him pass in front of Shmuel (Samuel). But Shmuel (Samuel) said, "*[*HaShem*](hashem.html) *has not chosen this* [*one*](one.html) *either." Jesse then had Shammah pass by, but Shmuel (Samuel) said, "Nor has* [*HaShem*](hashem.html) *chosen this* [*one*](one.html)*." Jesse had* [*seven*](seven.html) *of his sons pass before Shmuel (Samuel), but Shmuel (Samuel) said to him, "*[*HaShem*](hashem.html) *has not chosen these." So he asked Jesse, "Are these all the sons you have?" "There is still the youngest," Jesse answered, "but he is tending the sheep." Shmuel (Samuel) said, "Send for him; we will not sit down until he arrives." So he sent and had him brought in. He was ruddy, with a fine appearance and handsome features. Then* [*HaShem*](hashem.html) *said, "Rise and anoint him; he is the* [*one*](one.html)*."*

[Succoth](succoth.html) lasts 7 days but we have

an assembly on the 8th day.

***Vayikra (Leviticus) 23:33-36***[*HaShem*](hashem.html) *said to Moses, "Say to the Israelites: 'On the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month* [*HaShem*](hashem.html)*’s* [*Feast of Tabernacles*](succoth.html) *begins, and it lasts for* [*seven*](seven.html) *days. The* [*first*](one.html) *day is a* [*sacred assembly*](rehearse.html)*; do no regular work. For* [*seven*](seven.html) *days present offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, and on the* [*eighth*](eight.html) *day hold a* [*sacred assembly*](rehearse.html) *and present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. It is the closing assembly; do no regular work.*

***1 Melachim (Kings) 6:38*** *In the eleventh year in the month of Bul, the* [*eighth*](eight.html) *month, the* [*temple*](temple.html) *was finished in all its details according to its specifications. He had spent* [*seven*](seven.html) *years building it.*

An acceptable [offering](korbanot) 7 + 1 days:

***Vayikra (Leviticus) 22:27*** *"When a calf, a lamb or a goat is born, it is to remain with its mother for* [*seven*](seven.html) *days. From the* [*eighth*](eight.html) *day on, it will be acceptable as an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*.*

Gematria for [Messiah](mashiach.html)’s [name](name.html) in Greek:

Iota = 10

Eta = 8

Sigma = 200

Omikron = 70

Upsilon = 400

Sigma = 200

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 888

The plan of [HaShem](hashem.html) is for 7 + 1 = 8 ages

3 groups of 2 + 2 + 2 = 6 (thousand)

[HaShem](hashem.html)’s [number](nchart.html) is 7 & 8

1st and 2nd thousand years, [HaShem](hashem.html) selects a bride for His Son from among [Gentiles](gen-jew.html) ([Jews](gen-jew.html)).

At the beginning of the 2nd thousand years, there is a Ketubah ([marriage](mashal.html) [covenant](covenant.html)), and then God goes away to build a house (2 years), 2nd + 3rd thousand years.

At the beginning of the 4th thousand years, He comes for his bride, offers the kingdom, but finds her not ready.

[**NINE**](nine.html) – The completion of a representation for finality, end; sometimes removal. 3 + 3 + 3 or

3 X 3

The [Hebrew](hebrew.html) alephbet has 22 [letters](letters.html). The gematria sum of all 22 [letters](letters.html) is 4995 or 5 X 999

***Bereshit (Genesis) 5:5*** *Altogether,* [*Adam*](adam.html) *lived 930 years, and then he died.*

***Bereshit (Genesis) 5:8*** *Altogether, Seth lived 912 years, and then he died.*

***Bereshit (Genesis) 5:11*** *Altogether, Enosh lived 905 years, and then he died.*

***Bereshit (Genesis) 5:14*** *Altogether, Kenan lived 910 years, and then he died.*

***Bereshit (Genesis) 5:20*** *Altogether, Jared lived 962 years, and then he died.*

***Bereshit (Genesis) 5:27*** *Altogether, Methuselah lived 969 years, and then he died.*

***Bereshit (Genesis) 9:29*** *Altogether, Noah lived 950 years, and then he died.*

***2 Melachim (Kings) 17:6*** *In the* [*ninth*](nine.html) *year of Hoshea, the king of Assyria captured Samaria and deported the Israelites to Assyria. He settled them in Halah, in Gozan on the Habor River and in the towns of the Medes.*

***2 Melachim (Kings) 25:1*** *So in the* [*ninth*](nine.html) *year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of* [*Babylon*](bavel.html) *marched against* [*Jerusalem*](city.html) *with his whole army. He encamped outside the* [*city*](city.html) *and built siege works all around it.*

***Ezra-Nechemia (Nehemiah) 10:9*** *Within the* [*three*](three.html) *days, all the men of Judah and* [*Benjamin*](benyamin.html) *had* [*gathered*](gather.html) *in* [*Jerusalem*](city.html)*. And on the twentieth day of the* [*ninth*](nine.html) *month, all the people were* [*sitting*](mashal.html) *in the square before the* [*house of God*](housegod.html)*, greatly distressed by the occasion and because of the rain.*

[**TEN**](ten.html) – The [number](nchart.html) designating a complete whole – representing the whole direction which God exercises.

Testimony as The Way, The Word (dabar) as 10 [commandments](cmds613.html). A testimony can be good or bad. The [knowledge](knowledge.html) of a good vs. evil message: Satan. Those that have The Testimony of [HaShem](hashem.html) (those that [know](daat.html) The Way).

[*One*](one.html)*:*

***Shemot (***[***Exodus***](exodus.html)***) 20:1-17*** *And God* [*spoke*](mashal.html) *all these words: "I am* [*HaShem*](hashem.html) *your God, who brought you* [*out of Egypt*](thebirth.html)*, out of the land of slavery.*

[*Two*](two.html)*:*

*"You shall have no other gods before me. "You shall not make for yourself an* [*idol*](idolatry.html) *in the form of anything in* [*heaven*](heaven.html) *above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I,* [*HaShem*](hashem.html) *your God, am a jealous God, punishing the children for the* [*sin*](sin.html) *of the* [*fathers*](fathers.html) *to the* [*third*](three.html) *and* [*fourth*](four.html)[*generation*](toldot.html) *of those who hate me, But showing love to a thousand [*[*generations*](toldot.html)*] of those who love me and keep my* [*commandments*](cmds613.html)*.*

[*Three*](three.html)*:*

*"You shall not misuse the* [*name*](name.html) *of* [*HaShem*](hashem.html) *your God, for* [*HaShem*](hashem.html) *will not hold anyone guiltless who misuses his* [*name*](name.html)*.*

[*Four*](four.html)*:*

*"Remember the* [*Sabbath*](sabbath.html) *day by keeping it holy.* [*Six*](six.html) *days you shall labor and do all your work, But the* [*seventh*](seven.html) *day is a* [*Sabbath*](sabbath.html) *to* [*HaShem*](hashem.html) *your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the* [*alien*](aliens.html) *within your gates. For in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, the sea, and all that is in them, but he rested on the* [*seventh*](seven.html) *day. Therefore* [*HaShem*](hashem.html) *blessed the* [*Sabbath*](sabbath.html) *day and made it holy.*

[*Five*](five.html)*:*

*"Honor your father and your mother, so that you may live long in the land* [*HaShem*](hashem.html) *your God is giving you.*

[*Six*](six.html)*:*

*"You shall not murder.*

[*Seven*](seven.html)*:*

"You shall not commit adultery.

[Eight](eight.html):

"You shall not steal.

[*Nine*](nine.html)*:*

*"You shall not give false testimony against your neighbor.*

[*Ten*](ten.html)*:*

*"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or* [*donkey*](chamor.html)*, or anything that belongs to your neighbor."*

There were [two](two.html) sets of [two](two.html) stone tablets. [One](one.html) set was broken:

***Shemot (***[***Exodus***](exodus.html)***) 32:15-19*** *Moses turned and went down the mountain with the* [*two*](two.html) *tablets of the Testimony in his* [*hands*](fourteen.html)*. They were inscribed on both sides, front and back. The tablets were the work of God; the writing was the writing of God, engraved on the tablets. When Yehoshua (Joshua) heard the noise of the people shouting, he said to Moses, "There is the sound of war in the* [*camp*](stages.html)*." Moses replied: "It is not the sound of victory, it is not the sound of defeat; it is the sound of singing that I hear." When Moses approached the* [*camp*](stages.html) *and saw the calf and the dancing, his anger burned and he threw the tablets out of his* [*hands*](fourteen.html)*, breaking them to pieces at the* [*foot*](heel.html) *of the mountain.*

And the second set, of [two](two.html) tablets, were obeyed. They were put in the [Ark](ark.html) of the [Covenant](covenant.html) and they led the Israelites in the wilderness. The Israelites followed in obedience:

***Debarim (Deuteronomy) 10:1-5*** *At that* [*time*](time.html)[*HaShem*](hashem.html) *said to me, "Chisel out* [*two*](two.html) *stone tablets like the* [*first*](one.html) *ones and come up to me on the mountain. Also make a wooden chest. I will write on the tablets the words that were on the* [*first*](one.html) *tablets, which you broke. Then you are to put them in the chest." So I made the* [*ark*](ark.html) *out of acacia wood and chiseled out* [*two*](two.html) *stone tablets like the* [*first*](one.html) *ones, and I went up on the mountain with the* [*two*](two.html) *tablets in my* [*hands*](fourteen.html)*.* [*HaShem*](hashem.html) *wrote on these tablets what he had written before, the* [*Ten*](ten.html)[*Commandments*](cmds613.html) *he had proclaimed to you on the mountain, out of the* [*fire*](fire.html)*, on the day of the assembly. And* [*HaShem*](hashem.html) *gave them to me. Then I came back down the mountain and put the tablets in the* [*ark*](ark.html) *I had made, as* [*HaShem*](hashem.html) *commanded me, and they are there now.*

The [first](one.html) set of [two](two.html) stone tablets may be compared to [Messiah](mashiach.html) ben [Yosef](joseph.html) Who was broken. The second set of [two](two.html) tablets may be compared to [Messiah](mashiach.html) ben David Who will be obeyed and followed.

**\* \* \***

***Bereshit (Genesis) 35:18*** *And it came to pass, as her soul was in departing, (for she died) that she called his* [*name*](name.html) *Ben-oni: but his father called him* [*Benjamin*](benyamin.html)*.*

Note that we started with 45:

***Bereshit (Genesis) 18:32*** *Then he said, "May the Lord not be angry, but let me* [*speak*](mashal.html) *just once more. What if only* [*ten*](ten.html) *can be found there?" He answered, "For the sake of* [*ten*](ten.html)*, I will not destroy it."*

***Matityahu (Matthew) 25:1*** *"At that* [*time*](time.html) *the kingdom of* [*heaven*](heaven.html) *will be like* [*ten*](ten.html) *virgins who took their lamps and went out to meet the bridegroom.*

10 servants entrusted with 10 minas

and given [authority](authority.html) over 10 cities:

***Luqas (***[***Luke***](luke.html)***) 19:13-17*** *So he called* [*ten*](ten.html) *of his servants and gave them* [*ten*](ten.html) *minas. 'Put this money to work,' he said, 'until I come back.' "But his subjects hated him and sent a delegation after him to say, 'We don't want this man to be our king.' "He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it. "The* [*first*](one.html)[*one*](one.html) *came and said, 'Sir, your mina has earned* [*ten*](ten.html) *more.' "'Well done, my good servant!' his master replied. 'Because you have been trustworthy in a very small matter, take charge of* [*ten*](ten.html) *cities.'*

The Testimony of [HaShem](hashem.html) will not disappear:

***Matityahu (Matthew) 5:18*** *I tell you the truth, until* [*heaven*](heaven.html) *and earth disappear, not the smallest* [*letter*](letters.html)(the yod with a value of 10), *not the least stroke of a pen* (the crowns)*, will by any means disappear from the* [*Law*](law.html) *until everything is accomplished.*

Solomon’s wives = 1000 = 700 + 300

700 = 7 X 10 X 10 – Foreign wives.

300 = 3 X 10 X 10 – Concubines, [Jews](gen-jew.html).

700 [Gentiles](gen-jew.html) + 300 [Jews](gen-jew.html) = A picture of the [New](new.html) Earth. Note: Concubines took care of running of the [household](househld.html).

Anti-[type](types.html):

***Revelation 17:12*** *"The* [*ten*](ten.html) *horns you saw are* [*ten*](ten.html) *kings who have not yet received a kingdom, but who for* [*one*](one.html) *hour will receive* [*authority*](authority.html) *as kings along with the beast.*

[**ELEVEN**](eleven.html) – Judgment, disorder, or a location of Judgment (e.g. the [Temple](temple.html))

[Wicked](wicked.html) king reigns for 11 years

***Yirmiyahu (Jeremiah) 52:1*** *Zedekiah was* [*twenty*](twenty.html)*-*[*one*](one.html) *years old when he became king, and he reigned in* [*Jerusalem*](city.html)[*eleven*](eleven.html) *years. His mother's* [*name*](name.html) *was Hamutal daughter of Yirmiyahu (Jeremiah); she was from Libnah.*

***Yirmiyahu (Jeremiah) 52:5*** *The* [*city*](city.html) *was kept under siege until the eleventh year of King Zedekiah.*

***Yirmiyahu (Jeremiah) 39:1-3*** *This is how* [*Jerusalem*](city.html) *was taken: In the* [*ninth*](nine.html) *year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of* [*Babylon*](bavel.html) *marched against* [*Jerusalem*](city.html) *with his whole army and laid siege to it. And on the* [*ninth*](nine.html) *day of the* [*fourth*](four.html) *month of Zedekiah's eleventh year, the* [*city*](city.html) *wall was broken through. Then all the officials of the king of* [*Babylon*](bavel.html) *came and took seats in the Middle Gate: Nergal-Sharezer of Samgar, Nebo-Sarsekim a chief officer, Nergal-Sharezer a high official and all the other officials of the king of* [*Babylon*](bavel.html)*.*

***1 Melachim (Kings) 6:38*** *In the eleventh year in the month of Bul, the* [*eighth*](eight.html) *month, the* [*temple*](temple.html) *was finished in all its details according to its specifications. He had spent* [*seven*](seven.html) *years building it.*

[Eleven](eleven.html) judgments of Egypt:

Shemot ([Exodus](exodus.html)) 7:19-21 – [Blood](body.html)

Shemot ([Exodus](exodus.html)) 8:1-7 – Frogs

Shemot ([Exodus](exodus.html)) 8:16-17 – Lice

Shemot ([Exodus](exodus.html)) 9:1-7 – Pestilence

Shemot ([Exodus](exodus.html)) 9:8-11 – Boils

Shemot ([Exodus](exodus.html)) 9:22-25 – Hail

Shemot ([Exodus](exodus.html)) 10:12-15 – Locusts

Shemot ([Exodus](exodus.html)) 10:21-23 – Darkness

Shemot ([Exodus](exodus.html)) 12:29-30 – Death of the Firstborn

Shemot ([Exodus](exodus.html)) 14:24-28 Reed Sea death

[**TWELVE**](twelve.html) - The “elect”, the chosen

The remnant of the “called out ones”:

 12 [tribes](tribes.html)

 12 Apostles

***Shemot (***[***Exodus***](exodus.html)***) 28:17-21*** *Then mount* [*four*](four.html) *rows of precious stones on it. In the* [*first*](one.html) *row there shall be a ruby, a topaz and a beryl; In the second row a turquoise, a sapphire and an emerald; In the* [*third*](three.html) *row a jacinth, an agate and an amethyst; In the* [*fourth*](four.html) *row a chrysolite, an onyx and a jasper. Mount them in gold filigree settings. There are to be* [*twelve*](twelve.html) *stones,* [*one*](one.html) *for each of the names of the sons of Israel, each engraved like a seal with the* [*name*](name.html) *of* [*one*](one.html) *of the* [*twelve*](twelve.html)[*tribes*](tribes.html)*.*

***Vayikra (Leviticus) 24:5-9*** *"Take fine flour and bake* [*twelve*](twelve.html) *loaves of bread, using* [*two*](two.html)*-tenths of an ephah for each loaf. Set them in* [*two*](two.html) *rows,* [*six*](six.html) *in each row, on the table of pure gold before* [*HaShem*](hashem.html)*. Along each row put some pure* [*incense*](ketoret.html) *as a memorial portion to represent the bread and to be an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. This bread is to be set out before* [*HaShem*](hashem.html) *regularly,* [*Sabbath*](sabbath.html) *after* [*Sabbath*](sabbath.html)*, on behalf of the Israelites, as a lasting* [*covenant*](covenant.html)*. It belongs to Aaron and his sons, who are to* [*eat*](eating.html) *it in a holy place, because it is a most holy part of their regular share of the offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*."*

***Bamidbar (***[***Numbers***](nchart.html)***) 13:1-16***[*HaShem*](hashem.html) *said to Moses, "Send some men to explore the land of Canaan, which I am giving to the Israelites. From each ancestral* [*tribe*](tribes.html) *send* [*one*](one.html) *of its leaders." So at* [*HaShem*](hashem.html)*’s* [*command*](cmds613.html) *Moses sent them out from the Desert of Paran. All of them were leaders of the Israelites. These are their names: from the* [*tribe*](tribes.html) *of Reuben, Shammua son of Zaccur; From the* [*tribe*](tribes.html) *of Simeon, Shaphat son of Hori; From the* [*tribe*](tribes.html) *of Judah, Caleb son of Jephunneh; From the* [*tribe*](tribes.html) *of Issachar, Igal son of* [*Joseph*](joseph.html)*; From the* [*tribe*](tribes.html) *of Ephraim, Hoshea son of Nun; From the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html)*, Palti son of Raphu; From the* [*tribe*](tribes.html) *of Zebulun, Gaddiel son of Sodi; From the* [*tribe*](tribes.html) *of Manasseh (a* [*tribe*](tribes.html) *of* [*Joseph*](joseph.html)*), Gaddi son of Susi; From the* [*tribe*](tribes.html) *of Dan, Ammiel son of Gemalli; From the* [*tribe*](tribes.html) *of Asher, Sethur son of* [*Michael*](angels.html)*; From the* [*tribe*](tribes.html) *of Naphtali, Nahbi son of Vophsi; From the* [*tribe*](tribes.html) *of Gad, Geuel son of Maki. These are the names of the men Moses sent to explore the land. (Moses gave Hoshea son of Nun the* [*name*](name.html) *Yehoshua (Joshua).)*

Living Water

***Shemot (***[***Exodus***](exodus.html)***) 15:27*** *Then they came to* [*Elim*](stages.html)*, where there were* [*twelve*](twelve.html) *springs and* [*seventy*](seventy.html) *palm trees, and they camped there near the water.*

***1 Melachim (Kings) 18:30-40*** *Then Elijah said to all the people, "Come here to me." They came to him, and he repaired the altar of* [*HaShem*](hashem.html)*, which was in ruins. Elijah took* [*twelve*](twelve.html) *stones,* [*one*](one.html) *for each of the* [*tribes*](tribes.html) *descended from* [*Jacob*](israelja.html)*, to whom the word of* [*HaShem*](hashem.html) *had come, saying, "Your* [*name*](name.html) *shall be Israel." With the stones he built an altar in the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, and he dug a trench around it large enough to hold* [*two*](two.html) *seahs of* [*seed*](flower.html)*. He arranged the wood, cut the bull into pieces and laid it on the wood. Then he said to them, "Fill* [*four*](four.html) *large jars with water and pour it on the* [*offering*](korbanot) *and on the wood." "Do it again," he said, and they did it again. "Do it a* [*third*](three.html)[*time*](time.html)*," he ordered, and they did it the* [*third*](three.html)[*time*](time.html)*. The water ran down around the altar and even filled the trench. At the* [*time*](time.html) *of* [*sacrifice*](korbanot.html)*, the prophet Elijah stepped forward and* [*prayed*](prayer.html)*: "O* [*HaShem*](hashem.html)*, God of* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html) *and Israel, let it be* [*known*](daat.html) *today that you are God in Israel and that I am your servant and have done all these things at your* [*command*](cmds613.html)*. Answer me, O* [*HaShem*](hashem.html)*, answer me, so these people will* [*know*](daat.html) *that you, O* [*HaShem*](hashem.html)*, are God, and that you are turning their hearts back again." Then the* [*fire*](fire.html) *of* [*HaShem*](hashem.html) *fell and burned up the* [*sacrifice*](korbanot.html)*, the wood, the stones and the soil, and also licked up the water in the trench. When all the people saw this, they fell prostrate and cried, "*[*HaShem*](hashem.html)*--he is God!* [*HaShem*](hashem.html)*--he is God!" Then Elijah commanded them, "Seize the prophets of Baal. Don't let anyone get away!" They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there.*

***Yehoshua (Joshua) 4:1-9*** *When the whole* [*nation*](nations.html) *had finished crossing the* [*Jordan*](stages.html)*,* [*HaShem*](hashem.html) *aid to Yehoshua (Joshua), Choose* [*twelve*](twelve.html) *men from among the people,* [*one*](one.html) *from each* [*tribe*](tribes.html)*, and tell them to take up* [*twelve*](twelve.html) *stones from the middle of the* [*Jordan*](stages.html) *from right where the* [*priests*](priests.html) *stood and to carry them over with you and put them down at the place where you stay tonight." So Yehoshua (Joshua) called together the* [*twelve*](twelve.html) *men he had* [*appointed*](settimes.html) *from he Israelites,* [*one*](one.html) *from each* [*tribe*](tribes.html)*, and said to them, "Go over before the* [*ark*](ark.html) *of* [*HaShem*](hashem.html) *your God into he middle of the* [*Jordan*](stages.html)*. Each of you is to take up a stone on his shoulder, according to the* [*number*](nchart.html) *of the* [*tribes*](tribes.html) *of the Israelites, To serve as a* [*sign*](signs.html) *among you. In the* [*future*](future.html)*, when your children ask you, 'What do these stones mean?' Tell them that the flow of the* [*Jordan*](stages.html) *was cut off before the* [*ark*](ark.html) *of the* [*covenant*](covenant.html) *of* [*HaShem*](hashem.html)*. When it crossed the* [*Jordan*](stages.html)*, the waters of the* [*Jordan*](stages.html) *were cut off. These stones are to be a memorial to the people of Israel forever." So the Israelites did as Yehoshua (Joshua) commanded them. They took* [*twelve*](twelve.html) *stones from the middle of the* [*Jordan*](stages.html)*, according to the* [*number*](nchart.html) *of the* [*tribes*](tribes.html) *of the Israelites, as* [*HaShem*](hashem.html) *had told Yehoshua (Joshua); and they carried them over with them to their* [*camp*](stages.html)*, where they put them down. Yehoshua (Joshua) set up the* [*twelve*](twelve.html) *stones that had been in the middle of the* [*Jordan*](stages.html) *at the spot where the* [*priests*](priests.html) *who carried the* [*ark*](ark.html) *of the* [*covenant*](covenant.html) *had stood. And they are there to this day.*

12 X 12 X 10 X 10 X 10

2 X 3X

***Bamidbar (***[***Numbers***](nchart.html)***) 31:3-6*** *So Moses said to the people, "Arm some of your men to go to war against the Midianites and to carry out* [*HaShem*](hashem.html)*’s vengeance on them. Send into battle a thousand men from each of the* [*tribes*](tribes.html) *of Israel." So* [*twelve*](twelve.html) *thousand men armed for battle, a thousand from each* [*tribe*](tribes.html)*, were supplied from the clans of Israel. Moses sent them into battle, a thousand from each* [*tribe*](tribes.html)*, along with Phinehas son of Eleazar, the* [*priest*](priests.html)*, who took with him articles from the* [*sanctuary*](mikdash.html) *and the trumpets for signaling.*

[**THIRTEEN**](thirteen.html) – Rebellion

***Bereshit (Genesis) 14:4*** *For* [*twelve*](twelve.html) *years they had been subject to Kedorlaomer, but in the* [*thirteenth*](thirteen.html) *year they rebelled.*

***Bereshit (Genesis) 17:25*** *And his son Ishmael was* [*thirteen*](thirteen.html)*;*

Ishmael + 12 sons lived in hostility

towards all their brothers.

***Bereshit (Genesis) 25:13-18*** *These are the names of the sons of Ishmael, listed in the order of their* [*birth*](birth.html)*: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish and Kedemah. These were the sons of Ishmael, and these are the names of the* [*twelve*](twelve.html) *tribal rulers according to their settlements and camps. Altogether, Ishmael lived a hundred and* [*thirty*](thirty.html)*-*[*seven*](seven.html) *years. He breathed his last and died, and he was* [*gathered*](gather.html) *to his people. His descendants settled in the area from Havilah to Shur, near the border of Egypt, as you go toward Asshur. And they lived in hostility toward all their brothers.*

***Yirmiyahu (Jeremiah) 1:2-3*** *The word of* [*HaShem*](hashem.html) *came to him in the* [*thirteenth*](thirteen.html) *year of the reign of Josiah son of Amon king of Judah, And through the reign of Jehoiakim son of Josiah king of Judah, down to the* [*fifth*](five.html) *month of the eleventh year of Zedekiah son of Josiah king of Judah, when the people of* [*Jerusalem*](city.html) *went into* [*exile*](galuyot.html)*.*

[***Esther***](esther.html) ***3:8-13*** *Then* [*Haman*](esther.html) *said to King Xerxes, "There is a certain people dispersed and scattered among the peoples in all the provinces of your kingdom whose customs are different from those of all other people and who do not obey the king's* [*laws*](law.html)*; it is not in the king's best interest to tolerate them. If it pleases the king, let a decree be issued to destroy them, and I will put* [*ten*](ten.html) *thousand talents of silver into the royal treasury for the men who carry out this business." So the king took his signet ring from his finger and gave it to* [*Haman*](esther.html) *son of Hammedatha, the Agagite, the enemy of the* [*Jews*](gen-jew.html)*. "Keep the money," the king said to* [*Haman*](esther.html)*, "and do with the people as you please." Then on the* [*thirteenth*](thirteen.html) *day of the* [*first*](one.html) *month the royal secretaries were summoned. They wrote out in the script of each province and in the language of each people all* [*Haman*](esther.html)*'s orders to the king's satraps, the governors of the various provinces and the nobles of the various peoples. These were written in the* [*name*](name.html) *of King Xerxes himself and sealed with his own ring. Dispatches were sent by couriers to all the king's provinces with the order to destroy, kill and annihilate all the* [*Jews*](gen-jew.html)*--young and old, women and little children--on a single day, the* [*thirteenth*](thirteen.html) *day of the* [*twelfth*](twelve.html) *month, the month of* [*Adar*](feasts.html)*, and to plunder their goods.*

***Bamidbar (***[***Numbers***](nchart.html)***) 17:1-5***[*HaShem*](hashem.html) *said to Moses, "*[*Speak*](mashal.html) *to the Israelites and get* [*twelve*](twelve.html) *staffs from them,* [*one*](one.html) *from the leader of each of their ancestral* [*tribes*](tribes.html)*. Write the* [*name*](name.html) *of each man on his* [*staff*](staff.html)*. On the* [*staff*](staff.html) *of Levi write Aaron's* [*name*](name.html)*, for there must be* [*one*](one.html)[*staff*](staff.html) *for the* [*head*](body.html) *of each ancestral* [*tribe*](tribes.html)*. Place them in the Tent of Meeting in front of the Testimony, where I meet with you. The* [*staff*](staff.html) *belonging to the man I choose will sprout, and I will rid myself of this constant grumbling against you by the Israelites."*

[**FOURTEEN**](fourteen.html) – 2 X 7 Abundance or division and Completion; finished.

[**FIFTEEN**](fifteen.html) – 3 X 5 A representation of [grace](grace.html).

**SEVENTEEN** – 10 (The Word) + 7 The [seventh](seven.html) prime [number](nchart.html). *The perfection of* [*spiritual*](physical.html) *order*.

[Joseph](joseph.html) was 17 years old.

[**EIGHTEEN**](eighteen.html) – This is the [number](nchart.html) of life (Rabbi Akiva Tatz). Why? Because the numerical value of ‘Chai’ (life) is 18! At 18 minutes [matza](chametz.html) becomes [chametz](chametz.html). This is the [number](nchart.html) of [birth](birth.html). We light the [Shabbat](sabbath.html) candles 18 minutes before sundown. This [number](nchart.html) relates to the [number](nchart.html) 6 (Man’s [number](nchart.html))

6 + 6 + 6 = 18 3 X 6 = 18

This [number](nchart.html) relates to bondage and evil, failure of conclusion of a period.

***Shoftim (Judges) 3:14*** *The Israelites were subject to Eglon king of* [*Moab*](stages.html) *for* [*eighteen*](eighteen.html) *years.*

***Shoftim (Judges) 10:8*** *Who that year shattered and crushed them. For* [*eighteen*](eighteen.html) *years they oppressed all the Israelites on the* [*east*](east.html) *side of the* [*Jordan*](stages.html) *in Gilead, the land of the Amorites.*

***Shoftim (Judges) 20:25*** *This* [*time*](time.html)*, when the Benjamites came out from Gibeah to oppose them, they cut down another* [*eighteen*](eighteen.html) *thousand Israelites, all of them armed with swords.*

***2 Sh’muel (Samuel) 8:13*** *And David became famous after he returned from striking down* [*eighteen*](eighteen.html) *thousand Edomites in the Valley of Salt.*

***2 Melachim (Kings) 24:8*** *Jehoiachin was* [*eighteen*](eighteen.html) *years old when he became king, and he reigned in* [*Jerusalem*](city.html)[*three*](three.html) *months. His mother's* [*name*](name.html) *was Yehoshua daughter of Elnathan; she was from* [*Jerusalem*](city.html)*.*

***1 Divrei HaYamim (Chronicles) 18:12*** *Abishai son of Zeruiah struck down* [*eighteen*](eighteen.html) *thousand Edomites in the Valley of Salt.*

***2 Divrei HaYamim (Chronicles) 13:1*** *In the* [*eighteenth*](eighteen.html) *year of the reign of Jeroboam, Abijah became king of Judah,*

***2 Divrei HaYamim (Chronicles) 34:8*** *In the* [*eighteenth*](eighteen.html) *year of Josiah's reign, to* [*purify*](purity.html) *the land and the* [*temple*](temple.html)*, he sent Shaphan son of Azaliah and Maaseiah the ruler of the* [*city*](city.html)*, with Joah son of Joahaz, the recorder, to repair the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *his God.*

***Yirmiyahu (Jeremiah) 32:1-2*** *This is the word that came to Yirmeyahu (Jeremiah) from* [*HaShem*](hashem.html) *in the tenth year of Zedekiah king of Judah, which was the* [*eighteenth*](eighteen.html) *year of Nebuchadnezzar. The army of the king of* [*Babylon*](bavel.html) *was then besieging* [*Jerusalem*](city.html)*, and Yirmeyahu (Jeremiah) the prophet was confined in the courtyard of the guard in the royal palace of Judah.*

***Yirmiyahu (Jeremiah) 52:29*** *In Nebuchadnezzar's* [*eighteenth*](eighteen.html) *year, 832 people from* [*Jerusalem*](city.html)*;*

***Luqas (***[***Luke***](luke.html)***) 13:11*** *And a woman was there who had been crippled by a spirit for* [*eighteen*](eighteen.html) *years. She was bent over and could not straighten up at all.*

The beast as a man’s [number](nchart.html) 6+6+6=18 or (3X6)

***Revelation 13:18*** *This calls for wisdom. If anyone has* [*insight*](insights.html)*, let him calculate the* [*number*](nchart.html) *of the beast, for it is man's* [*number*](nchart.html)*. His* [*number*](nchart.html) *is 666.*

[**TWENTY**](twenty.html) – 2 X 10

2 = faithful 10 ([ten](ten.html) [commandments](cmds613.html)); those that follow The Way.

***Shemot (***[***Exodus***](exodus.html)***) 30:14*** *All who cross over, those* [*twenty*](twenty.html) *years old or more, are to give an* [*offering*](korbanot) *to* [*HaShem*](hashem.html)*.*

***Shemot (***[***Exodus***](exodus.html)***) 38:26***[*One*](one.html) *beka per person, that is, half a shekel, according to the* [*sanctuary*](mikdash.html) *shekel, from everyone who had crossed over to those counted,* [*twenty*](twenty.html) *years old or more, a total of 603,550 men.*

***Bamidbar (***[***Numbers***](nchart.html)***) 1:3*** *You and Aaron are to* [*number*](nchart.html) *by their divisions all the men in Israel* [*twenty*](twenty.html) *years old or more who are able to serve in the army.*

[**THIRTY**](thirty.html) – 3 X 10

3 = representation 10 = The Word (The Way)

***Bereshit (Genesis) 41:46***[*Joseph*](joseph.html) *was* [*thirty*](thirty.html) *years old when he entered the service of Pharaoh king of Egypt. And* [*Joseph*](joseph.html) *went out from Pharaoh's presence and traveled throughout Egypt.*

***2 Sh’muel (Samuel) 5:4*** *David was* [*thirty*](thirty.html) *years old when he became king, and he reigned* [*forty*](forty.html) *years.*

***Luqas (***[***Luke***](luke.html)***) 3:23*** *Now* [*Jesus*](yeshua.html) *himself was about* [*thirty*](thirty.html) *years old when he began his ministry. He was the son, so it was thought, of* [*Joseph*](joseph.html)*, the son of Heli,*

[**FORTY**](forty.html) – Testing. Repentance period; to return to The Way (Teshuva); a period to digest (absorb) what was given.

[Forty](forty.html) represents the concept of renewal -- a [new](new.html) beginning. [Forty](forty.html) means that something might look like the same old thing on the surface, but its essence is totally [new](new.html). Consider: The [first](one.html) [time](time.html) Moses ascended Mount [Sinai](stages.html) for 40 days to receive the Torah, the [Jews](gen-jew.html) were transformed from a collection of individuals into a [nation](nations.html). Noah's 40 days of rain symbolized the [world](worlds.html) starting again from scratch. The 40 years of wandering was the transformation of a [Jewish](gen-jew.html) people entrenched in Egyptian slave mentality, to [one](one.html) that understood true [freedom](freedom.html). And immersion in a [mikveh](forty.html) is the consummate [Jewish](gen-jew.html) symbol of [spiritual](physical.html) renewal. (Similarly, it is no coincidence that God designated 40 weeks of human development in utero.)

The 40 days from [Elul](elul.html) until [Yom Kippur](kippur.html) was crucial to renewing the relationship between God and the [Jewish](gen-jew.html) people. Whenever we perceive God as being distant, we can be certain that God wasn't the [one](one.html) who moved away. The people had become unworthy of such an intimate relationship. They spent those 40 days changing their inner selves, and ever since then, [Elul](elul.html) is the ideal [time](time.html) for personal improvement and renewal.

***Shoftim (Judges) 2:22*** *I will use them to test Israel and see whether they will keep the way of* [*HaShem*](hashem.html) *and* [*walk*](walking.html) *in it as their forefathers did."*

***Shoftim (Judges) 3:1*** *These are the* [*nations*](nations.html)[*HaShem*](hashem.html) *left to test all those Israelites who had not experienced any of the wars in Canaan*

***Bamidbar (***[***Numbers***](nchart.html)***) 14:33-34*** *Your children will be shepherds here for* [*forty*](forty.html) *years, suffering for your unfaithfulness, until the last of your* [*bodies*](body.html) *lies in the desert. For* [*forty*](forty.html) *years--*[*one*](one.html) *year for each of the* [*forty*](forty.html) *days you explored the land--you will suffer for your* [*sins*](sin.html) *and* [*know*](daat.html) *what it is like to have me against you.'*

***Bereshit (Genesis) 7:4***[*Seven*](seven.html) *days from now I will send rain on the earth for* [*forty*](forty.html) *days and* [*forty*](forty.html) *nights, and I will wipe from the* [*face*](body.html) *of the earth every living creature I have made."*

***Shemot (***[***Exodus***](exodus.html)***) 16:35*** *The Israelites* [*ate*](eating.html) *manna* [*forty*](forty.html) *years, until they came to a land that was settled; they* [*ate*](eating.html) *manna until they reached the border of Canaan.*

[***Psalm***](psalms1.html) ***95:10*** *For* [*forty*](forty.html) *years I was angry with that* [*generation*](toldot.html)*; I said, "They are a people whose hearts go astray, and they have not* [*known*](daat.html) *my ways."*

***Shemot (***[***Exodus***](exodus.html)***) 24:18*** *Then Moses entered the* [*cloud*](important.html) *as he went on up the mountain. And he stayed on the mountain* [*forty*](forty.html) *days and* [*forty*](forty.html) *nights.*

***Shoftim (Judges) 3:11*** *So the land had peace for* [*forty*](forty.html) *years, until Othniel son of Kenaz died.*

***Yechezkel (Ezekiel) 29:11-13*** *No* [*foot*](heel.html) *of man or animal will pass through it; no* [*one*](one.html) *will live there for* [*forty*](forty.html) *years. I will make the land of Egypt desolate among devastated lands, and her cities will lie desolate* [*forty*](forty.html) *years among ruined cities. And I will disperse the Egyptians among the* [*nations*](nations.html) *and scatter them through the countries. "'Yet this is what the Sovereign* [*HaShem*](hashem.html) *says: At the end of* [*forty*](forty.html) *years I will* [*gather*](gather.html) *the Egyptians from the* [*nations*](nations.html) *where they were scattered. I will bring them back from captivity and return them to Upper Egypt, the land of their ancestry. There they will be a lowly kingdom. It will be the lowliest of kingdoms and will never again exalt itself above the other* [*nations*](nations.html)*. I will make it so weak that it will never again rule over the* [*nations*](nations.html)*. Egypt will no longer be a source of confidence for the people of Israel but will be a reminder of their* [*sin*](sin.html) *in turning to her for help. Then they will* [*know*](daat.html) *that I am the Sovereign* [*HaShem*](hashem.html)*.'"*

***Shemot (***[***Exodus***](exodus.html)***) 20:20*** *Moses said to the people, "Do not be afraid. God has come to test you, so that the* [*fear*](fear.html) *of God will be with you to keep you from sinning."*

From A.D. 30, the crucifixion year, till A.D. 70 ([Temple](temple.html) destruction there was a 40 year waiting period, teshuva period, that [HaShem](hashem.html) waited to determine if the Kingdom would be set up. This is the same [type](types.html) as when they were in the desert for 40 years; then Yehoshua (Joshua) brings a remnant of Israel into the Kingdom (the land).

**FIFTY** – 5 X 10, 5= mercy (healing); 10 = The Word and The Way. A [jubilee](yovel.html) year, a return of the land and release of slaves and a return to The Way.

Counting the [omer](omer.html) for 50 days (sefirot HaOmer), then the giving of the Torah (The Word) at Mount [Sinai](stages.html). Also the [first](one.html) century [Shavuot](shavuot.html) as the giving of the Torah again (II Luqas (Acts) 2). The [third](three.html) [time](time.html) when The [Messiah](mashiach.html) comes again as The Living Torah (The Word) in the flesh on a [jubilee](yovel.html) year.

**SIXTY** – 60 = 6 X 10

***Daniel 3:1*** *Nebuchadnezzar the king made an image of gold, whose height [was] sixty, [and] the breadth thereof* [*six*](six.html) *cubits: he set it up in the plain of Dura, in the province of* [*Babylon*](bavel.html)*.*

[**SEVENTY**](seventy.html) – 7 X 10. Completion for [sin](sin.html) against [HaShem](hashem.html) and His testimony.

***Yirmiyahu (Jeremiah) 25:12*** *"But when the* [*seventy*](seventy.html) *years are fulfilled, I will punish the king of* [*Babylon*](bavel.html) *and his* [*nation*](nations.html)*, the land of the Babylonians, for their guilt," declares* [*HaShem*](hashem.html)*, "and will make it desolate forever.*

***Yeshayahu (Isaiah) 23:15-17*** *At that* [*time*](time.html) *Tyre will be forgotten for* [*seventy*](seventy.html) *years, the span of a king's life. But at the end of these* [*seventy*](seventy.html) *years, it will happen to Tyre as in the song of the prostitute: "Take up a harp,* [*walk*](walking.html) *through the* [*city*](city.html)*, O prostitute forgotten; play the harp well, sing many a song, so that you will be remembered." At the end of* [*seventy*](seventy.html) *years,* [*HaShem*](hashem.html) *will deal with Tyre. She will return to her hire as a prostitute and will ply her trade with all the kingdoms on the* [*face*](body.html) *of the earth.*

***Yirmiyahu (Jeremiah) 25:11-12*** *This whole country will become a desolate wasteland, and these* [*nations*](nations.html) *will serve the king of* [*Babylon*](bavel.html)[*seventy*](seventy.html) *years. "But when the* [*seventy*](seventy.html) *years are fulfilled, I will punish the king of* [*Babylon*](bavel.html) *and his* [*nation*](nations.html)*, the land of the Babylonians, for their guilt," declares* [*HaShem*](hashem.html)*, "and will make it desolate forever.*

[**ONE**](one.html) **HUNDRED** – 10 X 10. 10 = The Way, The Word. This doubling indicates abundance.

100 is used extensively between

Yehezchel (Ezekiel) 40:19 – 45:2.

***Yehezchel (Ezekiel) 40:19*** *Then he measured the distance from the inside of the lower gateway to the outside of the inner court; it was a hundred cubits on the* [*east*](east.html) *side as well as on the north.*

***Bereshit (Genesis) 26:12***[*Isaac*](isaac.html) *planted crops in that land and the same year reaped a hundredfold, because* [*HaShem*](hashem.html) *blessed him.*

***Matityahu (Matthew) 13:37-39*** *He answered, "The* [*one*](one.html) *who sowed the good* [*seed*](flower.html) *is the Son of Man. The* [*field*](field.html) *is the* [*world*](worlds.html)*, and the good* [*seed*](flower.html) *stands for the sons of the kingdom. The weeds are the sons of the evil* [*one*](one.html)*, And the enemy who sows them is the* [*devil*](demons.html)*. The harvest is the end of the age, and the harvesters are* [*angels*](angels.html)*.*

***Luqas (***[***Luke***](luke.html)***) 15:4-6*** *"Suppose* [*one*](one.html) *of you has a hundred sheep and loses* [*one*](one.html) *of them. Does he not leave the ninety-*[*nine*](nine.html) *in the open country and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his* [*shoulders*](body.html) *And goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.'*

[**ONE**](one.html) **THOUSAND** – 1000 is a complete [cycle](cycles.html).

10 X 10 X 10. [Three](three.html) tens is a representation of those that [know](daat.html) The Way, The Word (the [number](nchart.html) 10), even though they are imperfect.

***1 Melachim (Kings) 11:1-4*** *King Solomon, however, loved many foreign women besides Pharaoh's daughter--Moabites, Ammonites, Edomites, Sidonians and Hittites. They were from* [*nations*](nations.html) *about which* [*HaShem*](hashem.html) *had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in love. He had* [*seven*](seven.html) *hundred wives of royal* [*birth*](birth.html) *and* [*three*](three.html) *hundred concubines, and his wives led him astray. As Solomon grew old, his wives turned his* [*heart*](body.html) *after other gods, and his* [*heart*](body.html) *was not fully devoted to* [*HaShem*](hashem.html) *his God, as the* [*heart*](body.html) *of David his father had been.*

***Revelation 7:2-8*** *Then I saw another* [*angel*](angels.html)[*coming*](coming.html) *up from the* [*east*](east.html)*, having the seal of the living God. He called out in a loud voice to the* [*four*](four.html)[*angels*](angels.html) *who had been given power to harm the land and the sea: "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God." Then I heard the* [*number*](nchart.html) *of those who were sealed: 144,000 from all the* [*tribes*](tribes.html) *of Israel. From the* [*tribe*](tribes.html) *of Judah 12,000 were sealed, from the* [*tribe*](tribes.html) *of Reuben 12,000, from the* [*tribe*](tribes.html) *of Gad 12,000, From the* [*tribe*](tribes.html) *of Asher 12,000, from the* [*tribe*](tribes.html) *of Naphtali 12,000, from the* [*tribe*](tribes.html) *of Manasseh 12,000, From the* [*tribe*](tribes.html) *of Simeon 12,000, from the* [*tribe*](tribes.html) *of Levi 12,000, from the* [*tribe*](tribes.html) *of Issachar 12,000, From the* [*tribe*](tribes.html) *of Zebulun 12,000, from the* [*tribe*](tribes.html) *of* [*Joseph*](joseph.html) *12,000, from the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html) *12,000.*

**VII. The Story of Joshua and Rehab**

After 40 years (the period of [time](time.html) that means “repentance”) of wandering in the wilderness, Yehoshua (Joshua) brought the Children of Israel into the promised land, Israel.

Yehoshua (Joshua) begins his conquest of the promised land by sending out [two](two.html) spies. In contrast to the [ten](ten.html), named, spies that Moses sent, these [two](two.html) spies remain nameless. This alludes to their status as witnesses, [two](two.html) being the [number](nchart.html) for witnesses:

***Debarim (Deuteronomy) 19:15***[*One*](one.html) *witness is not enough to convict a man accused of any crime or offense he may have committed. A matter must be established by the testimony of* [*two*](two.html) *or* [*three*](three.html) *witnesses.*

According to the [Midrash](orallaw.html), the [two](two.html) spies were Caleb and Phinehas.[[9]](#footnote-9)

**VIII. Chronology of Rehab[[10]](#footnote-10)**

The following chart shows the chronology of the story of Rehab and [Yericho](stages.html):

|  |  |
| --- | --- |
| **[EVENT](feasts.html)** | **DATE** |
|  |  |
| Spies are dispatched. | [Nisan](feasts.html) 6 |
| Spies arrive at Rehab’s house. | [Nisan](feasts.html) 6 |
| [Mourning](mourning.html) for Moses ends. | [Nisan](feasts.html) 7 |
| Spies flee to the hills. | [Nisan](feasts.html) 7 |
| Spies hide for 3 days. | [Nisan](feasts.html) 7, 8, 9 |
| Pursuers search for 3 days. | [Nisan](feasts.html) 7, 8, 9 |
| Officers go thru the [camp](stages.html) 3 days. | [Nisan](feasts.html) 7, 8, 9 |
| Spies return to Yehoshua (Joshua) | [Nisan](feasts.html) 9 |
| Yehoshua (Joshua) leads Israelites to the [Jordan](stages.html). | [Nisan](feasts.html) 9 |
| Israelites cross the [Jordan](stages.html). | [Nisan](feasts.html) 10 |
| Israelites [camp](stages.html) at Gilgal. | [Nisan](feasts.html) 10 |
| Israelites are [circumcised](circumcz.html). | [Nisan](feasts.html) 10/11 |
| Israelites celebrate [Passover](passover.html). It is the weekly and [Pesach](passover.html) [Sabbath](sabbath.html). | [Nisan](feasts.html) 14+15 |
| Israelites begin to circle [Yericho](stages.html). | [Nisan](feasts.html) 15 |
| Israelites [eat](eating.html) [new](new.html) grain (barley). | [Nisan](feasts.html) 16 |
| Israelites circle [Yericho](stages.html) 2nd day. | [Nisan](feasts.html) 16 |
| Manna ceases. | [Nisan](feasts.html) 17 |
| Israelites circle [Yericho](stages.html) 3rd day. | [Nisan](feasts.html) 17 |
| Israelites circle [Yericho](stages.html) 4th day. | [Nisan](feasts.html) 18 |
| Israelites circle [Yericho](stages.html) 5th day. | [Nisan](feasts.html) 19 |
| Israelites circle [Yericho](stages.html) 6th day. | [Nisan](feasts.html) 20 |
| Israelites circle [Yericho](stages.html) 7th day. It is the weekly and [Pesach](passover.html) [Sabbath](sabbath.html). | [Nisan](feasts.html) 21 |
| Israelites bring Rehab out. | [Nisan](feasts.html) 21 |

**IX. Rehab’s** [**Redemption**](redemption.html)

The story of Rehab, and the [two](two.html) spies, provides an excellent [insight](insights.html) into Remez and its effects on Torah. My translation will be in parenthesis:

***Yehoshua (Joshua) 2:1-24*** *Then Yehoshua (Joshua) (*[*HaShem*](hashem.html) *is* [*salvation*](salvation.html)*) son of Nun (perpetuity) secretly sent* [*two*](two.html) *spies[[11]](#footnote-11) from* [*Shittim*](stages.html) *(the sticks of wood - thorny). "Go, look over the land," he said, "especially* [*Jericho*](stages.html) *(“its month or* [*moon*](chodesh.html)*[[12]](#footnote-12)” or fragrant smell[[13]](#footnote-13))." So they went and entered the house of a prostitute named Rehab (proud) and stayed there. The king of* [*Jericho*](stages.html) *(“its month” or fragrant) was told, "Look! Some of the Sons of Israel (He will rule as G-d) have come here tonight to spy out the land." So the king of* [*Jericho*](stages.html) *(“its month” or fragrant) sent this message to Rehab (proud): "Bring out the men who came to you and entered your house, because they have come to spy out the whole land." But the woman had taken the* [*two*](two.html) *men and hidden them. She said, "Yes, the men came to me, but I did not* [*know*](daat.html) *where they had come from. At dusk, when it was* [*time*](time.html) *to close the* [*city*](city.html) *gate, the men left. I don't* [*know*](daat.html) *which way they went. Go after them quickly. You may catch up with them." (But she had taken them up to the roof (top of an altar) and hidden them under the stalks (trees) of flax she had laid out on the roof (top of an altar).) So the men set out in pursuit of the spies on the road that leads to the fords of the* [*Jordan*](stages.html) *(a descender), and as soon as the pursuers had gone out, the gate (opening) was shut. Before the spies lay down for the night, she went up on the roof (top of an altar) And said to them, "I* [*know*](daat.html) *that* [*HaShem*](hashem.html) *has given this land to you and that a great* [*fear*](fear.html) *of you has fallen on us, so that all who live in this country are melting in* [*fear*](fear.html) *because of you. We have heard how* [*HaShem*](hashem.html) *dried up the water of the Reed Sea for you when you came* [*out of Egypt*](thebirth.html)*, and what you did to Sihon and Og, the* [*two*](two.html) *kings of the Amorites (mountaineer)* [*east*](east.html) *of the* [*Jordan*](stages.html)*, whom you completely destroyed. When we heard of it, our hearts melted and everyone's courage failed because of you, for* [*HaShem*](hashem.html) *your God is God in* [*heaven*](heaven.html) *above and on the earth below. Now then, please swear to me by* [*HaShem*](hashem.html) *that you will show kindness to my family, because I have shown kindness to you. Give me a sure* [*sign*](signs.html) *That you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them, and that you will* [*save*](salvation.html) *us from death." "Our lives for your lives!" the men assured her. "If you don't tell what we are doing, we will treat you kindly and faithfully when* [*HaShem*](hashem.html) *gives us the land." So she let them down by a rope through the window, for the house she lived in was part of the* [*city*](city.html) *wall. Now she had said to them, "Go to the hills so the pursuers will not find you. Hide yourselves there* [*three*](three.html) *days until they return, and then go on your way." The men said to her, "This oath you made us swear will not be binding on us Unless, when we enter the land, you have tied this scarlet cord[[14]](#footnote-14) in the window through which you let us down, and unless you have brought your father and mother, your brothers and all your family into your house. If anyone goes outside your house into the street, his* [*blood*](body.html) *will be on his own* [*head*](body.html)*; we will not be responsible. As for anyone who is in the house with you, his* [*blood*](body.html) *will be on our* [*head*](body.html) *if a* [*hand*](fourteen.html) *is laid on him. But if you tell what we are doing, we will be released from the oath you made us swear." "Agreed," she replied. "Let it be as you say." So she sent them away and they departed. And she tied the scarlet cord in the window. When they left, they went into the hills and stayed there* [*three*](three.html) *days, until the pursuers had searched all along the road and returned without finding them. Then the* [*two*](two.html) *men started back. They went down out of the hills, forded the river and came to Yehoshua (Joshua) (*[*HaShem*](hashem.html) *is* [*salvation*](salvation.html)*) son of Nun (perpetuity) and told him everything that had happened to them. They said to Yehoshua (Joshua), "*[*HaShem*](hashem.html) *has surely given the whole land into our* [*hands*](fourteen.html)*; all the people are melting in* [*fear*](fear.html) *because of us."*

Lets see:

[Three](three.html) days when the bad guys can’t see.

Scarlet red on the house for protection.

Those in the house are safe.

Those outside are doomed.

The [wicked](wicked.html) acknowledge [HaShem](hashem.html).

Does this sound like a familiar story?

Now, this story takes place near the [time](time.html) of [Passover](passover.html)[[15]](#footnote-15), about [Nisan](feasts.html) 15[[16]](#footnote-16). The [seven](seven.html) days are concluded when we reach the [seventh](seven.html) day of [Passover](passover.html), a [Sabbath](sabbath.html).[[17]](#footnote-17)

The contents of the entire [city](city.html), including Rehab and her family, are devoted to [HaShem](hashem.html) (Yehoshua (Joshua) 6:17).

Terror comes over all the inhabitants because of [HaShem](hashem.html)’s people. (Yehoshua (Joshua) 2:9)

The “wall” recedes and the Israelites march straight ahead (Yehoshua (Joshua) 6:20), on the [seventh](seven.html) day of [Passover](passover.html)..

There is massive gold and silver that is devoted to [HaShem](hashem.html) (Yehoshua (Joshua) 6:19).

Every living thing of the “bad guys” is killed, including the bad guys (Yehoshua (Joshua) 6:21).

The righteous are “brought out” (Yehoshua (Joshua) 6:22-23).

Yehoshua (Joshua)’s curse condemn the “firstborn” of the [wicked](wicked.html) who rebuild the [city](city.html) (Yehoshua (Joshua) 6:26).

The people are afraid because [HaShem](hashem.html) dried up the Sea of Reeds before them. (Yehoshua (Joshua) 2:10)

Does this sound like a familiar story? It certainly reminds me of the [Passover](passover.html) in Egypt in the days of Moses.

Lets look at some more of this story to see some more of the remez:

The spies arrived at dusk just before Neilah service on Yom HaKippurim. The gate is another symbol of Yom HaKippurim. The spies went their own way – the way of the [world](worlds.html).

The gown of the [Kohen](kohen.html) Gadol was made out of flax (linen), the same material that the spies hid under. This is a hint that they will be made [priests](priests.html). The spies were brought into Rehab’s house ([Temple](temple.html)) on this side are the [Jews](gen-jew.html). So, we will be grafted in to Israel. These are the [two](two.html) witnesses against God’s people.

Night is the beginning of the tribulation period (“That day will be like night”).

The spies adjure Rehab to keep silent because the gate is closed. (Neilah).

Yehoshua (Joshua). married Rehab, the [Jewish](gen-jew.html) [convert](aliens.html) who had played the harlot. Yehoshua (Joshua) is a [type](types.html) of [His Majesty](yeshua.html) King [Yeshua](yeshua.html), The [Messiah](mashiach.html). Rehab is a [type](types.html) of the [Church](church.html), the ecclesia, who becomes His bride:

**Megillah 14b** R. Nahman said: Hulda was a descendant of Yehoshua (Joshua). It is written here [in [connection](connection.html) with Hulda]. The son of Harhas,[[18]](#footnote-18) and it is written in another place [in [connection](connection.html) with Yehoshua (Joshua)], In Timnath-Heres.[[19]](#footnote-19) R. ‘Ena Saba cited the following in objection to R. Nahman: ‘[Eight](eight.html) prophets who were also [priests](priests.html) were descended from Rehab the harlot, namely, Neriah, Baruch, Serayah, Mahseyah, Yirmiyahu (Jeremiah), Hilkiah, Hanamel and Shallum.’ R. Judah says: Hulda the prophetess was also [one](one.html) of the descendants of Rehab the harlot. [We [know](daat.html) this] because it is written here ‘the son of Tikvah’ and it is written elsewhere [in [connection](connection.html) with Rehab]. ‘the line [tikvath] of scarlet thread’![[20]](#footnote-20) — He replied: ‘’Ena Saba’[[21]](#footnote-21) — or, according to another report. ‘Black bowl’,[[22]](#footnote-22) — the truth can be found by combining my statement and yours’.[[23]](#footnote-23) We must suppose that she became a proselyte and Yehoshua (Joshua) married her. But had Yehoshua (Joshua) any children? Is it not written, Nun his son, Yehoshua (Joshua) his son?[[24]](#footnote-24) — He had no sons, but he had daughters.

**X. Connections for** [**Yericho**](stages.html) **and** [**Pesach**](passover.html)

In the following passage, note the juxtaposition of the walls of [Yericho](stages.html) and the parting of the Reed Sea:

**Berachoth 54a** CHAPTER IX Our Rabbis [taught](teacher.html): If [one](one.html) sees the place of the crossing of the [Red Sea](stages.html), or the fords of the [Jordan](stages.html), or the fords of the streams of Arnon, or hail stones [abne elgabish] in the descent of Beth Horon, or the stone which Og king of Bashan wanted to throw at Israel, or the stone on which Moses sat when Yehoshua (Joshua) fought with [Amalek](amalek.html), or [the pillar of salt of] Lot's wife,[[25]](#footnote-25) or the wall of [Jericho](stages.html) which sank into the ground,[[26]](#footnote-26) for all of these he should give thanksgiving and praise to the Almighty. I grant you the passage of the [Red Sea](stages.html), because it is written, And the children of Israel went into the midst of the sea upon the dry ground;[[27]](#footnote-27) also the fords of the [Jordan](stages.html), because it is written, And the [priests](priests.html) that bore the [ark](ark.html) of the [covenant](covenant.html) of the Lord stood firm on dry ground in the midst of the [Jordan](stages.html), while all Israel passed over on dry ground, until all the [nation](nations.html) were passed [clean](purity.html) over the [Jordan](stages.html).[[28]](#footnote-28)

**XI.** [**Yericho**](stages.html) **and** [**Rosh Chodesh**](chodesh.html)

In the following verse, we have an allusion to the practice of having [two](two.html) witnesses to sight the [new](new.html) [moon](chodesh.html), on [Rosh Chodesh](chodesh.html), and report their findings to the [one](one.html)(s) in charge:

***Yehoshua (Joshua) 2:1*** *And Yehoshua (Joshua) the son of Nun sent out of* [*Shittim*](stages.html)[*two*](two.html) *men to spy secretly, saying, Go view the land,* [*Jericho*](stages.html) *(the* [*moon*](chodesh.html) *– month). And they went, and came into an harlot's house, named Rehab, and lodged there.*

Rashi says the phrasing of the “[two](two.html) men” indicates that they were men of integrity. The Sanhedrin also required the [two](two.html) witnesses, of the [new](new.html) [moon](chodesh.html), to be men of integrity. Further, the [Talmud](orallaw.html), in [Rosh Hashana](teruah.html)h 23b, indicates that they were entertained lavishly, such as [one](one.html) might be in an inn (harlots often ran the local inn).

[Shittim](stages.html) is near Mount Nebo, where Moses had been buried 30 days previously. ***Bamidbar (***[***Numbers***](nchart.html)***) 33:49*** calls this the “[mourning](mourning.html) of [Shittim](stages.html)”. Now, at [Rosh Chodesh](chodesh.html) we witness the “[birth](birth.html)” of the [moon](chodesh.html) just shortly after it “died”.

***Yehoshua (Joshua) 2:5-6*** *And it came to pass [about the* [*time*](time.html)*] of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.*

These verses indicate that the men were in the perfect place to view the [new](new.html) [moon](chodesh.html), at the perfect [time](time.html) – close to sundown.

**XII.** [**Succoth**](succoth.html)

***Yehoshua (Joshua) 2:6*** *But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.*

This verse also seems to contain an allusion to Hag HaSuccoth, the [Feast of Tabernacles](succoth.html). Spending the night under a roof of orderly, green, cut plants is [one](one.html) of the principle [mitzvot](cmds613.html) of Hag HaSuccoth.

**XIII. The** [**Tree of Life**](eternal.html)

Moses’ [staff](staff.html)

The stake of crucifixion

**XIV.** [**Jews**](gen-jew.html) **and** [**Gentiles**](gen-jew.html)

The lamb, and sheep are always [Jews](gen-jew.html). All other animals are [Gentiles](gen-jew.html). The lion will lay down with the lamb. The [Jew](gen-jew.html) will lie down with the [Gentiles](gen-jew.html).

**XV. The Prodigals Son**

***Luqas (***[***Luke***](luke.html)***) 15:11-32***[*Jesus*](yeshua.html) *continued: "There was a man who had* [*two*](two.html) *sons. The younger* [*one*](one.html) *said to his father, 'Father, give me my share of the estate.' So he divided his property between them. "Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe* [*famine*](famine.html) *in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were* [*eating*](eating.html)*, but no* [*one*](one.html) *gave him anything. "When he came to his senses, he said, 'How many of my father's hired men have* [*food*](food.html) *to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against* [*heaven*](heaven.html) *and against you. I am no longer worthy to be called your son; make me like* [*one*](one.html) *of your hired men.' So he got up and went to his father. "But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his* [*arms*](body.html) *around him and kissed him. "The son said to him, 'Father, I have sinned against* [*heaven*](heaven.html) *and against you. I am no longer worthy to be called your son.' "But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his* [*feet*](heel.html)*. Bring the fattened calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate. "Meanwhile, the older son was in the* [*field*](field.html)*. When he came near the house, he heard music and dancing. So he called* [*one*](one.html) *of the servants and asked him what was going on. 'Your brother has come,' he replied, 'and your father has killed the fattened calf because he has him back safe and sound.' "The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!' "'My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.'"*

Older son = [Jew](gen-jew.html)

Younger son = [Gentiles](gen-jew.html)

[Gentiles](gen-jew.html) left the father shortly after receiving his [inheritance](inherit.html). He left Torah

Loose living = going your own way.

[Ate](eating.html) the fruit of his own way.

Wanting to [eat](eating.html) with pigs = You have hit [rock](rock.html) bottom.

Older son never forsook Torah. This “son of Yours” returns to Torah –

Brother was dead = left Torah.

**XVI. The Fast of** [**Gedaliah**](gedaliah.html)

The Fast of [Gedaliah](gedaliah.html) is the story of the [head](body.html) wound of Anti-Christ:

***2 Melachim (Kings) 25:22-26*** *Nebuchadnezzar king of* [*Babylon*](bavel.html)[*appointed*](settimes.html)[*Gedaliah*](gedaliah.html) *son of Ahikam, the son of Shaphan, to be over the people he had left behind in Judah. When all the army officers and their men heard that the king of* [*Babylon*](bavel.html) *had* [*appointed*](settimes.html)[*Gedaliah*](gedaliah.html) *as governor, they came to* [*Gedaliah*](gedaliah.html) *at Mizpah--Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, Jaazaniah the son of the Maacathite, and their men.* [*Gedaliah*](gedaliah.html) *took an oath to reassure them and their men. "Do not be afraid of the* [*Babylonian*](bavel.html) *officials," he said. "Settle down in the land and serve the king of* [*Babylon*](bavel.html)*, and it will go well with you." In the* [*seventh*](seven.html) *month, however, Ishmael son of Nethaniah, the son of Elishama, who was of royal* [*blood*](body.html)*, came with* [*ten*](ten.html) *men and assassinated* [*Gedaliah*](gedaliah.html) *and also the men of Judah and the Babylonians who were with him at Mizpah. At this, all the people from the least to the greatest, together with the army officers, fled to Egypt for* [*fear*](fear.html) *of the Babylonians.*

***Yirmiyahu (Jeremiah) 39:11-18*** *Now Nebuchadnezzar king of* [*Babylon*](bavel.html) *had given these orders about Yirmeyahu (Jeremiah) through Nebuzaradan commander of the imperial guard: "Take him and look after him; don't harm him but do for him whatever he asks." So Nebuzaradan the commander of the guard, Nebushazban a chief officer, Nergal-Sharezer a high official and all the other officers of the king of* [*Babylon*](bavel.html) *Sent and had Yirmeyahu (Jeremiah) taken out of the courtyard of the guard. They turned him over to* [*Gedaliah*](gedaliah.html) *son of Ahikam, the son of Shaphan, to take him back to his home. So he remained among his own people. While Yirmeyahu (Jeremiah) had been confined in the courtyard of the guard, the word of* [*HaShem*](hashem.html) *came to him: "Go and tell Ebed-Melech the Cushite, 'This is what* [*HaShem*](hashem.html) *Almighty, the God of Israel, says: I am about to fulfill my words against this* [*city*](city.html) *through disaster, not prosperity. At that* [*time*](time.html) *they will be fulfilled before your* [*eyes*](body.html)*. But I will rescue you on that day, declares* [*HaShem*](hashem.html)*; you will not be handed over to those you* [*fear*](fear.html)*. I will* [*save*](salvation.html) *you; you will not fall by the sword but will escape with your life, because you trust in me, declares* [*HaShem*](hashem.html)*.'"*

***Yirmiyahu (Jeremiah) 40:1 - 41:9*** *The word came to Yirmiyahu (Jeremiah) from* [*HaShem*](hashem.html) *after Nebuzaradan commander of the imperial guard had released him at Ramah. He had found Yirmiyahu (Jeremiah) bound in chains among all the captives from* [*Jerusalem*](city.html) *and Judah who were being carried into* [*exile*](galuyot.html) *to* [*Babylon*](bavel.html)*. When the commander of the guard found Yirmiyahu (Jeremiah), he said to him, "*[*HaShem*](hashem.html) *your God decreed this disaster for this place. And now* [*HaShem*](hashem.html) *has brought it about; he has done just as he said he would. All this happened because you people sinned against* [*HaShem*](hashem.html) *and did not obey him. But today I am freeing you from the chains on your wrists. Come with me to* [*Babylon*](bavel.html)*, if you like, and I will look after you; but if you do not want to, then don't come. Look, the whole country lies before you; go wherever you please." However, before Yirmiyahu (Jeremiah) turned to go, Nebuzaradan added, "Go back to* [*Gedaliah*](gedaliah.html) *son of Ahikam, the son of Shaphan, whom the king of* [*Babylon*](bavel.html) *has* [*appointed*](settimes.html) *over the towns of Judah, and live with him among the people, or go anywhere else you please." Then the commander gave him provisions and a present and let him go. So Yirmiyahu (Jeremiah) went to* [*Gedaliah*](gedaliah.html) *son of Ahikam at Mizpah and stayed with him among the people who were left behind in the land. When all the army officers and their men who were still in the open country heard that the king of* [*Babylon*](bavel.html) *had* [*appointed*](settimes.html)[*Gedaliah*](gedaliah.html) *son of Ahikam as governor over the land and had put him in charge of the men, women and children who were the poorest in the land and who had not been carried into* [*exile*](galuyot.html) *to* [*Babylon*](bavel.html)*, They came to* [*Gedaliah*](gedaliah.html) *at Mizpah--Ishmael son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah son of Tanhumeth, the sons of Ephai the Netophathite, and Jaazaniah the son of the Maacathite, and their men.* [*Gedaliah*](gedaliah.html) *son of Ahikam, the son of Shaphan, took an oath to reassure them and their men. "Do not be afraid to serve the Babylonians," he said. "Settle down in the land and serve the king of* [*Babylon*](bavel.html)*, and it will go well with you. I myself will stay at Mizpah to represent you before the Babylonians who come to us, but you are to harvest the wine, summer fruit and oil, and put them in your storage jars, and live in the towns you have taken over." When all the* [*Jews*](gen-jew.html) *in* [*Moab*](stages.html)*, Ammon,* [*Edom*](edom.html) *and all the other countries heard that the king of* [*Babylon*](bavel.html) *had left a remnant in Judah and had* [*appointed*](settimes.html)[*Gedaliah*](gedaliah.html) *son of Ahikam, the son of Shaphan, as governor over them, They all came back to the land of Judah, to* [*Gedaliah*](gedaliah.html) *at Mizpah, from all the countries where they had been scattered. And they harvested an abundance of wine and summer fruit. Johanan son of Kareah and all the army officers still in the open country came to* [*Gedaliah*](gedaliah.html) *at Mizpah And said to him, "Don't you* [*know*](daat.html) *that Baalis king of the Ammonites has sent Ishmael son of Nethaniah to take your life?" But* [*Gedaliah*](gedaliah.html) *son of Ahikam did not believe them. Then Johanan son of Kareah said privately to* [*Gedaliah*](gedaliah.html) *in Mizpah, "Let me go and kill Ishmael son of Nethaniah, and no* [*one*](one.html) *will* [*know*](daat.html) *it. Why should he take your life and cause all the* [*Jews*](gen-jew.html) *who are* [*gathered*](gather.html) *around you to be scattered and the remnant of Judah to perish?" But* [*Gedaliah*](gedaliah.html) *son of Ahikam said to Johanan son of Kareah, "Don't do such a thing! What you are saying about Ishmael is not true." In the* [*seventh*](seven.html) *month Ishmael son of Nethaniah, the son of Elishama, who was of royal* [*blood*](body.html) *and had been* [*one*](one.html) *of the king's officers, came with* [*ten*](ten.html) *men to* [*Gedaliah*](gedaliah.html) *son of Ahikam at Mizpah. While they were* [*eating*](eating.html) *together there, Ishmael son of Nethaniah and the* [*ten*](ten.html) *men who were with him got up and struck down* [*Gedaliah*](gedaliah.html) *son of Ahikam, the son of Shaphan, with the sword, killing the* [*one*](one.html) *whom the king of* [*Babylon*](bavel.html) *had* [*appointed*](settimes.html) *as governor over the land. Ishmael also killed all the* [*Jews*](gen-jew.html) *who were with* [*Gedaliah*](gedaliah.html) *at Mizpah, as well as the* [*Babylonian*](bavel.html) *soldiers who were there. The day after* [*Gedaliah*](gedaliah.html)*'s assassination, before anyone* [*knew*](daat.html) *about it, Eighty men who had shaved off their beards, torn their clothes and cut themselves came from* [*Shechem*](city.html)*, Shiloh and Samaria, bringing grain offerings and* [*incense*](ketoret.html) *with them to the house of* [*HaShem*](hashem.html)*. Ishmael son of Nethaniah went out from Mizpah to meet them,* [*weeping*](mashal.html) *as he went. When he met them, he said, "Come to* [*Gedaliah*](gedaliah.html) *son of Ahikam." When they went into the* [*city*](city.html)*, Ishmael son of Nethaniah and the men who were with him slaughtered them and threw them into a cistern. But* [*ten*](ten.html) *of them said to Ishmael, "Don't kill us! We have wheat and barley, oil and honey, hidden in a* [*field*](field.html)*." So he let them alone and did not kill them with the others. Now the cistern where he threw all the* [*bodies*](body.html) *of the men he had killed along with* [*Gedaliah*](gedaliah.html) *was the* [*one*](one.html) *King Asa had made as part of his defense against Baasha king of Israel. Ishmael son of Nethaniah filled it with the dead.*

[**Rosh Hashana**](teruah.html)**h 18b** ‘The fast of the [seventh](seven.html) month’: this is the [third](three.html) of [Tishri](feasts.html) on which [Gedaliah](gedaliah.html) the son of Ahikam was killed.[[29]](#footnote-29) Who killed him? Ishmael the son of Nethaniah killed him; and [the fact that a fast was instituted on this day] shows that the death of the righteous is put on a level with the burning of the House of our God. Why is it called the [seventh](seven.html)? As being the [seventh](seven.html) in the order of months.

**XVII. The** [**Temple**](temple.html) **and** [**Messiah**](mashiach.html)

Women’s court – harlot and the faithful women Ketubah

Waiting at the door – Nicanor gate

The called out ones at [Sinai](stages.html). He stands at the gate calling.

The [Torah scroll](letters.html) is buried when it becomes unusable, just like [Messiah](mashiach.html) was buried.

Went to the lost sheep of Israel.

**XVIII. Symbols**

**Symbols are extremely important throughout scripture:**

The use of Remez in the scripture is illustrated by looking at the meaning of names. The meaning of the [name](name.html): [Rachel](rachel.html), can be found by examining Strong’s definition:

***Bereshit (Genesis) 29:6*** *And he said unto them, [Is] he well? And they said, [He is] well: and, behold,* [*Rachel*](rachel.html) *his daughter cometh with the sheep.*

+--------------------------------------------------+

 7354 [Rachel](rachel.html), raw-khale'; the same as 7353; [Rachel](rachel.html), a wife of [Jacob](israelja.html):-[Rachel](rachel.html).

-------------- Dictionary Trace ------------------

 7353 [rachel](rachel.html), raw-kale'; from an unused root mean. to [journey](stages.html); a ewe [the females being the predominant element of a flock] (as a good traveler):- ewe, sheep.

Strong’s [number](nchart.html) 7353 is a “ewe”, a [female](male%2Bfemale.html) sheep. This word is used in the following verses:

***Bereshit (Genesis) 31:38*** *This* [*twenty*](twenty.html) *years [have] I [been] with thee; thy ewes (*[*rachel*](rachel.html)*) and thy she goats have not cast their young, and the rams of thy flock have I not* [*eaten*](eating.html)*.*

***Bereshit (Genesis) 32:14***[*Two*](two.html) *hundred she goats, and* [*twenty*](twenty.html) *he goats,* [*two*](two.html) *hundred ewes (*[*rachel*](rachel.html)*), and* [*twenty*](twenty.html) *rams,*

Further, we [know](daat.html) that the suffix “el” is used as a [name](name.html) for God. So, the Remez of [Rachel](rachel.html) might be: [Rachel](rachel.html) = ewe + God = The lamb of God

***Bereshit (Genesis) 35:18*** *And it came to pass, as her soul was in departing, (for she died) that she called his* [*name*](name.html) *Ben-oni: but his father called him* [*Benjamin*](benyamin.html)*.*

[Rachel](rachel.html) died in childbirth while delivering: Ben oni = Son of my sorrow

Yaacob ([Jacob](israelja.html)) did not call him Ben oni, he call him: Binyamin = Son of my right [hand](mashal.html)

The “Lamb of God” died to give [birth](birth.html) to “The Son of My Sorrows” (Ben oni), while His Father called Him “The Son of My Right [Hand](mashal.html)” (Binyamin). The [two](two.html) sons had to do with the [two](two.html) comings. In the [first](one.html) [coming](coming.html), [Messiah](mashiach.html) was “The Son of My Sorrows” (Ben oni). In the second [coming](coming.html), [Messiah](mashiach.html) will be “The Son of My Right [Hand](mashal.html)” (Binyamin).

**\* \* \***

Here are the [two](two.html) comings represented in [Joseph](joseph.html) and in [Benjamin](benyamin.html).

Check out who was a Benjamite: Paul was a Benjamite. Saul was a Benjamite.

When [Jacob](israelja.html) separated from [Esau](edom.html), [Jacob](israelja.html) went to [Succoth](succoth.html) – the mountain of [Succoth](succoth.html).

**\* \* \***

The story of [Yosef](joseph.html) provides an intriguing glimpse into the life of [Yeshua](yeshua.html), the [Messiah](mashiach.html). When [Yosef](joseph.html) [first](one.html) went to bring his father, [Yaakov](israelja.html), news about his [ten](ten.html) sons, [Yosef](joseph.html) found his brothers in:

***Bereshit (Genesis) 37:13-17*** *And Israel said unto* [*Joseph*](joseph.html)*, Do not thy brethren feed [the flock] in* [*Shechem*](city.html)*? come, and I will send thee unto them. And he said to him, Here [am I]. And he said to him, Go, I* [*pray*](prayer.html) *thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of* [*Hebron*](city.html)*, and he came to* [*Shechem*](city.html)*. And a certain man found him, and, behold, [he was] wandering in the* [*field*](field.html)*: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I* [*pray*](prayer.html) *thee, where they feed [their flocks]. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And* [*Joseph*](joseph.html) *went after his brethren, and found them in Dothan.*

Strong’s give the following definition of “Dothan”:

1886 Dothan, do'-thawn; or (Chaldaizing dual) Dothayin (Gen. 37:17), do-thah'-yin; of uncert. der.; Dothan, a place in Pal.:-Dothan.

Dothan means “dual well”, according to Gesenius, – a [mikveh](forty.html).

[**Midrash**](orallaw.html) **Rabbah - Bereshit (Genesis) LXXXIV:14** R. Jannai said: He was met by [three](three.html) [angels](angels.html), for Scripture says, AND A CERTAIN MAN FOUND HIM... AND THE MAN ASKED HIM... AND THE MAN SAID.[[30]](#footnote-30) LET US GO TO DOTHAN. For such are the designs of the Almighty.[[31]](#footnote-31) AND THEY SAW HIM AFAR OFF, etc. (XXXVII, 18). Said they: ‘Let us kill him by inciting the dogs against him’.[[32]](#footnote-32) AND THEY SAID [ONE](one.html) TO ANOTHER: BEHOLD, THIS DREAMER COMETH (XXXVII, 19). The Rabbi said: They exclaimed, ‘Behold, it is he, who is [coming](coming.html) wrapped in his [dreams](dreams.html)!’ R. Levi said: They exclaimed that this [one](one.html) was to ensnare them into serving [foreign] overlords.[[33]](#footnote-33) COME NOW THEREFORE, AND LET US SLAY HIM... AND WE SHALL SEE WHAT WILL BECOME OF HIS [DREAMS](dreams.html) (XXXVII, 20). Said the Holy [One](one.html), blessed be He, to them: Ye say, AND WE SHALL SEE, and I say, WE SHALL SEE: indeed we shall see whose words will be fulfilled.’

Now, after [Yosef](joseph.html) found his brothers, they threw him into a pit, in Dothan[[34]](#footnote-34):

***Bereshit (Genesis) 37:18-24*** *And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said* [*one*](one.html) *to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his* [*dreams*](dreams.html)*. And Reuben heard [it], and he delivered him out of their* [*hands*](fourteen.html)*; and said, Let us not kill him. And Reuben said unto them, Shed no* [*blood*](body.html)*, [but] cast him into this pit that [is] in the wilderness, and lay no* [*hand*](fourteen.html) *upon him; that he might rid him out of their* [*hands*](fourteen.html)*, to deliver him to his father again. And it came to pass, when* [*Joseph*](joseph.html) *was come unto his brethren, that they stripped* [*Joseph*](joseph.html) *out of his coat, [his] coat of [many] colours that [was] on him; And they took him, and cast him into a pit: and the pit [was] empty, [there was] no water in it.*

The text implies that this was a “Dothan”, or dual pit. That is an apt description of a [mikveh](forty.html) (the gathering of waters which is used for ritual immersion), which is made out of [two](two.html), nearly identical, pits, side by side. [Yosef](joseph.html) was thrown into the pit, in Dothan, by his brothers, [Jews](gen-jew.html) if you will. Later, in Egypt, [Yosef](joseph.html) will be thrown into another pit:

***Bereshit (Genesis) 39:20*** *And* [*Joseph*](joseph.html)*'s master took him, and put him into the prison, a place where the king's prisoners [were] bound: and he was there in the prison.*

1004 bayith, bah'-yith; prob. from 1129 abbrev.; a house (in the greatest var. of applications, espec. family, etc.):-court, daughter, door, + dungeon, family, + forth of, X great as would contain, hangings, home [born], [winter] house (-hold), inside (-ward), palace, place, + prison, + steward, + tablet, [temple](temple.html), web, + within (-out).

5470 cohar, so'-har; from the same as 5469; a dungeon (as surrounded by walls):-prison.

In this scenario, we see that [Yosef](joseph.html) is thrown into a prison. The common prison was often just a pit with a narrow opening in the top. There is some implication, then, that [Yosef](joseph.html) was thrown into a second pit. This is another inference to a [mikveh](forty.html).

I see in this story that [Yosef](joseph.html), who is a [type](types.html) of [Messiah](mashiach.html), is cast as a dead man into a [mikveh](forty.html). There was no water in the [mikveh](forty.html):

***Bereshit (Genesis) 37:24*** *And they took him, and cast him into a pit: and the pit [was] empty, [there was] no water in it.*

[Messiah](mashiach.html) ([Yosef](joseph.html)) is the living water in the [mikveh](forty.html) (pit), which had no water before He was thrown in:

***Yochanan (John) 4:9-15*** *Then saith the woman of Samaria unto him, How is it that thou, being a* [*Jew*](gen-jew.html)*, askest drink of me, which am a woman of Samaria? For the* [*Jews*](gen-jew.html) *have no dealings with the Samaritans.* [*Jesus*](yeshua.html) *answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father* [*Jacob*](israelja.html)*, which gave us the well, and drank thereof himself, and his children, and his cattle?* [*Jesus*](yeshua.html) *answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.*

The tomb, [Messiah](mashiach.html) was put in, was meant for [two](two.html) people – a dual pit. The dead go in and the living come up out of the pit. This is the same scenario found in a [mikveh](forty.html): after [coming](coming.html) from the [mikveh](forty.html), we have returned to the state we had in the [Garden of Eden](eden.html) – life before [sin](sin.html). Lets see how Paul put it:

***Romans 6:1-4*** *What shall we say, then? Shall we go on sinning so that* [*grace*](grace.html) *may increase? By no means! We died to* [*sin*](sin.html)*; how can we live in it any longer? Or don't you* [*know*](daat.html) *that all of us who were baptized into Christ* [*Jesus*](yeshua.html) *were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a* [*new*](new.html) *life.*

Both [Joseph](joseph.html) and [Mashiach](mashiach.html) had a coat which was left behind. In fact, we understand that [Mashiach](mashiach.html)’s coat was a [tallit](tzitzith.html) of many colors.

To understand my next picture, we need to look at the definition of names [first](one.html). Simeon in [Hebrew](hebrew.html) is the same as Simon in the Greek:

***Bereshit (Genesis) 29:33*** *And she conceived again, and bare a son; and said, Because* [*HaShem*](hashem.html) *hath heard that I [was] hated, he hath therefore given me this [son] also: and she called his* [*name*](name.html) *Simeon.*

8095 Shim`own, shim-[one](one.html)'; from 8085 hearing; Shimon, [one](one.html) of [Jacob](israelja.html)'s sons, also the [tribe](tribes.html) desc. from him:-Simeon.

--------------- Dictionary Trace -----------------

8085 shama`, shaw-mah'; a prim. root; to hear intelligently (often with impl. of attention, obedience, etc.; caus. to tell, etc.):-X attentively, call ([gather](gather.html)) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness.

The Greek [name](name.html) “Simon” is also the [Hebrew](hebrew.html) [name](name.html) “Simeon”, according to Strong’s:

***Matityahu (Matthew) 4:18*** *And* [*Jesus*](yeshua.html)*,* [*walking*](walking.html) *by the sea of Galilee, saw* [*two*](two.html) *brethren, Simon called Tzefet (Peter), and Andrew his brother, casting a net into the sea: for they were fishers.*

4613 Simon, see'-mone; of Heb. or. [8095]; Simon (i.e. Shimon), the [name](name.html) of [nine](nine.html) Isr.:-Simon. Comp 4826.

 --------------- Dictionary Trace ----------------

8095 Shim`own, shim-[one](one.html)'; from 8085 hearing; Shimon, [one](one.html) of [Jacob](israelja.html)'s sons, also the [tribe](tribes.html) desc. from him:-Simeon.

Simon Tzefet (Peter) said:

***Matityahu (Matthew) 16:16*** *Simon Tzefet (Peter) answered, "You are the Christ, the Son of the living God."*

So, Tzefet (Peter) said, “Behold the Son”

Reuben – means “behold a son”

So Tzefet (Peter) and Reuben are linked: They, Tzefet (Peter) and Reuben both looked down and found that the pit was empty:

**Bereshit (Genesis) 37:29** And Reuben returned unto the pit; and, behold, [Joseph](joseph.html) [was] not in the pit; and he rent his clothes.

***Luqas (***[***Luke***](luke.html)***) 24:12*** *Then arose Tzefet (Peter), and ran unto the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.*

**\* \* \***

[Joseph](joseph.html) put the [Gentiles](gen-jew.html) on [one](one.html) side and the [Jews](gen-jew.html) on the other side at the “banquet”, with [Yosef](joseph.html) at the [head](body.html):

***Bereshit (Genesis) 43:31-33*** *After he had washed his* [*face*](body.html)*, he came out and, controlling himself, said, "Serve the* [*food*](food.html)*." They served him by himself, the brothers by themselves, and the Egyptians who* [*ate*](eating.html) *with him by themselves, because Egyptians could not* [*eat*](eating.html) *with* [*Bereans*](bereans.html) *(*[*Hebrews*](bereans.html)*), for that is detestable to Egyptians. The men had been seated before him in the order of their ages, from the firstborn to the youngest; and they looked at each other in astonishment.*

***Bereshit (Genesis) 43:32*** *And they set on for him by himself, and for them by themselves, and for the Egyptians, which did* [*eat*](eating.html) *with him, by themselves: because the Egyptians might not* [*eat*](eating.html) *bread with the* [*Bereans*](bereans.html) *(*[*Hebrews*](bereans.html)*); for that [is] an abomination unto the Egyptians.*

+--------------------------------------------+

905 bad, bad; from 909; prop. separation; by impl. a part of the [body](body.html), branch of a tree, bar for carrying; [fig](bethphag.html). chief of a [city](city.html); espec. (with prep. pref.) as adv., apart, only, besides:-alone, apart, bar, besides, branch, by self, of each alike, except, only, part, [staff](staff.html), strength.

---------------- Dictionary Trace ---------------

909 badad, baw-dad'; a prim. root; to divide, i.e. (reflex.) be solitary:- alone.

The picture of this banquet, is the picture of the menorah, with the shamash ([Yosef](joseph.html)) in the middle, the [Gentiles](gen-jew.html) (the Egyptians) on the left and the [Jews](gen-jew.html) (the brothers) on the right.

**\* \* \***

[Joseph](joseph.html) rode a chariot to meet his father [Yaakov](israelja.html). Just like the [prodigal](prodigal.html) son’s father went out to meet his son:

***Bereshit (Genesis) 46:29-31***[*Joseph*](joseph.html) *had his chariot made ready and went to Goshen to meet his father Israel. As soon as* [*Joseph*](joseph.html) *appeared before him, he threw his* [*arms*](body.html) *around his father and wept for a long* [*time*](time.html)*. Israel said to* [*Joseph*](joseph.html)*, "Now I am ready to die, since I have seen for myself that you are still alive." Then* [*Joseph*](joseph.html) *said to his brothers and to his father's* [*household*](househld.html)*, "I will go up and* [*speak*](mashal.html) *to Pharaoh and will say to him, 'My brothers and my father's* [*household*](househld.html)*, who were living in the land of Canaan, have come to me.*

Now, remember that Luqas ([Luke](luke.html)) is written in Remez and therefore we should expect it to hint at something else.

***Luqas (***[***Luke***](luke.html)***) 15:20-25*** *So he got up and went to his father. "But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his* [*arms*](body.html) *around him and kissed him. "The son said to him, 'Father, I have sinned against* [*heaven*](heaven.html) *and against you. I am no longer worthy to be called your son.' "But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his* [*feet*](heel.html)*. Bring the fattened calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate. "Meanwhile, the older son was in the* [*field*](field.html)*. When he came near the house, he heard music and dancing.*

**\* \* \***

**The Cup of Remembrance**

The [first](one.html) use of the word “cup” is in:

***Bereshit (Genesis) 40:11*** *And Pharaoh's cup [was] in my* [*hand*](fourteen.html)*: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's* [*hand*](fourteen.html)*.*

+----------------------------------------------+

3563 kowc, koce; from an unused root mean. to hold together; a cup (as a container), often [fig](bethphag.html). a lot (as if a potion); also some unclean bird, prob. an owl (perh. from the cup-like cavity of its eye):-cup, (small) owl. Comp. 3599.

--------------- Dictionary Trace --------------

3599 kiyc, keece; a form for 3563; a cup; also a bag for money or weights:- bag, cup, purse.

In this following passage, [Yosef](joseph.html) is asking the [one](one.html) who bears the cup to remember him:

***Bereshit (Genesis) 40:12-14*** *"This is what it means,"* [*Joseph*](joseph.html) *said to him. "The* [*three*](three.html) *branches are* [*three*](three.html) *days. Within* [*three*](three.html) *days Pharaoh will lift up your* [*head*](body.html) *and restore you to your position, and you will put Pharaoh's cup in his* [*hand*](fourteen.html)*, just as you used to do when you were his cupbearer. But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison.*

In Bereshit (Genesis) 40, [Yosef](joseph.html) will be “remembered” by the cup bearer. This is the cup which causes remembrance:

***Bereshit (Genesis) 41:9-14*** *Then the chief cupbearer said to Pharaoh, "Today I am reminded of my shortcomings. Pharaoh was once angry with his servants, and he imprisoned me and the chief baker in the house of the captain of the guard. Each of us had a* [*dream*](dreams.html) *the same night, and each* [*dream*](dreams.html) *had a meaning of its own. Now a young* [*Hebrew*](hebrew.html) *was there with us, a servant of the captain of the guard. We told him our* [*dreams*](dreams.html)*, and he interpreted them for us, giving each man the interpretation of his* [*dream*](dreams.html)*. And things turned out exactly as he interpreted them to us: I was restored to my position, and the other man was hanged." So Pharaoh sent for* [*Joseph*](joseph.html)*, and he was quickly brought from the dungeon. When he had shaved and changed his clothes, he came before Pharaoh.*

Now after the cup bearer remembers [Yosef](joseph.html), we see [Yosef](joseph.html) again use a different cup:

***Bereshit (Genesis) 44:2*** *And put my cup, the silver cup, in the sack's* [*mouth*](body.html) *of the youngest, and his corn money. And he did according to the word that* [*Joseph*](joseph.html) *had spoken.*

+-------------------------------------------+

1375 gebiya, gheb-ee'-ah; from an unused root (mean. to be convex); a goblet; by anal. the calyx of a [flower](flower.html):-house, cup, pot.

This, too, is the [first](one.html) use of this word for cup.

[Joseph](joseph.html) had the “cup of remembrance” which he took from the [two](two.html) witnesses.

**\* \* \***

***Bereshit (Genesis) 41:42*** *Then Pharaoh took his signet ring from his finger and put it on* [*Joseph*](joseph.html)*'s finger. He dressed him in robes of fine linen and put a old chain around his* [*neck*](body.html)*.*

The breastplate was held by a gold chain – [Joseph](joseph.html) was a [type](types.html) of the [High Priest](priests.html).

*7242 rabiyd, raw-beed'; from 7234; a collar (as spread around the* [*neck*](body.html)*):- chain.*

***Bereshit (Genesis) 41:42*** *And Pharaoh took off his ring from his* [*hand*](fourteen.html)*, and put it upon* [*Joseph*](joseph.html)*'s* [*hand*](fourteen.html)*, and arrayed him in vestures of fine linen, and put a gold chain about his* [*neck*](body.html)*;*

***Yehezchel (Ezekiel) 16:11*** *I decked thee also with ornaments, and I put bracelets upon thy* [*hands*](fourteen.html)*, and a chain on thy* [*neck*](body.html)*.*

Follow a finger – No [one](one.html) could lift a finger without [Joseph](joseph.html). Zeroa means sower.

You are already [clean](purity.html) before you go into a [mikveh](forty.html) – you have already repented before you come to the living water. The entrance to the [Temple](temple.html) was through the [mikveh](forty.html).

How much wine would it take to corrupt a [mikveh](forty.html) – Mishnah

All seas have to do with the sea of humanity.

Clouds are heavenly host.

Blew at [resurrection](techiyat.html) like blew into [Adam](adam.html) to give him life.

[Isaac](isaac.html) could not tell the difference between [Jacob](israelja.html) and [Esau](edom.html). Between the goat and the [one](one.html) who felt like a goat – Yom HaKippurim. A goat is a rebellious animal – rebellious [Jacob](israelja.html), he was acting rebellious.

Tashlikh – sea, bread, and fish. Sea = humanity.

**Revelation 19:1** great sound – Yehoshua (Joshua) at [Jericho](stages.html) and gave a great shout – Yehoshua (Joshua) was there to shout.

[Joseph](joseph.html) set the [Gentiles](gen-jew.html) on [one](one.html) side, the [Jews](gen-jew.html) on the other side like the menorah with [Messiah](mashiach.html) ([Joseph](joseph.html)) in the center.

3 = means a representation of something else. 3 [lights](lights.html) on the right – sheep, the 3 on the left are the goats.

***1 Melachim (Kings) 7:21*** *And he set up the pillars in the porch of the* [*temple*](temple.html)*: and he set up the right pillar, and called the* [*name*](name.html) *thereof Jachin: and he set up the left pillar, and called the* [*name*](name.html) *thereof Boaz.*

2 columns – Boaz and Jaukin – [body](body.html) of the [messiah](mashiach.html). Columns did not hold up anything. The right column was Jaukin. Boaz married a [Gentile](gen-jew.html) – the lineage of [Messiah](mashiach.html). 8th [priest](priests.html) of David

**\* \* \***

Fish are resurrected men.

Sea is a place where the dead are – see the Song of Moses.

[Salvation](salvation.html) is in a ship – a protective abode (Ken says that there are 36 in scripture):

 Noah’s [ark](ark.html).

 Lot’s house ([angels](angels.html)).

 [Passover](passover.html) houses.

 Rehab’s house.

 [Succah](succoth.html).

 In [Messiah](mashiach.html) we have a protective abode.

 Resurrected [bodies](body.html) with the “[sign](signs.html)” on

 them.

**1.** Lot's house (night) Gen. 19:1, 3, 4, 5.....

**2.** Shemot ([Exodus](exodus.html)) homes (night - see 12:8) Ex. 12:8, 19, 19, 31.....

**3.** Rehab’s house (night) Josh. 2:5, 8; 2:6, 17-20

**4.** Jonah's (vine) (night); Jonah 4:6-8 (note vs 7)

**5.** Parable Matt. 25:1-13 (note vs 6 , midnight )

**6.** Parable Matt. 14:22-36 (note vs 25, night, mid-point into Trib)

 Jonah's (vine) (night):

***Jonah 4:5-8*** *Jonah went out and sat down at a place* [*east*](east.html) *of the* [*city*](city.html)*. There he made himself a shelter, sat in its shade and waited to see what would happen to the* [*city*](city.html)*. Then* [*HaShem*](hashem.html) *God provided a vine and made it grow up over Jonah to give shade for his* [*head*](body.html) *to ease his discomfort, and Jonah was very happy about the vine. But at dawn the next day God provided a worm, which chewed the vine so that it withered. When the* [*sun*](hachama.html) *rose, God provided a scorching* [*east*](east.html) *wind, and the* [*sun*](hachama.html) *blazed on Jonah's* [*head*](body.html) *so that he grew faint. He wanted to die, and said, "It would be better for me to die than to live."*

Parable

***Matt. 25:1-13*** *"At that* [*time*](time.html) *the kingdom of* [*heaven*](heaven.html) *will be like* [*ten*](ten.html) *virgins who took their lamps and went out to meet the bridegroom.* [*Five*](five.html) *of them were foolish and* [*five*](five.html) *were wise. The foolish ones took their lamps but did not take any oil with them. The wise, however, took oil in jars along with their lamps. The bridegroom was a long* [*time*](time.html) *in* [*coming*](coming.html)*, and they all became drowsy and fell* [*asleep*](mashal.html)*. "At midnight the* [*cry*](mashal.html) *rang out: 'Here's the bridegroom! Come out to meet him!' "Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.' "'No,' they replied, 'there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.' "But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the* [*wedding*](wedding.html) *banquet. And the door was shut. "Later the others also came. 'Sir! Sir!' they said. 'Open the door for us!' "But he replied, 'I tell you the truth, I don't* [*know*](daat.html) *you.' "Therefore keep watch, because you do not* [*know*](daat.html) *the day or the hour.*

Parable

***Matt. 14:22-36*** *(note vs 25, night, mid-point into Tribulation) Immediately* [*Jesus*](yeshua.html) *made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to* [*pray*](prayer.html)*. When evening came, he was there alone, But the boat was already a considerable distance from land, buffeted by the waves because the wind was against it. During the* [*fourth*](four.html) *watch of the night* [*Jesus*](yeshua.html) *went out to them,* [*walking*](walking.html) *on the lake. When the disciples saw him* [*walking*](walking.html) *on the lake, they were terrified. "It's a ghost," they said, and cried out in* [*fear*](fear.html)*. But* [*Jesus*](yeshua.html) *immediately said to them: "Take courage! It is I. Don't be afraid." "Lord, if it's you," Tzefet (Peter) replied, "tell me to come to you on the water." "Come," he said. Then Tzefet (Peter) got down out of the boat, walked on the water and came toward* [*Jesus*](yeshua.html)*. But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord,* [*save*](salvation.html) *me!" Immediately* [*Jesus*](yeshua.html) *reached out his* [*hand*](fourteen.html) *and caught him. "You of little faith," he said, "why did you doubt?" And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."*

**\* \* \***

The goat for Azazel was pushed over the cliff and “burst open”. This is much the same terminology used of Judas after selling [Messiah](mashiach.html). The [name](name.html) [HASHEM](hashem.html) is pronounced on Yom HaKippurim – There are the ones who call upon the [name](name.html) of [HaShem](hashem.html). The [Kohen](kohen.html) Gadole’s bull ([Gentile](gen-jew.html)) and the goat for [HaShem](hashem.html) ([Jews](gen-jew.html)) are both burned to ash. They need to be resurrected. [Blood](body.html) and [incense](ketoret.html) were take into the Holy of Holies.

[Messiah](mashiach.html)’s baptism and anointing took place on Yom HaKippurim.

A [Succah](succoth.html) is a covering, an [atonement](atonemen.html).

The “Word” became flesh. Is this a golem?

1335 is when the Torah will be given again. The 1335 ends on [Shavuot](shavuot.html) when we get the [new](new.html) [covenant](covenant.html).

Menorah is the [Tree of Life](eternal.html).

5 types of “fallen ones” in scripture.

6 months to gain disciples. Began ministry on [Nisan](feasts.html) 1 with the beginning of the [triennial](shmita.html) [cycle](cycles.html).

**XIX. Jonah**

The story of Jonah was used by [Messiah](mashiach.html) as a [sign](signs.html):

***Luqas (***[***Luke***](luke.html)***) 11:29*** *As the crowds increased,* [*Jesus*](yeshua.html) *said, "This is a* [*wicked*](wicked.html)[*generation*](toldot.html)*. It asks for a miraculous* [*sign*](signs.html)*, but none will be given it except the* [*sign*](signs.html) *of Jonah.*

***Luqas (***[***Luke***](luke.html)***) 11:30*** *For as Jonah was a* [*sign*](signs.html) *to the Ninevites, so also will the Son of Man be to this* [*generation*](toldot.html)*.*

Jonah did not want to go to Nineveh because the Ninevites executed people on the execution stake (Biblical Archeology Review). The baker in [Joseph](joseph.html)’s story was impaled on a stick.

Overview:

The book of Jonah is read on Yom HaKippurim, the day that [Messiah](mashiach.html) was anointed.

Jonah [name](name.html) means “dove”. The dove was important at the [ark](ark.html) and also with the [Messiah](mashiach.html) at His anointing. “Dove in Greek adds up to 801. Omega is 800. Alpha is 1. So, the dove is the Alpha and the omega.

Gesenius says that Amittai means truth. Strong’s agrees::

**Jonah 1:1** Now the word of [HaShem](hashem.html) came unto Jonah the son of Amittai, saying,

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573 'Amittay, am-it-tah'-ee; from 571; veracious; Amittai, an Isr.:-Amittai.

--------------- Dictionary Trace -----------------

571 'emeth, eh'-meth; contr. from 539; stability; [fig](bethphag.html). certainty, truth, trustworthiness: -assured (-ly), establishment, faithful, right, sure, true (-ly, -th), verity.

Nineveh = [Jerusalem](city.html)

[Hebron](city.html) = Seat of Association

Tarshish = Breaking or subordination

Joppa = Beautiful

[Shechem](city.html) = [City](elul.html) of Refuge:

***Yehoshua (Joshua) 20:2-8*** *"Tell the Israelites to designate the* [*cities of refuge*](elul.html)*, as I instructed you through Moses, So that anyone who kills a person accidentally and unintentionally may flee there and find protection from the avenger of* [*blood*](body.html)*. "When he flees to* [*one*](one.html) *of these cities, he is to stand in the entrance of the* [*city*](city.html) *gate and state his case before the elders of that* [*city*](city.html)*. Then they are to admit him into their* [*city*](city.html) *and give him a place to live with them. If the avenger of* [*blood*](body.html) *pursues him, they must not surrender the* [*one*](one.html) *accused, because he killed his neighbor unintentionally and without malice aforethought. He is to stay in that* [*city*](city.html) *until he has stood trial before the assembly and until the death of the* [*high priest*](priests.html) *who is serving at that* [*time*](time.html)*. Then he may go back to his own home in the town from which he fled." So they set apart Kedesh in Galilee in the hill country of Naphtali,* [*Shechem*](city.html) *in the hill country of Ephraim, and Kiryat Arba (that is,* [*Hebron*](city.html)*) in the hill country of Judah. On the* [*east*](east.html) *side of the* [*Jordan*](stages.html) *of* [*Jericho*](stages.html) *they designated Bezer in the desert on the plateau in the* [*tribe*](tribes.html) *of Reuben, Ramoth in Gilead in the* [*tribe*](tribes.html) *of Gad, and Golan in Bashan in the* [*tribe*](tribes.html) *of Manasseh. Any of the Israelites or any* [*alien*](aliens.html) *living among them who killed*

[Joseph](joseph.html)’s brothers brought an evil report about [Joseph](joseph.html), and God got an evil report about Jonah.

Paying the fare = [Messiah](mashiach.html) paid the price.

Wind = trouble (Yirmiyahu (Jeremiah))

Ship = Judaism

Threw cargo (something prepared) into the sea = Threw Torah away?

[Messiah](mashiach.html) and Jonah both went down into the ship to [sleep](mashal.html).

When we call on our God, we will be saved.

The sailors ([Gentiles](gen-jew.html)) cast lots to see when to destroy God’s people – [Purim](Purim.html) (the lot was cast [Nisan](feasts.html) 13) and Yom HaKippurim. On Yom HaKippurim the [Kohen](kohen.html) Gadole choose “who” (goat) is for [HaShem](hashem.html) and “who” is for Azazel. The sailors were seeking “who” had brought on this evil.

**\* \* \***

Before Judas drank the wine, he left. This indicates that his [sin](sin.html) remained in him. At sunrise they did the search for [leaven](chametz.html), that’s why [Messiah](mashiach.html) had to be arrested and removed from the house – He became [leaven](chametz.html) for us.

[Joseph](joseph.html)’s cup of remembrance was the cup that [Messiah](mashiach.html) wanted to pass from Him.

[Two](two.html) years (2000) later the cup bearer remembered [Joseph](joseph.html). The cup of remembrance again.

Eliyahu and Enoch were taken – in [time](time.html). This means that they are the witnesses.

Bread = The [coming](coming.html) down upon us bread. During the [time](time.html) we are in the protective abode, [HaShem](hashem.html) will supply the bread, as taken from the story of Rehab.

The root of Jesse implies that the tree is cut down. The tree that was cut down is Aaron’s [rod](staff.html) that budded. It also was the dead tree that became an execution stake.

[Messiah](mashiach.html) is revealed in the breaking of bread.

**\* \* \***

We can see more Remez in the [two](two.html) Miriams (Mary):

Miriam, Aaron and Moses’ sister, was a prophetess in whose [merit](merit.html) the [rock](rock.html) gave water for the 40 years in the wilderness, This portable “well” gave living water until Miriam died:

[**Midrash**](orallaw.html) **Rabbah - The Shir HaShirim (Song of Songs) IV:14** THAT ARE TWINS OF A GAZELLE. R. Yehoshua (Joshua) of Siknin said in the [name](name.html) of R. Levi: Just as, when [one](one.html) of [two](two.html) twins leaves the breast, the breast runs dry, so it is written, And I cut off the [three](three.html) shepherds[[35]](#footnote-35) in [one](one.html) month (Zech. XI, 8). Now was it not only in the same year [but not the same month] that they all died? The truth is that the doom of all [three](three.html) was pronounced in the same month[[36]](#footnote-36) and so it is written, The princes of the peoples are [gathered](gather.html) in (PS. XLVII, 10).[[37]](#footnote-37) R. Jose said: [Three](three.html) good patrons arose for Israel, namely, Moses, Aaron, and Miriam; and for the sake of them [three](three.html) precious gifts were bestowed on Israel-the well, the manna, the clouds of glory[[38]](#footnote-38): the manna for the sake of Moses, the well for the sake of Miriam, and the clouds of glory for the sake of Aaron. When Miriam died the well ran dry, and they said, This is no place of [seed](flower.html), or of [figs](bethphag.html) (Num. XX, 5), and it was restored for the sake of Moses and Aaron. When Aaron died, the clouds of glory departed, as it says, And when all the congregation saw that Aaron was dead (Num. XX, 29): read not wayyiru (and they saw), but wayyiyru (and they feared).[[39]](#footnote-39) Then both were restored for the sake of Moses. When Moses died all [three](three.html) departed and were never restored, and the hornet did not cross the [Jordan](stages.html) with them,[[40]](#footnote-40) and Israel had no tranquility from that day.

In the Nazarean Codicil, we are introduced to another Miriam who [merited](merit.html) bearing The Living water:

***Matityahu (Matthew) 1:18*** *This is how the* [*birth*](thebirth.html) *of* [*Jesus*](yeshua.html) *Christ came about: His mother Mary was pledged to be married to* [*Joseph*](joseph.html)*, but before they came together, she was found to be with child through the Holy Spirit.*

***Yochanan (John) 4:7-15*** *When a Samaritan woman came to draw water,* [*Jesus*](yeshua.html) *said to her, "Will you give me a drink?" (His disciples had gone into the town to buy* [*food*](food.html)*.) The Samaritan woman said to him, "You are a* [*Jew*](gen-jew.html) *and I am a Samaritan woman. How can you ask me for a drink?" (For* [*Jews*](gen-jew.html) *do not associate with Samaritans.)* [*Jesus*](yeshua.html) *answered her, "If you* [*knew*](daat.html) *the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father* [*Jacob*](israelja.html)*, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"* [*Jesus*](yeshua.html) *answered, "Everyone who drinks this water will be thirsty again, But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to* [*eternal life*](eternal.html)*." The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep* [*coming*](coming.html) *here to draw water."*

**XX.** [**Joseph**](joseph.html)

Overview:

The story of [Joseph](joseph.html), in Bereshit (Genesis), is the story of [Messiah](mashiach.html) ben [Yosef](joseph.html) and the story of [Messiah](mashiach.html) ben David. The [time](time.html) before [Yosef](joseph.html) was thrown into the pit by his brothers, is the [time](time.html) of [Messiah](mashiach.html) on earth. The [time](time.html) between the pit and the Potiphar’s prison, is the description of [Messiah](mashiach.html) in the grave. The story of [Yosef](joseph.html) as second to Pharaoh, is the [time](time.html) of [Yeshua](yeshua.html) as [Messiah](mashiach.html) ben David. Thus we can see that this story is prophetic. The story spends almost no [time](time.html) on [Yosef](joseph.html) before the pit, [Messiah](mashiach.html) ben [Yosef](joseph.html). The story of [Yosef](joseph.html) spends most of its [time](time.html) focusing on [Yosef](joseph.html) after the pit, [Messiah](mashiach.html) ben David. So, in the story of [Yosef](joseph.html) we have the following “Remez” characters:

[**Yaakov**](israelja.html) = [HaShem](hashem.html) from man’s perspective

**Israel** =

[**Yosef**](joseph.html) = [Messiah](mashiach.html)

**Judah** =

**Er** =

**Onan** =

**Shelah** =

**Chezib** =

Tamar =

[**Yosef**](joseph.html)**’s** [**ten**](ten.html) **brothers** = [Jews](gen-jew.html)

**Brother’s** = The lost sheep of Israel

**Egyptians** = [Gentiles](gen-jew.html)

**Potiphar’s wife** = The woman who plays the harlot – God’s people.

**Captain of the guards** =

**Ishmaelites** =

**Midianites** =

**20 silver coins** =

**Rent clothing** =

**Sackcloth** =

**Kid goat** =

[**Blood**](body.html)=

**Potiphar** =

**Pharaoh** =

**Pit** = the grave

**Robe** = Covering which is associated with red. This covering was [first](one.html) used for [Adam](adam.html) and Eve when [HaShem](hashem.html) gave them a covering of skins.

**Mitzrayim** (Egypt) = The [World](worlds.html)

**----------**

His father gives him a covering (robe of many colors) which will later be dipped in [blood](body.html):

***Bereshit (Genesis) 37:3*** *Now Israel loved* [*Joseph*](joseph.html) *more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented robe for him.*

The coat of many colors seems to be the robe that a king gives to His progeny:

***II Shmuel (Samuel) 13:18*** *And [she had] a* [*garment*](garment.html) *of divers colours upon her: for with such robes were the king's daughters [that were] virgins appareled. Then his servant brought her out, and bolted the door after her.*

So, we have [Yosef](joseph.html) ([Messiah](mashiach.html)) wearing the coat from The King ([HaShem](hashem.html)), which would make [Yosef](joseph.html) ([Messiah](mashiach.html) [Yeshua](yeshua.html)) the King’s son and heir apparent.

The brothers ([Jews](gen-jew.html)) were upset because their father ([HaShem](hashem.html)) loved [Yosef](joseph.html) ([Messiah](mashiach.html) [Yeshua](yeshua.html)) more than any of the other brothers.

There are [two](two.html) pits in [Yosef](joseph.html)’s life. [Yosef](joseph.html) ([Messiah](mashiach.html)) is thrown into the [first](one.html) pit (grave) by his brothers ([Jews](gen-jew.html)). The [first](one.html) pit (grave) is in:

***Bereshit (Genesis) 37:20*** *Come now therefore, and let us slay him, and cast him into some* ***pit****, and we will say, Some evil beast hath devoured him: and we shall see what will become of his* [*dreams*](dreams.html)*.*

The word “pit” is defined by Strong’s as:

953 bowr, bore; from 952 (in the sense of 877); a pit hole (espec. [one](one.html) used as a cistern or prison):-cistern, dungeon, fountain, pit, well.

Now, there is a second “pit” (grave) that uses the same [Hebrew](hebrew.html) word. [Yosef](joseph.html) ([Messiah](mashiach.html)) is thrown into this second pit (grave) by Potiphar ([Gentiles](gen-jew.html)):

***Bereshit (Genesis) 40:15*** *For I was forcibly carried off from the land of the* [*Bereans*](bereans.html) *(*[*Hebrews*](bereans.html)*), and even here I have done nothing to deserve being put in a dungeon."*

[Yosef](joseph.html)’s covering of many colors was dipped in the [blood](body.html) of a kid goat (I am thinking Yom HaKippurim), a substitute for [Yosef](joseph.html), and presented to his father:

***Bereshit (Genesis) 37:31-34*** *Then they got* [*Joseph*](joseph.html)*'s robe, slaughtered a goat and dipped the robe in the* [*blood*](body.html)*. They took the ornamented robe back to their father and said, "We found this. Examine it to see whether it is your son's robe." He recognized it and said, "It is my son's robe! Some ferocious animal has devoured him.* [*Joseph*](joseph.html) *has surely been torn to pieces." Then* [*Jacob*](israelja.html) *tore his clothes, put on sackcloth and mourned for his son many days.*

***Bereshit (Genesis) 37:31*** *And they took* [*Joseph*](joseph.html)*'s coat, and killed a kid of the goats, and dipped the coat in the* [*blood*](body.html)*;*

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8163 sa`iyr, saw-eer'; or sa`ir, saw-eer'; from 8175; shaggy; as noun, a he-goat; by anal. a faun:-[devil](demons.html), goat, hairy, kid, rough, satyr.

---------------- Dictionary Trace ----------------

8175 sa`ar, saw-ar'; a prim. root; to storm; by impl. to shiver, i.e. [fear](fear.html):- be (horribly) afraid, [fear](fear.html), hurl as a storm, be tempestuous, come like (take away as with) a whirlwind.

***Bereshit (Genesis) 38:17*** *And he said, I will send [thee] a kid from the flock. And she said, Wilt thou give [me] a pledge, till thou send [it]?*

+-----------------------------------------------+

1423 gediy, ghed-ee'; from the same as 1415; a young goat (from browsing):- kid.

5795 `ez, aze; from 5810; a she-goat (as strong), but masc. in plur. (which also is used ellipt. for goats' [hair](hair.html)):-(she) goat, kid.

-------------- Dictionary Trace -----------------

1415 gadah, gaw-daw'; from an unused root (mean. to cut off); a border of a river (as cut into by the stream):-bank. Gaddah. See 2693.

5810 `azaz, aw-zaz'; a prim. root; to be stout (lit. or [fig](bethphag.html).):-harden, impudent, prevail, strengthen (self), be strong.

So, this “kid” is not a “Ghedi” he is a satyr.

After being thrown in the pit (grave), [Yosef](joseph.html) ([Messiah](mashiach.html)) was transported to his next life in spices much the same way that the [two](two.html) Miriam’s brought spices to embalm [Messiah](mashiach.html).

***Bereshit (Genesis) 37:24-28*** *And they took him and threw him into the cistern. Now the cistern was empty; there was no water in it. As they sat down to* [*eat*](eating.html) *their meal, they looked up and saw a caravan of Ishmaelites* [*coming*](coming.html) *from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt. Judah said to his brothers, "What will we gain if we kill our brother and cover up his* [*blood*](body.html)*? Come, let's sell him to the Ishmaelites and not lay our* [*hands*](fourteen.html) *on him; after all, he is our brother, our own flesh and* [*blood*](body.html)*." His brothers agreed. So when the Midianite merchants came by, his brothers pulled* [*Joseph*](joseph.html) *up out of the cistern and sold him for* [*twenty*](twenty.html) *shekels of silver to the Ishmaelites, who took him to Egypt.*

[Yosef](joseph.html) ([Messiah](mashiach.html)) was falsely convicted by the woman who played the harlot (God’s people), Pother’s wife, who provided false testimony:

***Bereshit (Genesis) 39:17-19*** *Then she told him this story: "That* [*Hebrew*](hebrew.html) *slave you brought us came to me to make sport of me. But as soon as I screamed for help, he left his cloak beside me and ran out of the house." When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger.*

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| --- | --- | --- | --- |
| [**Joseph**](joseph.html)**’s Story** | **The Symbols** | **The Meaning** | **[Messiah](mashiach.html)’s Story** |
| **Bereshit (Genesis) 37:2** This is the account of [Jacob](israelja.html). [Joseph](joseph.html), a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, his father's wives, and he brought their father a bad report about them. | [**Jacob**](israelja.html) = Israel[**Yosef**](joseph.html)= “Let Him add” – A symbol of [Messiah](mashiach.html)**Flocks**: sheep = [Jews](gen-jew.html), goats = [Gentiles](gen-jew.html)**Brothers** = [Jews](gen-jew.html).**Bilhah** = Timid**Zilpah** = To trickle, as myrrh17 = 7+10. Israel lived in Egypt (the [world](worlds.html)) for 17 years. The [seventh](seven.html) prime [number](nchart.html). *The perfection of* [*spiritual*](physical.html) *order*.**Father** = [HaShem](hashem.html) | This is the account of the House of [Jacob](israelja.html). [Yeshua](yeshua.html), a young man “the perfection of [spiritual](physical.html) order”, was tending His people with his [Jewish](gen-jew.html) brothers, the sons of the “timid [one](one.html)” and the sons of “the [one](one.html) who trickles”, [HaShem](hashem.html)’s wives, and He brought [HaShem](hashem.html) a bad report about them. | **Luqas (**[**Luke**](luke.html)**) 20:9-16** He went on to tell the people this parable: "A man planted a vineyard, rented it to some farmers and went away for a long [time](time.html). At harvest [time](time.html) he sent a servant to the tenants so they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. He sent another servant, but that [one](one.html) also they beat and treated shamefully and sent away empty-handed. He sent still a [third](three.html), and they wounded him and threw him out. "Then the owner of the vineyard said, 'What shall I do? I will send my son, whom I love; perhaps they will respect him.' "But when the tenants saw him, they talked the matter over. 'This is the heir,' they said. 'Let's kill him, and the [inheritance](inherit.html) will be ours.' So they threw him out of the vineyard and killed him. "What then will the owner of the vineyard do to them? He will come and kill those tenants and give the vineyard to others." When the people heard this, they said, "May this never be!" |
| **Bereshit (Genesis) 37:3** Now Israel loved [Joseph](joseph.html) more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented robe for him. | **Israel** = “He will rule as God” = [HaShem](hashem.html).**Robe** = cover**Richly Ornamented** = The [garment](garment.html) for the progeny of a king (2 Shmuel (Samuel) 13:18) | Now [HaShem](hashem.html) loved [Messiah](mashiach.html) more than any of His other sons, because he had been born to Him in His old age, and [HaShem](hashem.html) made [Yeshua](yeshua.html) a covering of many colors. | **Marqos (Mark) 9:7** Then a [cloud](important.html) appeared and enveloped them, and a voice came from the [cloud](important.html): "This is my Son, whom I love. Listen to him!" |
| **Bereshit (Genesis) 37:4** When his brothers saw that their father loved him more than any of them, they hated him and could not [speak](mashal.html) a kind word to him. | [Speak](mashal.html) = arrangeKind = Shalom = Peace. | When the [Jews](gen-jew.html) saw that [HaShem](hashem.html) loved [Yeshua](yeshua.html) more than any of them, they hated [Yeshua](yeshua.html) and could not arrange peace with [Yeshua](yeshua.html). | **Yochanan (John) 15:18** "If the [world](worlds.html) hates you, keep in mind that it hated me [first](one.html). |
| **Bereshit (Genesis) 37:5** [Joseph](joseph.html) dreamed a [dream](dreams.html), and when he told it to his brothers, they hated him all the more. | **Dreamed** = to bind firmly.**Told** = to stand boldly out | [Yeshua](yeshua.html) was bound firmly by a [dream](dreams.html), and when He told it to the [Jews](gen-jew.html), they hated Him all the more. |  |
| **Bereshit (Genesis) 37:6** He said to them, "Listen to this [dream](dreams.html) I had: | **Hear** = [Shema](shema.html) | Hear this [dream](dreams.html) which is firmly bound. |  |
| **Bereshit (Genesis) 37:7** We were binding sheaves of grain out in the [field](field.html) when suddenly my sheaf rose and stood upright, while your sheaves [gathered](gather.html) around mine and bowed down to it." | **Sheaves** = that which is bound.[**Field**](field.html) = to spread out. | We were binding that which is bound in the spread out place, when behold that which I bound rose and stationed itself, and behold that which you bound, spun around and prostrated to that which I bound. | **Matityahu (Matthew) 27:2** They bound him, led him away and handed him over to Pilate, the governor.**Philippians 2:10** That at the [name](name.html) of [Jesus](yeshua.html) every knee should bow, in [heaven](heaven.html) and on earth and under the earth, |
| **Bereshit (Genesis) 37:8** His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his [dream](dreams.html) and what he had said. | **Over** = The Highest | The [Jews](gen-jew.html) said to [Yeshua](yeshua.html), “Do intend to reign in the highest? Shalt thou have dominion over us?” And they hated [Yeshua](yeshua.html) all the more because of His [dream](dreams.html) and His Word. | **Yochanan (John) 15:25** But this is to fulfill what is written in their [Law](law.html): 'They hated me without reason.' |
| **Bereshit (Genesis) 37:9** Then he had another [dream](dreams.html), and he told it to his brothers. "Listen," he said, "I had another [dream](dreams.html), and this [time](time.html) the [sun](hachama.html) and [moon](chodesh.html) and [eleven](eleven.html) [stars](mazaroth.html) were bowing down to me." | 11 = 10+1 or 12-1 = imperfection.[Stars](mazaroth.html) = That which is heaped up. | The [Yeshua](yeshua.html) bound firmly another [dream](dreams.html), and recorded it for the [Jews](gen-jew.html). Behold I have bound firmly another [dream](dreams.html), and this [time](time.html) the [sun](hachama.html) and [moon](chodesh.html) and the imperfect heaps were prostrating before me.” | **Romans 14:11** It is written: "'As surely as I live,' says the Lord, 'every knee will bow before me; every [tongue](spirit.html) will confess to God.'" |
| **Bereshit (Genesis) 37:10** When he told his father as well as his brothers, his father rebuked him and said, "What is this [dream](dreams.html) you had? Will your mother and I and your brothers actually come and bow down to the ground before you?" | **Mother** = That which joins or bonds. | And [Yeshua](yeshua.html) recorded for [HaShem](hashem.html) and the [Jews](gen-jew.html), [HaShem](hashem.html) chided [Yeshua](yeshua.html) and said, “What is this [dream](dreams.html) that thou hast bound? Will your bond of the family, [HaShem](hashem.html) and the [Jews](gen-jew.html) actually prostrate before You?” | **Romans 14:11** It is written: "'As surely as I live,' says the Lord, 'every knee will bow before me; every [tongue](spirit.html) will confess to God.'" |
| [Rachel](rachel.html), the mother of [Yosef](joseph.html), is the very essence of hiddenness and concealment. When her sister Leah is substituted for her in [marriage](mashal.html) to [Yaakov](israelja.html), why does [Rachel](rachel.html) not [cry](mashal.html) out and protest that an injustice is being done? Because to do so would have humiliated her sister. [Rachel](rachel.html) knows how to conceal things, including her bitter disappointment. [Rachel](rachel.html)'s son [Joseph](joseph.html) 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. The [Talmud](orallaw.html) ([Sotah](hair.html) 10) underscores the hidden qualities of [Joseph](joseph.html) when it states that - in the case of Potiphar's wife - [Joseph](joseph.html) sanctified the [name](name.html) of G-d in private, in a hidden way.  |  |  |  |

Rav Yissachar Yaakovson, in "Bina BaMikra," cites M. D. Kassuto, who points out the very similar language used in [two](two.html) instances in the Parshah. The [first](one.html) is when [Yosef](joseph.html)'s brothers bring the "ksonet pasim," the "many-colored coat," the symbol of their rage and frustration, dipped in goat's [blood](body.html), to their father. They say to him, in perhaps the cruelest expression in all of the Bible, "zot matzanu; haker na, ha'ketonet binecha hi im lo?","We have found this; identify it, please - is it the coat of your son or not?" And [Yaakov](israelja.html) is forced to respond, in a grief beyond words, "It is the coat of my son; [Yosef](joseph.html) is without doubt torn by a wild beast" (Bereshit 37:32-33).

The second is when Tamar, accused of adultery, says at her trial, (Bereshit 38:25-26) "Haker na, lemi ha'chosemet veha'ptilim ve'ha'mateh ha'aleh?","Identify these, please, whose are they - this signet, this cord and this [staff](staff.html)?" (indicating that it is the owner of those items by whom she is pregnant).

Kassuto uses this "Identify - Identify" parallelism as follows: Yehuda was most responsible for the cruel deception upon his father, for it was his suggestion that [Yosef](joseph.html) be sold into slavery. He was punished "midah k'neged midah," "measure for measure," when Tamar, having been frustrated in her attempts to become a "mother in Israel," tricked her father-in-[law](law.html) into a quasi-"Yibum," "levirate [marriage](mashal.html)." And, at her trial, she sent to Yehuda the objects which accused him - silently, [teaching](teacher.html) for all [generations](toldot.html) that it is preferable for a person to enter a fiery [furnace](furnace.html), for that was to be her punishment, than to embarrass someone else in public. Yehuda, confronted with this evidence, rises to the challenge, and says "Tzadkah mimeni!" "She is more righteous than I!"

Perhaps it was this terrible lesson in responsibility which caused Yehuda to step forward, years later, and take responsibility for Binyamin, on pain of sinning against his father in this [world](worlds.html) and the next.

On [Tisha B’Ab](tishabav.html) and on [Yom Kippur](kippur.html) in the piyut of "Eleh Ezkera," we read of the cruel executions of the [Ten](ten.html) Martyrs, during the reign of the emperor Hadrian, although we [know](daat.html) that the executions were not in fact performed simultaneously. The paytan, based on the [Midrash](orallaw.html), relates the deaths of these great men of Israel to the crime of the brothers of [Yosef](joseph.html), who sold him into slavery for a pair of shoes. The question arises, "Is there any evidence of this in the Chumash itself?"

Here we say that the parallelism suggests that the courageous "viduy," confession, "Tzadkah mimeni" was in fact a "kaparah," an [atonement](atonemen.html), for the [sin](sin.html) of "mechirat [Yosef](joseph.html)," the sale of [Yosef](joseph.html). When we evaluate the gematria of the passuk representing the [sin](sin.html), from "zot matzanu" thru "im lo," we find that the total is 1906. The gematria of Tamar's statement which triggered the kapparah, from "haker na" thru "ha'aleh" is 1896. The discrepancy between the [sin](sin.html) and the kapporah is [ten](ten.html).

It was for these "[ten](ten.html)" that the People of Israel paid, and to some extent we continue to pay, for our persistent and destructive inability to come together as [one](one.html) [nation](nations.html), for our inablility to put together a quorum of [ten](ten.html), for our "sinat chinam," with the lives of the [Ten](ten.html) Martyrs, and the continuing and tragic "parade" of martyrs of the State of Israel.

May [Hashem](hashem.html) help us overcome this problem, as we [pray](prayer.html) in Tefilat Minchah of [Shabbat](sabbath.html), "Ata Echad Veshimecha Echad, u'mi Ke'amecha Yisrael, [goy](gen-jew.html) echad ba'aretz," "You are [One](one.html), and Your [Name](name.html) is [One](one.html), and which [nation](nations.html) is like your [nation](nations.html), Israel, [one](one.html) [nation](nations.html), in the Land!"

Rabbi Pinchas Frankel

\* \* \*

"Vayigash Eilav Yehuda" (Perek Mem Daled Pasuk Yud Ches). At the end of Parshat Miketz, an expensive goblet is found in Binyamin’s sack and [Yosef](joseph.html) orders him held as collateral. Incredibly angered, Yehuda approaches [Yosef](joseph.html) to [speak](mashal.html) on behalf of the brothers. Reviewing Yehuda’s dialogue, the Baal Shem Tov Hakadosh finds a [number](nchart.html) of words that seem unnecessary.

When Yehuda [first](one.html) begins to [speak](mashal.html) he says "Bi Adoni," please my Master. Why use the word please if he was so angry, the word "Bi" seems unnecessary. Later on he says "Yidaber Nah Avdecha", please let your servant [speak](mashal.html). Again the word "Nah," meaning please, seems unnecessary. He continues "Al Yichar Apcha," do not get angry. The word "Al" is unnecessary. The last thing the Baal Shem Tov finds unnecessary is the [letter](letters.html) "Chof" before the word "Kamocha."

The Baal Shem Tov points out that the [letters](letters.html) that make up these [four](four.html) words -- Bait, Yud, (Bi), Nun, Alef (Nah), Alef, Lamed (Al), and Chof are the Roshei Teivot for these words: "Bameh Yizaceh Nar Es Archo, Lishmor Kidvarecha" (Tehilim, Kof Yud Tes, Pasuk Tet). These words are a Segulah for holding back your anger. (See the Baal Shem Tov on the Torah for various explanations.)

[One](one.html) can say that Yehuda used these words to help himself control his anger. But we can also see a message here for [Yosef](joseph.html). We [know](daat.html) that the word "Nar" is generally a Remez to [Yosef](joseph.html). Also as Yehuda continues to [speak](mashal.html) he tells [Yosef](joseph.html) everything that happened, even things that [Yosef](joseph.html) already [knew](daat.html). "Bameh Yizaceh Nar Es Archo," How can a "Nar" keep himself on the path of righteousness, "lishmor Kidvarecha" by keeping his word. [Yosef](joseph.html) had asked them to bring down Binyamin and when they hesitated, he gave them his word that everything would be okay. By adding these words, Yehuda was asking [Yosef](joseph.html) to keep his promise.

Reb Mordechaio Rosen

\* \* \*

From His Eminence Hakham Dr. [Yosef](joseph.html) ben Haggai:

**Commentary**

This week our [Seder](haggada.html) starts with the words: “Vayomer Par'oh el-avadav hanimtza kazeh ish asher ruach Elokim bo. - Pharoah said to his servants, "Could we find another like him - a man in whom is the spirit of G-d?” Please do note that Pharaoh, the leader of the only [world](worlds.html) super-power of that [time](time.html), says of [Yosef](joseph.html): “asher ruach Elokim bo – upon whom is the spirit of G-d.” The Targum paraphrases and says: “in whom is the spirit of prophecy from the L-rd.” And, the Book of Yasher puts it: “in whose [heart](body.html) there is wisdom and [knowledge](knowledge.html)” [Note: “understanding” is not mentioned but is alluded to. We could well state this in its Hebraic context as: “in whose [heart](body.html)/mind there is Chokmah (wisdom), Binah (understanding), and Da’at ([knowledge](knowledge.html)),” or simply: “in whose [heart](body.html)/mind there is ChaBaD.”]

In 1 Luqas ([Luke](luke.html)) 2:40 we read:

“And, the child, went on growing, and waxing strong (in Spirit), becoming filled with wisdom; and, the [knowledge](knowledge.html) of G-d, was upon him.” (Peshitta version)

Here Hakham Dr. Luqas was alluding in his [Gemara](orallaw.html) treatise to the text of Bereshit 41:38. Compare also with Yeshayahu 11:2 of our Haftarah for this [Shabbat](sabbath.html). Interesting that in the Stone’s Tanakh edition vv.1-10 of Yeshayahu is labeled “The Davidic [Messiah](mashiach.html),” and yet the more [one](one.html) looks at these 10 [first](one.html) verses of our Haftarah the mor3e [one](one.html) can see that this has nothing to do with the [Mashiach](mashiach.html) ben David but with a descendant of the Royal House of David who would be the [Messiah](mashiach.html) ben [Yosef](joseph.html). Apparently someone has missed the boat rather badly on that [one](one.html)!

In the [Midrash](orallaw.html) to Song of Songs 6:9 it is explained that even as “queens and concubines praise her (i.e. Israel)” this is like when Pharaoh said of [Joseph](joseph.html): “Can we find such a [one](one.html) as this, in whom is the spirit of G-d … there is none so discrete and wise as you” (Genesis 41:38,39). That is why of Israel it is said in Deuteronomy 4:6 – “Surely this great [nation](nations.html) is a wise and understanding people.” The [Midrash](orallaw.html) seems to imply that at present Israel = [Messiah](mashiach.html) ben [Yosef](joseph.html). But what is interesting is the kind of people that praises Israel – “Queens” (persons worthy of royalty) and “Concubines” (persons who are willing to be part of Israel for no gain, as a concubine is willing to share with a man even though she will not [inherit](inherit.html) as a wife). How great are the words of our Sages! So much depth, so much wisdom!

Perhaps this becomes more clear if we say that the only man who ruled over the [Gentiles](gen-jew.html) as the ruler of a superpower who was of Israel was [Yosef](joseph.html)! The only man to whom the crown of Israel to rule over the [Jews](gen-jew.html) was promised was David. That is why the [Jew](gen-jew.html) has little understanding about [Mashiach](mashiach.html) ben [Yosef](joseph.html), all we have looked forward if for [Mashiach](mashiach.html) ben David and the inception of his Messianic Era, may it come soon! When we look at this in context we can surely now understand the words of Hakham Shaul in his Responsa to the Roman Proselytes

“For I wish not, ye should be ignorant, brethren, of this sacred [secret](sod.html) (of the Torah), lest within yourselves you become presumptuous, that, a small blindness has fallen upon Israel, until, the full measure of the [Gentiles](gen-jew.html), be [gathered](gather.html) in; and then, will all Israel be delivered. As it is written (Isaiah 59:20): “A redeemer will come to Zion, and to those of [Jacob](israelja.html) who repent from willful [sin](sin.html).” … Now, touching the Mesorah, they are hostile for your sake; but in the election, they are beloved for the Patriarchs’ sake. For G-d does not change in His free gift and in His calling.” (Romans 11:26-30).

I have always been intrigued as to what Hakham Shaul exactly meant when he wrote: “Now, touching the Mesorah, they are hostile for your sake.” But as we see in the story of [Yosef](joseph.html) the brothers of [Yosef](joseph.html) (Israel) were hostile to [Yosef](joseph.html) for [Yosef](joseph.html)’s sake. If the brothers of [Yosef](joseph.html) had not sold him to the caravan traders he would not have ended in Egypt and become the ruler of the [Gentiles](gen-jew.html). Thus [Mashiach](mashiach.html) ben [Yosef](joseph.html) has nothing to do with Israel, except that it proceeds from Israel, and at some point in [time](time.html) becomes a deliverer to Israel, but [Yosef](joseph.html) never ruled over his brethren, his rule has to do with the [Gentiles](gen-jew.html)! And [Yosef](joseph.html)’s wisdom has nothing to do with Israel but with and for the [Goyim](gen-jew.html)! Another interesting thing is that sure Israel is blind in a small part, but that does not compare to the presumptuousness that the [Gentiles](gen-jew.html) have and still hold, particular those who say that they are the followers of the [Messiah](mashiach.html) and [teach](teacher.html) that the Torah is done away and that they are the only Israel. I think if I am given the choice of being a little blind or of being presumptuous before G-d, I would rather prefer the former. The [Gentiles](gen-jew.html) should well take heed to the words of Pharaoh concerning [Messiah](mashiach.html) ben [Yosef](joseph.html) – “And by your [command](cmds613.html) the whole [nation](nations.html) (all of the [Gentiles](gen-jew.html)) will be sustained!” (Bereshit 41:40)

And the [Gentiles](gen-jew.html), called [Yosef](joseph.html) “Avrekh” (Bereshit 41:43). Our Rabbis in Bereshit Rabba 90,3 that this particular word is composed of [two](two.html) words which can be translated as “a father-figure.” No wonder the [Gentiles](gen-jew.html) in their ignorance see [Messiah](mashiach.html) as part of G-d rather than as Israel’s gift to the [Gentiles](gen-jew.html)! Notice that the Torah does not call [Yosef](joseph.html) that but the [Gentiles](gen-jew.html) did. The Targum translates “Father of the King” and in Egypt Pharaoh was seen as an incarnation of the [sun](hachama.html) god. In other words, the Egyptians (and all the [Gentiles](gen-jew.html)) see in [Mashiach](mashiach.html) ben [Yosef](joseph.html) something greater than any of their gods.

Pharaoh, on the other [hand](fourteen.html) called [Yosef](joseph.html)'s [name](name.html) “Tzafenat-pa'neach – [one](one.html) who reveals secrets” (Ber. 41:45), or “the explainer of hidden things.” And this is what Hakham Shaul above was alluding to when he wrote: “For I wish not, ye should be ignorant, brethren, of this sacred [secret](sod.html) (mystery)” [Romans 11:26]. [Mashiach](mashiach.html) ben [Yosef](joseph.html) then is the revealer of the [secret](sod.html) things in the Torah, the explainer of the hidden things in the Torah. And when the so-called “Gospels” are read from a rabbinical perspective this is what they exactly distil – the [secret](sod.html) things hidden in the Torah! But in order to understand [Mashiach](mashiach.html) ben [Yosef](joseph.html)’s words [one](one.html) [needs](needs.html) to be a joyful and meticulous doer of the Torah as well as an experienced and advanced learner of the Torah. Without these [two](two.html) concomitant ingredients there is no way possible to understand the so-called “Gospels” – the Mesorah of [Mashiach](mashiach.html) ben [Yosef](joseph.html). A mystery for a [Jew](gen-jew.html) is the “[Sod](sod.html)” ([secret](sod.html)) of the Torah. For the pagans well we all [know](daat.html) what they mean by “mysteries.” The Secrets of the Torah were codified and written down finally in Spain before the inquisition, where the holy “[Zohar](orallaw.html)” (radiance of the Torah) came to light.

The Story with Mr. Potiphar

The Torah informs us in Bereshit 41:45 – “vayiten-lo et-Asenat bat Potifera [kohen](priests.html) On le'ishah - and he (Pharaoh) gave him Asenat daughter of Potifera, [Priest](priests.html) of On, for a wife.” The [Midrash](orallaw.html) in Bereshit Rabba 86,3 identifies this person as being the same as Mr. Potiphar of chapter 39 of Bereshit. The word Potifera constitutes the [first](one.html) [letters](letters.html) of the phrase “fattening oxen and calves in order that they become offered as sacrifices in pagan rites.” Apparently Mr. Potiphar became castrated (sexually impotent) as a penalty for wanting to use [Yosef](joseph.html) for homosexual purposes. In shame he resigned as a minister to Pharaoh and became a Pagan [Priest](priests.html) serving the god “On.”

However, in Pirke d’Rabbi Eliezer it is said that Asenat was the daughter of Dinah who had been raped by [Shechem](city.html) the son of [Chamor](chamor.html). Regarding this, the wise Sephardi Sage, Hakham Bachya ben Asher of blessed memory comments:

“[Yaaqob](jacob.html) had expelled her from his home and had arranged for her to live amongst some bushes. This is why she was called “Asenat” from the word “Asenah” meaning “bush.” When arranging for her to live near that bush [Yaaqob](jacob.html) attached a note around her [neck](body.html) on which it was written “anyone who attaches himself to you thereby will become part of [Yaaqob](jacob.html)’s family.” When [Yosef](joseph.html) saw this note he went and hid it. This is why when his father asked him who the lads were whom he had brought with him to be blessed (Gen. 48:9), he said: “they are my sons Whom Ha-Shem gave me in this place.” He showed his father the note and what had been written thereon.

She was described as daughter of Potiphar because she had been raised in Potiphar’s house. She was so named in accordance with Sanhedrin 19 that states that anyone who raises an orphan in his home is deemed to have given [birth](birth.html) to that person.”

Truly then [Mashiach](mashiach.html) be [Yosef](joseph.html) has come to re-[gather](gather.html) into Israel the “lost sheep of Israel” – those [Jewish](gen-jew.html) souls that have mingled up with the [Goyim](gen-jew.html) or who have been the product of the [Goyim](gen-jew.html) raping our women or converting our people to their religions at the edge of the sword. All of these are considered as Asenat the product of a raped Jewess by the [hand](fourteen.html) of [Gentiles](gen-jew.html). It is these who are the “lost sheep of Israel,” and in G-d’s accounting nothing is lost, as He loving brings back that which is His, most blessed be He!

**Go to** [**Yosef**](joseph.html)**!**

In Bereshit 41:55 we read: “Vatir'[av](feasts.html) kol eretz Mitzrayim vayitz'ak ha'am el-Par'oh lalachem vayomer Par'oh lekhol-Mitzrim lekhu el-[Yosef](joseph.html) asher-yomar lakhem ta'asu. When all the land of Mitzrayim hungered, the people cried out to Pharoah for bread. So Pharoah said to all of Mitzrayim, ‘Go to [Yosef](joseph.html). Whatever he tells you, you should do.’” And this is the same counsel that G-d has for the [Gentiles](gen-jew.html) – ‘Go to [Mashiach](mashiach.html) ben [Yosef](joseph.html). Whatever he tells you, you should do.’ In [Midrash](orallaw.html) Tanchuma and in Miketz 7, it relates what happened. When Pharaoh sent his petitioners to [Yosef](joseph.html) and they pleaded with him for bread, [Yosef](joseph.html) told them to come back after they had [circumcised](circumcz.html) themselves. Thereupon the people returned to Pharaoh and cried in front of him telling him that [Yosef](joseph.html) had refused to supply them with bread until they had [circumcised](circumcz.html) themselves. Pharaoh said to them: “Why were you foolish enough not to have stored [food](food.html) for yourselves during the last [seven](seven.html) years?” Thereupon the people told him that everything they had stored had rotted away. Pharaoh asked them if not some of yesterday’s bread was left over? They told Pharaoh that even bread they had put in their bread baskets on the previous day had turned bad. Thereupon Pharaoh told them to go back to [Yosef](joseph.html) and to carry out all of his instructions. This is the meaning of the verse (Proverbs 11:26): “he who withholds grain they will curse (i.e. Pharaoh), whereas he who sells it (i.e. [Yosef](joseph.html)) will enjoy a blessing.” This is what [Yaaqob](jacob.html) had in mind when he said to his son [Yosef](joseph.html) (Genesis 49:26) “the blessings of your father surpassed the blessings of my parents.” Moshe alluded to this in Deut. 33:15 – “may this blessing come to rest on the [head](body.html) of [Yosef](joseph.html), etc.,” that is, that the reason [Yosef](joseph.html) enjoys these additional blessings is that he was the supplier of bread to humanity.

*It is then that we can see why it was necessary for* [*Mashiach*](mashiach.html) *ben* [*Yosef*](joseph.html) *to be born in Bet Lechem – The house of bread.” And the* [*Midrash*](orallaw.html) *is intimating here that the bread* [*Mashiach*](mashiach.html) *ben* [*Yosef*](joseph.html) *is only for those* [*Gentiles*](gen-jew.html) *that are willing to undertake* [*circumcision*](circumcz.html) *after the manner of Moshe and be obedient to his* [*commands*](cmds613.html) *as found in the Written and* [*Oral Torah*](orallaw.html) *of Israel, as it is said in the* [*Gemara*](orallaw.html) *of 2 Luqas 15:21 - “For the rest you (*[*Gentiles*](gen-jew.html)*) have Moshe who from ancient* [*generations*](toldot.html) *has in every* [*city*](city.html) *them that proclaim him, being read in the synagogues every* [*Sabbath*](sabbath.html)*.”*

Clearly, as can be seen, to understand who is [Mashiach](mashiach.html) ben [Yosef](joseph.html) and what he is supposed to do, and what is the nature of his ministry [one](one.html) [needs](needs.html) to read the story of [Yosef](joseph.html) in the Written and [Oral Torah](orallaw.html) to begin to understand something of the import and significance of this [Messiah](mashiach.html). I [know](daat.html) that some modern Hakhamim [teach](teacher.html) that [Messiah](mashiach.html) ben [Yosef](joseph.html) will fight the war of Gog and Magog nevertheless, this is not correct and what is more it is contrary to the teachings of the [Oral Torah](orallaw.html) which in part we have discussed above. [Mashiach](mashiach.html) ben [Yosef](joseph.html) is not a warrior [Messiah](mashiach.html) but a dispenser of bread (i.e. Torah) to the [Gentiles](gen-jew.html), provided they are will to submit to a Bet Din and be [circumcised](circumcz.html) after the manner of Moshe.

Finally we read in our section of the [Midrash](orallaw.html) of Matityahu for this [Shabbat](sabbath.html) (11:20-24) about [three](three.html) cities of Galilee notorious for the assimilated [Jews](gen-jew.html) in them. [Mashiach](mashiach.html) ben [Yosef](joseph.html) appealed to these to repent and turn back to Torah, they did not and thus the warning that if they fail to repent punishment from the [hand](fourteen.html) of [heaven](heaven.html) would be meted out. No Torah, no bread! It is a simple as that. And he who ceases to diligently buy and [study](study.html) Torah from [Mashiach](mashiach.html) ben [Yosef](joseph.html), and put it into practice, a [famine](famine.html) will come and even the bread that they had saved (their theologies) will all become stale and not fit to [eat](eating.html). Let us obey the Creator whilst it is yet called “today” and return to His ways!

**Commentary**

This [Shabbat](sabbath.html) is the [first](one.html) of the month of Tevet, and in Eretz Yisrael on Friday 6th of Tevet the winter season starts. And just as in the [physical](physical.html) realm we see a darkening of the wonderful light of [Chanukah](chanukah.html), an obscuring of that which is clear and evident that leads to a hibernation of our search for the Divine light, and with it a diminution of our [spiritual](physical.html) clarity. On the other [hand](fourteen.html) the symbol for this month is the goat as seen [sin](sin.html) the symbol for Capricorn. The [Hebrew](hebrew.html) word for goat is “Ghedi” and its numerical value is 17 which is also the [number](nchart.html) for the word “Tov” meaning: good/beneficial. If we change the order of the [letters](letters.html) for the [Hebrew](hebrew.html) Ghedi = Goat, then we have “Gid” which means the [male](male%2Bfemale.html) member. This means that this month is a most beneficial month to repair and rectify any problem with our relationship with G-d, symbolized by the [covenant](covenant.html) of [circumcision](circumcz.html) which sealed upon our flesh and our hearts.

This also means that after the Primordial light has illumined our hearts during [Chanukah](chanukah.html) then the Ruach HaQodesh (G-d’s Spirit of Holiness) starts to work with us on our response to that illumination by reminding us of our [covenantal](covenant.html) obligations with G-d, most blessed be He! This is why the middle [letter](letters.html) of the [Hebrew](hebrew.html) word “Gid” is the “Yod” which represents G-d’s wisdom in our [brain](brain.html) the [seed](flower.html) that sprouts in good deeds of loving kindness as an answer to the [covenantal](covenant.html) relationship with the Creator. If we were to take this middle [letter](letters.html) “Yod” from the [Hebrew](hebrew.html) word “Gid” then it remains the [letters](letters.html) “Gimel” and “Dalet” which are the initials for “Gomel Dalim” which means “giving to the poor.”

That is, in this month we are given the opportunity afresh to renew our relationship with G-d, to do acts of [Tikkun](tikkun.html) (reparation) and to rectify all those deeds and ideas in our lives and minds that have separated us from G-d, and from the [covenant](covenant.html) with Him. Far from being a [time](time.html) to slumber, it is a most propitious opportunity for renewal and regeneration. This is an excellent month to rid ourselves of the problem of [spiritual](physical.html) [sleep](mashal.html) in a material [world](worlds.html). This is the month to concentrate on what really matters to us and avoid the [spiritual](physical.html) paralysis of materialism, of a better home, a better car, a better whatever, when all that G-d [wants](needs.html) is a better [heart](body.html), and a better [walk](walking.html) with Him and our fellows.

Similarly, this week we read in our [Seder](haggada.html) for this [Shabbat](sabbath.html) about the reconciliation of [Yosef](joseph.html) with his brethren. The breach in the [covenant](covenant.html) of the Patriarchs upon Yaacob’s is rectified, and from separation emerges synthesis and unity amongst all of Bne Yisrael (the children of Israel). This is why we read about this wonderful episode of our history at this [time](time.html) of the year.

In order to understand our [Seder](haggada.html) for this [Shabbat](sabbath.html) we need to return to a text covered [two](two.html) Sabbaths ago, that is Bereshit (Genesis) 43:8-9 –

“Then Judah said to Israel his father, ‘Send the lad with me, and we will arise and go, that we may live and not die, both we and you and also our little ones. I myself will be a guarantor for him; from my [hand](fourteen.html) you will require him. If I do not bring him back to you and set him before you, then let me bear the blame forever.’”

Please note that it is not until Yehuda became the guarantor for Binyamin that [Yaaqob](jacob.html) allowed the brothers to take his son Binyamin down to Egypt. So, when the cup of [Yosef](joseph.html) is found in Binyamin’s sack Yehuda the guarantor, took up the issue with [Yosef](joseph.html). We can contrast then Yehuda’s discharge of his responsibility towards his brethren with that of Cain, as it is written:

“Then Ha-Shem said to Cain, ‘Where is Abel your brother?’ He (Cain) said, ‘I do not [know](daat.html). Am I my brother’s keeper (guarantor)?’” – Bereshit 4:9

Whilst the English translation seems to reflect a very humble Yehuda the truth is that in the [Hebrew](hebrew.html) it is the very opposite. For example, [Midrash](orallaw.html) Rabba (93) comments on Bereshit 44:18 –

“THEN YEHUDA CAME NEAR TO HIM … LET YOUR SERVANT [SPEAK](mashal.html) A WORD IN MY [HaShem](hashem.html)’s [EARS](body.html)” – May my words penetrate into your [ears](body.html).”

And Rashi in the Pshat (literal level of interpretation) comments:

“AND LET NOT YOUR WRATH GLOW” – From these words you may infer that he (Yehuda) [spoke](mashal.html) to him ([Yosef](joseph.html)) in harsh terms. “FOR YOU ARE EVEN AS PHARAOH” – In my sight you are as important as the king. This is the literal meaning, but a Midrashic explanation is: You will ultimately be stricken with leprosy for detaining [Benjamin](benyamin.html) even as your ancestor Pharaoh was stricken because he detained my ancestress Sarah [one](one.html) night.”

In this vein, the [Babylonian](bavel.html) [Talmud](orallaw.html) states concerning [Mashiach](mashiach.html) ben [Yosef](joseph.html):

“Some say (about the [Messiah](mashiach.html)): “Menachem ([Hebrew](hebrew.html) for Comforter) son of Hezekiah is his [name](name.html) …” And the Rabbis say: “The Leprous of the House of [Study](study.html) is his [name](name.html), as it is said, *Verily, he has borne our diseases, and our pains – he carried them, and we thought him stricken, smitten of G-d, and afflicted* (Isaiah 53:4).” … Rav said: “If he is of those who live today, then he is like our Holy Master, Rabbi Yehuda the Prince, and if he is of those who have died, then he is like Daniel the beloved man.” (Sanh. 98b)

Our Sages report that 1,500 years later the Ba’al Shem Tov had an encounter with him and discovered him amongst the unknown and hidden saints. Thus the record sates:

“[[One](one.html) Friday afternoon a young Talmudic scholar was riding with the Ba’al Shem Tov in a cart across the open [field](field.html), when all of a sudden he espied a village in the distance, and he was filled with joy, for he thought that they would surely spend the [Sabbath](sabbath.html) there, and not out in the open. And in that very moment they entered the village, and, behold the horse went of its own through the village and did not stop at any house. The youth became saddened by this, for it seemed that they would, after all, not spend the [Sabbath](sabbath.html) in the village. But when the horse reached the end of the village, it stopped in front of a ruin. The youth thought that they would spend the [Sabbath](sabbath.html) in that ruin and became filled with joy, for it was better than being in the [field](field.html). And the Ba’al Shem Tov entered the ruin, and the youth went after him. And, behold, in the ruined house lived an old man, a leper; from [head](body.html) to [foot](heel.html) there was no hale spot in his [body](body.html), he was so full of wounds and boils. And his wife and children walked about in torn and tattered garments. And when the Ba’al Shem Tov opened the door, the old man became filled with joy, and ran up to the Ba’al Shem Tov, and said to him, “Peace be unto you my Master and [Teacher](teacher.html)!” And he who saw not their joy has never seen joy in his life. And they went into a separate room, and talked about half an hour. And then they took permission from each other in fierce love, like the love of David and Jonathan. And then the Ba’al Shem Tov took his seat in the cart, and the horse trotted along on its own …

On the way back home the youth asked the Ba’al Shem Tov: “What was the meaning of the joy which the encounter with the old leper caused to both of you?” … And the Ba’al Shem Tov said to him: “… As for what happened between me and the old man in the village, as it is [known](daat.html), there is a [Messiah](mashiach.html) in every [generation](toldot.html) in this [World](worlds.html), in reality, clothed in a [body](body.html). And if the [generation](toldot.html) is worthy, he is ready to reveal himself; and if, G-d forbid, they are not worthy, he departs. And behold, the old man was ready to be our True [Messiah](mashiach.html), and it was his [desire](needs.html) to enjoy my company on the [Sabbath](sabbath.html). But I foresaw that he would depart at the [Third](three.html) Meal (which is taken at the outgoing of the [Sabbath](sabbath.html)), and I did not want to endure any pain on the [Sabbath](sabbath.html) (and therefore I took my leave from him before the arrival of the [Sabbath](sabbath.html)).” – [Kadamer, Sefer Sippurim Noraim, pp. 9a-b,10b]

The story is full of rich Kabbalistic expressions and symbolism, nevertheless it perfectly describes a more recent encounter between Yehuda and [Yosef](joseph.html) as we read in our [Seder](haggada.html) for this [Shabbat](sabbath.html). The Holy [Zohar](orallaw.html) further describes this [Mashiach](mashiach.html) ben [Yosef](joseph.html) as follows:

“The souls which are in the [Garden of Eden](eden.html) of Below roam about on every [New](new.html) [Moon](chodesh.html) and [Sabbath](sabbath.html), and go to that place which is called Walls of [Jerusalem](city.html), where there are many officers and detachments which watch over those walls … And they go to that place, but do not enter it until they are [purified](purity.html). And there they prostrate themselves, and enjoy that radiance, and then return to the Garden. [And again] they go forth from there and roam about in the [world](worlds.html), and they see the [bodies](body.html) of the sinful suffering their punishment … And they continue to roam and view those afflicted with sufferings and disease, and those who suffer for the [Oneness](oneness.html) of their Master, and they return and tell all of this to the [Messiah](mashiach.html). In the hour in which they tell the [Messiah](mashiach.html) about the sufferings of Israel in [exile](galuyot.html), and about the sinful amongst them who seek not the [knowledge](knowledge.html) of their Master, the [Messiah](mashiach.html) lifts up his voice and weeps over those sinful amongst them. This is what is written: *He was wounded because of our transgressions; he was crushed because of our iniquities* (Isaiah 53:5). Those souls then return to their places. In the [Garden of Eden](eden.html) there is a hall, which is called the Hall of the Sons of [Illness](ilness.html). The [Messiah](mashiach.html) enters that hall and summons all the diseases and all the pains and all the sufferings of Israel that they should come upon him, and all of them come upon him. And would he not thus bring ease to Israel and take their sufferings upon himself, no man could endure sufferings Israel has to undergo because they neglected the Torah … As long as Israel dwelt in the Holy Land, the rituals and the sacrifices they performed in the [Temple](temple.html) removed all those diseases from the [world](worlds.html) ([Hebrew](hebrew.html): OLAM); now the [Messiah](mashiach.html) removes them from the children of the [world](worlds.html) ([Hebrew](hebrew.html): OLAM).” ([Zohar](orallaw.html) 2:212a)

Thus [Yosef](joseph.html) in our [Seder](haggada.html) is also seen as the deliverer of the [Gentiles](gen-jew.html) for he correctly interpreted the word of G-d in a [dream](dreams.html) to Pharaoh, and delivered the [world](worlds.html) from [famine](famine.html). This is clearly seen in Bereshit 45:4-5 where we read:

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

For 22 years the brothers of [Yosef](joseph.html) had erected a series of arguments to [justify](justification.html) their behaviour with [Yosef](joseph.html). But something changed, Yehuda said: “Now therefore please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers” (Bereshit 44:3). [Yosef](joseph.html) was not willing to reveal himself until his brothers totally accepted his [authority](authority.html), for he remembered how they had been angry, exclaiming, “Will you then rule over us? Or will you indeed have dominion over us?” (Ber. 37:8). When Yehuda, the leader of the brothers, accepted [Yosef](joseph.html)’s [authority](authority.html) and referred to himself as “your servant,” [Yosef](joseph.html) was no longer able to restrain himself, and identified himself to them. When Yehuda utter the words “And now let your servant remain instead of the lad,” [Yosef](joseph.html) realised that that Yehuda had fully repented, and was willing to suffer the humiliation to be a slave in perpetuity, as long as this would atone for his [sin](sin.html). The words “Ani [Yosef](joseph.html)” (I am [Joseph](joseph.html)) were enough, the brothers understood.

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

Further [Yosef](joseph.html) [commands](cmds613.html) his brethren: “Hurry and go up to your father, and say to him, thus says your son [Yosef](joseph.html): G-d has made me lord of all Egypt; come down to me, do not tarry” (Bereshit 45:9). With this [Yosef](joseph.html) was telling his brothers, “Until now you have not recognised me because I have been [speaking](mashal.html) in a foreign language using foreign expressions, but now that I [speak](mashal.html) in [Hebrew](hebrew.html) and use [Hebrew](hebrew.html) expressions you will be able to recognise my voice. Hurry, return to Ha-Shem, and say to Him, thus says [Mashiach](mashiach.html) Ben [Yosef](joseph.html), Ha-Shem has made me Master of all the [Goyim](gen-jew.html), come down to me, do not tarry.

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

“For I do not [desire](needs.html), brethren, that you should be ignorant of this [secret](sod.html), lest you should be wise in your own opinion, that partial blindness has happened to Israel until the fullness of the [Gentiles](gen-jew.html) has come in.” (Romans 11:25)

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

The great tragedy in history has been that because the [Gentiles](gen-jew.html) have betrayed [Messiah](mashiach.html) ben [Yosef](joseph.html) and have not kept the [commandments](cmds613.html) but reverted to [idolatry](idolatry.html), [Messiah](mashiach.html) ben [Yosef](joseph.html) still to this very day remains a shadowy figure to most [Jews](gen-jew.html). The [Gentiles](gen-jew.html) have boasted against the natural branches forgetting that the root of the Written and [Oral Torah](orallaw.html) together with the Patriarchs supports them. How much the [Gentile](gen-jew.html) who comes to adhere to the rule of [Mashiach](mashiach.html) ben [Yosef](joseph.html) owes the [Jewish](gen-jew.html) people! A debt which requires the [Gentile](gen-jew.html) to observe G-d’s [commandments](cmds613.html) even if only as a token of gratitude.

Another interesting allusion here is found in the next verse where it says that [Yosef](joseph.html) “fell upon his brother Binyamin’s [neck](body.html), and wept.” Rashi tells us that the [Hebrew](hebrew.html) word “Tsavarai” translated as “[neck](body.html)” is in the Torah in the plural form. That is, [Yosef](joseph.html) cried over the [two](two.html) necks – i.e. temples that would be built in the territory of Binyamin (Song of Songs 4:4). However when Binyamin wept upon [Yosef](joseph.html)’s [neck](body.html), he wept on account of the [sanctuary](mikdash.html) in Shiloh which would be built in [Yosef](joseph.html)’s territory and also become destroyed. The Holy [Zohar](orallaw.html) adds that [Yosef](joseph.html) also wept over his brethren (45:15) because he could prophetically see the [time](time.html) in which his brethren would be dispersed throughout the [nations](nations.html). However his brethren did not [weep](mashal.html), because they were not inspired like [Yosef](joseph.html) by the spirit of G-d’s holiness.

**May you and your loved ones have a great** [**Shabbat**](sabbath.html) **with much Shalom, blessing and repose!**

**Shalom** [**Shabbat**](sabbath.html)**!**

**Hakham Yochanan ben** [**Yaaqob**](jacob.html)

**Hakham Dr.** [**Yosef**](joseph.html) **ben Haggai**

Bar-Ilan University's Parashat Hashavua [Study](study.html) Center

Parashat Miketz 5759/1998-- [Shabbat](sabbath.html) Hanukah

<http://www.biu.ac.il/JH/Eparasha/miketz/eli.html>

[**Joseph**](joseph.html) **and His Brothers: The Point of the Story**

By Prof. Yehuda Elitzur (of blessed memory)

(Department of Bible)

In order to understand the [events](feasts.html) in this week's reading [one](one.html) must [first](one.html) recognize that the family of the patriarchs was not a family in the modern sense of the word. It was an entire clan with hanikhim or "retainers" (cf. Gen. 14:14), ne'arim or "servants" ("nothing but what my servants have used up," Gen. 14:24), and ahim or "kinsmen" ("And [Jacob](israelja.html) said to his kinsmen," Gen. 31:46); it had allies, was likely to go to war and make treaties, and had servants who dug wells. In short, it was the beginnings of an entire [nation](nations.html).

Reuben's [sin](sin.html) -- "Reuben went and [lay with](marriageact.html) Bilhah, his father's concubine" (Gen. 35:22)-- should be understood in this context. It was not that he violated the [laws](law.html) on permissible sexual relationships, but as [Jacob](israelja.html) put it, that he was "unstable as water," (Gen. 49:4), trying to seize something before its [time](time.html), as in Ahithophel's counsel to Absalom, "Have [intercourse](marriageact.html) with your father's concubines" (II Sam. 16:21). [Joseph](joseph.html)'s "coat of many colors," according to the plain sense of the text, was not simply a father's way of pampering the child of his old age with a fine woolen [garment](garment.html), but was royal garb like that mentioned in the story of Amnon and Tamar: "a coat of many colors, for maiden princesses were customarily dressed in such garments" (II Sam. 13:18). Likewise, "And [Joseph](joseph.html) brought bad reports of them to their father" (Gen. 37:2) does not refer to a child tattling on his brothers, but to a supervisor submitting his report. [Joseph](joseph.html), having been made the manager, reported to his father: Today Judah worked well, Naphtali goofed off, Levi did not show up at all.

The Point of the Story

Why does Scripture go into this story in such depth and detail? Surely the purpose of the story is to inform us how our ancestors happened down to Egypt! So why does Scripture have to [dwell](dwelling.html) on this degeneration in sibling relations, revealing the shame of [Jacob](israelja.html)'s sons in such detail? Bringing bad reports, telling [dreams](dreams.html), the father berating his son, [sitting](mashal.html) down to a meal, dipping the tunic in [blood](body.html), Reuben making his suggestions and Judah giving his opinion. Why does every [Jewish](gen-jew.html) child, in each [generation](toldot.html), have to receive such a unkind picture of his ancestors?

The encounter with the group that declared themselves the true heirs of Judaism and its Torah can perhaps sharpen the question and shed light on the issue. Each year, in the same season when [Jews](gen-jew.html) read Va-Yeshev, Miketz and Va-Yigash, when they struggle to understand the nature of [Jacob](israelja.html)'s sons -- jealousy, selling [Joseph](joseph.html), slavery, and non-recognition -- the Christians celebrate the [birth](thebirth.html) of the person whom they claim to be the son of G-d as well as G-d Himself. That person is perfect beyond words; he knows no [sin](sin.html). Our Scriptures, the eternal "Old" Testament, [teach](teacher.html) us, in contrast, what was later put succinctly in Solomon's [prayer](prayer.html) and Kohelet: "For there is no man who does not [sin](sin.html)" (I Kings 8:46; Kohelet 7:20).

The Torah brings out the character of the group of people chosen to be the core from which "the people close to G-d" would issue, precisely by showing their shortcomings and how they came to terms with them. Here, as in the story of David and Bathsheba, Scripture tells of righteous, good people, who had grievous failings. What, then, differentiates the righteous from the [wicked](wicked.html)? Scripture goes into such detail precisely in order to show the difference between the righteous person who [sins](sin.html) and fails and the [wicked](wicked.html).

[Joseph](joseph.html) was blessed with tremendous administrative talent, actually destined to run an entire empire, yet he was well liked by all his superiors. Naturally he stood out among his brothers, and at age seventeen he dressed like a manager and oversaw the work of people far older than he, people who themselves were of no small consequence. How could fierce jealousy have failed to develop here? The brothers had been spending many hard days out tending the flocks far from home, when along came their young upstart of a brother, well-coiffed and shined, wearing his ornamental tunic. In a moment of ardent emotion Reuben, the main [one](one.html) threatened, tried to return the lad to his father. When his plan failed and their plot was about to be carried, Judah, leader of the brothers, said, "what do we gain by killing our brother?" (Gen. 37:2).

The brothers felt remorse for their entire lives: "we looked on at his anguish, yet paid no heed as he pleaded with us" (Gen. 42:21); "What is this that G-d has done to us?" (Gen. 42:28). Later a situation arose very much like the former [one](one.html): the father's favoritism continued, the brothers had the same weaknesses, but this [time](time.html) [Benjamin](benyamin.html) was the test. Judah and his brothers passed this test: "G-d has uncovered the crime of your servants" (Gen. 44:16); "Therefore, please let your servant remain as a slave to my lord instead of the boy" (Gen. 44:33). There is no righteous person who never [sins](sin.html), but observe how the righteous are when they [sin](sin.html). Such types are worthy of being the ancestors of the chosen people.

The detailed description of these [events](feasts.html) provides protection against undermining monotheism. Only the Creator is entirely righteous and there is none like Him. Human beings all [sin](sin.html). The [wicked](wicked.html) live in [sin](sin.html) and love [wickedness](wicked.html). The righteous, when they [sin](sin.html), regret their actions, and mend their ways.

**\* \* \***

**XXI. Difficulties Solved**

***Matityahu (Matthew) 2:14-15*** *"So (*[*Joseph*](joseph.html)*) got up, took the child and his mother during the night and left for Egypt, where they stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet (Hoshea (Hosea)): '*[*Out of Egypt*](thebirth.html) *I called my son'".*

If we interpret Hoshea (Hosea) 11:1 (which is here being quoted) using the pshat or literal method we are forced to disagree with Matityahu (Matthew) who directly equates "son" with [Jesus](yeshua.html) Christ because Hoshea (Hosea) is indisputably talking about Israel:

***Hoshea (Hosea) 11:1-2*** *"When Israel was a child, I loved him, and* [*out of Egypt*](thebirth.html) *I called my son. But the more I called Israel, the further they went from me".*

We are forced, by the literal exoteric Pshat method of scriptural interpretation to conclude that Matityahu (Matthew) was wrong for the "son" here is indisputably Israel and was even called "son" before [leaving Egypt](thebirth.html):

***Shemot (***[***Exodus***](exodus.html)***) 4:22-23*** *"Then say to Pharaoh, 'This is what the Lord says: Israel is My firstborn SON, and I told you, "Let My son go, so that he may worship Me." But you refused to let him go; for I will kill your firstborn son.'".*

The [two](two.html) previous Old Testament quotations (Matityahu (Matthew) 1:23; 2:6) involved literal fulfillment, but this does not. So how, then, does [Jesus](yeshua.html)' flight to Egypt to fulfill what the Lord had said through the prophet Hoshea (Hosea)? Is Matityahu (Matthew) misusing Scripture by twisting the meaning of what Hoshea (Hosea) wrote?

We are forced to conclude that Matityahu (Matthew) is giving us a Remez, a hint of a very deep truth. Israel is called God's son as far back as Shemot ([Exodus](exodus.html)) 4:22. The [Messiah](mashiach.html) is presented as God's Son a few verses earlier in Matityahu (Matthew)1:18-25, reflecting Old Testament passages such as Yeshayahu (Isaiah) 9:5-7, [Psalm](psalms1.html) 2 and Mishle (Proverbs) 30:4. Thus, mathematically, [one](one.html) might say, "the Son = the son": the [Messiah](mashiach.html) is equated with, is [one](one.html) with, the [nation](nations.html) of Israel. This is the deep truth Matityahu (Matthew) is hinting at by calling [Jesus](yeshua.html)' flight to Egypt a "fulfillment" of Hoshea (Hosea) 11:1. Thus, as we would say in the [New](new.html) [Covenant](covenant.html) [Church](church.html), Old Testament passages that [speak](mashal.html) of "Israel" are also talking allegorically of Christ AND vice versa, that is to say, passages talking of Christ in the [New](new.html) Testament are also talking of [NEW](new.html) ISRAEL, the [Covenant](covenant.html) People, or the [New](new.html) [Covenant](covenant.html) [Church](church.html) of God.

**XXII. Symbols**

A footnote in the Soncino [Talmud](orallaw.html) says:

Haklili (red) is read hek li li, a sweet taste is mine, is mine; while wine is taken to symbolize the Torah. Thus the [first](one.html) half of the verse is rendered: Through thy wine (Torah) I enjoy a sweet taste. In the second half of the verse milk is understood to symbolize the Torah, while shinayim ([teeth](body.html)) is connected with shanim (scarlet), and it is rendered: And your scarlet-like ([sins](sin.html)) will be white through milk, i.e. for the sake of the Torah.

[**Midrash**](orallaw.html) **Rabbah - Bamidbar (**[**Numbers**](nchart.html)**) X:8** ‘When the wine enters, the [secret](sod.html) ([sod](sod.html)) comes out’; the numerical total of wine (yayin) is [seventy](seventy.html)[[41]](#footnote-41) and the total of [sod](sod.html) ([secret](sod.html)) is [seventy](seventy.html).[[42]](#footnote-42)

The word Gadol is a Remez to Emunah. How do we [know](daat.html) this? In Bereshit we learn of the "Brit Ben HaBitarim," an agreement between [HaShem](hashem.html) and [Avraham](avraham.html) Abinu. In this agreement, [HaShem](hashem.html) tells [Avraham](avraham.html) that although Bne Yisrael will be slaves for 400 years in a strange land, when they are [redeemed](redemption.html), they will leave with great riches.

**XXIII. PaRDeS from the Rabbis**

A PERMANENT FIX

"Vehayah - It shall be ekev - consequent upon tishmeun - your obeying… " (Deut. 7.12)

The last [letters](letters.html) of the [three](three.html) [Hebrew](hebrew.html) words of our text may be combined to yield haven - understand. (Netivot Shalom)

To remind us of the importance of obeying the [Commandments](cmds613.html) and keeping the mitzvoth, we affix mezuzot to our door posts. When affixing a [mezuzah](mezuzah.html) we recite the bracha for the [mitzvah](cmds613.html) likboa [mezuzah](mezuzah.html) - to affix a [mezuzah](mezuzah.html).

The root of likboa is kava. The 3 [letters](letters.html) constituting this term, kuf, bet & ayyin, may be transposed to read ekev - because. The [mezuzah](mezuzah.html) held securely on the door post is prevented [mezuzah](mezuzah.html) - from being moved aside. When we hold an object firmly, we grasp it; because we grasp it we understand it.

The term ekev - because, in our text [teaches](teacher.html) that once we understand the true reasons for keeping of the mitzvoth they will remain with us secure in their observance and will not be thrust aside.

The num.e. of pardes = 344, which is twice the num.e. of ekev = 2 x 172, which is ekev + keva. The consequence of elucidation by means of pardes is keva - permanence in the mind.

In the footsteps

The Decalogue contains 172 words, the num.e. of ekev. (Baal Haturim)

The Decalogue is the basis of that which is keva (172) the immutable written Torah of Moshe. It's ekev (172) immediate consequence is the [Oral Torah](orallaw.html) derived there from by means of pardes (2x172). 172 may be reduced to 10, the [number](nchart.html) of Principles in the Decalogue.

**\* \* \***

The poem of Shir HaShirim begins with the words : "Let him [kiss](mashal.html) me with the kisses of his [mouth](body.html)" (Shir HaShirim 1.2).

The **Pshat** is self-evident.

The **Remez** - the souls of Moshe, Aharon and Miriam departed with kisses of death. So too do the souls of all the righteous on earth; for it is stated : "Let him [kiss](mashal.html) me with the kisses of his [mouth](body.html)" ([Midrash](orallaw.html) Rabba).

[**Midrash**](orallaw.html) - exposition. The text states : "Let him [kiss](mashal.html) me with the kisses OF his [mouth](body.html)". We infer from this that only some of G-d’s kisses in revelation of the Torah were direct kisses. In the dramatic revelation of G-d at Mount [Sinai](stages.html), only the [first](one.html) [two](two.html) of the 10 statements of the Decalogue were revealed directly by G-d to Israel. These were direct kisses. The rest of the revelation was conveyed to the people through Moshe ([Midrash](orallaw.html) Rabba).

[**Sod**](sod.html) - mystic interpretation. The following is drawn from the [Zohar](orallaw.html) Chadash.

In a [kiss](mashal.html) of true love, the breath of [one](one.html) partner is transferred to the other, with each receiving and giving of breath.

There are [four](four.html) exchanges of breath. The [Hebrew](hebrew.html) for breath is ruach, which also means spirit. In describing the [Messiah](mashiach.html), Yeshayahu (Isaiah) says : "The spirit of [HaShem](hashem.html) shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of [knowledge](knowledge.html) and of the [fear](fear.html) of [HaShem](hashem.html)" (Yeshayahu (Isaiah) 11.2). In this text there are [four](four.html) references to spirit. In the [kiss](mashal.html) of true love, the spirit of [HaShem](hashem.html) rests upon the partners, united in exchange of spirit. The masculine spirit of hasadim - loving kindness, clings to the feminine spirit chochma - wisdom, to give [birth](birth.html) to the spirit of perfection (Hasullam).

**\* \* \***

"I must rise and roam the town, through the streets and through the squares; I must seek

the [one](one.html) I love" (Shir HaShirim 3.2)

The Vilna Gaon compares this verse with the following passage in Mishle (Proverbs):

***Mishle (Proverbs) 1:20*** *"Wisdom cries aloud abroad [beyond the* [*city*](city.html) *walls] she utters her voice in the squares; she calls at the* [*head*](body.html) *of the noisy streets, at the entrances of the gates in the* [*city*](city.html)*, she utters her words"*

[Four](four.html) places are mentioned:-

**a**. beyond the walls at a distance from the [city](city.html)

**b**. the squares

**c**. the gate entrances where the Shoftim (Judges) set up Court

**d**. the busy streets within the [city](city.html).

Wisdom is Torah and the [four](four.html) places are the [four](four.html) ways in which Torah may be interpreted.

Bahutz - the place outside the walls, is **Pshat**, the literal meaning of the Torah text which

is a far [cry](mashal.html) from its inner essence.

The place within the [city](city.html) gates is **Remez** - allegory, or allusion which has no clear definition.

The squares are **Drash** - Halachic exposition by means of which the way to go is clearly

[sign](signs.html)-posted.

Finally, the narrow streets within the [city](city.html) representing [**sod**](sod.html), the inner mystery. (GRA:

Commentary on Shir HaShirim)

[One](one.html) cannot negotiate the inner-[city](city.html) streets without [first](one.html) passing through the gate entrances.

Therefore, a grasp of the essence of kabbalah requires expertise in the interpretation of

Remez, identified with the gate entrances.

The modern [Hebrew](hebrew.html) word for traffic light is ramzor, derived from Remez - to hint at, allude to.

Mastery of traffic light signals demands an understanding of the meaning of its changing

colors.

There is an aura of [seven](seven.html) colors, each with differing and changing colors enveloping the

human [body](body.html). This aura is the ramzor en route to the hidden mystery beyond. We need to

understand the significance of the signals given out by this multi-colored aura, to gain

access to the inner secrets of mystic man.

The [Community](community.html) of Israel says : "I must rise and roam the town, through the streets and

through the squares; I must seek the [one](one.html) I love", but she fails in her quest. Because she is

inside the [city](city.html) walls, she does not see the signals of Remez at the entrance gates, and

therefore, she cannot find the route to [sod](sod.html) within.

**\* \* \***

The Mishnah contains the [insights](insights.html) and the symbols of Yom HaKippurim.

**\* \* \***

The Teshuva period is divided into [two](two.html) parts: 30 days ([Elul](elul.html)) and 10 days (Yamim noraim). Add 30 years to the year A.D. 30 and add 40 years to the year A.D. 30 and you get the year A.D. 70. To the [Jews](gen-jew.html) [first](one.html) and then to the [Gentiles](gen-jew.html).

Sichon and Og are significant names.

**\* \* \***

The dead – will not be in the kingdom

Neutral – in the kingdom but not of the kingdom.

The Living – Knows the way

**\* \* \***

Yeshayahu (Isaiah) 43:4 vs. [Bereans](bereans.html) ([Hebrews](bereans.html)) 9:27-28 – [sod](sod.html):

***Yeshayahu (Isaiah) 43:4*** *Since you are precious and honored in my sight, and because I love you, I will give men in exchange for you, and people in exchange for your life.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 9:27-28*** *Just as man is destined to die once, and after that to* [*face*](body.html) *judgment, So Christ was sacrificed once to take away the* [*sins*](sin.html) *of many people; and he will appear a second* [*time*](time.html)*, not to bear* [*sin*](sin.html)*, but to bring* [*salvation*](salvation.html) *to those who are waiting for him.*

**\* \* \***

We arrive at a paradox. He who knows nothing about Torah yet has a burning [desire](needs.html) to assimilate its contents, has a greater chance of conquering [Sinai](stages.html) than those whose thirst for Torah has been slaked with only a few mouthfuls. At the age of 40, Rabbi Akiva was illiterate. Through application in [study](study.html), he went ahead to master Pshat – the literary meaning of Torah, Remez - its allegory, Drash - its exposition, and [sod](sod.html) - kabbalah, to enter PaRDeS (the initial [letters](letters.html) of Pshat, Remez, Drash, [Sod](sod.html)) = the orchard of paradise.

**\* \* \***

[Rachel](rachel.html) died in childbirth while delivering: Ben oni = Son of my sorrow

Ya+ aqob ([Jacob](israelja.html)) did not call him Ben oni, he call him: Binyamin = Son of my right [hand](mashal.html)

The “Lamb of God” died to give [birth](birth.html) to “The Son of My Sorrows” (Ben oni), while His Father called Him “The Son of My Right [Hand](mashal.html)” (Binyamin). The [two](two.html) sons had to do with the [two](two.html) comings. In the [first](one.html) [coming](coming.html), [Messiah](mashiach.html) was “The Son of My Sorrows” (Ben oni). In the second [coming](coming.html), [Messiah](mashiach.html) will be “The Son of My Right [Hand](mashal.html)” (Binyamin).

**\* \* \***

***Bereshit (Genesis) 38:24-30*** *About* [*three*](three.html) *months later Judah was told, "Your daughter-in-*[*law*](law.html) *Tamar is guilty of prostitution, and as a result she is now pregnant." Judah said, "Bring her out and have her burned to death!" As she was being brought out, she sent a message to her father-in-*[*law*](law.html)*. "I am pregnant by the man who owns these," she said. And she added, "See if you recognize whose seal and cord and* [*staff*](staff.html) *these are." Judah recognized them and said, "She is more righteous than I, since I wouldn't give her to my son Shelah." And he did not* [*sleep*](mashal.html) *with her again. When the* [*time*](time.html) *came for her to give* [*birth*](birth.html)*, there were twin boys in her* [*womb*](thebirth.html)*. As she was giving* [*birth*](birth.html)*,* [*one*](one.html) *of them put out his* [*hand*](fourteen.html)*; so the midwife took a scarlet thread and tied it on his wrist and said, "This* [*one*](one.html) *came out* [*first*](one.html)*." But when he drew back his* [*hand*](fourteen.html)*, his brother came out, and she said, "So this is how you have broken out!" And he was named Perez. Then his brother, who had the scarlet thread on his wrist, came out and he was given the* [*name*](name.html) *Zerah.*

So, the [first](one.html) “[messiah](mashiach.html)”, Zeraph, “partially” appeared and is associated with the “red” of our protective abodes. This was not the kingly line. Peretz, the other “[Messiah](mashiach.html)” forms the line of kings in Israel.

**\* \* \***

Symbols and their meanings:

Rest = [marriage](mashal.html)[[43]](#footnote-43)

Wash yourself = [clean](purity.html) yourself from your [idolatry](idolatry.html)[[44]](#footnote-44)

Anoint yourself = with good deeds and righteous conduct.[[45]](#footnote-45)

Spread your robe = your wings; i.e. ‘protection’

**\* \* \***

"Egypt" refers not only to the original enslavement of our people, but to the very concept of [exile](galuyot.html) and slavery itself: conditions which limit and confine, constraints which stifle the soul and prevent the realization of its potential (Mitzrayim, [Hebrew](hebrew.html) for Egypt, means "boundaries" or "constraints") . Hence, a person "goes out" of his personal Egypt by surmounting his own personal limitations, by going beyond what is considered the "most [one](one.html) can do" according to the conventions of his society or his own estimation of self.[[46]](#footnote-46)

**\* \* \***

Why is [leaven](chametz.html) so utterly rejected? Because it bloats and inflates, making of itself more than it is. This, above all else, is most intolerable to G-d[[47]](#footnote-47). In the words of our sages: G-d says of the conceited [one](one.html): "I and he cannot [dwell](dwelling.html) in the same [world](worlds.html)" ([Talmud](orallaw.html), Erchin 15b).

**\* \* \***

Whenever the scripture use the term "for Me", that is God. This implies permanence as in:

***Debarim (Deuteronomy) 4:10*** *Remember the day you stood before* [*HaShem*](hashem.html) *your God at Horeb, when he said to me, "Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may* [*teach*](teacher.html) *them to their children."*

**\* \* \***

Rashi indicates that whenever we see “The Sea”, without any further description, it always refers to the Mediterranean Sea, which is west of [Eretz Israel](city.html).[[48]](#footnote-48)

\* \* \*

"Vehaya ki tavo el ha'aretz"-"And it will be when you come to the Land". This paragraph is interpreted in the [*Midrash*](orallaw.html) *Hane-elam (part of the* [*Zohar*](orallaw.html)*)* as referring to the [World](futures.html) to Come. The *Tzror Hamor* copied extensively from that [*Midrash*](orallaw.html) on 26, 5.

**\* \* \***

**The** [**Thirty**](thirty.html)**-**[**two**](two.html) **Rules of**

**Eliezer B. Jose Ha-Ge-lili[[49]](#footnote-49)**

Rules laid down by R. Eliezer b. Jose Ha-Gelili for haggadic exegesis, many of them being applied also to halachic interpretation.

**1. Ribbuy** (extension): The particles “et”, “gam”, and “af”, which are superfluous indicate that something which is not explicitly stated must be regarded as included in the passage under consideration, or that some [teaching](teacher.html) is implied thereby.

**2. Mi’ut** (limitation): The particles “ak”, “rak”, and “min”, indicate that something implied by the concept under consideration must be excluded in a specific case.

**3. Ribbuy ahar ribbuy** (extension after extension): When [one](one.html) extension follows another it indicates that more must be regarded as implied.

**4. Mi’ut ahar mi’ut** (limitation after limitation): A double limitation indicates that more is to be omitted.

**5. Kal va-chomer meforash**: “Argumentum a minori ad majus”, or vice versa, and expressly so characterized in the text.

**6. Kal va-chomer satum**: “Argumentum a minori ad majus” or vice versa, but only implied, not explicitly declared to be [one](one.html) in the text. This and the preceeding rule are contained in the Rules of Hillel [number](nchart.html) 1.

**7.** **Gezerah shawah**:

Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**8. Binyan ab mi-katub ehad**: Application of a provision found in [one](one.html) passage only to passages which are related to the [first](one.html) in content but do not contain the provision in question.

**9. Derek Kezarah**: Abbreviation is sometimes used in the text when the subject of discussion is self-explanatory.

**10. Dabar shehu shanuy** (repeated expression): Repetition implies a special meaning.

**11. Siddur she-nehlak**: Where in the text a clause or sentence not logically divisible is divided by the punctuation, the proper order and the division of the verses must be restored according to the logical [connection](connection.html).

**12.** Anything introduced as a comparison to illustrate and explain something else itself receives in this way a better explanation and elucidation.

**13.** When the general is followed by the particular, the latter is specific to the former and merely defines it more exactly. (compare with Hillel #5)

**14.** Something important is compared with something unimportant to elucidate it and render it more readily intelligible.

**15.** When [two](two.html) Biblical passages contradict each other the contradiction in question must be solved by reference to a [third](three.html) passage.

**16.** Dabar meyuhad bi-mekomo: An expression which occurs in only [one](one.html) passage can be explained only by the context. This must have been the original meaning of the rule, although another explanation is given in the examples cited in the Baraita.

**17.** A point which is not clearly explained in the main passage may be better elucidated in another passage.

**18.** A statement with regard to a part may imply the whole.

**19.** A statement concerning [one](one.html) thing may hold good with regard to another as well.

**20.** A statement concerning [one](one.html) thing may apply only to something else.

**21.** If [one](one.html) object is compared to [two](two.html) other objects the best part of both the latter forms the tertium quid of comparison.

**22.** A passage may be supplemented and explained by a parallel passage.

**23.** A passage serves to elucidate and supplement its parallel passage.

**24.** When the specific implied in the general is especially excepted from the general, it serves to emphasize some property characterizing the specific.

**25.** The specific implied in the general is frequently excepted from the general to elucidate some other specific property, and to develop some special [teaching](teacher.html) concerning it.

**26.** [**Mashal**](mashal.html) (parable).

**27. Mi-ma’al**: Interpretation through the preceding.

**28. Mi-neged**: Interpretation through the opposite.

**29. Gematria**: Interpretation according to the numerical value of the [letters](letters.html).

**30. Notarikon**: Interpretation by dividing a word into [two](two.html) or more parts.

**31.** Postposition of the precedent. Many phrases which follow must be regarded as properly preceding, and must be interpreted accordingly in exegesis.

**32.** May portions of the Bible refer to an earlier period than to the sections which precede them, and vice versa.

These [thirty](thirty.html)-[two](two.html) rules are united in the so-called Baraita of R. Eliezer b. Jose HaGelili. In the introduction to the [Midrash](orallaw.html) ha-Gadol, where this Baraita is given, it contains [thirty](thirty.html)-[three](three.html) rules. Rule 29 being divided into [three](three.html), and rule 27 being omitted.

**\* \* \***

The [Seven](seven.html) Rules of Hillel[[50]](#footnote-50)

**1**. **Kal Va-Chomer**:

argument that reasons: If a rule or fact applies in a situation where there is relatively little reason for it to apply, certainly it applies in a situation where there is more reason for it to apply. For example, in the verse: Moses says, “If Israel, for whom my message is beneficial, will not listen to me, certainly Pharaoh, for whom the message is detrimental, will not listen” (Mizrachi; Sifsei Chachamim).

Another reason that Pharaoh would not listen is because Moses was “of blocked lips”, and it is unbefitting that [one](one.html) with a speech defect should [speak](mashal.html) before the king. However, to the general populace such an impediment is not significant. So, if the Israelites who should not have demurred because of Moses’ blocked lips, nevertheless ignored him, certainly Pharaoh, who was unused to such speech, would reject his message. Thus, the statement, “I am of blocked lips”, is part of the val vachomer. And it is to emphasize this that Rashi commented on “blocked lips” before “So how will Pharaoh listen to me?” (Gur Aryeh)

[**Midrash**](orallaw.html) **Rabbah - Bereshit (Genesis) XCII:7** AND WHEN THEY WERE GONE OUT OF THE [CITY](city.html)... IS NOT THIS IT IN WHICH MY [HaShem](hashem.html) DRINKETH... AND HE OVERTOOK THEM... AND THEY SAID UNTO HIM:... BEHOLD, THE MONEY, etc. (XLIV, 4-8). R. Ishmael [taught](teacher.html): This is [one](one.html) of the [**ten**](ten.html) **a fortiori arguments** recorded in the Torah. (i) BEHOLD, THE MONEY, WHICH WE FOUND IN OUR SACKS’ [MOUTHS](body.html), WE BROUGHT BACK UNTO THEE; does it then not stand to reason, How THEN SHOULD WE STEAL, etc. (ii) Behold, the children of Israel have not hearkened unto me; surely all the more, How then shall Pharaoh hear me (Ex. VI, 12). (iii) Behold, while I am yet alive with you this day, ye have been rebellious against the Lord; does it not follow then, And how much more after my death (Deut. XXXI, 27). (iv) And the Lord said unto Moses: If her father had but spit in her [face](body.html); surely it would stand to reason, Should she not hide in shame [seven](seven.html) days Num. XII, 14). (v) If thou hast run with the footmen, and they have wearied thee, is it not logical to say, Then how canst thou contend with horses (Jer. XII, 5). (vi) Behold, we are afraid here in Judah; surely it stands to reason, How much more than if we go to Keilah (I Sam. XXIII, 3). (vii) And if in a land of Peace where thou art secure [thou art overcome], is it not logical to ask, How wilt thou do in the thickets of the [Jordan](stages.html)? Jer. loc. cit.). (viii) Behold, the righteous shall be requited in the earth; does it not follow, How much more the [wicked](wicked.html) and the sinner (Prov. XI, 31). (ix) And the king said unto [Esther](esther.html) the queen: The [Jews](gen-jew.html) have slain and destroyed [five](five.html)

There are 10 val chomer arguments, enumerated in Bereshit Rabbah 92:7, that appear in Torah, as cited by Rashi:

Bereshit (Genesis) 44:8

Shemot ([Exodus](exodus.html)) 6:12

Bamidbar ([Numbers](nchart.html)) 12:14

Debarim (Deuteronomy) 31:27

I Shmuel (Samuel) 23:3

Yirmiyahu (Jeremiah) 12:5 (2 arguments)

Yehezchel (Ezekiel) 15:5

Mishle (Proverbs) 11:31

[Esther](esther.html) 9:12

**2.** **Gezerah shawah**:

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 ehad**: Application of a provision found in [one](one.html) passage only to passages which are related to the [first](one.html) 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](two.html) Biblical passages.

**5. Kelal u-Perat** and **Perat u-kelal**: Definition of the general by the particular, and of the particular, and of the particular by the general.

**6. Ka-yoze bo mi-makon aher**: Similarity in context to another scriptural passage.

**7. Dabar ha-lamed me-‘inyano**: Interpretation deduced from the context.

Concerning the origin and development of these rules as well as their susceptibility of logical proof, se [Talmud](orallaw.html)- Hermeneutics.

**\* \* \***

The [Thirteen](thirteen.html) rules of Rabbi Ishmael[[51]](#footnote-51)

[Thirteen](thirteen.html) rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halachic deductions from it. They are, strictly [speaking](mashal.html), mere amplifications of the [seven](seven.html) rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

**1**. **Kal Va-Chomer**: Identical with the [first](one.html) rule of Hillel.

A kal vachomer is an a fortiori logical argument that reasons: If a rule or fact applies in a situation where there is relatively little reason for it to apply, certainly it applies in a situation where there is more reason for it to apply. For example, in the verse: Moses says, “If Israel, for whom my message is beneficial, will not listen to me, certainly Pharaoh, for whom the message is detrimental, will not listen” (Mizrachi; Sifsei Chachamim).

Another reason that Pharaoh would not listen is because Moses was “of blocked lips”, and it is unbefitting that [one](one.html) with a speech defect should [speak](mashal.html) before the king. However, to the general populace such an impediment is not significant. So, if the Israelites who should not have demurred because of Moses’ blocked lips, nevertheless ignored him, certainly Pharaoh, who was unused to such speech, would reject his message. Thus, the statement, “I am of blocked lips”, is part of the val vachomer. And it is to emphasize this that Rashi commented on “blocked lips” before “So how will Pharaoh listen to me?” (Gur Aryeh)

This form of argument is also [known](daat.html) as "A Minori Ad Maius," that is, from the lighter (less significant) to the weightier (more significant) and vice versa. For example in Ket 111b, it is said that, "A grain of wheat is buried naked and it emerges from the ground clothed. How much more must we expect this of the righteous who are buried in their clothes?" A Torah example of this argument can be found in Shemot/[Exodus](exodus.html) 6:12, see also 1 Luqas 11:13 where [His Majesty](yeshua.html) King Yeshuah uses this form of argument. There are [two](two.html) forms of Qal Vahomer: Qal Vahomer Meforash - In this form the Qal Vahomer argument appears explicitly. And Qal Vahomer Satum - In which the Qal Vahomer argument is only implied. There is also an important limitation to the Qal Vahomer argument. This is the "Dayo" (enough) principle. This is that the conclusion of an argument is satisfied when it is like the major premise. In other words the conclusion is equalized to the premise and neither a stricter nor a more lenient view is to be taken. (BK 2:5) Rabbi Tarfon rejected the Dayo principle in certain cases (BK 25a)

**2.** **Gezerah shawah**: Identical with the second rule of Hillel.

Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

Lit. meaning "equal ordinance" or "equal statute." It is an argument from analogy. Strictly [speaking](mashal.html) this is only to be used if [two](two.html) given Torah statements make use of identical (and possibly) unique expressions. Moreover these expressions, which form the basis of the analogy, should not be required for the understanding of the statement; in this way it can be assumed that Scripture itself already used them with a view to the intended analogy (Shab. 64a). What is more, Gezerah Shavah may only be used with great restraint and should be supported by tradition: 'You will not apply Gezerah Shavah lightly' (Ker 5a); and 'No [one](one.html) argues from analogy on his own [authority](authority.html)' (Pes. 33a).

For example in Vayikra (Leviticus) 27:7 it is stated that in regard to the fulfillment of a vow certain valuation shall be placed upon 'a man of sixty years and upward.' Arachin 4.4 applies the 'and upward' also to other age groups for which it is not explicitly given (Leviticus 27:3,5). In all cases [one](one.html) must proceed from the completed year of life, even if this makes the regulation sometimes easier and at other times more difficult: the word "year" must always be interpreted to mean the same in this case.

In [Hebrews](bereans.html) 3:6-4:13 Chacham Shaul compares Ps. 95:7-11 & Heb. 3:7-11 to Gen. 2:2 & Heb. 4:4 based on the words "works" and "day"/"today" ("today" in [Hebrew](hebrew.html) is literally "the day"). Chacham Shaul uses this exegetical principle to conclude that there will be 6,000 years of this [world](worlds.html) followed by a 1,000-year [Shabbat](sabbath.html).

**3. Binyan Ab**: Rules deduced from a single passage of Scripture and rules deduced from [two](two.html) passages. This rule is a combination of the [third](three.html) and [fourth](four.html) rules of Hillel.

Lit. "founding of a family from a single Scripture text." By means of this exegetical norm, a specific stipulation found in only [one](one.html) of a group of topically related Torah passages is applied to them all. Thus the main passage bestows on all the others a common character which combines them into a family. Here we establish a precedent or general rule, to be extended to similar cases. For example in the Sifre it derives from Debarim (Deuteronomy) 17:6 the rule that wherever the expression "Yimmase" ('he is found') is used, [two](two.html) or [three](three.html) witnesses are always required. Also, since the Torah permits the preparation of [food](food.html) on the [festival](festival.html) of [Pesach](passover.html) (Shemot 12:16), and since [Pesach](passover.html) is the [first](one.html) of all the [festivals](festivals.html), it serves as a precedent for all the rest of the [festivals](festivals.html) in regards to the permissibility of preparing [food](food.html) on any Yom Tov.

Binyan Ab Mi-Sh'ne Ketubim

This is the expression for the same kind of derivation as above but based on [two](two.html) Scriptural passages. Thus, for example, the regulations that a slave must be released when his owner puts out his eye or tooth (Shemot/[Exodus](exodus.html) 21:26,27) are generalized: for any irreplaceable loss a slave must be compensated by being freed. Equally the definition of [physical](physical.html) defects is derived from [two](two.html) texts in the Torah, [one](one.html) dealing with defects in humans, which disqualify a [Kohen](priests.html) from [Temple](temple.html) service (Vayikra 21:20), and the other specifying defects in animals, which disqualify them from being offered as sacrifices (Vayikra 22:22). These [two](two.html) texts are taken together to determine what constitutes a defect, whenever the word "defect" is mentioned in the Torah, be it in regard to animal or men. In Heb. 1:5-14 Chacham Shaul cites:

Ps. 2:7 3D Heb. 1:5

2Sam. 7:14 3D Heb. 1:5

Deut. 32:43/Ps. 97:7/(Neh. 9:6) 3D Heb. 1:6

Ps. 104:4 3D Heb. 1:7

Ps. 45:6-7 3D Heb. 1:8-9

Ps. 102:25-27 3D Heb. 1:10-12

Ps. 110:1 3D Heb. 1:13

to build a rule that [Mashiach](mashiach.html) is of a higher order than the [angels](angels.html).

**4. Kelal u-Perat**: The general and the particular.

**5. u-Perat u-kelal**: The particular and the general.

If the general instances are stated [first](one.html) and are followed by the general category, instances other than the particular ones mentioned are included. For example in Shemot 22:9 "...an [ass](chamor.html), or an ox, or a sheep, OR ANY BEAST" beasts other than those specified are included. Another example is found in the [law](law.html) of returning lost property. It is written: "And so you shall do to his [ass](chamor.html) and to his [garment](garment.html)" (Debarim 22:13). These are specified categories, which would rule out any other. However, the text continues, "and so you shall do to ANY LOST THING of your brother," which is a general statement, making it a [commandment](cmds613.html) to return any lost articles that could be identified by the owner.

**6. Kelal u-Perat u-kelal**: The general, the particular, and the general.

That is, a general term, followed by particulars, followed again by a general term. Here the particulars specified in the text are not exclusive as in No.4 above, but they are considered as collective terms, to include anything, which has similar characteristics, and excluding things, which lack these characteristics. In other words, [one](one.html) may derive only things similar to those specified. For example, Debarim 14:26; other things than those specified in Debarim 14:26 may be purchased, but only if they are [food](food.html) or drink like those specified. Another case in point is the [law](law.html) of safekeeping, or trusteeship. It is written in the Torah, "If a man deliver unto his friend money or utensils to keep …" (Shemot 22:6). The statement opens with a general proposition ("if a man deliver to his friend") then continues with particulars ("money or utensils"), and again with a general term ("to keep"). Applying this exegetical principle, the inference is that not only money or utensils are covered by this [law](law.html), but also all such articles that have the characteristics of "money" and "utensils," namely (1) have intrinsic value, and (2) are movable. Accordingly, the [law](law.html) does not cover such things as a [field](field.html), because it is immovable, nor a credit note, because it has no value of its own (except the paper on which it is written).

**7.** The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

**8.** The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

When a subject who is already included in a general proposition is after ward mentioned separately in order to give some [new](new.html) information, it is not meant to be an isolated instance, but to clarify the general proposition as well. In other words, if a particular instance of a general rule is singled out for special treatment, whatever is postulated of this instance is to be applied to all the instances embraced by the general rule. For example "A man, also, or a woman that divines by a ghost or a familiar spirit, shall surely be put to death; they shall stone them with stones" (Vayikra 20:27) Divination by a ghost or a familiar spirit is included in the general rule against witchcraft (Debarim 18:10f). Since the penalty in Vayikra 20:27 is stoning it may be inferred that the same penalty applies to other instances within the same general rule (San. 67b).

Another example of the application of this principle is found in the [law](law.html) concerning the prohibition of work on [Shabbat](sabbath.html). It is written in the Torah, You shall do no work (on [Shabbat](sabbath.html))" (Shemot 20:10). Later, it is written, "You shall kindle no [fire](fire.html) on the [Shabbat](sabbath.html) day" (Shemot 35:3). The kindling of [fire](fire.html) is already included in the general prohibition of work (which covers 39 categories of work used in the building of the [Sanctuary](mikdash.html)); why, then was the kindling of [fire](fire.html) mentioned separately?

**9.** The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

When a subject already included in a general rule is excepted (mentioned separately) in order to specify a certain point, which is also included in the rule, this exception is intended to alleviate and not aggravate this particular case. In other words, when particular instances of a general rule are treated specifically, in details similar to those included in the general rule, then only the relaxation of the general rule and not its restrictions are to be applied in those instances*.*

An example of the application of this principle may be found in the [law](law.html) concerning nega'im (blemishes, or symptoms of tsara'at, "leprosy"). The Torah begins with a general rule about skin blemishes Vayikra 13:2), specifying [three](three.html) severe symptoms, the [first](one.html) [two](two.html) of which being [signs](signs.html) of tumah (defilement, i.e., that the person is definitely afflicted with the [plague](plagues.html)): (1) [hair](hair.html) turned white in the blemish (Vayikra 13:3); (2) quick raw flesh (open sore) in the swelling of the skin (Vayikra 13:10-11); and (3) if there has been no change in the skin blemish during the [first](one.html) week of isolation, a second week of isolation is required, at the end of which, if no change is noticeable, the person is declared tahor (ritually [clean](purity.html)) [[Vayikra 13:5-6]. At the same [time](time.html), the Torah specifies a "favorable" symptom, namely, a white discoloration of the entire skin (Vayikra 13:12-13).

This general rule is followed in the Torah by [two](two.html) particular skin blemishes: (a) [one](one.html) that has developed in a "boil" which had healed (Vayikra 13:8), and (b) [one](one.html) that has developed in a spot of the skin which had a burning by [fire](fire.html) (Vayikra 13:24). In each of the [two](two.html) cases, only [one](one.html) severe symptom is mentioned, namely, [hair](hair.html) turning white (Vayikra 13:20, 25). According to the said principle, therefore, we say that the intent of each of these [two](two.html) exceptions is to alleviate the case, and not to aggravate it. This is to say; we apply to these cases the rule of the favorable symptom (whiteness of the whole skin), but not the rule of the severe symptoms (Nos. 2 and 3, mentioned above), except the [one](one.html) mentioned specifically ([hair](hair.html) turning white).

**10.** The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

When a subject already included in a general rule is excepted, in order to specify a certain point not covered by the general rule, the exception is intended to alleviate in some respects and to aggravate in other respects. That is, when particular instances of a general rule are treated specifically in details dissimilar from those included in the general rule, then both relaxations and restrictions are to be applied in those instances. An application of this principle can be seen in [connection](connection.html) with the [law](law.html) of nega'im (blemishes), when affecting the [head](body.html) or the [beard](hair.html) (Vayikra 13:29). However, here the Torah introduces a [new](new.html) symptom, not previously included in the general rule, namely yellow [hair](hair.html) as a [sign](signs.html) of tumah (Vayikra 13:30). Hence, according to the present principle, the Torah indicates that the purpose of the exception is to apply to it the severity of yellow [hair](hair.html), as a [sign](signs.html) of tumah, while giving it the leniency of white [hair](hair.html) not being a [sign](signs.html) of tumah in this case (though white [hair](hair.html) is a symptom of tumah in other skin blemishes). That is, the details on [laws](law.html) of [plagues](plagues.html) in the [hair](hair.html) or [beard](hair.html) (Vayikra 13:29-37) are dissimilar from those in the general rule of [plague](plagues.html) spots. Therefore both the relaxation regarding the white [hair](hair.html) mentioned in the general rule (Vayikra 13:4) and the restriction of the yellow [hair](hair.html) mentioned in the particular instance (Vayikra 13:30) is applied

**11.** The particular implied in the general and excepted from it on account of a [new](new.html) and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

He was therefore smitten with the [plague](plagues.html) and isolated from the [community](community.html), so that during his isolation and affliction he could think and repent. The Torah states that this he-lamb was to be sacrificed in the same place where any [sin](sin.html) [offering](korbanot) and [burnt offering](korbanot) was sacrificed, that is, in the northerly corner of the altar. The text then goes on to say, "for as the [sin](sin.html) [offering](korbanot) so is the guilt-[offering](korbanot)" (Vayikra 14:13). Now, this general rule is already mentioned once (Vayikra 7:1). It was, however, necessary to restate it because the case of the leper's guilt [offering](korbanot) was excepted from the general rule by the introduction of a [new](new.html) [law](law.html) attending to it, namely, smearing some [blood](body.html) of the [sacrifice](korbanot.html) on the right ear, thumb, and large toe of the cured leper (Vayikra 14:14) – a ceremony not required in the usual case of any other guilt [offering](korbanot). Consequently [one](one.html) might have thought that the exception applied also in other respects (i.e., burning of the fat on the altar, etc.). Hence the re-inclusion of this particular case into its original category, or general rule.

That is, the guilt [offering](korbanot) of the leper requires the placing of the [blood](body.html) on the ear, thumb, and toe (Vayikra 14:14). Consequently, the [laws](law.html) of the general guilt [offering](korbanot), such as the sprinkling of the [blood](body.html) on the altar (Vayikra 7:2) would not have applied, were it not for the Torah passage "For as the [sin](sin.html) [offering](korbanot) is the [priest](priests.html)'s so is the guilt [offering](korbanot)" (Vayikra 14:13), i.e., that this is like other guilt offerings (cf. Yev. 7a-b).

**12.** Deduction from the context.

Here a subject is inferred from its context, or from the subsequent text. in other words, the meaning of a passage may be deduced from (a) its context, or (b) from a later reference in the same passage. Here the argument is "from the context" of a Scriptural statement. In other words, the total context, not just the isolated statement must be considered for an accurate exegesis. For example, in a Baraita in Sanhedrin 86a, Hillel explains that when interpreting Shemot/[Exodus](exodus.html) 20:13 the context must be taken into consideration, and since the surrounding [commands](cmds613.html) deals with persons then the [command](cmds613.html) "You will not steal" of Shemot 20:13 refers to stealing people – i.e. kidnapping. Further, it is declared that this refers to kidnapping a human being, such is punishable by death, which is inferred from the fact that this "stealing" appears in the same context with "Your will not murder," etc. which the Torah, elsewhere clearly makes it a crime punishable by death. However, the "you will not steal" in Vayikra/Leviticus 19:11 refers to stealing things since the context is theft of money or valuables which is not subject to a death penalty.

An example of the application of the second part of this principle is found in the [law](law.html) concerning a [plague](plagues.html) on a house. It is written, "When you come into the land of Canaan

**13.** When [two](two.html) Biblical passages contradict each other the contradiction in question must be solved by reference to a [third](three.html) passage.

[Two](two.html) passages may seem to conflict until a [third](three.html) resolves the conflict. For example in Vayikra (Lev) 1:1 "out of the tent of meeting" and in Shemot (Ex.) 25:22 "from above the [ark](ark.html) of the [covenant](covenant.html) between the [cherubim](angels.html)" seem to disagree until we examine Bamidbar (Num.) 7:89 where we learn that Moshe entered the tent of meeting to hear Ha-Shem [speaking](mashal.html) from between the [cherubim](angels.html). Also, in 1Chron. 27:1 explains the numerical disagreement between 2Sam. 24:9 and 1Chron. 21:5.

Chacham Shaul shows that the following passages seem to conflict:

1.2.3.4.Hacham Shaul resolves the apparent conflict by citing Bereshit 15:6 (in Rom. 4:3, 22): "[Avraham](avraham.html) believed G-d, and it was accounted to him for justice." Thus Chacham Shaul resolves the apparent conflict by showing that under certain circumstances, belief/faith/trust (same word in [Hebrew](hebrew.html) 3D EMUNAH) can act as a substitute for righteousness/justice/being just (same word in [Hebrew](hebrew.html) 3D TSADIQUT).

Rules [seven](seven.html) to [eleven](eleven.html) are formed by a subdivision of the [fifth](five.html) rule of Hillel; rule [twelve](twelve.html) corresponds to the [seventh](seven.html) rule of Hillel, but is amplified in certain particulars; rule [thirteen](thirteen.html) does not occur in Hillel, while, on the other [hand](fourteen.html), the [sixth](six.html) rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general see also [*Talmud*](orallaw.html) *– Hermeneutics*.

**\* \* \***

Why in the [world](worlds.html) did [Esav](edom.html) sell his priceless birthright for a pot of lentil soup? Everyone knows that [the birth](thebirth.html)right symbolized [eternal life](eternal.html), and the [inheritance](inherit.html) of the crown of the [Jewish](gen-jew.html) People. He who had [the birth](thebirth.html)right would sire the chosen [nation](nations.html), [HaShem](hashem.html)'s beloved people. What was [Esav](edom.html) thinking to sell something of such worth, in exchange for something that was so worthless?[[52]](#footnote-52)

\* \* \*



The phrase, 'eretz zavat halav u'dvash' is [first](one.html) mentioned (twice) in [Exodus](exodus.html) 3, and numerous times in the book of Deuteronomy. All together it is found almost [twenty](twenty.html) times in the Bible, and serves as the description, *par excellence*, of the [land of Israel](city.html). Only once, is it used insultingly by the Israelites, who complain to Moses, "You took us from a land (i.e. Egypt) flowing with milk and honey into this desert!"

The phrase is a fabulous example of how even a few simple words can be probed for layers of meaning. Let's explore the various levels Torah can be understood at, remembering, as Rashi often says, quoting the earlier Sages, 'a verse doesn't depart from its plain meaning.' What this means, is that different and even contradictory interpretations can all exist simultaneously. The Rabbis say the Torah has 70 'facets'.

'PaRDeS', popular way to look at [four](four.html) of these facets, is an acromonym that stands for:

**Pshat**: the simple meaning

**Remez**: the alluded meaning

**Drash**: the metaphoric meaning

[**Sod**](sod.html): the mystical meaning.

To these [four](four.html), we will add a feminist and ecological interpretation.

**Literal**: A land flowing with milk and honey. The milk is probably goat's milk. Honey (here) is bee honey. (At other times, (in the [Seven](seven.html) Species, for example) the word dvash is understood to refer to date syrup. It might also refer to the carob, for it grows in rocky areas, and its ripe pods drip with a sweet substance.) For the [generation](toldot.html) in the desert, this description portrays a land filled with lush fields, with flowers, and goats grazing on the grass growing between the rocks.

**Remez**: In [Numbers](nchart.html), we read that the scouts return with pomegranates, [figs](bethphag.html) and grapes as a confirmation that it is a land 'flowing with milk and honey,' yet they brought back no dairy products. We can therefore assume that the expression can be understood also to mean: a land of abundance and fertility.

**Drash**: The Rabbis also note that milk and honey are among [two](two.html) of the substances that the Torah is compared to. In Shir HaShirim, we read, 'milk and honey are under your [tongue](spirit.html).' The idea that the 'land' is actually a kind of Torah can also be seen by the unusual phrase: (Deut. 11:12) "A land which Adonai looks after" using the verb we typically associate with what I am doing; making a [midrash](orallaw.html). We can then understand the 'land of milk and honey' in an entirely [new](new.html) way, that Torah is not talking about a [physical](physical.html) land, but to the 'land of Torah.' When we live in a [world](worlds.html) where Torah is real to us, then we are living in the place God [wants](needs.html).

[**Sod**](sod.html): This is the mystical level. According to our [teacher](teacher.html) of [Zohar](orallaw.html), Justin Lewis, the [Zohar](orallaw.html) associates honey with the [Oral Torah](orallaw.html), which is to say with Malkhut (which is also associated with the [Land of Israel](city.html))! Milk is associated with Chesed or with mysterious high levels of the Divine which are the source of Chesed; Chesed is white like mother's milk. (Milk is also associated in some texts with the [Oral Torah](orallaw.html)/Malkhut (as distinct from wine which those texts associate with the Written Torah/Tif'eret).



In parshat Eikev, the [Midrash](orallaw.html) Sifrei finds this phrase along with many other descriptors, the most familiar being the description of Shivat Haminim, and note the repeating 'eretz, the land.'



The Rabbis find another 5 occurrences nearby to make a total of [twelve](twelve.html), and suggest, "[one](one.html) 'ha'aretz' for each of the 12 [tribes](tribes.html): the land of this [one](one.html), was not like the land of that [one](one.html); the fruit of this [one](one.html) was not the fruit of that [one](one.html); the hills of this [one](one.html) were not the hills of that [one](one.html)." Each [tribe](tribes.html) had their own 'ha'aretz.'

\* \* \*

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1. Gaon of Vilna in Aderet Eliyahu, Bereshit 1:1; Maharal of Prague [↑](#footnote-ref-1)
2. In Pirkei Avot (3:23), the Mishnah quotes Rabbi Eliezer ben Chisma as follows: "The laws of bird-offerings and the laws of Pischei Niddah are essential laws … astronomy and gematriaot are like the seasonings of wisdom." The Mishnah may be referring to mathematics in general as "gematriaot," but certainly the specific meaning referred to above is included, as well.

Rashi himself uses the technique of gematria occasionally (e.g. Shemot 23:21), but the parshan who specializes in the technique is the Baal HaTurim, Rabbi Yaakov ben HaRosh, the Talmudic giant who codified the Laws of Judaism during the Middle Ages in the "Four Turim." Most of the gematriaot he offers check out computationally; that is, the gematria of one word-set does in fact equal the gematria of the other word-set. However, surprisingly, some do not! [↑](#footnote-ref-2)
3. Ethics of the Fathers 5:1; Babylonian Talmud Tractate Megillah 21b [↑](#footnote-ref-3)
4. Gaon of Vilna in Aderet Eliyahu, Bereshit 1:1; Maharal of Prague [↑](#footnote-ref-4)
5. Maimonides, Guide for the Perplexed 2:30 (13th Century) [↑](#footnote-ref-5)
6. The Vilna Gaon. - the book of "Siddur" [↑](#footnote-ref-6)
7. As a slave. [↑](#footnote-ref-7)
8. The Hermeneutical Laws for the first and second levels of Rabbinical Hermeneutics you will find in the Siddur. In the ArtScroll Siddur (Nusach Sefard), pp. 53-54, which are found in the Morning Service on the "Offerings Section" before the "Kadish D'Rabanan" (The Rabbi's Kaddish) and which are a quote from the Sifra.

The laws of Hermeneutics for these two first level are recited every single day of the year by all Torah Observant Jews! [↑](#footnote-ref-8)
9. Midrash Rabbah - Numbers XVI:1 [↑](#footnote-ref-9)
10. Much of this chronology comes from The ArtScroll Tanach Series, “Joshua”, edited by Rabbis Nosson Scherman and Meir Zlotowitz [↑](#footnote-ref-10)
11. Caleb and Pinchas [↑](#footnote-ref-11)
12. Ahavas Yehonasan [↑](#footnote-ref-12)
13. Rashi [↑](#footnote-ref-13)
14. Targum renders this as ”a border of red cloth”. [↑](#footnote-ref-14)
15. Joshua 5:10 [↑](#footnote-ref-15)
16. The Haggadah contains a poem about midnight: The beleaguered (Jericho) was besieged on Passover. [↑](#footnote-ref-16)
17. **Midrash Rabbah – Genesis 47:10** It was taught: This is permitted even on the Sabbath.l Hezekiah taught: [Thou mayest build bulwarks against the city that maketh war with thee,] until it fall (Deut. XX, 20): even on the Sabbath, for thus we find that Jericho was indeed reduced on the Sabbath.2 [↑](#footnote-ref-17)
18. II Kings XXII, 14. [↑](#footnote-ref-18)
19. Jud. II, 9. This is interpreted as ‘Timnath belonging to Heres’, who is identified with Harhas. [↑](#footnote-ref-19)
20. Josh. II, 18. [↑](#footnote-ref-20)
21. Lit., ‘old eye’. [↑](#footnote-ref-21)
22. Alluding perhaps to his ugliness (Maharsha). [↑](#footnote-ref-22)
23. Lit., ‘from me and thee is the matter concluded’. [↑](#footnote-ref-23)
24. I Chron. VII, 27. The genealogy stops at this point; from which it is inferred that Joshua had no sons. [↑](#footnote-ref-24)
25. V. Gen. XIX, 26. [↑](#footnote-ref-25)
26. Lit., ‘was swallowed in its place’. [↑](#footnote-ref-26)
27. Ex. XIV, 22. [↑](#footnote-ref-27)
28. Josh. III, 17. [↑](#footnote-ref-28)
29. V. Jer. XLI, 1, 2. [↑](#footnote-ref-29)
30. Supra, LXXV, 4. [↑](#footnote-ref-30)
31. This is obscure. Possibly this is a play on dothaynah (to Dothan), which is read dathe Jah ' the laws (here, the designs) of God ‘-all these events led up to the fuifilrnent of God's designs, viz. Israel's servitude in Egypt. Cur. edd. omit this caption and read: AND THE MAN SAID: TH EY ARE DEPARTED HENCE (XXXVII, 17) - from the qualities of the Almighty. (For His qualities are kindness and love, whereas they are scheming acts of cruelty and inhumanity.) [↑](#footnote-ref-31)
32. This is based on the second half of the verse: AND BEFORE HE CAME NEAR UNTO THEM THEY CONSPIRED AGAINST HIM TO SLAY HIM, which is interpreted as meaning that they conspired to slay him even before he reached them; this they could do by inciting the dogs. [↑](#footnote-ref-32)
33. Sc. the Egyptians. He renders ba'al ha-halomoth (E.V. ' the dreamer ‘): he will give us a master through his dreams-a prophecy of how his dreams led to their servitude in Egypt. Y.T. renders: They exclaimed that this one would lead them astray in the service of Baal-a reference to Jeroboarn and Ahab who were descended from Joseph (the latter is an assumption). [↑](#footnote-ref-33)
34. The Soncino Midrash Rabbah has the following footnote: This is obscure. Possibly this is a play on dothaynah (to Dothan), which is read dathe Jah ' the laws (here, the designs) of God ‘-all these events led up to the fuifilrnent of God's designs, viz. Israel's servitude in Egypt. [↑](#footnote-ref-34)
35. Moses. Aaron. and Miriam. [↑](#footnote-ref-35)
36. Miriam died in Nisan, and in the same month the doom of Moses and Aaron was pronounced at the waters of Meribah (Y.K.). [↑](#footnote-ref-36)
37. E.V. ’together’. [↑](#footnote-ref-37)
38. Cf. Num. R. 1, 2. [↑](#footnote-ref-38)
39. Because the cloud which protected them had departed. [↑](#footnote-ref-39)
40. V. Sot. 36a. [↑](#footnote-ref-40)
41. **h** = 10; **h** =10; **i** = 50; total =70. [↑](#footnote-ref-41)
42. **x** = 60; **u** = 6; **s** = 4; total = 70. Hence one drives out the other. [↑](#footnote-ref-42)
43. Zohar Chadash [↑](#footnote-ref-43)
44. Torah T’mimah [↑](#footnote-ref-44)
45. Midrash [↑](#footnote-ref-45)
46. Lubavitcher Rebbe Shlita [↑](#footnote-ref-46)
47. Lubavitcher Rebbe Shlita [↑](#footnote-ref-47)
48. Rashi to Exodus 10 [↑](#footnote-ref-48)
49. Found in The Jewish Encyclopedia under “Rules”. [↑](#footnote-ref-49)
50. Found in The Jewish Encyclopedia under “Rules”. [↑](#footnote-ref-50)
51. Found in The Jewish Encyclopedia under “Rules”. [↑](#footnote-ref-51)
52. Rabbi Lipman Podolsky [↑](#footnote-ref-52)