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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Elul 16, 5783 - September 1/2, 2023** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com%20) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you and grant you peace. – Amen!**

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

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

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

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**A Prayer for our Beloved Hakhamim**

We would like to ask for prayers on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

**We pray especially, for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. Mi Sheberach…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!**

**Shabbat: “Vayiqrá Ya’aqób” - “And called Jacob”**

**6th Sabbath of Consolation/Strengthening**

**(Shabbat Nachamu VI)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקְרָא יַעֲקֹב** |  | **Saturday Afternoon** |
| **“Vayiqra Ya’aqob”** | Reader 1 – B’resheet 49:1-4 | Reader 1 – B’resheet 49:27-29 |
| **“And called Jacob”** | Reader 2 – B’resheet 49:5-7 | Reader 2 – B’resheet 49:29-31 |
| **“Y llamó Jacob”** | Reader 3 – B’resheet 49:8-10 | Reader 3 – B’resheet 49:31-33 |
| B’resheet (Gen) 49:1-26 | Reader 4 – B’resheet 49:11-13 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 55:3-12 + 56:8 | Reader 5 – B’resheet 49:15-18 | **Monday / Thursday Mornings** |
| Special:  Yeshayahu (Isaiah) 60:1-22 | Reader 6 – B’resheet 49:19-21 | Reader 1 – B’resheet 49:27-29 |
| Tehillim (Psalms) 41:1-4 | Reader 7 – B’resheet 49:22-26 | Reader 2 – B’resheet 49:29-31 |
|  | Maftir – B’resheet 49:22-26  Isaiah 55:3-12+56:8 | Reader 3 – B’resheet 49:31-33 |
| N.C.: Mk 4:30-34; Lk 13:18-19 |  |  |

**Contents of the Torah Seder- B’resheet (Genesis) 49: 1-26**

        Jacob’s blessing – Gen. 49:1-26

**Rashi & Targum Pseudo Jonathan for: B’Resheet (Genesis)****49:1-26**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. **Jacob called** for his sons and said, "Gather and I will tell you what will happen to you at the end of days. | 1. **And Ya’aqob called** his sons and said to them, Purify yourselves from uncleanness, and I will show you the hidden mysteries, the ends concealed, the recompense of reward for the righteous/generous, the retribution of the wicked, and the bower of Eden, what it is. And the twelve tribes of Israel gathered themselves together around the golden bed whereon he reclined, and where was revealed to him the Shekina of the LORD, (though) the end for which the king Mashiah is to come had been concealed from him. Then said he, Come, and I will declare to you what will befall you at the end of the days.  JERUSALEM: And our father Ya’aqob called his sons, and said to them, Gather together, and I will teach yon the concealed end, the secret mysteries, the recompense of reward for the just, and the punishment of the wicked, and the blessedness of Eden, what it is. And the twelve tribes of Ya’aqob assembled and surrounded the golden bed whereon our father Ya’aqob lay, desiring that he should teach them (at the) end in benediction and consolation. Then was revealed to him the secret that had been hidden from him, and then was opened the door which had been shut to him. Our father Ya’aqob turned therefore and blessed his sons, **every man according to his good did he bless him.** |
| 2. Gather and listen, sons of Jacob, and listen to Israel, your father. | 2. Gather yourselves together and hear, you sons of Ya’aqob, and receive instruction from Israel your father. |
| 3. Reuben, you are my firstborn, my strength and the first of my might. [You should have been] superior in rank and superior in power. | 3. Reuben you are my firstborn, the beginning of the strength of my generation, and the chief event of my thoughts To you belonged the birthright, and the high priesthood, and the kingdom: but because you have sinned, my son, **the birthright is given to Joseph, and the, kingdom to Yehuda, and the priesthood to Levi.**  JERUSALEM: REUBEN, my firstborn are you, my strength, and the beginning of my sorrow. **To you my son Reuben would it have pertained to receive three portions above your brethren, birth-right, priesthood, and kingdom: but because you have sinned, Reuben, my son, the birth-right is given unto Joseph, the kingdom to Yehuda, and the high priesthood to the tribe of Levi.** I will liken you, my son Reuben, to a little garden into the midst of which there enter rapid torrents, which it cannot bear, but is carried away before them. Be repentant then, my son Reuben, with good works, for you have sinned; and sin no more, that that which you have sinned may be forgiven you. |
| 4. [You have] the restlessness of water; [therefore,] you shall not have superiority, for you ascended upon your father's couch; then you profaned [Him Who] ascended upon my bed. | 4. I will liken you to a little garden in the midst of which there enter torrents swift and strong, which it cannot bear, but is overwhelmed. Be repentant then, Reuben my son, for you have sinned, and add not; that wherein you have sinned it may be forgiven you; for it is reckoned to you as if you went in to have to do with the wife of your father at the time that you did confound my bed upon which you went up. |
| 5. Simeon and Levi are brothers; **stolen instruments are their weapons.** | 5. Shimeon and Levi are brothers of the womb; **their thoughts are of sharp weapons for rapine.**  JERUSALEM: Shimeon and Levi are brothers of the womb, **men who are masters of sharp weapons**; they made war from their youth; in the land of their adversary they wrought out the triumphs of war. |
| 6. Let my soul not enter their counsel; my honor, you shall not join their assembly, for in their wrath they killed a man, and with their will they hamstrung a bull. | 6. In their counsel my soul has not had pleasure, and in their gathering against Shekem. to destroy it mine honour was not united; for in their anger they slew the prince and his ruler, and in their ill will they demolished the wall of their adversary.  JERUSALEM: In their counsels my soul found no pleasure; and in their gathering together at the city of Shekem to destroy it, they were not favourable to my honour; for in their anger they slew kings with princes, and in their wilfulness they sold Joseph their brother, who is compared to the ox. |
| 7. **Cursed be their wrath for it is mighty, and their anger because it is harsh.** I will separate them throughout Jacob, and I will scatter them throughout Israel. | 7. And Ya’aqob said, **Accursed was the town of Shekem, when they entered within it to destroy it in their violent wrath; and their hatred against Joseph, for it was relentless.** If, said Ya’aqob, they dwell together, no king nor ruler may stand before them. Therefore will I divide the inheritance of the sons of Shimeon into two portions; one part will come to them out of the inheritance of the sons of Yehuda, and one part from among the rest of the tribes of Ya’aqob; and the tribe of Levi I will disperse among all the tribes of Israel.  JERUSALEM: **Accursed was the town of Shekem when Shimeon and Levi entered to destroy it** **in their wrath, for it was strong, and in their anger, for it was cruel.** And Ya’aqob our father said, If these remain together, no people or kingdom can stand before them. I will divide the tribe of Shimeon, that they may become preachers and teachers of the Law in the congregation of Ya’aqob; and I will disperse the tribe of Levi in the houses of instruction for the sons of Israel. |
| 8. Judah, [as for] you, your brothers will acknowledge you. Your hand will be at the nape of your enemies, [and] your father's sons will prostrate themselves to you. | 8. Yehuda, you did make confession in the matter of Tamar: therefore will your brethren confess you, and will be called Yehudim from your name. Your hand will avenge you of your adversaries, in throwing arrows upon them when they turn their backs before you; and the sons of your fathers will come before you with salutations.  JERUSALEM: YEHUDA, you will all your brethren praise, and from your name will all be called Yehudim; your hand will avenge you of your adversaries; all the sons of your father will come before you with salutation. |
| 9. **A cub [and] a grown lion is Judah. From the prey, my son, you withdrew. He crouched, rested like a lion, and like a lion, who will rouse him?** | 9. I will liken you, my son Yehuda, to **a whelp, the young of a lion; for from the killing of Joseph my son you did uplift your soul, and from the judgment of Tamar you were free. He dwells quietly and in strength, as a lion; and as an old lion when he reposes, who may stir him up?**  JERUSALEM: **I will liken you, my son Yehuda, to a whelp the son of a lion: from the slaying of Joseph you were free, from the judgment of Tamar you, my son, were acquitted. He remains tranquil in the midst of war**, as the lion and as the lioness; nor is there people or kingdom that can stand against you. |
| 10. **The scepter shall not depart from Judah, nor the student of the law from between his feet, until Shiloh comes, and to him will be a gathering of peoples.** | 10. **Kings will not cease, nor rulers, from the house of Yehuda, nor sopherim (scribes) teaching the Law from his seed, till the time that the King the Mashiach, will come, the youngest of his sons; and on account of him will the (Gentile) peoples flock together.**  JERUSALEM: **Kings willl not cease from the house of Yehuda, nor Sopherim (scribes) teaching the Law from his children's children, until the time that the King Mashiach will come, whose is the kingdom, and to whom all the kingdoms of the earth will be obedient. How beautiful is the King Mashiach, who is to arise from the house of Yehuda.** |
| 11. He binds his foal to a vine, and to a tendril [he binds] his young donkey. [He launders] his garment with wine, and with the blood of grapes binds his raiment. | 11. How beauteous is the King, the Mashiach who will arise from the house of Yehuda! He has girded his loins, and descended, and arrayed the battle against his adversaries, Slaying kings with their rulers; neither is there any king or ruler who will stand before him. The mountains become red with the blood of their slain; his garments, dipped in blood, are like the out-pressed juice of grapes.  JERUSALEM: Binding his loins, and going forth to war against them that hate him, he will slay kings with princes, and make the rivers red with the blood of their slain, and his hills white with the fat of their mighty ones; his garments will be dipped in blood, and he himself be like the juice of the winepress. |
| 12. [He is] red eyed from wine and white toothed from milk. | 12. How beautiful are the eyes of the king Mashiach, as the pure wine! He cannot look upon what is unclean, nor on the shedding of the blood of the innocent; and his teeth, purer than milk, cannot eat that which is stolen or torn; and therefore his mountains are red with wine, and his hills white with corn, and with the cotes of flocks.  JERUSALEM: More beautiful are the eyes of the king Mashiach to behold than pure wine; they will not look upon that which is unclean, or the shedding of the blood of the innocent. His teeth are employed according to the precept rather than in eating the things of violence and rapine; his mountains will be red with vines, and his presses with his wine, and his hills be white with much corn and with flocks of sheep. |
| 13. **Zebulun will dwell on the coast of the seas; he [will be] at the harbor of the ships, and his boundary will be at Zidon.** | 13. **Zebulon will dwell upon the banks of the sea, and have dominion over the havens; he will surmount the breakers of the sea with ships and his border will extend unto Zidon.** |
| 14. Issachar is a bony donkey, lying between the boundaries. | 14. Issakhar is an ass in the Law; a strong tribe, **knowing the order of the times;** and he lies down between the limits of his brethren.  JERUSALEM: ISSAKHAR is a strong tribe, and his limits will be in the midst between two boundaries. |
| 15. He saw a resting place, that it was good, and the land, that it was pleasant, and he bent his shoulder to bear [burdens], and he became an indentured laborer. | 15. And he saw the rest of the world-to-come that it is good, and the portion of the land of Israel that it is pleasant; **therefore bowed he his shoulders to labour in the Law, and unto him will come his brethren bearing presents.**  JERUSALEM: And he saw the house of the sanctuary, which is called Quietness, that it is good, and the land that its fruits are rich; **and bared his shoulders to labour in the Law, and to him will be all his brethren bringing tribute.** |
| 16. Dan will avenge his people, like one, the tribes of Israel. | 16. From the house **of Dan there is to arise a man who will judge his people with the judgment of truth.** All the tribes of Israel will hearken to him together.  JERUSALEM: DAN, **He will be the deliverer** who is to arise, strong will he be and elevated above all kingdoms. |
| 17. Dan will be a serpent on the road, a viper on the path, which bites the horse's heels, so its rider falls backwards. | 17. A chosen man will arise from the house of Dan, like the basilisk which lies at the dividing of the way, and the serpent's head which lurks by the way, that bites the horse in his heel, and the master from his terror is thrown backward. **Even thus will Shimshon bar Manovach slay all the heroes of Philistia, the horsemen and the foot; he will hamstring their horses and hurl their riders backwards.**  JERUSALEM: And be will be like the serpent that lies in the way, and the basilisk which lurks at the dividing of the road, which strikes the horse in his heel, and thinks by the terror of him to throw his rider backward. |
| 18. For Your salvation, I hope, O Lord! | 18. When Ya’aqob saw Gideon bar Joash and Shimshon bar Manovach, who were established to be deliverers, he said, **I expect not the salvation of Gideon, nor look I for the salvation of Shimshon; for their salvation will be the salvation of an hour; but for Your salvation have I waited, and will look for, O LORD; for Your salvation is the salvation of eternity.**  JERUSALEM: He is Shimshon bar Manovach (Sampson), who will be a terror upon his adversaries, and a fear upon them that hate him, and who will slay kings with princes. Our father Ya’aqob said, **My soul has not waited for the redemption of Gideon bar Joash which is for an hour, nor for the redemption of Shimshon which is a creature redemption, but for the Redemption which You have said in Your Word will come for Your people the sons of Israel, for this Your Redemption my soul has waited.** |
| 19. [As for] Gad, a troop will troop forth from him, and it will troop back in its tracks. | 19. The tribe of Gad with the rest of the tribes **will, armed, pass over the streams of Arnona and subdue before them the pillars of the earth, and armed will they return into their limits with much substance** and dwell in peace beyond the passage of Jarden; for so will they choose, and it will be to them to receive their inheritance.  JERUSALEM: **From the house of GAD will go forth hosts arrayed in arms. They will bring Israel over the Jarden and put them in possession of the land of Kenaan**, and afterwards return in peace to their tabernacles. |
| 20. From Asher will come rich food, and he will yield regal delicacies. | 20. Happy is Asher **whose fruitage is plenteous, and whose land abounds in balsams and costly perfumes.**  JERUSALEM: Of happy ASHER how fertile is the land! **His land will satisfy with dainties for the kings of the sons of Israel.** |
| 21. Naphtali is a swift gazelle; [he is one] who utters beautiful words. | 21. **Naphatali is a swift messenger, like a hind that runs on the tops of the mountains, bringing good tidings: he it was who announced that Joseph was living; he it was who hastens to go into Mizraim, and bring the contract of the double field in which Esau had no portion; and when he will open his mouth in the congregation of Israel to give praise, he will be the chosen of all tongues.**  JERUSALEM: **NAPHTALI is a swift messenger declaring good tidings. He first declared to our father Ya’aqob that Joseph was yet alive, and he went down to Mizraim in a little time, and brought the contract of the Double Field from the palace of Joseph. And when he opens his mouth in the congregation of Ya’aqob, his tongue is sweet as honey.** |
| 22. A charming son is Joseph, a son charming to the eye; [of the] women, [each one] strode along to see him. | 22. Joseph, my son, you have become great; Joseph, my son, you have become great and mighty; **the end (determined) on you was (that you should) be mighty, because you did subdue your inclination in the matter of your mistress, and in the work of your brethren. You will I liken to a vine planted by fountains of water, which sends forth her roots, and overruns the ridges of stone, and covers by her branches all unfruitful trees; even so did you my son Joseph subject by your wisdom and your good works all the magicians of Mizraim; and when, celebrating your praises, the daughters of princes walking on the high places cast before you bracelets and chains of gold, that you should lift up your eyes upon them, your eyes you would not lift up on one of them, to become guilty in the great day of judgment.**  JERUSALEM: My son who has become great, JOSEPH, my son, who has become great, and waxed mighty, that you would become mighty was foreseen. **You, Joseph, my son, will I liken to a vine planted by fountains of water, which sends her roots into the depth and strikes the ridges of the rocks, uplifting herself on high and surmounting all the trees. So have you, 0 Joseph my son, risen by your wisdom above all magicians of Mizraim, and all the wise men who were there, what time you did ride in the second chariot of Pharaoh, and they proclaimed before you and said, This is the father of the king, Long live the, father of the king Great in wisdom, though few in years. And the daughters of kings and of princes danced before you at the windows, and beheld you from the balconies, and scattered before you bracelets rings collars, necklaces, and all ornaments of gold, in hope you would uplift your eyes and regard one of them. But you my son Joseph were far from lifting your eyes on any one of them, though the daughters of kings and of princes spoke one to another, This is the holy man Joseph, who walks not after the sight of his eyes nor after the imagination of his heart; because the sight of the eyes and the imagination of his heart make the son of woman to perish from the world.** Therefore there will arise from you the two tribes MENASHEH and EPHRAIM, who will receive portion and inheritance with their brethren in the dividing of the land. |
| 23. **They heaped bitterness upon him and became quarrelsome; yea, archers despised him.** | 23. **And all the magicians of Mizraim were bitter and angry against him, and brought accusations against him before Pharoh, expecting to bring him down from his honour They spoke against him with the slanderous tongue which is severe as arrows.**  JERUSALEM: **The magicians of Mizraim and all the wise men spoke against him, but could not prevail over him; they spoke evil of him before his lord, they accused him before Pharaoh king of Mizraim, to bring him down from his dignity; they spoke against him in the palace of Pharaoh with a slanderous tongue severe as arrows.** |
| 24. But his bow was strongly established, and his arms were gilded from the hands of the Mighty One of Jacob; from there he sustained the rock of Israel, | 24. But he returned to abide in his early strength, and would not yield himself unto sin, and subdued his inclinations by the strong discipline he had received from Ya’aqob, and thence became worthy of being a ruler, and of being joined in the engraving of the names upon the stones of Israel. |
| 25. from the God of your father, and He will help you, and with the Almighty, and He will bless you [with] the blessings of the heavens above, the blessings of the deep, lying below, the blessings of father and mother. | 25. **From the Word of the Lord will be your help; and He who is called the All--Sufficient will bless you with the blessings which descend with the dew of heaven from above, and with the good blessing of the fountains of the deep which ascend and clothe the herbage from beneath. The breasts are blessed at which you were suckled, and the womb in which you did lie.**  JERUSALEM: But the strength of his confidence remained in both his hands and his arms, **and he sought mercy from the strength of his father Ya’aqob, under the arms of whose power the tribes of Israel are led, and do come. Blessed are the breasts that suckled you, and the womb in which you did lie.** |
| 26. **The blessings of your father surpassed the blessings of my parents, the ends of the everlasting hills. May they come to Joseph's head and to the crown (of the head) of the one who was separated from his brothers.** | 26. **The blessings of your father be added to the blessings wherewith my fathers Abraham and Izhak have blessed me, and which the princes of the world Ishmael and Esau and all the sons of Keturah have desired: let all these blessings be united, and form a diadem of majesty for the head of Joseph, and for the brow of the man who became chief and ruler in Mizraim, and the brightness of the glory of his brethren.**  JERUSALEM: **The blessing of your father be added upon you, upon the blessings wherewith your fathers Abraham and Izhak who are like mountains blessed you, and upon the blessing of the four mothers' Sarah, Rivkah, Rachel, and Leah, who are like hills; let all these blessings come, and make a diadem of majesty upon the head of Joseph, and upon the crown of the man who became a chief and ruler in the land of Mizraim, and the brightness of the glory of his brethren.** |

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** “Argumentum a minori ad majus” or “a majori ad minus”; corresponding to the scholastic proof a fortiori.

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

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-’inyano:** Interpretation deduced from the context.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita

of R. Ishmael, forming the introduction to the Sifra and reading as follows:

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

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.

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.

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.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Reading Assignment:**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  **Vol. 3b – “The Twelve Tribes” pp. 513 - 536** | **Ramban: Genesis Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 580 - 601** |

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎**‎‎‎‎‎‎‎‎‎**49:1-26**

**Chapter 49**

**1** **and I will tell you, etc.** He attempted to reveal the End, but the Shechinah withdrew from him. So he began to say other things.-[from *Pesachim* 56a, *Gen. Rabbah* 89:5]

**3** **and the first of my might** That is, his first drop [of semen], for he had never experienced a nocturnal emission.-[from *Yeb.* 76a]

**my might** Heb. אוֹנִי, my strength, similar to: “I have found power (אוֹן) for myself” (Hos. 12:9); “because of His great might (אוֹנִים)” (Isa. 40:26); “and to him who has no strength (אוֹנִים)” (ibid. 29). -[from *Targum Onkelos*]

**superior in rank**-Heb. יֶתֶר שְׂאֵת. You were fit to be superior over your brothers with the priesthood, **an expression of raising up the hands** (נְשִׂיאוּת כַּפַיִם) [to recite the priestly blessing].-[from *Gen. Rabbah* 99:6]

**and superior in power** Heb. וְיֶתֶר עָז, [i.e. superior] with kingship, like “And He will grant strength (עֽז) to His king” (I Sam. 2:10). -[from *Gen. Rabbah* 99:6]

**4** **[You have] the restlessness of water**-The restlessness and the haste with which you hastened to display your anger, similar to water which hastens on its course. Therefore-

**you shall not have superiority** You shall no longer receive all these superior positions that were fit for you. Now what was the restlessness that you exhibited?

**the restlessness**-Heb. פַּחַז. This is a noun; therefore, it is accented on the first syllable, and the entire word is vowelized with the “pattach.” [I.e., each syllable is vowelized with a “pattach.”] If it were a [verb in] past tense, [meaning: he was restless,] it would be vowelized פָּחַז, half with a “kamatz” and half with a “pattach,” and it would be accented on the latter syllable (פָּחַז).

**for you ascended upon your father’s couch; then you profaned**- that Name that ascended my couch. That is the Shechinah, which was accustomed to going up on my bed.-[from *Shab.* 55b]

**my bed** Heb. יְצוּעִי, a term denoting a bed, because it is spread (מַצִּיעִים)with mattresses and sheets. There are many similar occurrences: “I shall not go up on the bed that was spread for me (יְצוּעָי)” (Ps. 132:3); “when I remember You on my couch (יְצוּעָי)” (ibid. 63:7). - [from *Targum Onkelos*]

**5** **Simeon and Levi are brothers** **[They were] of one [accord in their] plot against Shechem and against Joseph**: “So they said one to the other, ‘…So now, let us kill him…’ ” (Gen. 37:19f). Who were “they”? If you say [that it was] Reuben or Judah, [that cannot be because] they did not agree to kill him. If you say [that it was] the sons of the maidservants, [that cannot be because] their hatred [toward him] was not [so] unmitigated [that they would want to kill him], for it is stated: “and he was a lad [and was] with the sons of Bilhah” (Gen. 37:2). [It could not have been] Issachar and Zebulun [because they] would not have spoken before their older brothers. [Thus,] by necessity [we must say that] they were Simeon and Levi, whom their father called “brothers.”-[from *Gen. Rabbah*, *Shitah Chadashah*]

**stolen instruments** This craft of murder is in their hands wrongfully, [for] it is [part] of Esau’s blessing. It is his craft, and you (Simeon and Levi) have stolen it from him.-[from *Tanchuma Vayechi* 9]

**their weapons** Heb. מְכֵרֽתֵיהֶם, a term denoting weapons. **In Greek, the word for sword is “machir”** (*Tanchuma Vayechi*9). Another explanation: מְכֵרֽתֵיהֶם means: In the land of their dwelling (מְגוּרָתָם) they conducted themselves with implements of violence, like “Your dwelling place (מְכֽרֽתַיִךְ) and your birthplace (וּמוֹלְִדֽתַיִךְ)” (Ezek. 16:3). This is Onkelos’s translation.-[from *Tanchuma Vayechi* 9]

**Note from the Hakham:**

The Ramban[[1]](http://www.betemunah.org/sederim/shebat1573.html" \l "_ftn1" \o ") provides the following explanation for this critical phrase in this passage: “In my opinion Jacob is saying that “the instruments of violence are their dwelling places,” i.e., the essence of their lives. Even as the expression, the days of my pilgrimage (m’gurai). He is thus saying that the very instruments of violence are their dwelling places for they live and sustain themselves by them. A similar expression is found in the verse: “The desert yields them bread for their children” (Job 24:5 – for there he has the opportunity to rob and plunder). And it is on account of this that their father*divided them in Jacob* (verse 7 here) so that they should not unite *and scattered them in Israel* so that they should not assemble. This was indeed so, for Simeon’s inheritance in the land was contained in the inheritance of the children of Judah, as it is written: *And their inheritance was in the midst of the inheritance of the children of Judah* and Levi’s inheritance consisted of the cities of Refuge (Numbers 35:1-8), which were scattered throughout all Israel (Joshua Chapter 21).”

His Eminence Rabbi Dr. Eliyahu ben Abraham and myself have observed that in Gen. 49:5, the Hebrew word **“מְכֵרֹתֵיהֶם”- M’kheroteihem** **(“their weapons”) – i.e.** **מכרה – “mekherah”**– bears a remarkable resemblance to the Greek term **μάχαιρα – Machaira (“circumcision knife”)** [Strong’s G3162 – i.e. Rom. 13:4], as Rashi above points out. Where Rashi in our humble opinion is wrong is that a sword in Greek is called: **ῥομφαία – rhomphaia – (“a sword”)**[Strong’s G4501 – i.e. Rev. 2:16]. What Ya’aqob is therefore saying is that they transformed a holy instrument to effect circumcision into a weapon of murder. Thus the Septuagint translated Gen. 49:5 as: “Symeon and Levi, *are*brethren, *they*accomplished the injustice of their cutting off.”

Rashi notes that the same wording appears in Ezekiel 16:3. His Eminence Rabbi Eisemann[[2]](http://www.betemunah.org/sederim/shebat1573.html" \l "_ftn2" \o ") translates Ezek. 16:3 as follows…

**Ezek. 16:3** and say: Thus says my LORD God HASHEM/ELOHIM to Jerusalem. **Your dwelling place** and your birthplace are of the Land of Canaan. Your father is the Emorite and your mother a Hittite.

His Eminence Rabbi Eisemann confesses that he does not know how to translate **M’kheroteicha**. He also cites the above argument from the Ramban but is not satisfied with his definition. Setting aside the rather lengthy discussion on other facets of His Eminence Rabbi Eisemann’s thoughts, we make note of the continuity of thought between Genesis 49:5 and Ezekiel 16:3. The Hebrew text can suggest that Jerusalem was “circumcised” as an infant. Of course, we must take all of these words from the minimum analogy of Remes.  Therefore, this can only mean that the “parents” of Jerusalem, a father from the Emorites and mother from the Hitittes were Gentile converts. Prophetically Ezekiel can be looking to the future when the Gentiles would come to Jerusalem and be converted there with the righteous/generous application of the **μάχαιρα** – **Machaira (circumcision knife),** which we will see in our Remes commentary on 2 Luqas

**6** **Let my soul not enter their counsel** This is the [future] incident of Zimri [that Jacob is referring to], when the tribe of Simeon gathered to bring the Midianitess before Moses, and they said to him, “Is this one forbidden or permitted? If you say she is forbidden, who permitted you to marry Jethro’s daughter?” Let my name not be mentioned in connection with that affair. [Therefore, the Torah depicts Zimri as] “Zimri the son of Salu, the prince of a father’s house of the Simeonites” (Num. 25:14), but [Scripture] did not write, “the son of Jacob.”-[from *Sanh.* 82a, *Gen. Rabbah* 99:6]

**my honor, you shall not join** My name shall not join them there, as it is said: “Korah the son of Izhar the son of Kehath the son of Levi” (Num. 16:1), but it does not say, “the son of Jacob.” In (I) Chronicles (7:22f.), however, it says, “the son of Korah the son of Izhar the son of Kehath the son of Levi the son of Israel.”-[from *Tanchuma Vayechi* 10]

**my honor, you shall not join**כָּבוֹד, honor, is a masculine noun. [Therefore,] you must explain [this passage] as if he (Jacob) is speaking to the honor and saying, “You, my honor, shall not join them,” like “You shall not join (תֵחַד) them in burial” (Isa. 14:20). [Since the word (תֵּחַד) includes a prefixed “tav,” it can be either the second person masculine or the third person feminine. Since כָּבוֹד is a masculine noun, the verb must be second person.]

**their assembly**-When Korah, who is of the tribe of Levi, assembles the whole congregation against Moses and against Aaron.-[From *Tanchuma Vayechi* 10]

**for in their wrath they killed a man** These are Hamor and the men of Shechem, and all of them are considered as no more than one man. And so [Scripture] says regarding Gideon, “And you shall smite Midian as one man” (Jud. 6:16), and similarly regarding the Egyptians, “a horse and its rider He cast into the sea” (Exod. 15:1). This is its midrashic interpretation (*Gen. Rabbah* 99:6), but its simple meaning is that many men are called “a man,” each one individually. In their wrath they (Simeon and Levi) killed every man with whom they were angry. Similarly, “and he learned to attack prey; he devoured men (אָדָם)” (Ezek. 19:3).

**and with their will they hamstrung a bull** **They wanted to “uproot” Joseph, who was called “bull,”** as it is said: “The firstborn of his bull-he has majesty” (Deut. 33: 17). עִקְרוּ means *esjareter* in Old French, to hamstring, an expression similar to “You shall hamstring their horses” (Josh. 11:6). -[From *Targum Yerushalmi*]

**7** **Cursed be their wrath for it is mighty** Even at the time of castigation, he cursed only their wrath. This is [in agreement with the idea behind] what Balaam said, “What shall I curse, which God did not curse?” (Num. 23:8). [From *Gen. Rabbah* 99:6]

**I will separate them throughout Jacob**I will separate them from one another so that Levi will not be numbered among the tribes; hence they are separated. Another explanation: There are no [itinerant] paupers, scribes, or teachers of children except from [the tribe of] Simeon, so that they should be scattered. The tribe of Levi was made to go around to the threshing floors for heave offerings and tithes; thus he caused him to be dispersed in a respectable way.-[From *Gen. Rabbah* 98:5, 99:6, *Shitah Chadashah*]

**8** **Judah, [as for] you, your brothers will acknowledge you** Since he reproved the first ones (Reuben, Simeon, and Levi) with reproach, Judah began retreating backwards [so that he (Jacob) would not reprove him for the deed involving Tamar (Gen. 38:16 ff). So Jacob called him with words of appeasement, “Judah, you are not like them.”-[From *Shitah Chadashah*]

**Your hand will be at the nape of your enemies** In the time of David: “And of my enemies-you have given me the back of their necks” (II Sam. 22:41). -[From *Gen. Rabbah* 98:9]

[**your father’s sons** Since they were [born] from many wives, he did not say, “your mother’s sons,” after the manner that Isaac said (Gen. 27:29). -[From *Gen. Rabbah* 98:6]

**9** **A cub [and] a grown lion is Judah** He prophesied about David, who was at first like a cub: “When Saul was king over us, it was you who led Israel out and brought them in” (II Sam. 5: 2), and at the end a lion, when they made him king over them. This is what Onkelos means in his translation by יְהֵא בְּשֵׁירוּיָא שִׁלְטוֹן, [he shall be a ruler] in his beginning.

**from the prey** From what I suspected of you, (namely) that “Jospeh has surely been torn up; a wild beast has devoured him” (Gen. 37:33). This referred to Judah, who was likened to a lion. -[from Tanchuma Vayigash 9]

**my son, you withdrew** Heb. עָלִיתָ, you withdrew yourself and said, “What is the gain [if we slay our brother and cover up his blood]?” (Gen. 37:26) (*Gen. Rabbah* 99:8). Similarly, [Judah withdrew] from killing Tamar, when he confessed, “She is right, [it is] from me…” (Gen. 38:26) (*Aggadath Bereshith* 83). Therefore, “he crouched, lay down, etc.” [This was fulfilled] in the time of Solomon, “every man under his vine, etc.” (I Kings 5:5) (*Gen. Rabbah* 98:7).

**10** **The scepter shall not depart from Judah** from David and thereafter. **These (who bear the scepter after the termination of the kingdom) are the exilarchs (princes) in Babylon, who ruled over the people with a scepter, [and] who were appointed by royal mandate.-[**From *Sanh.* 5a]

**nor the student of the Law from between his feet** Students. These are the princes of the land of Israel.- [From *Sanh.* 5a]

**until Shiloh comes** **[This refers to] the King Messiah, to whom the kingdom belongs** (שֶׁלוֹ), and so did Onkelos render it**: [until the Messiah comes, to whom the kingdom belongs].** According to the *Midrash Aggadah*, [“Shiloh” is a combination of] שַׁי לוֹ, a gift to him, as it is said: “they will bring a gift to him who is to be feared” (Ps. 76:12). -[From *Gen. Rabbah* ed. Theodore-Albeck p. 1210

[**and to him will be a gathering of peoples**Heb. יִקְּהַת עַמִּים denoting a gathering of peoples, for the “yud” of (יִקְּהַת) is part of the root [and not a prefix], like “with your brightness (יִפְעָתֶךָ)” (Ezek. 28:17), and sometimes [the “yud” is] omitted. Many letters are subject to this rule, and they are called defective roots, like the “nun” of נוֹגֵף (smite), נוֹשֵׁךְ (bite), and the “aleph” of “and my speech (אַחְוָתִי) in your ears” (Job 13:17); and [the “aleph”] of “the scream of (אִבְחַת) the sword” (Ezek. 21:20); and [the “aleph”] of “a jug (אָסוּךְ) of oil” (II Kings 4:2). This too, is [a noun meaning] **a gathering of peoples, [meaning: a number of nations who unite to serve God and join under the banner of the King Messiah] as it is said: “to him shall the nations inquire” (Isa. 11:10).** Similar to this is “The eye that mocks the father and despises the mother’s wrinkles (לְיִקְּהַת אֵם)” (Prov. 30:17), [i.e., meaning] the gathering of wrinkles in her face, due to her old age. And in the Talmud [we find]: “were sitting and gathering assemblies וּמַקְהוֹ אַקְהָתָא in the streets of Nehardea” [Pumbeditha] in Tractate *Yebamtoh* (110b). He (Jacob) could also have said: קְהִיּת עַמִּים [Since the “yud” of יִקְהַת is not a prefix denoting the third person masculine singular, but is a defective root, the form קְהִיּת עַמִּים would be just as appropriate.]-[From *Gen. Rabbah* 98:9]

**11** **He binds his foal to a vine** He prophesied concerning the land of Judah [namely] that wine will flow like a fountain from it. One Judahite man will bind one foal to a vine and load it from one vine, and from one tendril [he will load] one young donkey.-[From *Gen. Rabbah* 98:9]

**a tendril** A long branch, *corjede* in Old French, a vine-branch.

[**He launders]…with wine** All this is an expression of an abundance of wine.- [From *Gen. Rabbah* 99:8]

**his raiment** Heb. סוּתֽה. It is a word denoting a type of garment, and there is none like it in Scripture.

**binds** Heb. אֽסְרִי, equivalent to אוֹסֵר, as in the example: “He lifts (מְקִימִי) the pauper up from the dust” (Ps. 113:7) [instead of מֵקִים]; “You, Who dwell (הַישְׁבִי) in heaven” (ibid. 123:1) [instead of הַישֵׁב]. Likewise, “his young donkey” (בְּנִי אֲתֽנוֹ) [instead of בֶּן אֲתֽנוֹ] follows this pattern. *Onkelos*, however, translated it [the verse] as referring to the King Messiah [i.e., the King Messiah will bind, etc.]. The vine represents Israel; עִירֽהmeans Jerusalem [interpreting עִירֽה as “his city,” from עִיר]. The tendril represents Israel, [referred to as such by the prophet:] “Yet I planted you a noble vine stock (שׁוֹרֵק)” (Jer. 2:21). בְּנִי אֲתֽנוֹ [is translated by Onkelos as] They shall build his Temple [בְּנִי is derived from בנה, to build. אֲתֽנוֹ is] an expression similar to “the entrance gate  (שַׁעַר הָאִיתוֹן)” in the Book of Ezekiel (40:15). [The complete *Targum* reads as follows: He (the Messiah) shall bring Israel around to his city, the people shall build his Temple.] **He (Onkelos) further translates it in another manner: the vine refers to the righteous, בְּנִי אֲתֽנוֹ refers to those who uphold the Torah by teaching [others], from the idea [expressed by the verse]: “the riders of white donkeys (אֲתֽנֽת)” (Jud. 5:10).**

**[He launders]…with wine** [Onkelos renders:] **“Fine purple shall be his (the Messiah’s) garment,” whose color resembles wine. [The complete *Targum* reads: Fine purple shall be his garment, his raiment fine wool, crimson and colorful clothing.]**“And colorful clothing” is expressed by the word סוּתֽה, [a garment] a woman wears to entice [מְסִיתָה] a male to cast his eyes on her. Our Rabbis also explained it in the Talmud as a term denoting the enticement of drunkenness, in Tractate *Kethuboth* (11b): And if you say about the wine, that it does not intoxicate, the Torah states: סוּתֽה [which means enticement to drunkenness. The Rabbis, however, render the passage as follows: and with the blood of grapes that entices.].

**12** **red-eyed from wine** Heb. חַכְלִילִי, an expression of redness, as the *Targum* renders, and similarly (Prov. 23:29), “Who has bloodshot eyes (עֵינִַים חַכְלִלוֹת)?” For it is common for those who drink wine to have red eyes.

**from milk** Due to the abundance of milk, for in his (Judah’s) land there will be good pasture for flocks of sheep. This is the meaning of the verse: He shall be red-eyed from an abundance of wine, and he shall be white-toothed from an abundance of milk. According to the *Targum*, however, עֵינַיִם denotes mountains because from there one can see far away. [According to the *Targum*: His mountains shall be red with his vineyards.] The *Targum* renders it also in another manner, as an expression of fountains (as in Gen. 16:7, 24:16, 29, 30, 42, 43, 45) and the flow of the vats. [The *Targum* reads further: His vats (נַעֲווֹהִי) shall flow with wine.] נַעֲווֹהִי means “his vats.” This is Aramaic, [and] in Tractate *A.Z.* (74b): “Vats (נַעֲוָא) are to be purged with boiling water.” [וּלְבֶן שִׁנַּיִם he renders:] יְחַוְרָן בִָּקְעָתֵיהּ. He renders שִׁנַּיִם as a term denoting rocky crags. [According to this translation then, Onkelos renders: his rocky crags shall be white.]

**13** **Zebulun will dwell on the coast of the seas** Heb. חוֹף. His land will be on the seacoast. חוֹף is as the *Targum* renders: סְפַר, *marche* in Old French, borderland. He will constantly frequent the harbor of the ships, in the place of the port, where the ships bring merchandise, **for Zebulun would engage in commerce and provide food for the tribe of Issachar, and they (the tribe of Issachar) would engage in [the study of] Torah**.**That is [the meaning of] what Moses said, “Rejoice, O Zebulun, in your going forth, and Issachar, in your tents” (Deut. 33:18) Zebulun would go forth [to engage] in commerce, and Issachar would engage in [the study of] Torah in tents.-[From *Tanchuma Vayechi* 11]**

**and his boundary will be at Zidon** The end of his boundary will be near Zidon. יַרְכָתוֹ means: his end, similar to “and to the end of (וּלְיַרְכְּתֵי) the Tabernacle” (Exod. 26:22). -[From *Targum Onkelos*]

**14** **Issachar is a bony donkey** Heb. חֲמֽר גָרֶם, a bony donkey. He bears the yoke of the Torah, like a strong donkey which is laden with a heavy burden.-[From *Gen. Rabbah* 99:9]

**lying between the boundaries** like a donkey, which travels day and night and does not lodge in a house, but when it lies down to rest, it lies between the boundaries, in the boundaries of the towns where it transports merchandise.- [From *Zohar* vol. 1, 242a]

**15** **He saw a resting place, that it was good** He saw that his territory was a blessed and good land for producing fruits.-[From *Targum Onkelos*, *Bereshith Rabbathi*]

**and he bent his shoulder to bear [burdens]** [I.e., the yoke of Torah.]-[From *Gen. Rabbah* 98:12]

**and he became**-for all his brothers, the Israelites-

**an indentured laborer** **to decide for them instructions of Torah [law] and the sequence of leap years, as it is said: “And of the sons of Issachar, those who had an understanding of the times, to know what Israel should do: their chiefs were two hundred” (I Chron 12:33). He (Issachar) provided two hundred heads of Sanhedrin. “And all their brethren obeyed their word” (ibid. 12:32). -[From *Gen. Rabbah* 98:12]**

**and he bent his shoulder** Heb. וַיֵּט, he lowered his shoulder, similar to “And He bent (וַיֵּט) the heavens” (II Sam. 22:10, Ps. 18:10), “Incline your ear  (הַטּוּ)” (Ps. 78:1). Onkelos, however, rendered it in a different manner: and he bent his shoulder to bear wars and to conquer regions, for they dwelled on the border; the enemy will be vanquished under him as an indentured laborer.

**16** **Dan will avenge his people** Heb. יָדִין, will avenge his people from the Philistines, like “When the Lord avenges (יָדִין) His people” (Deut. 32:36). -[From *Targum Onkelos*]

**like one, the tribes of Israel** All Israel will be like one with him, and he will avenge them all. Concerning Samson he uttered this prophecy. We can also explain יִשְׂרָאֵל כְּאַחַד שִׁבְטֵי [as follows]: like the special one of the tribes, namely David, who came from Judah.-[From *Targum Onkelos*, *Sotah* 10a, *Gen. Rabbah* 99:11]

**17** **a viper** Heb. שְׁפִיפֽן. This is a snake, and I say it is given this appellation because it bites, “and you will bite (תְּשׁוּפֶנוּ) his heel” (Gen. 3:15).

**which bites the horse’s heels** So is the habit of a snake. He (Jacob) compares him (Dan) to a snake, which bites a horse’s heels, and [causes] its rider to fall backwards, although it does not touch him. We find something similar in [the story of] Samson: “And Samson grasped the two pillars of the center, etc.” (Jud. 16:29), and those on the roof died. Onkelos renders [נָחָשׁ] as כְּחִיוֵי חוּרְמָן, the name of a species of snake whose bite has no antidote, and that is the צִפְעֽנִי (adder). It is called חוּרְמָן because it destroys  (חֵרֶם)everything. [Onkelos renders] וּכְפִתְנָא, and like a viper, like פֶּתֶן (Isa. 11:8, Ps. 58:5) [and he renders] יִכְמוֹן, [as] he will lie in wait.

**18** **For Your salvation, I hope, O Lord!** He (Jacob) prophesied that the Philistines would gouge out his (Samson’s) eyes, and he (Samson) would ultimately say, “O Lord God, remember me now and strengthen me now only this once, etc.” (Jud. 16:28). -[From *Num. Rabbah* 14:9]

**19** **[As for] Gad, a troop will troop forth from him**Heb. גָּד גְּדוּד יְגוּדֶנוּ. All [these words] are expressions of a troop (גְּדוּד) as Menachem (*Machbereth Menachem* p. 52) classified it. If you ask [why] there is no [expression of] גְּדוּד without two “daleths,” we answer that [indeed] the noun גְּדוּד requires two “daleths,” for that is the rule of a word with a root of two letters [in this case גד], to double the final letter, but its root [remains] only two letters. Similarly, [Scripture] says: “Like a wandering  (לָנוּד)sparrow” (Prov. 26:2), which is a derivative of [the same root as] “And I was sated with restlessness (נְדוּדִים)” (Job 7: 4); “there he fell down dead (שָׁדוּד)” [lit., robbed] (Jud. 5:27), which is a derivative of [the same root as] “that ravages (יָשׁוּד) at noon” (Ps. 91:6). Also, יָגֻד, יְגוּדֶנּוּ, and גְּדוּד are from the same root. When the root is used in the יִפְעַלform (the future tense of the קַל conjugation), it (the final letter) is not doubled, like יָגוּד, יָנוּד, יָרוּם, יָשׁוּד, יָשׁוּב, but when it is reflexive (מִתְפַּעֵל) or causative (מַפְעִיל), it is doubled, like יִתְגוֹדֵד, יִתְרוֹמֵם, יִתְבּוֹלֵל, יִתְעוֹדֵד, or causative (מַפְעִיל), [like] “He strengthens (יְעוֹדֵד) the orphan and the widow” (ibid. 146:9); “to bring Jacob back (לְשׁוֹבֵב) to Him” (Isa. 49:5); “restorer (מְשׁוֹבֵב) of the paths” (ibid. 58:12). Also, יְגוּדֶּנוּ stated here is not an expression meaning that others will cause him to do, [because then the “daleth” would be doubled,] but it is like יָגוּד הֵימֶנּוּ, will troop forth from him, similar to “my children have left me (יְצָאוּנִי),” (Jer. 10:20), [which is equivalent to] יָצְאוּ מִמֶנִי, they went forth from me. [Hence, this form is not the causative, but the simple conjugation, which does not require the doubling of the final letter.] גָּד גְּדוּד יְגוּדֶנוּ [means]: troops will troop forth from him—they will cross the Jordan with their brothers to war, every armed man, until the land is conquered.

**and it will troop back in its tracks** All his troops will return in their tracks to the territory that they took on the other side of the Jordan, and no one will be missing from them.-[From *Targum Yerushalmi*]

**in its tracks** Heb. עָקֵב. In their way and in their paths upon which they went they will return, equivalent to “and your steps (וְעִקְבוֹתֶיךָ) were not known” (Ps. 77:20), and similarly, “in the footsteps of (בְּעִקְבֵי) the flocks” (Song of Songs 1:8); in French, *traces*, [meaning] tracks or footsteps.

**20** **From Asher will come rich food** The food from Asher’s territory will be rich, for there will be many olive trees in his territory, so that oil will flow like a fountain. And thus did Moses bless him, “and dip his foot in oil” (Deut. 33:24), as we learned in *Menachoth* (85b): The people of Laodicea once needed oil. [So they appointed themselves a Gentile messenger (according to Rashi, or a Gentile official, according to Rashi ms. and Rabbenu Gershom, ad loc.). They said to him, “Go and bring us oil worth a million (coins).” The messenger went to Jerusalem, where they told him, “Go to Tyre.” So the messenger went to Tyre, where they told him, “Go to Giscala (a town in the territory of Asher).” The messenger went to Giscala, where they told him, “Go to so-and-so, to that field.” He went to the field and he found a man breaking up the earth around his olive trees. The messenger asked him, “Do you have a million (coins) worth of oil?” The man replied, “Yes, but wait for me until I finish my work.” The messenger waited. After the man finished working, he cast his tools over his shoulder and went on his way, removing the stones from the path as he walked. The messenger thought to himself, “Has this man really a million (coins) worth of oil? I think the Jews have played a trick on me.” As soon as the man arrived at his town, his maidservant brought him a kettle of hot water, and the man washed his hands and feet with it. She then brought him a golden cup full of oil, and he dipped his hands and feet in it, to fulfill what is stated: “and dip his foot in oil.” After they had dined, the man measured out for the messenger oil (worth) a million (coins). He asked the messenger, “Don’t you need more?” “Yes,” the messenger replied, “but I have no money.” The man said, “If you want to buy, buy, and I will come with you and collect the money for it.” The man then measured out additional oil for one hundred eighty thousand (coins). It was said that the messenger hired all the horses, mules, camels, and donkeys that he could find in the land of Israel. As soon as the messenger arrived in his home town, the townspeople came out to praise him. He said to them, “Don’t praise me! Praise this man who measured out for me oil for a million (coins), and I still owe him a hundred eighty thousand (coins).” This illustrates the verse: “There is one who feigns riches but has nothing; one who feigns poverty but has great wealth” (Prov. 13:7).]

**21** **a swift gazelle** This is the valley of Gennesar, which ripens its fruits swiftly, like the gazelle, which runs swiftly. אַיָלָה שְׁלֻחָה means a gazelle that runs swiftly.-[from *Gen. Rabbah* 99:12]

**[he is one] who utters beautiful words** As the *Targum* renders. [See below.] Another explanation:

[**a swift gazelle]**- He (Jacob) prophesied concerning the war with Sisera: “and take with you ten thousand men of the men of Naphtali, etc.” (Jud. 4:6), and they went there with alacrity. And so it is stated there with an expression of dispatching, “into the valley they rushed forth with their feet” (ibid. 5:15).

**[he is one] who utters beautiful words** Through them, Deborah and Barak sang a song (*Gen. Rabbah* 98:17). Our Rabbis [of the Talmud], however, interpreted it (the entire verse) as an allusion to the day of Jacob’s burial, when Esau contested [the ownership of] the cave, in Tractate *Sotah* (13a). [As soon as Jacob’s sons reached the Cave of Machpelah, Esau came and stopped them. He said to them, “Mamre, Kiriath-arba, which is Hebron” (Gen. 35:27); Rabbi Isaac said that the name Kiriath-arba alludes to the four couples interred there: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. Jacob buried Leah in his place, and the remaining one Esau said was his. Jacob’s sons said to Esau, “You sold it.” He replied, “Although I sold my birthright, did I sell my rights as an ordinary son?” They answered, “Yes, for it is written: ‘in my grave, which I bought (כָּרִיתִי) for myself’” (Gen. 50:5). Rabbi Johanan said in the name of Rabbi Simeon the son of Jehozadak, כִּירָה means nothing but sale (מְכִירָה), for in the coastal cities, sale is known as כִּירָה. Esau replied, “Give me the deed.” They said to him, “The deed is in Egypt.” [One asked another,] “Who should go (to get it) ?” [He replied,] “Let Naphtali go because he is as fleet-footed as a gazelle, as it is written: ‘Naphtali is a swift gazelle, [he is one] who utters beautiful words (אִמְרֵי שָׁפֶר).’” Do not read אִמְרֵי שָׁפֶר, but אִמְרֵי סֵפֶר, words of a scroll.] [I.e., it was Naphtali who brought the deed to the cave to prove that Jacob had purchased Esau’s burial right there.] The Targum renders: יִתְרְמֵי עַדְבֵהּ, his lot will fall [in a good land], and he will give thanks for his territory with beautiful words and praise.

**22** **A charming son is Joseph**-Heb. בֵּן פּֽרָת, a charming son. This is an Aramaism, similar to [the word used in the expression] “Let us express our favor (אַפִּרְיוֹן) to Rabbi Simeon,” [found] at the end of *Baba Mezia*(119a).

**a son charming to the eye** His charm attracts the eye that beholds him.

**of the] women, [each one] strode along to see him** Heb. עֲלֵי שׁוּר. The women of Egypt strode out on the wall to gaze upon his beauty. Of the women, each one strode to a place from which she could catch a glimpse of him. עֲלֵי שׁוּר, for the purpose of looking at him, similar to “I behold him (אֲשׁוּרֶנוּ), but not near” (Num. 24:17). There are many midrashic interpretations, but this is the closest to the literal sense of the verse. (Another explanation: This is how it should read, because according to the first interpretation, שׁוּר means “a wall.”)]

**charming-** Heb. פּֽרָת. The “tav” in it is [added merely] to enhance the language, similar to “because of (עַל דִּבְרַת) the children of men” (Ecc. 3:18), (lit., concerning the matter of). שׁוּר is the equivalent of לָשׁוּר, to see. [Thus the meaning of] עֲלֵי שׁוּר [is] in order to see. Onkelos, however, renders צָעֲדָה עֲלֵי שׁוּר בָּנוֹת: Two tribes will emerge from his children. They will [each] receive a share and an inheritance. [Scripture] writesבָּנוֹת, alluding to the daughters of Manasseh, [i.e.,] the daughters of Zelophehad, who received a share [of the land] on both sides of the Jordan. בֵּן פֽרת יוֹסֵף [is rendered] my son, who will multiply, is Joseph פּֽרָת is an expression of procreation פִּרְיָה וְרִבְיָה). There are midrashic interpretations that fit the language [of the verse, as follows]: When Esau came toward Jacob, all the other mothers went out ahead of their children to prostrate themselves. Concerning Rachel, however, it is written: “and afterwards, Joseph and Rachel drew near and prostrated themselves” (Gen. 33:7), [denoting that Joseph preceded Rachel]. Joseph said, “This scoundrel has a haughty eye. Perhaps he will take a fancy to my mother.” So he went ahead of her, stretching his height to conceal her. His father was referring to this when he blessed him בֵּן פּֽרָת, a son who grew, [meaning] you raised yourself over Esau’s eye. Therefore, you have attained greatness.-[From *Gen. Rabbah* 78:10]

**of the] women, [each one] strode along to see him** to gaze at you when you went forth through Egypt (*Gen. Rabbah* 98:18). They [the Rabbis] interpreted it שׁוּר) (עֲלֵי further as referring to the idea that the evil eye should have no influence over his descendants. Also, when he (Jacob) blessed Manasseh and Ephraim, he blessed them [that they should be] like fish, over which the evil eye has no influence.-[From *Ber.* 20a]

**23** **They heaped bitterness upon him and became quarrelsome** Heb. וַיְמָרֲרֻהוּ. His brothers heaped bitterness upon him (Joseph), [and] Potiphar and his wife heaped bitterness upon him by having him imprisoned. [This is] an expression similar to “And they embittered (וַיְמָרְרוּ) their lives” (Exod. 1:14). -[From *Gen. Rabbah* 98:19]

**and became quarrelsome** Heb. וָרֽבּוּ. His brothers became his antagonists, (lit., men of quarrel). This verb form (וָרֽבּוּ) is not a form of פָּעֲלוּ, [the simple active קַל conjugation], for if it were, it should have been vowelized like רָבוּ in “They are the waters of Meribah, where the children of Israel quarreled (רָבוּ), etc.” (Num. 20: 13). Even if it (וָרֽבּוּ) denotes the shooting of (רְבִית) arrows, it would be vowelized the same way. It is [therefore] only a form of פּֽעֲלוּ, the passive form, as in “The heavens were devastated (שֽׁמּוּ)” (Jer. 2:12), which is [equivalent to] הוּשַׁמּוּ Likewise, “They are taken away (רוֹמוּ) in a second” (Job 24:24), is an expression like הוּרְמוּ, except that the expressions of הוּשַׁמּוּ and הוּרְמוּ mean [to be devastated and taken away] by others, whereas the expressions שֽׁמּוּ,  רוֹמוּ, [and] רֽבּוּ denote actions caused by themselves: they devastate themselves, they were taken away by themselves, they became quarrelsome. Similarly, “The island dwellers have been silenced (דֽמּוּ)” (Isa. 23:2) is like נָדַמּוּ Onkelos also renders וְנַקְמוֹהִי, and they took revenge from him. **archers** Heb. בַּעֲלֵי חִצִּים, [called this because their] tongues were like arrows (חִצִּים) (*Gen. Rabbah* 98:19). The Targum, however, renders it as מָרֵי פַלְגּוּתָא, an expression similar to “And the half(הַמֶּחֱצָה) was” (Num. 31:36), [meaning] those who were fit to share the inheritance with him, [viz., his brothers]. [I.e., Onkelos interprets בַּעֲלֵי חִצִּים as those who should take half.]

**24** **But his bow was strongly established** It became strongly established.

**his bow** Heb. קַשְׁתּוֹ, his strength.

**and his arms were gilded** Heb. וַיָּפֽזּוּ. This refers to the placing of the signet ring on his (Joseph’s) hand, an expression similar to “glittering gold  (זָהָב מוּפָז)” (I Kings 10:18). This [elevation] came to him from the hands of the Holy One, blessed be He, who is the Mighty One of Jacob. From there he (Joseph) was elevated to be the sustainer of the rock of Israel, the mainstay of Israel, [*Be’er Yizchak*] an expression of “the initial stone (הָאֶבֶן הָרֽאשָׁה)” (Zech. 4:7), [which is] an expression of royalty. [Jacob, the Patriarch, was considered a royal personality.] Onkelos, too, rendered it in this way, [i.e., that וַיָּפֽזוּ is derived from פָּז, fine gold]. He rendered וַתֵּשֶׁב as וְתָבַת בְּהוֹן נְבִיאוּתֵיהּ, [meaning] his prophecy returned [and was fulfilled] upon them [thus rendering וַתֵּשֶׁב as “returning” rather than as “being established.” This refers to] the dreams he dreamed about them, עַל דְקַייֵם אוֹרַיְתָא בְּסִתְרָא, because he observed the Torah in secret. This is an addendum, and is not derived from the Hebrew of the verse. וְשַׁוִּי בְּתוּקְפָּא רוּחֲצָנֵיהּ, and he placed his trust in the Mighty One. [This is] the Aramaic translation of וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ, and this is how the language of the *Targum* follows the Hebrew: His prophecy returned because the might of the Holy One, blessed be He, was his bow and his trust. עַל דְּרָעוֹהִי בְּכֵן יִתְרְמָא דְּהַב therefore, “his arms were gilded (וַיָּפֽזוּ),” an expression of “fine gold (פָּז).”

**the rock of Israel** A contraction of אָב וּבֵן, father and son, [which Onkelos renders as אַבְהָן וּבְנִין], fathers and sons.

**25** **from the God of your father** This befell you, and He will help you.

**and with the Almighty** And your heart was with the Holy One, blessed be He, when you did not heed your mistress’s orders, and [because of this] He shall bless you.

**the blessings of father and mother** Heb. בִּרְכֽת שָׁדַיִם וָרָחַם [Onkelos renders:] בִּרְכָתָא דְאַבָָּא וּדְאִמָּא, blessings of father and mother. That is to say that the ones who beget the children and the ones who bear the children will be blessed. The males will impregnate with a drop of semen that is fit for conception, and the females will not lose what is in their womb and miscarry their fetuses. **father** Heb. שָׁדַיִם. [How does שָׁדַיִם come to mean father?] “He shall be cast down (יָרֽה יִיָּרֶה)” (Exod. 19:13) is translated by the Targum as אִשְׁתְּדָאָה יִשְׁתְּדֵי Here too, [שָׁדַיִם means the father] because semen shoots (יוֹרֶה) like an arrow.

**26** **The blessings of your father surpassed, etc**.-The blessings the Holy One, blessed be He, have blessed me, surpassed the blessings He had blessed my parents.-[From *Bereshith Rabbathi]*

**to the ends of the everlasting hills** Because my blessings extended until the ends of the boundaries of the everlasting hills, for He gave me a limitless blessing, without boundaries, reaching the four corners of the earth, as it is said: “and you shall spread out westward and eastward, etc.” (Gen. 28:14), which He did not say to our father Abraham or to Isaac. To Abraham He said, “Please raise your eyes and see…For all the land that you see I will give to you” (Gen. 13:14f), and He showed him only the Land of Israel. To Isaac He said, “for to you and to your seed will I give all these lands, and I will establish the oath [that I swore to Abraham, your father]” (Gen. 26:3). This is what Isaiah said, “and I will provide you with the heritage of Jacob, your father” (Isa. 58:14), but he did not say, “the heritage of Abraham.”-[From *Shab.* 118a]

**the ends**-Heb. תַּאֲוַת, *asasomalz* in Old French, the ends, bounds. Menachem ben Saruk classified it exactly the same way (*Machbereth Menachem* p. 183).

**my parents** Heb. הוֹרַי, an expression of conception (הֵרָיוֹן), [meaning] that they caused me to be conceived (הוֹרוּנִי) in my mother’s womb, similar to “A man has impregnated (הֽרָה)” (Job 3:2).

**to the ends**-Heb. עַד תַּאֲוַת, until the ends, like “And you shall demarcate (הִתְאַוִּיתֶם) as your eastern border” (Num. 34:10); [and] “you shall draw a line (תְּתָאוּ) extending to the road leading to Hamath” (ibid. 34:8).

**May they come** All of them to Joseph’s head-[From *Targum Onkelos*]

**the one who was separated from his brothers**-Heb. נְזִיר אֶחָיו [Onkelos renders:] פְּרִישָׁא דַאֲחוֹהִי, who was separated from his brothers, similar to “and they shall separate (וִַינָּזְרוּ) from the holy things of the children of Israel” (Lev. 22: 2); [and] “they drew (נָזֽרוּ) backwards” (Isa. 1:4). -[From *Sifra Emor* 4:1] [Returning to verse 24, Rashi continues:] Our Rabbis, however, interpreted “But his bow was strongly established” as referring to his (Joseph’s) overcoming his temptation with his master’s wife. He calls it a bow because semen shoots like an arrow.-[From *Sotah* 36b] זְרֽעֵי יָדָיו וַיָּפֽזוּ [וַיָּפֽזוּ is] equivalent to וַיָפֽצוּ, scattered, that the semen came out from between his fingers.-[From *Sotah* 36b] מִידֵי אֲבִיר יַעֲקֽב [According to this interpretation, this phrase is rendered: by the hand of the might of Jacob. He was able to overcome his temptation] because his father’s image appeared to him, etc., as related in *Sotah* (36b). See above on 39:11. The end of the verse is explained as follows: מִשָּׁם רֽעֶה אֶבֶן ישְׂרָאֵל—from there he merited to be the shepherd of Israel and to have a stone among the stones of the tribes of Israel [on the breastplate of the High Priest.] [Now Rashi returns to verse 26. He wishes to clarify *Targum Onkelos*, which renders the verse as follows: Your father’s blessings shall be added to the blessings that my fathers blessed me, which the greats of old [the righteous] desired for themselves.] Onkelos, however, renders תַּאֲוַת גִבְעֽת עוֹלָם as an expression of desire and longing, and גִבְעֽת, hills, as an expression of “the pillars of the earth” (I Sam. 2:8), (meaning the righteous, in whose merit the world exists). (These are the blessings) his mother longed for and forced him to accept.

**Ketubim: Tehillim (Psalms) 41:1-4**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of David. | 1. For praise; a psalm of David. |
| 2. Praiseworthy is he who looks after the poor; on a day of calamity the Lord will rescue him. | 2. **Happy the man who is wise to show mercy to the humble and poor on the day of evil; the LORD will deliver him.** |
| 3. The Lord will preserve him and keep him alive, and he will be praised in the land, and You will not deliver him into the desire of his enemies. | 3. The LORD will keep him and preserve him and do well to him in the land; and he will not hand him over to the will of his enemies. |
| 4. The Lord will support him on his sickbed; when You have transformed his entire restfulness in his illness. | 4. The word of the LORD will aid him in his life, and be revealed to him on the bed of his sickness to preserve him; You have reversed wholly his bed in the time of his sickness and rebuke. |

**Rashi’s Commentary on Tehillim (Psalms) 41:1-4**

**2** **the poor** Heb. דל, the ill, to visit him, as the matter that is stated (in II Sam. 13:4): “Why are you so poor  (דל)...?” mentioned in reference to Amnon.

**on a day of calamity** This is Gehinnom (Ned. 40a). And in this world, what is his [the visitor’s] reward?...

**3** **The Lord will preserve him and keep him alive** i.e., the visitor and benefactor who visits him and benefits him.

**4** **on his sickbed** Heb. ערש, lit in French, as (in Deut. 3:11): “Behold his bed is an iron bed.” When he too takes ill, He will support him. What is the meaning of “on his sickbed”? This is the seventh day of the sickness, when he is very ill. In this manner, it is explained in Aggadath Tehillim (Mid. Ps. 41:5).

**when You have transformed his entire restfulness in his illness** Even in the time that his illness has become more acute, when all his restfulness and tranquility have been transformed.

**Meditation from the Psalms**

**Psalms ‎‎41:1-4**

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

With this chapter David closes the series of psalms[[1]](#footnote-1) in which he expresses gratitude to God for having healed him. He dedicates this work to the Lord 'Who cares wisely for the sick'.

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

Rabbeinu Yonah[[2]](#footnote-2) sets forth this principle: 'Just as the body is susceptible to sickness, so is the soul'. The illness afflicting the soul stems from its evil traits and its sins. God heals the soul through the ailments of the body as David said, HaShem, show me favor, heal my soul for I have sinned against You.[[3]](#footnote-3)

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

God cured the ailing king, allowing him the privilege of preparing the plans and materials for Solomon's construction of the Temple. This was the pinnacle of David's career; therefore, this psalm comes as the climax and conclusion of the First Book of Psalms, his first compilation of God's praises.[[4]](#footnote-4)

I would like to expound on some insights into illness, and its purpose, since it is a prominent theme of this section of the final chapter of the first book of Psalms.

***Tehillim (Psalms) 41:4****The LORD support him upon the bed of illness; mayest Thou turn all his lying down in his sickness.*

In the beginning, the Satan came to incite man to rebellion against G-d.[[5]](#footnote-5) He was Adam’s test. Adam’s only task was to ignore him, but by listening to him, Adam, so-to-speak, gave him existence. Now the task is changed. Midda-keneged-midda, Adam must destroy the Satan. So what did he do? Adam cut the Satan’s cable, so-to-speak, cutting him off from the flow of kedusha. But the Satan was smart, he quickly spliced his cut cable into Adam’s (the yetzer hara was formerly outside of man, but now it resides within us). So now, the kedusha that we receive from the sefirot can be siphoned off by the Satan.

Adam’s task was passed on to us. Our relationship to the Satan is one of combat. We have to grab all the kedusha and keep him from getting it. HaShem however, put conditions on it. If a Jew does a mitzvah, the kedusha goes to him, but if a Jew does an aveirah (a sin), it goes to the other side, to the Satan. And he turns around and gives it to the goyim so that they can destroy us with it.

HaShem gave the Jews gifts and we, through the loss of the kedusha to the other side, gave it away to the goyim, deepening the exile.

Mitzvot allow us to testify that the will of HaShem is supreme because there is a natural tendency for us to be in-charge. We do not readily allow others to dictate our actions. Because of this tendency we are prone to stray from His word and to serve our own pleasure. When we sin, HaShem has some tools to bring us back to Him and at the same time create a tikkun, a correction that will fix us up and fix up the world in order that we should bring the Geula, the redemption and Mashiach.

The primary tools that HaShem has to restore us and to effect a tikkun for the damage we have brought are: Teshuva, mitzvot, suffering, and the destruction of His House whereby we are sent like a child out of his father’s house to fend for ourselves until we come to our senses. When HaShem sent us out of His House, this earth shattering change caused us to focus on what we had when we were in His House.

We no longer had the nearness to HaShem that we felt when we witnessed His ten constant miracles and mitzvot of the offerings which provided a near constant reminder of who we are and our place in the world.

Because man strives to replace HaShem and to put himself in that position of being in-charge, HaShem begins the corrective process by bringing pain and suffering into our lives. Suffering diminishes man’s ego to zero and brings him to understand that he is not HaShem. If we are helpless in the hospital with an illness, then our ego finds very little cause to believe that we are controlling our own destiny. The pleasures of our sins are soon forgotten in our desperation to be restored in body (and soul to our Creator, if we are very fortunate). Likewise, midda-kneged-midda, measure for measure, the suffering brought by HaShem removes the pleasure that our sin had acquired.

Tisha B’Ab, when the Temple was destroyed and we were evicted, will bring the Geula because we feel the lack when we are kicked out of the house and no longer have the support of our Father. The churban, the destruction of the Temple will bring Mashiach because of the ensuing exile and suffering. This is the tikkun. The end of days will inevitably bring the Geula, redemption, but we have a choice: We can do it the easy way, or we can do it the hard way. So far we have always chosen the hard way, hence this long and bitter exile.

Avraham’s life shows that his descendants will have many ups and downs that will be unbelievable. Consider that HaShem told him to get up and go away from his home, his family, his friends, and all that was familiar to him. When he arrives in the ‘promised land’ the first thing to happen is a terrible famine where he is forced to descend to Egypt. When he gets to Egypt the head honcho, Paro, steals his wife, and once gone she can never be restored because Paro can’t be insulted by having his cast-off wives becoming the wife of another man. So Avraham is really struggling with these awful events that all started when he obeyed HaShem. Then just when things could not possibly get any worse, suddenly his wife is returned to him along with copious quantities of wealth. His was truly a life of ups and downs! However, in HaShem’s plan, both the ups and the downs will bring the Geula. The very suffering we despised becomes the catalyst for a new beginning. However, suffering is not the only tool that HaShem uses to bring about the Geula.

As Avraham had to leave his father’s house, so also did Tisha B’Ab and the churban[[6]](#footnote-6) forced us to leave our Father’s house. Yet this churban, as we have already mentioned, is yet another way to bring the Geula.

We need to be like Avraham. We need to be obedient and at the same time try to understand the ups and downs that HaShem brings into our lives. We need to figure out what HaShem is doing because it is a catalyst for building emunah, faithful obedience, which leads us to put HaShem in-charge rather than ourselves. Part of the focus of this study is to begin to see the hand of HaShem as He brings about the Geula by bringing a tikkun for all of our misdeeds.

Now let’s look at the brighter side of this long exile. Consider that the founding of America softened the exile by allowing Jews to escape the persecution in Spain. Recall that 1492 was a very bad year for Spanish Jews in Spain because that was when the expulsion of the Jews took place.[[7]](#footnote-7)

Christopher Columbus’s diary begins with: “In the same month in which their Majesties[[8]](#footnote-8) issued the edict that all Jews should be driven out of the kingdom and its territories, in the same month they gave me the order to undertake with sufficient men my expedition of discovery to the Indies.” The expulsion that Columbus refers to was so cataclysmic an event that ever since; the date 1492 has been almost as important in Jewish history as in American history. On Tisha B’Ab, July 30, of that year, the entire Jewish community, some 200,000 people, were expelled from Spain. **Thus the very source of our pain and exile also was the source of its mitigation** by providing a place for the Jews to escape persecution. And so America has softened the exile by providing a wonderful land for our exiles. This is a messianic advancement! Just as the churban began on Tisha B’Ab, so also did the exile and expulsion from Spain begin on Tisha B’Ab. Thus our Geula begins on Tisha B’Ab!

Similarly, the eclipse in 1949 came shortly after Israel became a nation and provided an escape from the wandering exile. This too was a messianic advancement that would provide refuge to the Jews after World War II. It is as though HaShem is beginning to bring the exile to a close in stages.

Finally, the eclipse series of 1967 came shortly after the Jews reclaimed Jerusalem in the six-day war. This further mitigated the exile by bringing us closer to the place where HaShem put His name. This suggests that the eclipse series that culminates on Succoth 5776 will also be related to our exile. Thus even though a lunar eclipse is a bad omen for the Jews, it contains a tikkun that ultimately is for our benefit. From this we learn that a bad omen is mitigated by the festival.

During a lunar eclipse, if there are minimal atmospheric disruptions,[[9]](#footnote-9) the moon turns red. Now red is the color of Esav. It is as though Israel has overcome Esav.

Now let’s begin to look at more of the cause and effect that reveals the hand of HaShem in the world. To begin we must understand that the Satan can grow or diminish based on how much kedusha, holy energy, he receives. If all Jews do mitzvot, and never sin, then the Satan dies. If they sin and become lax in the performance of mitzvot, then he grows. When the Satan grows it is bad news for the Jews.

History is about the balance of kedusha in the world, who controls it.

The Torah tells us that Yitzchak, our Patriarch, hinted to Yaaqob that there was a disconnect:

***Bereshit (Genesis) 27:22*** *The voice is the voice of Yaaqob and the hands are the hands of Esav.*

The Midrash explains this to mean that as long as the voice is that of Yaaqob, which is as long as there are the ‘chirpings’ of the children studying Torah in the synagogues and the adults in the study halls, the hands will not be that of Esav. As long as the Jewish people (and their children) are engaged in Torah study, the power of Esav (Edomites) is held at bay and is incapacitated. However, if the voice of Yaaqob is silent then Esav will have the upper hand.

It is well known that Yitzchak blessed Esav after giving the major blessing to Yaaqob. The blessing of Esav was not a true blessing. It was a conditional blessing. In:

***Bereshit (Genesis) 27:40*** *Yitzchak states, And it shall come to pass, when you (Esav) shall break loose and you shall shake his (Yaaqob) yoke from off thy neck.*

Rashi comments that when Israel will violate the precepts of the Torah then Esav will achieve the blessings of the physical. Thus Isaac did not bestow upon Esav any new blessings but rather he limited the blessing of the physical, which he had previously given to Jacob. If Jacob uses the physical as a means to achieve intellectual perfection, then he will truly merit the blessings of the physical. However, if he violates the Torah and seeks the physical as an end, in and of itself, then Esav will have the upper hand and merit the blessings of the physical.

Upon reflection of the history of our people we can appreciate the authenticity and veracity of the blessings of Isaac as their ramifications have been manifested throughout the experiences of our nation. We will not explore a few of those times when the baton changed hands.

When the first Temple was destroyed, 2500 years ago, the Shechinah left the Temple and was given to the Satan for nourishment. When he grows, then the power goes to Esav, in the guise of the Gentiles, as a way to connect with HaShem in an impure form. So, 2500 years ago (within 100 years of the destruction), Buddhism, Confuscism, and Taoism suddenly appeared in the east. Science and Greek philosophy began at the same time: Aristotle, Plato,[[10]](#footnote-10) Socrates, and Pythagoras all arose during this period. At about the same time, in 509 BCE, Rome became a republic.

I am reminded of the story of the encounter between the Jewish prophet Jeremiah and the Greek philosopher Plato. When Jeremiah returned to Jerusalem from the Babylonian exile and saw the ruins of the Holy Temple, he fell on the wood and stones, weeping bitterly. At that moment, the renowned philosopher Plato passed by and saw this.

He stopped and inquired, “Who is that crying over there?”

“A Jewish sage,” they replied.

So he approached Jeremiah and asked, “They say you are a sage. Why, then, are you crying over wood and stones?”

Jeremiah answered, “They say of you that you are a great philosopher. Do you have any philosophical questions that need answering?

“I do”, admitted Plato, “but I don’t think there is anyone who can answer them for me”.

“Ask,” said Jeremiah, “and I will answer them for you.”

Plato proceeded to pose the questions that even he had no answers for, and Jeremiah answered them all without hesitation. Asked the astonished Plato, “Where did you learn such great wisdom?”

“From these wood and stones,” the prophet replied.

The subscript to their not-so-Platonic dialogue is as follows: To the philosophic mind of Greece, human reason marked the limit of wisdom. Plato could not entertain the possibility that the answers to his questions could be discovered in the holiness of the Temple, where the Divine Presence resided. Jeremiah told him that there is wisdom that lies beyond man’s intellect; the pathway to that wisdom now lay in ruins, and that was the cause of his tears.

It says in Psalms, “The stone that the builders despised will become the cornerstone”. There are those who would build a society on materials other than the materials of Jewish tradition; but the stones of the ancient Temple of Jerusalem, mourned by some and despised by others, will ultimately be the cornerstone of human wisdom and peace among the nations.

When the Jews have the Shechinah they have beauty and might with wisdom. When they sin, this great beauty and wisdom went to the Gentiles in the form of Greek and Eastern philosophy. The might went to the Roman republic founded in 509bce. In Eicha we find our kings and princes went to the Gentiles after the first churban:

***Eicha (Lamentations) 2:9*** *Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from HaShem.*

When the second Temple was destroyed, in 3839AM, Christianity appeared. Baseless hatred and Lashon HaRa caused its destruction, midda-kneged-midda Christianity began using these same sins against us. Their cathedrals had much beauty, but their ‘victories’ in war, science, and the arts were astounding. They have what was ours. (Think about the ramifications when they become our inheritance).

In 5000AM, the year 1240CE, the Zohar says that the light of Mashiach begins to come down. This time frame corresponds to the start of Friday, Erev Shabbat. This Ohr Mashiach,[[11]](#footnote-11) the light of Messiah, is inner light. The Zohar was discovered right after 1240. Because of our sins, the Gentiles are getting this light along with the Jews. So why are they not getting all of the light? The answer is that Jewish suffering is nearly complete for their sins. It is time for the light to begin returning to its owner.

What does Ohr Mashiach look like with the Gentiles? Science! It lets them see the inner light. In 1240 science began with Roger Bacon and his advocating of the scientific method. He was the connector between philosophy and science. Bacon sent the Pope his Opus Majus, which presented his views on how to incorporate the philosophy of Aristotle and science into a new theology. Bacon also sent the Pope his Opus minus, *De multiplicatione specierum*, and possibly other works on alchemy and astrology.

So, the Jews get kabbala[[12]](#footnote-12) with the Zohar in 1240CE (5000AM), and its study of the inner light while the Gentiles get science and its inner light. We get the spiritual and they get the physical.

In the 1700’s, the great Gentile Sir Isaac Newton,[[13]](#footnote-13) the father of modern science, began to affect the world. At the same time a renewal is happening in the Jewish world as this era saw the advent of most of the major Achronim[[14]](#footnote-14) and Chassidic leaders.

The Zohar[[15]](#footnote-15) interprets along prophetical lines:

*In the 600th year of the 6th millennium* (i.e., in the years 5,500-5,600 in the Hebrew calendar corresponding to the years 1740-1840 CE.) *the upper gates of wisdom will be opened and also the wellsprings of wisdom below* (science and technology)*. This will prepare the world for the 7th millennium like a person prepares himself on Friday for Shabbat, as the sun begins to wane. So it will be here. There is a hint about this in the verse “In the six hundredth year of Noah’s life …all the fountains of the great deep were broken up, and the windows of heaven were opened”.[[16]](#footnote-16)*

This passage,[[17]](#footnote-17) from the Zohar, has been explained by the Talmudic Sage-Mystics of Israel, the Hassidic masters and specifically by the Sages of Shklov,[[18]](#footnote-18) as referring to the fact that from the 18th, and especially from the 19th, century onward, the Kabbalah would experience a profound renewal clarifying and rendering more accessible her own esoteric traditions.[[19]](#footnote-19) Any student of contemporary mysticism cannot but be astounded by the relatively recent dramatic accessibility of the Kabbalah and its new and ever increasing popularity.[[20]](#footnote-20)

Paralleling the revelations of “wisdom from above”, this prophecy necessitates revolutionary discoveries occurring simultaneously in the secular world, regarding the “wisdom from below”. Stimulated by the Industrial Revolution of the 18th century, the wellsprings of theoretical models and new technology have incessantly burst forth. A wholly new paradigm of scientific thought, and consciousness, is emerging.  The year 1840 witnessed the emergence of electromagnetic theory, which in turn paved the way for the discovery of radio waves, telecommunications, television, computers, and the investigation of atomic energy and the development of the atomic bomb.  New psychological and neurological descriptions of the brain, ethnopharmacology, black hole phenomenon, genetic engineering, lasers and holography, are further examples of the changes and ideas that have taken place in our generation.  Of even greater significance has been the effect of the early 19th century breakthroughs of non-Euclidean geometry, which set the stage for the 20th century theories of Einstein’s relativity, quantum mechanics, and the search for the Unified Field Theory. Currently, under the name of “Super Strings”, this theory is being proclaimed by leading physicists as an unmistakable genesis of a new physics.  Most recently, the scientific community and public at large are being initiated into a new world of fractal geometry, chaos theory, virtual reality and the ever accelerating, neural network of the worldwide Internet.

The wellsprings of wisdom below is interpreted as the industrial revolution, which according to Wikipedia, had its origins in the 1780’s but was not felt until 1830’s or 1840’s. We are still feeling the effects today with all the scientific revolutions that followed.

According to the teachings of esoteric Judaism, all knowledge, both spiritual and material wisdom, originally coexisted in a seamless unity within a higher dimension.  Together, these two modes of wisdom comprised a larger, all-encompassing Universal Torah (Torah literally meaning “instruction” or “teachings”). A collapse, i.e., the episode of the eating from the Tree of Knowledge, however, ensued in which the database of all knowledge split itself into “spiritual” and “material” planes of existence. Thus, we have the roots of the conflict between “religion” and “science.”  Yet, any given mystical or technological truth can only be one of two sides of the same puzzle. Thus, the material world is also a mode of spirituality, only externalized and concretized. Vice-versa, the spiritual world is a mode of the material reality, only internalized and spiritualized.

From both a secular and scientific perspective, as well as from a fundamentalist religious perspective, this unique synergistic re-union is very challenging, if not intimidating and appears “heretical.” Yet, this is the explicit doctrine of the Gaon of Vilna and his clandestine cadre of Talmudic Sage-Mystics of Skhlov. The ultimate truth is not revealed through the supra-natural alone nor is it only discovered through scientific development, it is more than both. Both forms of wisdom are destined to reunite.  Perforce, this is stimulating a worldwide paradigm shift in consciousness.  These stages of global evolution are aspects of the Messianic Era which is central to the teachings of esoteric as well as traditional Judaism.[[21]](#footnote-21)

The greatest challenge to religion is science because science can offer an alternative to HaShem and His creation. That is why the Satan makes this offer to those who would choose this path. As a matter of interest, we have no record of any atheists before the rise of science, and in particular the idea of evolution.

According to this tradition, our role as the “Final Generation” in the re-unification of these two modes of wisdom is achieved by matching the right tool with the right job.  In other words, we must use the new maps, models, and metaphors of the “wisdom from below” in order to grasp the “wisdom from above.”  In turn, the transcendent wisdom of the Torah will cast its light of clarity and direction upon the enchanting and often overpowering tools of science and technology.

The “gates of wisdom above” parallel the opening of the “wellsprings of wisdom below.” This refers to revolutionary discoveries in the sciences that would completely change our view of the world.[[22]](#footnote-22) We have also seen ongoing examples of the revelations of “wisdom from above.”  We can see it historically, in the release and publishing of crucial Kabbalistic teachings. Although a number of the works of the Arizal were circulated after he died in 1572, the most authoritative texts of Lurianic Kabbalah, the *Shemoneh Sh’arim[[23]](#footnote-23)* by R. Chayim Vital, remained in closely guarded manuscript until the beginning of the 20th-century. The availability of previously unpublished esoteric manuscripts of the early Kabbalists, the teachings of the Ramchal and the Hasidic masters,[[24]](#footnote-24) and finally the esoteric writings of the Gaon and his disciples[[25]](#footnote-25) have given our generation increasing access to these crucial teachings.

This does not mean that our generation is more advanced than our predecessors. To the contrary, our grasp of the “inner” wisdom is decidedly more “external.” It does mean, however, that this wisdom is no longer restricted to a select few. In order to hasten the redemption, the inner wisdom has come down into the public domain, with all the inherent dangers that this “descent” suggests. This is born out, on the one hand, by the emergence of the Kabbalah as an accepted field of academic research in universities in Israel and in the world at large. This is in sharp contrast to the Kabbalah’s previous status of belonging to the “Old World” and the realm of superstition. On the other hand, this prophecy is reflected in the appearance of Orthodox Yeshivot (mainly Sephardic), which openly teach Kabbalah side by side with Talmud and Halachah(Jewish Law). Further, any longtime student of the Kabbalah cannot but be staggered by the recent proliferation of classical Kabbalah literature, in Hebrew, English, and other languages, which continues to increase in momentum.

1990CE, 5751AM, is Friday noon[[26]](#footnote-26) (between the eves). Thus the intensity of Ohr Mashiach is rapidly increasing. This time frame saw the collapse of the Berlin wall and the beginning of the demise of communism in Russia. It also the time when the internet opened up.

In our day we are seeing 7500 journal articles published every single day! These all represent new ideas and understanding in the many fields of science. That’s how fast science is growing. The sum total of man’s knowledge doubles every 5.5 years. Just remember: This all brings the Geula by preparing the world and effecting the needed tikkun.

Kabbalah, together with scientific discovery and its technology, is essential in ushering in, and even accelerating, the incoming and final stage of global evolution, traditionally referred to as the Messianic Era. Thus, modern science and technology are one of the very manifestations of the messianic process itself. The doctrine of (combined and intertwined) “Kabbalah and science” securely grabs hold of both extremities of the separate, and often opposing, disciplines of ancient religious truth and evolving scientific knowledge. Accordingly, the true confluence and interpenetration of these systems will only emerge when these two things happen. Paradoxically, the newly discovered models and metaphors provided by the “external wisdom” of science will help illuminate the deepest secrets of the ancient mysteries of the “internal wisdom” of the Kabbalah. Reciprocally, those same ancient mysteries of the Kabbalah’s “internal wisdom” will define, explain, and help reshape our perception of the entire phenomenon of the external physical world.

There is even more to the unique vision of the role that secular wisdom must play in the messianic unfolding.  Not only does science and technology play a prophetic and mystical role, alongside the ancient mystical teachings of Judaism but, according to this tradition of the Talmudic Sage-Mystics, this synthesis depends upon the Jewish nation being re-centered in a rebuilt Jerusalem.

The Satan is dying because after 2000 years the Jews have suffered enough.[[27]](#footnote-27) This means that all of the kedusha given to the Satan and to the Gentiles is being taken back by the Jews. The monumental suffering of the holocaust greatly speeded up the tikkun. Consider that during the holocaust every nation was involved in the killing of the Jews, whether overtly or covertly by denying them safety (The east may be an obvious exception[[28]](#footnote-28)). This was the Satan’s first strategy – kill the Jews and bring them such suffering that they no longer perform mitzvot.

The Satan’s second strategy was to use the Erev Rav[[29]](#footnote-29) to divert the Jews from mitzvot. The Erev Rav[[30]](#footnote-30) believes that pickled herring, gefilte fish, and Jewish culture is what makes a Jew, not Torah. The Erev Rav[[31]](#footnote-31) are the reformed, conservative, and reconstructionist ***leaders*** of the Jews.

Consider that Israel was not formed by Torah observant Jews; rather it was formed by secular[[32]](#footnote-32) Jewish leaders.[[33]](#footnote-33) They were trying to destroy Torah Jews. They are a fifth column[[34]](#footnote-34) within the ranks of the Jewish people. They were not seen as an enemy; they were our brothers.

Rome has been providing the Satan the kedusha he requires … until they become so wicked that he can no longer suck from this source. The Satan needed kedusha from another place so he goes to his ‘ally’, Ishmael. Ishmael has some kedusha because it was put into him by Avraham when he pleaded with HaShem to give him life:

***Bereshit (Genesis) 17:18*** *And Abraham said unto God, O that Ishmael might live before thee! 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*

So Ishmael had kedusha, but Ishmael wants a quid pro quo.[[35]](#footnote-35) Instead of the Satan working with Edom (Rome),[[36]](#footnote-36) Ishmael wants the Satan’s exclusive help for himself. Ishmael’s nation is destined to supplant the Roman nations. Thus the Muslims are taking over Israel, Europe, and even the United States. They want a Moslem like president in the US. The job of the American administration is to destroy Rome and thereby elevate Ishmael. This administration has to support the Palestinians. He supports Morsi who self-destructs. This administration must elevate and empower Iran. Yet Ishmael is running out of kedusha as seen by the collapse of multiple Arab states. Yemen, Iraq, Afghanistan, Libya, Lebanon, Syria... Ishmael is running out of kedusha.

In a recent lecture, Rav Moshe Wolfson shlita, the esteemed mashgiach[[37]](#footnote-37) of Yeshivat Torah V’Daat said that the fall of a nation is preceded by the fall of it’s sar, or administering angel. Once the sar falls, then the nation will fall. This is based on the Zohar[[38]](#footnote-38) which says that what the Jews saw on the banks of the Red Sea was the sar of Egypt dying. Note that Ishmael has 12 sarim.

Israel has discovered oil and gas which will cause them to grow stronger as the Arab states implode (If we can’t get oil from the Arabs, then we will surely buy from Israel). Because Ishmael[[39]](#footnote-39) knows he is dying, he must go super-nova by creating ISIS which is the death throes of Ishmael. ISIS is a banding together of many nations of Muslims[[40]](#footnote-40) in one desperate move to survive.

At the Reed Sea HaShem said to stand back and see the power of HaShem. God will fight for you. In modern times this manifests as Israel stands on the sidelines while the Arabs destroy each other. Israel is just protecting their borders while the Arabs kill each other without any help from Israel. It means we are approaching the end[[41]](#footnote-41) where HaShem is able to openly manifest His power. Further, the Arabs are now killing Christians (Edom).

A piece of rabbinic literature [written 2000 years ago] known as the Yalkut Shimoni touches on many future scenarios both for the nation of Israel and for the world. In its section on the biblical Book of Isaiah and the prophecies contained therein, a rabbi cited by the Yalkut Shimoni[[42]](#footnote-42) states:

“Rabbi Yitzchak said that the year the Messiah will arrive when all the nations of the world will antagonize each other and threaten with war. The king of Persia (Iran antagonizes the King of Arabia - Saudi Arabia) with war. The King of Arabia goes to Edom (The Western Countries, headed by USA) for advice. Then the King of Persia destroys the world (and since that cannot be done with conventional weapons it must mean nuclear which can destroy most of the world). And all the nations of the world begin to panic and are afraid, and Israel too is afraid as to how to defend from this. G-d then says to them, ‘Do not fear for everything that I have done is for your benefit, to destroy the evil kingdom of Edom and eradicate evil from this world so that the Messiah can come, your time of redemption is now’.” [Persia and Ishmael are one people according to the Maharal. Persia[[43]](#footnote-43) represents the Syrians, Lebanese, and Arabians.]

Paras[[44]](#footnote-44) will incite a war against other Arabs. Edom will seek counsel before Paras destroys Edom.[[45]](#footnote-45) The last great war is Paras[[46]](#footnote-46) vs Edom.[[47]](#footnote-47) The great city of Rome (New York?) will be terrorized. Then ben David will sprout. It sounds like Mashiach is born in America. To do this Iran needs the atomic bomb. At the end of Yoel we see Edom vs. Ishmael. The American government is Ishmael’s savior. He is giving them the bomb within 10 years. The American government as a Muslim sympathizer must empower the Iranians with missile and bomb technology. Iran (Shiites) wants to destroy the world to bring the 12th Imam.

One of the ways that we recognize the hand of HaShem is when the actions of our leaders do not make sense. This is clearly the case with Iran. The leaders of Iran have shouted “death to America” and “death to Israel” many times. In the midst of this kind of talk, The American government wants to give them an atomic bomb. This does not make any sense; it is idiotic bordering on insane. Yet, that is exactly what is happening.

The countdown has begun and within 10 years we will see the last war. Then Israel will evict the Arabs for their own survival.

Edom must be weakened because they have given the Jews the ability to study Torah. This strength must be weakened by the Supreme Court to legitimize same-sex marriage. Rampant immorality is what Rabbi Nachman says will flood the world. The Mabul was destroyed partly for this reason.[[48]](#footnote-48) The rest of the world is following the lead of the US. Except Ishmael kills homosexuals to their credit! The end game is the end of exile, of Ishmael, of Edom, and the Erev Rav. This is Tisha B’Av. The American government’s job is to destroy Edom in favor of Ishmael. Thus the American government acts foolish in order to accomplish this task. Thus the Satan will bring the Mashiach.

In Esther we see that everyone brings the Geula. Mordechai because he serves HaShem, gets a reward. Haman brings the Geula and is destroyed because he wants to destroy the Jews.

Klal[[49]](#footnote-49) Israel is at their lowest point because of intermarriage and mitzvot. They have greatly descended. They need to be brought low so that they are not culpable for their sins and He can save them despite their sins. Like Avraham who descended to his lowest point when Paro took Sarah, but that turned out to be his greatest reward. The Jews must be uplifted to be able to do Torah and mitzvot, otherwise when Mashiach comes they will be destroyed by His kedusha.

Who knew that illnesses had such value?

**Ashlamatah:** **Yeshayahu (Isaiah) 55:3-12 + 56:8**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk. |
| 2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness. | 2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul shall delight itself in that which is fat. |
| 3. Incline your ear and come to Me, **hearken** and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David. | 3. Incline your ear, and attend to my Memra; **hear,** that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David. |
| 4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations. | 4. Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms. |
| 5. Behold, a nation you do not know **you shall call**, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. **{S}** |
| 6. Seek the Lord when He is found, call Him when He is near. | 6. Seek the fear of the LORD. while you live, beseech before him while you live; |
| 7. The wicked shall give up his way, and the man of iniquity in his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. let the wicked forsake his wicked way and man who robs his conceptions: let him return to the service of the LORD, that he may have mercy upon him, and to the fear of our God, for he will abundantly pardon. |
| 8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord. | 8. **For not as my thoughts are your thoughts, neither are your ways correct as the ways of my goodness, says the LORD.** |
| 9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts. | 9. **For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts.** |
| 10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater, | 10. **For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,** |
| 11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it. | 11. **so is the word of my goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and prospers in the thing for which I sent it.** |
| 12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands. | 12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches. |
| 13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." **{P}** | 13. Instead of the wicked will the righteous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." **{P}** |
| **Ch.56** |  |
| 1. **So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed."** | 1. **Thus says the LORD: "Keep judgment and do righteousness/generosity, for My salvation is near to come, and My virtue to be revealed.** |
| 2. **Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil.** **{S}** | 2. **Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil.** **{S}** |
| 3. **Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree."** **{P}** | 3. **Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say, "Behold, I am like a dry tree."** **{P}** |
| 4. **For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant,** | 4. **For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants,** |
| 5. **"I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued.** **{S}** | 5. **I will give them in My sanctuary and within the land of My Shekhinah s house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease.** **{S}** |
| 6. **And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant.** | 6. **And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast my covenants-** |
| 7. **I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.** | 7. **these I will bring to the holy mountain, and make them joyful in my house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure, on My altar; for My sanctuary will be a house of prayer for all the peoples.** |
| 8. **So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.** | 8. **Thus says the LORD God who is about to gather the outcasts of Israel, “I will yet bring near their exiles, to gather them."** |
| 9. All the beasts of the field, come to devour all the beasts in the forest. **{P}** | 9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field-every beast of the forest will eat to satiety from them. **{P}** |

**Rashi’s Commentary on Yeshayahu (Isaiah) 55:3-12 + 56:8**

**Ch.55**

**1** **Ho! All who thirst:** Heb. הוֹי. This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2:10) “Ho! Ho! and flee from the north land.”

**go to water:** to Torah.

**Buy:** Heb. שִׁבְרוּ. Comp. (Gen. 42:3) “To buy (לִשְׁבֹּר) corn,” buy.

wine and milk Teaching better than wine and milk.

**2 Why should you weigh out money:** Why should you cause yourselves to weigh out money to your enemies without bread?

**3 the dependable mercies of David:** For I will repay David for his mercies.

**4 a witness to nations:** A prince and a superior over them, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)

**5 Behold, a nation you do not know you shall call:** to your service, if you hearken to Me, to the name of the Lord that is called upon you.

**6 when He is found:** Before the verdict is promulgated, when He still says to you, “Seek Me.”

**8 For My thoughts are not your thoughts:** Mine and yours are not the same; therefore, I say to you, “The wicked shall give up his way,” and adopt My way...

**“and a man of iniquity his thoughts”**: and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

**For My thoughts are not, etc.**: My laws are not like the laws of man [lit. flesh and blood]. As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).

**9 As the heavens are higher, etc.:** That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me whereas I am intent upon bringing you back.

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

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

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

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

**ch.56**

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

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

**In The School of the Prophets**

**Yeshayahu (Isaiah) 55:2-12**

By: Hakham Dr. Yosef ben Haggai

The Pericope (paragraph) of our Ashlamatah starts at 54:1. This pericope is divided into the following sections:

1. Yeshayahu 54:1-8
2. Yeshayahu 54:9-10
3. Yeshayahu 54:11-17
4. Yeshayahu 55:1-5
5. Yeshayahu 55:6-13

Therefore, our study this week covers sections four and five of our pericope (Paragraph).

The most important verbal tallies between the Torah and Ashlamatah are as follows:

**Debarim (Deuteronomy) 28:1**

**א וְהָיָה,** **אִם-שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ, לִשְׁמֹר לַעֲשׂוֹת אֶת-כָּל-מִצְוֺתָיו, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם--וּנְתָנְךָ יְהוָה אֱלֹהֶיךָ, עֶלְיוֹן, עַל, כָּל-גּוֹיֵי הָאָרֶץ.**

**And it will come to pass, if you will** **hearken diligently** unto the voice of the **LORD your God**, to observe **to do** all His commandments which **I command** you this day, that the **LORD your God** will set you on high above all the nations of the earth.

**Yeshayahu (Isaiah ) 55:2**

**ב לָמָּה תִשְׁקְלוּ-כֶסֶף בְּלוֹא-לֶחֶם, וִיגִיעֲכֶם בְּלוֹא לְשָׂבְעָה; שִׁמְעוּ שָׁמוֹעַ אֵלַי וְאִכְלוּ-טוֹב, וְתִתְעַנַּג בַּדֶּשֶׁן נַפְשְׁכֶם.**

**2** Wherefore do you spend money for that which is not bread? and your gain for that which satisfies not? **Hearken diligently** **unto Me**, and eat that which is good, and let your soul delight itself in fatness.

Notice that the Hebrew term translated to English as: “**hearken diligently**” is the Hebrew word **שמע** – “Sh'ma” repeated twice, albeit with different grammatical accidents. Thus the beginning of Debarim 28:1 could also be read as: “**And it will come to pass, if you will hearken hearken …”** (**אִם-שָׁמוֹעַ תִּשְׁמַע**) – “Im Shamo’a Tishma’a.” Thus. The Literal Bible Translation renders: “And it will be **if hearing you will hear** to the voice of Adonai your God”.

The doubling of the Hebrew word “**שמע**" (Sh'ma) is therefore understood as “hearing attentively with full concentration at what is said or read”, or as most translators render it “hearken diligently.” The doubling of the word is for emphasis as well as to connote something of vital importance is being said. If we believe in the Divine inspiration of the Bible, then it behooves us to stop and ponder this whole Torah Seder and find out why it is off such vital importance to us and to all human beings.

Another verbal tally, and one from which the Nazarean Codicil sections for this week take their cue is based on the Hebrew word “**עשה**" – O’oseh – to do, to make, to perform. Thus:

Debarim (Deuteronomy) 28:1

**א וְהָיָה, אִם-שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ, לִשְׁמֹר לַעֲשׂוֹת אֶת-כָּל-מִצְוֺתָיו, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם--וּנְתָנְךָ יְהוָה אֱלֹהֶיךָ, עֶלְיוֹן, עַל, כָּל-גּוֹיֵי הָאָרֶץ.**

**And it will come to pass, if you will hearken diligently** unto the voice of the **LORD your God**, to observe **to do/to perform** all His commandments which **I command** you this day, that the **LORD your God** will set you on high above all the nations of the earth.

**Yeshayahu (Isaiah) 55:11**

**יא כֵּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי, לֹא-יָשׁוּב אֵלַי רֵיקָם: כִּי אִם-עָשָׂה אֶת-אֲשֶׁר חָפַצְתִּי, וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו**.

So will My word be that goes forth out of My mouth: it will not return unto Me void, except it accomplish that which I please, and **make** the thing whereto I sent it prosper.

In the first century there existed a sect of Jews who inhabited mostly the settlement at [Qumran](https://en.wikipedia.org/wiki/Qumran), called the Essenes – modern Hebrew: **אִסִּיִים** – **Isiyim**. They called themselves so because they wanted to emphasize the fact that they were the **“doers”** (performers) of the Torah.

We are not only commanded ti study and know the Torah but equally to do/perform the Mitzvot, otherwise our study of Torah is meaningless!

**Special Ashlamatah: Yeshayahu (Isaiah) ‎‎** **60:1-22**

**Shabbat Nachamu VI**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. Arise, shine, for your light has come, and the glory of the Lord has shone upon you. | 1. Arise, shine, Jerusalem; for the time of your salvation has come, and the glory of the LORD will be revealed upon you. |
| 2. **For behold, darkness shall cover the earth, and a gross darkness the kingdoms, and the Lord shall shine upon you, and His glory shall appear over you.** | 2. **For behold, darkness will cover the earth, and gloom the kingdoms; but the Shekhinah of the LORD will settle in you, and His glory will be revealed upon you.** |
| 3. **And nations shall go by your light and kings by the brilliance of your shine.** | 3. **And peoples will come to your light, and kings before your brightness.** |
| 4. Lift up your eyes all around and see, they all have gathered, they have come to you; your sons shall come from afar, and your daughters shall be raised on [their] side. | 4. Lift up, Jerusalem, your eyes round about, and see all the sons of the people of your exiles who are gathered together, they come to your midst; your sons will come from far, and your daughters will be carried on hips. |
| 5. Then you shall see and be radiant, and your heart shall be startled and become enlarged, **for the abundance of the west shall be turned over to you, the wealth of the nations that will come to you.** | 5. Then you will see and be radiant, and you will fear and your heart widen in fear of sins; **because the wealth of the west is transferred to you, the possessions of the peoples will be brought into your midst.** |
| 6. A multitude of camels shall cover you, the young camels of Midian and Ephah, all of them shall come from Sheba; gold and frankincense they shall carry, and the praises of the Lord they shall report. | 6. The caravans of the Arabians will cover you around, the dromedaries of Midian and Ephah; all those from Sheba will come. They will be burdened with gold and frankincense, and those who come with them will be declaring the praises of the LORD. |
| 7. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall serve you; they shall be offered up with acceptance upon My altar, and I will glorify My glorious house. | 7. All the sheep of the Arabians will be gathered into your midst, the rams of Nebat will minister to you; they will be offered up for pleasure upon My altar, and I will glorify My glorious house. |
| 8. Who are these that fly like a cloud and like doves to their cotes? | 8. **Who are these that come openly like swift clouds, and (are) not to be checked? The exiles of Israel, who are gathered and come to their land, even like doves which return to the midst of their windows!** |
| 9. For the isles will hope for Me, and the ships of Tarshish [as] in the beginning, to bring your sons from afar, their silver and their gold with them, in the name of the Lord your God and for the Holy One of Israel, for He has glorified you. | 9. For islands will wait for my Memra, those who go down in ships of the sea - which spreads its sails first? -to bring your sons from far, their silver and their gold with them, for the name of the LORD your God, and for the Holy One of Israel, because He has glorified you. |
| 10. And foreigners shall build your walls, and their kings shall serve you, for in My wrath I struck you, and in My grace have I had mercy on you. | 10. The sons of Gentiles will build up your walls, and their kings will minister to you; for in My wrath I smote you, but in My pleasure I will have mercy upon you. |
| 11. And they shall open your gates always; day and night they shall not be closed, to bring to you the wealth of the nations and their kings in procession. | 11. Your gates will be opened continually; day and night they will not be shut; that men may bring into your midst the possessions of the Gentiles, with their kings chained. |
| 12. **For the nation and the kingdom that shall not serve you shall perish, and the nations shall be destroyed.** | 12. **For any people and kingdom that will not serve you, Jerusalem, will perish; those peoples will be utterly destroyed.** |
| 13. The glory of the Lebanon shall come to you, box trees, firs, and cypresses together, to glorify the place of My sanctuary, and the place of My feet I will honor. | 13. The glory of Lebanon will be brought into your midst, cypresses, planes, and pines together, to beautify the place of My sanctuary; and I will make the place of the dwelling of My Shekhinah glorious. |
| 14. And the children of your oppressors shall go to you bent over, and those who despised you shall prostrate themselves at the soles of your feet, and they shall call you 'the city of the Lord, Zion of the Holy One of Israel.' | 14. The sons of those who subjugated you will come bent into your midst; and all who used to incite you to anger will bow down to beseech from you at your feet; they will call you the City of the LORD, Zion with which the Holy One of Israel is pleased. |
| 15. Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation. | 15. Whereas you have been forsaken and cast out, with no one passing through, I will make you glorious forever, a house of joy from generation to generation. |
| 16. And you shall suck the milk of nations and the breast of kings you shall suck, **and you shall know that I am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob.** | 16. You will be satisfied with the possessions of the Gentiles, you will be indulged with the plunder of their kings; **and you will know that I, the LORD, am your Saviour and your Redeemer, the Strong One of Jacob.** |
| 17. Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, **and I will make your officers peace and your rulers righteousness.** | 17. Instead of the bronze which they plundered from you, Jerusalem, I will bring gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. **I will make your guardians peace and [appoint] your rulers in virtue.** |
| 18. Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise. | 18. Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate salvation upon your walls, and upon your gates they will be praising. |
| 19. **You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory.** | 19. **You will no longer need the sun for light by day nor even the moon for brightness by night; but the LORD will be your everlasting light, and your God will be your glory.** |
| 20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, and the days of your mourning shall be completed. | 20. Your kingdom will no more cease, nor your glory pass away; for the LORD will be your everlasting light, and your days of mourning will be ended. |
| 21. **And your people, all of them are righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory.** | 21. **Your people will all be virtuous; they will possess the land forever, My pleasant plant, the work of My might, that I might be glorified**. |
| 22. The smallest shall become a thousand and the least a mighty nation; I am the Lord, in its time I will hasten it. **{S}** | 22. He that is smaII among them will become a thousand, and he that is faint a strong people: I am the LORD; in its time I will bring it. |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 60:1-22**

**4 shall be raised on [their] side** [Jonathan renders:] on the flanks, the flanks of the kings, they will be raised.

**5 Then you shall see and be radiant** Heb. וְנָהַרְתָּ , from נְהוֹרָה , [Aramaic for light,] then you shall see and be radiant [from Jonathan].

**and your heart shall be startled and become enlarged**And your heart shall wonder and become enlarged.

**for the abundance of the west shall be turned over to you** for the abundance of the west shall be turned over to you [after Jonathan].

**the wealth of the nations** The possessions of the nations [after Jonathan].

**6 A multitude** Heb. שִׁפְעַת , A multiplicity.

**the young camels of Midian** Heb. בִּכְרֵי . [Jonathan renders:] הוֹגְנֵי . They are young camels. Comp. (Jer. 2:23) “a swift young camel (בִּכְרָה) .”

**and Ephah** They, too, are of the sons of Midian. Comp. (Gen. 25:4) “Ephah and Epher.”

**7 the rams of Nebaioth** Heb. אֵילֵי , rams of Nebaioth [after Jonathan].

**9 as in the beginning** Like ‘as in the beginning,’ meaning in the days of Solomon, like the matter that is stated (I Kings 10:22): “For the king had at sea ships of Tarshish, etc.; once in three years, the ships of Tarshish would come, etc.” Tarshish is the name of the sea.

**in the name of the Lord your God that is called upon you**, for they will hear a report of Him and the name of His might, and come.

**for He has glorified you** He has given you glory.

**10 and in my grace**Because I favored you; in old French, en mon apayemant.

**11 And they shall open your gates always** Heb. וּפִתְּחוּ . This is an expression of opening in the strong conjugation (פִּעֵל) , since their opening is a perpetual opening, a constant opening. Just as שַׁבֵּר is an expression of breaking, so is פִּתְּחוּ an expression of opening. Tresoverts in O.F.

**13 box trees, firs, and cypresses**Species of trees of the forest of Lebanon.

**14 Zion of the Holy One of Israel** [Lit. Zion the Holy One of Israel. Jonathan renders:] Zion desired by the Holy One of Israel, Zion of the Holy One of Israel.

**16 and the breast of kings** Heb. וְשֽׁד , an expression of breasts (שָׁדַיִם) and ‘you shall suck’ proves it.

**17 Instead of the copper** that they took from you.

**and I will make your officers peace** [Jonathan renders:] And I will make your officers peace and your rulers with righteousness. פְקֻדָּתֵךְ Your appointed officers. Our Rabbis stated: The officers who came upon you in your exile and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

**19 You shall no longer have** You shall not require the light of the sun.

**20 neither...be gathered in** Heb. יֵאָסֵף , an expression similar to (Joel 2:10) “gathered in (אָסְפוּ) their brightness.” Gathered in their light.

**21 in which I will glory** That I will glory with them. Pourvanter in French.

**22 in its time** I will hasten it If they are worthy, I will hasten it; if they are not worthy, it will be in its time.

**Verbal Tallies**

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

& H.H. Giberet Dr. Elisheba bat Sarah

**Beresheet (Genesis) 49:1-26**

**Tehillim (Psalms) 41:1-4**

**Yeshayahu (Isaiah) 55:3-12 + 56:8**

**Mk 4:30-34, Lk 13:18-19**

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

Said - אמר, Strong’s number 0559.

Days / Times - יום, Strong’s number 03117.

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

Call - קרא, Strong’s number 07127.

**Beresheet (Genesis) 49:1** And Jacob **called <07121> (8799)** unto his sons, and **said <0559> (8799)**, Gather yourselves together, that I may tell you that which shall befall you in the last **days <03117>**.

**Tehillim (Psalms) 41:1** To the chief Musician, A Psalm of David. » Blessed is he that considereth the poor: the LORD will deliver him in **time <03117>** of trouble.

**Tehillim (Psalms) 41:4** I **said <0559> (8804)**, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

**Yeshayahu (Isaiah) 55:5** Behold, thou shalt **call <07121> (8799)** a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 49:1-26** | **Psalms**  **41:1-4** | **Ashlamatah**  **Is 55:3-12 + 56:8** |
| --- | --- | --- | --- | --- |
| **by"a'** | enemies | Gen. 49:8 | Ps. 41:2 |  |
| **vyai** | men, man | Gen. 49:6 |  | Isa. 55:7 |
| **rm;a'** | said | Gen. 49:1 | Ps. 41:4 |  |
| **#r,a,** | land, earth | Gen. 49:15 | Ps. 41:2 | Isa. 55:9 Isa. 55:10 |
| **rv,a]** | what, which | Gen. 49:1 |  | Isa. 55:11 |
| **h['b.GI** | hills | Gen. 49:26 |  | Isa. 55:12 |
| **%r,D,** | way | Gen. 49:17 |  | Isa. 55:7 Isa. 55:8 Isa. 55:9 |
| **hwhy** | LORD | Gen. 49:18 | Ps. 41:1 Ps. 41:2 Ps. 41:3 Ps. 41:4 | Isa. 55:5 Isa. 55:6 Isa. 55:7 Isa. 55:8 Isa. 56:8 |
| **~Ay** | day | Gen. 49:1 | Ps. 41:1 |  |
| **laer'f.yI** | Israel | Gen. 49:2 Gen. 49:7 Gen. 49:16 Gen. 49:24 |  | Isa. 55:5 Isa. 56:8 |
| **yKi** | because | Gen. 49:4 Gen. 49:6 Gen. 49:10 |  | Isa. 55:10 Isa. 55:11 |
| **lKo** | health, all |  | Ps. 41:3 | Isa. 55:12 |
| **aol** | nor | Gen. 49:10 |  | Isa. 55:8 |
| **~x,l,** | food, bread | Gen. 49:20 |  | Isa. 55:10 |
| **!mi** | above, than | Gen. 49:25 |  | Isa. 55:9 |
| **bK'v.mi** | bed | Gen. 49:4 | Ps. 41:3 |  |
| **hj'n"** | bowed | Gen. 49:15 |  | Isa. 55:3 |
| **vp,n<** | soul | Gen. 49:6 | Ps. 41:2 Ps. 41:4 |  |
| **!t;n"** | yield, give,  given | Gen. 49:20 Gen. 49:21 | Ps. 41:2 | Isa. 55:4 Isa. 55:10 |
| **~l'A[** | everlasting | Gen. 49:26 |  | Isa. 55:3 |
| **#b;q'** | gather | Gen. 49:2 |  | Isa. 56:8 |
| **ar'q'** | summoned,  call | Gen. 49:1 |  | Isa. 55:5 Isa. 55:6 |
| **xl;v'** | let loose, sent | Gen. 49:21 |  | Isa. 55:11 |
| **~v'** | from there, there | Gen. 49:24 |  | Isa. 55:10 |
| **~yIm;v'** | heaven | Gen. 49:25 |  | Isa. 55:9 Isa. 55:10 |
| **[m;v'** | listen | Gen. 49:2 |  | Isa. 55:3 |
| **hy"x'** | keep him alive,  may live |  | Ps. 41:2 | Isa. 55:3 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Gen. 49:1-26** | **Psalms**  **41:1-4** | **Ashlamatah**  **Is 55:3-12 + 56:8** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 4:30-34** | **Tosefta of**  **Luke**  **Lk 13:18-19** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Gen 49:5 Gen 49:8 Gen 49:26 |  |  |  |  |
| **ἀκούω** | hear | Gen 49:2 |  |  | Mk. 4:33 |  |
| **ἄν** | whenever, unless | Gen 49:10 |  | Isa 55:10 Isa 55:11 |  |  |
| **ἀναβαίνω** | ascend | Gen 49:4 Gen 49:9 |  |  | Mk. 4:32 |  |
| **ἄνθρωπος** | man, men | Gen 49:6 |  |  |  | Lk. 13:19 |
| **ἄρχων** | rulers | Gen 49:10  Gen 49:20 |  | Isa 55:4 |  |  |
| **αὐξάνω** | grew, increasing | Gen 49:22 |  |  |  | Lk. 13:19 |
| **βασιλεία** | kingdom |  |  |  | Mk. 4:30 | Lk. 13:18 |
| **γῆ** | land, earth | Gen. 49:15 | Ps. 41:2 | Isa. 55:9 Isa. 55:10 | Mk. 4:32 | Lk. 13:19 |
| **δίδωμι** | give, gave, yield, grant | Gen. 49:20 Gen. 49:21 | Ps. 41:2 | Isa. 55:4 Isa. 55:10 |  |  |
| **ἔθνος** | nations, Gentiles | Gen 49:10 |  | Isa 55:4  Isa 55:5 |  |  |
| **ἔπω** | say, said | Gen. 49:1 | Ps. 41:4 | Isa 56:8 |  |  |
| **θεός** | God | Gen 49:24 Gen 49:25 |  | Isa 55:5 Isa 55:7 | Mk. 4:30 | Lk. 13:18 |
| **κατασκηνόω** | encamp |  |  |  | Mar 4:32 | Luk 13:19 |
| **καταφευγω** | take refuge |  |  | Isa 55:5 |  |  |
| **κλάδος** | branches |  |  | Isa 55:12 | Mar 4:32 | Luk 13:19 |
| **κόκκος** | kernel |  |  |  | Mar 4:31 | Luk 13:19 |
| **κύριος** | LORD | Gen. 49:18 | Ps. 41:1 Ps. 41:2 Ps. 41:3 Ps. 41:4 | Isa. 55:5 Isa. 55:6 Isa. 55:7 Isa. 55:8 Isa. 56:8 |  |  |
| **λαλέω** | spoke, speaking |  |  |  | Mk. 4:33 Mk. 4:34 |  |
| **λέγω** | saying, says |  |  | Isa 55:8 | Mk. 4:30 | Lk. 13:18 |
| **λόγος** | word |  |  |  | Mk. 4:33 |  |
| **μέγας** | great |  |  |  | Mk. 4:32 | Luk 13:19 |
| **ὁμοιόω** | liken |  |  |  | Mk. 4:30 | Luk 13:18 |
| **ὅς / ἥ / ὅ** | which, who | Gen. 49:1 |  | Isa. 55:11 | Mk. 4:31 | Lk. 13:19 |
| **οὐρανός** | heaven | Gen. 49:25 |  | Isa. 55:9 Isa. 55:10 | Mk. 4:32 | Lk. 13:19 |
| **πᾶς** | alll, whole, entire | Gen 49:25 |  | Isa 55:12 | Mk. 4:31 Mk. 4:32 Mk. 4:34 |  |
| **πετεινόν** | winged creature, birds |  |  |  | Mk. 4:32 | Lk. 13:19 |
| **πολύς / πολλός** | many, much |  |  | Isa 55:7 | Mk. 4:33 |  |
| **σίναπι** | mustard |  |  |  | Mk. 4:31 | Lk. 13:19 |
| **σπείρω** | sowing |  |  | Isa 55:10 | Mk. 4:31 Mk. 4:32 |  |
| **σπέρμα** | seed |  |  | Isa 55:10 | Mk. 4:31 |  |
| **συναγωγή** | congregation |  |  | Isa 56:8 |  |  |
| **χείρ** | hand | Gen 49:8 Gen 49:24 | Psa 41:2 |  |  |  |
| **ψυχή** | soul | Gen. 49:6 | Ps. 41:2 Ps. 41:4 |  |  |  |

**Abarbanel On**

**Pirqe Abot**

**Mishna 1:5**

**Yosi hen Yochanan of Jerusalem said: Let your house be open wide and let the poor be members of your household. Do not talk too much with the woman. This refers to a man's own wife, how much more so with somebody else's. On the basis of this [state­ment) the sages said: Any man who talks a great deal with women causes evil to himself and neglects the study of Torah. In the end he will inherit hell.**

In this mishnah. Yosi hen Yochanan addresses himself to the third part of the trilogy propounded by Shimon ha-Zaddik - kindness. Abarbanel comments on the concept of an open house for the poor. An open house also implies loaning utensils and money without interest and any other gesture that brings comfort to one's fellow man. However, the main thrust of Yosi hen Yochanan's dictum is that the less fortunate person should not be made to come hat-in-hand, ashamed, humbled and de­pressed. He must be made to feel a member of the household who has every right to expect assistance. As Abarbanel points out, no man feels ashamed to eat at the table of his parents.

Abarbanel also quotes Rambam who explains Yosi's motto, "Let the poor be members of your household," to mean that if one has a choice of buying a pagan slave or engaging a poor Jewish servant, be should choose the latter because he **will**be bestowing upon the servant a certain measure of dignity since the servant will be giving something in return for the protection he receives.

What disturbs Abarbanel about this *mishnah*is the immediate prox­imity of the social relationship between a man and a woman to the affairs of charity. At first glance they seem to be totally unconnected. Therefore, he offers a lesson in the psychology of sex. If one must keep the doors of his heart open to everyone, there is a good chance that women, who are in dire straits, will also turn to him. In delving into a poor woman's condition in order to understand how he can help her, the benefactor may be prone to think in terms of taking advantage of the poor woman. This, in turn, may lead to liberties that he would otherwise not permit himself.

If this is so, why does the *mishnah*go so far as to warn us against excessive conversation even with one's own wife? If his conversation with her leads to other things, it is perfectly legitimate, since she is his own wife! Here the interpretation is that the *mishnah*merely wishes to say that idle and empty conversation and wasting time even with one's own wife is a crime against life and its time cycle. Surely, one can find much more important things to read, study or do than to permit time to go by without any constructive activity.

What is surprising is the effort that Abarbanel puts into that section of the mishnan which discourages a man from wasting his precious time in consorting with the opposite sex with no beneficial purpose at all. He is quite blunt in stressing a man's vulnerability in wasting time with his own wife where, basically, there is no transgression but only the temptation to think in terms of physical pleasure. All the more reason to avoid small-talk with strange women that can lead to immo­rality and licentiousness.

However, Abarbanel does give us some clue for his concern regarding indiscriminate social contact between men and women. He begins his interpretation by referring us to the revelation at Mt. Sinai where God instructed Moshe that the Children of Israel were not to have any contact with their wives for the three days prior to the revelation. In order to attain the heights of sanctity they had to separate from their wives.

He really embellishes his line of reasoning when he addresses him­self to a passage in Proverbs (6:30-35) where the wisest of all men cries out, "A thief is not held in contempt for stealing to appease his hunger; yet if caught he must pay sevenfold; he must give up all he owns. He who commits adultery is devoid of sense; only one who would destroy himself does such a thing. His reproach will never be expunged. The fury of the husband will be passionate; he will show no pity on his day of vengeance ... "

Abarbanel is disturbed at the juxtaposition of two sins: adultery and theft. What was Solomon attempting to teach here? Abarbanel replies: Logically, the drive to commit adultery is less prudent than that of theft. When an impoverished person steals in order to satisfy his hunger, society will not criticize him too severely. After all. justified or unjustified, something drove him to steal. Furthermore, a thief harms the victim, but he at least benefits from the theft himself. Finally, society and justice have devised a method of atonement: he can repay what he stole and the chances are that he willbe forgiven.

In contrast, the sexually promiscuous person is heartless and brings disgrace upon himself which cannot and will not be excused by society. Furthermore, he cannot find his penance in repaying the debt because the husband of the defiled woman willseek only death as his revenge.

As we noted, Abarbanel is insistent in his comments on that part of the mishnan which teaches the vulnerability and danger of casual relationship with women because he finds these exhortations incon­gruous to the first part of the mishnan which reflects on the values of charity.

Abarbanel continues with another interpretation: A woman by na­ture pursues her security with more ardor than a man. She is always fearful that she will be left alone, unprotected and destitute. Thus, there is a certain measure of resentment in her when charitable organi­zations approach her husband for contributions. She is apprehensive that any monetary assistance by her husband will eventually affect her own security. Hence, according to this interpretation of Abarbanel, Yosi ben Yochanan is cautioning a man not to consult with his wife when it comes to giving charity. If he does, she will deter him from performing this *mitzvah.*Furthermore, if a man constantly consults his wife, she will come to rule him and he will find himself neglecting Torah and *mitzvot,*which in turn will lead to his being condemned to hell.

To bolster his thesis, he cites three incidents in the Torah. Adam was driven out of the Garden of Eden because he followed his wife's advice. Secondly, Moshe, at an early age in his life, separated from his wife so as to ensconce himself in a purely ascetical and contemplative life. Finally, he quotes the midrash in which King Solomon bewails the fact that Moshe was intuitive enough not to be deterred by women, while he, Solomon, spent all of his days in the presence of females and did not reach the great heights that Moshe achieved.

**Miscellaneous Interpretations**

**Rashbatz,** as an introductory gesture, examines the word YERUSHALEM ,,,. The word is written in the singular form, *Yerushalem,*but Jews pronounce it *Yerushalayim,*the plural form. This is based on the Talmud (Ta'anit 5a) which describes God as saying "I will not present Myself to the *Yerushalayim*of Heaven until I present Myself to the *Yerushalayim*on earth." Hence, there are two Jerusalems and we refer to each one in the plural form, *Yerushalayim.*

He then takes up the statement in the *mishnah,*"Let your house be open wide" and makes the following comment: In the previous *mishnah*Yosi ben Yoezer stressed the values of circulating around men of scholarship and wisdom. Along comes Yosi ben Yohanan in this *mishnah*and reasons that in addition to Torah there must also be charity for the poor. To augment his position, Rashbatz cites the Talmud (Rosh ha-Shanah 18a) which relates that the *amora,*Rabbah, who was the outstanding scholar of his time, died at the age of 40; his contemporary, Abbaye, who was also a great Talmudic luminary, lived 60 years because in addition to his erudition he was active in philanthropic affairs.

Rabbenu Yonah: How wide must a house be open to be considered an ideal venue for the poor. He calls our attention to the fact that in rabbinic literature there is only one home that was lauded by the sages: the home of Abraham whose tent was open on all four directions so that wayfarers would have no difficulty in finding the entrance. According to Rabbenu Yonah, this is the kind of home that Yosi ben Yochanan was referring to.

On the sensitive subject of speaking with a woman, Rabbenu Yonah is logically persuasive when he argues that this is an area of social contacts where a man is not only vulnerable to his natural prurient propensities, but spending unneces­sary time chatting with a woman is tantamount to looking for trouble. Perhaps, he does not realize it immediately, but the moment a man spends unnecessary time with any woman he is likely to fall into an inescapable trap. His mind becomes locked into his lust and that is the beginning of the end.

**Me'iri:** While Rashbatz and practically every other commentator subscribes to the dictum of Yosi ben Yochanan that one should avoid unnecessary talk with *any*woman, Me'iri is more pragmatic and explains that this required restraint does not apply to the necessary communication between husband and wife concerning the running of the household and other matters.

**Midrash Shemuel:** From a casual study of this *mishnah*one may assume that the variety of dicta proposed by Yosi ben Yochanan are totally unrelated and alien to each other. What do a wide-open home, supporting the poor and chatting with a woman have in common? To unravel this puzzle he lays down several premises. "Let your home be wide open" is not an admonition but a promise of reward. That is, if you will attend to the needs of the poor, your home will be an open venue for happiness and joy. It does not suffice to casually feed the poor in your home; it must be done with enthusiasm and fervor. Furthermore, there is some­thing like a revolving destiny. You may be wealthy today and impoverished tomorrow; you may feed the poor and your grandchildren may have to be fed by others. Be kind to the poor today so that others may be kind to those who will follow you who will be in need.

Another premise: When you do open your door wide to those who wish to enter, do not be selective and discriminatory. Open your home to both rich and poor alike. Under those circumstances, the impoverished will not hesitate to enter your home and be cared for, but will assume that since everyone in the community knows that this home is open for rich and poor, there is no disgrace or embarrassment involved in coming there.

This is in direct opposition to the view of Rabbi Mattityahu ha-Yitzhari who speculates that a person's charitable interests should be dominated by the needs of the poor and not the rich. By giving the rich and the poor equal accommoda­tions one is wasting money on the rich that could be used for the poor.

In his effort to establish an open home where he can take care of the hapless, a man may run into difficulties with the attitude of his wife. Midrash Shemuel agrees with Abarbanel and several other commentators that due to her anxieties over her own security, a woman is usually not apt to welcome strangers to her home and cause her family expenses that she fears she may need for herself. It is in this light, according to Abarbanel, that Yosi ben Yochanan counsels us not to talk too much to the mistress of the house, but rather to do what is right and proper.

Midrash Shemuel embellishes this line of reasoning when he cites Scrip­tures (Genesis 18:6) where we find Abraham instructing Sarah to hurry and prepare three measures of coarse flour and fine flour to feed the three strangers who suddenly appeared at their doorway. Midrash Shemuel alerts us to the fact that Abraham first used the term coarse flour, which Sarah could tolerate, and then, after appeasing her, he called for fine flour.

Midrash Shemuel also takes a psycho-religious approach to the subject of keeping an open house to strangers. According to him, there are seemingly justifiable grounds for one to refrain from putting a welcome mat out to all those who wish to enter. In the first place, a man needs his privacy. He wants to spend every available moment with his wife and children. Entertaining guests will deny him this basic privilege and pleasure. Secondly, he is not keen on strange men fantasizing over his wife. Midrash Shemuel is quite decisive in his opinion that although these attitudes are commendable, the virtue of having a welcome sign over the door of his home overrides any other consideration.

**Rashi:** There is a practical aspect to the axiom, "Do not engage in too much conversation with women - even your own wife." Rashi asks us to envision a situation where a man gets himself into an altercation with another. He comes home and tells his wife about the incident. She, in tum, anxious to defend her husband, gets herself into a similar altercation with the other man's wife. All this because he spoke too much.

**Nazarean Talmud**

**Sidra Of B’resheet (Gen.) 49:1 – 26**

**“Vayiq’ra Ya’aqov” “And called Jacob”**

By: H. Em. Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luqas Lk 13:18-19)**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Mk 4:30-34)**  **Mishnah א:א** |
| **He** (Yeshua) **said therefore, “What is the Governance of God like? And to what shall I compare it? It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches.”** | **And he** (Yeshua) **said,[[50]](#footnote-50) “With what can we compare the Governance of God, or what simile will we use for it? It is like a grain of mustard seed, which, when sown[[51]](#footnote-51) upon the earth, is** one of **the smallest of all the seeds on earth, yet when it is sown it grows up** (ascends)[[52]](#footnote-52) **and becomes more superior[[53]](#footnote-53)** (greater in authority)[[54]](#footnote-54) **than all the** (other)garden**[[55]](#footnote-55) plants and puts out large branches, so that the birds of the heavens can tabernacle[[56]](#footnote-56) in its shade.”[[57]](#footnote-57)**  **With many similar simile’s he handed down the Oral Torah to them, as they were able to receive** (hear)[[58]](#footnote-58) **it. But he did not speak** (to the outsiders) **without simile, but to his own talmidim** (the Sh’l’achim) **he privately explained everything.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Gen 49:1-26** | **Psa 40:1-4** | **Is 55:3-12 + 56:8** | **Mk 4:30-34** | **Lk 13:18-19** |

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

**The Last, The Least, The Little, The Lost and The Dead**

Farrar Capon[[59]](#footnote-59) favours the above heading as G-d favours the underdog, Yisrael. As such, the phrase fits our Peshat reading well. The Mustard Seed (plant) bespeaks small beginnings or enterprises. However, these “beginnings and enterprises” do not mean that they are inferior. Nor, does it mean that they will not ascend to great heights. The present simile shows that small beginnings are only the means for producing monumental achievements.

Therefore, we note the specific relation to the general life events of this august body of collegiate Scholars. Just as the “mustard seed” is one of the smallest herb seeds, the Jewish people often find themselves the minority. This seems to be a principle rule for the Kingdom/Governance of G-d. The Collegiate scholarship of the Hakhamim is the minority in most occasions. Nevertheless, their profound wisdom guides the community through the perilous exile. Not only is their wisdom the rudder of the community it is the salvation of that community and all who join the Jewish people.

**And he** (Yeshua) **said, “With what can we compare the Governance of God, or what simile will we use for it?**

**Question:** What characteristic of the Kingdom/Governance of G-d makes its being “secret” so significant?

The Socratic/Mishnaic approach of the Master teaches us his profound acquaintance with the Kingdom/Governance of G-d. His analogous simile shows that grandeur and superiority of the Governance of G-d through the Bate Din and Hakhamim. A simple plant/herb illustrates that the Governance of G-d through the 10 men of the Esnoga belong to a class in and of themselves. However, the Hebrew idea of “secret” (So’od) does not contain the western elements of a “secret.” Therefore, when the “secret” is “handed down” we have a full understanding of its complete meaning. In our Peshat commentary, we cannot divulge the full scope of the “secret.” Nevertheless, we can reveal enough to answer the Peshat question posited above.

**It is like a grain of mustard seed, which, when sown[[60]](#footnote-60) upon the earth, is** one of **the smallest of all the seeds on earth, yet when it is sown it grows up** (ascends)[[61]](#footnote-61) **and becomes more superior[[62]](#footnote-62)** (greater in authority)[[63]](#footnote-63) **than all the** (other)garden **plants and puts out large branches, so that the birds of the air can make nests in its shade.”**

The So’od of the Kingdom/Governance of G-d unfolds so gradually and naturally that the unsuspecting do not realize its presence or power. Therefore, the So’od (secret) remains hidden in plain sight. We must bear in mind the setting of our simile. The setting for the simile is in an herb garden. Within this garden, various herbs grow, as they are cultivated. However, to the untrained eye an herb garden often looks like a patch of weeds. As the mustard seed begins to develop it initially looks unsightly. As it takes shape, we begin to realize that it is a valued part of the garden. The simile of the herb garden is supposed to answer the question and bring a measure of revealing of the Kingdom/Governance of G-d. However, the truth is that the idea of a mustard plant in an herb garden does not really offer much “revealing.” As a matter of fact, all the idea of sowers, birds, weeds and lights only makes any sense when we have already received the “handing down” of the “secret.” Without the handing down all the analogies only, further confuse matters concerning the Kingdom/Governance of G-d.

The simple Peshat truth of the Kingdom/Governance of G-d is that the Reign of G-d is through Bate Din and Hakhamim as opposed to human kings/presidents etc. While this “answer” to the above question does not seem like an answer, it is actually the perfect answer. How So?

The Kingdom/Governance of G-d through the Bate Din and Hakhamim is based on several things

1. The Oral Torah, which was the structure of the universe
2. The transmission of that Oral Torah from Teacher to student
3. The Bate Din and Hakhamim are G-d fearing men who realize that they are the representatives and guardians of all human souls.
4. The Oral Torah is the structure of the only true Theocratic system man has ever experienced.

King David was a Monarch who structured his kingdom after the order of the true theocratic society. It was for this reason that King David was able to pass a kingdom to his son Sholomo, which pictured the Y’mot HaMashiach. Therefore, the answer, further elucidated is that the Kingdom/Governance of G-d is based on the Torah/Nomos, which forms the structure of the entire universe. The universe operates in a near invisible way. It is only when we stop to scrutinize nature that we notice its “Laws.” The reason that the Kingdom/Governance is so “secret” is because human government blinds humanity. Better said is that humanity is blinded by these human attempts at government apart from the Torah. The only system that will ever work as an authentic “government” is the Theocratic rule of G-d through the Bate Din and the Hakhamim as they guide humanity in the “secrets” of the Theocratic structure of the Torah/Nomos.

Therefore, just as there is not “salvation” apart from the gift of G-d, i.e. the Torah, there can be NO true government apart from the Torah and the Theocratic structure established by G-d Himself.

**Peroration**

The “secret” of the Kingdom/Governance of G-d is “hidden” in plain sight. However, just as the old cliché says, that “you cannot see the forest for the trees” we do not see the Kingdom/Governance of G-d because it is not hidden at all. However, we have seen every human model of government, which seems so appealing because they are supposed to be “democratic.” If we swallow the American dream, and believe that the world is about “stuff” we will never see the “secret” Kingdom/Governance of G-d. Hakham Tsefet will make this evident when he states it is difficult for those with “wealth” to enter the Kingdom/Governance of G-d (Mk 10:23).

Elevation of people not self, this is the philosophical undergirding of the Kingdom of the Jews!

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week.

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our GOD, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat: Ellul 23, 5783 – September 8/9, 2023**

**Shabbat: “Binyamin”**

**7th Sabbath of Consolation/Strengthening**

**(Shabbat Nachamu VII)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בִּנְיָמִין** |  | **Saturday Afternoon** |
| **“Binyamin”** | **Reader 1 - B’resheet 49:27-30** | **Reader 1 - Sh’mot 1:1-4** |
| **“Benjamin”** | **Reader 2 - B’resheet 49:31-33** | **Reader 2 - Sh’mot 1:5-7** |
| **“Benjamín”** | **Reader 3 - B’resheet 50:1-5** | **Reader 3 - Sh’mot 1:8-10** |
| B’resheet (Genesis) 49:27 – 50:26 | **Reader 4 - B’resheet 50:6-9** |  |
| **Ashlamatah:** I Samuel 9:1-10 | **Reader 5 - B’resheet 50:10-14** | **Monday / Thursday Mornings** |
| **Special:** Isaiah 61:10 – 63:9 | **Reader 6 - B’resheet 50:15-23** | **Reader 1 - Sh’mot 1:1-4** |
| **Tehillim (Psalms)** 41:5-14 | **Reader 7 - B’resheet 50:24-26** | **Reader 2 - Sh’mot 1:5-7** |
|  | **Maftir- B’resheet 50:24-26**  **I Samuel 9:1-10** | **Reader 3 - Sh’mot 1:8-10** |
| **N.C.: Mk 4:35-41; Lk 8:22-25** |  |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Paqid Ezra ben Abraham.

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1. Book 1: Psalms 1—41, Book 2: Psalms 42—72, Book 3: Psalms 73—89, Book 4: Psalm 90—106, Book 5: Psalm 107—150 [↑](#footnote-ref-1)
2. Shaarei Teshuvah 2:3, 4:1 [↑](#footnote-ref-2)
3. 41:5 [↑](#footnote-ref-3)
4. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. Much of this study is based on a Tisha B’Av shiur by Rabbi Mendel Kessin. [↑](#footnote-ref-5)
6. The destruction of the Temple and of many Jews. [↑](#footnote-ref-6)
7. Curiously, Columbus left on his epic voyage on the very day of the expulsion, which happened to be Tisha B’Ab. [↑](#footnote-ref-7)
8. Ferdinand and Isabella [↑](#footnote-ref-8)
9. Clouds, volcanic eruptions, dust storms, etc. [↑](#footnote-ref-9)
10. [↑](#footnote-ref-10)
11. The Ohr Mashiach (the light of the Messiah) was revealed and this brought the Kabbala to light. [↑](#footnote-ref-11)
12. Kabbalah (Hebrew: קַבָּלָה‎, literally “receiving/tradition”) is an esoteric method, discipline, and school of thought that originated in Judaism. A traditional Kabbalist in Judaism is called a Mekubal (Hebrew: מְקוּבָּל‎). [↑](#footnote-ref-12)
13. December 25, 1642 – March 20, 1726 [↑](#footnote-ref-13)
14. The last ones. [↑](#footnote-ref-14)
15. Zohar part I, 117a [↑](#footnote-ref-15)
16. Bereshit (Genesis) 7:11 [↑](#footnote-ref-16)
17. The next few paragraphs of explanation were written by Rabbi Joel Bakst. [↑](#footnote-ref-17)
18. Shklov; Yiddish: שקלאָוו‎, Shklov) is a town in Mahilyow Voblast, Belarus, located 35 kilometers (22 mi) north of Mogilev on the Dnieper river. Jews began to settle in Shklov in the second half of the 17th century. The town was an important Jewish religious center, where a yeshiva was established in the 18th century. At the end of the century Shklov also became the center of the *Haskalah* movement and the largest center of Hebrew printing in Russia.  [↑](#footnote-ref-18)
19. “What was forbidden to investigate and expound upon just yesterday becomes permissible today. This is felt by every true exegete. Numerous matters whose awesome nature repelled one from even approaching in previous generations, behold, they are easily grasped today. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations above”. R. Shlomo Eliyashiv, *Leshem Sh’vo V’Achlamah, Chelek HaBi’urim*, p. 21d. [↑](#footnote-ref-19)
20. This same tradition has been handed down by an unexpected yet highly authoritative source, R. Yisrael Salanter (1810-1883), the leader of the Mussar Movement. In confirmation of the statement of the Zohar, he is said to have commented, “Prior to 1840 the study of Kabbalah was a closed book to all but the initiated.” The Kabbalist, R. Shlomo Eliyashiv, who quotes this tradition, continues, “Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters.” *Leshem Sh’vo VeAchlamah, Sefer De’ah* 1:5:4 (p. 76) [↑](#footnote-ref-20)
21. For a thorough discussion of traditional, as well as, some contemporary views of Torah and Science, see *Challenge – Torah Views on Science and its Problems*, Aryeh Carmell and Cyril Domb, editors (Association of Orthodox Jewish Scientists and Feldheim Publishers, 1978). It should be noted that in the first volume of this otherwise comprehensive work only one short paragraph is quoted from*Kol HaTor*, and then almost in passing. [↑](#footnote-ref-21)
22. The principle of a parallelism between the historical development of science and Kabbalah is also advanced by the contemporary Torah master, R. Dr. Chaim Zimmerman, z”l: “According to the Sages, Knowledge (whether it is Torah knowledge or secular knowledge) comes from Heaven. This means that the sum total of all knowledge that flows into the world during any one period or generation is determined by *Hashgacha* [Divine Providence] in direct correlation to the merit of the generation and of those individuals who discover it. According to this principle [of parallelism], we can verify that in a period when knowledge is revealed in the non-Torah world, the same quality of knowledge is revealed in the Torah world. When the non-Torah world had a Newton and a Leibnitz, the Torah world had the Gaon of Vilna and the *Sha’agat Aryeh*. In a generation of Einstein and Planck, the Torah world had a R. Chaim Soloveitchik and R. Abraham of Sochotchov…. In short, the more science progressively reveals the secrets of our physical world, the more the secrets of the Kabbalah become indispensable in understanding the real meaning of the Torah. The *Hashgacha* has determined that these two categories of knowledge develop and progress in parallel lines.” (R. Dr. Chaim Zimmerman, *Torah and Reason*, Hed Press, Jerusalem 1979, pp. 287, 291). [↑](#footnote-ref-22)
23. The Eight Gates [↑](#footnote-ref-23)
24. The Hasidic movement also takes note of this passage from the *Zohar* and agrees that it is heralding new revelations in Jewish mysticism, albeit with a different venue. It is well known in the Chabad tradition that the mystic revelations of the “wisdom from above” refer to the emergence of the Hasidic movement and to the publication of classic Hasidic (Chabad) literature, which occurred at the end of the 18th and beginning of the 19th centuries; see Rabbi M. M. Schneerson, *On the Essence of Chassidus*, Kehot Pub., 1974, p. 91.

    A direct tradition from the Ba’al Shem Tov himself is quoted by R. Aaron Marcus (1843-1916), a German Torah scholar who wrote on Kabbalah and Hasidut. He became a strong adherent of Hasidic teachings and maintained close relations with many Hasidic leaders in Poland and Galicia, in particular with R. Shlomo Rabinowitz of Radamsk. In his *Keset HaSofer* he writes what is almost a commentary on the Gaon’s view of the revelations of science during the period preceding the Final Redemption: We now know with certainty that the prophecy of the *Zohar* in *Parashat VaYeira* has been fulfilled in our generation. Thus, throughout the first 6 centuries of the sixth millennium (5000-5600 = 1240-1840), the spiritual quality of *Malchut*-Kingdom, which is also known as the “Lower Wisdom,” would ascend slowly. Then in the six hundredth year of the sixth millennium (5600 = 1840), “the gates of wisdom above and the wellsprings of wisdom below” began to open. This is also the prophecy of our master R. Yisrael Ba’al Shem Tov concerning the *kavanot* (meditations) while reciting Psalm 107 [during the Minchah prayer immediately preceding the onset of the Sabbath]. He interpreted the verse homiletically, “In His hand are (*mech’karei aretz*) the deep secrets of the earth and the heights of the mountains are His” (Psalm 95:4). Instead of reading *mech’karei aretz*, “deep secrets of the earth,” read *me’chakrei aretz*, “investigators of the earth.” The “Hand of God” represents here the aspect of *Malchut*-Kingdom, the last [and most manifest spiritual] level that is now operative. It is in this Hand of God that all the progress and success of the gentile investigators lies; *Keset HaSofer*, *Bereshit* 2, p. 8. [↑](#footnote-ref-24)
25. including *Kol HaTor* [↑](#footnote-ref-25)
26. According to this paradigm, the year 5751 (October 1990–September 1991) equates with high noon on the sixth day (the sixth millennium). The year 5751 begins an entirely new era. Just as on Friday afternoon we begin the mad rush to prepare for the Shabbat day, so too, all the wonders you see from this year are nature’s frenzy to prepare for a time beyond time. We have entered what the ancient sages referred to as the Era of Mashiach. [↑](#footnote-ref-26)
27. *Maharal*, in a telling parable, describes the relationship between the embryonic “kingdom of Israel” and its “Edomite” environment: Fruit grows within a husk; when the fruit ripens the husks falls off... So it is with Israel. Their kingdom emerges and grows from within the kingdom of the nations i.e., from the existential power of the kingdom of the nations, and from their level, it raises itself to a higher level. And when the kingdom of Israel reaches complete maturity the kingdom of nations is removed, just as the husk is removed, and falls off when the fruit reaches its perfection. ...**The Messianic revolution will take place in the hearts and minds of the people**. The “falling off of the husk” does not refer to a political or military event, nor does “kingdom of the nations” refer to a political entity. **The husk refers to the value system of the Western world.** The falling off of the husk signifies the victory of spirituality over materialism, faith in G-d over unbounded trust in one’s own power, and awareness of divine providence over belief in blind chance.

    Yet it appears that the “kingdom of Israel” in its infancy (and here “kingdom” means both state and cultural entity) is still definitely “attached to Edom”. Could Maharal, from his 16th century vantage point, be referring to the reality of the State of Israel today? [↑](#footnote-ref-27)
28. Read up on the history of the Jews in Kobe, Japan to see how China and Japan went out of their way to help and preserve the Jews. This points to the fact that Adam’s sin affected primarily the ‘west’ or left side. That is why anti-Semitism has been largely absent in the east. [↑](#footnote-ref-28)
29. Interestingly enough, another name for the Erev Rav was “HaAm,” or “the people,” as noted above. In fact, Chazal say that every time the Torah refers only to HaAm, which, on a simple level, can apply to the Jewish people as well, it is really a direct reference to the Erev Rav themselves. Hence, when the verse says: Shemot (Exodus) 13:17 After Pharaoh sent the people away. HaShem did not lead them through the land of the Philistines. The Ohr HaChaim HaKadosh says that it refers to the Erev Rav, whom Pharaoh sent along with the Jewish people to cause precisely the kind of trouble they cause in parshah Ki Tisa. **The general understanding is that the Erev Rav are Jews who wish to divert us from Torah and mitzvot.** The Erev Rav made their first appearance at the redemption in Egypt. From this we learn to expect them whenever we experience redemption. This happens because the sparks of kedusha have coalesced in the Jews and that is where the impure force must go to get the Jews to sin and give up the kedusha. [↑](#footnote-ref-29)
30. If the Bne Israel had made the calf themselves, they would have said ‘this is our god’ (Instead of ‘this is your god’.). The Torah’s language - together with a whole bunch of additional commentaries by our sages - makes it clear that the Erev Rav were responsible for leading the authentic Am Yisrael away from the service of G-d, with devastating consequences. And they are still doing that today. The Vilna Gaon expounds on this at length in Kol HaTor, Chapter 2, Section 2, Letter bet: “Erev Rav” is a concept, and is a title that can be given to any Jew that tries to dissuade other Jews from belief in Sinaitic Torah, and the Final Redemption. That’s what the Erev Rav did in the desert, and that is what the Erev Rav has done in every generation. In *Toldot Yaakov Joseph* (Parshat Nasso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders. “...And they are called Erev Rav, because they are the heads (leaders) of the Jews in the exile and therefore they are called RAV.” (Likutim Ha GRA) [↑](#footnote-ref-30)
31. “…. the Erev Rav is our greatest enemy, the one who separates the two Mashiachs. The klipah of the Erev Rav works only through deception and roundabout ways. Therefore, the war against the Erev Rav is the most difficult and bitterest of all. We must strengthen ourselves for this war; anyone who does not participate in the battle against the Erev Rav becomes, de facto, a partner with the klipah of the Erev Rav, and was better off not being born in the first place.” [↑](#footnote-ref-31)
32. I think we are very close to the moment in time when real Torah-faithful Jews will let go of the “Religious-Zionism” term and the *Erev Rav* among us who are part of that group will cling ever more tenaciously to it as it really defines them. Because, let’s face it. Zionism created a way to be Jewish without the *Torah*. And if you want to appear “religious” or even be a rabbi without obligating yourself to those *mitzvot* which are impossible to reconcile with Western values, there’s no better home for you than Religious-Zionism. [↑](#footnote-ref-32)
33. The Chazon Ish was clear that the “Zionist secular government” would fall before the Messiah would come, and this fall, he believes, will be facilitated by Paras. [↑](#footnote-ref-33)
34. A fifth column is any group of people who undermine a larger group—such as a nation or a besieged city—from within, usually in favor of an enemy group or nation. [↑](#footnote-ref-34)
35. Quid pro quo (“something for something” in Latin) means an exchange of goods or services, where one transfer is contingent upon the other. English speakers often use the term to mean “a favor for a favor”; phrases with similar meaning include: “give and take”, “tit for tat”, “you scratch my back, and I’ll scratch yours”. [↑](#footnote-ref-35)
36. Esav = Edom. The Talmud (Sanhedrin 98a) teaches that Mashiach sits at the gates of Rome. The Maharal explains that this means that Mashiach will only appear when the power of Rome comes to an end. The Roman Empire does not exist today, but as a world power it still exists among the descendants of Edom. Says Rabbi Dessler, our modern civilization has been developed over many centuries, but its cradle stood in the Roman Empire. It is understood that ‘Rome’ means western civilization and in particular it’s religions that include Christianity and Islam. [↑](#footnote-ref-36)
37. Spiritual Dean. [↑](#footnote-ref-37)
38. Zohar section 2, page 18a – LB. [↑](#footnote-ref-38)
39. They way one ascertains whether something is still alive is whether it has a self preservation instinct. Edom and Ishmael no longer have the self preservation instinct, which indicates they are near death. This is why America, and Europe and Russia will do nothing to stop Iran from getting the bomb, nor will they do anything to prevent the spread of ISIS. [↑](#footnote-ref-39)
40. According to the Center for Nonproliferation Studies, "Moslem and Muslim are basically two different spellings for the same word”. But the seemingly arbitrary choice of spellings is a sensitive subject for many followers of Islam. Whereas for most English speakers, the two words are synonymous in meaning, the Arabic roots of the two words are very different. A Muslim in Arabic means “one who gives himself to God”, and is by definition, someone who adheres to Islam. By contrast, a Moslem in Arabic means “one who is evil and unjust” when the word is pronounced, as it is in English, Mozlem with a z. [↑](#footnote-ref-40)
41. Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:2 **for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin”. [↑](#footnote-ref-41)
42. Yalkut Shimoni, Yeshayahu (Isaiah) 60 [↑](#footnote-ref-42)
43. Ultimately, Paras will keep pushing to be a superpower and come into conflict with Russia. In the end, both nations will crumble in an ensuing war between them, which is the Edom vs. Paras war referenced in the Talmud. [↑](#footnote-ref-43)
44. Iran (Persia). [↑](#footnote-ref-44)
45. The Gemara in Yoma 10a is clear – at the End of Days, Edom (lead by US) will fight Paras (Persia, Iran). [↑](#footnote-ref-45)
46. The Maharal writes that Ishmael is included in Paras, because the attribute of Paras is *tyvvah* (lusts), as it is with Ishmael. Thus, Paras is really the power of Ishmael. [↑](#footnote-ref-46)
47. According to the ancient Midrash Pesikta Rabbati, there will *first* be a conflict between Edom and Paras, *followed* by an “alliance” between Edom and Ishmael (i.e., Edom and Paras, as Paras is Ishmael, according to the Maharal). Can you imagine the West, Russia, the Arabs, and the Persians on the same team? This is Gog u’Magog. [↑](#footnote-ref-47)
48. What were the root causes of the Flood? Rashi cites sexual immorality and idolatry. Following the Gemara in Sanhedrin, Rashi adds that “Hamas” or theft sealed the generation’s fate. [↑](#footnote-ref-48)
49. The Hebrew word Klal means both “law” and “collective”. In this sense, Klal means the whole collective of Israel. [↑](#footnote-ref-49)
50. Contextually we see Yeshua doing the same thing that Ya’aqob is doing. He gathers his talmidim for personal in-depth lessons disseminating Torah to the ones closest to him. [↑](#footnote-ref-50)
51. Our Marqan text retains the idea of the Jewish Hakhamim sown among the nations. The smallest of nations sown among the nations to become fully grown (mature) as a fully developed “tree.” [↑](#footnote-ref-51)
52. cf. Str. G305, TDNT 1:519 “to rise from the depths to the heights.” [↑](#footnote-ref-52)
53. For the translation of “**superior**” we found out information in Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains*: *Greek (New Testament)* (G3505). Oak Harbor: [↑](#footnote-ref-53)
54. Here Moulton’s #3187 teaches us that μείζων (*meizōn*) referrers to an official’s authority and to those who occupy a position of highest rank and honour. Moulton, J. H., & Milligan, G. (2004). *Vocabulary of the Greek New Testament.* Peabody, MA: Hendrickson Publishers. [↑](#footnote-ref-54)
55. The word “Garden” is implied because the “herbs” are generally cultivated for specific reasons. Therefore, our notion of returning to Gan Eden through tikun and the Governance of G-d manifests itself frequently in the most unsuspecting places. The nomenclature of the present verse mimics that nomenclature of B’resheet 1:8 alluding to the deep mystical aspects of the Governance of G-d, the Bate Din and the Hakhamim. [↑](#footnote-ref-55)
56. See Thayer’s **κατασκηνόω** where he notes that the principle word of the LXX uses **κατασκηνόω** for **שׁכַן**. [↑](#footnote-ref-56)
57. **σκιά** – *skia* is also closely associated with the notion of **שׁכַן** and tabernacling. However, the notion of **σκιά** – *skia* can also be that of imitation since the **σκιά** – *skia* is a reflection of the tree/herb itself. Therefore, the birds of the heavens can tabernacle in the “Tabernacle” (Neighbouring presence of G-d as manifest in the bate Din) of the Governance of G-d. Philo’s use of **σκιά** – *skia* is frequently that of emulation or copy. Therefore, the birds of the heavens, which tabernacle in the “branches” **κατασκηνόω** – **שׁכַן** find shelter in the Bate Din. The logos/ of G-d [↑](#footnote-ref-57)
58. While the faculty of hearing is used here, it is clearly referring to cognitive ability [↑](#footnote-ref-58)
59. Capon, R. F. (1985). *The Parables of the Kingdom.* Grand Rapids: William B. Eerdmans Publishing Company. [↑](#footnote-ref-59)
60. Our Marqan text retains the idea of the Jewish Hakhamim sown among the nations. The smallest of nations sown among the nations to become fully grown (mature) as a fully developed “tree.” [↑](#footnote-ref-60)
61. cf. Str. G305, TDNT 1:519 “to rise from the depths to the heights.” [↑](#footnote-ref-61)
62. For the translation of “**superior**”, we found out information in Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains*: *Greek (New Testament)* (G3505). Oak Harbor: [↑](#footnote-ref-62)
63. Here Moulton’s #3187 teaches us that μείζων (*meizōn*) referrers to an official’s authority and to those who occupy a position of highest rank and honour. Moulton, J. H., & Milligan, G. (2004). *Vocabulary of the Greek New Testament.* Peabody, MA: Hendrickson Publishers. [↑](#footnote-ref-63)