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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Shebat 15, 5773 – Jan 25/Jan 26, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Jan 25 2012 – Candles at 5:43 PM  Sat. Jan 26 2012 – Habdalah 6:40 PM | **Brisbane, Australia**  Fri. Jan 25 2012 – Candles at 6:28 PM  Sat. Jan 26 2012 – Habdalah 7:23 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jan 25 2012 – Candles at 5:44 PM  Sat. Jan 26 2012 – Habdalah 6:43 PM |
| **Jakarta, Indonesia**  Fri. Jan 25 2012 – Candles at 5:59 PM  Sat. Jan 26 2012 – Habdalah 6:50 PM | **Manila & Cebu, Philippines**  Fri. Jan 25 2012 – Candles at 5:33 PM  Sat. Jan 26 2012 – Habdalah 6:25 PM | **Miami, FL, U.S.**  Fri. Jan 25 2012 – Candles at 5:41 PM  Sat. Jan 26 2012 – Habdalah 6:36 PM |
| **Olympia, WA, U.S.**  Fri. Jan 25 2012 – Candles at 4:45 PM  Sat. Jan 26 2012 – Habdalah 5:53 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jan 25 2012 – Candles at 4:53 PM  Sat. Jan 26 2012 – Habdalah 5:53 PM | **San Antonio, TX, U.S.**  Fri. Jan 25 2012 – Candles at 5:48 PM  Sat. Jan 26 2012 – Habdalah 6:44 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Jan 25 2012 – Candles at 4:34 PM  Sat. Jan 26 2012 – Habdalah 5:39 PM | **Singapore, Singapore**  Fri. Jan 25 2012 – Candles at 7:01 PM  Sat. Jan 26 2012 – Habdalah 7:51 PM | **St. Louis, MO, U.S.**  Fri. Jan 25 2012 – Candles at 4:56 PM  Sat. Jan 26 2012 – Habdalah 5:57 PM |

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

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’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** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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**Shabbat:**

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

**&**

**“HaMishah Asar” or “Tu-BiShebat”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקְרָא יַעֲקֹב** |  |  |
| **“Vayiq’ra Ya’aqov”** | Reader 1 – B’Resheet 49:1-12 | Reader 1 – Sh’mot:1:1-4 |
| **“And Jacob called”** | Reader 2 – B’Resheet 49:11-18 | Reader 2 – Sh’mot 1:5-7 |
| **“Y llamó Jacob”** | Reader 3 – B’Resheet 49:19-26 | Reader 3 – Sh’mot 1:8-10 |
| B’Resheet (Gen) 49:1 – 50:26 | Reader 4 – B’Resheet 49:27-32 |  |
| Ashlamatah: Isaiah 43:22 – 44:2, 6 | Reader 5 – B’Resheet 49:33- 50:4 |  |
|  | Reader 6 – B’Resheet 50:5-13 | Reader 1 – Sh’mot:1:1-4 |
| Psalms 40:1-18 & 41:1-14 | Reader 7 – B’Resheet 50:14-26 | Reader 2 – Sh’mot 1:5-7 |
|  | Maftir – B’Resheet 50:24-26 | Reader 3 – Sh’mot 1:8-10 |
| N.C.: Mark 4:30-34; Luke 13:18-19;  Acts 11:1-18 | Isaiah ‎43:22 – 44:2, 6‎ |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) ‎49:1 – 50:26‎‎**

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| 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 Mashiah, 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 Mashiah will come, whose is the kingdom, and to whom all the kingdoms of the earth will be obedient. How beautiful is the King Mashiah, 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 Mashiah 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 Mashiah, 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 Mashiah 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 Jardena 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. |
| 27. Benjamin is a wolf, he will prey; **in the morning he will devour plunder,** and in the evening he will divide the spoil." | 27. Benjamin is a strong tribe, (like) the wolf (with) his prey. In his land will dwell the Shekina of the LORD of the world, and the house of the sanctuary be built in his inheritance. **In the morning will the priests offer the lamb continually until the fourth hour**, and between the evenings the second lamb, and at eventide will they divide the residue remaining of the offering, and eat, every man, his portion.  JERUSALEM: BENJAMIN I will liken him to a ravening wolf. In his limits will the sanctuary be built, and in his inheritance the glory of the Shekina of the LORD will dwell. **In the morning will the priests offer the continual lamb and its oblations**, and at the going down of the sun will the priests offer the continual lamb and its oblations, and at evening divide the offerings of the sons of Israel. |
| 28. All these are the twelve tribes of Israel, and this is what their father spoke to them and blessed them; each man, according to his blessing, he blessed them. | 28. All these Tribes of Israel are twelve: **they are all righteous/generous together,** and this it is which their father spoke to them, and blessed them; according to his blessing blessed be each man. |
| 29. And he commanded them and said to them, "I will be brought in to my people; bury me with my fathers, in the cave that is in the field of Ephron the Hittite, | 29. And he commanded them and said to them, I am to be gathered to my people; bury me with my fathers in the cavern which is in the field of Ephron the Hitite, |
| 30. in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which field Abraham bought from Ephron the Hittite for burial property. | 30. in the cave that is in the Double Field over against Mamre in the land of Kenaan; for Abraham bought the field of Ephron the Hitite for an inheritance of burial. |
| 31. There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebecca, and there I buried Leah. | 31. There they buried Abraham, and Sarah his wife; there they buried Yitshaq, and Rivkah his wife; and there I buried Leah: |
| 32. The purchase of the field and the cave therein was from the sons of Heth." | 32. the purchase of the field, and the cave that is in, of the sons of the Hitite. |
| 33. And Jacob concluded commanding his sons, and he drew his legs [up] into the bed, and expired and was brought in to his people. | 33. And Ya’aqob ceased to command his sons. And he gathered up his feet into the midst of the bed, and expired, and was gathered unto his people |
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| 1. Joseph fell on his father's face, and he wept over him and kissed him. | 1. And Joseph laid his father upon a couch of ivory which was framed with pure gold, and inlaid with precious stones, and secured with cords of byssus. There they poured out fervid wines, and there burned they most costly perfumes: there stood the chiefs of the house of Esau and the chiefs of the house of Ishmael; there stood the Lion of Yehuda, the strength of his brethren. He answered and said to his brethren, Come, and let as raise up to our father a tall cedar whose head will reach to the top of heaven, and its branches overshadow all the inhabitants of the earth, and its roots extend to the depths of the abyss: from it have arisen the twelve tribes, and from it will arise kings, princes, and priests in their divisions, to offer oblations, and from it the Levites in their appointments for singing. Then, behold, Joseph bowed himself upon his father's face, and wept over him, and kissed him.  JERUSALEM: And Joseph laid him on a couch of ivory which was covered with pure gold, and inset with pearls, and spread with clothes of byssos and purple. There they poured out wine with choice perfumes, there they burned aromatic gums; there stood the chiefs of the house of Esau; there stood the princes of the house of Ishmael there stood the Lion Yehuda, the strength of his brethren. And Yehuda answered and said to his brethren, Come, let us raise up to our father a tall cedar, whose head will reach to heaven, but whose branches unto the inhabitants of the world. From it have arisen the twelve tribes, from it the priests with their trumpets and the Levites with their harps. And they wept, and Joseph bowed himself on the face of his father, and wept over him and kissed him. |
| 2. And Joseph commanded his servants, the physicians, to embalm his father, and the physicians embalmed Israel. | 2. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. |
| 3. And forty days were completed for him for so are the days of embalming completed and the Egyptians wept over him for seventy days. | 3. And the forty days of embalming were completed to him; for so fulfil they the days of embalming; and the Mizraee lamented him seventy days; saying one to another, Come, let us lament over Ya’aqob the Holy, whose righteousness/generosity turned away the famine from the land of Mizraim. For it had been decreed that there should be forty and two years of famine, but through the righteousness/generosity of Ya’aqob forty years are withheld from Mizraim, and there came famine but for two years only. |
| 4. When the days of his weeping had passed, Joseph spoke to Pharaoh's household, saying, "If now I have found favor in your eyes, speak now in Pharaoh's ears, saying, | 4. And the days of his mourning passed. And Joseph spoke with the lords of the house of Pharaoh, saying If I may find favour in your eyes, speak now in the hearing of Pharaoh, saying, |
| 5. 'My father adjured me, saying, "Behold, I am going to die. In my grave, which I dug for myself in the land of Canaan, there you shall bury me." So now, please let me go up and bury my father and return.' " | 5. My father made me swear, saying, Behold, I die, in the sepulchre which I have prepared for me in the land of Kenaan there will you bury me. And now let me go up and bury my father, and I will return. |
| 6. And Pharaoh said, "Go up and bury your father as he adjured you." | 6. And Pharoh said, Go up, and bury your father, according as he made you swear. |
| 7. So Joseph went up to bury his father, and all Pharaoh's servants, the elders of his house, and all the elders of the land of Egypt went up with him, | 7. And Joseph went up to bury his father; and all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mizraim, went up with him. |
| 8. and Joseph's entire household and his brothers and his father's household; only their young children and their flocks and cattle did they leave in the land of Goshen. | 8. And all the men of Joseph's house, and his brethren, and his father's household: only their children, and their sheep and oxen, left they in the land of Goshen. |
| 9. And chariots and horsemen also went up with him, and the camp was very numerous. | 9. And there went up with him chariots and horsemen and a very great host. |
| 10. And they came to the threshing floor of the thornbushes, which is on the other side of the Jordan, and there they conducted a very great and impressive eulogy, and he made for his father a mourning of seven days. | 10. And they came to the threshing floor of Atad, which is beyond the Jarden, and there they lamented with a great and mighty lamentation. And he made there a mourning for his father seven days. |
| 11. The Canaanite[s], the inhabitant[s] of the land, saw the mourning at the threshing floor of the thornbushes, and they said, "This is an intense mourning for the Egyptians." Therefore, they named it Abel Mizraim (Egypt mourns), which is on the other side of the Jordan. | 11. And the inhabitants of the land of Kenaan beheld the mourning at the threshing floor of Atad, and they loosed the girdles of their loins in honour of Ya’aqob, and spread forth their hands, and said, This is a mighty mourning of the Mizraee. Therefore he called the name of the, place Abel Mizraim, which is on the other side of the Jarden. |
| 12. And his sons did to him just as he had commanded them. | 12. And his sons did for him as he had commanded them. |
| 13. And his sons carried him to the land of Canaan, and they buried him in the cave of the field of Machpelah, which field Abraham had bought for burial property from Ephron the Hittite before Mamre. | 13. But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. **Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Ya’aqob his brother in the controversy of the Double Cave.** And immediately he beckoned to Hushim the son of Dan, who unsheathed the sword and struck off the head of the Wicked Esau, and the head of Esau rolled into the midst of the cave, and rested upon the bosom of Yitshaq his father; and the sons of Esau buried his body in the double field, and afterward the sons of Ya’aqob buried him in the cave of the double field; in the field which Abraham bought for an inheritance--sepulchre, of Ephron the Hitite, over against Mamre. |
| 14. And Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father, after he had buried his father. | 14. And Joseph returned to Mizraim, he and his brethren, and all who went up with him to bury his father, after they had buried his father. |
| 15. Now Joseph's brothers saw that their father had died, and they said, "Perhaps Joseph will hate us and return to us all the evil that we did to him." | 15. And Joseph's brethren saw that their father was dead, and that he (Joseph) did not return to eat together with them, and they said, Perhaps Joseph retains enmity against us, and will bring upon us all the evil that we did to him. |
| 16. So they commanded [messengers to go] to Joseph, to say, "Your father commanded [us] before his death, saying, | 16. And they instructed Bilhah to say to Joseph, Your father commanded before his death to speak to you, |
| 17. 'So shall you say to Joseph, "Please, forgive now your brothers' transgression and their sin, for they did evil to you. Now please forgive the transgression of the servants of the God of your father." Joseph wept when they spoke to him. | 17. Thus will you say to Joseph, Forgive now the guilt of your brethren and their sin, for they committed evil against you; but forgive, I beseech you, the guilt of the servants of the God of your father. And Joseph wept when they spoke with him.  JERUSALEM: And they instructed the tribe of Bilhah the handmaid of Rachel to say, Your father before he was gathered commanded, saying: |
| 18. His brothers also went and fell before him, and they said, "Behold, we are your slaves." | 18. And his brethren came also, and bowed themselves before him, and said, Behold, we are your servants. |
| 19. But Joseph said to them, "Don't be afraid, for am I instead of God? | 19. And Joseph said to them, Fear not, for I will not do you evil, but good; for I fear and humble myself before the LORD.. |
| 20. Indeed, you intended evil against me, [but] God designed it for good, in order to bring about what is at present to keep a great populace alive. | 20. You indeed imagined against me evil thoughts, that when I did not recline with you to eat it was because I retained enmity against you. But the Word of the LORD thought on me for good; for my father has caused me to sit at the head, and on account of his honour I received; but now not for the sake of my (own) righteousness/generosity or merit was it given me to work out for you deliverance this day for the preservation of much people of the house of Ya’aqob.  JERUSALEM: And Joseph said to them, Fear not, for the evil that you did me has ended. Are not the thoughts of the sons of men before the LORD? |
| 21. So now do not fear. I will sustain you and your small children." And he comforted them and spoke to their hearts. | 21. And now fear not; I will sustain you and your little ones. And he comforted them, and spoke consolation to their hearts. |
| 22. So Joseph dwelt in Egypt, he and his father's household, and Joseph lived a hundred and ten years. | 22. And Joseph dwelt in Mizraim, he and his father's house. And Joseph lived a hundred and ten years. |
| 23. Joseph saw children of a third generation [born] to Ephraim; also the sons of Machir the son of Manasseh were born on Joseph's knees. | 23. And Joseph saw Ephraim's children of the third generation; also the sons of Makhir the son of Menasheh, when they were born, were circumcised by Joseph. |
| 24. Joseph said to his brothers, "I am going to die; God will surely remember you and take you up out of this land to the land that He swore to Abraham, to Isaac, and to Jacob." | 24. And Joseph said to his Brethren Behold, I die; but the Lord remembering will remember you and will bring you up from this land, into the land which He sware to Abraham, to Yitshaq, and to Ya’aqob. |
| 25. And Joseph adjured the children of Israel, saying, "God will surely remember you, and you shall take up my bones out of here." | 25. And Joseph adjured the sons of Israel to say to their sons Behold, you will be brought into servitude in Mizraim; but you will not presume to go up out of Mizraim until the time that two Deliverers will come, and say to you, Remembering, remember the LORD. And at the time when you go up you will carry up my bones from hence. |
| 26. And Joseph died at the age of one hundred ten years, and they embalmed him and he was placed into the coffin in Egypt. | 26. And Joseph died, the son of a hundred and ten years. And they embalmed him with perfumes, and laid him in an ark, and submerged him in the midst of the Nile of Mizraim.  JERUSALEM: And they embalmed him, and laid him in an ark in the land of Mizraim. |
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"Chazak! Chazak! Venitchazek!"

("Be strong! Be strong! And may we be strengthened!")

**Summary of the Torah Seder – B’Resheet (Gen.) ‎49:1 – 50:26‎‎**

* Sunset of Jacob’s Career – Gen 47:29-31
* Ephraim and Manasseh – Gen. 48:1-22

**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.

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IIIb: Joseph in Egypt**

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

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

Vol. 3b – “Joseph in Egypt,” pp. 513-593

**Rashi’s Commentary for: B’Resheet (Gen.) 49:1 – 50:26**

**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]](#footnote-1) 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]](#footnote-2) 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 Heittite.

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; עִירֽה means 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 יִפְעַל form (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] writes בָּנוֹת, 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.

**27** **Benjamin is a wolf, he will prey** He is a wolf for he will prey. He (Jacob) prophesied that they were destined to be “grabbers”: “and you shall grab for yourselves each man his wife” (Jud. 21:21), in [the episode of] the concubine [who happened to be] in Gibeah (ibid., chs. 19-21); and he prophesied about Saul, that he would be victorious over his enemies all around, as it is said: “And Saul took the kingdom… and he waged war…against Moab, and against the children of Ammon, and against Edom, etc., and wherever he turned, he caused them to tremble” (I Sam. 14:47). -[From *Shitah Chadashah* and *Gen. Rabbah* 98:3]

**in the morning he will devour plunder** Heb. עַד, an expression of plunder and spoil, translated into Aramaic as עֲדָאָה. There is another example of its use in Hebrew: “Then plunder and booty (עַד שָׁלָל)were divided” (Isa. 33:23). He (Jacob) is referring to Saul, who arose at the beginning of the “morning (other editions: עַד is the blossoming) and sunrise” of Israel.-[From *Esther Rabbah* 10:13]

**and in the evening he will divide the spoil** Even when the sun will set for Israel through Nebuchadnezzar, who will exile them to Babylon, he (Benjamin) will divide the spoil. Mordecai and Esther, who were of [the tribe of] Benjamin, will divide the spoils of Haman, as it is said: “Behold, the house of Haman I have given to Esther” (Esther 8:7) (*Esther Rabbah* 10:13). Onkelos, however, rendered it as regarding the “spoils” of the priests, i.e., the holy things of the Temple, [namely the priests’ share of the sacrifices].

**28** **and this is what their father spoke to them and blessed them** Now is it not so that some of them he did not bless, but [in fact] chided? Rather, this is what is intended: And this is what their father spoke to them-what is related in this section. One might think that he did not bless Reuben, Simeon, and Levi. Therefore, Scripture states: and he blessed them, meaning all of them.-[From *Pesikta Rabbathi* 7]

**according to his blessing** With the blessing destined to befall each of them.

**he blessed them** Scripture should have said, “each man, according to his blessing, he blessed him.” Why does Scripture say, “he blessed them”? Since he (Jacob) bestowed upon Judah the might of a lion, and upon Benjamin the power to seize like a wolf, and upon Naphtali the fleetness of a gazelle, I might think that he did not include all of them in all the blessings. Therefore, Scripture states: “he blessed them.”-[From *Tanchuam Vayechi* 16]

**29** **I will be brought in to my people**-Heb. נֶאֱסָף [The term נֶאֱסָף is utilized] because they brought souls into the place where they are concealed. There are instances of אֲסִיפָה in Hebrew that mean bringing in, e.g. “but no one brought them (מְאַסֵּף) home” (Jud. 19:15); “you shall take it (וַאֲסַפְתּוֹ) into your house” (Deut. 22:2); [and] “when you bring in (בְּאָסְפְּכֶם) the produce of the land” (Lev. 23:39). It is [the produce] brought into the house because of the rains. [Another instance is:] “When you bring in (בְּאָסְפְּךָ) your labors” (Exod. 23:16). Likewise, every instance of אֲסִיפָה mentioned in connection with death is also an expression of “bringing in.”

**with my fathers** Heb. אֶל, lit., to my fathers. [Here it means] with my fathers.

**33** **and he drew his legs**-Heb. וַיֶאֱסֽף רַגְלָיו, he drew in his legs.

**and expired and was brought in** But no mention is made of death in his regard, and our Rabbis of blessed memory said: Our father Jacob did not die.-[From *Ta’anith* 5b]

**Chapter 50**

**2** **to embalm his father** This involves compounding aromatic spices.-[From *Targum Jonathan* and *Targum Yerushalmi*]

**3** **And forty days were completed for him** They completed for him the days of his embalming, when forty days were completed for him.

**and the Egyptians wept over him for seventy days** Forty [days] for embalming and thirty for weeping, because a blessing had come to them when he arrived-the famine ended and the waters of the Nile increased.-[From *Bereshith Rabbathi*, *Targum Jonathan*]

**5** **which I dug for myself** Heb. כָּרִיתִי. According to its simple meaning, it (כָּרִיתִי) is similar to “If a man digs (יִכְרֶה)” (Exod. 21:33) (*Targum Jonathan ben Uzziel*). Its midrashic interpretation also fits the language [of the text here] [viz., that it is] like קָנִיתִי, I bought. Rabbi Akiva said, “When I went to [some] cities by the sea, they called selling (מְכִירָה) כִּירָה ” (*Rosh Hashanah* 26a). [Similarly, it may have been used for “buying.”] Another midrashic interpretation is that it is a term derived from כְּרִי, a stack, [meaning] that Jacob took all the silver and gold that he had brought from Laban’s house and made it into a stack. He said to Esau, “Take this for your share in the cave” (*Tanchuma Buber, Vayishlach* 11; *Gen. Rabbah* 100:5). See *Rashi* on 46:6.

**6** **as he adjured you** But were it not for the oath, I would not permit you [to go]. He (Pharaoh) was afraid to tell him (Joseph) to transgress the oath, however, lest he say, “If so, I will transgress the oath that I swore to you that I would not reveal that I understand the holy tongue (Hebrew) in addition to seventy languages of the nations of the world, but you do not understand it (Hebrew),” as is found in Tractate *Sotah* (36b).

**10** **the threshing floor of the thorn-bushes** It was surrounded by thornbushes. Our Rabbis, however, interpreted it [that it was called the threshing floor of the thornbushes] to commemorate the event, when all the people of Canaan and the princes of Ishmael came to [fight a] war. When they saw Joseph’s crown hanging on Jacob’s coffin, they all stood up and hung their own crowns on it and surrounded it with crowns, like a threshing floor surrounded by a fence of thorns.-[From *Sotah* 13a]

**12** **as he had commanded them** What was it that he had commanded them?-[What the Torah elaborates in the following verse.]

**13** **And his sons carried him** But not his grandsons, for so he had commanded them: “Neither shall any Egyptian carry my coffin nor any of your sons, for they are born of the daughters of Canaan, but you [alone].” He designated a position for them [by his coffin], [so that] three [of them would carry] on the east, and so on for [all] four directions. [This was] similar to their arrangement in the traveling of the camp [in the desert] of the groupings [of the tribes as] they were designated here. [He also ordered,] “Levi shall not carry it because he (i. e., his tribe) is destined to carry the Ark. Joseph shall not carry it because he is a king. Manasseh and Ephraim shall carry it instead of them.” That is the meaning of “Each one according to his group with signs” (Num. 2:2), according to the sign that their father gave them to carry his coffin.-[From *Tanchuma Bamidbar* 12]

**14** **he and his brothers, and all who had gone up with him** Here, when they returned, [Scripture] places his brothers before the Egyptians who had gone up with him, whereas when they left, [Scripture] places the Egyptians before his brothers, as it is said: “and all Pharaoh’s servants…went up with him” (verse 7), and afterwards, “And Joseph’s entire household and his brothers” (verse 8). But because they (the Egyptians) saw the honor that the kings of Canaan had bestowed, (i.e.,) that they hung their crowns on Jacob’s coffin, they treated them (Joseph’s brothers) with respect.-[From *Sotah* 13b]

**15** **Now Joseph’s brothers saw that their father had died** What does it mean that they saw? They recognized his (Jacob’s) death in Joseph, for they were accustomed to dine at Joseph’s table, and he was friendly toward them out of respect for his father, but as soon as Jacob died, he was no longer friendly toward them.-[From *Targum Jonathan ben Uzziel* ; *Tanchuma Buber, Shemoth* 2]

**Perhaps Joseph will hate us** Heb. לוּ [The word] לוּ has many different meanings. לוּ is used as an expression of request or to denote “if only,” [as in these examples:] “If only (לוּ) it would be as you say” (Gen. 30:34); “If only (לוּ) you would listen to me” (ibid. 23:13); “If only (לוּ) we had been content” (Josh. 7:7); “If only (לוּ) we had died” (Num. 14:2). לוּ sometimes means “if” (אִם) or “perhaps” (אוּלַי), e. g., “If (לוּ) they had been wise” (Deut. 32:29); “Had (לוּא) you hearkened to My commandments” (Isa. 48:18); “And even if (וְלוּ) I should weigh on my palms” (II Sam. 18:12). לוּ sometimes serves as an expression of “perhaps,” [as in] “Perhaps (לוּ) will hate us” (Gen. 50:15). And there is no similar use [of this word] in Scriptures. It is [used as] an expression of “perhaps” (אוּלַי), like “Perhaps (אוּלַי) the woman will not follow me” (Gen. 24:39), which denotes “perhaps.” There is also an example of אוּלַי [used as] an expression of a request, e.g., “If only (אוּלַי) the Lord will see [the tears of] my eye” (II Sam. 16:12); “If only (אוּלַי) the Lord will be with me” (Josh. 14:12). This is similar to “If only (לוּ) it would be as you say” (Gen. 30:34). Sometimes אוּלַי is an expression of “if”: “If (אוּלַי) there are fifty righteous men” (Gen. 18:24). -[From *Targum Onkelos*]

**16** **they commanded [messengers to go] to Joseph** Like “and He commanded them to the children of Israel” (Exod. 6:13). [That is,] he commanded Moses and Aaron to be messengers to the children of Israel. In this case, too, they (the brothers) commanded their messenger to be a messenger to Joseph to say this to him. Whom did they command? Bilhah’s sons who were frequently with him, as it is said: “and he was a lad [and was] with the sons of Bilhah” (Gen. 37:2). -[From *Targum Yerushalmi* as quoted by *Chizkuni*]

**Your father commanded** They altered the facts for the sake of peace.-[From *Yeb.* 65b, *Tanchuma Toledoth* 1].

**17** **please forgive the transgression of the servants of the God of your father** Although your father is dead, his God is alive, and they are His servants.-[From *Tanchuma Buber, Shemoth* 2]

**18** **His brothers also went** in addition to sending messengers.

**19** **for am I instead of God?**-Heb. הֲתַחַת. Am I perhaps in His place? [The prefixed “hey” denotes] wonder. If I wanted to harm you, would I be able? Did not all of you plan evil against me? The Holy One, blessed be He, however, designed it for good. So how can I alone harm you?

**21** **and spoke to their hearts** Convincing words. Before you came down here, they (the Egyptians) were spreading rumors about me that I was a slave. Through you, it became known that I am a free man. Now if I kill you, what will people say? “He (Joseph) saw a group of young men and glorified himself through them by saying, ‘They are my brothers’ and at the end he killed them. Is there such a thing as a brother who kills his brothers” (*Gen. Rabbah* 100:9)? Another explanation: If ten candles could not extinguish one candle, [how can one candle extinguish ten candles?] (*Meg.* 16b).

**23** **on Joseph’s knees** As the *Targum* renders: [were born and Joseph raised them, i.e.,] he raised them between his knees.

"Chazak! Chazak! Venitchazek!"

("Be strong! Be strong! And may we be strengthened!")

**Ketubim: Targum Tehillim (Psalms) 40:1-18 & 41:1-14**

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| **Rashi** | **Targum on the Psalms** |
| 1. For the conductor, of David a song. | 1. For praise. Of David, a psalm. |
| 2. I have greatly hoped for the Lord, and He extended [His ear] to me and heard my cry. | 2. I truly hoped in the LORD, and He turned to me and received my supplication. |
| 3. And He drew me up out of the roaring pit, from the thick mire, and He set my feet upon a rock, He established my steps. | 3. And He brought me up from the pit of turmoil, from the mire of filth; and He set my feet on the rock, He made my steps firm. |
| 4. He put a new song into my mouth, a praise to our God, so that many may see and fear, and trust in the Lord. | 4. And He put in my mouth a new psalm: Let there be praise before the LORD our God, let many see and fear and hope in the word of the LORD. |
| 5. Praiseworthy is the man who made the Lord his trust, and did not turn to the haughty and those who turn to falsehood. | 5. Happy the man who made the LORD his confidence, **and did not look toward the disobedient** and those who speak falsehood. |
| 6. You have done great things, You, O Lord my God. Your wonders and Your thoughts are for us. There is none to equal You; were I to tell and speak, they would be too many to tell. | 6. Many are the miracles that You have done, O LORD my God; Your wonders and favor towards us are impossible to set out; I will recount and speak to You Your praise; they are too great to tell. |
| 7. You desired neither sacrifice nor meal offering; You dug ears for me; a burnt offering or a sin offering You did not request. | 7. **You do not want sacrifice and offering; You have scooped out ears for me to hear Your redemption; You have not asked for holocaust and sin offering.** |
| 8. Then I said, "Behold I have come," with a scroll of a book written for me. | 8. Then I said, **"Behold, I have entered into eternal life," whenever I occupy myself with the scroll of the book of Torah that was written for my sake.** |
| 9. O God, I desired to do Your will and [to have] Your law within my innards. | 9. I desire to do Your will, O God; **and Your Torah is contained in my deepest self.** |
| 10. I brought tidings of righteousness in a great assembly. Behold, I will not withhold my lips, O Lord, You know. | 10. I have proclaimed righteousness/generosity in the great assembly; behold, I will not withhold my lips; O LORD my God, You know this. |
| 11. I did not conceal Your charity within my heart; I stated Your faith and Your salvation-I did not withhold Your kindness and truth-to a great assembly. | 11. I have not concealed Your righteousness.in my heart, I have uttered Your truth and Your redemption; I have not kept back Your goodness and faithfulness in the great assembly. |
| 12. You, O Lord, do not withhold Your mercies from me; may Your kindness and Your truth always watch me. | 12. Therefore You, O LORD, do not withhold Your mercy from me; may Your goodness and truth always keep me. |
| 13. For countless evils have encompassed me; my iniquities have overtaken me and I could not see [them because] they are more numerous than the hairs of my head, and my heart has forsaken me. | 13. For evils are strong against me, until they are without number; my sins have overtaken me and I cannot see; they are more numerous than the hairs of my head; and my thoughts have left me. |
| 14. O Lord, be willing to save me; O Lord, hasten to my help. | 14. Be pleased, O LORD, to save me; O LORD, hasten to my aid. |
| 15. May those who seek my soul to destroy it be shamed and embarrassed together; may those who seek to harm me retreat and be humiliated. | 15. Those who seek to destroy my soul will be ashamed and confused together; those who desire my ruin will turn back and be disgraced. |
| 16. May they be bewildered afterwards because of their shame, those who say about me, "Aha! Aha!" | 16. They will become senseless because of their shame those who say to me, "We have rejoiced at his ruin, we rejoiced at his misery." |
| 17. All who seek You shall exult and rejoice; those who love Your salvation shall constantly say, "May the Lord be magnified." | 17. **All who seek You will rejoice and be glad in Your word;** and those who love Your redemption will say continually, "Let the might of the LORD be magnified." |
| 18. But I am poor and needy; may the Lord think of me. You are my help and my rescuer, my God; do not delay. | 18. But I am humble and poor, O LORD; let good be devised for me, You are my help and salvation; O my God, do not delay. |
|  |  |
| 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. |
| 5. I said, "O Lord, be gracious to me; heal my soul because I have sinned against You." | 5. I said: O LORD, have mercy on me; heal my soul, for I have sinned in Your presence. |
| 6. My enemies speak evil of me; "When will he die and his name be lost?" | 6. My enemies will speak evil about me: "When will he die and his name perish?" |
| 7. And if he comes to see [me], he speaks falsely; his heart gathers iniquity for him; when he goes outside, he talks. | 7. And if he comes to welcome me, he will speak falsehood; in his mind he will gather iniquity to himself, he will go outside and speak. |
| 8. All my enemies whisper together about me; concerning me, they think evil. | 8. All my enemies speak together about me in secret, plotting ruin for me. |
| 9. "An evil thing shall be poured into him, and once he lies down, he will no longer rise." | 9. He will pour out on him the speech of an oppressor, and will say, "This one who is sick will not get up again." |
| 10. Even my ally, in whom I trusted, who eats my bread, developed an ambush for me. | 10. Even a man who seeks my welfare, in whom I trusted, feeding him my meal he has cunningly prevailed over me. |
| 11. But You, O Lord, be gracious to me and raise me up, so that I may repay them. | 11. But You, O LORD, have mercy on me, and raise me up from illness; and I will pay them back. |
| 12. With this I shall know that You desired me, when my enemy does not shout joyfully over me. | 12. By this I know that You have favored me, that my enemy has not prevailed over me to cause harm. |
| 13. As for me, because of my innocence You shall support me, and stand me up before You forever. | 13. But I, for my blamelessness You have sustained me; and You made me stand in Your presence forever. |
| 14. Blessed is the Lord, the God of Israel from all times past and to all times to come. Amen and amen. | 14. Blessed be the name of the LORD God of Israel, from this world to the world to come; the righteous/ generous will say, "Amen and amen." |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms) 40:1-18 & 41:1-14**

**Chapter 40**

**2** **I have greatly hoped for the Lord** in Egypt, and this psalm is meant for all Israel.

**and He extended to me** His ear.

**3** **out of the roaring pit** From the imprisonment of Egypt and from the roaring of their tumult.

**from the thick mire** From the sea. היון is an expression of mud, fanyas in Old French (fange in modern French), slime.

**He established** Heb. כונן, He prepared my steps.

**4** **a new song** The song of the sea.

**5** **the haughty** Heb. רהבים, an expression of haughtiness, as (in Isa. 3:5): “they shall behave haughtily (ירהבו), the youth”; (Song 6:5) “for they have made me haughty (הרהבותי).”

**and those who turn to falsehood** Those who turn from the straight way to follow the falsehood of pagan deities; e tornons in Old French, and those who turn away; in modern French, et se tournant.

**6** **Your wonders and Your thoughts are for us** You created Your world for us; You split the sea for us, and You thought for us to benefit us in our end [by keeping us] in the desert for forty years because of the Amorites, who cut down the trees and made their land desolate when they heard that Israel was coming out to go to inherit their land.

**There is none to equal You** We cannot compare any king or savior to You. The expression ערך is like (Lev. 27: 12): “valuation (כערכך),” a prizjjr in Old French, to estimate, [a priser, in modern French].

**were I to tell and speak** Were I to come and tell and speak, they would be too many to tell.

**7** **You desired neither sacrifice nor meal offering** on the day of the giving of the Torah, as the matter that is stated (in Exod. 19:5): “And now, if you will earnestly hearken to My voice, etc.,” and likewise (in Jer. 7:22) Scripture states: “For neither did I speak with your forefathers nor did I command them, etc., concerning a burnt offering or a sacrifice.” I said, (Lev. 1:2) “If...from among you,” but I did not require it as an obligation to burden you. The daily sacrifices and the additional sacrifices are only to bring Me pleasure, that I ordained and My will was performed, but it is a small matter.

**You dug ears for me** saying, “Hearken to My voice.”

**You dug** You made them hollow [enabling me] to hear.

**8** **Then** **at the time of the giving of the Torah, behold I came to You to be bound in Your covenant. (Exod. 24:7): “We will do and hear,” and this matter is written as testimony concerning me in the scroll of the book, i.e., in the Law of Moses.**

**9** **and [to have] Your law within my innards** **Even my food is according to Your law; I ate neither unclean beasts nor untithed produce.**

**10** **I brought tidings of righteousness** The song by the sea, the song by the well (Num. 21:17-20), and the song of Deborah (Jud. 5).

**I will not withhold** Heb. אכלא, I will not withhold, an expression of (Gen. 8:2): “And the rain was restrained (ויכלא).”

**12** **do not withhold Your mercies** Heb. לא תכלא, do not withhold.

**watch me** Heb. יצרוני, watch me.

**13** **have encompassed** Heb. אפפו, have surrounded.

**15** **to destroy it** Heb. לספותה, to destroy it, as we translate (in Deut. 2:14): “until the entire generation...had vanished, עד דסף כל־דרא.

**16** **may they be bewildered** [as translated,] may they be bewildered.

**afterwards because of their shame** Heb. על־עקב. When they receive their shame in the wake of everything [they have done], in the measure that they measured out and in the way they walked against Me. עקב is like (below 77:20): “and your steps (ועקבותיך) were not known”; (Song 1:8), “go your way in the footsteps of (בעקבי) the flocks.” They are all an expression of footsteps, in French traces, footprints on the heel.

**those who say about me, “Aha! Aha!”** Those who say about me and for me, “Aha!” When trouble comes, they pray for our misfortune.

**18** **poor** Every expression of poor and needy in Psalms refers only to Israel.

**may...think of me** Heb יחשב. May He pay heed to me to think of my poverty and neediness, to save me. Pensa in French, to think.

**Chapter 41**

**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.

**5** **I said, “O Lord, be gracious to me”** As for me, I have none who visit for good, and when I cry out from my illness and say, “O Lord, be gracious to me, etc,” my enemies rejoice over me and say evil things about me: “When will he die, etc.”

**7** **he speaks falsely** He pretends to be troubled, and when he sits before me, his heart gathers thoughts of violence to himself, [of] what evil he will speak when he leaves, and when he goes outside, he speaks of it.

**8** **whisper about me** something that is harmful to me, and what is that thought?...

**9** **An evil thing shall be poured into him** All the wicked things that he did shall be poured and spilled into his body, and if he lay down, he shall not rise. This is how they curse me.

**10** **developed an ambush for me** Heb. עקב, an ambush, as (in Josh. 8:13): “and their ambush party (עקבו) on the west of the city.”

**12** **With this I shall know, etc.** When You are gracious to me and raise me up, I shall know that You have desired me; when my enemy will not shout with shouts of joy over me, and I will see that because of my innocence, You have supported me.

**14** **Blessed is the Lord** When I stand up from my illness, I will bless You in this manner.

**Meditation from the Psalms**

**Psalms ‎‎40:1-18 & 41:1-14**

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

**Beresheet (Genesis) 49:1 – 50:26**

**Tehillim (Psalms) 40 & 41**

**Yeshayahu (Isaiah) 43:22 – 44:2, 6**

**Mk 4:30-34, Lk 13:18-19, Acts 11:1-18**

The superscription of both of our psalms ascribes authorship to David. This series of four psalms, starting with Psalm 38, deal with one theme; the illness with which David was afflicted as a result of his sins. Rather than viewing his sickness as a purely negative experience, David sought to learn from it and share with posterity the lessons and insights which he gained from suffering.[[3]](#footnote-3) Finally, in this psalm we see David back at his full health.[[4]](#footnote-4) In psalm 40:4, David finds that he has a new song put in his mouth by HaShem. One would think that David’s life is finally in order and that he has found peace. However, when we look at v.13 we see that things are anything but peaceful. David’s afflictions are many as cries out to HaShem for help and deliverance.

***Tehillim (Psalm) 40:13-14*** *For innumerable evils have compassed me about,{N} mine iniquities have overtaken me, so that I am not able to look up; {N} they are more than the hairs of my head, and my heart hath failed me. 14 Be pleased, O LORD, to deliver me; O LORD, make haste to help me.*

In our Torah portion we see a similar scenario. We see that Ya’aqob is reunited with his sons and has plenty of food. As he nears death, he calls his sons to his bedside. As he blesses his sons, we see that there is still torment in his soul. When he attempts to tell his sons what will befall them in the end of days, the prophecy leaves him. This causes him to worry about his sons and their walk with HaShem.

***Pesachim 56a*** *For R. Simeon b. Lakish said: And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you [that which shall befall you in the end of days].[[5]](#footnote-5) Jacob wished to reveal to his sons the ‘end of the days’,[[6]](#footnote-6) whereupon the Shechinah departed from him. Said he, ‘Perhaps, Heaven forfend! there is one unfit among my children,[[7]](#footnote-7) like Abraham, from whom there issued Ishmael, or like my father Isaac, from whom there issued Esau.’ [But] his sons answered him, ‘Hear O Israel, the Lord our God the Lord is One:[[8]](#footnote-8) just as there is only One in your heart, so is there in our heart only One.’ In that moment our father Jacob opened [his mouth] and exclaimed, ‘Blessed be the name of His glorious kingdom for ever and ever.’ Said the Rabbis, How shall we act? Shall we recite it, — but our Teacher Moses did not say it. Shall we not say it — but Jacob said it! [Hence] they enacted that it should be recited quietly.*

As David was reading our Torah portion regarding the tribal blessings, his mind was looking back at Yitzchak’s blessing of Ya’aqob.

***Midrash Rabbah - Genesis LXV:8*** *R. Hanina b. Papa commenced thus:* Many things have You done, O LORD my God, even Your wondrous works, and Your thoughts toward us, etc. *(Ps. 40:6). Said R. Hanina: All the works and thoughts which You have wrought have been toward us, for our sake. Thus, why did Isaac's eyes grow dim? So that Jacob might come and receive the blessings. Hence, AND IT CAME TO PASS. THAT WHEN ISAAC WAS OLD, etc.*

As David was looking at Yitzchak’s blessing and the seventeen years of trouble that Ya’aqob would have because of the blessing; he surely was seeing his life with HaShem’s promise that he will be king, while sending him enemies within and without to torment him.

The Midrash suggests that as Ya’aqob is blessing his sons, David is reminiscing about past events.

***Midrash Rabbah - Genesis 89:3******Happy is the man that has made the LORD his trust, and has not turned unto the arrogant (rehabim) nor unto such as fall away treacherously (Ps. 40:5).*** *R. Judan said: ‘means, A great multitude of many myriads; [one must not turn to them], because they fall away to treachery: woe to him who trusts in them! Another interpretation: ‘Happy is the man that has made the LORD his trust’ alludes to Joseph. ‘And has not turned unto the arrogant nor unto such as fall away treacherously’: because he said to the chief butler,* But have me in remembrance... and make mention of me ' *(Gen. 40:14), two years were added to his sufferings.[[9]](#footnote-9)*

David’s retrospection to his own situation is summed up nicely in the Midrash.

***Midrash Rabbah - Ruth 8:1******R. Isaac opened his exposition with the verse Then said I: Lo, I am come (Ps. 40: 8).*** *I ought to have sung a song that I have come, since the word az (lo!) refers to song, as it is said, Then (az) sang Moses (Ex. 15:1). I was included in the verse An Ammonite and a Moaibite shall not come into the assembly of the Lord (Deut. 23:4), but I have come with the roll of a book which is prescribed for me (Ps. loc. cit.). ’ With the roll’[[10]](#footnote-10) refers to the verse, Concerning whom Thou didst command that they should not enter into Thy congregation (Lam. 1:10). ’In the book,’ as it is said, ’An Ammonite and a Moabite shall not enter into the assembly of the Lord’ (Deut. 23:4). And not only have I been allowed to enter, but in the roll and the book it is written concerning me. ' In the roll ‘-Perez, Hezron, Ram, Amminadab, Nahshon, Boaz, Obed, Jesse, David; ’in the book’; And the Lord said: Arise, anoint him; for this is he (I Sam. 16:12). R. Huna said: It is written For God hath appointed me another seed (Gen. 4:25), that is, seed from another place, referring to the Messiah.[[11]](#footnote-11)*

Thus we understand that as Ya’aqob is worrying about his genealogy as he blesses his sons, so also David is worrying about his own genealogy.

This theme of praise for HaShem while realizing that we are not in a “bed of roses,” is also the theme of Tu B’Shebat, which is today. The winter is still cold and the trees have neither fruit nor leaves, yet it is at this time that we start to plan our tithe of its fruit. We are looking to the end result and disregarding the present circumstances. This was David’s perspective!

This perspective is also the perspective of the Bne Yisrael and is most evident from Rashi and the Midrash who emphasize that this psalm is addressed to all Israel and that it speaks to their Emunah, their faithful obedience when they crossed the Yam Suf[[12]](#footnote-12) and sang a ‘song[[13]](#footnote-13)’ at the sea.[[14]](#footnote-14)

Armed with this powerful perspective of looking to the end result and disregarding our present circumstances; we can see that this psalm alludes[[15]](#footnote-15) to the future Messianic redemption, which will be the result of Israel’s extraordinary Emunah, which will culminate when all Israel is saved and sings a ‘new song’.

***Revelation 5:9*** *And they sung a new song, saying, You are worthy to take the book, and to open the seals thereof: for you were slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

***Revelation 14:3*** *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousands, which were redeemed from the earth.*

Our psalm speaks of Burnt-offerings and Sin-offerings in v.7

***Tehillim (Psalms) 50:7****Sacrifice and meal-offering You have no delight in; mine ears have You opened; burnt-offering and sin-offering have You not required.*

In Hebrew there is no direct translation for the English word, *offering* or *sacrifice*. The closest approximation is the Hebrew word *korban* - קרבן. But the word korban has none of the associations of pain entailed in giving up something of value. Loss is not the emphasis. In fact, *Korban* is related to the Hebrew word “karev - to be near.” **A *korban* is an offering through which a person seeks to draw near to HaShem.** For our forefathers, dedication of a perfect animal as a sacrificial offering did not evoke feelings of pain or regret over a diminished flock. On the contrary, the one who dedicated a *korban* found a greater reward in a closer, more powerful connection to HaShem and the community. In bringing a korban, what was given, paled in comparison to what was gained.

Rabbi Samson Raphael Hirsch wrote on this topic:

“It is most regrettable that we have no word which really reproduces the idea which lies in the expression ‘korban.’ The unfortunate use of the term ‘sacrifice’ implies the giving of something up that is of value to oneself for the benefit of another, or of having to do without something of value, ideas which are not only absent from the nature and idea of a korban but are diametrically opposed to it....

KAREV (the root of korban) means to approach, to come near, and so to get into a close relationship with somebody. This at once most positively gives the idea of the object and purpose of the process of KORBAN as the attainment of a higher sphere of life ... the (person) desires that something of himself should come closer to God, that is what his KORBAN is ...”[[16]](#footnote-16)

The Maharal[[17]](#footnote-17) suggests a similar idea. **The devastating effect of sin is that it draws man away from HaShem. The purpose of the korban, as indicated by its name, is to snatch him from the clutches of sin, and to bring he back to HaShem.** Just like korbanot (plural of korban), writes the Maharal, Torah exists in this world in order to bring man closer to HaShem, to help man bridge the seemingly infinite gap between him and the Divine. Torah provides man with a taste of the spiritual world, and thus allows whoever engages in it to, at least partially, leave the realm of the physical and cling to the spiritual. **A person who engages in Torah study, especially in the study of korbanot, achieves similar (and maybe even greater) results as the man who brings korbanot.**

The עולה,[[18]](#footnote-18) burnt-offering, atones for sinful thoughts, and for neglecting the performance of the positive commandments. The חטאת,[[19]](#footnote-19) sin-offering, atones for the commission of unintentional sins provided the sins are so severe that the transgressor would be liable to the penalty of karet, extirpation, had he committed them intentionally. God would prefer that we transgress no sins at all and hence render needless the entire institution of atonement sacrifices.[[20]](#footnote-20)

A common misconception in the Gentile world is that chattat korbanot (sin sacrifices) were brought for all sins. This is not a Torah concept. In fact, nothing could be further from the truth. Korbanot chattat were only brought for *unintentional* sins[[21]](#footnote-21).

***Bamidbar (Numbers) 15:27-31*** *And if one person sin through error (unwittingly), then he will offer a she-goat of the first year for a sin-offering. 28 And the priest will make atonement for the soul that errs, when he sins through error, before HaShem, to make atonement for him; and he will be forgiven, 29 both he that is home-born among the children of Israel, and the stranger that sojourns among them: you will have one law for him that does aught in error. 30 But the soul that does aught* ***with a high hand****, whether he be home-born or a stranger, the same blasphemes HaShem; and that soul will be cut off (karet) from among his people. 31 Because he has despised the word of HaShem, and has broken His commandment; that soul will utterly be cut off, his iniquity will be upon him.*

The Nazarean Codicil echoes this understanding.

***Bereans (Hebrews) 10:26*** *For if we sin* ***willfully*** *after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

Chattat, refers only to unintentional sins, generally those that had they been done intentionally are culpable of karet, being cut off. Carelessness and inadvertence indicate laxness as concerns one’s responsibilities; such transgressions defile the sanctuary. The chattat, bringing purification and expiation to the sanctuary, is a mandatory part of the unintentional sinner’s repentance process. With the exception of the asham (guilt offering) brought for withholding testimony, *intentional sins cannot be expiated by means of a sacrifice*. **Atonement for intentional sins can only be accomplished through teshuva, repentance.**

***Melachim Alef (I Kings) 8:46-50*** *If they sin against You, (for there is no man that sins not,) and You be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; 47Yet if they will bethink themselves in the land whither they were carried captives, and repent, and make supplication unto You in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; 48And so return unto You with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto You toward their land, which You gave unto their fathers, the city which You have chosen, and the house which I have built for Your name: 49Then hear You their prayer and their supplication in heaven Your dwelling place, and maintain their cause, 50 And forgive Your people that have sinned against You, and all their transgressions wherein they have transgressed against You, and give them compassion before them who carried them captive, that they may have compassion on them:*

Thus we understand that the efficacy of teshuva (repentance/returning) is foretold by King Shlomo. Teshuva is required for all sins. Additionally, unintentional sins required a korban chattat. The korban was not brought by the penitent who sinned willfully, but rather unintentionally. To draw near to HaShem, after sin, always requires teshuva!

Our houses have two ‘altars’, the bed and the dining table. The Bet HaMikdash, The House of the Holy One, also has two altars, the Ark of the Covenant and the brazen altar. The two altars of the Temple correspond to the two ‘altars’ in our homes. Our dining table is equivalent to the brazen altar and our beds correspond to the Ark of the Covenant. As our beds are in an inner room, so too is the Ark in an inner room. As the dining table is where we consume food, so too is ‘food’ consumed on the brazen altar.

Thus, the common dining table is likened to the holy altar! On a purely superficial level the correlation is inferred on the basis of simple physical similarities. As described by the Prophet Ezekiel, both altar and table approximate each other in design, dimensions and materials.

***Yechezkel (Ezekiel) 41:22*** *The altar, three cubits high, and the length thereof two cubits, was of wood, and so the corners; the length thereof and the walls thereof, were also of wood; and he said unto me: “This is the table that is before the LORD.”*

However their similitude in form is extended by R. Yohanan and Resh Lakish to indicate a similitude in function, both serving the role of atonement.

***Chagigah 27a*** *For it is written: The altar, three cubits high, and the length thereof two cubits, was of food, and so the corners; the length thereof and the walls thereof, were also of wood; and he said unto me: ‘This is the table that is before the LORD’[[22]](#footnote-22). — [The verse] begins with the altar and ends with the table! R. Johanan and Resh Lakish both explain: At the time when the Temple stood, the altar used to make atonement for a person; now a person’s table makes atonement for him.*

As a result of the comparison of the altar to the table, the Rama[[23]](#footnote-23) writes that it is a mitzvah (commandment) to have salt on the table, *“*for the table is like the altar, and the eating like a *korban*.*”* The Rama makes a critical observation by comparing the food eaten to the actual sacrifice, for really it is these *“*active*”* components which define the their respective structures through their function; that is to say, food, in the case of the table, and *korban*, in the case of the altar.

Let’s conclude this subject by noting that offerings are a poor substitute for deeds of charity (chesed).

***Succah 49*** *Rabbi Elazar said: Doing righteous/generous deeds of charity is greater than offering all of the sacrifices, as it is written: “Doing charity and justice is more desirable to the LORD than sacrifice”.[[24]](#footnote-24)*

Psalm 41 is the last psalm of Book 1, of the psalms. Since the Torah and the book of Psalms are both composed of five books, it is *not* too amazing when we conclude the first book of the Torah and simultaneously conclude the first book of psalms. Here are the divisions of each of the five books of psalms:

|  |  |  |
| --- | --- | --- |
| Book I | Psalms 1-41  & 148-150 | This group of Psalms relates to the Book of Beresheet (Genesis). |
| Book II | Psalms 42-72 | This group of Psalms relates to the Book of Shemot (Exodus). |
| Book III | Psalms 73-89 | This group of Psalms relates to the Book of Vayikra (Leviticus). |
| Book IV | Psalms 90-106 | This group of Psalms relates to the Book of Bamidbar (Numbers). |
| Book V | Psalms 107-147 | This group of Psalms relates to the Book of Devarim (Deuteronomy). |

Thus we understand the psalms are a commentary on the Torah portion.

**Ashlamatah: Yeshayahu (Isaiah) 43:22 – 44:2, 6**

| **Rashi** | **JPS** |
| --- | --- |
| 18. ¶ You deaf ones, listen, and you blind ones, look to see. | 18. ¶ Listen, you who are deaf; You blind ones, look up and see! |
| 19. Who is blind but My servant, and deaf as My messenger whom I will send? He who was blind is as the one who received his payment, and he who was blind is as the servant of the Lord. | 19. Who is so blind as My servant, So deaf as the messenger I send? Who is so blind as the chosen one, So blind as the servant of the LORD? |
| 20. There is much to see but you do not observe, to open the ears but no one listens. | 20. Seeing many things, he gives no heed; With ears open, he hears nothing. |
| 21. The Lord desires [this] for His righteousness' sake; He magnifies the Torah and strengthens it. | 21. The LORD desires His servant's vindication, That he may magnify and glorify His Teaching. |
| 22. And it is a robbed and pillaged people; all their youths are grieved, and they are hidden in dungeons; they are subject to plunderers, and none rescues [them], to pillagers, and no one says, "Return." | 22. Yet it is a people plundered and despoiled: All of them are trapped in holes, Imprisoned in dungeons. They are given over to plunder, with none to rescue them; To despoilment, with none to say "Give back!" |
| 23. Who among you will hearken to this, will listen and hear for the future? | 23. If only you would listen to this, Attend and give heed from now on! |
| 24. **Who subjected Jacob to plunder and Israel to spoilers? Was it not the Lord? This, that we sinned against Him, and they did not want to go in His way and did not hearken to His Torah.** | 24. **Who was it gave Jacob over to despoilment And Israel to plunderers? Surely, the LORD against whom they sinned In whose ways they would not walk And whose Teaching they would not obey.** |
| 25. And He poured out upon them the fury of His anger and the strength of battle, and it blazed upon them all around and they did not know, and it burned among them and they did not take heed. **{S}** | 25. So He poured out wrath upon them, His anger and the fury of war. It blazed upon them all about, but they heeded not; It burned among them, but they gave it no thought. |
|  |  |
| 1. **And now, so said the Lord, your Creator, O Jacob, and the One Who formed you, O Israel, "Do not fear, for I have redeemed you, and I called by your name, you are Mine.** | 1. **But now thus said the LORD -- Who created you, O Jacob, Who formed you, O Israel: Fear not, for I will redeem you; I have singled you out by name, You are Mine.** |
| 2. **When you pass through water, I am with you, and in rivers, they shall not overflow you; when you go amidst fire, you shall not be burnt, neither shall a flame burn amongst you.** | 2. **When you pass through water, I will be with you; Through streams, They shall not overwhelm you. When you walk through fire, You shall not be scorched; Through flame, It shall not burn you.** |
| 3. **For I am the Lord your God, the Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your stead.** | 3. **For I the LORD am your God, The Holy One of Israel, your Savior. I give Egypt as a ransom for you, Ethiopia and Saba in exchange for you.** |
| 4. **Since you are dear in My eyes, you were honored and I loved you, and I give men in your stead and nations instead of your life.** | 4. **Because you are precious to Me, And honored, and I love you, I give [Gentile] men in exchange for you And peoples in your stead.** |
| 5. Fear not for I am with you; from the east I will bring your seed, and from the west I will gather you. | 5. Fear not, for I am with you: I will bring your folk from the East, Will gather you out of the West; |
| 6. I will say to the north, "Give," and to the south, "Do not refrain"; bring My sons from afar and My daughters from the end of the earth." | 6. I will say to the North, "Give back!" And to the South, "Do not withhold! Bring My sons from afar, And My daughters from the end of the earth -- |
| 7. Everyone that is called by My name, and whom I created for My glory, I formed him, yea I made him. | 7. All who are linked to My name, Whom I have created, Formed, and made for My glory -- |
| 8. To bring out a blind people, who have eyes, and deaf ones who have ears. | 8. Setting free that people, Blind though it has eyes And deaf though it has ears." |
| 9. Were all the nations gathered together, and kingdoms assembled, who of them would tell this or let us know of the first events? Let them present their witnesses, and they shall be deemed just, and let them hear and say, "True." | 9. All the nations assemble as one, The peoples gather. Who among them declared this, Foretold to us the things that have happened? Let them produce their witnesses and be vindicated, That men, hearing them, may say, "It is true!" |
| 10. **"You are My witnesses," says the Lord, "and My servant whom I chose," in order that you know and believe Me, and understand that I am He; before Me no god was formed and after Me none shall be. {S}** | 10. **My witnesses are you -- declares the LORD -- My servant, whom I have chosen. To the end that you may take thought, And believe in Me, And understand that I am He: Before Me no god was formed, And after Me none shall exist --{S}** |
| 11. **I, I am the Lord, and besides Me there is no Savior.** | 11. **None but me, the LORD; Beside Me, none can grant triumph.** |
| 12. I told and I saved, and I made heard and there was no stranger among you, and you are My witnesses," says the Lord, "and I am God. | 12. I alone foretold the triumph And I brought it to pass; I announced it, And no strange god was among you. So you are My witnesses -- declares the LORD -- And I am God. |
| 13. **Even before the day I am He, and there is no saving from My hand; I do, and who retracts it?"** **{S}** | 13. **Ever since day was, I am He; None can deliver from My hand. When I act, who can reverse it?** **{S}** |
| 14. So said the Lord, your Redeemer, the Holy One of Israel, "Because of you, I sent [you] to Babylon, and I lowered, them all with oars, and Chaldees in the ships of their rejoicing. | 14. Thus said the LORD, Your Redeemer, the Holy One of Israel: For your sake I send to Babylon; I will bring down all her bars, And the Chaldeans shall raise their voice in lamentation. |
| 15. **I am the Lord, your Holy One, the Creator of Israel, your King. {S}** | 15. **I am your Holy One, the LORD, Your King, the Creator of Israel.** **{S}** |
| 16. So said the Lord, who made a way in the sea, and a path in the mighty waters. | 16. Thus said the LORD, Who made a road through the sea And a path through mighty waters, |
| 17. Who drew out chariots and horses, army and power; they lay together, they did not rise; they were extinguished, like a flaxen wick they were quenched. | 17. Who destroyed chariots and horses, And all the mighty host -- They lay down to rise no more, They were extinguished, quenched like a wick: |
| 18. Remember not the first events, and do not meditate over early ones. | 18. Do not recall what happened of old, Or ponder what happened of yore! |
| 19. Behold I am making a new thing, now it will sprout, now you shall know it; yea I will make a road in the desert, rivers in the wasteland. | 19. I am about to do something new; Even now it shall come to pass, Suddenly you shall perceive it: I will make a road through the wilderness And rivers in the desert. |
| 20. The beasts of the field shall honor Me, the jackals and the ostriches, for I gave water in the desert, rivers in the wasteland, to give My chosen people drink. | 20. The wild beasts shall honor Me, Jackals and ostriches, For I provide water in the wilderness, Rivers in the desert, To give drink to My chosen people, |
| 21. This people I formed for Myself; they shall recite My praise. **{S}** | 21. The people I formed for Myself That they might declare my praise. |
| 22. But you did not call Me, O Jacob, for you wearied of Me, O Israel. | 22. But you have not worshiped Me, O Jacob, That you should be weary of Me, O Israel. **{S}** |
| 23. You did not bring Me the lambs of your burnt offerings, nor did you honor Me with your sacrifices; neither did I overwork you with meal-offerings nor did I weary you with frankincense. | 23. You have not brought Me your sheep for burnt offerings, Nor honored Me with your sacrifices. I have not burdened you with meal offerings, Nor wearied you about frankincense. |
| 24. Neither did you purchase cane for Me with money, nor have you sated Me with the fat of your sacrifices. But you have burdened Me with your sins; you have wearied Me with your iniquities. | 24. You have not bought Me fragrant reed with money, Nor sated Me with the fat of your sacrifices. Instead, you have burdened Me with your sins, You have wearied Me with your iniquities. |
| 25. **I, yea I erase your transgressions for My sake, and your sins I will not remember.** | 25. **It is I, I who -- for My own sake -- Wipe your transgressions away And remember your sins no more.** |
| 26. Remind Me, let us stand in judgment; you tell, in order that you be accounted just. | 26. Help me remember! Let us join in argument, Tell your version, That you may be vindicated. |
| 27. Your first father sinned, and your intercessors transgressed against Me. | 27. Your earliest ancestor sinned, And your spokesmen transgressed against Me. |
| 28. And I profane the holy princes, and I deliver Jacob to destruction and Israel to revilings. **{P}** | 28. So I profaned the holy princes; I abandoned Jacob to proscription And Israel to mockery. **{P}** |
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| 1. ¶ **And now, hearken, Jacob My servant, and Israel whom I have chosen.** | 1. **But hear, now, O Jacob My servant, Israel whom I have chosen!** |
| 2. **So said the Lord your Maker, and He Who formed you from the womb shall aid you. Fear not, My servant Jacob, and Jeshurun whom I have chosen.** | 2. **Thus said the LORD, your Maker, Your Creator who has helped you since birth: Fear not, My servant Jacob, Jeshurun whom I have chosen,** |
| 3. **As I will pour water on the thirsty and running water on dry land, I will pour My spirit on your seed and My blessing on your offspring.** | 3. **Even as I pour water on thirsty soil, And rain upon dry ground, So will I pour My spirit on your offspring, My blessing upon your posterity.** |
| 4. And they shall sprout among the grass like willows on rivulets of water. | 4. And they shall sprout like grass, Like willows by watercourses. |
| 5. This one shall say, "I am the Lord's," and this one shall call himself by the name of Jacob, and this one shall write [with] his hand, "To the Lord," and adopt the name Israel. **{P}** | 5. One shall say, "I am the LORD's," Another shall use the name of "Jacob," Another shall mark his arm "of the LORD" And adopt the name of "Israel." **{P}** |
| 6. ¶ **So said the Lord, the King of Israel and his Redeemer the Lord of Hosts, "I am first and I am last, and besides Me there is no God.** | 6. ¶ **Thus said the LORD, the King of Israel, Their Redeemer, the LORD of Hosts: I am the first and I am the last, And there is no god but Me.** |
| 7. And who will call [that he is] like Me and will tell it and arrange it for Me, since My placing the ancient people, and the signs and those that will come, let them tell for themselves. | 7. Who like Me can announce, Can foretell it -- and match Me thereby? Even as I told the future to an ancient people, So let him foretell coming events to them. |
| 8. **Fear not and be not dismayed; did I not let you hear it from then, and I told [it] and you are My witnesses; is there a God besides Me? And there is no rock I did not know.** | 8. **Do not be frightened, do not be shaken! Have I not from of old predicted to you? I foretold, and you are My witnesses. Is there any god, then, but Me? "There is no other rock; I know none!"** |
| 9. Those who form idols are all of them vanity, and their treasures are of no avail, and they are their witnesses; they neither see nor hear, nor do they know, so that they be ashamed. | 9. The makers of idols All work to no purpose; And the things they treasure Can do no good, As they themselves can testify. They neither look nor think, And so they shall be shamed. |
| 10. Who formed a god or molded an image, being of no avail? | 10. Who would fashion a god Or cast a statue That can do no good? |
| 11. Behold, all his colleagues shall be ashamed, and they are smiths-of man. Let all of them gather, let them stand, they shall fear, they shall be ashamed together. | 11. Lo, all its adherents shall be shamed; They are craftsmen, are merely human. Let them all assemble and stand up! They shall be cowed, and they shall be shamed. |
| 12. The ironsmith [makes] an axe, and he works with coal, and with sledge hammers he fashions it; and he made it with his strong arm; yea he is hungry, and he has no strength, he did not drink water and he becomes faint. | 12. The craftsman in iron, with his tools, Works it over charcoal And fashions it by hammering, Working with the strength of his arm. Should he go hungry, his strength would ebb; Should he drink no water, he would grow faint. |
| 13. The carpenter stretched out a line, he beautifies it with a saw; he fixes it with planes, and with a compass he rounds it, and he made it in the likeness of a man, like the beauty of man to sit [in] the house. | 13. The craftsman in wood measures with a line And marks out a shape with a stylus; He forms it with scraping tools, Marking it out with a compass. He gives it a human form, The beauty of a man, to dwell in a shrine. |
| 14. To hew for himself cedars, and he took an ilex and an oak and he reinforced it with forest trees; he planted a sapling, and rain makes it grow. | 14. For his use he cuts down cedars; He chooses plane trees and oaks. He sets aside trees of the forest; Or plants firs, and the rain makes them grow. |
| 15. And it was for man to ignite, and he took from them and warmed himself; he even heated [the oven] and baked bread; he even made a god and prostrated himself, he made a graven image and bowed to them. | 15. All this serves man for fuel: He takes some to warm himself, And he builds a fire and bakes bread. He also makes a god of it and worships it, Fashions an idol and bows down to it! |
| 16. Half of it he burnt with fire, on half of it he ate meat, he roasted a roast and became sated; he even warmed himself and said, "Aha, I am warm, I see fire." | 16. Part of it he burns in a fire: On that part he roasts meat, He eats the roast and is sated; He also warms himself and cries, "Ah, I am warm! I can feel the heat!" |
| 17. And what is left over from it he made for a god, for his graven image; he kneels to it and prostrates himself and prays to it, and he says, "Save me, for you are my god." | 17. Of the rest he makes a god -- his own carving! He bows down to it, worships it; He prays to it and cries, "Save me, for you are my god!" |
| 18. Neither do they know nor do they understand, for their eyes are bedaubed from seeing, their hearts from understanding. | 18. They have no wit or judgment: Their eyes are besmeared, and they see not; Their minds, and they cannot think. |
| 19. And he does not give it thought, and he has neither knowledge nor understanding to say, "Half of it I burnt with fire, and I even baked bread on its coals, I roasted meat and ate. And what was left over from it, shall I make for an abomination, shall I bow to rotten wood?" | 19. They do not give thought, They lack the wit and judgment to say: "Part of it I burned in a fire; I also baked bread on the coals, I roasted meat and ate it -- Should I make the rest an abhorrence? Should I bow to a block of wood?" |
| 20. [To] a provider [made] of ashes, a deceived heart has perverted him, and he shall not save his soul, and he shall not say, "Is there not falsehood in my right hand?" **{S}** | 20. He pursues ashes! A deluded mind has led him astray, And he cannot save himself; He never says to himself, "The thing in my hand is a fraud!" **{S}** |
| 21. **Remember these, O Jacob; and Israel, for you are My servant; I formed you that you be a servant to Me, Israel, do not forget Me.** | 21. **Remember these things, O Jacob For you, O Israel, are My servant: I fashioned you, you are My servant -- O Israel, never forget Me.** |
| 22. I erased your transgressions like a thick cloud, and like a cloud have I erased your sins; return to Me for I have redeemed you. | 22. I wipe away your sins like a cloud, Your transgressions like mist -- Come back to Me, for I redeem you. |
| 23. **Sing, ye heavens, for the Lord has done [this], shout, ye lowest parts of the earth; ye mountains, burst out in song, the forest and all trees therein; for the Lord has redeemed Jacob, and with Israel shall He be glorified.** **{S}** | 23. **Shout, O heavens, for the LORD has acted; Shout aloud, O depths of the earth! Shout for joy, O mountains, O forests with all your trees! For the LORD has redeemed Jacob, Has glorified Himself through Israel. {S}** |
| 24. **So said the Lord, your Redeemer, and the One Who formed you from the womb, "I am the Lord Who makes everything, Who stretched forth the heavens alone, Who spread out the earth from My power.** | 24. **Thus said the LORD, your Redeemer, Who formed you in the womb: It is I, the LORD, who made everything, Who alone stretched out the heavens And unaided spread out the earth;** |
| 25. Who frustrates the signs of imposters, and diviners He makes mad; He turns the wise backwards, and makes their knowledge foolish. | 25. Who annul the omens of diviners, And make fools of the augurs; Who turn sages back And make nonsense of their knowledge; |
| 26. **He fulfils the word of His servant, and the counsel of His messenger He completes; Who says of Jerusalem, "It shall be settled," and of the cities of Judah, "They shall be built, and its ruins I will erect."** | 26. **But confirm the word of My servant And fulfill the prediction of My messengers. It is I who say of Jerusalem, "It shall be inhabited," And of the towns of Judah, "They shall be rebuilt; And I will restore their ruined places."** |
| 27. Who says to the deep, "Be dry, and I will dry up your rivers." | 27. I, who said to the deep, "Be dry; I will dry up your floods," |
| 28. Who says of Cyrus, "He is My shepherd, and all My desire he shall fulfil," and to say of Jerusalem, "It shall be built, and the Temple shall be founded." **{P}** | 28. Am the same who says of Cyrus, "He is My shepherd; He shall fulfill all My purposes! He shall say of Jerusalem, 'She shall be rebuilt,' And to the Temple: 'You shall be founded again.'" **{P}** |
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**Rashi’s Commentary on Yeshayahu (Isaiah) 43:22 – 44:2, 6**

**22** **But you did not call Me** But you did not call Me in your turning after idolatry.

**for you wearied of Me** You quickly wearied of My worship.

**23** **You did not bring Me the lambs of your burnt offerings** but to idolatry.

**neither did I overwork you** Cause you to do much work with the meal offering; merely a handful would be offered to the Most High, and even that I did not ordain upon you to sacrifice as an obligation but as a free-will offering.

**24** **Neither did you purchase cane for Me with money** for incense. You did not have to purchase it with money, for it was very common in your land. Said Rabbi Abba: Cinnamon grew in the Land of Israel, and goats and deer would eat of it. In Midrash Eichah (Proem X). ([Some manuscripts read:]

**Neither did you purchase cane for Me with money** for incense, for you failed to offer to Me what you should have, and you were attracted to idolatry.)

**But you have burdened Me** [lit. you have overworked Me.] You have caused Me to be an attendant to pagans, as Ezekiel envisioned (1:4): “And behold a tempest was coming from the north.” For the chariot of the Shechinah was returning from Babylon, where it had gone to conquer the whole world under the domination of Nebuchadnezzar, lest they say that He delivered His children into the hands of an inferior nation, as is found in Hagigah (13b).

**25** **I, yea I** I am He Who erased them from time immemorial [lit. from then], and I erase them even now.

**for My sake** Neither in your merit nor in the merit of your forefathers.

**26** **Remind Me** all the reward I owe you and your forefathers.

**let us stand in judgment** [lit. let us be judged together.] Let us come to judgment.

**27** **Your first father sinned** by saying (Gen. 15:8), “How will I know...?”

**and your intercessors transgressed against Me** You have none among all the intercessors upon whose merit you rely, in whom I have not found transgression. Isaac loved My enemy [Esau].

**28** **And I profane the holy princes** because of your iniquities.

**Chapter 44**

**1** **And now, hearken** to return to My Torah, Jacob My servant.

**3** **As I will pour water on the thirsty** Just as I pour water on the thirsty, so will I pour My spirit on your seed.

**4** **And they shall sprout among the grass** among Esau (mss. and K’li Paz). [The Jewish nation will grow] through the proselytes who will join them. [The expression,] “among the grass” refers to Esau, for it is stated concerning Edom (supra 34:13): “And it shall be the habitat of jackals, an abode (חָצִיר) for ostriches.” (Editions reading, “Amalek,” are erroneous cf. reference.)

**5** **This one shall say, “I am the Lord’s.”** These are the perfectly righteous.

**and this one shall call himself by the name of Jacob.** These are the children, the sons of the wicked.

**and this one shall write [with] his hand, “To the Lord,”** These are the repentant.

**and adopt the name Israel** These are the proselytes. So it was taught in Avoth d’Rabbi Nathan (36:1).

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 49:1 – 50:26**

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

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

**H.Em. Hakham Dr. Yosef ben Haggai**

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| **School of Hakham Shaul**  **Tosefta**  **(Luqas Lk 13:18-19)**  **Mishnah א:א** | **School of Hakham Tsefet**  **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, “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[[25]](#footnote-25) upon the earth, is** one of **the smallest of all the seeds on earth, yet when it is sown it grows up** (ascends)[[26]](#footnote-26) **and becomes more superior[[27]](#footnote-27)** (greater in authority)[[28]](#footnote-28) **than all the** (other)garden**[[29]](#footnote-29) plants and puts out large branches, so that the birds of the heavens can tabernacle[[30]](#footnote-30) in its shade.”[[31]](#footnote-31)**  **With many similar simile’s he handed down the Oral Torah to them, as they were able to receive** (hear)[[32]](#footnote-32) **it. But he did not speak** (to the outsiders) **without simile, but to his own talmidim he privately explained everything.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 11:1-18)**  **Pereq א:א** | |
| **Now the Emissaries – Nazarean Hakhamim/Rabbis and the Jewish brothers who were throughout Y’hudah heard that the Gentiles also had received the Torah[[33]](#footnote-33) of God. So when Hakham Tsefet went up to Yerushalayim, the circumcision party brought him before the Bet Din,[[34]](#footnote-34) saying, “You went to uncircumcised** Gentile **men and ate with them.” But Hakham Tsefet began and explained it to them in order: “I was in the city of Yafo praying, and in a prophetic trance[[35]](#footnote-35) I saw a vision, a certain vessel like a Tallith coming down to me, being let down from the heavens by its four corners, and it came down to me. Examining it closely, I observed animals and beasts of prey and reptiles and birds of the heavens.[[36]](#footnote-36) And I heard a Bat Kol** (a daughter of a voice)[[37]](#footnote-37) **saying to me, ‘Rise, Tsefet; kill and eat.’ But I said, ‘By no means, Master; I have never eaten anything that is common or unclean.’ But the Bat Kol** (a daughter of a voice) **answered a second time from heavens, ‘What God has made clean, do not call common.’ This happened three times, and all was drawn up again into the heavens. And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea. And the Ruach HaKodesh** (spirit of Prophecy)**[[38]](#footnote-38) told me to go with them, without discrimination[[39]](#footnote-39)** towards Gentiles**. These six** Jewish **brothers also accompanied me, and we entered the man's house. And he told us how he had seen a holy messenger stand in his house and say, ‘Send to Yafo and bring Shim’on who is called Tsefet; he will declare to you the Oral Torah by which you will be saved** (made whole)**,[[40]](#footnote-40) you and all your household.’ As I began to speak, the Nefesh Yehudi fell on them just as we experienced at** (Har Sinai) **as** its **principle** recipients**.[[41]](#footnote-41) And I remembered the word of the our Master (Yeshua), how he said, 'Yochanan immersed in water, but you will be immersed with the Nefesh Yehudi** (Spirit of Holiness)**.’[[42]](#footnote-42) If then God gave the same gift to them as he gave to us when they became faithfully obedient[[43]](#footnote-43) in union with the Master Yeshua HaMashiach, who was I that I could stand in God's way?”**  **When they[[44]](#footnote-44) heard these words, the question was settled.[[45]](#footnote-45) And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to the Olam HaBa.”** | |

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

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| --- | --- | --- | --- | --- | --- |
| **Gen 49:1 – 50:26** | **Psa 40 & 41** | **Is 43:22 – 44:2, 6** | **Mk 4:30-34** | **Lk 13:18-19** | **Acts 11:1-18** |

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

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

Farrar Capon[[46]](#footnote-46) 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[[47]](#footnote-47) upon the earth, is** one of **the smallest of all the seeds on earth, yet when it is sown it grows up** (ascends)[[48]](#footnote-48) **and becomes more superior[[49]](#footnote-49)** (greater in authority)[[50]](#footnote-50) **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 local 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. The mustard “tree” mirrors the “tallit” of Hakham Tsefet in our Remes of 2 Luqas.

**Peroration**

The “secret” of the Kingdom/Governance of G-d is “hidden” in plain sight. However, just as the old cliché says, that “you can 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

**Commentary to Hakham Shaul School of Remes**

**A Sceptre in Y’hudah**

**B’resheet 49:10 The sceptre 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.**

We must begin by first making note of the profound connection between the Torah Seder and the present Remes texts. While Y’hudah refers to a place i.e. Yerushalayim in the Remes texts, the Torah Seder speaks of the Monarch Y’hudah.

Upon Hakham Tsefet’s return to Y’hudah, he is brought before the Nazarean Bet Din at Yerushalayim for having “eaten” with the uncircumcised. The argument of “circumcision” is the primary accusation. It is noteworthy to remember that the vocabulary is an accusation made by the “circumcision.” This nomenclature is not natural. The normal language would have read, the Jewish people (congregation) of Yerushalayim accused Hakham Tsefet of having eaten with Gentiles. The introductory remarks tell us that the Hakhamim and the Jewish brothers heard that the Gentiles received the Torah. Why then do we have an immediate change in the nomenclature?

**How much the more**

The first hermeneutic rule of the thirteen procedures compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakhic deductions is the same as the first rule of Hillel the Elder.

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel, "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

We have repeatedly made halakhic arguments to forward truths from the Nazarean Codicil demonstrating that the Nazarean Hakhamim did not differ from Orthodox Jewish Hakhamim. We will appeal to **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori for the present halakhic question.

**Halakhic Question:** Did Hakham Tsefet eat with “uncircumcised” Gentiles?

The immediate change of nomenclature in the Remes materials is not accidental. The Talmudic style of presenting halakhah usually cites a Peshat text and then makes a comment on those texts concluding after some discussion in a halakhic decision. WE will follow the same course of action in determining our halakhic answer to allegorical accusations brought against Hakham Tsefet. Please pay special attention to our use of “allegorical accusations.”

The **mustard seed, which, when sown upon the earth, is** one of **the smallest of all the seeds on earth, yet when it is sown it grows up** (ascends) **and becomes more superior** (greater in authority)[[51]](#footnote-51) **than all the** (other)garden **plants.**

The allegorical application and interpretation of the “mustard seed” and “tree” refer to the Jewish Hakhamim, “sown” among the nations. The present mustard plant/herb is in fact Hakham Tsefet himself. The shade of the “tree” allowing birds from the heavens (air), to “tabernacle” in its branches is the tallit of Hakham Tsefet who was the first Hakham to embrace the Gentiles. By way of analogy, ALL Gentiles are under his Tallit as he is under the Master’s (King Messiah Yeshua). This means that even Hakham Shaul, who presents the present Remes is under the Tallit (authority) of Hakham Tsefet. Therefore, the **allegorical** charges serve a very specific purpose.

**The First Clue:**

The first clue that we have is the noted abrupt change in nomenclature. The “circumcision” accuses a circumcised Jewish Hakham of abusing the **μάχαιρα** – **Machaira** the circumcision knife. They make this claim by saying that he abused the **μάχαιρα** – **Machaira**, by eating with the “uncircumcised” as if they were “circumcised.” We have seen in our Torah Seder how that two sons of Ya’aqob, Symeon and Levi used the **μάχαιρα** – **Machaira** as a weapon rather than as an instrument of blessing.

**Second Clue:**

The second clue is found in the hermeneutic principle of **Ḳal wa-ḥomer**.

**Halakhic Conclusion:**

If the mustard seed/tree allegorically bespeaks of the Jewish Hakhamim we can apply **Ḳal wa-ḥomer**, and find our answer. However, we must now abandon the Peshat text and see what the Remes text has to offer by way of **Ḳal wa-ḥomer**.

Hakham Shaul has recorded the allegorical defence of Hakham Tsefet in the following words.

**As I began to speak, the Nefesh Yehudi fell on them just as we experienced at** (Har Sinai) **as** its **principle** recipients**.**

Just a reminder **Ḳal wa-ḥomer,** means “how much the more.” Therefore, we deduce that if the Jewish people, the principle recipients of the Torah must be circumcised “how much the more” must the Gentiles coming to G-d through the Mesorah of our Messiah be circumcised.

**Halakhic Question:** If Gentile conversion requires circumcision, immersion and the acceptance by a Bet Din, where was the Bet Din that accepted Cornelius and his household?

**These six** Jewish **brothers also accompanied me, and we entered the man's house.**

Our allegory shows that Hakham Tsefet carried his Congregation with him. The Seven men of the Esnoga (Synagogue) travelled with Hakham Tsefet.

**Romans 13:3-4 For the Rulers** of the Synagogue**[[52]](#footnote-52) are not a terror to good works** (acts of righteousness/generosity)**, but to those who do evil. Do you want to** (be) **irreverent to the authority** (of the Bet Din)**? Do what is beneficial, and you will have praise from the same. For he, the Chazan[[53]](#footnote-53) is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan)**[[54]](#footnote-54) does not bear the circumcision knife (μάχαιρα – Machaira)[[55]](#footnote-55) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil.**

Hakham Tsefet was a deputy (Chazan) of the Bet Din at Yerushalayim. Hakham Tsefet as a Jewish Hakham was authorized to perform circumcision and conversion with his traveling Esnoga/Bet Din.

We note that the present allegorical story does not say that Hakham Tsefet immersed these Gentiles. In **2 Luqas - Acts 10:44-48** we are given their immersion as a pars pro toto. The present halakhic argument proves that pars pro toto to be valid.

**Peroration**

What would be the chances of so many specific mentioning’s of “circumcision” and allusions to the **μάχαιρα – Machaira?** This is not mere coincidence in the western sense of the word. Hakham Tsefet picked up on the vocabulary of the Torah Seder and used this event to teach us a powerful lesson concerning Gentiles, their conversion and their acceptance by G-d. These events are laying the foundation for the coming chapters of 2 Luqas and the controversies ahead. Pay attention now because these issues will be vital for understanding the coming chapters.

This Sabbath, apart from being a regular Sabbath is also the New Year for the Trees (i.e. “Tu-BiShebat”). Therefore it should not be surprising at all that the Mishnaic statement of Hakham Tsefet deals with a mustard tree. And conversely in the Remes of Hakham Shaul we see the Gentiles becoming Righteous/generous trees. Thus the texts and the semi-festival meet together at the appropriate time as usual.

**Amen V’Amen**

**Questions for Understanding and Reflection**

1. How were the readings for last Shabbat fulfilled for you during last week?
2. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
3. What questions were asked of Rashi regarding Gen. 49:1?
4. What questions were asked of Rashi regarding Gen. 49:4?
5. What questions were asked of Rashi regarding Gen. 49:5?
6. What questions were asked of Rashi regarding Gen. 49:6?
7. What questions were asked of Rashi regarding Gen. 49:7?
8. What questions were asked of Rashi regarding Gen. 49:8?
9. What questions were asked of Rashi regarding Gen. 50:10?
10. What questions were asked of Rashi regarding Gen. 50:15?
11. What questions were asked of Rashi regarding Gen. 50:23?
12. Please provide a “Peshat” and a “Midrashic” interpretation of Ps. 40:5 (cf. Rashi vs. Targum)?
13. Please provide a “Peshat” and a “Midrashic” interpretation of Ps. 40:8 (cf. Rashi vs. Targum)?
14. According to Psalm 40:8, what is the “Davidic Perspective” as we are confronted with taks, things and events, before us?
15. Compare Is. 42:22-24 with Psalm 40:7-8. How can these two passages be reconciled at the Drash level?
16. In what way is the simile of the mustard seed appropriate for this Sabbath?
17. Why are the Hakhamim in the simile of the mustard seed compared to it?
18. What Kal VaHomer argument is implicit in the text of Acts 11:1-18?
19. What relationship is there between Rashi’s commentary at Psalm 40:8 and Acts 11:1-18 (cf. the above answer to Q. 18)?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**“Sh’mot” - ‎ “the names‎”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שְׁמוֹת** |  |  |
| **“Sh’mot”** | Reader 1 – Sh’mot 1:1-7 | Reader 1 – Sh’mot 3:1-3 |
| **“the names”** | Reader 2 – Sh’mot 1:8-12 | Reader 2 – Sh’mot 3:4-6 |
| **“los nombres”** | Reader 3 – Sh’mot 1:13-22 | Reader 3 – Sh’mot 3:7-10 |
| Shemot (Ex.) 1:1 – 2:25 | Reader 4 – Sh’mot 2:1-4 |  |
| Ashlamatah: Is. 27:6-13 + 28:1, 5 | Reader 5 – Sh’mot 2:5-10 |  |
|  | Reader 6 – Sh’mot 2:11-15 | Reader 1 – Sh’mot 3:1-3 |
| Psalm 42:1-12 | Reader 7 – Sh’mot 2:16-22: | Reader 2 – Sh’mot 3:4-6 |
| N.C.: Mk 4:35-41;  Lk 8:22-25; Acts 11:19-26 | Maftir – Sh’mot 2:23-25 | Reader 3 – Sh’mot 3:7-10 |
| Isaiah 27:6-13 + 28:1, 5‎ |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Nachmanides, (1971). (Translated by R. Dr. Charles Chavel). *Ramban Commentary on the Torah: Genesis*, New York: Shilo Publishing House, Inc., pp.584-585. [↑](#footnote-ref-1)
2. Eisemann, R. M. (2007). *The Book of Yechezkel, A New Translation with a Commentary Anthologized from Talmudic and Rabbinic Sources.* Brooklyn, NY: Mesorah Publications Ltd pp. 242-3 [↑](#footnote-ref-2)
3. 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-3)
4. Radak [↑](#footnote-ref-4)
5. Gen. XLIX, 1. [↑](#footnote-ref-5)
6. The final universal redemption, v. Dan. XII, 13. [↑](#footnote-ref-6)
7. Lit., ‘in my bed’. [↑](#footnote-ref-7)
8. ‘Israel’ referring to their father. [↑](#footnote-ref-8)
9. I.e. he would have been happier had he not turned to men for help. [↑](#footnote-ref-9)
10. A roll’ refers to the scrolls of the Hagiographa, particularly the Five Scrolls, Ruth, Esther, Lamentations, Ecclesiastes, and Song of Songs, ’a book’ to the Prophets and Pentateuch. [↑](#footnote-ref-10)
11. V. Gen. R. 23:5; 51:8. [↑](#footnote-ref-11)
12. Shemot (Exodus) 15:1 [↑](#footnote-ref-12)
13. The Midrash teaches that all scriptural songs are called שיר in the feminine gender, because each victory of Israel gives birth to fresh sorrows and persecutions. However, the song of victory in the future is שיר, in the masculine gender, for then our salvation will be complete and there will be no further sorrows. Therefore, wherever scriptures refer to the composition which is חדש, new – i.e. an allusion to the song of the future – it is called שיר (see 33:3, 96:1, 98:1, 149:1, Yeshayahu (Isaiah) 42:10). [↑](#footnote-ref-13)
14. Ibid. 3 [↑](#footnote-ref-14)
15. Tehillim (Psalms) 40:4 [↑](#footnote-ref-15)
16. Commentary to Vayikra 1:2 [↑](#footnote-ref-16)
17. Tiferet Yisrael 70 [↑](#footnote-ref-17)
18. Olah [↑](#footnote-ref-18)
19. Chattat [↑](#footnote-ref-19)
20. Radak [↑](#footnote-ref-20)
21. See Ramban, conclusion of Vayikra. [↑](#footnote-ref-21)
22. Yechezkel (Ezekiel) 41:22 [↑](#footnote-ref-22)
23. Oreh Hayim 167:5 [↑](#footnote-ref-23)
24. Mishle (Proverbs) 21:3 [↑](#footnote-ref-24)
25. 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-25)
26. cf. Str. G305, TDNT 1:519 “to rise from the depths to the heights.” [↑](#footnote-ref-26)
27. 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-27)
28. 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-28)
29. 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-29)
30. See Thayer’s **κατασκηνόω** where he notes that the principle word of the LXX uses **κατασκηνόω** for **שׁכַן**. [↑](#footnote-ref-30)
31. **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-31)
32. While the faculty of hearing is used here, it is clearly referring to cognitive ability [↑](#footnote-ref-32)
33. Oral and Written [↑](#footnote-ref-33)
34. The Greek word **διεκρίνοντο** means he was singles our or brought out for judgment. [↑](#footnote-ref-34)
35. **ἔκστασις** – *ekstasis* here connects us thematically with the Marqan secret – Sod. **ἔκστασις** – *ekstasis* here sets the normal mental state in a mode of suspension. This does NOT mean that he was “out of his mind.” It means that he was in a heightened state of spiritual awareness, Sod whereby he was able to access higher levels of spiritual information. I.e. Hohkmah, which in the present revelation of Sod is very important because the vision extends the “Kingdom/Governance of G-d” to the Gentiles. This universalistic idea was purported by the Prophets such as Amos, Yesha’yahu and Zechari’yah. Neusner purports the notion that Judaism always had these universalistic notions. And that the “Governance of G-d “through the Hakhamim was in fact the mechanism for the final tikun and return to Eden. Cf. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. [↑](#footnote-ref-35)
36. Verbal connection to Mk 4:32 [↑](#footnote-ref-36)
37. And a [daughter of a] voice (bat kol) The concept of a “voice from heaven” exists in Judaism in the Bat Kol (or "Bath Kol"), meaning "daughter of a voice" (i.e., Mark 1:9-11). Its feminine attribution is similar to that of the Shekinah (“Divine Presence”) and Ruach HaKodesh ("Holy Spirit"). This is a voice of Prophecy lesser in force than Sinai. I.e. Daughter of the “Voice”(Kol) (G-d's Voice) at Har Sinai. Kol. It is the eighth attribute of the thirteen attributes. See Ramban Exodus 34:6. ‎The thirteen Midot (attributes) according to the Ramban are as follows: (1) HaShem; (2) HaShem; (3) G-d; (4) Merciful; (5) Gracious; (6) Longsuffering; (7) Abounding in goodness; (8) Abounding in truth; (9) Keeping mercy unto the thousandth generation; (10) Forgiving iniquity; (11) Forgiving transgression; (12) Forgiving sin; (13) That will by no means clear the guilty, visiting the iniquity, etc. [↑](#footnote-ref-37)
38. The Ruach – Voice of Prophecy can be none other than G-d. [↑](#footnote-ref-38)
39. διακρίνω - diakrinō contains the notion of discrimination and separation. While there are places where the Jewish people and Gentiles must be separated, we cannot discriminate against them. It also contains the idea of hesitation. Therefore, Hakham Tsefet is sent immediately, without hesitation and without making a distinction between Jew and Gentile as far as superficial interaction. This excludes ideas of table fellowship etc. [↑](#footnote-ref-39)
40. The concept of being made “whole” is that of having received the Nefesh Yehudi and growing to balanced maturity. [↑](#footnote-ref-40)
41. cf. Yesha’yahu 44:3 [↑](#footnote-ref-41)
42. cf. Ch. 1:5 [↑](#footnote-ref-42)
43. When we come to the noun, we have the meaning of “faith and confidence, fidelity and faithfulness.” The adjective gives us “faithful and trustworthy.” Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament: For the English reader* (Eph 1:1). Grand Rapids: Eerdmans. [↑](#footnote-ref-43)
44. The emissaries – Nazarean Hakhamim/Rabbis and the Jewish brothers who were throughout Y’hudah. [↑](#footnote-ref-44)
45. **ἡσυχάζω** – *hesuchazo*is rooted in **ἑδραῖος** – *hedraios* “settled.” [↑](#footnote-ref-45)
46. Capon, R. F. (1985). *The Parables of the Kingdom.* Grand Rapids: William B. Eerdmans Publishing Company. [↑](#footnote-ref-46)
47. 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-47)
48. cf. Str. G305, TDNT 1:519 “to rise from the depths to the heights.” [↑](#footnote-ref-48)
49. 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-49)
50. 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-50)
51. 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-51)
52. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at [↑](#footnote-ref-52)
53. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-53)
54. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-54)
55. Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-55)