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| **Esnoga Bet Emunah****12210 Luckey Summit****San Antonio, TX 78252****United States of America****© 2020**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2020**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Shevat 06, 5780 – January 31, February 1, 2020** | **Fifth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

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

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

**Shabbat: “V’Et Y’hudah Shalach” - “And Judah (Jacob) sent”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֶת-יְהוּדָה שָׁלַח** |  |  |
| **“V’Et Y’hudah Shalach”** | Reader 1 – B’resheet 46:28-34 | Reader 1 – B’resheet 49:1-4 |
| **“And Judah (Jacob) sent”** | Reader 2 – B’resheet 47:1-12 | Reader 2 – B’resheet 49:5-7 |
| **“Y a Judá (Jacob) envió”** | Reader 3 – B’resheet 47:13-22 | Reader 3 – B’resheet 49:8-10 |
| B’resheet (Gen) 46:28 – 48:22 | Reader 4 – B’resheet 47:23-31 |   |
| Ashlamatah: Zech. 10:6-12 + 11:4-11 | Reader 5 – B’resheet 48:1-7 |   |
| II Kings 13:14-20, 23 | Reader 6 – B’resheet 48:8-14 | Reader 1 – B’resheet 49:1-4 |
| Psalm 39:1-14 | Reader 7 – B’resheet 48:15-22 | Reader 2 – B’resheet 49:5-7 |
| Psalm 40:1-18  |  Maftir – B’resheet 48:15-22 | Reader 3 – B’resheet 49:8-10 |
| N.C.: Mk 4:21-29; Lk 8:16-18; &11:33-36; Acts 21:12- 27:26 |    |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan for: B’Resheet (Genesis) 46:28 – 48:22**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 28. **He sent Judah** ahead of him to Joseph, to direct him to Goshen, and they came to the land of Goshen. | 28.  **And he sent (apostolized) Jehuda** before him to Joseph to indicate the way before him, to subdue the pillars of the earth, and to provide him a house of dwelling in Goshen. And they came to the land of Goshen.**JERUSALEM:** To prepare him a place of habitation in Goshen. |
| 29. And Joseph harnessed his chariot, and he went up to meet Israel his father, to Goshen, and he appeared to him, and he fell on his neck, and he wept on his neck for a long time. | 29. And Joseph made ready his chariot, and went up to meet Israel his father in Goshen; and his father, before he recognised him, worshipped him, and thus became liable to be shortened (or cut off) in his years. And he wondered, and beheld him, and fell upon his neck, and wept still upon his neck, because he had worshipped him. |
| 30. And Israel said to Joseph, "I will die this time, since I have seen your face, that you are still alive." | 30. And Israel said to Joseph, If at this time I die, I am Comforted: for with the death that the righteous/ generous die will I die, after seeing your face, because you are yet alive. |
| 31. Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and I will say to him, 'My brothers and my father's household who were in the land of Canaan **have come** to me. | 31. And Joseph said to his brethren and his father's house, I will go up and tell Pharaoh, and say to him, My brethren and my father's house from the land of Kenaan **have come** to me. |
| 32. **The men are shepherds,** for they were [always] owners of livestock, and their flocks and their cattle and all they have they have brought.' | 32. The men are pastors of sheep; **for they are [royal] men,** the masters of flocks; and their sheep and oxen and all which they have, they have brought. |
| 33. And if it comes to pass that Pharaoh calls you and asks, 'What is your occupation?' | 33. And it must be, when Pharaoh calls you, and says, Tell me, what is your work? |
| 34. You shall say, 'Your servants have been owners of livestock from our youth until now, both we and our ancestors,' so that you may dwell in the land of Goshen, because all shepherds are abhorrent to the Egyptians." | 34. you must say, Your servants have been masters of flocks from our youth until now: that you may dwell in the land of Goshen; because the Mizraee reject all shepherds. |
| 1. Joseph came and told Pharaoh, and he said, "My father and my brothers and their flocks and their cattle and all that is theirs, have come from the land of Canaan, and behold, they are in the land of Goshen." | 1.  And Joseph came and informed Pharaoh, and said, My father and my brethren, with their sheep all oxen and all that they have, are come from the land of Kenaan, and, behold, they are in the land of Goshen. |
| 2. And from among his brothers he took five men, and he presented them before Pharaoh. | 2. And from the extreme of his brethren he took five men, Zebulon, Dan, Naphtali, Gad, and Asher, and presented them before Pharaoh. |
| 3. And Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, both we and our forefathers." | 3. And Pharaoh said to Joseph's brethren, What is your work? |
| 4. And they said to Pharaoh, "We have come to sojourn in the land, for your servants' flocks have no pasture, for the famine is severe in the land of Canaan. Now, please let your servants dwell in the land of Goshen." | 4. And they said to Pharaoh, Your servants are pastors of sheep, both we and our fathers. And they said to Pharaoh, To dwell in the land are we come, because there is no place of pasture for your servants' sheep, for the famine has prevailed in the land of Kenaan; let your servants therefore now dwell in the land of Goshen. |
| 5. And Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. | 5. And Pharaoh spoke to Joseph, saying, Your father and your brethren have come to you. |
| 6. The land of Egypt is [open] before you; in the best of the land settle your father and your brothers. Let them dwell in the land of Goshen, and if you know that there are capable men among them, make them livestock officers over what is mine." | 6. The land of Mizraim is before you. In the fairest part of the land make your father and your brethren to dwell: let them dwell in the land of Goshen. And if you know any among them men of ability, appoint them masters over my flocks. |
| 7. So Joseph brought his father Jacob and stood him before Pharaoh, and Jacob greeted Pharaoh. | 7. And Joseph brought Ya’aqob his father, and presented him before Pharaoh. And Ya’aqob blessed Pharaoh, and said, May it please the Almighty that the waters of the Nile may be replenished, and may the famine pass away from the world in your days! |
| **8.**And Pharaoh said to Jacob, "How many are the days of the years of your life?" | **8.**And Pharaoh said to Ya’aqob, How many are the days of the years of your life? |
| 9. And Jacob said to Pharaoh, "The days of the years **of my sojournings** are one hundred thirty years. The days of the years of my life have been few and miserable, and they have not reached the days of the years of the lives of my forefathers **in the days of their sojournings."** | 9. And Ya’aqob answered Pharaoh, The days of the years **of my pilgrimage** are an hundred and thirty years. Few and evil have been the days of the years of my life; for in my youth I fled before Esau my brother, and sojourned in a land not my own; and now in the time of my old age have I come down to sojourn here. And my days have not reached the days of the years of the life of my fathers **in the days of their pilgrimage.** |
| 10. So Jacob blessed Pharaoh and left Pharaoh's presence. | 10. And Ya’aqob blessed Pharaoh, and went out from before Pharaoh. |
| 11. Joseph settled his father and his brothers, and he gave them property in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had mandated. | 11. And Joseph brought his father and brethren to dwell, and gave them a possession in the land of Mizraim, in a goodly part of the country, in the country of Pilusin, as Pharaoh had commanded.**JERUSALEM:** Pelusim |
| 12. And Joseph sustained his father and his brothers and his father's entire household [with] bread according to the young children. | 12. And Joseph sustained his father and his brethren and all his father's house with bread, according to the need of their families. |
| 13. Now there was no food in the entire land, for the famine had grown exceedingly severe, and the land of Egypt and the land of Canaan were exhausted because of the famine. | 13. But there was no bread (grown) in all the land, because the famine prevailed greatly, and the inhabitants of the land of Mizraim failed, and the dwellers in the land of Kenaan, in presence of the famine. |
| 14. And Joseph collected all the money that was found in the land of Egypt and in the land of Canaan with the grain that they were buying, and Joseph brought the money into Pharaoh's house. | 14. And Joseph collected all the money which was found in the land of Mizraim, and in the land of Kenaan, for the grains which he sold to them; and Joseph brought the money into the treasure--house of Pharaoh. |
| 15. Now the money was depleted from the land of Egypt and from the land of Canaan, and all the Egyptians came to Joseph, saying, "Give us food; why should we die in your presence, since the money has been used up?" | 15. And the money was finished from the land of Mizraim, and from the land of Kenaan; and the Mizraee came to Joseph, saying, Give us bread; why should we die before you? For all our money is finished.JERUSALEM: And has failed. |
| 16. And Joseph said, "Give [me] your livestock, and I will give you [food in return] for your livestock, if the money has been used up." | 16. And Joseph said, Give your flocks, and for your flocks I will give you provisions, if the money be consumed. |
| 17. So they brought their livestock to Joseph, and Joseph gave them food [in return] for the horses and for the livestock in flocks and in cattle and in donkeys, and he provided them with food [in return] for all their livestock in that year. | 17. And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for the flocks of sheep, the oxen, and the asses; and he sustained them with bread for all their flocks for that year |
| 18. That year ended, and they came to him in the second year, and they said to him, "We will not hide from my lord, for insofar as the money and the property in animals have been forfeited to my lord, nothing remains before my lord, except our bodies and our farmland. | 18. And that year being ended, all the Mizraee came to him, in the second year, and said to him, We will not hide it from my lord, that the money is finished and my lord has the flocks of cattle: there is nothing left us before my lord except our bodies, and our land. |
| 19. Why should we die before your eyes, both we and our farmland? Buy us and our farmland for food, so that we and our farmland will be slaves to Pharaoh, and give [us] seed, so that we live and not die, and the soil will not lie fallow." | 19. Why should we die and your eye seeing (it), both we and our land also? Buy us, and our land, for bread, and we and our land will be servants of Pharaoh, and give the seed of corn, that we may live and not die, and the land be not desolated. |
| 20. So Joseph bought all the farmland of the Egyptians for Pharaoh, for the Egyptians sold, each one his field, for the famine had become too strong for them, and the land became Pharaoh's. | 20. And Joseph bought all the land of Mizraim for Pharaoh; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became the property of Pharaoh. |
| 21. And he transferred the populace to the cities, from [one] end of the boundary of Egypt to its [other] end. | 21. And the people of a province he removed to a city, and the people of the city he removed to a province, for the sake of the brethren of Joseph, that they might not be called wanderers: therefore he made them migrate from one end of Mizraim to the other.**JERUSALEM:** And the people who were dwelling in the province he removed into the city; and the people who dwelt in the city he removed into the province, that they might not deride the sons of Ya’aqob, and call them Galilean (wandering) guests. |
| 22. Only the farmland of the priests he did not buy, for the priests had an allotment from Pharaoh, and they ate their allotment that Pharaoh had given them; therefore, they did not sell their farmland. | 22. Only the land of the priests he bought not because they had considered him innocent at the time when his master was seeking to put him to death, and they had delivered him from the judgment of death: and besides he had said that a portion should be given them from Pharaoh. So they ate the portion which Pharaoh gave them, and sold not their land. |
| 23. Joseph said to the people, "Behold, I have bought you and your farmland today for Pharaoh. Behold, you have seed, so sow the soil. | 23. And Joseph said to the people, Behold, I have this day bought you and your land for Pharaoh: behold, (I give) you seed corn to sow the land; |
| 24. And it shall be concerning the crops, that **you shall give a fifth to Pharaoh,** and the [remaining] four parts shall be yours: for seed for [your] field[s], for your food, for those in your houses, and for your young children to eat." | 24. and at the time of the ingathering of your produce **you will give the fifth part to Pharaoh,**and four parts will be yours, for the seeding of your land, and for food and for provision for your houses and little ones. |
| 25. They replied, "You have saved our lives! Let us find favor in my lord's eyes, and we will be slaves to Pharaoh." | 25. And they said, You have preserved us: let us find favour in the eyes of my lord, and we will be Pharaoh's servants. |
| 26. So Joseph made it a statute to this day concerning the farmland of Egypt **for the one fifth.** Only the farmland of the priests alone did not become Pharaoh's. | 26. And Joseph established it a law unto this day over the land of Mizraim **to take to Pharaoh a fifth part of the produce**, except only the land of the priests which was not Pharoh's. |
| 27. And Israel dwelt in the land of Egypt in the land of Goshen, and they acquired property in it, and they were prolific and multiplied greatly. | 27. And Israel dwelt in the land of Mizraim, and they built there schools and houses in the land of Goshen, and inherited therein fields and vineyards; and they increased and multiplied greatly. |
| 28. And Jacob lived in the land of Egypt for seventeen years, and Jacob's days, the years of his life, were a hundred and forty seven years. | 28. And Ya’aqob lived in the land of Mizraim seventeen years. And the sum of the days of Ya’aqob, of the days of his life, was a hundred and forty and seven years. |
| 29. When the time drew near for Israel to die, he called his son Joseph and said to him, "If I have now found favor in your eyes, now place your hand beneath my thigh, and you shall deal with me with loving-kindness and truth; do not bury me now in Egypt. |  29. And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour before you, put your hand on the place of my circumcision, and deal with me in goodness and truth, That you will not bury me in Mizraim, |
| 30. I will lie with my forefathers, and you shall carry me out of Egypt, and you shall bury me in their grave." And he said, "I will do as you say." |  30. that I may sleep with my fathers, and that you may carry me from Mizraim, and bury me in their sepulchre. But because he was his son he did not (so) put his hand; but said, I will do according to your word. |
| 31. And he said, "Swear to me." So he swore to him, and Israel prostrated himself on the head of the bed. |  31. And he said, Swear tome: and he swore to him. And immediately the Glory of the Shekina of the LORD was revealed to him, and Israel worshipped upon the pillow of the bed. |
| 1. Now it came to pass after these incidents that [someone] said to Joseph, **"Behold, your father is ill."** So he took his two sons with him, Manasseh and Ephraim. | 1. And after these things it was told Joseph, **Behold, your father is lying ill.** And he took his two sons with him., Menasheh and Ephraim. |
| 2. And [someone] told Jacob and said, "Behold, your son Joseph is **coming** to you." And Israel summoned his strength and sat up on the bed. | 2. And it was announced to Ya’aqob, saying, Behold, your son Joseph has **come** to you: and Israel strengthened himself, and sat upon the bed. |
| 3. And Jacob said to Joseph, "Almighty God appeared to me in Luz, in the land of Canaan, and He blessed me. | 3. And Ya’aqob said to Joseph: El Shadai revealed Himself to me at Luz, in the land of Kenaan, and blessed me. |
| 4. And He said to me, 'Behold, I will make you fruitful and cause you to multiply, and I will make you into a congregation of peoples, and I will give this land to your seed after you for an everlasting inheritance.' | 4. And He said to me, Behold, I will increase you and multiply you, and make you an assemblage of tribes, and will give this land to your sons after you for an everlasting inheritance. |
| 5. And now, [as for] your two sons, who were born to you in the land of Egypt, until I came to you, to the land of Egypt they are mine. Ephraim and Manasseh shall be mine like Reuben and Simeon. | 5. And now, your two sons who have been born to you in the land of Mizraim before I came to you into Mizraim are mine; Ephraim and Menasheh as Reuben and Shimeon will be reckoned unto me. |
| 6. But your children, if you beget [any] after them, shall be yours; by their brothers' names they shall be called in their inheritance. | 6. And your children whom you may beget after them will be yours; by the name of their brethren will they be called in their inheritance. |
| 7. As for me, when I came from Padan, Rachel died to me in the land of Canaan on the way, when there was still a stretch of land to come to Ephrath, and I buried her there on the way to Ephrath, which is Bethlehem." | 7. And I beseech you to bury me with my fathers. Rachel died by me suddenly in the land of Kenaan, while there was yet much ground to come to Ephrath; nor could I carry her to bury her in the Double Cave, but I buried her there, in the way of Ephrath which is Bet-Lechem. |
| 8. Then Israel saw Joseph's sons, and he said, "Who are these?" | 8. And Israel looked at the sons of Joseph and said, From whom are these born to you? |
| 9. Joseph said to his father, "They are my sons, whom God gave me here." So he said, "Now bring them near to me, so that I may bless them." | 9. And Joseph answered his father, They are my sons which the Word of the LORD gave me according to this writing, according to which I took Asenath the daughter of Dinah your daughter to be my wife. And he said, Bring them now near to me, and I will bless them. |
| 10. Now Israel's eyes had become heavy with age, [to the extent that] he could not see. So he drew them near to him, and he kissed them and embraced them. | 10. But Israel's eyes were heavy from age, and he could not see. And he brought them to him, and he kissed them and embraced them. |
| 11. And Israel said to Joseph, "I had not expected to see [even] your face, and behold, God has shown me your children too." | 11. And Israel said to Joseph, To see thy face I had not reckoned, but, behold, the LORD has also showed me your sons. |
| 12. And Joseph took them out from upon his [Jacob's] knees, and he prostrated himself to the ground. | 12. And Joseph brought them out from (between) his knees, and worshipped on his face upon the ground. |
| 13. And Joseph took them both, Ephraim at his right, from Israel's left, and Manasseh at his left, from Israel's right, and he brought [them] near to him. | 13. And Joseph took both of them, Ephraim on his right side, which was Israel's left, and Menasheh on his left side, which was Israel's right, and brought them to him. |
| 14. But Israel stretched out his right hand and placed [it] on Ephraim's head, although he was the younger, and his left hand [he placed] on Manasseh's head. He guided his hands deliberately, for Manasseh was the firstborn. | 14. And Israel stretched out his right hand and laid it upon the head of Ephraim, though he was the younger; and his left hand upon the head of Menasheh, altering his hands, for Menasheh was the firstborn. |
| 15. And he blessed Joseph and said, "God, before Whom my fathers, Abraham and Isaac, walked, God Who sustained me as long as I am alive, until this day, | 15. And he blessed Joseph, and said: The Lord, before whom my fathers Abraham and Yitschaq, did serve; the LORD who has fed me since I have been unto this day, |
| 16. may the angel who redeemed me from all harm bless the youths, and may they be called by my name and the name of my fathers, Abraham and Isaac, and may they multiply abundantly like fish, in the midst of the land." | 16. be pleased that the angel whom You did ordain for me, to redeem me from all evil, may bless the children; and let my name be called upon them, and the names of my fathers Abrabam and Yitschaq. And as the fishes of the sea in multiplying are multiplied in the sea, so may the children of Joseph be multiplied abundantly in the midst of the earth. |
| 17. And Joseph saw that his father was placing his right hand on Ephraim's head, and it displeased him. So he held up his father's hand to remove it from upon Ephraim's head [to place it] on Manasseh's head. | 17. And Joseph saw that his father placed his right hand upon Ephraim's head; and it was evil before him, and he uplifted his father's hand to remove it from off the head of Ephraim, that it might rest on the head of Menasheh. |
| 18. And Joseph said to his father, "Not so, Father, for this one is the firstborn; put your right hand on his head." | 18. And Joseph said to his father, Not so, my father, for this is the firstborn; lay thy right hand on his head. |
| 19. But his father refused, and he said, "I know, my son, I know; he too will become a people, and he too will be great. But his younger brother will be greater than he, and his children['s fame] will fill the nations." | 19. But his father was not willing, and said, I know, my son, I know that he is the firstborn, and also that he will be a great people, and will also be multiplied; yet will his younger brother be greater than he, and his sons be greater among the Gentiles. |
| 20. So he blessed them on that day, saying, "With you, Israel will bless, saying, 'May God make you like Ephraim and like Manasseh,' " and he placed Ephraim before Manasseh. | 20. And he blessed them in that day, saying, In you, Joseph my son, will the house of Israel bless their infants in the day of their circumcision, saying, The LORD set you as Ephraim and as Menasheh. And in the numbering of the tribes the prince of Ephraim will be numbered before the prince of Menasheh. And he appointed that Ephraim should be before Menasheh. |
| 21. And Israel said to Joseph, "Behold, I am going to die, and God will be with you, and He will return you to the land of your forefathers. | 21. And Israel said to Joseph, Behold, my end comes to die. But the Word of the LORD will be your Helper, and restore you to the land of your fathers; |
| 22. And I have given you one portion over your brothers, which I took from the hand of the Amorite with my sword and with my bow." | 22. and I, behold, I have given to you the city of Shekhem, one portion for a gift above your brethren, which I took from the hand of the Amorites at the time that you went into the midst of it, and I arose and helped you with my sword and with my bow. |

**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎**‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎**46:28 – 48:22**

        Ya’aqob’s family in Egypt – Gen. 46:28-34

        Joseph reports to Pharaoh – Gen. 47:1-6

        Joseph Introduces His Father to Pharaoh – Gen. 47:7-10

        Joseph Supports His Family – Gen. 47:11-12

        Taxation Principle – Gen. 47:13-28.

         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. 474-513

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎**‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎‎**46:28 – 48:22**

**28** **to direct him** Heb. לְהוֹרֽת לְפָנָיו, as the Targum renders (לְפַנָאָה קֳדָמוֹהִי), to clear a place for him and to show him how to settle in it.

**him** [Lit., ahead of him.] Before he would arrive there. The Aggadic interpretation of [לְהוֹרֽת] is [that there should be teaching]: to establish for him a house of study, from which teaching would emanate. [From*Tanchuma Vayigash* 11]

**Note From The Hakham:** The Hebrew Text here has: **וְאֶת-יְהוּדָה שָׁלַח (Lit. “And he sent Yehudah with Et”) –**This “V’Et” implies a feminine “something” in connection with Yehudah, **and thus alluding to the “Bet Midrash” (a feminine word in Hebrew)  that Yehudah was commanded to establish by his father Ya’aqob,** and further corroborating the explanation of Rashi and Midrash Tanchuma. (See also Acts 10:36 for a similar construction.)

Further the verse reads: “And he sent Judah before him unto Joseph, to show the way before him **unto Goshen**; and they came into **the land of Goshen**.” The etymology of the proper noun “Goshen” means “cultivated,” or “pouring forth.”[[1]](http://www.betemunah.org/sederim/tebet2373.html%22%20%5Cl%20%22_ftn1%22%20%5Co%20%22) Both “cultivation” and “pouring forth” are also figuratively speaking activities connected with a Bet Midrash. This is intimated to us in Hos. 4:6 – “My people are destroyed for lack of knowledge [of the Torah]; because you have rejected knowledge [of the Torah], I will also reject you, that you will be no priest to Me; seeing you have forgotten the Law of your God, I also will forget your children.”

HaRav Zekharyah Tobi and translated by HaRav Meir Orlian further elucidates this name, stating:[[2]](http://www.betemunah.org/sederim/tebet2373.html%22%20%5Cl%20%22_ftn2%22%20%5Co%20%22)

Parshat Vayigash tells of the descent of Yaakov and the tribes to Egypt and the designation of their dwelling place, "the land of Goshen," as it says: "Yosef said to his brothers ... when Pharaoh summons you ... Then you are to say, 'Your servants have been cattlemen' ... so that you may be able to settle on the land of Goshen." So it was, "Israel settled in the land of Egypt in the land of Goshen; they acquired property in it and they were fruitful and multiplied greatly." (ch. 46-47)

What was special about that place called "the land of Goshen," and why was it called by this name? The simple understanding is that this place was far from the Egyptian population, to be separate from the Egyptians and not to be influenced by Egyptian culture. Therefore, Yosef sought to settle his brothers there. The Kli Yakar writes:

"The purpose of all of this was to distance them from Pharaoh, so that they would settle in the land of Goshen."

This has a practical lesson for our days also, that we should seek to live in a place that is not subject to non-Jewish influence.

However, the Midrash (Pirkei D'Rabbi Eliezer ch. 26) has an additional, deeper understanding.

R. Tarfon says: That night [that Pharaoh took Sara] was Pesach eve, and G-d brought upon Pharaoh and his house great plagues, to foreshadow that he is destined to smite the Egyptians with great plagues. R. Yehoshua b. Korcha says: Due to Pharaoh's great love, he wrote to her [Sara] all of his assets, whether silver or gold, whether slaves or real estate, and he wrote to her the land of Goshen as an estate, therefore Yisrael settled in the land of Goshen, because it belonged to Sara, our matriarch.

What emerges from the Midrash is that Israel settled in the Land of Goshen because this place belonged to Sara. What does this mean? The word "Goshen" means, 'went forward,' as in Vayigash, like the word "gesh hala," meaning establishing a relationship. Pharaoh gave Sara the land of Goshen as an estate, because he wanted to form a relationship with her though giving this to her, as the Midrash says: "On account of his love to her he wrote to her all of his assets." However, Sara did not succumb to Pharaoh's persuasion and remained faithful to Avraham Avinu. "The land of Goshen" became a symbol of distance from non-Jews. Sara planted in Am Yisrael the strength to guard themselves from mixing with the non-Jews, and this strength was in the place called the Land of Goshen. Therefore, Israel settled in the land of Goshen, because this place was a symbol of distancing from the nations and refusal to come close to them.

If we pay attention, our parsha (in the annual cycle) is called Vayigash, based on the verse, "Vayigash elav Yehuda." The word Vayigash and the word 'Goshen" are from the same root, 'gash,' which means relationship, as it says, 'vayigash vayishak lo." Despite this, there this an opposite meaning. The Midrash interprets "Vayigash elav Yehuda" to mean 'coming forth to battle. (Yalkut Shimoni 247) This is the meaning of gesher (bridge), that it is between two sides, and each one observes his uniqueness. This is a relationship that does not join.

This is exactly the land of Goshen - a land that Am Yisrael connected with because it is the estate of Sara. However, this place has the quality of separation from the nations, as Sara kept her uniqueness and kept separate from Pharaoh. Therefore, this land, on the one hand, is the place of exile, and it has a connection to the subjugating land. On the other hand, it indicates a connection that does not negate the uniqueness of the sides, a connection that each party is separate to himself. Thus, the Divine Hashgacha ensured that Bnei Yisrael would sit in the land of Egypt in the place that is their estate so that they would not be subject to the Egyptian rules, as a ruler does not have control over place that is not in his jurisdiction.

This a lesson for all generations, as the Rambam writes: (Hil. Deot 6:1):

The nature of man is to be drawn in his thoughts and actions after his companions and friends, to act like the people of his nation. Therefore, a person has to join the righteous and to sit always in their presence so that he will learn from their actions. This is what Shlomo Hamelech said: "One who walks with the wise, will grow wise, but the companion of fools will be broken." (Mishlei 13:20) It further says, "Praiseworthy is the man who walked not in the counsel of the wicked ... But his desire is in the Torah of Hashem, andd in his Torah he meditates day and night."

**29** **And Joseph harnessed his chariot** He personally harnessed the horses to the chariot to hasten to honor his father. [From *Mechilta, Beshallach* section 1]

**and he appeared to him** Joseph presented himself to his father.

**and he wept on his neck for a long time** Heb. עוֹד וַיֵבְךְ, an expression of profuse weeping, and likewise, “For He will not place additional [guilt] on a man” (Job 34:23), an expression of profusion. He (God) does not place upon him additional accusations over [and above] his sins. Here too he wept greatly and continuously, more than was usual. Jacob, however, neither fell on Joseph’s neck nor kissed him. Our Sages said that he was reciting the Shema. [From *Derech Eretz Zuta* 1:10, ed. Hager, p. 62; quoted in *Bereishith Zuta* ; *Yichusei Tannaim va’Amoraim*, p. 180, *Teshuvoth Hageonim*, ch. 45]

**30** **I will die this time** Its simple meaning is as the Targum renders. [If I should die this time, I would be consoled.] Its midrashic interpretation is, however: I thought that I would die two deaths, in this world and in the next world, because the Shechinah had left me, and I thought that the Holy One, blessed be He, would hold me responsible for your death. Now that you are still alive, I will die but once. [From *Tanchuma Vayigash* 9]

**31** **and I will say to him**, ‘My brothers, etc.’—and I will further say to him, ‘The men are shepherds, etc.’

**34** **so that you may dwell in the land of Goshen** which you need, for it is a land of pasture, and when you tell him that you are not skilled at any other work, he will send you away from him and settle you there.

**are abhorrent to the Egyptians** Because they (the sheep) are their gods.

**Chapter 47**

**2** **And from among his brothers** From the most inferior of them in regards to physical strength, [i.e., those] who did not appear strong, for if he [Pharaoh] recognized them as being strong, he would make them his warriors. They are the following: Reuben, Simeon, Levi, Issachar, and Benjamin, those whose names Moses did not double when he blessed them (Deut. 33), but the names of the strong ones he doubled, [as follows:] “And this is for Judah…Hear, O Lord, the voice of Judah” (Deut. 33:7). “And regarding Gad he said, ‘Blessed be He Who granted space to Gad’ ” (ibid. 20). “And regarding Naphtali he said, ‘Naphtali’s wishes shall be well satisfied’ ” (ibid. 23). “And regarding Dan, he said, ‘Dan is a young lion’ ” (ibid. 22). And so on for Zebulun (ibid. 18), and for Asher (ibid. 24). This is a quotation from Genesis Rabbah (95:4), which is the Aggadah of Eretz Israel. In our Babylonian Talmud, however, we find that those whose names Moses doubled were the weak ones, and it was they whom he brought before Pharaoh. As for Judah (the sixth one), whose name was doubled, however, it was not doubled because of weakness, but there is a[nother] reason for it, as is stated in Baba Kamma (92a). In the Baraitha of *Sifrei*, in “Vezoth Haberachah” (354) we learn as in our Talmud. [I.e., the *Sifrei* identifies the five brothers as does the Talmud, namely that the five brothers were Gad, Naphtali, Dan, Zebulun, and Asher.]

**6** **capable men** Skillful in their occupation of pasturing sheep.

**over what is mine** Over my flocks.

**7** **and Jacob greeted** Heb. וַיְבָרֶךְ. This is a greeting, as is customary for all who occasionally present themselves before monarchs, *saluder* in Old French. [From *Tanchuma Nasso* 26]

**9** **the years of my sojournings** The days of my being a stranger. All my days, I have been a stranger in the land.

**and they have not reached** in goodness.

**10** **So Jacob blessed** According to the custom of all those who leave the presence of princes, that they bless them and take their leave. Now what blessing did he bless him? That the Nile should rise at his approach, because Egypt does not drink rain water, but the Nile rises and waters it, and since Jacob’s blessing, Pharaoh would come to the Nile, and it would rise to greet him and water the land. [From Tanchuma, Nasso 26]

**11** **Rameses** That is [part] of the land of Goshen.

**12** **[with] bread according to the young children** According to what was required for all the members of their household.

**13** **Now there was no food in the entire land** It (Scripture) returns to the earlier topic, to the beginning of the famine years. [From *Gen. Rabbah* 89:9]

**were exhausted** An expression of exhaustion, as the Targum renders ואשתלהי, and similar to this is “Like one who wearies himself shooting firebrands” (Prov. 26:18).

**14** **with the grain that they were buying** they gave him the money.

**15** **has been used up** Heb. אָפֵס, as the *Targum* renders: שְׁלִים, [meaning] is ended.-[*Rashi*]

**17** **and he provided them** Heb. וַיְנַהֲלֵם, similar to וַיְנַהֲגֵם, and he guided them, and similar to this is “She has no guide  (מְנַהֵל)” (Isa. 51:18),”He leads me (יְנַהֲלֵנִי) beside still waters” (Ps. 23:2).

**18** **in the second year** The second of the famine years.

**for insofar as the money and the property in animals have been forfeited, etc**.-Heb. כִּי אִם. For insofar as the money and the property have been forfeited and everything has come into my lord’s possession.

**except our bodies** Heb. בִּלְתִּי, like אִם א גְוִיָתֵנוּ, if not our bodies.

**19** **and give [us] seed-** [with which] to sow the soil. Although Joseph said, “and [for] another five years there will be neither plowing nor harvest” (Gen. 45:6), as soon as Jacob came to Egypt, blessing came with his arrival, and they started to sow, and the famine ended. So we learned in the Tosefta of *Sotah* (10:1-3).

**will not lie fallow** Heb. א תֵּשָׁם, will not be desolate, [and Onkelos renders:]  לָא תְבוּר, an expression denoting a fallow field (שָׂדֶה בוּר), which is not plowed.

**20** **and the land became Pharaoh’s**-I.e., it was acquired by him.

**21** **And he transferred the populace** Joseph [transferred them] from city to city so that they would remember that they have no more share in the land, and he settled those of one city in another (*Targum Onkelos*). Scripture did not have to write this except to let you know Joseph’s praise, that he intended to remove the stigma from his brothers, so that they (the Egyptians) would not call them exiles. [From *Gen. Rabbah* 89:9, *Chul.*60b]

**from [one] end of the boundary of Egypt, etc.** So he did with all the cities in the kingdom of Egypt, from one end of its boundary to the other end of its boundary.

**22** **the priests** Heb. הַכּֽהֲנִים, the priests. Every instance of  כּֽהֵןmeans a minister to deities, except those that are an expression of high rank, like “the governor (כּֽהֵן) of Midian” (Exod. 2:16), “the governor (כּֽהֵן) of On” (Gen. 41:45). [From *targumim*]

**the priests had an allotment** An allotment of so much bread per day.

**23** **Behold** Heb. הֵא, equivalent to הִנֵה, as in: “behold (הֵא) I have laid your way on [your] head” (Ezek. 16:43). [From targumim]

**24** **for seed for [your] field[s]** Every year.

**for those in your houses** For food for the man-servants and maidservants who are in your houses.

**your young children** Heb. טַפְּכֶם, young children.

**25** **Let us find favor**-that you should do this for us, as you have said.

**and we will be slaves to Pharaoh** to pay him this tribute every year as a statute that will not be repealed.

**27** **And Israel dwelt in the land of Egypt** Where? In the land of Goshen, which is [part] of the land of Egypt.

**and they acquired property in it** Heb. וַיֵאָחֲזוּ בָהּ, [which is] an expression of אֲחֻזָה, holding.

**28** **And Jacob lived** Why is this section [completely] closed? Because, as soon as our father Jacob passed away, the eyes and the heart of Israel were “closed,” (i.e., it became “dark” for them) because of the misery of the slavery, for they (the Egyptians) commenced to subjugate them. Another explanation: That he (Jacob) attempted to reveal the End [of the exile] to his sons, but it was “closed off” (concealed) from him. [This appears] in *Gen. Rabbah* (91:1).

 **29** **When the time drew near for Israel to die**Everyone of whom it is stated [that his days] drew near to die, did not attain the life span of his forefathers. [Isaac lived 180 years, and Jacob lived only 147 years. In connection with David, the expression of drawing near is mentioned (I Kings 2:1). His father lived 400 years, and he lived 70.]-[from *Gen. Rabbah* 96:4]

**he called his son Joseph** The one who had the ability to do it. -[from *Gen. Rabbah*] 96:5.

**now place your hand beneath my thigh**And swear.-[from *Pirkei d’Rabbi Eliezer* ch. 39] As explained in the narrative of Abraham and Eliezer (Gen. 24:2), he meant that Joseph should swear by covenant of the circumcision.

**lovingkindness and truth** Loving-kindness that is done with the dead is true loving-kindness, for one does not expect any payment or reward.-[from *Gen. Rabbah* 96:5]

**do not bury me now in Egypt** [Because] its soil is destined to become lice (which will crawl under my body), and because those who die outside the [Holy] Land will not be resurrected except with the pain of rolling through underground passages. [Also] so that the Egyptians will not deify me.-[from *Gen. Rabbah* 96:5, *Keth.* 111a]

**30** **I will lie with my forefathers** Heb. וְשָׁכַבְתִּי, lit., and I will lie. This “vav” (of וְשָׁכַבְתִּי) is connected to the beginning of the previous verse: “Place now your hand beneath my thigh and swear to me, for I am destined to lie with my forefathers, and you shall carry me out of Egypt.” We cannot say, however, that “I will lie with my forefathers” means: Lay me to rest with my forefathers in the cave, because afterwards it is written: “and you shall carry me out of Egypt, and you shall bury me in their grave.” Moreover, we find everywhere that the expression “lying with one’s forefathers” denotes expiration, not burial, as in “And David lay with his forefathers,” and afterwards, “and he was buried in the city of David” (I Kings 2:10).

**and Israel prostrated himself** [Although the lion is king] when it is the time of the fox, bow down to him.-[from *Meg.* 16b]

**on the head of the bed** He turned around to the side of the Shechinah (*Gen. Rabbah*, Vatican ms. no. 60). From here [the Sages] deduced that the Shechinah is at the head of a sick person (Shab. 12b). Another explanation: עַל רֽאשׁ הַמִטָה - [He prostrated himself to God] because his offspring were perfect, insofar as not one of them was wicked, as is evidenced by the fact that Joseph was a king, and furthermore, that [even though] he was captured among the heathens, he remained steadfast in his righteousness.- [from *Sifrei Va’ethannan* 31, *Sifrei Ha’azinu* 334]

**1** **that [someone] said to Joseph** **One of the tellers, and this is an elliptical verse. Some say, however, that Ephraim was accustomed to study with Jacob, and when Jacob became ill in the land of Goshen, Ephraim went to his father to Egypt to tell him.**

**so he took his two sons with him** so that Jacob should bless them before his death.

**2** **And [someone] told** The teller [told] Jacob, but [the text] does not specify who [it was], and many [Scriptural] verses are elliptical.

**And Israel summoned his strength** He said, “Although he is my son, he is a king; [therefore,] I will bestow honor upon him” [*Midrash Tanchuma Vayechi* 6]. From here [we learn] that we must bestow honor upon royalty, as Moses bestowed honor upon royalty, [as it is written, that Moses said to Pharaoh,] “Then all these servants of yours will come down to me” (Exod. 11:8), [rather than “You will come down to me”]. And so Elijah [also bestowed honor upon royalty, as it is written]: “And he girded his loins [and ran before Ahab until coming to Jezreel]” (I Kings 18:46). -[from *Mechilta Beshallach* Section 13]

**4** **and I will make you into a congregation of peoples** He announced to me that another congregation of peoples was to be descended from me. Although he said to me, “A nation and a congregation of nations [shall come into existence from you]” (Gen 35:11) [meaning three nations], by “a nation,” He promised me [the birth of] Benjamin. “A congregation of nations” means two in addition to Benjamin, but no other son was born to me. Thus I learned that one of my tribes was destined to be divided [in two]. So now, I am giving you that gift.-[from Pesikta Rabbathi ch. 3]

**5** **who were born to you…until I came to you** Before I came to you, i.e., those who were born since you left me [and] I came to you.

**they are mine** They are counted with the rest of my sons, to take a share in the land, each one exactly as each [of my other sons].-[from *Baba Bathra* 122b-123a]

**6** **But your children** If you have any more [children], they will not be counted among my sons, but will be included among the tribes of Ephraim and Manasseh, and they will not have a [separate] name like [each of] the [other] tribes as regards the inheritance. Now, although the land [of Israel] was divided according to their heads (the population of each tribe), as it is written: “To the large [tribe] you shall increase its inheritance” (Num. 26: 54); and each man received an equal share, except for the firstborn. Nevertheless, only these (Ephraim and Manasseh) were called tribes [regarding the ability] [to cast a lot in the land according to the number of names of the tribes and [regarding having] a prince for each tribe, and groups [of tribes in the desert] for this one and for that one]. [Note that the bracketed material does not appear in early editions of Rashi.]

**7** **As for me, when I came from Padan, etc.**Although I burden you to take me to be buried in the land of Canaan, and I did not do so to your mother, for she died close to Bethlehem.-[from *Targum Jonathan ben Uzziel*]

**a stretch of land** Heb. כִּבְרַת-אֶרֶץ, a measure of land, which is two thousand cubits, equivalent to the measure of the Sabbath boundary (the distance a person may walk on the Sabbath), according to the statement of Rabbi Moshe Hadarshan. [The preceding material should be considered parenthetic. The following is Jacob’s explanation of why he did not bury Rachel in the cave of Machpelah.] You should not say that the rains prevented me from transporting her and burying her in Hebron, [for] it was the dry season, when the earth is riddled and full of holes like a sieve (כְּבָרָה).

**and I buried her there** And I did not take her even to Bethlehem to bring her into the Land (i.e., into the inhabited region of the Holy Land-[*Sifthei Chachamim*]), and I know that you hold it against me; but you should know that I buried her there by divine command, so that she would be of assistance to her children. When Nebuzaradan exiles them (the Israelites), and they pass by there, Rachel will emerge from her grave and weep and beg mercy for them, as it is said: “A voice is heard on high, [lamentation, bitter weeping, Rachel is weeping for her children]” (Jer. 31:14). And the Holy One, blessed be He, answers her, “‘There is reward for your work,’ says the Lord,… ‘and the children shall return to their own border’ ” (ibid. verses 15, 16) (Pesikta Rabbathi ch. 3). Onkelos, however, renders [כִּבְרַת-אֶרֶץ as] כְּרוּב אַרְעָא, [meaning:] the measure of plowing in a day [Other editions: [a measure of plowing] of land], and I say that they (people in Biblical times) had a measurement called one full furrow, *caruede* in Old French, [which is] a land measure, plowed land, as we say: “He plows (כָּרִיב) and plows again” (*B.M.* 107a); “As much as a fox picks up [on its feet] from a plowed field (מִבֵּי כַּרְבָּא)” (*Yoma* 43b).

**8** **Then Israel saw Joseph’s sons**-He attempted to bless them, but the Shechinah withdrew from him because of Jeroboam and Ahab, who were destined to be born from Ephraim, and Jehu and his sons, [who were destined to be born] from Manasseh.-[from *Tanchuma Vayechi* 6] [Jeroboam the son of Nebat, the first king of the Northern Kingdom, and Ahab the son of Omri were notorious idolaters.]

**and he said, “Who are these?”** Where did these come from [meaning: From whom were they born], that they are unworthy of a blessing?-[from *Tanchuma Vayechi* 6]

**9** **here** Heb. בּזֶה, lit., in this, or with this. He (Joseph) showed him (Jacob) the document of betrothal and the *kethubah*, and Joseph prayed for mercy concerning the matter, and the Holy Spirit [returned and] rested upon him (Jacob). -[from *Kallah Rabbathi* 3:19]

**So he said, “Now bring them near to me, so that I may bless them.”** This is what Scripture [is referring to when it] states: “And I (the Holy One) trained it into Ephraim; he took them on his arms” (Hosea 11:3). I trained My spirit into Jacob for Ephraim’s sake, and he took them upon his arms.-[from *Tanchuma Vayechi* 7]

**11** **I had not expected** Heb. א פִלָלְתִּי. I dared not entertain the thought that I would see your face again. פִלָלְתִּי is a word meaning thought, similar to “Bring counsel, deliberate thought (פְלִילָה)” (Isa. 16:3).

**12** **And Joseph took them out from upon his [Jacob’s] knees** After he (Jacob) had kissed them, Joseph took them off his (Jacob’s) knees to sit them down, this one to the right and this one to the left, [to make it easier for his father] to lay his hands upon them and bless them.

**and he prostrated himself to the ground** when he moved backward from before his father.

**13** **Ephraim at his right, from Israel’s left** If one comes toward his friend, his right is opposite his friend’s left. Since he (Manasseh) is the firstborn, he should be placed on the right for the blessing.-[from*Peskita Rabbathi* ch. 3]

**14** **He guided his hands deliberately** Heb. שִׂכֵּל. As the Targum renders: אַחְכִּמִינוּן, he put wisdom into them. Deliberately and with wisdom, he guided his hands for that purpose, and with knowledge, for he knew [full well] that Manasseh was the firstborn, but he nevertheless did not place his right hand upon him.

**16** **the angel who redeemed me** The angel who was usually sent to me in my distress, as the matter is stated: “And an angel of God said to me in a dream, ‘Jacob!…I am the God of Bethel’ ” (Gen. 31:11-13). -[after *Targum Jonathan ben Uzziel*]

**bless the youths** Manasseh and Ephraim.

**and may they multiply…like fish** [Just] like fish, which proliferate and multiply, and are unaffected by the evil eye.-[from *Onkelos* and *Gen. Rabbah* 97:3]

**17** **So he held up his father’s hand** He lifted it off his son’s head and held it up with his [own] hand.

**19** **I know, my son, I know**-that he is the firstborn.

**he too will become a people, etc.**-for Gideon is destined to be descended from him. [Gideon] through whom the Holy One, blessed be He, will perform a miracle.-[from *Midrash Tanchuma Vayechi* 7]

**But his younger brother will be greater than he** for Joshua is destined to be descended from him, [and Joshua is] the one who will distribute the inheritances of the land and teach Torah to Israel.-[from *Midrash Tanchuma Vayechi* 7]

**and his children[’s fame] will fill the nations** The whole world will be filled when his fame and his name are spread when he stops the sun in Gibeon and the moon in the Valley of Ajalon.-[from *Abodah Zarah*25a]

**20** **With you, Israel will bless** Whoever wishes to bless his sons, will bless them with their blessing (with a blessing related to them), and a man will say to his son, “May God make you like Ephraim and like Manasseh.”-[from *Sifrei Nasso* 18]

**and he placed Ephraim** Before Manasseh in his blessing, to give him precedence in the groupings [of the tribes in the desert] and [also] at the dedication of [the Tabernacle by] the [tribal] princes.-[from *Gen. Rabbah* 97:5]

**22** **And I have given you** Since you are taking the trouble to occupy yourself with my burial, I have given you an inheritance where you will be buried. And which is this? This is Shechem, as it is said: “And Joseph’s bones, which the children of Israel had brought up out of Egypt, they buried in Shechem” (Josh. 24:32).

**one portion over your brothers** Heb. שְׁכֶם אַחַד עַל אַחֶיךָ, the actual [city of] Shechem, which will be for you one share over your brothers. [Accordingly, we render: Shechem, [which is] one [share] over your brothers.]-[from *Gen. Rabbah* 97:6] Another explanation: “One portion” refers to the birthright, and indicates that his (Joseph’s) sons should take two shares. שְׁכֶם is a word meaning “a portion,” as the *Targum*renders. There are many similar instances in Scripture: “For You shall place them as a portion  (שְׁכֶם)” (Ps. 21:13), You shall place my enemies before me as portions; “I will divide a portion (שְׁכֶם)” (ibid. 60: 8); “…murder on the way, שֶׁכְמָה " (Hos. 6:9), [meaning:] each one his share; “to worship Him of one accord אֶחָד) (שְׁכֶם” (Zeph. 3:9), [meaning: in one group].

**which I took from the hand of the Amorite** From the hand of Esau, who behaved like an Amorite (*Gen. Rabbah* 97:6). Another explanation [of why Esau is called אֱמֽרִי]: who deceived his father with the sayings(אִמְרֵי) of his mouth.

**with my sword and with my bow**-When Simeon and Levi slew the men of Shechem, all those [nations] around them (Jacob’s sons) assembled to attack them, and Jacob girded weapons of war against them.-[from *Gen. Rabbah* 97:6, *Targum Jonathan ben Uzziel*]

**with my sword and with my bow** I. e., his cleverness and his prayer.

**Ketubim: Targum Tehillim (Psalms) 39:1-14**

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| **Rashi** | **Targum on the Psalms** |
| 1. For the conductor, to Jeduthun, a song of David. | 1. For praise; concerning the guard of the sanctuary, according to Jeduthun. A Psalm of David. |
| 2. **I said, "I will guard my ways from sinning with my tongue; I will guard my mouth [as with] a muzzle while the wicked man is still before me.** | 2. **I said, I will keep my way from sinning by my tongue, I will keep a bridle for my mouth, while there is a wicked man before me.** |
| 3. I made myself dumb in silence; I was silent from good although my pain was intense. | 3. I was dumb, I was quiet, I kept away from the words of Torah; because of this my pain contorts me. |
| 4. My heart is hot within me; in my thoughts fire burns; I spoke with my tongue, | 4. My heart grew heated in my body; when I murmur, fire will burn; I spoke with my tongue. |
| 5. **O Lord, let me know my end, and the measure of my days, what it is; I would know when I will cease.** | 5. **Make known to me the way of my end; and the measure of my days, what they are; I would know when I will cease from the world.** |
| 6. Behold You made my days as handbreadths, and my old age is as nought before You; surely all vanity is in every man; this is his condition forever. | 6. Behold, You have ordained my days to be swift, and my body is as nothing before You. Truly all are considered to be nothing, but all the righteous/generous endure for eternal life. |
| 7. Man walks but in darkness; all that they stir is but vanity; he gathers yet he knows not who will bring them in. | 7. Truly in the image of the LORD man goes about; truly for nothing they are perplexed; he gathers and does not know why anyone gathers them. |
| 8. And now, what have I hoped, O Lord? My hope to You is; | 8. And now, why have I hoped, O LORD? My waiting is for You. |
| 9. Save me from all my transgressions; do not make me the reproach of an ignoble man. | 9. From all my rebellions deliver me; do not put on me the shame of the fool. |
| 10. I have become mute; I will not open my mouth because You have done it. | 10. I have become mute, and I will not open my mouth, for You have done it. |
| 11. Remove Your affliction from me; from the fear of Your hand I perish. | 11. Remove Your plague from me; I am destroyed by the blow of Your mighty hand. |
| 12. With rebukes for iniquity You have chastised man; You have caused his flesh to decay as by a moth. Surely all man is vanity forever. | 12. You punish a son of man with rebuke for sin; and You have dissolved his body like wool that has been nibbled away; truly every son of man is as nothing forever. |
| 13. **Hear my prayer, O Lord, and hearken to my cry. Be not silent to my tears, for I am a stranger with You, a dweller as all my forefathers.** | 13. **Receive my prayer, O LORD, and hear my supplication, and to my tears do not be silent; for I am like a foreigner with you, an alien like all my fathers.** |
| 14. Turn away from me that I may recover, before I go and am here no longer." | 14. Leave me alone, and I will depart, ere I go and exist no more. |
|   |   |

**Rashi’s Commentary on Tehillim (Psalms) 39:1-14**

**1** **to Jeduthun** The name of one of the singers, and there was also a musical instrument called Jeduthun. According to the Midrash Aggadah (Song Rabbah 4:1 [4]): concerning the edicts (דתות) and concerning the distressing laws and decrees that are decreed upon Israel.

**2** **I said, “I will guard my ways, etc.”** As for us we had in mind to watch ourselves with all the troubles that come upon us, neither to criticize nor speak harshly of the Divine Attribute of Justice although the wicked who oppress us are before us.

**a muzzle** Heb. מחסם, as (in Deut. 25:4): “You shall not muzzle (תחסם) an ox, amuzelment in Old French. And I made myself mute in silence many days. We also were silent from “good,” even from words of Torah, because of their fear of them, our pain was so intense and frightening. When we were silent, our heart was hot within us and in the thought of our heart it burns in us like fire. That causes us to speak with our tongue (in silence not in all editions) before You, and this is what we say, “O Lord, let us know our end.” How long will we be in distress, and let us know when we will be over it.

**6** **Behold...handbreadths** The days of man are measured like a thing that is measured with handbreadths; so are man’s days limited.

**and my old age** Heb. וחלדי, and our old age is as nothing before you. חלד is an expression of rust (חלודה), rodijjl in Old French; rust, old age.

**every man** his life and his condition are a life of vanity.

**7** **but in darkness** Heb. בצלם, in darkness. Dunash explained it as an expression of darkness (צלמות) (Teshuvoth Dunash p. 89), but Menachem (p. 150) explained it as an actual image, as (in Gen. 9:6) “for in the image of God He made man.” His view is impossible, however.

**all that they stir is but vanity** All their stirring and lust. **he gathers** grain in the field all the days of the harvest.

**yet he knows not who will bring them in** He does not know who will gather them into the house; perhaps he will die before the ingathering.

**8** **And now, what have I hoped** What is the request that I ask and hope from You? It is only that You save me from my transgressions.

**9** **do not make me the reproach of** the ignoble Esau. Bring afflictions and pains upon him too, so he will not be able to say to me, “You are suffering, and we are not suffering.” This prayer was instrumental in bringing about the pains of illnesses upon the nations.

**10** **because You have done it** For You brought upon us trouble more than all nations.

**11** **from the fear of Your hand** Heb. מתגרת, from the fear of Your blows. תגרת is an expression of (Num. 22:3): “And Moab became terrified (וַיָגָר).” The “tav” is a defective radical in the word, like תנובה, produce;תלונה, complaint; תקומה, restoration; תכונה, characteristic. This is how Menachem explained it, but I maintain that תגרת is not an expression of מָגוֹר, fear, because he should have said תגוּרה as he says from: וישב (and he returned) תשוּבה, [from] ויקם, וירם and וילן: תקוּמה, תרוּמה and תלוּנה, so he should say from ויגר, תגוּלה, or מגוּרה as (above 31:14, Jer. 20:3): “terror (מגור) from all sides”; (Isa. 66:4) “and their fears  (ומגורתם)I will bring.” Thus you learn that מתגרת is nothing but as (II Chron. 25:19), “Why should you provoke  (תתגרה)disaster?”; (Deut. 2:5), “Do not provoke (תתגרו) them,” in which case the verb is גרה like קוה, to hope; אוה, to desire; צוה, to command, of which the noun is תקוה, תאוה, מצוה. So one says from גרה, תגרה, and this is its explanation: from the blows of Your hand, with which You fight me, I perish.

**12** **With rebukes** that are written in the Torah for our iniquities that we have sinned before You and for which You chastised us.

**You have caused his flesh to decay** You have caused our flesh to decay like a moth-eaten garment. Heb. חמודו means his flesh, which is his desire (חמדתו).

**14** **Turn away from me** Loosen Your hand from smiting me.

**that I may recover** Heb. ואבלגה, that I regain my strength.

**Meditation from the Psalms**

**Psalms ‎‎39:1-14**

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

This psalm composed by David[[1]](#footnote-1) and dedicated to Yedutun, conveys the dismal mood of the crushed man (or nation) shrouded in the gloom of failure and defeat. Rashi cites the Midrash[[2]](#footnote-2) which derives ‘Yedutun’ from the word ‘decree’. Every psalm introduced with the word ‘Yedutun’ refers to the [evil] decrees and [oppressive] laws which the enemy imposes upon the individual or the community of Israel The persecuted man who witnesses his life's work going up in smoke, embarks upon an agonizing expedition of self-examination, searching for meaning in a life which appears to have been robbed of all purpose.

In our Torah portion we see Yaaqov’s desire to return to the Promised Land.[[3]](#footnote-3) In this desire we see his anguish at being a stranger in a strange land. He commanded Yosef to carry him up, after death, to the Promised Land in order to be one of the first to be resurrected. David clearly saw himself in this same situation when he cried:

***Tehillim (Psalm) 39:13*** *Hear my prayer, O LORD, and give ear unto my cry; keep not silence at my tears; for I am a stranger with Thee, a sojourner, as all my fathers were.*

Clearly David and Yaaqov longed for the time when they would no longer be sojourners. They longed for the day when they could walk with HaShem in the garden! Theirs was not a longing for geography as much as a longing to be where HaShem is. In order to achieve some limited connection with HaShem in this world, David composed this psalm and gave it to Yedutun.

This psalm was given to, or dedicated to, Yedutun. Who is Yedutun? David divided the Levite families into twenty-four watches[[4]](#footnote-4) to serve as singers in the Temple on a rotating weekly basis. Of these, six families were headed by the six sons of Yedutun, and they in turn, were under the charge of their father, Yedutun, who prophesied with a kinor[[5]](#footnote-5) to give thanks and to praise HaShem.[[6]](#footnote-6)

In order to cleave to HaShem, David constantly tried to control his speech, knowing that the one who controls the tongue, controls the entire body.[[7]](#footnote-7) In v.2 we read:

**Tehillim (Psalm) 39:*2*** *I said: 'I will take heed to my ways, that I sin not with my tongue; I will keep a curb upon my mouth, while the wicked is before me.'*

David starts this psalm with a promise we should all make, to curb our tongues and mouths. Malbim differentiates between the tongue and the mouth. The tongue is the internal organ of speech, and symbolizes the expression of deeply felt intellectual concepts. On the other hand, the mouth is the external aspect of vocalization (from the lips outward), and symbolizes words spoken without prior thought.[[8]](#footnote-8) Given the importance of speech and its proper control, let’s explore speech and its effects, a bit.

**Speaking**

Speaking is a bridge between the higher and the lower worlds. When we speak, we take an idea, which is entirely spiritual, and *we manifest* that idea in the physical world with sound. Sound, and therefore speech, has a physical component which can be felt in this world.

Speech, which emanates from the mouth, is that which connects two opposite worlds; the spiritual world and the physical world. This, as we can see, is the nature of the mouth.

Speech was fractured at the tower of Babel. Most folks think that what happened when HaShem confused the language, that He created Spanish, French, Japanese, etc. While this is true, the reality is far greater than this. In addition to creating multiple languages, HaShem also confused even the language of those who spoke the same language. This means that even if two men spoke English, even ***then*** they did not understand each other. In other words, the thoughts in the speaker’s mind were not the same thoughts that the hearer had when the conversation was over. Language was truly confused.

After Babel, language was fractured in all areas save one. The last vestige where language retained its original power was in prophecy. When a Prophet spoke, his thoughts and the thoughts of those who heard him were exactly the same. They experienced his prophecy such that there was no doubt that they were hearing prophecy. There was no chance of not believing that this was a message from HaShem. The experience was so powerful that there was no doubt, no possibility of disbelief.

Prophecy also ended in Babel. The Sanhedrin excised idolatry while in Babylon (Babel). Since the excision of the negative aspect of prophecy also excised the positive aspect of prophesy, thus prophecy was also lost at Babel. The Talmud speaks of the end of prophecy:

***Yoma 69b*** *And [they] cried with a great [loud] voice unto the Lord, their God. What did they cry? — Woe, woe, it is he who has destroyed the Sanctuary, burnt the Temple, killed all the righteous, driven all Israel into exile, and is still dancing around among us! Thou hast surely given him to us so that we may receive reward through him. We want neither him, nor reward through him! Thereupon a tablet fell down from heaven for them, whereupon the word ‘truth’ was inscribed. (R. Hanina said: One may learn there from that the seal of the Holy One, blessed be He, is truth). They ordered a fast of three days and three nights, whereupon he was surrendered to them. He came forth from the Holy of Holies like a young fiery lion. Thereupon the Prophet said to Israel: This is the evil desire of idolatry, as it is said: And he said: This is wickedness.*

Babel is the place of babbling. Today there is only a vestige of prophecy in the world. The last vestige of prophecy is a dream (except for that found in young children, insane people, and dogs. These categories include only those who cannot speak).

Voice**[[9]](#footnote-9)**

The neck is the organ of connection between the higher and the lower world. In the front, and within this structure is the “voice box”, the organ that produces the voice. The front is the side of elevation and spirituality. The front is called “panim – face” in Hebrew. Panim means the outer face and also the inner internality. That which goes on inside a person is most obviously visible in the face. Thus we can see why we have the same Hebrew word for the thing and it’s opposite.

Voice is produced in the front, the side of spirituality. Voice, in the kabbalistic writings, is referred to as “Moshe Rabbenu”, the one who brought Torah to the world through his voice. The voice is the origin of speech. Prophecy originates with the voice, as we can see from the Prophet’s words:

***Yeshayahu (Isaiah) 58:1*** *Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.*

Again, prophecy originates with the voice, as we can see when Sarai spoke to Abram:

**Bereshit (Genesis) 16:1** Now Sarai Abram’s wife bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, HaShem hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

Note that Abram was not to hearken to her words, but rather to her “voice”. When we talk about prophecy, we are talking about voice. That is why Abram was commanded to listen to her voice – listen to her prophecy!

Our Torah portion, in v.29, emphasizes that Yosef fell on his father’s neck and wept on his neck.

***Bereshit (Genesis) 46:29****And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while.*

The voice box is in the front of the neck, as I mentioned before. HaOref - הערף, in Hebrew, means the back of the neck.[[10]](#footnote-10) If you rearrange the letters you get Paro, Moshe’s arch enemy. Paro tried to suppress Moshe’s prophecy.

Now that we have some understanding of speech, let’s examine the misuse of speech.

**Lashon HaRa**

Our Sages teach that the *ketoret*[[11]](#footnote-11) was used as an atonement for evil speech (Lashon HaRa). The offering of the *ketoret* was carried out in complete seclusion, as the Torah teaches us:

***Vayikra (Leviticus) 16:17*** *any person shall not be in the Tent of Meeting when he comes to provide atonement in the Sanctuary until his departure.*

Although this pasuk is found in the section of the Torah dealing with the Yom HaKippurim[[12]](#footnote-12) service, this halacha is not limited to Yom HaKippurim. It was forbidden for any other Kohen to be present in the Bet HaMikdash while the Kohen Gadol, the High Priest, was offering his ketoret, whether it be Yom HaKippurim when it was offered in the Holy of Holies, or any other day that it was brought on the inner altar. This offering, that was always done in private, serves to atone for Lashon HaRa[[13]](#footnote-13) that is spoken privately.

The Gemara[[14]](#footnote-14) teaches us that “Because of Lashon HaRa, tzaraat (leprosy) befalls a person. Yet [the Gemara asks] doesn’t Rav Anani bar Sason teach that when the Kohen Gadol (High Priest) wears the garment known as the me’il - מְעִיל,[[15]](#footnote-15) this atones for the nation’s Lashon HaRa”?

The Gemara, as explained by Rashi, answers: If the Lashon HaRa caused a fight, tzaraat results. Otherwise, the wearing of the me’il atones.

 Yet does not Rav Simon teach that the ketoret atones for lashon hara, for we read in the Torah that Aharon atoned for the people with ketoret? Yes, the ketoret, which is usually burnt privately in the inner sanctum of the Mishkan,[[16]](#footnote-16) atones for Lashon HaRa spoken in private, while the me’il atones for Lashon HaRa spoken in public. [Until here from the Gemara.]

The Chafetz Chaim writes: It follows from this that Lashon HaRa which causes a fight is punished by tzaraat even when spoken privately. ketoret atones for Lashon HaRa spoken privately which causes no harm.

Why then did the ketoret provide atonement, in Bamidbar 16:46, where the Lashon HaRa was very public? Because Aharon took the ketoret out of the privacy of the Mishkan and burnt it in the midst of the camp.

The Gemara records that offering of the ketoret is done privately;[[17]](#footnote-17) that is, when the ketoret is offered, no one is allowed to be in the Heichel, the inner sanctum, other than the kohen offering the ketoret. While the Torah mentions this exclusion specifically regarding the special service of the Kohen Gadol on Yom HaKippurim,[[18]](#footnote-18) the Gemara understands that it applies to the ketoret generally.[[19]](#footnote-19)

Given its very private nature, the ketoret symbolizes the mysterious, the unknown. However, the Torah explicitly connects both offerings of the ketoret to the lighting of the menorah. The menorah is symbolic of the light of the Torah, the revealed Torah, while the ketoret is symbolic of the hidden aspects of Torah, of those parts that lie beyond human comprehension. The Torah links these two commands, highlighting the significance of striving to understand the Torah while recognizing that some aspects of Torah will remain difficult.

Lashon HaRa is not only speaking evil. It is relating any information that might damage another person’s character. HaShem deals with us mida-kneged-mida (measure for measure).

**Idle Chatter and Games**

The Vilna Gaon said: “Although there is no worldly pleasure in idle chatter and games, still, it is particularly sweet:

***Mishlei (Proverbs) 1:22-23*** *... their spirit will not quiet or rest until they speak words of frivolity, and from this they have pleasure..."*

What is the nature of this Yetzer Hara, this evil inclination, the desire to fritter away our lives by being idle with one's time? When people gather for idle conversation, the first topic of discussion is the solution of life's problems. Whether it is President Clinton's nuclear disarmament policy, or the latest flood tolls in rural India; talk shows are filled with folks from Des Moines who share their thoughts with the world. The urge to gossip is quite similar. When one finds a particular person truly disturbing, he finds no rest until he can sit in a quiet circle of friends, unload his pain and anger, and slice his foe to pieces with a few well-placed words. Why is Lashon HaRa so satisfying? In person, I may feel powerless and humiliated, but, at least here, in this room, I have killed him. Speech is a form of control, a tool of power. The words may be idle, but they define one's world.

Idle chatter is related to playing a game. Both are pointless, yet both give us great pleasure. This is one of the pleasures of the Olam HaBa. In that world we will not have to account for our time as we do in this world. We will no longer be required to accomplish something. In the Olam HaBa we will be like HaShem who *plays* with the Torah. We will *play* with the Torah as we play games in this world. We will find this game as immensely satisfying as we find the playing of games in this world.

Consider how many people spend all of their free time playing golf or other games. Games and idle chatter both teach us about the pleasure of the Olam HaBa. However, we must be wise enough to discern that these are the pursuits of the Olam HaBa; they are **NOT** the pursuits of this world! We should do everything we can to accomplish our mission in this world. In this world we have legs in order that we may travel in the pursuit of our mission. We have hands and arms in order that we might accomplish the tasks that make up our mission in this world. In the Olam HaBa there will be no more “going” and no more “doing”. When we arrive *there*, we will experience the pleasures of that world as a reward for the “going” and “doing” that we faithfully executed in this world, in the pursuit of our mission.

Let’s complete this study by taking note of a pasuk at the end of our psalm. In v.13 we read:

***Tehillim (Psalm) 39:13*** *Hear my* ***prayer****, HaShem, and give ear unto my cry; keep not silence at my tears; for I am a stranger with Thee, a sojourner, as all my fathers were.*

I would like to dwell a bit on the idea of ‘prayer’. To get us started, I would like to ask a question. What is ‘prayer’? To investigate this, let’s look at the meaning of the Hebrew word ‘tefillah’, as given to us by Strong’s Concordance:

6419 palal, paw-lal'; a prim. root; to judge (officially or mentally); by extens. to intercede, pray:-intreat, judge (-ment), (make) pray (-er, - ing), make supplication.

If the prime meaning for the Hebrew root word for ‘prayer’ is *to judge*, then whom are we judging? We can get a clue to the answer by understanding that the Hebrew word ‘palal’ is reflexive, that is, the speaker acts upon himself. From this we understand that ‘prayer’ is judging oneself!

The path of Torah study that leads to Gan Eden begins at the time of Brit Mila,[[20]](#footnote-20) as we learn from the Targum on 48:20 for our parasha:

***Beresheet 48:20*** *In thee, Joseph my son, shall the house of Israel bless their infants in the* ***day of their circumcision****, saying, The Lord set thee as Ephraim and as Menashe.*

We cannot afford to wait for our children to grow up if they are to have any hope of becoming great Torah scholars. We must begin at their brit! It is this Torah study which will provide our sons with the ability to control their tongues and thereby gain mastery over their entire body. It is this Torah study which will end our exile and allow us to return to the garden.

When we combine the beginning of our psalm, which speaks of the control of the mouth and tongue, with the end of our psalm, which speaks of judging ourselves in prayer, then we begin to understand that the first judgment we should make is the judgment of our speech. When we have brought this organ under control, then we are on the path to walk with HaShem in the garden.

King David was inspired to write this chapter of Psalms from the verbal tally: Father - אב, Strong’s number 01. Our Torah portion opens with Israel, Yosef’s father as the focal point. Our chapter of Psalms closes by refering to the Patriarch’s, my fathers, as sojourners. Our Torah portion also emphasizes that Yaaqob says that he wants to sojourn in Egypt[[21]](#footnote-21) and that his fathers were also sojourners.[[22]](#footnote-22) Thus we can see a clear connection in David’s mind to our Torah portion.

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

|  |  |
| --- | --- |
| **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. |
|   |   |

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

**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.

**Meditation from the Psalms**

**Psalms ‎‎40:1-18**

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

The preceding Psalms described David in the throes of his debilitating malady. This Psalm is the joyous song he composed when he returned to full health.[[23]](#footnote-23) It is not an ordinary composition; but rather a very special שיר חדש, a new song,[[24]](#footnote-24) for it describes David's unflagging faith which he renewed and refreshed.[[25]](#footnote-25)

The first twelve verses of this Psalm would indicate that David was at the height of bliss when he uttered these words. [The ecstasy and the eloquence justify the description 'a new song' used in v. 4.] But, if we read beyond v. 12, we see that the song was written when the Psalmist was beset by many dangers and sorely in need of deliverance.[[26]](#footnote-26) In the midst of these woes David finds strength and inspiration in the many previous occasions when God rescued him. Thereby HaShem demonstrated to David that He is the One who grants victory, by endowing man with spiritual fortitude with which to withstand all earthly tribulations. This illustrates the unique power of David to extract rapturous joy from the depths of adversity.[[27]](#footnote-27)

Rashi and the Midrash emphasize another important dimension of this psalm, which addresses itself to all of Israel. In the Egyptian bondage, the nation was crippled by harsh slavery. Only by virtue of their intense, enduring faithfulness (אֱמוּנָתְךָ ) were the Israelites liberated and given the opportunity to sing a new song at the sea.[[28]](#footnote-28)

In addition, this Psalm alludes to the future Messianic redemption which will be the result of Israel's extraordinary faithfulness and which will stimulate unprecedented waves of fresh song and jubilation.[[29]](#footnote-29)

I would like to use the following pasuk to delve more deeply into the idea of oral law:

***Tehillim (Psalms) 40:9****I delight to do Thy will, O my God; yea, Thy law is in my inmost parts.'*

Chazal teach that the written law is like the physical world and the oral law is like the spiritual world. One is written on parchment and the other is in the hearts and minds of the pious. **This paper was written to show that the scripture assumes that there is an oral law, and that without the oral law, the scriptures are incomplete.**

I believe that one of the most telling arguments for the requirement of an oral law, other than the command of Torah, is the tradition that gives us the pronunciation of the words of the Torah.

The words written in a Torah scroll are written without any vowel markings. This means that any word in the Torah has potentially many meanings, depending on what vowels are applied to the consonants to form the sounds of the word. We have a tradition which teaches us how the words are pronounced. **This tradition, found in the oral law, defines the meaning of each word in the Torah!**

Thus, all the Christian and Jewish translations of the Torah rely on this tradition for their translations. Without this tradition it would be impossible to make a translation of the Torah. Without this tradition there would be anarchy in the translations and in the pronunciation of the words. Without this tradition it would be impossible to know what HaShem is telling us through His Torah.

Each word, in the Torah, can be read and made to mean almost anything, depending on the vowels one introduces. The first verse in chapter two of Genesis reads: “Thus the heavens and the earth were finished.” It can also be read as: “Thus the heavens and the earth were destroyed.” Thus we see that without an oral tradition to teach us the vowels and the sounds of the words, it would be impossible for us to understand their meaning.

Adam and Eve

The first oral law was given to Adam and Eve in the Garden of Eden. The oral command was:

***Bereshit (Genesis) 2:15-17*** *HaShem took the man and put him in the Garden of Eden to work it and take care of it. And HaShem commanded the man, "You are free to eat from any tree in the garden; But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."*

Not only was this an *oral* command, but it also was a *chok*, a command without a reason, and for which we can not even deduce a reason.[[30]](#footnote-30) This first oral command declared all fruit to be kosher except the fruit of the Tree of the Knowledge of Good and Evil.

Avraham

Consider that ALL of the commands given by HaShem prior to Sinai, were all oral. This includes the command for the first Passover, the command to build Noah's ark, and all of the commands kept by Abraham:

***Bereshit (Genesis) 26:5*** *Because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws."*

Here we have Abraham keeping all of HaShem's laws, more than four hundred years before the written Torah was given!

The Temple

To emphasize the requirement that we must have an oral law, I would like to give a few examples to illustrate that the Torah can not stand alone. There can be no *sola scriptura*!

The Temple buildings are not described in enough detail to build one without the oral law!

In the making of the tabernacle the size and shape of many items is not sufficiently described in Exodus to reproduce them; however, HaShem told Moshe in:

***Shemot (Exodus 25:8*** *And let them make me a sanctuary; that I may dwell among them.*

*9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*

And again in:

***Shemot (Exodus) 25: 31*** *And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. 32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: 33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. 34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. 35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. 36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. 37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. 38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. 39 Of a talent of pure gold shall he make it, with all these vessels. 40 And look that thou make them after their pattern, which was shewed thee in the mount.*

There would have to be an oral description given to the workmen if they were to produce the items according to the pattern. The written description in the Torah is not sufficient for reproduction of size and shape. This oral description is said to have been handed down to the next generation by the seventy elders.

The Sabbath

HaShem has forbidden us to work on Shabbat:

***Shemot (Exodus) 20:9*** *Six days shalt thou labour, and do all thy work:10 But the seventh day is the sabbath of HaShem thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:11 For in six days HaShem made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore HaShem blessed the sabbath day, and hallowed it.*

The problem, of course, is that the Torah does NOT define what work is. So, without an oral law, we do not know whether we can mow the lawn or tend our garden. Yet, with an oral law, we know that both are forbidden. The oral law defines work as:

|  |
| --- |
| **The Thirty-nine Melachot (works) Forbidden on Shabbat** |

1

|  |  |
| --- | --- |
| 1. Sowing 2. Plowing 3. Reaping 4. Binding sheaves 5. Threshing 6. Winnowing 7. Selecting 8. Grinding 9. Sifting 10. Kneading 11. Baking 12. Shearing wool 13. Washing wool 14. Beating wool 15. Dyeing wool 16. Spinning 17. Weaving 18. Making two loops 19. Weaving two threads 20. Separating two threads 21. Tying 22. Untying | 23. Sewing two stitches 24. Tearing 25. Trapping 26. Slaughtering 27. Flaying 28. Salting meat 29. Curing hide 30. Scraping hide 31. Cutting hide up 32. Writing two letters 33. Erasing two letters 34. Building 35. Tearing a building down 36. Extinguishing a fire 37. Kindling a fire 38. Hitting with a hammer 39. Taking an object from the private domain to the public, or transporting an object in the public domain. |

2

**Shabbath 73a** MISHNAH. THE PRIMARY LABOURS ARE FORTY LESS ONE, [VIZ.:] SOWING, PLOUGHING, REAPING, BINDING SHEAVES, THRESHING, WINNOWING, SELECTING, GRINDING, SIFTING, KNEADING, BAKING, SHEARING WOOL, BLEACHING, HACKLING, DYEING, SPINNING, STRETCHING THE THREADS, THE MAKING OF TWO MESHES, WEAVING TWO THREADS, DIVIDING TWO THREADS, TYING [KNOTTING] AND UNTYING, SEWING TWO STITCHES, TEARING IN ORDER TO SEW TWO STITCHES, CAPTURING A DEER, SLAUGHTERING, OR FLAYING, OR SALTING IT, CURING ITS HIDE, SCRAPING IT [OF ITS HAIR], CUTTING IT UP, WRITING TWO LETTERS, ERASING IN ORDER TO WRITE TWO LETTERS [OVER THE ERASURE], BUILDING, PULLING DOWN, EXTINGUISHING, KINDLING, STRIKING WITH A HAMMER, [AND] CARRYING OUT FROM ONE DOMAIN TO ANOTHER: THESE ARE THE FORTY PRIMARY LABOURS LESS ONE.

**Thus we see that it is impossible to fulfill the requirements of the Torah without the oral law.**

In the Prophets we see that HaShem acknowledges the oral law and explicitly restates it as a command:

***Yirmeyahu (Jeremiah) 17:21*** *Thus saith HaShem; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; 22 Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.*

To understand this pasuk (verse), please recall that Yirmeyahu was written about 800 years AFTER the Torah was given on Mt. Sinai. This means that HaShem could have included this command in the written Torah. The question is, why did He give it orally? The answer is found in the understanding that EVERY one of the Torah’s 613 commands require the oral law to teach us HOW to obey the written command. Thus the Torah tells us not to work on Shabbat and the oral law comes to tell us HOW not to work.

The Torah never commands us not to buy or sell on the Sabbath, however, it was obviously a prohibition in:

***Ezra-Nechemiah (Nehemiah) 13:15-22*** *In those days I saw men in Judah treading winepresses on the Sabbath and bringing in grain and loading it on donkeys, together with wine, grapes, figs and all other kinds of loads. And they were bringing all this into Jerusalem on the Sabbath. Therefore I warned them against selling food on that day. Men from Tyre who lived in Jerusalem were bringing in fish and all kinds of merchandise and selling them in Jerusalem on the Sabbath to the people of Judah. I rebuked the nobles of Judah and said to them, "What is this wicked thing you are doing--desecrating the Sabbath day? Didn't your forefathers do the same things, so that our HaShem brought all this calamity upon us and upon this city? Now you are stirring up more wrath against Israel by desecrating the Sabbath." When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day. Once or twice the merchants and sellers of all kinds of goods spent the night outside Jerusalem. But I warned them and said, "Why do you spend the night by the wall? If you do this again, I will lay hands on you." From that time on they no longer came on the Sabbath. Then I commanded the Levites to purify themselves and go and guard the gates in order to keep the Sabbath day holy. Remember me for this also, O my G-d, and show mercy to me according to your great love.*

In this next passage we see some women preparing spices and resting on the Sabbath. The Torah does not forbid us to prepare a body for burial on the Sabbath; so, why do these women rest?

***Luqas (Luke) 23:56 - 24:1*** *Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment. On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.*

***Baba Bathra 100b*** *An objection was raised: [It has been stated that] they said unto him, ‘If so, such [procedure] should be permitted on the Sabbath also’. Now, if it is said [that the ceremonial is to take place] in the graveyard and on the first day [only], [for] what [purpose] is the graveyard required on the Sabbath? — In [the case of] a town which is near a graveyard [and the dead] was brought [to burial] at twilight.*

***Shabbath 73a*** *MISHNAH. THE PRIMARY LABOURS ARE FORTY LESS ONE, [VIZ.:] SOWING, PLOUGHING, REAPING, BINDING SHEAVES, THRESHING, WINNOWING, SELECTING, GRINDING, SIFTING, KNEADING, BAKING, SHEARING WOOL, BLEACHING, HACKLING, DYEING, SPINNING, STRETCHING THE THREADS, THE MAKING OF TWO MESHES, WEAVING TWO THREADS, DIVIDING TWO THREADS,TYING [KNOTTING] AND UNTYING, SEWING TWO STITCHES, TEARING IN ORDER TO SEW TWO STITCHES, CAPTURING A DEER, SLAUGHTERING, OR FLAYING, OR SALTING IT, CURING ITS HIDE, SCRAPING IT [OF ITS HAIR], CUTTING IT UP, WRITING TWO LETTERS, ERASING IN ORDER TO WRITE TWO LETTERS [OVER THE ERASURE], BUILDING, PULLING DOWN, EXTINGUISHING, KINDLING, STRIKING WITH A HAMMER, [AND] CARRYING OUT FROM ONE DOMAIN TO ANOTHER: THESE ARE THE FORTY PRIMARY LABOURS LESS ONE.*

So, the women observed the oral law and rested on the Sabbath rather than preparing Yeshua's body. Notice that they rested "in obedience to the commandment".

A Sabbath Day’s Journey

A Sabbath day's journey is not found in the Tanach, yet it is clearly part of the oral law:

***II Luqas (Acts) 1:4-12*** *On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For Yochanan (John) baptized with water, but in a few days you will be baptized with the Holy Spirit." So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Yeshua, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city.*

***Eiruvin 42a*** *R. Nahman stated in the name of Shmuel: If a man was walking and did not know where the Sabbath limit ended he may walk a distance of two thousand moderate paces; and this constitutes for him the Sabbath limit.*

Fasting

The Oral law says**:**

There are four fast days: Tammuz 17, Av 9, Tishri 3, and Tevet 10. The entire Talmud tractate of Taanit contains the details of these fasts. The Tanach records these fasts as though they were contained in the written Torah:

***Zechariah 7:2-5*** *The people of Bethel had sent Sharezer and Regem-Melech, together with their men, to entreat HaShem By asking the priests of the house of G-d Almighty and the prophets, "Should I mourn and fast in the fifth month, as I have done for so many years?" Then the word of HaShem Almighty came to me: "Ask all the people of the land and the priests, 'When you fasted and mourned in the fifth and seventh months for the past seventy years, was it really for me that you fasted?*

None of these four fasts is mentioned anywhere in the Tanach, except here. Yet no one disputes that they are required to fast on these four days, because they understand the validity of the oral law.

The only fast in the Torah concerned Yom HaKippurim in the seventh month. Note how HaShem will change the meaning of this oral law:

***Zechariah 8:19*** *This is what HaShem Almighty says: "The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace."*

Thus we see that the oral law is accepted by the Jewish people and that these fasts are assumed to be true by the prophet Zechariah.

Now let’s look at our most solemn fast of the year. We see this fast in the Nazarean Codicil:

***II Luqas (Acts) 27:5-10*** *When we had sailed across the open sea off the coast of Cilicia and Pamphylia, we landed at Myra in Lycia. There the centurion found an Alexandrian ship sailing for Italy and put us on board. We made slow headway for many days and had difficulty arriving off Cnidus. When the wind did not allow us to hold our course, we sailed to the lee of Crete, opposite Salmone. We moved along the coast with difficulty and came to a place called Fair Havens, near the town of Lasea. Much time had been lost, and sailing had already become dangerous because by now it was after the Fast. So Paul warned them, "Men, I can see that our voyage is going to be disastrous and bring great loss to ship and cargo, and to our own lives also."*

The Torah never commands a fast. How then do we know that there is a day of fasting which is so great as to be known as “the fast”? The Torah says:

***Vayikra (Leviticus) 16:29*** *"This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work--whether native-born or an alien living among you--*

***Vayikra (Leviticus) 23:27*** *"The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to HaShem by fire.*

***Bamidbar (Numbers) 29:7*** *"'On the tenth day of this seventh month hold a sacred assembly. You must deny yourselves and do no work.*

The Mishna says:

Yoma Chapter 8, Mishna 1: On the Day of Atonement eating, drinking, washing, anointing, putting on sandals, and sexual intercourse are forbidden...

It is the Torah Shebaal Peh, the Oral Torah that supplies the details. These are but a few examples of why, without the Oral Law, the Written Torah has no meaning.

Moshe spent those forty days and nights receiving the Oral Law, in its entirety, with all the details and nuances, so that in future generations, should there be an outstanding scholar who might extrapolate and infer from what he has received by the Mesorah, (the transmission of the Torah) .... that, too, was what Moshe learned on Sinai from HaShem.

The Torah commands the Jewish people to perform a number of different commandments, the violation of which could lead to severe punishment, including a death penalty. Yet, even with the severity of laws such as the refraining from work on the Sabbath, no details are given as to the practical applications of correct compliance. This can be problematic. If the law does not stipulate what is permitted and what is forbidden, how can it possibly be observed? Already in the days of Moshe it is recorded [Bamidbar (Numbers).15:32-36] that a man, who went out to pick up sticks on the Sabbath, was punished by stoning. This is quite a sentence. Where do we read in the Torah that the ‘work’ that this man did was forbidden? We don’t find it. The Torah doesn’t say it. Nonetheless, when he performed his forbidden deed it was recognized by everyone as a violation of the Sabbath. He was imprisoned awaiting response to an inquiry to HaShem as to what should be this man’s punishment. The penalty came back and it was most severe. This man DIED for disobeying the oral law, and the death penalty was explicitly handed down by HaShem!

The story of Ruth is read at the time of the giving of the Torah so that we might know that the written Torah and the oral Torah, are together one Torah, and one is not possible without the other. For David, the anointed of HaShem unto all generations, was descended from a Moabite woman, and his legitimacy depended on the oral Torah, which declared that only a Moabite man was prohibited from entering the fold of Israel, but not a Moabite woman. On the foundations of the House of David, the whole people of Israel is supported. All this could only come about through the authority of the oral Torah.

***Devarim (Deuteronomy) 23:3*** *No Ammonite or Moabite or any of his descendants may enter the assembly of HaShem, even down to the tenth generation.*

Kosher Slaughter

The existence of the oral tradition is alluded to in the Written Law in numerous places. For example: The Torah says: (Deut. 12:20) "When HaShem expands your borders as He promised you, and your natural desire to eat meat asserts itself, so that you say; 'I wish to eat meat', you may eat as much meat as you wish, you need only slaughter your cattle and small animals, in the manner I have commanded you." Nowhere in the Written Torah is such a manner described. So what is the manner in which we are supposed to slaughter cattle?

Rashi puts it this way:

**you may slaughter... as I have commanded you** We learn [from here] that there is a commandment regarding slaughtering, how one must slaughter. [Since this commandment is not written in the Torah we deduce that] these are the laws of ritual slaughtering given orally to Moses on [Mount] Sinai.[[31]](#footnote-31)

Though the laws of slaughtering cattle are not explained in the Written Torah, they are described in detail in the Oral Law. The written law can be understood ONLY in conjunction with the oral law.

The Torah says:

***Devarim (Deuteronomy) 12:21*** *If the place where HaShem your HaShem chooses to put his Name is too far away from you, you may slaughter animals, as I commanded you, from the herds and flocks HaShem has given you, as I have commanded you, and in your own towns you may eat as much of them as you want.*

'You shall slaughter <the animal> as I commanded you'.

Nowhere in the Torah do we find HaShem commanding Moshe about the laws of Shechita (slaughter).

Succoth

The Torah says:

'Seven days shall you dwell in a succah'

Where is the source of how to build the succah, it's height, its size, the acceptable materials that may be used and the definition of the essential parts of the succah? The Written Torah is silent on all this, and yet every Jew knows what a succah should look like.

The Torah says:

***Vayikra (Leviticus) 23:40*** *and ye have taken to yourselves on the first day the fruit of a beautiful tree, branches of palms, and boughs of thick trees, and willows of a brook, and have rejoiced before HaShem your God seven days.*

'And you shall take for yourselves the fruit of a beautiful tree’

What fruit does the Torah mean? Where is there any reference in the Torah to the citron, the etrog? There is none, and yet Jews the world over know what an etrog is!

***Succah 35a.*** *Our Rabbis have taught, ‘The fruit of a goodly tree’ implies a tree the taste of whose ‘fruit’ and ‘wood’ is the same. Say then that it is the etrog. Might it not be said to be pepper, as it has been taught. ‘R. Meir used to say, From the implication of the text, And ye have planted all manner of trees, do I not know that the reference is to a tree for food? What then does Scripture teach by the [next phrase] "for food"? [That the reference is to] a tree the taste of whose fruit and wood is the same. Say then that it is pepper. This is to teach you that the pepper tree is subject to the law of ‘orlah and that the Land of Israel lacks nothing, as it is said, Thou shalt not lack anything in it’? — There [pepper is excluded] since it is impossible [to use it], For how shall he proceed? If he take one [pepper seed], it is unrecognizable; if he takes two or three, the Divine Law surely said, one ‘fruit’ and not two or three fruits. [Its use] therefore is impossible.*

*Rabbi said, Read not hadar but ha-dir; just as the stable contains large and small [animals], perfect and blemished ones, so also [the fruit spoken of must have] large and small, perfect and blemished. Have not then other fruits large and small, perfect and blemished? — It is this rather that was meant: Before the small ones come, the large are still existent [on the tree].*

*R. Abbahu said, Read not hadar, but ha-dar, a fruit which remains upon its tree from year to year. Ben ‘Azzai said, Read not hadar, but hudor for in Greek water is called hudor. Now what fruit is it that grows by every water? Say, of course, it is the etrog.*

Chanukah

Chanukah is a Rabbinic feast with an historical account in the apocryphal books of first and second Maccabees. There is no mention of this feast in the Tanach, yet Yeshua observed Chanukah. Clearly, Yeshua observed the oral law:

***Yochanan (John) 10:22-23*** *Then came the Feast of Dedication (Chanukah) at Jerusalem. It was winter, And Yeshua was in the temple area walking in Solomon's Colonnade.*

The observing and celebrating of Chanukah is based solely on the oral law as delivered by our judges. Yet, Jews worldwide, for two millenniums have faithfully carried out the decree of the judges. It should be noted that we have an accurate written record of this oral law in:

***1 Maccabees 4:58-59*** *Then Judah, his brothers, and the whole congregation of Israel decreed that the rededication of the altar should be observed with joy and gladness at the same season each year, for eight days, beginning on the twenty-fifth of Kislev.*

The verbal tally between the Torah and this chapter of Psalms is: Come - בוא, Strong’s number 0935. In our Torah portion, David saw that Joseph was coming to his father, and in our psalm David wrote about the Messiah coming, being revealed, in the Torah. Joseph represent the Messiah ben Joseph and thus David can be seen as taking his inspiration for our chapter of Psalms from our Torah portion. It is only in the oral Torah that we find the Messiah ben Joseph spelled out and His role revealed, though He is in the Tanach, just not by name.

**Ashlamatah: Zechariah 10:6-12 + 11:4-11‎**

| **Rashi** | **JPS** |
| --- | --- |
| 3. ¶ My wrath is kindled against the shepherds, and I will visit upon the goats, for the Lord of Hosts has remembered His flock, the house of Judah, and He has made it as His majestic horse in battle. | 3. ¶ My anger is roused against the shepherds, And I will punish the he-goats. For the LORD of Hosts has taken thought In behalf of His flock, the House of Judah; He will make them like majestic chargers in battle. |
| 4. **Out of them shall come the cornerstone; out of them, the stake; out of them, the bow of war. Out of them shall come every oppressor together.** | 4. **From them shall come cornerstones, From them tent pegs, From them bows of combat, And every captain shall also arise from them.** |
| 5. And they shall be like mighty men, treading the mire of the streets in battle. And they shall wage war, for the Lord is with them. And they shall shame the riders of horses. | 5. And together they shall be like warriors in battle, Tramping in the dirt of the streets; They shall fight, for the LORD shall be with them, And they shall put horsemen to shame. |
| 6. **And I will strengthen the house of Judah, and the house of Joseph I will save. And I will cause them to settle, for I have bestowed mercy upon them. And they shall be as though I had not forsaken them, for I am the Lord their God, and I will answer them.** | 6. **I will give victory to the House of Judah, And triumph to the House of Joseph. I will restore them, for I have pardoned them, And they shall be as though I had never disowned them; For I the LORD am their God, And I will answer their prayers.** |
| 7. And Ephraim shall be like a mighty man, and their heart shall rejoice as if [with] wine. And their children shall see and rejoice; their heart shall be joyful with the Lord. | 7. Ephraim shall be like a warrior, And they shall exult as with wine; Their children shall see it and rejoice, They shall exult in the LORD. |
| 8. I will whistle to them, and I will gather them, for I have redeemed them. And they shall multiply as they multiplied. | 8. I will whistle to them and gather them, For I will redeem them; They shall increase and continue increasing. |
| 9. **And I will sow them among the peoples, and in the distant places they shall remember Me. And they shall live with their children and return.** | 9. **For though I sowed them among the nations, In the distant places they shall remember Me, They shall escape with their children and shall return.** |
| 10. And I will return them from the land of Egypt, and from Assyria I will gather them. And to the land of Gilead and Lebanon I will bring them, and it shall not suffice for them. | 10. I will bring them back from the land of Egypt And gather them from Assyria; And I will bring them to the lands of Gilead and Lebanon, And even they shall not suffice for them. |
| 11. And trouble shall pass through the sea, and He shall strike the waves of the sea and dry all the depths of the river. And the pride of Assyria shall be brought down, and the rod of Egypt shall turn away. | 11. A hemmed-in force shall pass over the sea And shall stir up waves in the sea; And all the deeps of the Nile shall dry up. Down shall come the pride of Assyria, And the sceptre of Egypt shall pass away. |
| 12.  And I will strengthen them by the Lord, and by His Name they shall walk, says the Lord. **{P}** | 12. But I will make them mighty through the LORD, And they shall march proudly in His name -- declares the LORD. **{P}** |
|   |   |
| 1. ¶ Open your doors, O Lebanon, and let the fire consume your cedars. | 1. ¶ Throw open your gates, O Lebanon, And let fire consume your cedars! |
| 2. Wail, O cypress, for the cedar has fallen, for the mighty ones have been spoiled. Wail, O oaks of the Bashan, for the fortified forest has gone down. | 2. Howl, cypresses, for cedars have fallen! How the mighty are ravaged! Howl, you oaks of Bashan, For the stately forest is laid low! |
| 3. Hearken [to] the wailing of the shepherds, for their glory has been spoiled. Hearken [to] the roar of the young lions, for the pride of the Jordan has been spoiled. **{P}** | 3. Hark, the wailing of the shepherds, For their rich pastures are ravaged; Hark, the roaring of the great beasts, For the jungle of the Jordan is ravaged.   **{P}** |
| 4.  ¶ So said the Lord, my God: Tend the flock of slaughter, | 4.  ¶ Thus said my God the LORD: Tend the sheep meant for slaughter, |
| 5. whose buyers shall slay them and not be guilty; and whose sellers shall say, "Blessed be the Lord, for I have become wealthy"; and whose shepherds shall not have pity on them. | 5. whose buyers will slaughter them with impunity, whose seller will say, "Praised be the LORD! I'll get rich," and whose shepherd will not pity them. |
| 6. For I will no longer have pity on the inhabitants of the land, says the Lord. And behold! I will deliver the men, each one into his neighbor's hand and into his king's hand. And they shall crush the land, and I will not save [them] from their hand[s]. | 6. For I will pity the inhabitants of the land no more -- declares the LORD -- but I will place every man at the mercy of every other man and at the mercy of his king; they shall break the country to bits, and I will not rescue it from their hands. |
| 7. And I tended the flock of slaughter; indeed, the poor of the flock. And I took for Myself two staffs; one I called Pleasantness, and one I called Destroyers; and I tended the flock. | 7. So I tended the sheep meant for slaughter, for those poor men of the sheep. I got two staffs, one of which I named Favour and the other Unity, and I proceeded to tend the sheep. |
| 8. I cut off the three shepherds in one month, I could not tolerate them; moreover, they were too much for Me. | 8. But I lost the three shepherds in one month; then my patience with them was at an end, and they in turn were disgusted with me. |
| 9. And I said, "I will not tend you. That which dies-let it die; and that which is cut off-let it be cut off. And the survivors shall eat, each one her neighbor's flesh. | 9. So I declared, "I am not going to tend you; let the one that is to die, die and the one that is to get lost get lost; and let the rest devour each other's flesh!" |
| 10. And I took My [first] staff, [called] Pleasantness and I cut it off to nullify My covenant that I [had] formed with all the peoples. | 10. Taking my staff Favour, I cleft it in two, so as to annul the covenant I had made with all the peoples; |
| 11. And it was nullified on that day. And the poor of the flock that kept My word knew this, that it was the word of the Lord. **{S}** | 11. and when it was annulled that day, the same poor men of the sheep who watched me realized that it was a message from the LORD. **{S}** |
| 12. And I said to them: "If it pleases you, give [Me] My hire, and if not, forbear." And they weighed out My hire: thirty pieces of silver. | 12. Then I said to them, "If you are satisfied, pay me my wages; if not, don't." So they weighed out my wages, thirty shekels of silver -- |
| 13. And the Lord said to me: Cast it to the keeper of the treasury, to the stronghold of glory-of which I stripped them. And I took the thirty pieces of silver, and I cast it into the house of the Lord, to the keeper of the treasury. | 13. the noble sum that I was worth in their estimation. The LORD said to me, "Deposit it in the treasury." And I took the thirty shekels and deposited it in the treasury in the House of the LORD. |
| 14. And I cut off my second staff, the Destroyers, to nullify the brotherhood between Judah and Israel.  **{P}** | 14. Then I cleft in two my second staff, Unity, in order to annul the brotherhood between Judah and Israel.     **{P}** |
|   |   |

**Rashi’s Commentary for: Zech 10:6-12 + 11:4-11‎‎**

**3** **My wrath is kindled against the shepherds** Against the kings of Greece.

**upon the goats** Against their princes, and so did Jonathan render it: My wrath was against the kings and upon the rulers I visit. The Greeks were likened to goats in (Dan. 8:21), “And the rough he-goat is the king of Greece.” Whoever wishes to explain the matter [otherwise] (not as referring to the kings of Greece) will say that הָעַתּוּדִים is an expression of princes, as in (Isa. 14:9), “It aroused the giants for you, all the chiefs of the earth.”

**as His majestic horse in battle** As the horse whose majesty is recognized in battle.

**4** **Out of them shall come the cornerstone** Out of them shall come their kings; out of them shall come their princes, and out of them shall come those who wage their wars.

**5** **And they shall be like mighty men, treading the mire of the streets in battle** This verse is inverted. It should be understood: And they shall be in battle, walking and treading people as mighty men tread the mire of the streets.

**treading** as in (Ps. 60:14), “And He shall tread down our enemies,” and (Jer. 12: 10) “They have trampled My field.”

**and they shall shame the riders of horses** The house of Judah shall shame the riders of horses who come to wage war with them.

**6** **And I will strengthen the house of Judah** in the war against the Greeks.

**and the house of Joseph I will save** in the place where they were exiled - in Halah and in Habor in the days of Sennacherib.

**And I will cause them to settle** Like וְהוֹשַּׁבְתִּים, an expression of settling.

**And they shall be as though I had not forsaken them** As though I had never forsaken them.

**8** **I will whistle to them** in the manner of those who whistle as a sign and a signal for those straying on their way to him.

**and I will gather them** at the time of the end in the future.

**for I have redeemed them** When I will redeem them.

**And they shall multiply** in exile as they multiplied in Egypt.

**9** **And I will sow them** first among the peoples, as a person sows a seah to bring in many korim.

**And they shall live with their children** אֶת-בְנֵיהֶם

**10** **and the Lebanon** This is the Temple.

**and it shall not suffice for them** Heb. וְא יִמָּצֵא לָהֶם

**11** **And trouble shall pass through the sea** And the trouble shall pass through Tyre, which is situated in the midst of the sea, it is the head of Edom.

**and He shall strike** The Holy One, blessed be He, Who is the One Who strikes.

**the waves of the sea** to sink Tyre.

**all the depths of the river** That is, Egypt.

**Chapter 11**

**1** **Open your doors, O Lebanon** Jonathan renders: O peoples, open your gates.

**2** **Wail, O cypress, for the cedar has fallen** [The cedar,] which is bigger than the cypress, [has fallen]. Howl, O rulers, for the kings of the nations have fallen.

**Wail, O oaks of the Bashan** Kesnes or chesnes in Old French, chenes in Modern French.

**for... has gone down** For it has been broken. Similar to [this expression] is (Isa. 32:19), “And He shall hail down the breaking of the forest."

**the fortified forest** The fortified forest, the strong walled cities.

**3** **the shepherds** The kings.

**for their glory**אַדַּרְתָּם

**the roar of the young lions** The princes shall weep.

**for the pride of the Jordan has been spoiled** The pride of the Jordan, which is the place of the young lions and the old lions. Our Sages (Yoma 39b) explained “Open your doors, O Lebanon,” as the prophet prophesying about the destruction of the Second Temple; that forty years prior to the destruction, the doors of the Temple proper would open by themselves. Rabban Yochanan ben Zakkai rebuked them. He said, "Temple, how long will you terrify yourself? I know that you will eventually be destroyed. Zechariah the son of Iddo has already prophesied concerning you: 'Open your doors, O Lebanon, etc.’"

**4** **Tend the flock of slaughter** Prepare shepherds for them; i.e., prophesy concerning their leaders who are destined to lead them from now on.

**the flock of slaughter** Israel, whose shepherds slew them and devoured them.

**5** **and not be guilty** The kings of the nations among whom I will exile them; this one sells them, and the buyer slays them, without feeling (lit., “and he does not put to his heart”) that there should be guilt in the matter. The seller boasts.

**Blessed be the Lord** Who delivered them into my hand, and behold! I am wealthy.

**for I have become wealthy** And behold! I am wealthy.

**7** **And I tended the flock of slaughter** All these are the words of the Holy One, blessed be He, to the prophet: And I tended them in the early days.

**indeed, the poor of the flock** Indeed, they were the poor of the flock when I began to tend them.

**and I took for Myself two staffs** At the end of a period of time, I divided them into two kingdoms because of their iniquity.

**one I called Pleasantness** Jeroboam promised to lead them gently.

**and one I called Destoyers** Rehoboam told [his kingdom] that he would flog them with scorpions (I Kings 12:11). [Zechariah] calls their rulers staffs because it is customary to lead flocks with staffs.

**8** **I cut off the three shepherds in one month**They corrupted their ways until I rejected them, and I slew all three shepherds in one month. Jehu slew the entire house of Ahab, and the house of Ahaziah the king of Judah, and his brothers, and all the seed of the kingdom of David; and Athaliah slew the rest, save Joash, who hid (II Kings 10, 11).

**I could not tolerate them** “My soul was short with them” I rejected them. And every expression of shortness of soul denotes a distressful or disgusting matter, that a person’s thoughts cannot tolerate. His heart and his reigns are too short to contain it, as Elihu said (Job 32: 18), “The spirit of my innards constrains me.”

**moreover, they were too much for Me** Their memory was too big for My innards, and it filled My spirit and constrained My reins. The word בָּחֲלָה was explained by our Sages in tractate Niddah (47a) as an expression of largeness. The Sages depicted the development of a woman with a metaphor: פַּגָּה, unripe figs; בּֽחַל, larger figs, and צֶמֶל, completely ripe figs. She is compared to unripe figs when she is still a child; she is compared to larger figs in the days of her youth, when she is already bigger. They brought this verse as proof of their words.

**9** **And I said, “I will not tend you...”** I said in those days, “I will cast them from before Me,” and they shall be free and subject to spoil.

**10** **And I took My [first] staff, [called] Pleasantness** I broke the power of the kings of Israel in the days of Jehoahaz the son of Jehu - to the extent that the king of Aram destroyed them and made them like dust to trample (II Kings 13:7) - and in the days of Hoshea the son of Elah, when I delivered them into the hands of Sennacherib and he exiled them (ibid. 17:6).

**to nullify My covenant that I [had] formed with all the peoples** To show them that because they betrayed Me, I nullified My covenant that I formed with all the peoples concerning them, that the [peoples] not harm them. For, on that condition I gave them the Torah, that if they keep it, they will be free from the kingdoms; that no nation or tongue shall rule over them. And do not be surprised if Scripture speaks of their salvation from the hands of the enemy as forming a covenant with the enemy, for we find a similar verse (Hosea 2:20): “And I will make a covenant for them on that day with the beasts of the field, etc."

**11** **knew this** The righteous among them who kept My statute understood.

**that it was the word of the Lord** This decree the Holy One, blessed be He, already spoke to us through Moses (Deut. 28:36): “The Lord shall drive you and your king.”

**12** **And I said** to the remaining kings of Judah.

**“If it pleases you, give [Me] My hire...”** Fulfill My commandments, and that will be My payment for all the good that I have given you; as they give hire to a shepherd, I will return and tend you.

**and if not, forbear** And I, too, will not do good for you. We find that the Holy One, blessed be He, said similarly to Ezekiel (3:27): “He that hears, let him hear, and he that forbears, let him forbear.”

**And they weighed out My hire, thirty pieces of silver** Jonathan paraphrases: And they performed My will with a few men. There were a few good men among them, such as the craftsmen and the sentries, Daniel, Hananiah, Mishael, Azariah, and Ezekiel. But I do not know how to explain the expression here of thirty pieces of silver exactly, except that כֶּסֶף is an expression of desire. Our Sages, too, explained it this way in Chullin (92a). They brought proof from (Prov. 7: 20), “The bundle of the desirable ones He took in His hand.” The thirty they explained in the following manner: There are forty-five righteous men in every generation. They brought proof from (Hosea 3:2), “a חֽמֶר of barley and a  לֶתֶךְof barley” - fifteen righteous in Babylon and thirty in Eretz Israel. It is said: “And I took the thirty pieces of silver, and I cast them into the house of the Lord in Eretz Israel.” The number thirty is explained by the Midrash Aggadah (Cf. Gen. Rabbah 49:3, Pesikta d’Rav Kahana 88a), that our father Abraham was promised that no generation would have fewer than thirty righteous in men, the number of (Gen. 15:8): "So shall your seed be.” The word יִהְיֶה has the numerical value of thirty.

**13** **And the Lord said to me: Cast it to the keeper of the treasury** like הָאוֹצֵר, the keeper of the treasury. Said the Holy One, blessed be He, to the prophet: Write, and leave over these and their righteousness to be preserved for the end of the seventy years of the Babylonian exile. The Temple shall be built by them. Now what is the treasury? [Cf. below]

**the stronghold of glory** My Temple, the stronghold of My glory.

**of which I stripped them** of which I stripped them so that they should no longer have glory. The expression יָקַרְתִּי means the removal of glory; the “mem” in מֵעֲלֵיהֶם proves it. It is like (Ps. 52:7), “and He shall uproot you from the land of the living”; and like (Isa. 10:33), “lops off the branches." My explanation is similar to Jonathan’s translation. I have seen many variant versions of the explanation of this prophecy, but I cannot reconcile those with the text.

**14** **And I cut off My second staff** I exiled Zedekiah. **the destroyers** The wicked of his generation, for he was righteous, but his generation was wicked.

**to nullify the brotherhood** that the Judahites and the Benjamites were joined in brotherhood, and that they adhered to the abominations of the kings of Israel.

**Ashlamatah: II Kings 13:14-20, 23**

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| **Rashi** | **Targum** |
| 14. ¶ Now Elisha became **ill** with the illness he was to die of; and Joash the king of Israel went down to him and wept on his face, and said, **"My master, my master, Israel's chariots and riders!"**  | 14. ¶ And Elisha **was sick with his sickness** by which he was to die, and Joash the King of Israel went down unto him and he wept before his face and said: **“My father, my father, to whom there was more good for Israel in his prayer than chariots and horsemen.”** |
| 15. And Elisha said to him, "Fetch a bow and arrows." And he fetched him a bow and arrows. | 15. And Elisha said to him “Take the bow and the arrows." And he took for him the bow and the arrows. |
| 16. And he said to the king of Israel, "Place your hand on the bow," and he placed his hand; and Elisha placed his hands on the king's hands. | 16. And he said to the king of Israel: "Bring down your hand upon the bow." And he brought down's his hand, and Elisha placed his hands upon the hands of the king. |
| 17. And he said, "Open the window to the east," and he opened it; and Elisha said, "Shoot!" And he shot. And he said, "[This is] an arrow of salvation from the Lord, and an arrow of victory over Aram, and you shall strike the Arameans in Aphek until they are completely annihilated." | 17. And he said: "Open the window to the east." And he opened (it). And Elisha said: "Shoot." And he shot. And he said: "This arrow will be madefor us salvation from before the Lord, and this arrow will be made for us victory over the men of Aram." And you will strike down the men of Aram in Aphek until you will destroy them utterly." |
| 18. And he said, "Take the arrows." And he took them. And he said to the king of Israel, "Strike at the ground," and he struck three times and stopped. | 18. And he said: "Take the arrows." And he took and said to the king of Israel: "Strike the ground." And he struck three times, and he stopped. |
| 19. And the man of God was incensed against him, and he said, "You should have struck five or six times, then you would strike the Arameans until you would annihilate them completely, but now, you shall strike the Arameans but three times." **{P}** | 19. And the prophet of the Lord was angry at him, and he said: "It is proper for you to strike five or six times. Then you would have struck down the men of Aram until you destroyed them utterly. And now three times you will strike down the men of Aram." **{P}** |
| 20. ¶ And Elisha died and they buried him, and Moabite bands would invade the land at the beginning of the year. | 20. ¶ And Elisha died, and they buried him. And the army of Moab was coming into the land at the coming in of the year. |
| 21. And it came to pass that they were burying a man, and behold, they saw the band, and they threw the man into Elisha's grave, **and he went and touched Elisha's bones, and he came to life and stood up on his feet.** **{P}** | 21. And while they were burying a man, behold they saw the army and threw the man in the tomb of Elisha. **And the man went and drew near the bones of Elisha, and he revived and stood up on his feet.** **{P}** |
| 22. ¶ Now Hazael the king of Aram oppressed Israel all the days of Jehoahaz. | 22. And Hazael the king of Aram oppressed Israel all the days of lehoahaz. ¶  |
| 23. And the Lord was gracious and merciful to them, and he turned to them for the sake of His covenant with Abraham, Isaac, and Jacob, and He did not want to destroy them, and He did not cast them off from His presence until now. | 23. And the Lord had pity upon them and had mercy upon them. And He turned by His Memra to do good to them on account of His covenant that was with Abraham, Isaac, and Jacob. And He was not willing to destroy them, and He did not exile them from the land of the house of his Shekinah until now. |
| 24. And Hazael died, and his son Ben-Hadad reigned in his stead.  | 24. And Hazael the king of Aram died, and Ben-Hadad his son ruled in his place. **{P}** |
| 25. And Jehoash the son of Jehoahaz returned and took the cities from the hand of Ben- Hadad the son of Hazael, which he had taken from the hand of His father Jehoahaz in battle; Joash beat him three times and recovered the cities of Israel. **{P}** | 25. And Iehoash the son of Iehoahaz returned and took the cities from the hand of Ben-Hadad the son of Hazael that he took from the hand of 1ehoahaz his father in battle. Three times Ioash struck him down, and he recovered the cities of Israel. **{P}** |
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**Rashi’s Commentary on II Kings 13:14-20, 23**

**17** **“Open the window to the east** Opposite the land of Aram, as it is said, (Is. 9:11) “Aram from the east.”

**“Shoot!” and he shot** This follows Jonathan.

**And he said, “This is an arrow of salvation...”** Elisha said, This arrow is a symbol of salvation for Israel.

**in Aphek** the name of the city.

**19** **And he said, You should have struck five or six times** [lit. to strike five or six times.]

**then** Had you done so, you would have struck Aram five or six times, for as a symbol of victory, I placed your hands on the bow.

**20** **would invade the land** were wont to come and plunder the land.

**at the beginning of the year** Jonathan [renders]: at the entrance of the year. At the return of the year, when the earth is still full of vegetation, and there is food for their animals, it is customary for bands to set out.

**Verbal Tallies**

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

**& H.H. Giberet Dr. Elisheba bat Sarah**

**Beresheet (Genesis) 46:28 – 47:31**

**Zechariah 10:6-12 + 11:4-11**

**Tehillim (Psalm) 39**

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

Father - אב, Strong’s number 01.

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

Judah - יהודה, Strong’s number 03063.

Joseph - יוסף, Strong’s number 03130.

Came / Bring - בוא, Strong’s number 0935.

Land - ארץ, Strong’s number 0776.

**Beresheet (Genesis) 46:28** And he sent **Judah <03063>** before him unto **Joseph <03130>**, to direct his face unto Goshen; and they **came <0935> (8799)** into the **land <0776>** of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his **father <01>**, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

**Tehillim (Psalm) 39:13** Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my **fathers <01>** were.

**Zechariah 10:6** And I will strengthen the house of **Judah <03063>**, and I will save the house of **Joseph <03130>**, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

**Zechariah 10:10** I will bring them again also out of the **land <0776>** of Egypt, and gather them out of Assyria; and I will **bring <0935> (8686)** them into the **land <0776>** of Gilead and Lebanon; and place shall not be found for them.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Gen. 46:28 – 47:31** | **Psalms****39:1-13** | **Ashlamatah****Zech. 10:6-12 + 11:4-11** |
| --- | --- | --- | --- | --- |
| ba' | father | Gen. 46:29Gen. 46:31Gen. 46:34Gen. 47:1Gen. 47:3Gen. 47:5Gen. 47:6Gen. 47:7Gen. 47:9Gen. 47:11Gen. 47:12Gen. 47:30 | Ps. 39:12 |  |
| ~d'a' | man |  | Ps. 39:5Ps. 39:11 | Zech. 11:6 |
|  !yIa; | surely, no | Gen. 47:4Gen. 47:13 | Ps. 39:5 |  |
|  vyai | man, men | Gen. 46:32Gen. 46:34Gen. 47:2Gen. 47:6Gen. 47:20 | Ps. 39:6Ps. 39:11 | Zech. 11:6 |
| lk;a' | lived off, food, eat | Gen. 47:22Gen. 47:24 |  | Zech. 11:9 |
| rm;a' | say, said | Gen. 46:30Gen. 46:31Gen. 46:33Gen. 46:34Gen. 47:1Gen. 47:3Gen. 47:4Gen. 47:5Gen. 47:8Gen. 47:9Gen. 47:15Gen. 47:16Gen. 47:18Gen. 47:23Gen. 47:25Gen. 47:29Gen. 47:30Gen. 47:31 | Ps. 39:1 | Zech. 11:4Zech. 11:5Zech. 11:9 |
| #r,a, | land, earth, ground, country | Gen. 46:28Gen. 46:31Gen. 46:34Gen. 47:1Gen. 47:4Gen. 47:6Gen. 47:11Gen. 47:13Gen. 47:14Gen. 47:15Gen. 47:20Gen. 47:27Gen. 47:28 |  | Zech. 10:10Zech. 11:6 |
| rv,a] | who, which | Gen. 46:31Gen. 47:14Gen. 47:22 |  | Zech. 11:5Zech. 11:10 |
| aAB  | came, come | Gen. 46:28Gen. 46:31Gen. 46:32Gen. 47:1Gen. 47:4Gen. 47:5Gen. 47:7Gen. 47:14Gen. 47:15Gen. 47:17Gen. 47:18 |  | Zech. 10:10 |
| tyIB; | household, house | Gen. 46:31Gen. 47:12Gen. 47:14Gen. 47:24 |  | Zech. 10:6 |
| !Be | son,child | Gen. 47:29 |  | Zech. 10:7Zech. 10:9 |
| %r'B' | blessed | Gen. 47:7Gen. 47:10 |  | Zech. 11:5 |
| ~G" | also, both | Gen. 46:34Gen. 47:3Gen. 47:19 |  | Zech. 11:8 |
| rb'D' | said, speak | Gen. 47:30 |  | Zech. 11:11 |
| %l;h' | walk |  | Ps. 39:6 | Zech. 10:12 |
| hNEhi | behold | Gen. 47:1 | Ps. 39:5 | Zech. 11:6 |
|  [r'z" | sow seed | Gen. 47:23 |  | Zech. 10:9 |
| dy"  | four-fifths, hand | Gen. 47:24Gen. 47:29 | Ps. 39:10 | Zech. 11:6 |
| [d'y" | know, known | Gen. 47:6 | Ps. 39:4Ps. 39:6 | Zech. 11:11 |
| hd'Why>  | Judah | Gen. 46:28 |  | Zech. 10:6 |
| hwhy | LORD |  | Ps. 39:4Ps. 39:12 | Zech. 10:6Zech. 10:7Zech. 10:12Zech. 11:4Zech. 11:5Zech. 11:6Zech. 11:11 |
| ~Ay | days | Gen. 47:9Gen. 47:23Gen. 47:26Gen. 47:28Gen. 47:29 | Ps. 39:4Ps. 39:5 | Zech. 11:11 |
|  @seAy | Joseph | Gen. 46:28Gen. 46:29Gen. 46:30Gen. 46:31Gen. 47:1Gen. 47:5Gen. 47:7Gen. 47:11Gen. 47:12Gen. 47:14Gen. 47:15Gen. 47:16Gen. 47:17Gen. 47:20Gen. 47:23Gen. 47:26Gen. 47:29 |  | Zech. 10:6 |
| bv;y" | may live, settle | Gen. 46:34Gen. 47:4Gen. 47:6Gen. 47:11Gen. 47:27 |  | Zech. 11:6 |
| dx;K' | hide | Gen. 47:18 |  | Zech. 11:8Zech. 11:9 |
| yKi  | when, because | Gen. 46:33Gen. 47:13Gen. 47:20 | Ps. 39:9 | Zech. 10:6 |
|  lKo | whole, entire, all, every | Gen. 46:32Gen. 46:34Gen. 47:1Gen. 47:12Gen. 47:13Gen. 47:14Gen. 47:15Gen. 47:17Gen. 47:20 | Ps. 39:5Ps. 39:8Ps. 39:11Ps. 39:12 | Zech. 10:11Zech. 11:10 |
| !Ke | therefore, so, thus | Gen. 47:22 |  | Zech. 11:7Zech. 11:11 |
| aol | no, nor, nothing, unpunished | Gen. 47:9Gen. 47:18 |  | Zech. 10:10Zech. 11:5Zech. 11:6 |
|  ble | heart |  | Ps. 39:3 | Zech. 10:7 |
| xq;l' | took | Gen. 47:2 |  | Zech. 11:7Zech. 11:10 |
| hm' | what, how | Gen. 46:33Gen. 47:3Gen. 47:8Gen. 47:15Gen. 47:19 | Ps. 39:4Ps. 39:7 |  |
| tWm | die | Gen. 46:30Gen. 47:15Gen. 47:19Gen. 47:29 |  | Zech. 11:9 |
| rk;m' | sell, sold | Gen. 47:20Gen. 47:22 |  | Zech. 11:5 |
| !mi | because | Gen. 47:13 | Ps. 39:10 |  |
| ac'm' | find, found | Gen. 47:14Gen. 47:25Gen. 47:29 |  | Zech. 10:10Zech. 11:6 |
| ~yIr'c.mi | Egyptian, Egypt | Gen. 46:34Gen. 47:6Gen. 47:11Gen. 47:13Gen. 47:14Gen. 47:15Gen. 47:20Gen. 47:21Gen. 47:26Gen. 47:27Gen. 47:28Gen. 47:29Gen. 47:30 |  | Zech. 10:10Zech. 10:11 |
| dg<n< | in your presence, sight | Gen. 47:15 | Ps. 39:1Ps. 39:5 |  |
| lc;n" | deliver |  | Ps. 39:8 | Zech. 11:6 |
| !t;n" | give, gave, given | Gen. 47:11Gen. 47:16Gen. 47:17Gen. 47:19Gen. 47:22Gen. 47:24 | Ps. 39:5 |  |
| rWs | remove, depart |  | Ps. 39:10 | Zech. 10:11 |
| dA[ | long time, still, while | Gen. 46:29Gen. 46:30 | Ps. 39:1 | Zech. 11:6 |
| hT'[; | now | Gen. 46:34Gen. 47:4 | Ps. 39:7 |  |
| hP, | according, mouth | Gen. 47:12 | Ps. 39:1Ps. 39:9 |  |
| !aoc | flocks | Gen. 46:32Gen. 47:1Gen. 47:4Gen. 47:17 |  | Zech. 11:4Zech. 11:7Zech. 11:11 |
| hn"q' | buy, bought | Gen. 47:19Gen. 47:20Gen. 47:22Gen. 47:23 |  | Zech. 11:5 |
| ar'q' | called | Gen. 46:33Gen. 47:29 |  | Zech. 11:7 |
| ha'r' | appear, seen, see | Gen. 46:29Gen. 46:30 |  | Zech. 10:7 |
| ra;v' | left | Gen. 47:18 |  | Zech. 11:9 |
| ~Wf  | put, made, place | Gen. 47:6Gen. 47:26Gen. 47:29 | Ps. 39:8 |  |
| rm;v' | guard, keep |  | Ps. 39:1 | Zech. 11:11 |
| hy"x' | live  | Gen. 47:19Gen. 47:25Gen. 47:28 |  | Zech. 10:9 |
|  rb;['  | removed, will pass | Gen. 47:21 |  | Zech. 10:11 |
| ~[;  | people | Gen. 47:21Gen. 47:23 |  | Zech. 10:9Zech. 11:10 |
| hf'[' | deal, done, do | Gen. 47:29Gen. 47:30 | Ps. 39:9 |  |
| hb'r' | became, be numerous | Gen. 47:27 |  | Zech. 10:8 |
| h['r' | shepherds, pasture | Gen. 46:32Gen. 46:34Gen. 47:3 |  | Zech. 11:4Zech. 11:5Zech. 11:7Zech. 11:8Zech. 11:9 |

**Verbal Tallies**

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

**& H.H. Giberet Dr. Elisheba bat Sarah**

**Beresheet (Genesis) 48:1-22**

**Tehillim (Psalms) 40**

**Melachim bet (II Kings) 13:14-20, 23**

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

Told / Said - אמר, Strong’s number 0559.

Told / Declare - נגד, Strong’s number 05046.

Come - בוא, Strong’s number 0935.

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

Told / Said - אמר, Strong’s number 0559.

Father - אב, Strong’s number 01.

Took - לקח, Strong’s number 03947.

**Beresheet (Genesis) 48:1** And it came to pass after these things, that one **told <0559> (8799)** Joseph, Behold, thy **father <01>** is **sick <02470> (8802)**: and he **took <03947> (8799)** with him his two sons, Manasseh and Ephraim.

2 And one **told <05046> (8686)** Jacob, and **said <0559> (8799)**, Behold, thy son Joseph **cometh <0935> (8802)** unto thee: and Israel strengthened himself, and sat upon the bed.

**Tehillim (Psalms) 40**:5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would **declare <05046> (8686)** and speak of them, they are more than can be numbered.

**Tehillim (Psalms) 40:7** Then **said <0559> (8804)** I, Lo, I **come <0935> (8804)**: in the volume of the book it is written of me,

**Melachim bet (II Kings) 13:14** Now Elisha was fallen **sick <02470> (8804)** of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and **said <0559> (8799)**, O my **father <01>**, my **father <01>**, the chariot of Israel, and the horsemen thereof.

**Melachim bet (II Kings) 13:15** And Elisha **said <0559> (8799)** unto him, **Take <03947> (8798)** bow and arrows. And **he took <03947> (8799)** unto him bow and arrows.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Gen. 48:1-22** | **Psalms****40:1-18** | **Ashlamatah****II Kings 13:14-20, 23** |
| --- | --- | --- | --- | --- |
| ba' | father | Gen. 48:1Gen. 48:9Gen. 48:15Gen. 48:16Gen. 48:17Gen. 48:18Gen. 48:19Gen. 48:21 |  | 2 Ki. 13:14 |
| ~h'r'b.a;  | Abraham | Gen. 48:15Gen. 48:16 |  | 2Ki 13:23 |
| ~yhil{a/ | God | Gen. 48:9Gen. 48:11Gen. 48:15Gen. 48:20Gen. 48:21 | Ps. 40:3Ps. 40:5Ps. 40:8Ps. 40:17 | 2 Ki. 13:19 |
| rm;a' | told, said | Gen. 48:1Gen. 48:3Gen. 48:4Gen. 48:8Gen. 48:9Gen. 48:11Gen. 48:15Gen. 48:18Gen. 48:19Gen. 48:20Gen. 48:21 | Ps. 40:7Ps. 40:10Ps. 40:15Ps. 40:16 | 2 Ki. 13:142 Ki. 13:152 Ki. 13:162 Ki. 13:172 Ki. 13:182 Ki. 13:19 |
| #r,a, | land, earth, ground | Gen. 48:3Gen. 48:4Gen. 48:5Gen. 48:7Gen. 48:12Gen. 48:16Gen. 48:21 |  | 2 Ki. 13:182 Ki. 13:20 |
| rv,a] | who, which | Gen. 48:9Gen. 48:15Gen. 48:22 | Ps. 40:4 | 2 Ki. 13:14 |
| aAB | come, go | Gen. 48:2Gen. 48:5Gen. 48:7 | Ps. 40:7 | 2 Ki. 13:20 |
| dy" | hand | Gen. 48:14Gen. 48:17Gen. 48:22 |  | 2 Ki. 13:16 |
| hwhy | LORD |  | Ps. 40:1Ps. 40:3Ps. 40:4Ps. 40:5Ps. 40:9Ps. 40:11Ps. 40:13Ps. 40:16 | 2 Ki. 13:17 |
| bqo[]y" | Jacob | Gen. 48:2Gen. 48:3 |  | 2Ki 13:23 |
| qx'c.yI  | Isaac | Gen. 48:15Gen. 48:16 |  | 2Ki 13:23 |
| laer'f.yI  | Israel | Gen. 48:2Gen. 48:8Gen. 48:10Gen. 48:11Gen. 48:13Gen. 48:14Gen. 48:20Gen. 48:21 |  | 2 Ki. 13:142 Ki. 13:162 Ki. 13:182 Ki. 14:23 |
| xq;l' | take, took | Gen. 48:1Gen. 48:9Gen. 48:13Gen. 48:22 |  | 2 Ki. 13:152 Ki. 13:18 |
|  tWm | die | Gen. 48:7Gen. 48:21 |  | 2 Ki. 13:142 Ki. 13:20 |
| !t;n" | give, make, gave | Gen. 48:4Gen. 48:9Gen. 48:22 | Ps. 40:3 |  |
| d[; | before, until | Gen. 48:5 | Ps. 40:12 | 2 Ki. 13:172 Ki. 13:19 |
|  l[; | sorrow, more than, over | Gen. 48:7Gen. 48:22 | Ps. 40:15 | 2 Ki. 13:14 |
| hT'[; | now | Gen. 48:5 |  | 2 Ki. 13:19 |
| rb;q' | buried | Gen. 48:7 |  | 2 Ki. 13:20 |
| tv,q, | bow | Gen. 48:22 |  | 2 Ki. 13:152 Ki. 13:16 |
| ha'r' | appeared, see | Gen. 48:3Gen. 48:8Gen. 48:10Gen. 48:11Gen. 48:17 | Ps. 40:3Ps. 40:12 |  |
|  ~Wf | place | Gen. 48:18Gen. 48:20 | Ps. 40:4 | 2 Ki. 13:16 |
| hl'x' | sick | Gen. 48:1 |  | 2 Ki. 13:14 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 46:28 – 47:31**

 **“V’Et Yehudah Shalakh” “And Yehudah he sent”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luqas Lk 11:33-36, 8:16-18)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mark 4:21-25)** |
| **“No one after lighting a lamp, puts** it**in a secret place, nor** does he place it **under a bushel** (measuring basket)**, but places** it **on a Menorah** (lampstand)**, that those who come in[[32]](#footnote-32) may see the light. The light of the body is the eye: therefore, when your eye is whole, your entire body also is full of light; but when itis vain,[[33]](#footnote-33) your body is alsofull of darkness. Therefore, pay careful attention** to remain full of **light (Torah) so that there is no darkness in you! If therefore your whole body is full of light, not having any darkness** (vanity)**, it will be completely full of light** (Torah)**, as it is when the lamp with its light gives light to you.”****“And no one,** *after***lighting a lamp, covers it with a clay jar or puts** *it***under a bed, but puts** *it***on a Menorah** (lampstand)**, so that those who come in can see the light. For nothing is secret that will not become evident and nothing hidden that will not be known** (to the insiders and ones “Given” the Oral Torah) **and come to light. Therefore consider how and listen, for whoever has, to him** *more***will be given even more, and whoever does not have, even what he thinks** *that he***has will be taken away from him.”** | **And he** (Yeshua) **said to them, “Is a lamp[[34]](#footnote-34) coming[[35]](#footnote-35) in to be put under a bushel** (measuring basket)**,[[36]](#footnote-36) or under a bed? Is it not to serve[[37]](#footnote-37) on a Menorah** (lampstand)**? For there is nothing hidden, which will not be exposed; nothing is kept secret, that does not come to light.[[38]](#footnote-38) If any man have ears to hear,[[39]](#footnote-39) let him hear.[[40]](#footnote-40) And he said unto them, Take care what you hear: with what measure you use, it will be measured to you:[[41]](#footnote-41) and to you that hear more will be given.[[42]](#footnote-42) For to the one that has, to him will be given: and he that does not have, even what he has will be taken away.** |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) Gen 48:1-22**

**“Chiné Avikhá Choléh” “Behold, your father is sick”**

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

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

|  |
| --- |
| **Hakham Tsefet’s School of Peshat****(Mk 4:26-29)****Mishnah א:א** |
| **And he** (Yeshua) **said, “The kingdom/Governance of God is as if a man should scatter seed on the ground, and should sleep through[[43]](#footnote-43) the night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. But when the grain ripens, immediately he puts in the sickle, because the harvest has come.”[[44]](#footnote-44)** |

|  |
| --- |
| **Hakham Shaul’s School of Remes****(2 Luqas – Acts 13:42-52)****Pereq א:א** |
| **As Hakham Shaul and Paqid Bar-Nechamah were going out, the people kept begging that these things might be elucidated to them on the next Sabbath.** **Now when** the meeting of**the Synagogue had broken up, many of the Jews and of the God-fearing Gentiles[[45]](#footnote-45) followed Hakham Shaul and Paqid Bar-Nechamah, who, speaking to them, were urging them to continue in the grace of God.****The next Sabbath nearly the whole city assembled to hear the Torah of the Lord.[[46]](#footnote-46) But when** (some of) **the Jews[[47]](#footnote-47)** (**Tz’dukim** – Sadducees and the School of Shammai) **saw the congregations, they were filled with zeal and** began **trying to contradict the things spoken by Hakham Shaul, and were insulting (him). Hakham Shaul and Paqid Bar-Nechamah spoke out boldly and said, “It was necessary that the Torah of God be spoken** to the Gentiles **by you first; since you repudiate** (the Mesorah - Oral Torah) **it and judge yourselves unworthy of the Olam HaBa, behold, we are turning to the Gentiles. For so the Lord has commanded us,” for the Lord God[[48]](#footnote-48) says**, **“*It is too small a thing that You should be My Servant To raise up*** (and make stand)***the tribes of Ya’aqob and to restore the preserved ones of Yisrael; I will also make You a light of the nations, So that My salvation may reach to the ends of the earth*”** (Yesha’yahu – Isa. 49:6).**When the Gentiles heard this, they** began**rejoicing and glorifying the Torah of the Lord; and as many as had been appointed to eternal life became faithfully obedient** (Jews)**. And the Torah of the Lord was being spread through the whole region. But, some of the Jews** (from the Shammite School)[[49]](#footnote-49) **incited the devout women of prominence and the leading men of the city, and instigated a persecution against Hakham Shaul and Paqid Bar-Nechamah, and drove them out of their district. But they shook off the dust of their feet** in protest**against them and went on to Iconium.[[50]](#footnote-50) And the disciples were continually filled with joy and with the Divine Presence** (Shekinah). |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Gen 48:1-22** | **Psa. 40:1-18** | **II Kings 13:14-20, 23** | **Mk 4:26-29** | **Acts 13:42-52** |

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

**The Adversary and the Kingdom/Governance of G-d**

**Mk 4:28. For of itself does the earth bear fruit, first a blade, then an ear, then full grain in the ear.**

We open the Peshat commentary with a question. Why does satan (the adversary) oppose the Kingdom/Governance of G-d?

We must first determine the identity of the adversary or “satan.” The Biblical phrase “satan” is usually a direct translation of the word שָׂטָן *satan,* pronounced “saw-tawn.”[[51]](#footnote-51) The Greek **Σατανᾶς –** *Satanas,* pronounced “sat-an-as”[[52]](#footnote-52) is derived from the Hebrew שָׂטָן *satan*. In Christian literature “satan” is the archenemy of G-d. Jewish thoughts of “satan” do not make “satan” into the arch villain of G-d but the part of the human being referred to as the Yetser HaRa.

**Gen. 1:26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion…**

We must understand that the “image” and “likeness” of the present passage in no way implies that G-d is a corporeal being as we are. The Sages (Hakhamim) teach us that we cannot read the opening chapters of B’resheet is the absolute literal (Peshat) sense. This does not mean that we cannot derive Peshat information from them, as we will see. From the cited passage of B’resheet, we learn that the plurality “us” does not relate to a “trinitarian” divinity proposed by christian scholars and teachers. Nor, does the Hebrew word צֶלֶם – *tselem* or דְּמוּת – *demuwth* in any way imply that there is or ever will be a divinity of corporeal substance.[[53]](#footnote-53)

The phrase “**For the earth yields crops by itself,”** captures the “mystery” (So’od) in Peshat vocabulary. The earth possesses the energy and ability to cause things to grow because G-d has vested it with these powers.

B’resheet (Ge) 1:11 And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.

These passages reveal even deeper truths than our Peshat will allow us to comment on here. However, we can see even from Peshat, that the earth is able, of itself to grow produce as Hakham Tsefet, in our pericope has suggested. Therefore, whatever comes from the earth possess a special bestowal of energy to reproduce “after its own species.” Consequently, man has come from the earth with the capacity to reproduce “after his own species.” The Ramban[[54]](#footnote-54) shows in his commentary to B’resheet 1:26 that when G-d says “let us,” He is entering into a partnership with the earth in the creation of man. As such, man has the earthly capacity to reproduce himself through his seed in the same way that the fruit tree produces “after its kind.” Therefore, the “image” and “likeness” can be taken to mean that man has some physiognomies that he received from the earth and some more sublime characteristics he received from G-d. Because man is dualistic in his composite nature, he alone can capture the essence of the spiritual (abstract) world and bring it into the mundane sphere of life. While there is a great deal of work to be done in the area of “tikun,” meaning repair, we must also remember that man is given an initial mission to “have dominion, be fruitful, and multiply.” These commands are not mere “cultural mandates” as some have purported. Judaism accepts these “mandates” as mitzvoth (commandments) making them obligatory. And the mitzvah to be fruitful and multiply can have deeper meanings, but we see that the idea is to build a community under the authority of G-d’s mitzvot.

**Of its own Species**

In our attempt to understand and determine the identity of the adversary, we must look into man’s purpose. The Biblical refrain וַיֹּאמֶר אֱלֹהִים יְהִי “and God said let there be” occurs repeatedly in the opening chapter of B’resheet. As we noted above, we see with each remark, that G-d is investing a specific energy and Law (Torah/Nomos) into the infrastructure of the Universe. This truth compounds the question because it alters or amplifies the question. If the earth is a part of the Structured Universe, which demands that we keep the Torah, why is it adversely obsessed with returning man to the “dust of the earth?” In a measure the “earth” the adversary (satan) wants us dead if we fail to observe the mitzvoth.

Because man’s composition he is caught between the earth and the heavens, man’s activities unlike G-ds, fall into four classes.[[55]](#footnote-55)

1. Purposeless
2. Unimportant
3. Vanity
4. Good Works

In a measure, the “earth” the adversary (satan) wants us dead, or wants its dirt from those who are not productively building the earth and the universe. In other words, when we do not produce (a principle law of the earth/structured universe) we fall into decay, which is the earths way of recycling. This is equally true regardless of whether we are speaking of vegetable or animal life. The man who operates “without purpose,” involved in the “unimportant” the adversarial earth pursues that man involved in “vain activity” because he is not building the Kingdom of God or “ruling” in the Governance of G-d.

Those activities, which are deemed “good works,” are necessary and useful to obtain a specified goal. Therefore, before we can define with clarity “good works” we need to understand “works” as they appear in the Biblical Texts.

We have included the English Standard version and our own translation for comparison.

|  |  |
| --- | --- |
| **English Standard Version** | Translation by H. Em. Rabbi Dr Eliyahu b Abraham  |
| **Eph. 2:8-10 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.**  | **Eph 2:8-10 It is by God’s loving-kindness that brought you** (Gentiles) **to wholeness[[56]](#footnote-56) by becoming faithfully obedient Jews, this is not by your own merit but a gift of God.[[57]](#footnote-57) You are not made whole by human attempts to please God,[[58]](#footnote-58) so that anyone can boast. For we** (Jews) **are His (God’s) workmanship, created in union with Yeshua HaMashiach for a life of good works,** according to the halakhot (Laws) of the Torah, **which God has prepared beforehand that we[[59]](#footnote-59)** (Jews and Gentiles) **should walk (halakh)[[60]](#footnote-60) in them.** |

The “gift of G-d” is the **Torah**, as can be seen in our footnotes. G-d’s loving-kindness gave us the **Gift of the Torah** as an eternal spiritual gift. This “gift” was given to the Jewish people first.[[61]](#footnote-61) Because our translation of Ephesians 2:8-10 purports the truth that the Gentiles must become fully obedient Jews, we take up the age-old battle between “works” and “grace.” Firstly, we must realize that the Gift of the Torah is never to be rescinded.[[62]](#footnote-62) Furthermore, we must accept the fact that the structure of the entire universe is built upon the Nomos/Oral Torah. These spoken words (Oral Torah) are captured from time to time in the written text. The refrain **וַיֹּאמֶר אֱלֹהִים יְהִי** “and God said let there be…” cited above is a perfect example. However, the written text has not captured all the words that G-d used to create the universe. Consequently, we must accept the Oral Torah as a means for understanding the will of G-d as well as the power of creation. The English Standard Version of the Bible says that “salvation” (being made whole)[[63]](#footnote-63) is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation).[[64]](#footnote-64) Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d.

**Rom. 1:16** ¶ **For I am not ashamed of the Mesorah** (of the Master), **for it is the virtuous power of God bringing redemption to everyone who is faithfully obedient,** (to the Mesorah) **Chiefly by the Jewish** Hakhamim[[65]](#footnote-65) **and also by the Jewish** Hakhamim of the **Hellenists** (in Diaspora).[[66]](#footnote-66)

Hakham Shaul’s words are straightforward here. It is the Mesorah of G-d that brings the ability to “be made whole,” (be “saved”).

The Midrashic text of Matityahu, the commentary to the Malchut Shamayim[[67]](#footnote-67) (Kingdom/Governance of G-d) addresses this question with the same vocabulary as our cited texts.

**Matt. 19:25-26 When his** (Yeshua’s) **talmidim** (disciples) **heard** (Yeshua’s midrash on the rich man)**, they were overwhelmingly amazed, saying, “Who has the power** (**δύναται** – *dunatai*) **to be made spiritually whole** (saved)**? But Yeshua understood their amazement, and said to them, With men this is impossible** (**ἀδύνατόν** – *adunaton*)**;[[68]](#footnote-68) but with God all things are possible** (δυνατά – *dunata*)**.**

Now we see that “salvation,” “being made spiritually whole” is impossible with man. **Or, man does not have the capacity** (**ἀδύνατόν** – *adunaton*)**; of his own accord apart from the Gift of the Torah** (G-d’s **δύναται** – *dunatai*) **to be “saved,” made spiritually whole.** Therefore, a man’s works apart from the Gift of the Torah is powerless and are considered the “works of the flesh.” The “works of the flesh” are man’s attempt to “save” himself without the instruction of the Torah, Oral or Written.

**Case Law**

Judaism is a “faith” if we can call it that, built upon precedent. Therefore, we have cited a textual, hermeneutic argument above, which needs “case law” to finalize our controversy.

**B’resheet (Gen.) 3:7-10 Then the eyes of both were opened, and they knew that they were naked. And they** (of their own accord trying to atone for their sin) **sewed fig leaves together and made themselves loincloths. And they heard the voice** (Dabar/Logos/Memra) **of the Lord God** (Oral Torah) **walking in the garden in the ruach** (breath)**[[69]](#footnote-69) of the day, and the man and his wife were hidden[[70]](#footnote-70) from the presence of the Lord God among the trees of the garden. But the Lord God called to the man and said to him, "Where are you"** (being unable to see Adam)**? And he said, "I heard the your voice** (Dabar/Logos/Memra) **in the garden, and I was afraid, because I was naked, and I was hidden** (because of my sin).”

Adam’s sin hid him from the “Presence (face) of G-d.” G-d could no longer see Adam and Chava because they had violated the mitzvot of G-d. However, our point (case Law) rests upon the fact that Adam took it upon himself to atone for his wrong by covering himself with a fig leaf. The fig leaf depicts Adam’s “works of the flesh,” and “**human attempts to please God**” or an attempt to atone for his sin apart from the Torah. Therefore, we see the precedential law, which demonstrated that the activities contrived apart from Torah render a man dead to G-d. We understand by later passages that G-d taught Adam the appropriate way to atone for sin when he made “skins” for Adam and Chava.[[71]](#footnote-71)

**Rule or Fall**

Adam was created to rule. The Hebrew word “rule” is *radah*. The Hebrew word for “fall” or descend is *yarad*. The Hebrew text of B’resheet 1:26 says “And let them have dominion” *ve*-***yiradoo***.[[72]](#footnote-72) Here “*ve*-*yiradoo*” is a polyvalent containing a trilateral consonantal root. Therefore, “*ve*-*yiradoo*” can mean that he could either *yarad –* descend or *radad -* rule.[[73]](#footnote-73)

Adam’s right to “rule” was dependent upon his right standing with G-d! Those who do not have a “right standing” with G-d are not qualified or able to rule in the Kingdom/Governance of G-d! In other words, those who flagrantly violate the mandates of the Torah cannot be “rulers” in the Governance of G-d.[[74]](#footnote-74) Those Hakhamim who are “shomer HaTorah,” are the Torah’s “guardians” can “rule” (*radah*). But, those who refuse to observe the mitzvot are destined to fall (*yarad*). It is these unproductive souls that the adversary, the earth, wishes to consume.

The Communion, presence, and power of G-d that Adam possessed were lost with his violation of the Torah mandate. The whole of Adam's (humanities) existence is dependent on his relationship with G-d through the Torah. Without a true and proper relationship with G-d, man does not warrant existence at all. ALL men who do not seek to establish a correct relationship with G-d through the Torah warrant DEATH. Therefore, the earth seeks to consume the “workers of iniquity” those who have no works of Torah.

**Peroration**

Are we “saved” by “grace”? Yes the “grace” loving-kindness of G-d gave us the gift of eternal “salvation” through the “Gift of the Torah” as opposed to the “works of the flesh,” man’s attempt to please G-d apart from the Torah.

**Next Sabbath:**

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקְרָא יַעֲקֹב** |  |  |
| **“Vayiqra Ya’aqob”** | Reader 1 – B’resheet 49:1-4 | Reader 1 – B’resheet 49:27-29 |
| **“And called Jacob”** | Reader 2 – B’resheet 49:5-7 | Reader 2 – B’resheet 49:29-31 |
| **“Y llamó Jacob”** | Reader 3 – B’resheet 49:8-10 | Reader 3 – B’resheet 49:31-33 |
| B’resheet (Gen) 49:1-26 | Reader 4 – B’resheet 49:11-13 |   |
| Ashlamatah: Is 55:3-12 + 56:8 | Reader 5 – B’resheet 49:15-18 |   |
|  | Reader 6 – B’resheet 49:19-21 | Reader 1 – B’resheet 49:27-29 |
| Psalm 41:1-4 | Reader 7 – B’resheet 49:22-26 | Reader 2 – B’resheet 49:29-31 |
|   |  Maftir – B’resheet 49:22-26 | Reader 3 – B’resheet 49:31-33 |
| N.C.: Mk 4:30-34; Lk 13:18-19 Acts 14:1-7 |   Isaiah 44:14 – 51:3 |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Radak [↑](#footnote-ref-1)
2. Shir HaShirim Rabbah 4:3 [↑](#footnote-ref-2)
3. in Bereshit (Genesis) 47:30 [↑](#footnote-ref-3)
4. Divre HaYamim I (Chronicles) 24 [↑](#footnote-ref-4)
5. Harp [↑](#footnote-ref-5)
6. Divre HaYamim I (Chronicles) 25:3 [↑](#footnote-ref-6)
7. James 1:26 [↑](#footnote-ref-7)
8. Ibid. [↑](#footnote-ref-8)
9. I heard this section from Rabbi Akiva Tatz. [↑](#footnote-ref-9)
10. This is also played out in the front/back of the neck. Shechitah ritual slaughter to render a kosher animal fit for human consumption was administered on the productive front-part of the neck. However, the negative symbolism of the nape -back of the neck – was cut with the Eglah Arufah [*The Mitzvah: In response to finding a corpse in the Land of Israel, the elders of the closest town would decapitate a calf, an Eglah Arufah that was a communal atonement for this crime proclaiming that the townsfolk did not shed his blood (Deuteronomy 21:1-9).*]. That “Pharaoh” rearranges to form the word “HaOref”, the nape – back of the neck – is not coincidental. [↑](#footnote-ref-10)
11. The incense used in the Temple. [↑](#footnote-ref-11)
12. Yom HaKippurim = The Day of Atonement. [↑](#footnote-ref-12)
13. Evil speech [↑](#footnote-ref-13)
14. Arachin 16 [↑](#footnote-ref-14)
15. The priestly robe, sometimes called the robe of the ephod (*meil ha-ephod* מְעִיל הָאֵפֹוד), is one of the sacred articles of clothing (*bigdei kehunah*) of the Jewish High Priest. The robe is described in Shemot (Exodus) 28:31-35. It was worn under the Ephod. [↑](#footnote-ref-15)
16. The Mishkan is the Tabernacle in the wilderness. [↑](#footnote-ref-16)
17. Yoma 43b-44a, Zevachim 88b, Mishna Kelim 1:9, Rambam Hilchot Temidin u-Musafin 3:3. [↑](#footnote-ref-17)
18. Vayikra (Leviticus) 16:17 [↑](#footnote-ref-18)
19. Yoma 44b [↑](#footnote-ref-19)
20. Circumcision [↑](#footnote-ref-20)
21. v.47:4 [↑](#footnote-ref-21)
22. v. 47:9 [↑](#footnote-ref-22)
23. Radak; Sforno [↑](#footnote-ref-23)
24. v. 4 [↑](#footnote-ref-24)
25. v. 2 [↑](#footnote-ref-25)
26. Kabbalistically, this chapter of Psalms is used as a strong prayer for protection against evil people. [↑](#footnote-ref-26)
27. Hirsch [↑](#footnote-ref-27)
28. *Az Yashir*, the song at the sea,symbolizes the birth of the Jewish people. It marks the first time that the nation, acting as one, recognized both their redemption and their redeemer. One cannot find any other place in Jewish history where, unified, the People of Israel burst spontaneously into song praising HaShem and his miracles. [↑](#footnote-ref-28)
29. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-29)
30. S.R. Hirsch, The Pentateuch [↑](#footnote-ref-30)
31. Sifrei; Chullim 28a [↑](#footnote-ref-31)
32. Verbal tally to Gen 46:31 [↑](#footnote-ref-32)
33. Greek πονηρός translates to Hebrew רַע empty. Therefore, the body that is not filled with light is “empty.” [↑](#footnote-ref-33)
34. Lamp not candle. Just as the “seed” which was sown (also a direct verbal tally to Zech 10:9) in the previous simile, we have the light as the Torah, Oral and Written. Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). p. 318 [↑](#footnote-ref-34)
35. Verbal Tally to Gen 46:31

The light coming in is in the active not passive state. Therefore, we see a continuous coming of light in the present pericope. [↑](#footnote-ref-35)
36. We must define the “purposed “basket” as a means of measuring. The measuring basked was set as a standard for determining whom much a person would be trading for. In other words, the basket is set as a standard for measuring. While it may be understood as a mere “basket” the context from the latter part of the pericope shows that measuring amounts is and important aspect of this analogy/simile. [↑](#footnote-ref-36)
37. cf. Str. 5087 1C [↑](#footnote-ref-37)
38. Here the language of Hakham Tsefet is multifaceted. He speaks of the exposure of negative works and the mysteries of G-d as well. The mysteries (secrets) never remain “hidden.” G-d loves nothing more than to reveal his secrets to His Prophets, i.e. the Hakhamim. Gould accurately notes, The ultimate end of the hiding is manifesting. This is a case of the argumentum a minori. Even what is hidden is hidden only for the purpose of ultimate manifestation, and **how much more** is this true of anything that is in its nature light, instead of dark. κρυπτόν is emphatic. The progress of all knowledge is the manifestation of this principle. The earth is full of secrets, hidden treasures and forces, but they have been hidden away, only in order that man may bring them forth out of their hiding, and enrich his life with them. **οὐδὲ ἐγένετο ἀπόκρυφον**—*nor did it become hidden away*. This differs from the former by the difference between ἐγένετο and ἐστί. It points to the act of hiding, as that does to the state. Both are for the same purpose. God has secrets, mysteries, but they are not permanent secrets, only held in reserve for future revelation. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 78 [↑](#footnote-ref-38)
39. This is the famous citation from the Talmud. [↑](#footnote-ref-39)
40. The thought here is clearly, meditate on what you have heard. This is an allusion to the deeper meaning of the text. Therefore, the allegorical or Remes accompaniment to the pericope. [↑](#footnote-ref-40)
41. The idea hear is midda kneged midda with regard to the “measure” of understanding a person applies to the Torah. With what “measure” of application and study one applies it will be returned *midda kneged midda*. Please note the context of “hearing” referring to the Hebrew word Shema – Hear, Obey etc. [↑](#footnote-ref-41)
42. cf. m. Sot. 1.7, t. Sot 3.1 (**midda kneged midda** – measure for measure) [↑](#footnote-ref-42)
43. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament.* Grand Rapids: Zondervan. pp. 202-3 [↑](#footnote-ref-43)
44. We make note here of the absence of the Luqan Tosefta. Hakham Shaul omits this material in the Luqan Tosefta undoubtedly because he feels that the information has been adequately covered in the Peshat of the Marqan text. Therefore, we will comment without the “additional” materials. [↑](#footnote-ref-44)
45. Here the Greek word cannot refer to the Righteous gentile. Had Hakham Shaul wished to make this point he would have clearly told us that these Gentiles were “converts “without the added phrase σεβομένων (**σέβω** – *sebomai*). Consequently, these Gentiles lack conversion, which as we have noted in the past is forbidden by the School of Shammai. Likewise, we see that the message of 2 Luqas 10:28 has yet to reach this region of the diaspora. (see footnote below) [↑](#footnote-ref-45)
46. Here the “Word of the L-rd can only be a reference to the Torah, Oral and Written. Likewise, **Kύριος** – *kurios* must be a reference to HaShem and not to the Master. This can be confirmed as we continue to read where Hakham Shaul cites Yesha’yahu (Isa) 49:6 [↑](#footnote-ref-46)
47. This cannot be taken as general statement, meaning that All the Jewish people were angry and jealous. Because the characteristic is anti-Gentile we can determine that this is the House/School of Shammai. This is deduced from context, **Severah -** logical deduction, **Drash** **-** deduced halakhah and the 7th rule of Hillel’s Hermeneutics, **7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context. [↑](#footnote-ref-47)
48. We have pieced together the context, which comes from Yesha’yahu 49:5 to determine how to translate the speaker. [↑](#footnote-ref-48)
49. We read in 2 Luqas 10 how Hakham Tsefet had pointed out that the dogma of Shammai had kept the Jewish people from interacting with the Gentiles. 2 Luqas 10:28 **And he said to them, You know that it is a forbidden thing for a man, a Jew to keep company with or to come near to one of another nation. But G-d has shown me not to call any man common or unclean** (but his kitchen is unclean)**.** See Tebet 16, 5773. Harvey Falk shows from Jewish sources that Shammai’s predilection for opposition against the Gentiles was as serious as the sin of the Golden calf (**b. Shab. 17a**). Shammai was vehemently opposed to “Gentile Redemption.” Furthermore, the day he took office as Av Bet Din he enacted eighteen rules **for his School**. In the discussion on clean and unclean liquids and hands, Shammai declares the Gentile and their lands unclean. **From this ruling we see that when the Jewish people entered Eretz Yisrael they shook the dust of the foreign nation off their feet (m. Kel. 1:6-9).** The Mishnah, Tosefta and Gemara are cryptic in that we do not understand the full discussion that took place between Shammai and Hillel. However, the House of Shammai was vehemently opposed to the possible interaction of Jew and gentile. The eighteen rules fostered greater separation between Jew and Gentile. [↑](#footnote-ref-49)
50. “little image” or “icon.” [↑](#footnote-ref-50)
51. cf. Strong’s H7854 [↑](#footnote-ref-51)
52. cf. Strong’s G4567 [↑](#footnote-ref-52)
53. For discussions from a Jewish perspective, please refer to Maimonides, M. (1956). *The Guide for the Perplexed* (Second Edition ed.). (M. Friedlander, Trans.) Dover Publications, Inc. [↑](#footnote-ref-53)
54. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. pp. 72 – 6 [↑](#footnote-ref-54)
55. Maimonides, M. (1956). *The Guide for the Perplexed* (Second Edition ed.). (M. Friedlander, Trans.) Dover Publications, Inc. p. 307 [↑](#footnote-ref-55)
56. cf. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G4982). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-56)
57. The “gift” of G-d (המתת אלוהים - Mattat Elohim), which brings the Jew and Gentile is the Torah/Oral and Written. The Torah is referred to as the (תורה המתת) Mattan Torah – the gift of Torah. [↑](#footnote-ref-57)
58. We have translated **ἔργων**from **ἔργον** – *ergon* “works” as human attempts at pleasing G-d. These **ἔργων** are not qualified with either good or bad. However, the text clearly states that these **ἔργων** are not sufficient to please G-d. We will see that we must have **ἔργοις ἀγαθοῖς** “good works” before any **ἔργων** can be considered to be of value before G-d. [↑](#footnote-ref-58)
59. We here should be understood as the Jewish people. However, when the Gentile becomes Jewish the “we” is extended to them. Therefore, “we” (collectively) live by the mandates of the Torah. [↑](#footnote-ref-59)
60. Halakhah, then, is the "way" a Jew is directed to behave in every aspect of life, encompassing civil, criminal, and religious law. In actual fact, Halakhah is used more as a synonym for the Oral Law *(Torah Shebal Peh).* Halakhah includes three subdivisions: Gezierah, Takkanah, and Minhag (see entries for each of these terms for more information). [↑](#footnote-ref-60)
61. cf. Rom 3:2, Heb. 5:15, 1 Pe4:11 [↑](#footnote-ref-61)
62. Even the “new (renewed) covenant” as outlined by the prophets is based on the Torah/Law being written on the tablets of the heart. cf. Yermi’yahu (Jer.) 31:31–34 [↑](#footnote-ref-62)
63. See Strong’s below [↑](#footnote-ref-63)
64. cf. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G4982). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-64)
65. The inference is simply stated. The Mesorah MUST be passed down – transmitted from Jewish Hakhamim to talmidim. This includes the “Gentiles” who would teach Torah/Mesorah. They MUST be first taught by a Jewish Hakham! [↑](#footnote-ref-65)
66. The sense of the verse means, in modern terms that the MESORAH will be carried chiefly by the Orthodox Nazarean Jews, and also by the Reform and Conservative Jews. [↑](#footnote-ref-66)
67. Lit. Kingdom of Heaven. Matityahu uses this Midrashic phrase to avoid taking G-d’s name in vain. [↑](#footnote-ref-67)
68. ἀδύνατόν, from **ἀδύνατος** – *adunatos* meaning “impossible” or “without the power/ability,” or “unable.” Here the context is man apart from the Torah. [↑](#footnote-ref-68)
69. This refers to the time of day when G-d breathed the Oral Torah to Adam and Havah. Or, the time of day when they received their lesson from the Oral Torah – the breathing of Logos/Memra. [↑](#footnote-ref-69)
70. **B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight and associated the quality of mercy with Himself and created him, as it is written, For the Lord regards the way of the righteous/generous, but the way of the wicked *tobed*- E.V. shall perish (Ps. I, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the Lord knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created. [↑](#footnote-ref-70)
71. cf. B’resheet (Gen.) 3:20 [↑](#footnote-ref-71)
72. cf. B’resheet (Gen.) 1:26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ **וְיִרְדּוּ** בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ [↑](#footnote-ref-72)
73. For a more in-depth look at this thought see HaLevi, S. (1997). *The Life Story of Adam and Havah, A New Targum of Gen 1:26-5:5.* New Jersey: Jason Aronson Inc. pp. 57- [↑](#footnote-ref-73)
74. This is because Adam “descends” rather than maintain rule. The Targumaic translation of B’resheet 1:26 imply that Adam and Chava “descend from the throne of G-d.” This language tells us that Adam stood at the Throne of G-d, meaning that he possessed a place of authority. But, because of his disobedience he “fell/descended” from his place of authority. Therefore, we see that all humanity that fails to occupy his place in G-d descends and is therefore, food for the earth’s decomposition process. [↑](#footnote-ref-74)