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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2016**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2016**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Tammuz 24, 5776 – July 29/30, 2016** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jul 29 2016 – Candles at 8:35 PM  Sat. Jul 30 2016 – Habdalah 9:34 PM | **Austin & Conroe, TX, U.S.**  Fri. Jul 29 2016 – Candles at 8:09 PM  Sat. Jul 30 2016 – Habdalah 9:05 PM | **Brisbane, Australia**  Fri. Jul 29 2016 – Candles at 5:00 PM  Sat. Jul 30 2016 – Habdalah 5:55 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jul 29 2016 – Candles at 8:28 PM  Sat. Jul 30 2016 – Habdalah 9:27 PM | **Manila & Cebu, Philippines**  Fri. Jul 29 2016 – Candles at 6:08 PM  Sat. Jul 30 2016 – Habdalah 7:00 PM | **Miami, FL, U.S.**  Fri. Jul 29 2016 – Candles at 7:50 PM  Sat. Jul 30 2016 – Habdalah 8:45 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Jul 29 2016 – Candles at 7:44 PM  Sat. Jul 30 2016 – Habdalah 8:44 PM | **Olympia, WA, U.S.**  Fri. Jul 29 2016 – Candles at 8:29 PM  Sat. Jul 30 2016 – Habdalah 9:40 PM | **Port Orange, FL, U.S.**  Fri. Jul 29 2016 – Candles at 8:00 PM  Sat. Jul 30 2016 – Habdalah 8:55 PM |
| **San Antonio, TX, U.S.**  Fri. Jul 29 2016 – Candles at 8:10 PM  Sat. Jul 30 2016 – Habdalah 9:06 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jul 29 2016 – Candles at 7:59 PM  Sat. Jul 30 2016 – Habdalah 9:05 PM | **Singapore, Singapore**  Fri. Jul 29 2016 – Candles at 6:58 PM  Sat. Jul 30 2016 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**  Fri. Jul 29 2016 – Candles at 7:56 PM  Sat. Jul 30 2016 – Habdalah 8:58 PM | **Tacoma, WA, U.S.**  Fri. Jul 29 2016 – Candles at 8:28 PM  Sat. Jul 30 2016 – Habdalah 9:39 PM |  |
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**For other places 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 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 Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

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

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

His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

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

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

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

**Shabbat: “VeEl Shadai” - “And God Almighty”**

**&**

**Shabbat Dibre Yirmeyahu – First of Three Penitential Sabbaths**

**&**

**Shabbat Mevar’chim HaChodesh Ab**

**Proclamation of the New Moon for the Month of Ab**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֵל שַׁדַּי** |  |  |
| **“VeEl Shadai”** | Reader 1 – B’resheet 43:14-17 | Reader 1 – B’resheet 44:18-20 |
| **“And God Almighty”** | Reader 2 – B’resheet 43:18-23 | Reader 2 – B’resheet 44:21-23 |
| **“Y que el Dio Todopoderoso”** | Reader 3 – B’resheet 43:24-26 | Reader 3 – B’resheet 44:24-26 |
| B’resheet (Gen) 43:14 - 44:17  B’midbar (Num.) 28:9-15 | Reader 4 – B’resheet 43:27-33 |  |
| Ashlamatah: I Kings 8:50-58 + 66 | Reader 5 – B’resheet 43:34-44:2 |  |
| Special: Jer. 1:1 – 2:3 &  1 Sam. 20:18-42 | Reader 6 – B’resheet 44:3-12 | Reader 1 – B’resheet 44:18-20 |
| Psalm 37:18-40 | Reader 7 – B’resheet 44:13-17 | Reader 2 – B’resheet 44:21-23 |
|  | Maftir – B’resheet 44:15-17 | Reader 3 – B’resheet 44:24-26 |
| N.C.: Mk 4: 10-12; Lk 8:9-10;  Acts 12:20-25 | Jer. 1:1 – 2:3 &  1 Sam. 20:18-42 |  |

**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) 43:14 – 44:17‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 14. **And may the Almighty God** **grant** you **compassion before** the man, and he will release to you your other brother and Benjamin, and as for me as I am bereaved, I am bereaved." | 14. **And God the Almighty** **give** you **mercies before** the man, that he may release to you your other brother, and Benjamin: and I, behold, I am now certified by the Holy Spirit that if I am bereaved of Joseph, I shall also be bereaved of Shimeon and of Benjamin.  JERUSALEM: And I, behold, if I be not bereaved of my son Joseph, so will I not add to be bereaved of Shimeon and of Benjamin. |
| 15. So the men took this gift, and they took double the money in their hand[s] and Benjamin, and they got up and went down to Egypt and stood before Joseph. | 15. The men took the present, and the money two for one in their hands, and they took Benjamin, and went down to Mizraim, and stood before Joseph. |
| 16. [When] Joseph saw Benjamin with them, he said to the overseer of his house, "Bring the men into the house and [give orders] to slaughter an animal and to prepare, for the men will eat with me at lunch." | 16. And Joseph saw Benjamin with them: and he said to Menasheh whom he had made superintendent over his house, Bring the men into the house, and unloose the house of slaughter, and take out the sinew that shrank, and prepare meat before them; for the man shall eat with me at the time of the noon-day meal. |
| 17. And the man did as Joseph had said, and the man brought the men into Joseph's house. | 17. And the man did as Joseph had said, and the man brought the men into Joseph's house. |
| 18. Now the men were frightened because they had been brought into Joseph's house, and they said, "On account of the money that came back in our sacks at first, we are brought, to roll upon us and to fall upon us and to take us as slaves and our donkeys [as well]." | 18. The men feared when they were brought into Joseph's house, and said, For the money that was returned in our sacks at the first are we brought in, that he may find occasion against us and condemn us, and sell us for slaves, and take our asses. |
| 19. So they drew near the man who was over Joseph's house, and they spoke to him at the entrance of the house. | 19. And they drew near the man who had been appointed superintendant over Joseph's house, and spoke with him at the gate of the house. |
| 20. And they said, "Please, my lord, we came down at first to purchase food. | 20. And they said, We entreat you, my lord: we indeed came down at first to buy grain. |
| 21. And it came to pass when we came to the lodging place that we opened our sacks, and behold! each man's money was in the mouth of his sack, and we returned it in our hand[s]. | 21. But it was when we had come to our place of lodging, that we opened our sacks, and, behold, the money of a man was in the mouth of his sack: but we have brought it back in our hand. |
| 22. And we brought down other money in our hand[s] to purchase food. We do not know who put our money into our sacks." | 22. And other money have we brought down in hand to buy grain. We know not who put the money in our sacks. |
| 23. And he said, "Peace to you; fear not. Your God and the God of your father gave you a treasure in your sacks; your money came to me." And he brought Simeon out to them. | 23. And he said, Peace to you; be not afraid of my lord. Your God and the God of your fathers gave you treasure in your sacks: your money came to me. And he brought out Shimeon to them. |
| 24. Then the man brought the men (the brothers) into Joseph's house, and he gave [them] water, and they washed their feet, and he gave fodder to their donkeys. | 24. The man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave them provender for their asses. |
| 25. And they prepared the gift until Joseph would come at lunchtime, for they heard that there they would eat bread. | 25. And they made ready the present against the entrance of Joseph at the noon-day feast; for they had heard from him that they were to eat bread there. |
| 26. And Joseph came home, and they brought him the gift that was in their hand[s], into the house, and they prostrated themselves to him to the ground. | 26. And Joseph entered the house, and they offered to him the present which was in their hands for the house; and bowed before him upon the ground. |
| 27. He inquired after their welfare, and he said to them, "Is your elderly father, whom you mentioned, well? Is he still alive?" | 27. And Joseph saluted them, and said, Is it well with your father, the old man of whom you told me? Is he still alive? |
| 28. And they said, "Your servant, our father, is well; he is still alive." And they bowed and prostrated themselves. | 28. They answered, It is well with your servant our father; he is yet alive. And they bowed and made obeisance. |
| 29. And he lifted his eyes and saw Benjamin, his brother, the son of his mother, and he said, "Is this your little brother, whom you told me about?" And he said, "May God favor you, my son. " | 29. And he lifted up his eyes and saw Benjamin his brother, the son of his mother, and said, Is this your youngest brother of whom you told me? And he said, Mercy from the LORD be upon you, my son! |
| 30. And Joseph hastened, for his mercy was stirred toward his brother, and he wanted to weep; so he went into the room and wept there. | 30. And Joseph made haste, for his compassions were moved upon his brother, and he sought to weep, and he went into the chamber the house of sleep, and wept there.  JERUSALEM: Into the chamber. |
| 31. And he washed his face and came out, and he restrained himself and said, "Serve the food." | 31. And he washed his face from tears, and came forth, and hastened and said, Set bread.  JERUSALEM: And he washed. |
| 32. And they set for him separately and for them separately, and for the Egyptians who ate with him separately, because the Egyptians could not eat food with the Hebrews, because it is an abomination to the Egyptians. | 32. And they set for him by himself, and for them by themselves, and for the Mizraee who ate with him by themselves; for it was not proper for the Mizraee to eat bread with the Yehudim, because the animals which the Mizraee worshipped the Yehudim ate. |
| 33. They sat before him, the firstborn according to his age, and the youngest according to his youth, and the men looked at each other in astonishment. | 33. And they sat around him, the greatest according to his majority, and the less according to his minority. For he had taken the silver cup in his hand, and, sounding as if divining he had set in order the sons of Leah on one side, and the sons of Zilpha on the other side, and the sons of Bilhah on another side, and Benjamin the son of Rachel he ordered by the side of himself. And the men wondered each at the other. |
| 34. And he had portions brought to them from before him, and Benjamin's portion was five times as large as the portions of any of them, and they drank and became intoxicated with him. | 34. And he sent portions from his table, and they set them forth from him before them. But Benjamin's portion was larger than the portions of any of them; five portions: one was his own portion one portion from himself, one from his wife, and two portions from his two sons. And they drank and were drunken with him; for from the day when they were separated from him they had not drunk wine, neither he nor they, until that day. |
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| 1. Then he commanded the overseer of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money into the mouth of his sack. | 1. And he commanded Menasheh whom he had appointed superintendant of his house, saying, Fill the men's sacks with grain, as much as they can carry, and put each man's money in the mouth of his bag. |
| 2. And my goblet, the silver goblet, put into the mouth of the sack of the youngest, and his purchase money." And he did according to Joseph's word, which he had spoken. | 2. And put my cup, the silver cup, in the mouth of the sack of the youngest, and his purchase money. And he did according to the word which Joseph had spoken. |
| 3. The morning became light, and the men were sent [on their way] they and their donkeys. | 3. The morning lightened, and the men were sent away, they and their asses. |
| 4. They had exited the city, but had not gone far when Joseph said to the overseer of his house, "Get up, pursue the men, and when you overtake them, say to them, 'Why have you repaid good with evil? | 4. They had not gone far from the city, when Joseph said to Menasheh whom he had appointed the superintendant of his house, Arise, follow after the men, overtake them and say to them, Why have you returned evil for good? |
| 5. Is not this the one my master drinks from? Why, he even divines with it! You have done evil by the way you have acted.' " | 5. Is it not that from which my lord drinks, and by which divining he divines? That which you have done is evil.  JERUSALEM: By which divining he divines. |
| 6. He overtook them, and he said these words to them. | 6. And he overtook them, and spoke with them all these words. |
| 7. And they said to him, "Why should my master say such words as these? Far be it from your servants to do a thing like this! | 7. They said to him, Why does my lord speak words like these? Far be it from your servants to do such a thing. |
| 8. Behold, the money we found in the mouth of our sacks we returned to you from the land of Canaan; so how could we steal from your master's house silver or gold? | 8. Behold, the money which we found in the mouth of our bags we brought to you again from the land of Kenaan; how then should we steal from your lord's house vessels of silver, or vessels of gold? |
| 9. Whichever one of your servants with whom it is found shall die, and also we will be slaves to my master." | 9. With whomsoever of your servants it will be found, let him be guilty of death, and we also will be slaves of your lord. |
| 10. And he said, "Now indeed, so it is as you have spoken. [But] the one with whom it is found shall be my slave, and you shall be cleared." | 10. And he said, According to your words let it be. With whomsoever it is found he will be my slave, but you will be innocent. |
| 11. So they hastened, and each one lowered his sack to the ground, and each one opened his sack. | 11. And they made haste, and brought down each man his sack upon the ground, and every man opened his sack. |
| 12. He searched; he started with the eldest and finished with the youngest, and the goblet was found in Benjamin's sack. | 12. And he searched beginning with Reuben, and ending with Benjamin. And the cup was found in Benjamin's sack. |
| 13. So they rent their garments, and each one loaded his donkey, and they returned to the city. | 13. And they rent their clothes; but the strength of fortitude was given to them; and they laded every man his ass, and returned to the city. |
| 14. And Judah and his brothers came to Joseph's house, and he was still there, and they fell before him upon the ground. | 14. And Yehuda and his brethren entered into Joseph's house. He was yet there; and they fell before him on the ground. |
| 15. And Joseph said to them, "What is this deed that you have committed? Don't you know that a person like me practices divination?" | 15. And Joseph said to them, What deed is this that you have done? Could you not know that a man like me divining can divine? |
| 16. And Judah said, "What shall we say to my master? What shall we speak, and how shall we exonerate ourselves? God has found your servants' iniquity both we and the one in whose possession the goblet has been found." | 16. And Yehuda said to him What will we say to my lord concerning the former money, and what concerning the latter money? And how will we be acquitted concerning the cup ? From before the LORD there is sin found upon your servants. Behold, we are my lord's servants, and he in whose hand the chalice has been found. |
| 17. But he said, "Far be it from me to do this! The man in whose possession the goblet was found he shall be my slave, but as for you go up in peace to your father." | 17. But he said, Far be it from me to do thus; the man in whose hand the chalice has been found will be my slave; but you, go up in peace to your father. |
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**Special: B’midbar (Num.) 28:9-15‎**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation. |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord. |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎**‎‎‎‎‎‎‎‎‎‎**43:14 – 44:17**‎

        Joseph’s Brethren in Egypy for the Second Time – Gen. 43:14-34

        The Divining Cup – Gen. 44:1-17

**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. 407-435

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎**‎‎‎‎‎‎‎‎‎**43:14 – 44:17**‎‎

**14 And may the Almighty God** From now on, you lack nothing but prayer. Behold I am praying for you.-[from Gen. Rabbah 91:11]

**the Almighty God** Heb. אֵ-ל שַׁדַָּי , **Whose grant of mercy is sufficient (שֶׁדַי) , and Who has sufficient power to grant, May He grant you compassion.** This is its simple meaning (Zohar, vol. 2, p. 257a). Its midrashic interpretation, however, is: May He Who said to His world, “Enough!” (שֶׁאָמַר דָּי) say to my troubles, “Enough!” for I have not enjoyed tranquility since my youth. [I endured] the trouble of Laban (who tricked me and pursued me with the desire of killing me), the trouble of Esau (who wanted to kill me), the trouble of Rachel (who died in childbirth), the trouble of Dinah (who was violated and kidnapped by Shechem), the trouble of Joseph (who disappeared), the trouble of Simeon (who is being detained by the ruler of Egypt), and the trouble of Benjamin (whom he demands that I send to him) (Tanchuma Mikeitz 10).

**and he will release to you** Heb. וְשִׁלַח . He will release to you, as the Targum renders, [meaning that] he will release him from his bonds, an expression similar to “he shall let him out to freedom (לַחָפְשִׁי יְשַׁלְחֶנוּ) ” (Exod. 21:26). It is, however, inappropriate to translate it as an expression of sending away because they were going there to him.

**your…brother** This is Simeon.

**other** The Holy Spirit [of prophecy] was cast into him to include Joseph. - [from Avoth d’Rabbi Nathan,]

**and as for me** Until you return, I will be bereaved out of doubt.

**as I am bereaved** of Joseph and Simeon.

**I am bereaved** of Benjamin.

**15 and Benjamin** The Targum renders: וּדְבָרוּ יַת בִּנְיָמִן , and they led Benjamin away. [I.e., Onkelos was not satisfied with the verb נְסִיבוּ , they took, but added another verb, וּדְבָרוּ , and they led away. [That is] because [the expressions for] taking money and taking a person are not the same in Aramaic. Regarding a thing “taken in the hand,” we translate וּנְסִיב , but something taken by persuasion, we translate וּדְבָר .

**16 and [give orders] to slaughter an animal and to prepare** Heb. וּטְבֽחַ טֶבַח וְהָכֵן , like וְלִטְבּֽחַ טֶבַח וּלְהָכֵן , and טְבֽחַ is not the imperative, for [if so,] he would have said וּטְבַח

**at lunch** Heb. בַָּצָּהֲרָיִם This is translated [by the targumim] as בְּשֵׁירוּתָא , an Aramaic term denoting the first meal of the day. In Old French disner, lunch. There are many [examples of this word] in the Talmud: “he threw his meal (שֵׁירוּתֵיהּ) to a dog” (Ta’anith 11b); “he cut [the bread] for the entire meal (שֵׁירוּתָא) ” (Ber. 39b), but every [other] translation of צָהֳרַיִם is טִהֲרָא .

**18 Now the men were frightened** Heb. וַיִירְאוּ It is written with two “yuds,” and is translated וּדְחִילוּ , “were frightened.”

**because they had been brought into Joseph’s house** And it was not customary for others who came to purchase grain to lodge in Joseph’s house, but in the inns in the city. So they were frightened that this was [done] only [in order] to put them in prison.

**we are brought** into this house.

**to roll upon us** Heb. לְהִתְגֽלֵל עָלֵינוּ So that the fabricated accusation regarding the money will roll upon us and fall upon us, [“Rolling” denotes the plot, and “falling” the ultimate attack.] Onkelos, however, rendered וּלְהִתְנַפֵּל עָלֵינוּ as וּלְאִסְתְּקָפָא עֲלָנָא , which is an expression denoting “fabricating false accusations,” just as the Targum renders עֲלִילֽת דְּבָרִים as “and he makes a false accusation against her” (Deut. 22:14) [with the words] תַּסְקוּפֵי מִלִין He (Onkelos) does not translate it literally to conform to the language of the verse. But לְהִתְגֽלֵל , which he (Onkelos) renders לְאִתְרַבְרְבָא , “to aggrandize himself,” is an expression derived from “the golden bowl (גֻלַת) ” (Eccl. 12:6); “And Huzzab the queen (גֻלְתָה) was carried away” (Nahum 2:8), which denotes royalty.

**20 Please, my lord** Heb. בִּי , an expression of entreaty and supplication, in Aramaic: בַָּיָיא בַָּיָיא . Rashi bases this translation on Onkelos.

**we came down** Heb. יָרֽד יָרַדְנוּ . This is a degradation for us. We were accustomed to sustaining others, but now we must rely on you.-[from Gen. Rabbah 92:3]

**23 Your God** In your merit, and if your merit is insufficient, the God of your father, in the merit of your father, gave you a treasure.-[from Gen. Rabbah 92: 4 according to Albeck’s edition, Lekach Tov, Sechel Tov] 24

**Then the man brought** One bringing in after another bringing in [they were brought inside twice], because they (the brothers) pushed him (the man) outside until they spoke to him at the entrance of the house. As soon as he said to them, “Peace to you,” they followed and entered after him.-[from Gen. Rabbah 92:4]

**25 And they prepared** Heb. וַיָכִינוּ , they prepared. They adorned it with beautiful vessels.-[from Targum Onkelos]

**26 into the house** From the anteroom into the reception hall.

**28 And they bowed and prostrated themselves** Because of the greeting [i.e. to acknowledge Joseph’s greeting]. Bowing (קִידָה) means inclining the head (קָדְקֽר) . הִשְׁתַּחֲוָאָה means prostrating oneself to the ground.-[from Ber. 34b]

**29 “May God favor you…”** In connection with the other tribes, we heard [them marked by] favor—“with whom God has favored your servant” (Gen. 33:5). Benjamin, however, had not yet been born. Therefore, Joseph blessed him with favor.-[from Gen. Rabbah 92:5]

**30 for his mercy was stirred** He (Joseph) asked him (Benjamin), “Have you a brother from your mother?” He replied, “I had a brother, but I do not know where he is.” “Have you any sons?” He replied, “I have ten.” He asked, “And what are their names?” He replied, “Bela and Becher, etc.” He asked, “What is the significance of these names?” He replied, “All of them are connected to my brother and the troubles that befell him. [My first son was named] Bela because he (my brother) was swallowed up (נִבְלַע) among the nations. [My second son was named] Becher because he (my brother) was the firstborn (בְּכוֹר) of my mother. [My third son was named] Ashbel because God put him (my brother) into captivity (שְׁבָאוֹ אֵל) . [My fourth son was named] Gera because he (my brother) was a stranger (נִתְגַּיֵר) in a lodging place. And [my fifth son was named] Na’aman because he (my brother) was very pleasant [to look upon] (נָעִים) . [My sixth and seventh sons were named] Ehi and Rosh because he was my brother (אָחִי) , and he was my superior (רֽאשִׁי) . [My eighth son was named] Muppim because he (my brother) learned from the mouth of (מִפִּי) my father. [My ninth son was named] Huppim because he (my brother) did not see my wedding (חוּפָּתִי) , neither did I see his wedding (חוּפָּתוֹ) . And [my tenth son was named] Ard because he (my brother) descended (יָרַד) among the nations.” This is as stated in Tractate Sotah (36b). Immediately, his (Joseph’s) mercy was stirred.

**was stirred** Heb. נִכְמְרוּ , was heated. In the language of the Mishnah, “on a heating (כּֽמֶר) vessel of olives” (Sotah 74a), and in Aramaic, “because of the heating (מִכְמַר) of the meat” (Pes. 58a), and in the Scriptures, “Our skin is parched (נִכְמָרוּ) because of the heat of hunger” (Lam. 5:10). So is the way of all skin; when it is heated, it shrivels and shrinks.-[from Lam. Rabbah 5:10].

**and he restrained himself** Heb. וַיִתְאַפַּק , and he strengthened himself. וַיִתְאַפַּק is an expression of “the strong (אֲפִיקֵי) shields” (Job 41:7), [meaning] strength, and similarly, “and loosens the belt of the strong (אֲפִיקִים) ” (ibid. 12:21).

**32 because it is an abomination to the Egyptians** It is a hateful thing for the Egyptians to eat with the Hebrews, and Onkelos gave the reason for the matter.

**33 the firstborn according to his age** He knocked his goblet and announced, “Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, sons of one mother, sit in this order, which is the order of your births,” and so [did he order] all of them. When he reached Benjamin, he said, “This one has no mother, and I have no mother. Let him sit beside me.”-[from Gen. Rabbah 93:7]

**34 portions** Heb. מַשְׂאֽת , meaning portions.-[from Targum Onkelos]

**five times as large** His portion with his brothers, Joseph’s portion, and those of Asenath, Manasseh, and Ephraim.-[from Gen. Rabbah 92:5, Targum Jonathan]

**and they drank and became intoxicated with him**Since the day that they had sold him, neither they nor he had drunk wine, but on that day they drank.-[from Gen. Rabbah 92:5]

**Chapter 44**

2 goblet Heb. גְבִיעַ , a tall cup, called maderine (a long, narrow goblet).

**7 Far be it from your servants** Heb. חָלִילָה , it is profane for us (חוּלִין) , an expression of disgrace. The Targum renders: חַס לְעַבְדָךְ , may your servants be spared, [i.e.,] may the Holy One, blessed be He, spare us from doing this. [May He never allow us to do such a thing!] There are many such expressions in the Talmud: חַס וְשָׁלוֹם , God forbid.

**8 Behold, the money, etc.** **This is one of the ten a fortiori conclusions (deductions from minor to major) mentioned in the Torah, and they are all enumerated in Gen. Rabbah (92:7). 10.**

**And he said, “Now indeed...”** Indeed, according to the law, it is as you have spoken, that you are all liable in this matter. I.e., [if there are] ten people, [and] in the possession of one a stolen article is found, they are all imprisoned. I will not treat you according to the strict letter of the law, however. [Instead, only] “the one with whom it (the goblet) is found shall be my slave.” - [from Gen. Rabbah 92:7]

**12 he started with the eldest** so that they would not detect that he knew where it was.-[from Gen. Rabbah 92:8]

**13 and each one loaded his donkey**They were very strong men, and they did not have to assist each other to load [the donkeys].-[from Midrash Tanchuma, Mikeitz 10]

**and they returned to the city** It was [in fact] a [major] metropolis. So why does the Torah say, “to the city,” meaning a city of any size? Because it was of no more importance to them (the brothers) than an average-sized city (village) of ten people as regards [to fighting a] war.-[from Gen. Rabbah 92:8]

**14 and he was still there** for he was waiting for them.-[from Midrash Tanchuma, Mikeitz 10]

**15 Don’t you know that a person like me practices divination?** Don’t you know that a person as esteemed as I knows how to test and ascertain through knowledge, reason, and discernment that you stole the goblet?-[from Targum Onkelos]

**16 God has found** We know that we have not sinned, but this has come from the Omnipresent to bring this upon us. The Creditor has found a place to collect His debt.-[from Gen. Rabbah 92:9]

**and how shall we exonerate ourselves** Heb. נִצְטַדָָּק , an expression of justice (צֶדֶק) . Similarly, every word whose radical begins with a “zaddi,” and is to be used in the form of “hithpa’el” or “nithpa’el” (the reflexive voice), a “teth” is substituted for the “tav” [of the “hithpa’el”] and it is not placed before the first letter of the radical but in the middle of the radical letters. E.g., “shall we exonerate ourselves (נִצְטַדָָּק) ,” from the root צדק , justice; “was drenched (יִצְטַבַּע) ” (Dan. 4:30), from the root צבע , to drench; “and disguised as ambassadors (וַיִצְטַיָרוּ) ” (Josh. 9:4), from the root of “a faithful emissary (צִיר) ” (Prov. 13:17); “we took…for our provision (הִצְטַיַדְנוּ) ” (Josh. 9:12) from the root of “provisions (צֵידָה) for the way” (Gen. 42:25). [In cont-rast, in the case of] a word whose radical begins with a “sammech” or “sin,” when it is used in the “hith- pa’el,” [it is] a “tav” [that] separates the letters of the radical, e.g., “and the grasshopper will drag itself along (וְיִסְתַּבֵּל) ” (Eccl. 12:5), from the root kcx; “I looked (מִסְתַּכֵּל) at these horns” (Dan. 7:8), from the root סכל “And the statutes of Omri shall be observed (וְיִשְׁתַּמֵר) ” (Micah 6:16), from the root שׁמר “and he who turns away from evil is considered mad (מִשְׁתּוֹלֵל) ” (Isa. 59:15), from the root of “He leads counselors away with madness (שׁוֹלָל) ” (Job 12: 17); “tread (מִסְתּוֹלֵל) upon My people” (Exod. 9:17), from the root of “a way that is not trodden (סְלוּלָה) ” (Jer. 18: 15).

**Ketubim: Psalms**‎‎‎**37:18-40**

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| **Judaica Press** | **Targum on the Psalms** |
| 1. Of David. Do not compete with the evildoers; do not envy those who commit injustice. | 1. Of David. Have no desire for malefactors, to be like them; and do not be jealous of those who commit oppression, to join with them. |
| 2. For they will be speedily cut off like grass and wither like green vegetation. | 2. Because their end will be like plants, quickly will they wither; and like the green grass they will fall away. |
| 3. Trust in the LORD and do good; dwell in the land and be nourished by faithful obedience. | 3. Trust in the Word of the LORD and do good; dwell in the land and be strong in faithful obedience. |
| 4. So will you delight in the LORD, and He will give you what your heart desires. | 4. And you will delight in the LORD, and He will give you the requests of your heart. |
| 5. **Commit your way to the LORD, and trust in Him and He will act.** | 5. **Reveal to the LORD your ways, and trust in His Word, and He will act.** |
| 6. And He will reveal your righteousness/ generosity like the light, and your judgments like noon. | 6. And your righteousness/generosity will come out like light, and your judgment like noonday. |
| 7. Wait for the LORD and hope for Him; do not compete with one whose way prospers, with a man who executes malicious plans. | 7. Be quiet in the presence of the LORD and wait for Him; do not desire the wicked/lawless man who prospers his way, the man who follows the counsel of sinners. |
| 8. Desist from anger and forsake wrath; do not compete only to do evil. | 8. Wait without anger and forsake wrath; do not long indeed to do evil. |
| 9. For evildoers will be cut off, and those who hope for the LORD – they will inherit the land. | 9. For those who do evil will be destroyed; but those who hope in the word of the LORD – they will inherit the land. |
| 10. A short while longer and the wicked/lawless man is not here, and you will look at his place and he is not there. | 10. And yet a little while, and there is no wicked/ lawless man; you will look carefully at his place, and he is not. |
| 11. But the humble will inherit the land, and they will delight in much peace. | 11. But the humble will inherit the land; and they will delight in the plenitude of peace. |
| 12. The wicked/lawless man plots against the righteous/generous and gnashes his teeth at him. | 12. The wicked/lawless man plots harm against the righteous/generous man, and grinds his teeth against him. |
| 13. The LORD will scoff at him because He saw that his day will come. | 13. The LORD will laugh at him, for He has seen, for the day of his ruin has come. |
| 14. The wicked/lawless initiated war and bent their bow to cast down the poor and the needy, to slay those who walk on a straight path. | 14. The wicked/lawless have drawn the sword and bent their bows to kill the humble and lowly, to slaughter the upright of way. |
| 15. Their sword will enter their heart, and their bows will be broken. | 15. Their blade will enter their [own] heart, and their bows will break. |
| 16. **The few of the righteous/generous are better than the multitude of many wicked/lawless men.** | 16. **Better in the presence of the LORD is the smallness of the righteous/generous man than the multitude of many wicked/lawless men.** |
| 17. For the arms of the wicked/lawless will be broken, but the LORD supports the generous. | 17. For the arms of the wicked/lawless will be broken, but the Word of the LORD supports the righteous/generous. |
| 18. The LORD knows the days of the innocent, and their inheritance will be forever. | 18. The days of the blameless are known in the LORD’s presence, and their inheritance will last forever. |
| 19. They will not be ashamed in time of calamity, and in days of famine they will still be satisfied. | 19. They will not be ashamed in the time of evil, and in the days of famine they are satisfied. |
| 20. For the wicked/lawless will perish, and the enemies of the LORD are like disappearing light on the plains; they are consumed in smoke, yea they are consumed. | 20. For the wicked/lawless will perish, and the enemies of the LORD are like the glory of young sheep that at first are fattened but finally slaughtered – likewise the wicked/lawless will perish and be destroyed in the smoke of Gehenna. |
| 21. **A wicked/lawless man borrows and does not pay, but the righteous/generous one is gracious and gives.** | 21. **The wicked/lawless borrows and does not repay; but the righteous/generous is compassionate, and gives.** |
| 22. For those blessed by Him will inherit the land, and those cursed by Him will be cut off. | 22. For those who are blessed by His Word will inherit the land; but those who are cursed by death will be destroyed. |
| 23. From the LORD a mighty man's steps are established, for He delights in his way. | 23. In the presence of the LORD the steps of a man are made firm, and He will favour his ways. |
| 24. If he falls, he will not be cast down, for the LORD supports his hand. | 24. For when he falls into sickness, he will not die, because the LORD is the helper at his hand. |
| 25. I was young, I also aged, and I have not seen a righteous/generous man forsaken and his seed begging for bread. | 25. I was a boy, but have grown old; and I have not seen the righteous/generous man abandoned or his sons begging for bread because of lack. |
| 26. All day long he is gracious and lends, and his seed is due for a blessing. | 26. For all the day he is compassionate and lends; and his seed is for a blessing. |
| 27. Shun evil and do good, and dwell forever. | 27. Turn from evil, and practice kindness, and abide in eternal life. Another Targum: Turn from doing evil, O righteous/generous man, and do good; because of this you will abide forever. |
| 28. **For the LORD loves justice, and He will not forsake His pious ones; they will be guarded forever, but the seed of the wicked/lawless will be cut off.** | 28. **For the LORD loves justice/generosity and will not abandon His pious ones; they are protected forever; but the sons of the wicked/lawless will be destroyed.** |
| 29. The righteous/generous will inherit the land and dwell forever in it. | 29. The righteous/generous will inherit the land, and will dwell on it forever. |
| 30. The righteous/generous man's mouth utters wisdom, and his tongue speaks judgment. | 30. The mouth of the righteous/generous murmurs wisdom, and his tongue speaks justice. |
| 31. The Law of his God is in his heart; his feet do not falter [in the observance of the commandments]. | 31. The Law of his God is in his heart; his feet do not stumble. |
| 32. The wicked/lawless man watches for the righteous/generous man and seeks to put him to death. | 32. The wicked/lawless man observes the righteous/generous man and seeks to kill him. |
| 33. The LORD will not leave him in his hands, and He will not condemn him [the righteous/ generous] when he [the wicked/lawless] is judged. | 33. The LORD will not abandon him into his hand, and will not find him guilty when he is judged. Another Targum: When he stands in judgment. |
| 34. Hope to the LORD and keep His way; He will exalt you to inherit the land, and you will witness the destruction of the wicked/lawless. | 34. Hope in the Word of the LORD, and keep His way, and He will raise you up to inherit the land; you will see the destruction of the wicked/ lawless. |
| 35. I saw a wicked/lawless man, powerful, well-rooted as a native who is fresh. | 35. I have seen the wicked/lawless man, strong and mighty, like a native and leafy tree. |
| 36. And he passed away and behold! He is not here, and I sought him and he was not found. | 36. And he ceased from the world, and, behold, he is no more; and I sought him but he was not found. |
| 37. Observe the innocent and see the upright, for there is a future for the man of peace. | 37. Preserve blamelessness, and behold honesty; for the end of [such] a son of man is peace. |
| 38. But transgressors were destroyed together; the future of the wicked/lawless was cut off. | 38. But rebels will be destroyed together; the end of the wicked/lawless is destruction. |
| 39. But the salvation of the righteous/generous is from the LORD, their stronghold in time of distress. | 39. But the redemption of the righteous/generous is from the presence of the LORD, their strength in the time of trouble. |
| 40. The LORD helped them and rescued them; He rescued them from the wicked/lawless and saved them because they took refuge in Him. | 40. And the LORD helped them and saved them, He saved them from sinners; and He will redeem them, for they trusted in His Word. |
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**Rashi’s Commentary on Psalms**‎‎‎‎**37:18-40**

**18 The Lord knows the days of the innocent** **He recognizes the deeds of their days, and their ‎inheritance and the reception of their reward from Him will be forever.** ‎

‎**20 like disappearing light on the plains** Heb. ‎כִּיקַר כָּרִים‎, like the light of the morning cloud, ‎which appears at dawn and glistens on the broad plains, which does not last. ‎כָּרִים‎ means a plain, ‎as (in Isa. 30:23): “a wide plain (‎כַּר נִרְחָב‎).” ‎כִּיקַר‎ is an expression of “disappearing light (‎אוֹר ‏יְקָרוֹת‎) ” (as in Zech. 14:6). Others interpret ‎כִּיקַר כָּרִים‎: like the glory of lambs that are fattened for ‎the slaughter. ‎

**21** **A wicked man borrows and does not pay, but the Righteous is gracious and gives** The Holy One, blessed be He, **Who is the Righteous One of the world, is gracious with His own and gives it to the one who lent what he [the borrower] stole from him.**

**22** **For those blessed by Him** By the Righteous One of the world, shall inherit the land.

**23** **a mighty man’s steps** **He who is mighty in the fear of the Holy One, blessed be He**; les pas du fort in French, the steps of the strong one.

**are established** Fureut afettetes in French, **are prepared for reality.**

**24** **If he falls** Heb. יפל, aluverjera in Old French, falters, an expression of (Gen. 24:64): “and she fell off the camel.”

**If** Heb. כי, like אם.

**he will not be cast down He will not be cast away to be forsaken.**

**25** **I was young** **This verse was recited by the Prince of the World (the chief angel), for if it was David, he was not so old.**

**26** **All day long** **the righteous man is gracious to the poor and lends to them.**

**and his seed** **This seed that he sows with his charity will ultimately be blessed.**

**30** **The righteous man’s mouth utters** **at first words of wisdom in his heart to see the law that the Torah decided for each thing, and afterwards his tongue speaks judgment.**

**31** **his feet do not falter** **His steps do not slip.**

**35** **well-rooted** Heb. ומתערה, rooted, as (in Isa. 19:7): “the well-rooted plants (ערות) by the stream.” In the language of the Mishnah there are many [examples]: e.g. (Oktzin 3:8): “A tree that was cut off but is yet rooted by its bark.”

**as a native who is fresh** As one of the natives of the land who are well-rooted and abounding with property. And so did Menachem (p. 20) explain it: כאזרח רענןmoist and growing like a well-rooted tree, and the native (אזרח) of the natives (מאזרחי) of humans are men of roots.

**37** **Observe the innocent** Scrutinize the ways of the innocent to learn from their deeds.

**for there is a future for the man of peace** **If he has no beginning, he has a future, but the transgressors, the sinners and the wicked their future has been cut off and they have been destroyed together.**

**Meditation from the Psalms**

**Psalms ‎‎37:18-40**

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

This week we are looking at the second half of Psalm 37. I will repeat my introduction from last week for the sake of continuity: This is a sequel to Psalms chapter 36. There, David[[1]](#footnote-1) described the forces of evil which strive to convince mankind that there is no G-d Who masters our destinies. The wicked point to their own success as forceful evidence that there is no Supreme Being concerned with the enforcement of the principles of righteousness and justice. Seeking to counteract this argument, the Psalmist concluded Psalms chapter 36 by pleading with G-d to frustrate His adversaries and reward His faithful.

This psalm records the response to David's plea. G-d sternly admonishes the righteous not to be impressed with the prosperity of sinners, for it is empty and transient.[[2]](#footnote-2) Radak[[3]](#footnote-3) explains that this theme is repeated frequently in this rather lengthy Psalm because most people feel an overpowering temptation to imitate the successful ways of the wicked; therefore, their faith requires constant reinforcement.[[4]](#footnote-4)

Sforno comments that David composed this psalm while inspired with a prophetic vision of the tragedy which was destined to split the Jewish nation. David foresaw the rebellion of Jeroboam ben Nabat who would take away the ten tribes of Israel, while only the tribes of Judah and Benjamin remained loyal to Rechavom ben Solomon. David cautions Rechavom not to quarrel with the rebels. A civil war pitting Jew against Jew is to be avoided at all costs. David assures Rechavom that the success of the rebels will be short lived provided that he concentrates his efforts on repentance.[[5]](#footnote-5)

Civil wars divide the people of the land in the same way that a lack of understanding can divide the people. This is the whole point of our Ashlamata.

David’s chapter of Psalms seems to be focused on our Torah portion when Yehuda is confronted with the thought of Benyamin’s imminent separation from his father, because of the way the brothers has treated Yosef.

***Tehillim (Psalms) 37:19****They shall not be ashamed in the time of evil; and in the days of famine they shall be satisfied.*

Compare with:

***Beresheet (Genesis) 44:16****And Judah said: 'What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? G-d hath found out the iniquity of thy servants; behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found.'*

The nineteenth pasuk speaks of famine and connects well with our Torah portion, therefore, lets look at the subject of famine in greater detail. I am specifically looking to understand the PaRDeS[[6]](#footnote-6) perspective of a famine as it relates to the famine detailed in Megillat Ruth.

Famine, by definition, is a lack of food. The Torah often uses bread to represent food. In Megillat Ruth we see that the text specifically tells us that famine is a lack of bread:

***Ruth 1:6*** *Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that HaShem had visited his people in giving them bread.*

Thus we can view famine as a lack of bread. This suggests that we will be examining the meaning of bread at the PaRDeS level and then viewing famine as the lack of “bread”.

What are the effects of a famine? Those who are starving will learn to eat anything that has a chance to bring them nourishment. A moldy crumb will be eagerly consumed, *and will be very satisfying*. Those who are starving, learn to be content with small portions that are not necessarily edible.

During a famine, mortality is concentrated among children and the elderly. A consistent demographic fact is that in all recorded famines, male mortality exceeds female. This has profound implications for the Bene Israel when you consider that the elderly were the ones with great wisdom and the young were the impressionable ones who most needed the elder’s wisdom. In a famine, they both perished and the community was further devastated.

During our time in the wilderness, after our departure from Egypt, the Bene Yisrael bitterly complained to Moshe about the lack of water, and then (after the supply of matza which they had brought from Egypt ran out) about the lack of food. They, who only days before had sung to HaShem, “Who is like You among the heavenly powers, HaShem”, were now bitterly cursing their imminent starvation and implicit abandonment by HaShem: “If only we had died by the hand of HaShem in the land of Egypt”. There are no true believers in a famine. Such are the effects of a famine!

These famine effects have some very profound implications when we consider the meaning of a famine at the remez, Drash, and the sod levels. We will examine the implications of this when we look at those levels.

Like the Book of Iyov, Megillat Ruth opens with a series of catastrophes occurring in one family, in five consecutive episodes:

1. A man walks from Bethlehem to Moab;
2. He is joined by his wife and two sons;
3. He dies, leaving behind the wife and sons;
4. The family is enlarged by the sons’ marriages, then decreased by the sons’ deaths, leaving three widows;
5. The three widows are on their way to Bethlehem.

Avraham Avinu also left Eretz Israel seemingly for the same reasons that Elimelech left:

***Genesis 12:10*** *And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine [was] grievous in the land.*

Notice the similarity of the words that Torah uses to describe these two departures:

***Ruth 1:1*** *Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.*

They both left because of a famine. They both “sojourned” in a foreign land.

However, there are certain differences between these two verses. The famine in the days of Avraham Avinu is described as “grievous”. There is no such modifier used to describe the famine in the days of Elimelech. The Torah mentions that Elimelech took his family, while no such mention is made, initially, for Avraham Avinu.

Avraham Avinu chooses Mitzrayim, most likely because that land is watered by the Nile river rather than by rainfall. Avraham Avinu traveled a great distance to a land watered by the Nile and not dependent on HaShem for rain. So, why does Elimelech choose the land of Moab? What is there about the land of Moab that would attract a wealthy, aristocratic Jew in time of famine?

The ending for these two stories is quite different. Elimelech never return from the land of Moab. Elimelech, his unborn child, and his two grown sons all die in Moab. All of his wealth is also consumed.

Avraham Avinu, on the other hand, returns from Mitzrayim with fabulous gifts and his wife Sarah returns with Paro’s daughter as her maid.

Why is the outcome of these two stories so different? Why does HaShem bless Avraham Avinu and smite Elimelech? The text suggests that HaShem was purposely sending Avraham to Egypt. In addition, there wasn’t a community that was depending on Avraham for encouragement and support. This is in contrast to Elimelech who was clearly one who could provide for his people. The community was depending on Elimelech. It would appear that HaShem is not just punishing Elimelech for leaving the land, but also for shirking responsibilities and for not coming back in a timely manner.

Elimelech went to a land *very* close to Eretz Yisrael. So close he could have traded in Moab and lived in Eretz Yisrael. If the famine did not cross the border, then surely this would be a clear sign from HaShem. Additionally, Moab was a land known for it’s miserliness:

***Devarim (Deuteronomy) 23:3-4*** *An Ammonite or Moabite shall not enter into the congregation of HaShem; even to their tenth generation shall they not enter into the congregation of HaShem forever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.*

**In the beginning:**

***Beresheet (Genesis) 3:17*** *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;*

In Amos 8:11, the Prophets speaks of the end of days, “Behold days are coming…”, when there will be a ***famine for the Word of HaShem.*** In Matityahu 5:6, Mashiach ben Yoseph praises those who hunger and thirst for Torah. And in Yochanan 7:37, we see Mashiach ben David inviting those that are thirsty, to come to Him, on the last day.

Thus we have now connected the end with the beginning,[[7]](#footnote-7) and with Megillat Ruth. Adam HaRishon began the process and Mashiach ben David will complete the process.

**Peshat:**

The Mishna speaks about famine and relates it to drought, or a lack of rain or of tumult:

***Avot Chapter 5 Mishnah 8.*** *Seven kinds of punishment come to the world for seven categories of transgression: When some of them [i.e. the people] give tithes, and others do not give tithes, A famine from drought comes, and some go hungry, and others have plenty; when they have all decided not to gives tithes, a famine from tumult comes…*

At the Peshat level, famine is a lack of food. The Torah normally uses bread when it speaks of food in a generic sense. **So, famine is a lack of bread**.

As we mentioned before, a famine will tend to desensitize those that are starving. They will tend be satisfied with very little, and the quality of the food will not matter. Even garbage will become acceptable. The Bene Yisrael will no longer care whether the food is kosher. Whether it is fit to nourish the soul, as well as the body, will no longer matter. In such a society, kosher food will be impossible to find. Kosher eateries will disappear and kosher food will no longer be stocked in the supermarkets.

**Remes:**

At the Remes level, a lack of bread is an allegory for Torah. As it says:

***Pirke Avot 3:17*** *Where there is no bread, there will be no Torah. Where there is no Torah, there will be no bread.*

The Nazarean Codicil also equates Torah and bread:

***Luqas (Luke) 4:4*** *And Yeshua answered him, saying, It is written, That man shall not live by bread alone, but by every word of G-d.*

Thus we can see that **famine is a lack of Torah**, at the Remes level. The Prophet Amos speaks of just such a famine:

***Amos 8:11*** *Behold, the days come, saith the Lord HaShem, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of HaShem:*

Yalkut Shimoni says that where there is a lack of Torah a famine for food also occurs. There was a famine in the days before Adam went forth from Gan Eden. In the same way there was a famine before Elimelech went forth from the promised land.

Famine is the judgment that comes upon the world when justice is delayed or perverted. The famine for bread was the physical manifestation of a famine for spiritual sustenance. The Word of HaShem, Torah, is also called bread[[8]](#footnote-8), and because the people of Israel had neglected to nourish their souls by the study of Torah, neither were their bodies nourished. This is accordance with the words of the Mishnah that “if there is no Torah, there is no bread” (Pirke Avot). There was both a hunger for bread and a hunger for Torah when Elimelech abandoned the land of Israel for the land of Moab.

**Note also that the famine was not in the land of Moab, this should have alerted the Jews that the problem was of a spiritual nature rather than that of a physical nature.**

At the Remes level, a famine for Torah will tend to desensitize those that are starving. They will tend be satisfied with very little in terms of Torah learning, and the quality of the Torah learning will not matter. Even polluted Torah from Christians and Messianics will become acceptable. When there is a famine for Torah, we will no longer demand a normal healthy “meal” from our Hakhamim. We will be quite satisfied by pitiful portions of spoiled and inedible lessons from the “garbage cans” of false Torah teachers.

**Drash:**

The Hebrew word for *famine*: **רעב** ra’ab (ra’av). It comes from a root רעב ra’eb which means *to be hungry*.[[9]](#footnote-9) It’s gematria is 272.

**ערב** (erev - evening) also has a gematria of 272.

**בער** (ba’ar - burn) also has a gematria of 272.

Bread is the unity of many grains of wheat coming together for a common and higher purpose. In addition, we break bread with the community for fellowship. Bread thus binds the community together.

Since bread = Torah at the Remes level, when we move to the Drash level this analogy must speak to the king, it must speak to Mashiach. To understand this connection, we need to look at some pesukim (verses) which address this:

The Midrash indicates that the world is destined to have ten famines which HaShem will send as part of the Messianic redemption:

***Midrash Rabbah - Ruth I:4*** *THAT THERE WAS A FAMINE IN THE LAND. Ten famines have come upon the world.*

*One in the days of Adam, one in the days of Lamech, one in the days of Abraham, one in the days of Isaac, one in the days of Jacob, one in the days of Elijah, one in the days of Elisha, one in the days of David, one in the days when the judges judged – mentioned in the days of the Book of Ruth, and one which is destined still to come upon the world.[[10]](#footnote-10)[175]*

*One in the days of Adam, as it is said, Cursed is the ground for thy sake (Gen. 3:17); one in the days of Lamech, as it is said, From the ground which the Lord hath cursed (ib. V, 29); one in the days of Abraham, as it is said, And there was a famine in the land; and Abram went down into Egypt (ib. 12:10); one in the days of Isaac, as it is said, And there was a famine in the land, beside the first famine (ib. 26:1); one in the days of Jacob, as it is said, For these two years hath the famine been in the land (ib. 45:6); one in the days of Elijah, as it is said, There shall not be dew nor rain these years (I Kings 17:1); one in the days of Elisha, as it is said, And there was a great famine in Samaria (II Kings 6:25); one in the days of David, as it is said, And there was a famine in the days of David three years (II Sam. 21: 1); one in the days of the Judges, as it is said, THERE WAS A FAMINE IN THE LAND; and one which is destined to come to the world, as it is said, That I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord (Amos 8:11).*

There were ten famines that affected the entire world:

1. In the time of Adam when he sinned and was cursed. G-d had said, "Cursed is the ground because of you" (Genesis 3:17)**.**
2. In the time of Lemech. He therefore said, "The soil which G-d has cursed." He could not have been speaking of the famine that was in Adam's time, since if this had lasted for ten generations, people could not have lived. Actually, there was one famine in the time of Adam, and a second one during Lemech's lifetime.
3. In the time of Abraham (see Genesis 12:10)**.**
4. In the time of Isaac (see Genesis 26:1)**.**
5. In the time of Jacob (see Genesis 41:56)**.**
6. In the period of the Judges (see Ruth 1:1)**.**
7. In the time of King David (2Samuel 21:1)**.**
8. In the time of Elijah (1Kings 18:2)**.**
9. In the time of Elisha (2Kings 6:25)**.**
10. The tenth famine exists continually and constantly increases. There is no way of satiating this hunger. This is not a hunger for food or water, but a great hunger for the mysteries of the Torah. [Regarding this, G-d said, "I will send a famine in the land. Not a famine of bread nor a thirst for water, but one of hearing G-d's word".[[11]](#footnote-11)

According to the *Jerusalem Targum*, the famine in the days of Ruth was one of ten famines from HaShem to chastise his people:

*HaShem has decreed ten grievous famines to take place in the world, to punish the inhabitants of the earth, before the coming of Mashiach the king. The first in the days of Adam; the second in the days of Lamech; the third in the days of Avraham; the fourth in the days of Yitzhak; the fifth in the days of Yaaqov; the sixth in the days of Boaz, who is called Abstan (Ibzan) the just, of Bethlehem-Judah; the seventh in the days of David, king of Israel; the eighth in the days of Elijah the prophet; the ninth in the days of Elisha, in Samaria; the tenth is yet to come, and it is not a famine of bread or of water but of hearing the word of prophecy from the mouth of the Lord; and even now this famine is grievous in the land of Israel.*

By focusing the number of famines to ten, the Midrash is explicitly pointing to Mashiach and to the unity He will bring. This suggests that at the Drash level, bread is the unity of the community as exemplified by the king who is The Mashiach. To put it concisely, at the Drash level, **famine is the lack of a king**; **famine is the lack of Mashiach** **ben David**.

At the Drash level, a famine for Torah justice and rule will tend to desensitize those that are starving. They will tend be satisfied with very little in terms of Torah justice and non-Torah kings will be quite acceptable, and the quality of the justice will not matter. Even polluted justice from Christians, Messianics, and even secular and atheistic judges and kings will become acceptable. When there is a famine for justice and rule, we will no longer demand a normal healthy “meal” from our kings and other judges. We will be quite satisfied by pitiful portions of spoiled and inedible justice from the “garbage cans” of anti-Torah kings.

**So’od:**

At the So’od level, famine speaks to issues of cosmic significance. At the Drash level we saw that famine is the lack of unity in the community. At the sod level, **famine speaks to the lack of unity of the ten sefirot and the men of the community**. Famine has implications both above and below.

The *bread from heaven* is the cosmic terminology for this sod level:

***Shemot (Exodus) 16:4*** *Then said HaShem unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.*

***Yochanan (John) 6:51*** *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

At the So’od level, a famine for the unity of the sefirot and the ten men who rule on earth will tend to desensitize those that are starving. They will tend be satisfied with disunity and will have very little desire for HaShem and His oneness. Even the so called “community” of the Christians, Messianics, and even secular and atheists will become acceptable. When there is a famine for unity, we will no longer demand a normal healthy “meal” from our G-d. We will be quite satisfied by pitiful portions of spoiled and inedible love (hate) from the “garbage cans” of an anti-Torah society.

**Reasons for Famine:**

The Sages of the Talmud have given us one reason for a famine:

***Berachot 55a*** *R. Johanan said: There are three things which the Holy One, blessed be He, Himself proclaims, namely, famine, plenty, and a good leader. ‘Famine’, as it is written: The Lord hath called for a famine. ‘Plenty’, as it is written: I will call for the corn and will increase it. ‘A good leader’, as it is written: And the Lord spoke unto Moses, saying, See I have called by name Bezalel, the son of Uri.*

One of the three things “which the Holy One, blessed be He, proclaims in person”, famine was regarded as the direct result of transgressions. This is specifically mentioned in the Tanach where the rule is that famine and drought are either threatened or suffered for sins:

***Vayikra (Leviticus) 26:15-26*** *And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: 16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. 17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. 18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. 19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 20 And your strength shall be spent in vain****: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.*** *21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. 23 And if ye will not be reformed by me by these things, but will walk contrary unto me; 24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins. 25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. 26* ***And when I have broken the staff of your bread,*** *ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.*

The Midrash agrees with the Torah that famine comes as a result of transgressions:

***Midrash Rabbah - Ruth Prologue III*** *‘But as for the pure, etc.,’ refers to the Holy One, blessed be He, who deals with them with uprightness in this world and yet gives them their full reward in the future, like a craftsman who works faithfully for his employer. At that moment the Holy One, blessed be He, says, ‘My children are rebellious; yet to destroy them is impossible, to take them back to Egypt is impossible, change them for another people I cannot; what then shall I do to them? I will chastise them with suffering and try them with famine in the days when the judges judge.’ That is the meaning of the verse, AND IT CAME TO PASS IN THE DAYS WHEN THE JUDGES JUDGED THAT THERE WAS A FAMINE IN THE LAND.*

Amos interprets occurrences of these calamities as prods to repentance, warning notices of HaShem’s wrath aimed to bring the people to contrition and thus avert final destruction:

***Amos 4:6*** *And I also have given you cleanness of teeth in all your cities****, and want of bread in all your places:*** *yet have ye not returned unto me, saith HaShem. 7 And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. 8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith HaShem. 9* ***I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them:*** *yet have ye not returned unto me, saith HaShem.*

The tendency of the Hakhamim was to make famine the punishment for specific transgressions, the failure to give the tithes and other dues from one’s produce, as a kind of quid pro quo:

***Avot Chapter 5 Mishnah 8.*** *Seven kinds of punishment come to the world for seven categories of transgression: 1) When some of them give tithes, and others do not give tithes, a famine from drought comes-some go hungry, and others are satisfied. 2) When they have all decided not to give tithes, a famine from tumult and drought comes; 3) [When they have, in addition, decided] not to set apart the dough-offering, an all-consuming famine**comes. 4) Pestilence comes to the world for sins punishable by death according to the Torah, but which have not been referred to the court, and for neglect of the law regarding the fruits of the sabbatical year.*

***Shabbath 32b*** *For the crime of robbery locusts make invasion, famine is prevalent, and people eat the flesh of their sons and daughters, for it is said, Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy.*

So, failure to obey Torah brought famine. On the flip side, our Hakhamim also saw the contrary promise of abundance as a reward for bringing tithes based on a reading from the Tanach:

***Malachi 3:10*** *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith HaShem of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith HaShem of hosts.*

If the Bnei Yisrael decide not to tithe, then famine comes not only as a result of lack of rain, but also as a result of war. Since people will be out fighting war, they are not able to tend to their lands and many more people will go hungry.

In the *Meam Loez* we find that famine is the judgment that comes upon the world when justice is delayed (inuy ha’din ענוי הדין) or perverted (ivuth ha’din עוות הדין). In this sense, then “It was in the days of the judging of the judges”; that is, the judges of the heavenly tribunal judged the judges of the generation. Their decree: There was to be a famine in the land. **The famine for bread was the physical manifestation of a famine for spiritual sustenance.** The Talmud agreed with this outlook:

***Shabbath 33a******As a punishment for delay of judgment, perversion of judgment, spoiling of judgment****, and neglect of Torah, sword and spoil increase, pestilence and* ***famine come****, people eat and are not satisfied, and eat their bread by weight, for it is written, and I will bring a sword upon you, that shall execute the vengeance of the covenant:*

Because the Bene Yisrael had neglected to nourish their souls by the study of Torah, neither were their bodies nourished.

***Ruth 1:1*** *It happened in the days of the judging of the judges…*

This pasuk (verse) introduces the anguish of a famine in Eretz Yisrael which, as we can now see, was Heavenly retribution for the corruption of the judges who were subject to the judgment of those whom they themselves were to judge.

The first pasuk of Ruth goes on to indicate that the famine caused a man to leave Eretz Yisrael and flee to Moab:

***Ruth 1:1*** *Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem Judah went to sojourn in the country of Moab, he, and his wife, and his two sons.*

In Masechet Bava Kama the Gemara succinctly comments:

***Bava Kama 60b*** *If there is famine in the city, scatter your legs [meaning, move out of the city], as it says, ‘There was a famine in the land, and so Avram went down to Egypt to reside there’.*

Not only does the Gemara advise one to move out of a famine-stricken area, it cites proof from the story of Avraham’s relocation in Egypt to escape the famine, clearly giving its stamp of approval to Avraham’s decision.

The Ramban, in a famous passage, claims that Avraham committed a grave sin by leaving Canaan to escape the famine. For one thing, the Ramban writes, he should not have devised the scheme to pose as brother and sister, effectively subjecting his wife to defilement in order to protect himself. Secondly, he should have remained in Canaan, the land where HaShem ordered him to reside, and have faith in the divine promise of blessing and prosperity.

Rav Yehuda Leib Ginsburg, in his “Yalkut Yehuda,” suggests reconciling the Gemara’s comment with the Ramban’s theory. When an individual suffers from economic hardship, then he should, indeed, relocate. The Nation of Israel as a whole, however, must trust in HaShem’s guarantee of protection, even if this requires anticipating a miracle. Avraham’s mistake, according to the Ramban, was that he acted as an individual, rather than recognizing his role as representative of all his progeny. As an individual, he acted properly, and thus the Gemara cites his residence in Egypt as a valid example for other people to follow. He erred, however, in that he should have followed the proper procedure for the Nation of Israel, which would warrant remaining in their homeland despite the hardships they might encounter there.

Hakham Moshe Alshich suggests the following reason for the famine in the days of Ruth:

***Devarim (Deuteronomy) 16:20*** *Justice, justice shall you pursue that you may live, and inherit the land which HaShem thy G-d gives thee.*

“Chazal[[12]](#footnote-12) explain that the appointment of worthy judges preserves Israel and maintains them in their land. Hence, the verse adds: That you may live and inherit the land. This cannot refer to the conquest of the land since, by law, judges can only be appointed once the land has been conquered. Consequently, the promise must mean that if worthy judges are appointed, Israel will merit to remain in the land forever. The word inherit implies continuity, unlike a gift which is not handed down from one generation to another[[13]](#footnote-13).”

“It follows from this that if unworthy judges are appointed, Israel’s right to inhabit the land will be jeopardized. Now the verse makes more sense. In the days when the people chose unworthy judges and justice in general was corrupt, it was inevitable that there would be suffering and the means of survival would be denied the people[[14]](#footnote-14).”

Finally, there is an idea[[15]](#footnote-15) that Elimelech was leaving Eretz Israel in order to end the famine. He understood that the famine was caused by the lack of proselytes and that he could end this famine by returning a *good dove* from Moab:

***Baba Kama 38b*** *When R. Samuel b. Judah lost a daughter the Rabbis said to ‘Ulla: ‘Let us go in and console him.’ But he answered them: ‘What have I to do with the consolation of the Babylonians, which is [almost tantamount to] blasphemy? For they say “What could have been done,” which implies that were it possible to do anything they would have done it.’ He therefore went alone to the mourner and said to him: [Scripture says,] And the Lord spake unto me, Distress not the Moabites, neither contend with them in battle. Now [we may well ask], could it have entered the mind of Moses to wage war without [divine] sanction? [We must suppose] therefore that Moses of himself reasoned a fortiori as follows: If in the case of the Midianites who came only to assist the Moabites the Torah commanded ‘Vex the Midianites and smite them,’ in the case of the Moabites [themselves] should not the same injunction apply even more strongly? But the Holy One, blessed be He, said to him: The idea you have in your mind is not the idea I have in My mind.* ***Two good doves have I to bring forth from them; Ruth the Moabitess and Naamah the Ammonitess [virtuous proselytes].*** *Now cannot we base on this an a fortiori argument as follows: If for the sake of two virtuous descendants the Holy One, blessed be He, showed pity to two great nations so that they were not destroyed, may we not be assured that if your honour’s daughter had indeed been righteous and worthy to have goodly issue, she would have continued to live?*

Thus we can see that once Ruth had been “found” and Elimelech, Kilion, and Machlon had died, only then did the famine end. Since HaShem ended the famine once these two events had occurred, then we see that the famine was only brought to accomplish these two events. Thus Elimelech sacrificed himself and his sons in order to end the famine.

**Major Theme:**

**The major theme of Megillat Ruth is famine,** as we can see from the first verse. (This was one of the ten famines.) This famine was the result of “everyman doing what was right in his own eyes”. The reaction of the people to this famine is what drove Elimelech, a judge, to move to the land of Moab. This man had an opportunistic mind rather than an aristocratic one. The common man would tend to want food to eat, while the aristocrat would want to know “why” this famine has come. The aristocrat cares about how to end the famine and the consequence hunger of his people, while the common man has no time for such things. He just needs to figure out how to get his next meal. Our focus shows us our class. If we do not care about the cause of the famine, then we are not ruling, we are existing. A ruler cares about the causes so that they can be avoided, while most of us care only about our own stomachs.

The Mishna[[16]](#footnote-16) rules that when a beit din (court of Jewish law) accepts testimony regarding capital offenses, it is necessary to first “intimidate the witnesses” in order to impress upon them the severity of false testimony. “What,” asks the Gemara[[17]](#footnote-17) “do we tell the witnesses [in order to intimidate them]?” Rav Yehuda said: We tell them the following:

***Mishlei (Proverbs) 25:14*** *Like Clouds and wind, but no rain, is a man who takes pride in a dishonest gift.*

Procuring monetary gain by testifying falsely **causes famine**, so that even if clouds fill the skies and winds blow, rain will not fall. Thus Chazal tell us that false testimony causes famine.

Another way of understanding the famine is that the famine was a famine of proselytes. Israel needs proselytes and without them the people will feel the lack. Elimelech left eretz Yisrael in order to seek the Moabite proselyte which would end the famine for the land.

There is a common verbal tally that runs through our Torah portion, Psalm, and Ashlamata: Give - נתן, Strong’s number 05414. Clearly, David focused on this tally. The Torah and our chapter of Psalms both connect ‘give’ with ‘mercy’. The antagonist, who is a ‘taker’, in both portions stands in opposition to HaShem, the ‘giver’, as the protagonist. When this happens, famine is often the result.

**Ashlamatah: I Kings 8:50-58 + 66**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 50. And forgive Your people what they have sinned against You, and all their transgressions that they have transgressed against You, and **give mercy before** their captors, that they may have mercy on them. | 50. And may You forgive Your people who have sinned before you and all their rebellious acts that they rebelled against your Memra and may You **give them mercy before** their captors and they have mercy upon them. |
| 51. For they are Your people, and Your inheritance, whom You have taken out of Egypt, from within the smelting furnace of iron. | 51. For they are Your people and Your inheritance, whom You brought forth from Egypt from the midst of the furnace of iron, |
| 52. That Your eyes may be open to the supplication of Your servant, and to the supplication of your people Israel, to hearken to them whenever they call to You. | 52. that there be good pleasure before You to receive the petitions of Your servant and the petitions of Your people Israel, to receive their prayers in all the times that they are praying before You. |
| 53. For You set them apart from among all the peoples of the earth, Your inheritance, as You spoke through Moses Your servant, when You brought our fathers out of Egypt, O Lord, God." | 53. For You have separated them for Yourself for an inheritance from all the peoples of the earth as You spoke by the hand of Moses Your servant when You brought forth our fathers from Egypt, O Lord God.". |
| 54. And it was, as Solomon finished praying all this prayer and supplication to the Lord, that he arose from before the altar of the Lord, from kneeling on his knees with his hands spread out toward heaven. | 54. And when Solomon finished praying before the Lord all this prayer and petition, he arose from before the altar of the Lord, from where he was bowed upon his knees and his hands were stretched out in prayer toward the heavens |
| 55. And he stood, and blessed the entire congregation of Israel (with) a loud voice, saying, | 55. And he arose and blessed all the assembly of Israel in a loud voice, saying: |
| 56. "Blessed (be) the Lord, Who **has given** rest to His people Israel, according to all that He spoke; there has not failed one word of all his good word, that He spoke through Moses His servant. | 56. Blessed be the Lord who **has given** rest to His people Israel according to everything that He spoke. There has not failed one word from all His good words that He spoke by the hand of Moses His servant. |
| 57. **May the Lord our God be with us, as He was with our forefathers; let Him not leave us, nor forsake us.** | 57. **May the Memra of the Lord our God be at our aid as it was at the aid of our fathers! May it not forsake us, and may it not rejects us,** |
| 58. **That He may incline our hearts to Him, to go in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our forefathers.** | 58. **to direct our hearts to fear Him, to walk in all the ways that are good before Him and to keep His commandments and His statutes and His judgments that He commanded our fathers.** |
|  |  |
| 66. On the eighth day he dismissed the people, and they blessed the King and went to their homes, rejoicing and delighted of heart for all the goodness that the Lord had wrought for David His servant and for Israel His people. | 66. On the eighth day he sent the people away, and they blessed the king, and they went to their cities while rejoicing, and their heart was pleased' over all the good that the Lord had done to David his servant and to Israel his people. |
|  |  |

**Rashi’s Commentary on I Kings 8:50-58 + 66**

**51** **The melting furnace of iron** An earthenware utensil used to purify gold of its impurities.

**56** **According to all that he spoke** And where did he speak this? [As it is written], “And He shall give you rest from all your enemies [round about]” (Deuteronomy 12:10).

**66** **for David His servant** to make known that He had forgiven him his sins, as we find in Moed Katan (9a): When Solomon wished [to bring] the Ark into the Holy of Holies, the gates clung to one another.

**and for Israel His people** that He forgave them the sin of Yom Kippur, and a Bath-Kol [heavenly voice] emanated and declared: All of you are prepared for the life of the World to Come.

**Special Ashlamatah for 1st Shabbat of Penitence: Jer. 1:1 – 2:3**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ The words of Jeremiah son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin. | 1. ¶ The words of the prophecy of Jeremiah the son of Hilqiah, one of the leaders of the course of the priests, of the temple officers who were in Jerusalem: the man who received his inheritance in Anathoth in the land of the tribe of Benjamin, |
| 2. To whom the word of the Lord came in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign. | 2. with whom was the word of prophecy from before the LORD in the days of Josiah the son of Amon, the king of the tribe of the house of Judah, in the thirteenth year of his reign. |
| 3. And he was in the days of Jehoiakim son of Josiah, king of Judah, **until the end of eleven years of Zedekiah son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.** | 3. And it continued in the days of Jehoiakim, the son of Josiah, the king of the tribe of the house of Judah, until the eleventh year of his brother Zedekiah, the son of Josiah, the king of the tribe of the house of Judah, was completed;**until Nebu­chadnezzar the king of Babylon came and besieged Jerusalem for three years and took the people who were in it into exile, in the fifth month**. |
| 4. And the word of the Lord came to me, saying: | 4. And the word of prophecy from before the LORD was with me, saying: |
| 5. When I had not yet formed you in the womb, I **knew** you (Heb. **Y’da’trikha**), and when you had not yet emerged from the womb, I had appointed you (Heb.**Hiq’dash’tikha**); a prophet to the nations I made you. | 5. "Before I created you from the womb I **established** you, and before you came into the world I appointed you; I designated you as a prophet who should make the nations drink a cup of cursing,” |
| 6. And I said, "Alas, O Lord God! **Behold, I know not to speak for I am a youth**. **{S}** | 6. But I said: “Receive my petition, O LORD God. **See, I do not know how to prophesy. because I am a youth;** and from my beginning I have been prophesying trouble and exile about this people.”**{S}** |
| 7. And the Lord said to me; Say not, "I am a youth," for wherever I send you, you shall go, and whatever I command you, you shall speak. | 7. And the LORD said to me: “Do not say, ‘I am a youth’; for you will go to every place I send you, and all that I command you, you will prophesy. |
| 8. Fear them not, for I am with you to save you, says the Lord. | 8. Do not be afraid from before them, for My Memra will be at your assistance to deliver you, says the LORD.” |
| 9. And the Lord stretched out His hand and reached my mouth, and the Lord said to me; Behold, I have placed My words in your mouth. | 9. And the LORD sent the words of his prophecy. and set them in order in my mouth; and the LORD said to me; “Behold. I have put the words of My prophecy in your mouth. |
| 10. Behold, I have appointed you over the nations and over the kingdoms, to uproot and to crush, and to destroy and to demolish, to build and to plant. **{P}** | 10. See that I have appointed you today over the nations and over the kingdoms - to uproot and to tear down, and to destroy and to break up; and over the house of Israel - to build and to establish.”**{P}** |
| 11. ¶ And the word of the Lord came to me, saying: What do you see, Jeremiah? And I said, "I see a rod of an almond tree." | 11. ¶ And the word of prophecy from before the LORD was with me, saying: “What do you see, Jeremiah?” And I said: “I see a king hastening to do evil.” |
| 12. And the Lord said to me; You have seen well, for I hasten My word to accomplish it. **{S}** | 12. Then the LORD said to me: “You have seen well; for I am hastening concerning My Word, to do it.”**{S}** |
| 13. And the word of the Lord came to me a second time, saying: What do you see? And I said, "I see a bubbling pot, whose foam is toward the north." | 13. And the word of prophecy from before the LORD was with me a second time, saying: “What do you see?” And 1 said: “I see a king who seethes like a cauldron. and the arrangement of his troops who are advancing and coming from the direc­tion of the north.” |
| 14. And the Lord said to me; **From the north the misfortune will break forth upon all the inhabitants of the land.** | 14. And the LORD said to me: **“From the north evil will begin to come upon all the inhabitants of the land.** |
| 15. For, behold I am summoning all the families of the kingdoms of the north, says the Lord, and they will come and place, each one his throne at the entrance of the gates of Jerusalem and against all its walls around and against all the cities of Judah. | 15. For behold, I am summoning all the descendants of the kingdom of the north, says the LORD; and they will come and each set up his throne in front of the gates of Jerusalem, and against all her walls round about, and against all the cities of the house of Judah. |
| 16. And I will utter My judgments against them concerning all their evil, that they left Me and offered up burnt-offerings to other gods and they prostrated themselves to the work of their hands. | 16. And I will utter the punishment army judgment on them concerning all their wickedness; for they have forsaken my worship and have offered up incense to the idols of the nations and have become enslaved to the works of their hands. |
| 17. And you shall gird your loins and arise and speak to them all that I command you; be not dismayed by them, lest I break you before them. | 17. But you, strengthen your loins and stand up and prophesy to them all that I command you: do not hold back from reproving them, lest I should break you before them. |
| 18. And I, behold I have made you today into a fortified city and into an iron pillar, and into copper walls against the entire land, against the kings of Judah, against its princes, against its priests, and against the people of the land. | 18. And behold, I have made you today as strong as a fortified city, and like a pillar of iron, and like a bronze wall, so that you may give a cup of cursing to drink to all the inhabitants of the land. to the kings of the house of Judah, to her princes, to her priests, and to the people of the land. |
| 19. And they shall fight against you but they shall not prevail against you, for I am with you says the Lord, to save you.  **{P}** | 19. And they will dispute and fight before you so as to destroy the words of your prophecy; but they will not prevail over you, because My Memra will be at your assistance to deliver you, says the LORD."**{P}** |
|  |  |
| 1. ¶ And the word of the Lord came to me, saying: | 1. ¶ And a word of prophecy from before the LORD was with me, saying: |
| 2. Go and call out in the ears of Jerusalem, saying: so said the Lord: I remember to you the lovingkindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. | 2. “Go, and prophesy before the people who are in Jerusalem, saying: Thus says the LORD. I remember in your favor the good things of the days of old, the love of your fathers who believed in My Memra and followed My two messengers. Moses and Aaron, in the wilderness for forty years without provisions in a land not sown. |
| 3. Israel is holy to the Lord, the first of His grain; all who eat him shall be guilty, evil shall befall them, says the Lord. **{P}** | 3. The house of Israel are holy before the LORD - in respect of those who plunder them - like fruits of heave-offering of harvest of which whoever eats is guilty of death; and like firstlings of harvest, the sheaf of the heave-offering, of which everyone who eats, before the priests the sons of Aaron offer it as a sacrifice upon the altar is guilty.**{P}** |
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**Special Ashlamatah for Mevar’chim HaChodesh: ‎ I Samuel 20:18, 42‎**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, **Tomorrow is the new moon, and you will be expected, for your seat will be empty.** | 18. And Jonathan said to him, **“Tomorrow is the new moon and you will be sought out, for your dining place will be empty.”** |
| 42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city. | 42. and Jonathan said to David, “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he rose up and went. And Jonathan went into the city. |
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**PIRQE ABOT**

**(Chapters of the Fathers)**

**Pereq Hei**

**Mishnah 5:12**

**By: Hakham Yitschaq ben Moshe Magriso**

**There are four traits among students: [1] Quick to grasp and quick to forget, his gain is offset by his loss. [2] Slow to grasp and slow to forget, his loss is offset by his gain. [3] Quick to grasp and slow to forget, a scholar. [4] Slow to grasp and quick to forget, this is a bad portion.**

The master now teaches us about Torah study, describing four traits found in students.

1. **"Quick to grasp and quick to forget."** A person with this trait understands things quickly, since he is sharp (charif) and grasps the point at once, but at the same time, he has a bad quality; he quickly loses what he has learned. He soon forgets the idea, and his gain is offset by his loss. The loss is greater than the gain, since even though he learns quickly, he eventually forgets everything.
2. **"Slow to grasp and slow to forget."** When a person has this trait, he finds it hard to understand, but on the other hand, he does not easily forget what he has learned. Once he grasps a point, he does not forget it easily. Such a person's lack is made up by his advantage. Although he has a handicap insofar as he finds it difficult to understand, and he must struggle to grasp the point, his handicap is more than outweighed by his advantage. Once he understands something, he does not forget it.

The master teaches us that students with both these traits have reward in the next world for their struggle to learn. Neither should neglect his studies because of his handicap. If there are two students, one who has a quick grasp but a bad memory, and the other with a slow grasp but-a good memory, the latter takes precedence. If there is not enough **(haspakah)** to support both of them so that they are able to study, preference should be given to the one with a slow grasp and a good memory. Since he has a good memory **(zekhirah)** he retains what he learns.

1. **"Quick to grasp and slow to forget."** A person who has this trait 'has two good qualities. He is sharp **(charif)** and quick to understand the point. At the same time, he has good enough retention not to forget what he learns. When he learns something, he does not forget it easily. This is the quality needed to be a true Torah Scholar **(hakham).**
2. **"Slow to grasp and quick to forget."** A person who has this trait has two bad qualities. First, he must work hard to understand the point. But then, even .after he grasps it, he forgets it quickly. This is considered very bad.

The master is careful to teach us that all four of these traits can exist in a student. [Even if a person has this last trait, he can still be a student.] If a person does not have a great intellect, he should not say, "I know that I am very stupid. If I set out to learn Torah, I will never attain anything anyway."

The master therefore teaches us a lesson that all who work hard end up accomplishing their goal. If you have worked hard and [claim] not to have attained [your goal], **you are not to be believed**. This is true even of the stupidest person in the world.

The master therefore speaks of this last trait, which is the worst that can exist in a student, **"Slow to grasp, and quick to forget."** Such a person is still considered a student, and if he works hard, he will attain his goal in the end. Even if a person attains little, he should not abandon his study of the Torah. It does not matter if a person attains much or attains little as long as it is for the sake of heaven.

There is also a lesson here for the Torah Scholar (hakham), He should not feel smug because of his memory **(zekhirah),** saying, "I am a person with a good memory **(zakhran)** and therefore, there is no possibility **(metziuth)** that I will forget what I learn." He should realize that it is impossible for a mortal human being **(basar ve-dam)** not to forget. Only an angel can have an absolutely perfect memory.

For this reason the Mishnah does not speak about a scholar, being **"quick to grasp and not forgetting".** Rather it speaks of him as being **"quick to grasp and slow to forget"**. With this wording, we are taught that even the person with the best memory in the world is only "slow to forget". But if even such a person neglects his studies and does not immerse himself in them, he will also forget. No person can rely entirely on his memory.

**Mishnah 5:12**

**By: Hakham Yitschaq ben Moshe Magriso**

**There are four traits among those who give charity. [11 One who wishes to give, but does not want others to give, has a bad eye toward others. [2] That others should give, but he should not give, he has a bad eye toward himself. [3] That he should give and others should give, he is a saint. [4] That he should not give and others should not give, he is wicked.**

The master now advises us of the traits that exist with regard to **giving charity** (tzedakah,). There are four different traits:

1. **"That he should give but others should not give."** A person with this trait is willing to give charity out of his own pocket, but he is opposed to others giving charity. Such a person is said to have a bad eye toward others' possessions. It is known that when a person gives charity, his possessions are blessed and he becomes wealthier. This person is willing to give charity so that his own assets will be increased. But still, he does not want others to share this blessing.
2. **"That others should give, but he should not give."** Such a person wants others to give charity, but he himself does not want to give. A person with this trait is said to have a bad eye toward his own possessions. Even though he knows that when a person gives, his possessions are blessed, he still feels that he will lose if he gives away his money, and therefore he finds it difficult to give.

The "bad eye" mentioned here is not the same as the bad eye mentioned in the first category. When the term "bad eye" is mentioned earlier, it means that the person begrudges other people's property, and does not want it to be blessed. But the "bad eye" mentioned in this section indicates that the person is simply stingy and does not want to give anything away.

1. **"That he should give and that others should give."** A person in this category is not only willing to give charity himself, but he is also anxious to see others give as well. Besides merely wanting others to give, he does something else. He promises to give even more so that others will see and will give more than he. This is called the trait of saintliness and piety (middath chasidut). It is thus written, ***"The generous person advises generosity, and by generosity he will stand"*** (Isaiah 31:8). This indicates that when a person is generous **(nadiv)** and charitable **(ba’al tzedakah),** besides giving himself, he also advises others to give.
2. **"That he should not give and others should not give."** A person with this trait not only does not want to give himself, but he does not want others to give. This is the trait of the wicked person **(rasha);** he has no compassion for the poor, and does not care if they starve to death.

Some authorities say that a person with this trait does not necessarily want the poor to starve to death. Rather, he does not want them to become dependent on charity, and would prefer to see them forced to get a job. Nevertheless, he is still considered wicked. He is using the lofty goal of forcing the· poor to work as an excuse for his own stinginess.

Regarding this the Torah says, ***"Beware that there not be an ulterior thought in your heart ... so that you have a bad eye toward your needy brother, and you give him nothing ... "*** (Deuteronomy 15 :9). The verse is speaking of a poor man who comes to you for charity, and you see that he is strong and healthy. Do not let your Evil Inclination convince you to tell him, “You have good hands! You have good feet! Go out and get yourself a job! Quit asking for charity!”

**If you do this, it is as great a sin as killing the poor man!** Not only you do not give your needy brother charity, but you also insult him nd make him feel bad. Besides that, you appear to be begrudging the fact that he is strong and healthy.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 43:14 – 44:17**

**I Melachim (Kings) 8:50-58 + 66**

**Tehillim (Psalms) 37:18-40**

**Mk 4:10-12, Lk 8:9-10, Acts 12:20-25**

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

Give - נתן, Strong’s number 05414.

Man - איש, Strong’s number 0376.

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

Give - נתן, Strong’s number 05414.

Mercy / Compassion - רחם, Strong’s number 07356.

Before - פנים, Strong’s number 06440.

Send / Sent - שלח, Strong’s number 07971.

**Bereshit (Genesis) 43:14** And God Almighty **give <05414> (8799)** you **mercy <07356>** **before <06440>** the **man <0376>**, that he may **send away <07971> (8765)** your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

**Tehillim (Psalms) 37:21** The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and **giveth <05414> (8802)**.

**Tehillim (Psalms) 37:37** Mark the perfect man, and behold the upright: for the end of that **man <0376>** is peace.

**I Melachim (Kings) 8:50** And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and **give <05414> (8804)** them **compassion <07356>** **before <06440>** them who carried them captive, that they may have compassion on them:

**I Melachim (Kings) 8:66** On the eighth day he **sent <07971>** the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 43:14 – 44:17** | **Psalms**  **37:18-40** | **Ashlamatah**  **I Kings 8:50-58 + 66** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Gen. 43:23 Gen. 43:27 Gen. 43:28 Gen. 44:17 |  | 1 Ki. 8:53 1 Ki. 8:57 1 Ki. 8:58 |
| **vyai** | man, men | Gen. 43:14 Gen. 43:15 Gen. 43:16 Gen. 43:17 Gen. 43:18 Gen. 43:19 Gen. 43:21 Gen. 43:24 Gen. 43:33 Gen. 44:1 Gen. 44:3 Gen. 44:4 Gen. 44:11 Gen. 44:13 Gen. 44:15 Gen. 44:17 | Ps. 37:37 |  |
| **~yhil{a/** | God | Gen. 43:23 Gen. 43:29 Gen. 44:16 | Ps. 37:31 | 1 Ki. 8:57 |
| **rm;a'** | said, say | Gen. 43:16 Gen. 43:17 Gen. 43:18 Gen. 43:20 Gen. 43:23 Gen. 43:27 Gen. 43:28 Gen. 43:29 Gen. 43:31 Gen. 44:1 Gen. 44:4 Gen. 44:7 Gen. 44:10 Gen. 44:15 Gen. 44:16 Gen. 44:17 |  | 1 Ki. 8:55 |
| **#r,a,** | ground,  earth, land,  country | Gen. 43:26 Gen. 44:8 Gen. 44:11 Gen. 44:14 | Ps. 37:22 Ps. 37:29 Ps. 37:34 | 1 Ki. 8:53 |
| **rv,a]** | if, which, whom | Gen. 43:14 Gen. 43:16 Gen. 43:19 Gen. 43:26 Gen. 43:27 Gen. 43:29 Gen. 44:1 Gen. 44:4 Gen. 44:5 Gen. 44:8 Gen. 44:9 Gen. 44:10 Gen. 44:16 Gen. 44:17 |  | 1 Ki. 8:50 1 Ki. 8:51 1 Ki. 8:56 1 Ki. 8:58 |
| **vq;B'** | sought,  begging,  seeks | Gen. 43:30 | Ps. 37:25 Ps. 37:32 Ps. 37:36 |  |
| **%r'B'** | blessed |  | Ps. 37:22 | 1 Ki. 8:55 1 Ki. 8:56 1 Ki. 8:66 |
| **lAdG"** | oldest, loud | Gen. 44:12 |  | 1 Ki. 8:55 |
| **~G"** | also | Gen. 44:9 Gen. 44:10 Gen. 44:16 | Ps. 37:25 |  |
| **rb;D'** | spoke, speak,  promised | Gen. 43:19 Gen. 44:2 Gen. 44:6 Gen. 44:7 Gen. 44:16 | Ps. 37:30 | 1 Ki. 8:53 1 Ki. 8:56 |
| **rb'D'** | words | Gen. 43:18 Gen. 44:6 Gen. 44:7 Gen. 44:10 |  | 1 Ki. 8:56 |
| **%r,D,** | ways |  | Ps. 37:23 Ps. 37:34 | 1 Ki. 8:58 |
| **hy"h'** | came, have been | Gen. 43:21 | Ps. 37:25 |  |
| **hNEhi** | behold | Gen. 43:21 Gen. 44:16 | Ps. 37:36 |  |
| **hz<** | this | Gen. 43:15 Gen. 43:29 Gen. 44:5 Gen. 44:7 Gen. 44:15 Gen. 44:17 |  | 1 Ki. 8:54 |
| **dy"** | hand | Gen. 43:15 Gen. 43:21 Gen. 43:22 Gen. 43:26 Gen. 43:34 Gen. 44:16 Gen. 44:17 | Ps. 37:24 Ps. 37:33 | 1 Ki. 8:53 1 Ki. 8:56 |
| **[d'y"** | know, knew,  known | Gen. 43:22 Gen. 44:15 | Ps. 37:18 |  |
| **hwhy** | LORD |  | Ps. 37:18 Ps. 37:20 Ps. 37:23 Ps. 37:24 Ps. 37:28 Ps. 37:33 Ps. 37:34 Ps. 37:39 Ps. 37:40 | 1 Ki. 8:53 1 Ki. 8:54 1 Ki. 8:56 1 Ki. 8:57 1 Ki. 8:66 |
| **~Ay** | day |  | Ps. 37:18 Ps. 37:19 Ps. 37:26 | 1 Ki. 8:66 |
| **ac'y"** | brought | Gen. 43:23 Gen. 43:31 Gen. 44:4 |  | 1 Ki. 8:51 1 Ki. 8:53 |
| **!WK** | ready, prepared,  established | Gen. 43:16 Gen. 43:25 | Ps. 37:23 |  |
| **yKi** | because | Gen. 43:18 Gen. 43:21 Gen. 43:32 | Ps. 37:24 Ps. 37:40 |  |
| **lKo** | any, whole,  all every | Gen. 43:34 | Ps. 37:26 | 1 Ki. 8:50 1 Ki. 8:52 1 Ki. 8:53 1 Ki. 8:54 1 Ki. 8:55 1 Ki. 8:56 1 Ki. 8:58 1 Ki. 8:66 |
| **hl'K'** | ending | Gen. 44:12 | Ps. 37:20 | 1 Ki. 8:54 |
| **ble** | heart |  | Ps. 37:31 | 1 Ki. 8:66 |
| **~x,l,** | meal, bread | Gen. 43:25 Gen. 43:31 Gen. 43:32 | Ps. 37:25 |  |
| **tWm** | die | Gen. 44:9 | Ps. 37:32 |  |
| **ac'm'** | find, found | Gen. 44:8 Gen. 44:9 Gen. 44:10 Gen. 44:12 Gen. 44:16 Gen. 44:17 | Ps. 37:36 |  |
| **~yIr'c.mi** | Egypt | Gen. 43:15 Gen. 43:32 |  | 1 Ki. 8:51 1 Ki. 8:53 |
| **jP'v.mi** | ordinances,  justice |  | Ps. 37:28 Ps. 37:30 | 1 Ki. 8:58 |
| **.hl'x]n"** | inheritance |  | Ps. 37:18 | 1 Ki. 8:51 1 Ki. 8:53 |
| **lp;n"** | fall, fell | Gen. 43:18 Gen. 44:14 | Ps. 37:24 | 1 Ki. 8:56 |
| **!t;n"** | grant, give,  given, gave | Gen. 43:14 Gen. 43:23 Gen. 43:24 | Ps. 37:21 | 1 Ki. 8:50 1 Ki. 8:56 |
| **db,[,** | servant, slave | Gen. 43:18 Gen. 43:28 Gen. 44:7 Gen. 44:9 Gen. 44:10 Gen. 44:16 Gen. 44:17 |  | 1 Ki. 8:52 1 Ki. 8:53 1 Ki. 8:56 1 Ki. 8:66 |
| **!yI[;** | eye | Gen. 43:29 |  | 1 Ki. 8:52 |
| **dm;['** | stand, stood | Gen. 43:15 |  | 1 Ki. 8:55 |
| **hP,** | mouth | Gen. 43:21 Gen. 44:1 Gen. 44:2 Gen. 44:8 | Ps. 37:30 |  |
| **~ynIP'** | sight, face, before | Gen. 43:14 Gen. 43:15 Gen. 43:31 Gen. 43:33 Gen. 43:34 Gen. 44:14 |  | 1 Ki. 8:50 1 Ki. 8:54 |
| **[v;P'** | transgressions |  | Ps. 37:38 | 1 Ki. 8:50 |
| **hw"c'** | commanded | Gen. 44:1 |  | 1 Ki. 8:58 |
| **~Wq** | arise, arose | Gen. 43:15 |  | 1 Ki. 8:54 |
| **ha'r'** | saw, see, observe | Gen. 43:16 Gen. 43:29 | Ps. 37:25 Ps. 37:34 Ps. 37:35 Ps. 37:37 |  |
| **~x;r'** | compassion | Gen. 43:14 Gen. 43:30 |  | 1 Ki. 8:50 |
| **~Alv'** | shalom | Gen. 43:23 Gen. 43:27 Gen. 43:28 Gen. 44:17 | Ps. 37:37 |  |
| **lkov'** | released,  sent away | Gen. 43:14 Gen. 44:3 |  | 1 Ki. 8:66 |
| **[m;v'** | heard, hear | Gen. 43:25 |  | 1 Ki. 8:52 |
| **rm;v'** | keep |  | Ps. 37:28 Ps. 37:34 Ps. 37:37 | 1 Ki. 8:58 |
| **!n"x'** | gracious | Gen. 43:29 | Ps. 37:21 Ps. 37:26 |  |
| **hb'Aj** | good | Gen. 44:4 |  | 1 Ki. 8:66 |
| **bz"['** | leave |  | Ps. 37:25 Ps. 37:28 Ps. 37:33 | 1 Ki. 8:57 |
| **hf'['** | did, do,  done, make,  made | Gen. 43:17 Gen. 44:2 Gen. 44:5 Gen. 44:7 Gen. 44:15 Gen. 44:17 | Ps. 37:27 | 1 Ki. 8:66 |
| **xt;P'** | to open | Gen. 43:21 Gen. 44:11 |  | 1 Ki. 8:52 |
| **h['r'** | evil | Gen. 44:4 | Ps. 37:19 |  |
| **~lev'** | repaid, pay |  |  |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Gen. 43:14 – 44:17** | **Psalms**  **37:18-40** | **Ashlamatah**  **I Kings 8:50-58 + 66** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 4:10-12** | **Tosefta of**  **Luke**  **Lk 8:9-10** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Acts 12:20-25** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀκούω | hear, heard | Gen 43:25 |  |  | Mk. 4:12 | Lk. 8:10 |  |
| ἄνθρωπος | man, men | Gen. 43:14 Gen. 43:15 Gen. 43:16 Gen. 43:17 Gen. 43:18 Gen. 43:19 Gen. 43:21 Gen. 43:24 Gen. 43:33 Gen. 44:1 Gen. 44:3 Gen. 44:4 Gen. 44:11 Gen. 44:13 Gen. 44:15 Gen. 44:17 | Ps. 37:37 |  |  |  | Acts 12:22 |
| **βασιλεία** | kingdom |  |  |  | Mk. 4:11 | Lk. 8:10 |  |
| βασιλεύς | king |  |  | 1Ki 8:66 |  |  | Acts 12:20 |
| βλέπω | see |  |  |  | Mk. 4:12 | Lk. 8:10 |  |
| γινώσκω | know, known |  | Psa 37:18 |  | Mar 4:11 Mar 4:13 | Lk. 8:10 |  |
| δίδωμι | gave, give, given | Gen. 43:14 Gen. 43:23 Gen. 43:24 | Ps. 37:21 | 1 Ki. 8:50 1 Ki. 8:56 | Mk. 4:11 | Lk. 8:10 | Acts 12:23 |
| εἴδω | behold, know | Gen. 43:21 Gen. 44:16 | Ps. 37:36 |  | Mar 4:12 |  |  |
| ἐπικαλέομαι | called |  | 1Ki 8:52 |  |  |  | Acts 12:25 |
| ἐπιστρέφω | returned, turn | Gen 44:13 |  |  | Mk. 4:12 |  |  |
| ἔπω | said | Gen 43:16 Gen 43:17 Gen 43:18  Gen 43:23 Gen 43:27 Gen 43:28 Gen 43:29 Gen 43:31 Gen 44:2  Gen 44:4  Gen 44:6  Gen 44:7  Gen 44:10  Gen 44:15  Gen 44:16  Gen 44:17 |  |  |  | Luk 8:10 |  |
| ἐρωτάω | asked | Gen 43:27 |  |  | Mk. 4:10 |  |  |
| εὐλογέω | blessed |  | Psa 37:22 | 1Ki 8:55 1Ki 8:66 |  |  |  |
| ἡμέρα | day |  | Ps. 37:18 Ps. 37:19 Ps. 37:26 | 1 Ki. 8:66 |  |  | Acts 12:21 |
| θεός | God | Gen. 43:23 Gen. 43:29 Gen. 44:16 | Ps. 37:31 | 1 Ki. 8:57 | Mk. 4:11 | Lk. 8:10 | Acts 12:22 Acts 12:23 |
| καθίζω | sat down, seated | Gen 43:33 |  |  |  |  | Acts 12:21 |
| κύριος | LORD | Gen 43:20 Gen 44:5  Gen 44:7 Gen 44:8 Gen 44:9 Gen 44:16 | Ps. 37:18 Ps. 37:20 Ps. 37:23 Ps. 37:24 Ps. 37:28 Ps. 37:33 Ps. 37:34 Ps. 37:39 Ps. 37:40 | 1 Ki. 8:53 1 Ki. 8:54 1 Ki. 8:56 1 Ki. 8:57 1 Ki. 8:66 |  |  | Acts 12:23 Acts 12:24 |
| λέγω | say, speak, spoke | Gen 43:20  Gen 44:12  Gen 44:10 |  | 1Ki 8:55 | Mk. 4:11 | Lk. 8:10 |  |
| λόγος | words |  |  | 1Ki 8:56 |  |  | Acts 12:24 |
| μυστήριον | mystery |  |  |  | Mk. 4:11 | Lk. 8:10 |  |
| παραβολή | parables |  |  |  | Mar 4:10 Mar 4:11 | Luk 8:9  Luk 8:10 |  |
| πατήρ | father | Gen. 43:23 Gen. 43:27 Gen. 43:28 Gen. 44:17 |  | 1 Ki. 8:53 1 Ki. 8:57 1 Ki. 8:58 |  |  |  |
| πονηρός | wicked | Gen. 44:4 | Ps. 37:19 |  |  |  |  |
| συνίημι | perceive |  |  |  | Mk. 4:12 | Lk. 8:10 |  |
| φωνή | voice |  |  | 1Ki 8:55 |  |  | Acts 12:22 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 43:14 - 44:17**

**“VeEl Shadai” “And God Almighty”**

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

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luqas Lk 8:9-10)**  **Mishnah א:א** | **Commentary to Hakham Tsefet’s School of Peshat**  **(Mark 4:10-12)**  **Mishnah א:א** |
| **And his talmidim (**disciples) **asked[[18]](#footnote-18) him, saying, What does this comparative analogy[[19]](#footnote-19) mean? And he said, “To you it is given to know the mysteries** (So’od) **of the kingdom** (Governance) **of G-d** (through the Hakhamim and Bate Din as opposed to human kings). **But to others I speak in comparative analogies, so that seeing[[20]](#footnote-20) they might not see and hearing they might not understand.[[21]](#footnote-21)** | **And now it happened when he** (Yeshua) **was alone[[22]](#footnote-22)** (separated from the outsiders)[[23]](#footnote-23) **they who were about him, with the Twelve, inquired[[24]](#footnote-24) of him concerning the comparative analogy. And he said to them, To you it is given to know the secrets** (So’od)**[[25]](#footnote-25) of the kingdom** (Governance) **of G-d** (through the Hakhamim and Bate Din as opposed to human kings). **But, to those outside, all these things are given in comparative analogies. And he said “as it is written,” “*And He (God) said, Go, and tell this people, You hear indeed, but do not understand; and seeing you see, but do not know. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and do teshuba, and be healed*.”[[26]](#footnote-26)** (Yeshayahu 6:9-10) |

|  |
| --- |
| **Hakham Shaul’s School of Remes**  **(2 Luqas -Acts 12:20-25)**  **Pereq א:א** |
| **Now he** (Herod Aggripa I) **was very furious with the people of Tyre and Sidon; and with one accord they came to him, and having won the favor of Blastus the king's chamberlain, they were asking for peace, because their country was fed by the king's country. On an appointed** (special) **day[[27]](#footnote-27) Herod, having put on his royal apparel,[[28]](#footnote-28) took his seat on the rostrum and began delivering[[29]](#footnote-29) an address to them. The people kept crying out, “The voice of a god and not of a man!” And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.**  **But the Word** (Oral Torah) **of the Lord continued to grow and to be multiplied. And Bar-Nechamah and Shaul returned from Yerushalayim when they had fulfilled their mission, taking along with them Yochanan, who was also called Mordechai.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 43:14 - 44:17** | **Psa 37:18-40** | **1 Kings 8:50-58 + 66** | **Mk 4:10-12** | **Lk 8:9-10** | **Acts 12:20-25** |

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

**Private Matters?**

As much as we all like to think that, we are a part of Yeshua’s “inner circle” and “true family” we need to understand that this requires whole commitment. We must give of ourselves 110 precent. The present pericope speaks of authentic Nazarean Jews. There are those held at a distance, “**lest at any time they should be converted, and *their* sins should be forgiven them**.” The pericope clearly tells us that the “Twelve” are present with others who are a part of the inner circle in saying, “**they who were about him, with the Twelve**.” The “inquiry” about the παραβολή - *paraboli* is not ignorance on the part of the Yeshua’s talmidim. The reverse is actually true. Men of their generation were accustomed to every level of hermeneutic. Furthermore, they know the master’s teachings and they know that the comparative analogies contain references to the Governance of G-d. Like, the best talmidim they have questions that they know their Hakham can elucidate. This catechistic system was very rabbinic. The Master would have found it perplexing to have his talmidim not ask questions. We must realize that Yeshua’s talmidim were convinced that he was Messiah. Likewise, many of the congregations where he taught would have believed the same thing. Therefore, these questions were a part of the learning process for his talmidim. If we stop to think of all the perplexing thoughts, we have concerning our studies and life in general we will only have scratched the surface concerning all the questions, which may have been queried from the Master. Each rhetorical statement posited of the Master is specifically formed to incite questions. This should cause us to look at Yeshua’s statements more closely. Then we should ask the question, what question would the comparative analogy of the sower have provoked in Yeshua’s talmidim? Therefore, we suggest that the question may have been something concerning comparative analogies in general. This will be revealed as we progress into the coming pericopes.

**The Secrets** (So’od)**[[30]](#footnote-30) of and the Kingdom**

This Peshat commentary will not be able to explain anything more than the generalities of So’od (So’od from a Peshat perspective). We have seen how each hermeneutic level contains mental training that prepares us for advancement. Yeshua is not restricting advancement to others per se. Yeshua enlightens his talmidim because they have been mentally prepared. Properly trained talmidim can evolve to the higher levels of hermeneutic seamlessly. We have seen cases where embryonic talmidim are told they should attend schools of mystical thought. In these cases, both the so-called teacher and the student are in grave danger as well as being governed by ignorance. The outcome can never be good. The previous pericope[[31]](#footnote-31) demonstrates some of those dangers. Only the faithful are rewarded and worthy[[32]](#footnote-32) with the So’od of the Kingdom. Aquinas equates this transmission of the “mysteries” with the level of Prophecy.[[33]](#footnote-33) Yeshua offers part of the punishment for refusing the wisdom and systematic training at the feet of the Hakhamim in the Tosefta of our pericope by saying, “**I speak in comparative analogies, so that seeing they might not see and hearing they might not understand.**” In other words, despite all the “so-called mysteries” that rogue students see and seemingly learn, they never learn the true “So’od of the Kingdom/Governance of G-d.” They have every artificial substitute without having experienced the depth or truth of that So’od. Interestingly enough, the Greek word **μυστήριον** – *musterion*can mean idolatry.[[34]](#footnote-34) When **μυστήριον** – *musterion* is improperly learned, or taught it becomes idolatry. Bede the Venerable[[35]](#footnote-35) notes that Yeshua obfuscates “So’od” (mysteries) through miracles and symbolic language, divulged only to his inner circle of talmidim.[[36]](#footnote-36) The “miraculous” activities of the Master are therefore, are a means of obfuscating the method and mechanisms of G-d’s power. Note the vocabulary of our pericope closely. The text clearly states, “**To you it is given[[37]](#footnote-37) to know.**”[[38]](#footnote-38) Therefore, understanding of So’od **given** to the Talmidim and the “inner circle” it is not for the outsiders. This truth is so evident when we look at all those supposedly connected to the Master. Do they really understand the “Kingdom” and “Governance of G-d” by the Bate Din? So’od evades them, as they look at the symbols of the Apocalypse unable to see the “forest for the trees.” To you is “**Given,**” not to you it “has been revealed.” This language mimics Mishnah Abot 1:1 that we have cited frequently. “**“Mosheh received the Torah from Sinai and gospelled** (gave) **it down to Yeshua.**” The language bespeaks a chain of transmission, which is not something you can get from a book. However, most people do not know How to Read a Book.[[39]](#footnote-39)

Gundry[[40]](#footnote-40) notes the connection between the talmidim, So’od and those who do the “will of G-d,”[[41]](#footnote-41) subjecting themselves to the Bate Din. The accuracy of thought shows “So’od” being “handed down” (given) from Hakham to Talmid. Amazingly, he notes that this “inner circle”[[42]](#footnote-42) forms the members of G-d’s Royal household.[[43]](#footnote-43) Analogous teaching of G-d's Governance/Rule/Kingdom naturally discusses those who will not submit to G-d's authority, i.e. the Bate Din. The “outsiders” are forbidden the luxury of understanding these analogies. This is the natural distinction when discussing “insiders” and “outsiders.” The consequence of judgment on the “outsiders” is the result of their failure or rejection of G-d's rule through Jewish authority. Yeshua does not give the comparative analogies to separate the insiders from the outsiders. “So’od” is already “**given**” to the insiders. The “outsiders” are not able to discern/know the meaning of the “mystery” consequently; they remain outsiders by way of action or lack thereof. **The mark of the true “insider” is acceptance of the rule the Bate Din and doing the will of G-d.** We find here a principle worth noting, the insider is given the knowledge (Da’at) of the “So’od” through action, following the principle of ***“Na’aséh V’Nishmá”.*[[44]](#footnote-44)**

When we stop to look at Scripture as a whole, we note that the essential idea is the “Kingdom/Governance of G-d.” Furthermore, concurring with Capon, the single subject seems to be G-d’s rule.[[45]](#footnote-45) He further notes that the “Bible is about the mystery (So’od) of the Kingdom – a mystery (So’od) that, by definition is something well hidden (So’od – secret) and not at all likely to be grasped by plausibility loving minds.”[[46]](#footnote-46) The audience of “outsiders” operates like the typical Christian scholar. If G-d will not fit in their “theological” box, the scholar just eradicates those aspects of G-d that he does not like until He fits nicely into the box. The outsiders cannot receive “So’od because they have to have a box in which they can place G-d and all G-dly concepts. Therefore, they never apprehend the So’od. Unfortunately, these literalists cannot even apprehend the Peshat – literal interpretations of the Scripture because these explanations do not fit their concept of G-d. When G-d does not behave the way they believe, having seen a flicker of (the primordial) light interpret it wrongly and see only darkness. When “the professor has explained something that have an utter dread of understanding, he retires from the classroom to nothing but hisses and boos.”[[47]](#footnote-47)

**How does So’od define the Governance of G-d?**

If the “Bible is about the mystery (So’od) of the Kingdom – a mystery (So’od) that, by definition is something well hidden (So’od – secret) and not at all likely to be grasped by plausibility loving minds” [[48]](#footnote-48) we will do good to ask the question, how does So’od define the Governance of G-d? The “secret” (So’od) of the Kingdom/Governance is the power G-d uses to transform (restore) this world into Gan Eden. While our discussion has mentioned the result of So’od, we have not used So’od as a means of explaining itself. This Peshat is not able to explain anything more than the generalities of So’od as it transforms people and restores places to the primordial paradise and character. The Governance of G-d knows two realms. The literal material world, which we live in and the spiritual world lost by Adam HaRishon. Before the spiritual world becomes accessible, we must understand the literal mechanics of the present world. This means, as we have already frequently stated, ***“Na’aséh V’Nishmá.”***[[49]](#footnote-49) Through the mechanics of ***“Na’aséh V’Nishmá”*** we are able to implement the teachings and halakhic decisions of the Bate Din. Through our obedience to that government, we align ourselves with the supernal Governance of G-d, which is restorative in nature. Therefore, to obey the Hakhamim is to obey G-d and bring about tikun (repair/restoration). The current “sandwich” of Marqan pericopes discusses the analogy of the sower and its relation to the Governance of G-d. If we were to look deeply into the analogy, we would be forced to study the entire Mishnaic tractate *Zera’im* (seeds). However, this Mishnaic tractate teaches the B’ne Yisrael (the insiders) how to restore Eretz Yisrael back to its Edenic Paradise through the Hakhamim and Bate Din. If this is true of *Zera’im* it is true of the remaining five Sedarim[[50]](#footnote-50) of the Mishnah. *Moedim* (Festivals) teaches us how to relate to time, restoring the temporal paradise that Adam HaRishon experienced in Gan Eden. *Nashim* (Women) concerns interpersonal relationships and family life. *Nezikin* deals with relational and national issues. When family and national life submit to the Governance of G-d, we can experience again the theocratic society governed by the Bate Din. The final two Sedarim *Kodashim* (Holies) and *Tehorot* (Purities) teach us how to conduct ourselves in Sanctity and Purity. All of this operates under the purview of the Hakhamim and Bate Din.

**Peroration**

Therefore, the answer to tikun (repair/restoration) is simple. However, “the mystery (So’od) of the Kingdom – a mystery (So’od) that, by definition is something well hidden (So’od – secret) is not at all likely to be grasped by plausibility loving minds.” [[51]](#footnote-51)

The “outsiders” fail to learn that Yisrael is a “Kingdom of Priests.” Therefore, the only means of “salvation” is to join Yisrael. For the “outsiders” to know the So’od is to accept the halakhic system and Governance through the Hakhamim and Bate Din as opposed to human kings/presidents. The secret is revealed in the book of Mark, Ephesians, and the Apocalypse. Furthermore, the secret is the whole plan of G-d. We cannot believe that this is some parenthetical insertion due to G-d’s vacillation and or some polytheistic Marcion[[52]](#footnote-52) heresy.

**Commentary to Hakham Shaul’s School of Remes**

The apparent quarrel between Herod Agrippa 1 and the citizens of Tyre and Sidon is only recorded here. The extent and why are not given to us. The Tyrians and Sidonians want peace for whatever offence they have committed against Herod. They came in unity to plead for peace. The exact location of this event is most likely Caesarea.

Interestingly, the prophet Yoel mentions Tyre and Sidom directly.

Yoel 3:4 "Moreover, what are you to Me, O Tyre, Sidon and all the regions of Philistia? Are you rendering Me a recompense? But if you do recompense Me, swiftly and speedily I will return your recompense on your head.

By looking closely at the text of Yoel and understanding what Hakham Shaul through his amanuenses, Dr Hillel (Luqas) was trying to say we have a most interesting Remes. It would appear that Hakham Shaul wrote a *She'elot ve-Teshuvot,**[[53]](#footnote-53)* responsa to the Prophet Yoel’s scenario.

**The Pride of Pesach**

During Pesach, we search for any remnants of leaven that we can find. This calls to mind the military adage “if you cannot move it paint it.” With regard to Pesach, we might say if it does not move “scrub it!” This time is also a time of introspection. We examine our spiritual lives looking for leaven. Hakham Shaul also tells us to keep Pesach…

**1 Co. 5:7-8 Thoroughly clean out the old leaven** (chametz) **so that you may be matzah, just as you are** in fact**matzah**. Allegorically speaking, **Messiah is our Passover and has become matzah**. **Therefore, let us celebrate the feast, not with old leaven** (chametz), **nor with the leaven of malice and wickedness, but with the matzah of sincerity and truth.**

Placing the Corinthians passage here brings us to the awareness that Hakham Shaul was addressing the wickedness and malice of pride as it was aimed at others. Likewise, the bland taste of matzah can be a lesson concerning the beauty of a simple life. We must be reminded that the joy of the Y’mot HaMashiach and Olam HaBa is that we will be able to study Torah day and night. While this may sound “bland” to others, it is the greatest joy of our hearts. In fact, we could live on matzah and Torah forever. This is because the true food of the soul is the Torah and we need far less to sustain us than a little matzah. And if we run out of matzah there is always the box ☺

The ambiguity of our story requires some addendum. Nevertheless, we will be concise as we open the “can of worms” pun intended.

**Yerushalayim Shel Zahav (Jerusalem of Gold)**

When the Bet HaMikdash (the Temple) stood on Har Habayit (Mountain of the House) it inspired all who saw it. While it was considered lesser in beauty than the first Bet HaMikdash it was most elegant piece of architecture. The beautiful polished limestone glistened in the morning sun, earning it the title **זהב של ‎ירושלים**, *Yerushalayim Shel Zahav* (Jerusalem of Gold). This is equally true of the sun’s setting on the Kotel (Western Wall.) The Bet HaMikdash is referred to by many appellations such as “The House of G-d” and the “Great House.” According to the Encyclopedia Judaica the word, Pharaoh means “great house.” This is because the phrase originally referred to the house or palace of the Egyptian King rather than the King himself.[[54]](#footnote-54) Eventually, the name applied to the King himself. The allegory of the “golden house” and the “great house” permeates the Remes portion of our Nazarean Codicil.

The Torah tells us that Pharaoh’s heart became hardened numerous times. This is a sign of his great pride and obstinacy. Shaul shows Herod Agrippa 1 in his pride by saying, “**On an appointed** (special) **day Herod, having put on his royal apparel**.” And, just as pride destroyed Mitzrayim (Egypt) Herod would be destroyed because of his pride. However, there is a connection between the two that is only revealed when we know the whole story. Therefore, the 2 Luqan (Acts) account connected with our Torah Seder is similar to a Pars pro toto.

**On an appointed day…**

Vayikra (Lev.) 23 shows us that there are several “Moedim” Divine Appointments for the Jewish people. We, the Jewish people must have holy convocations on these “appointed days.”

Hakham Shaul juxtaposes the Holy Moedim against the pagan practices of venerating Caesar by saying, “On the appointed (special) day.” Yet on this “appointed (special) day,” Herod Agrippa 1 put on (special) royal robes entered the theatre early in the morning. Josephus relates this account as follows…

“On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun’s rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him; [[55]](#footnote-55)”

Herod donned a special garment/robe that was made of silver woven much like contemporary sequence. When the early morning sun shone on the silver garment, the rays reflected much like the present-day mirrored disco ball. The light of the sun flashed in every direction causing Herod to appear as if he were the sun itself (a sun god). This was the desired result. Herod was thoroughly versed in the Torah and Jewish liturgy. He would have been perfectly aware of donning this robe near Shabbat HaGadol and Shabbat Pesach. Josephus records the words of the audience, which are in essence, a continuation of what Hakham Shaul recorded. The full account may have read **“The voice of a god and not of a man!”** **“Be merciful to us; for although we have previously reverenced you only as a man, yet we will hereafter honor you as superior to mortal nature.”**[[56]](#footnote-56) By way of contiguity, Herod wants to be revered as the “Sun of Mercy.”[[57]](#footnote-57) We can further see that Herod wanted to be viewed as a “sun god” or “god of the sun.” It is not hard to see that Herod was desirous of the veneration due to G-d.

At this exact moment that the audience acclaimed Herod, “god,” he looked up and saw the omen of an owl above his head. This was not the first time he had seen this omen. Some years before Herod himself had been imprisoned. While resting against a tree Herod looked up to see the omen of the owl. A fellow prisoner, a German by nationality, told him that the omen was a sign of his early release, which would immediately take place. Likewise, he would experience great dignity and power before his death, which things did happen. However, the German “prophet” also warned him that the next time he would see this omen; it would be the harbinger of his death. Interestingly, Josephus refers to the bird in his account as an “angel” i.e. messenger.[[58]](#footnote-58)

Rashi translates Yoel (Joel) saying, “**The sun shall turn to darkness**.” His comments on this passage state the following, “**shall turn to darkness** - to embarrass those who prostrate themselves to the sun.” And why do they prostrate themselves to the “Sun.” Ps. 97:11 “**Light is sown for the righteous, and gladness for the upright in heart**.” Those who sit and watch the awe of the sun’s rising or setting have a deep longing to see the Ohr HaGanuz (Primordial Light). When Herod became so full of pride, he donned a garment of silver to appear as the “Sun of Mercy,” the Ohr Haganuz. His pride at the time of Pesach was his demise.

Hakham Shaul’s play on words is as dazzling as the sun’s brilliance. “**And Bar-Nechamah returned,”** Bar Nechamah is Aramaic for the “Son of Mercy” a play on words from the “Sun of Mercy.”

It does not take much to make a connection here with Pharaoh’s display of pride and the plague of darkness he brought on the Egyptians. Neither Pharaoh nor Herod were, “Sons of Mercy.” They were both self-serving believing that they were deity.

**The voice of my beloved knocks**

**And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.**

The vocabulary is awkward here. The sentence should say, “**The angel of the Lord knocked**.” Why is the vocabulary so cryptic? This is the way of allegory. It is especially true when allegory lays the foundation for So’od.

Hakham Tsefet and Hakham Shaul have posited the redemption motif in different ways. Nevertheless, the message still rings true. The final, coming redemption will be like the first redemption. Regardless of the “Pharaoh” or “Herod” and all their pride, G-d will vindicate the upright. Yair “the **enlightenment”** (Zohar true radiance) and the return of the Ohr HaGanuz, will give way to Yair, “the **awakening**.”

Patach Eliyahu is an ancient poem that is given to us by Rabbi Shimon bar Yochai. We recite this poem, describing G-d’s unity each Shabbat morning. This poem is at the core of our Torah Seder in that Pharaoh and Herod’s actions of pride detract from the unity of G-d. We opine that the poem is much older than the 2nd century. We also opine that the poem reached to a time before the 1st century. It could possibly be attributed to another famous poet of the first Century also named Sim‘on, who knows. Regardless of the true author, the poem of antiquity matches the vocabulary of the present Nazarean Talmud. We have cited only pieces of Patach Eliyahu, which focus on the aspects featured in the Nazarean Talmud with great caution and trepidation.

“Awake and sing,”

Awaken, Faithful Shepherd,

Awaken, You and the patriarchs,

to awaken the Shekhinah,

who sleeps in exile.

Until now the righteous all lie buried

And sleep in their eyes.

At the time of redemption,

will **immediately** let out three voices

toward the Faithful Shepherd,

saying to him:

Arise, Faithful Shepherd,

for about you it is said:

“**The voice of my beloved knocks**”

With regard to His Four Letters.

It is said by them “Open up to me, my sister, my love,

my dove, my wholesome one”

You thought

that from the day the Temple was destroyed,

I ascended to my home above

and ascended to my abode.

That is not so.

I have not ascended to my abode,

as long as you are in exile.

May He redeem us

from all serious troubles that befall the world.

May He prepare and give us and all our souls grace

and lovingkindness,

long and healthy lives,

abundant provisions and love from Him.

Amen, may it be His will.

Amen and Amen.

May HaShem be blessed forever,

Amen and Amen.[[59]](#footnote-59)

**Questions for Understanding and Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Shabbat: “VaYigash” - “And came near” &**

**2nd Sabbath of Penitence**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּגַּשׁ** |  |  |
| **“VaYigash”** | Reader 1 – B’resheet 44:18-23 | Reader 1 – B’resheet 45:19-21 |
| **“And came near”** | Reader 2 – B’resheet 44:24-30 | Reader 2 – B’resheet 45:22-24 |
| **“Y se le acercó”** | Reader 3 – B’resheet 44:31-34 | Reader 3 – B’resheet 45:25-28 |
| B’resheet (Gen) 44:18 – 46:27 | Reader 4 – B’resheet 45:1-3 |  |
| Ashlamatah: Jer 30:21 - 31;5 + 19 | Reader 5 – B’resheet 45:4-7 |  |
| Special: Jer 30:21 - 31;5 + 19 | Reader 6 – B’resheet 45:8-13 | Reader 1 – B’resheet 45:19-21 |
| Psalm 38:1-23 | Reader 7 – B’resheet 45:14-18 | Reader 2 – B’resheet 45:22-24 |
|  | Maftir – B’resheet 45:16-18 | Reader 3 – B’resheet 45:25-28 |
| N.C.: Mk 4:13-20; Lk 8:11-15;  Acts 13:1-25 | Jeremiah 30:21 - 31;5 + 19 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The superscription of this chapter of psalms ascribed its authorship to David. [↑](#footnote-ref-1)
2. Meiri, Meir Tehillot [↑](#footnote-ref-2)
3. v.40 [↑](#footnote-ref-3)
4. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. Ibid.1 [↑](#footnote-ref-5)
6. PaRDeS is an acronym for the four levels of Torah interpretation, which are: Peshat (simple), remez (hint), Drash (homiletic), and sod (secret). [↑](#footnote-ref-6)
7. Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10. [↑](#footnote-ref-7)
8. Proverbs 9:5 [↑](#footnote-ref-8)
9. Strong’s 07458. [↑](#footnote-ref-9)
10. [↑](#footnote-ref-10)
11. Amos 8:11 [↑](#footnote-ref-11)
12. Sifri, Shoftim 144 [↑](#footnote-ref-12)
13. Bava Bathra 129b [↑](#footnote-ref-13)
14. In the introduction to Esther Rabbah, Number 11, “G-d said to them, ‘You treat your judges with contempt. I promise that I will bring upon you a calamity you will not withstand.’ That is the famine, as it is written, And there was famine…”. (Also cf. Midrash Tanchuma Semini 9, Zohar chadash, Ruth 77b.) [↑](#footnote-ref-14)
15. I learned this from my teacher Hakham Dr. Yosef ben Haggai. [↑](#footnote-ref-15)
16. in Sanhedrin 29a [↑](#footnote-ref-16)
17. ibid. [↑](#footnote-ref-17)
18. Yeshua’s talmidm did not ask only on this occasion. They **Ἐπηρώτων** – *eperotao* continually ask, or incessantly ask questions concerning the teachings of the Master. **Ἐπηρώτων** – *eperotao* contains the idea of repetition. It furthermore contains the notion of very pointed and specific questions. In other words, the talmidim are very skilled in asking questions. This is possibly because Yeshua would have questioned in a catechistic way. Cf. Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. p. 90 *epērōtōn* ‘asked’, imperfect tense, implying that the act of asking is incomplete in itself (cp. Bl-D,§ 328). Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 331. This does not imply deficiency on the part of the talmidim. It shows as noted above that the question is continuous. They never stopped asking questions. Fitzmyer does not realize that Yeshua’s talmidim ask the question in private as seen from the Marqan text. He suggests that the question is asked within earshot of the “outsiders” who are given only *paraboli*. This is insulting and ignorant. [↑](#footnote-ref-18)
19. Cf. Psa 78:2 [↑](#footnote-ref-19)
20. “Seeing” refers to the more abstract teaching of the Torah where the refrain “Come and See” is preferable to “Come and hear.” [↑](#footnote-ref-20)
21. See Marqan quote of Yesha’yahu 6:9-10 [↑](#footnote-ref-21)
22. Thematic connection to B’resheet (Gen) where the brothers of Yosef are brought into his house. [↑](#footnote-ref-22)
23. It is not hard to find the theme of our pericope in conjunction with the present Torah Seder. When Yosef is, finally “alone” and away from the outsiders he reveals his identity. This is true of Messiah who is obscured to Rome – Christianity. As we stated in the previous pericope Rome – Christianity has yet to accept a Jewish Messiah. [↑](#footnote-ref-23)
24. Most likely from the Hebrew original לְשָׁלוֹם שָׁאַל [↑](#footnote-ref-24)
25. The “**comparative analogies,” παραβολή -** *paraboli*containing **μυστήριον –** *musterion,* (Hebrew **סוֹד**)means G-d’s rule through the Bate Din, which are “**Given**” specifically to his talmidim. [↑](#footnote-ref-25)
26. Cf. Yermi’yahu (Jer.) 5:21, and Yechezel (Eze.)12:2 also Dan 2:18-19, 35-41 LXX, 1 Cor. 2:1-7 [↑](#footnote-ref-26)
27. While there is, some variation in the story this day must have been the day when Caesar was venerated. Fitzmyer opines that the day is the spectacle of *Vicennalia*. (20-year festival; celebration of 20 years of rule) Fitzmyer, J. A. (1998). *The Acts of the Apostles, A New Translation w Introduction and Commentary* (The Anchor Yale Bible ed., Vol. 31). New Haven: The Anchor Yale Bible. p. 491 [↑](#footnote-ref-27)
28. It would appear from the text that this “apparel” is his normal uniform when officiating as King. However, Josephus and several other sources tell a different story. [↑](#footnote-ref-28)
29. Some accounts of this story place the events in Caesarea. [↑](#footnote-ref-29)
30. We will make distinction between “mysteries” as some scholars use the word, and So’od the true intention of the phrase translated predominantly as “mystery.” [↑](#footnote-ref-30)
31. See Kislev 21, 5772 [↑](#footnote-ref-31)
32. See Pseudo-Chrysostom, Aquinas, S. T. (2009). *Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers* (Vol. II Mark). London: Baronius Press Ltd. p. 75 [↑](#footnote-ref-32)
33. Ibid. [↑](#footnote-ref-33)
34. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 4:814 [↑](#footnote-ref-34)
35. Presbyter and Monk of Yarrow, C.E. 700 [↑](#footnote-ref-35)
36. Aquinas, S. T. (2009). *Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers* (Vol. II Mark). London: Baronius Press Ltd. p. 76 [↑](#footnote-ref-36)
37. Verbal tally with the Torah Seder, Psalm and ordinary Ashlamatah - Gen. 43:14; Gen. 43:23; Gen. 43:24; Ps. 37:21; 1; Ki. 8:50; 1 Ki. 8:56. [↑](#footnote-ref-37)
38. γνῶναι from γινώσκω **–** *ginosko*relating to an intimate awareness and understanding, relating to Hebrew Da’at (**דעת**). [↑](#footnote-ref-38)
39. Adler, M. J., & Van Doren, C. (1940). *How to Read a Book, the classic Guide to Intelligent Reading* (Revised 1972 ed.). New York: Simon & Schuster. [↑](#footnote-ref-39)
40. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross, Grand Rapids, Michigan:* (Vol. 1). William B. Eerdmans Publishing Co. p. 197 [↑](#footnote-ref-40)
41. See Kislev 17, 5772 “**For whoever does the will of God** (follows my Mesorah)**, this person is my brother and sister and mother.”** [↑](#footnote-ref-41)
42. Our addition [↑](#footnote-ref-42)
43. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross, Grand Rapids, Michigan:* (Vol. 1). William B. Eerdmans Publishing Co. p. 197 [↑](#footnote-ref-43)
44. “We will do and [then] we will hear.” cf. Exodus 19:8. [↑](#footnote-ref-44)
45. Capon, R. F. (1985). *The Parables of the Kingdom.* Grand Rapids: William B. Eerdmans Publishing Company. p 5 [↑](#footnote-ref-45)
46. Ibid. [↑](#footnote-ref-46)
47. Capon, R. F. (1985). *The Parables of the Kingdom.* Grand Rapids: William B. Eerdmans Publishing Company. p 7 [↑](#footnote-ref-47)
48. Ibid. [↑](#footnote-ref-48)
49. “We will do and [then] we will hear.” cf. Exodus 19:8. [↑](#footnote-ref-49)
50. Orders [↑](#footnote-ref-50)
51. Ibid. [↑](#footnote-ref-51)
52. **Marcion.** To the heresiologists of later centuries, Marcion was the most formidable heretic of the 2nd century C.E. His teaching sprang from a radical emphasis upon the discontinuity between Christianity and Judaism. The God of Jesus, he asserted, was not the same as the God of the Hebrew Scriptures. Ditheism was an important element of Marcion thought. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary.* New York: Doubleday. (4:514). [↑](#footnote-ref-52)
53. **ותשובות** **שאלות** “questions and answers” [↑](#footnote-ref-53)
54. Gale, T. (n.d.). *Encyclopedia Judaica,* (1st ed., Vol. 13). (F. Skolnik, Ed.) 1972: Keter Publishing House Ltd. pp. 359-60 [↑](#footnote-ref-54)
55. Josephus, F., & Whiston, W. (1996, c1987). *The works of Josephus: Complete and unabridged*. Peabody: Hendrickson. Ant 19.343-344 [↑](#footnote-ref-55)
56. Ibid. Ant 19.345 [↑](#footnote-ref-56)
57. Cf. Malachi 3:20 (Jewish Published Bible) [↑](#footnote-ref-57)
58. Ibid. Ant 19.344 [↑](#footnote-ref-58)
59. Edited by Ronnie Serr, Los Angeles, Elul 5764, Tamuz 5765. The first part of the translation is based on Rabbi Avraham Sutton’s translation. The second part of the translation (beginning with) is based on Earl Klein and **Rabbi Moises Benzaquen**. *A Selihot Prayerbook According to the Oriental Sephardic Rite*. With a New Translation and Commentary. Los Angeles, Tefillah Publishing, 1995, pp. 4147. Thanks for Dinah Berland for editing help. Draft 4. [↑](#footnote-ref-59)