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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2012**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2012**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 11, 5773 – Oct 26/27, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Oct 26 2012 – Candles at 6:31 PM  Sat. Oct 27 2012 – Habdalah 7:24 PM | **Brisbane, Australia**  Fri. Oct 26 2012 – Candles at 5:44 PM  Sat. Oct 27 2012 – Habdalah 6:39 PM | **Bucharest, Romania**  Fri. Oct 26 2012 – Candles at 5:56 PM  Sat. Oct 27 2012 – Habdalah 6:56 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Oct 26 2012 – Candles at 6:35 PM  Sat. Oct 27 2012 – Habdalah 7:30 PM | **Jakarta, Indonesia**  Fri. Oct 26 2012 – Candles at 5:28 PM  Sat. Oct 27 2012 – Habdalah 6:18 PM | **Manila & Cebu, Philippines**  Fri. Oct 26 2012 – Candles at 5:12 PM  Sat. Oct 27 2012 – Habdalah 6:02 PM |
| **Miami, FL, U.S.**  Fri. Oct 26 2012 – Candles at 6:25 PM  Sat. Oct 27 2012 – Habdalah 7:17 PM | **Olympia, WA, U.S.**  Fri. Oct 26 2012 – Candles at 5:46 PM  Sat. Oct 27 2012 – Habdalah 6:49 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Oct 26 2012 – Candles at 5:45 PM  Sat. Oct 27 2012 – Habdalah 6:42 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Oct 26 2012 – Candles at 5:32 PM  Sat. Oct 27 2012 – Habdalah 6:32 PM | **Singapore, Singapore**  Fri. Oct 26 2012 – Candles at 6:33 PM  Sat. Oct 27 2012 – Habdalah 7:22 PM | **St. Louis, MO, U.S.**  Fri. Oct 26 2012 – Candles at 5:49 PM  Sat. Oct 27 2012 – Habdalah 6:47PM |

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

**Roll of Honor:**

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

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**Shabbat: “VaYeshev Ya’aqob” - ‎"And dwelt Jacob”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּשֶׁב יַעֲקֹב** |  |  |
| **“VaYeshev Ya’aqob”** | Reader 1 – B’resheet 37:1-3 | Reader 1 – B’resheet 38:1-3 |
| **“And dwelt Jacob”** | Reader 2 – B’resheet 37:4-8 | Reader 2 – B’resheet 38:4-6 |
| **“Y habitó Jacob”** | Reader 3 – B’resheet 37:9-11 | Reader 3 – B’resheet 38:7-9 |
| B’resheet (Gen) 37:1-36 | Reader 4 – B’resheet 37:12-17 |  |
| Ashlamatah: Is. 32:18 – 33:6,15 | Reader 5 – B’resheet 37:18-22 |  |
|  | Reader 6 – B’resheet 37:23-27 | Reader 1 – B’resheet 38:1-3 |
| Psalm 30:1-13 | Reader 7 – B’resheet 37:28-36 | Reader 2 – B’resheet 38:4-6 |
|  | Maftir – B’resheet 37:34-36 | Reader 3 – B’resheet 38:7-9 |
| N.C.: Jude 14-16; Lk. 7:18-23; Acts 8:14-25 | Is. 32:18 – 33:6,15 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎37:1-36‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. Jacob dwelt in the land of his father's sojournings, in the land of Canaan. | 1. And Ya’aqob dwelt in peace in the land of the sojourning of his fathers, in the land of Kenaan. |
| 2. These are the generations of Jacob: when Joseph was seventeen years old, being a shepherd, he was with his brothers with the flocks, and he was a lad, [and was] with the sons of Bilhah and with the sons of Zilpah, his father's wives; and Joseph brought evil tales about them to their father. | 2. These are the generations of Ya’aqob. Yosef was a son of seventeen years. He had come forth from the school, and was a youth brought up with the sons of Bilhah and the sons of Zilpha his fathers wives. And Yosef brought their evil report; for he had seen them eat the flesh that had been torn by wild beasts, the ears and the tails; and he came and told it to his father. |
| 3. And Israel loved Joseph more than all his sons, because he was a son of his old age; and he made him a fine woolen coat. | 3. And Israel loved Yosef more than all his sons, because the likeness of Yosef resembled his own, and he made him a figured robe. |
| 4. And his brothers saw that their father loved him more than all his brothers, so they hated him, and they could not speak with him peacefully. | 4. And his brothers saw that their father loved him more than all his brethren, and they cherished enmity against him, and were unwilling to speak peacefully with him. |
| 5. And Joseph dreamed a dream and told his brothers, and they continued to hate him. | 5. And Yosef dreamed a dream, and declared it to his brethren, and they added yet to keep enmity against him. |
| 6. And he said to them, "Listen now to this dream, which I have dreamed: | 6. And he said to them, Hear now this dream which I have dreamed. |
| 7. Behold, we were binding sheaves in the midst of the field, and behold, my sheaf arose and also stood upright, and behold, your sheaves encircled [it] and prostrated themselves to my sheaf." | 7. Behold, we were binding sheaves in the midst of the field, and lo, my sheaf arose, and stood upright; and, behold, your sheaves surrounded and bowed to my sheaf. |
| 8. So his brothers said to him, "Will you reign over us, or will you govern us?" And they continued further to hate him on account of his dreams and on account of his words. | 8. And his brothers said to him, Are you thinking to reign over us, or do you expect to have rule over us? And they added yet to keep enmity against him, for his dream and for his words. |
| 9. And he again dreamed another dream, and he related it to his brothers, and he said, "Behold, I have dreamed another dream, and behold, the sun, the moon, and eleven stars were prostrating themselves to me." | 9. And he dreamed again another dream, and told it to his brothers, and said, Behold, I have dreamed yet a dream, and lo, the sun, and the moon, and eleven stars, bowed to me. |
| 10. And he told [it] to his father and to his brothers, and his father rebuked him and said to him, "What is this dream that you have dreamed? Will we come I, your mother, and your brothers to prostrate ourselves to you to the ground?" | 10. And he related it to his father and to his brethren: but his father rebuked him, and said to him, What dream is this that you have dreamed? Will I, and your mother, and your brethren, really come and bow before you to the ground? |
| 11. So his brothers envied him, but his father awaited the matter. | 11. And his brothers envied him; yet his father kept the saying in his heart. |
| 12. And his brothers went to pasture their father's flocks in Shechem. | 12. And his brothers went to feed their father's flock in Shekem. |
| 13. And Israel said to Joseph, "Are your brothers not pasturing in Shechem? Come, and I will send you to them." And he said to him, "Here I am." | 13. And it was at the time of days that Israel said to Yosef, Do not your brethren feed in Shekem? But I am afraid lest the Hivaee come and smite them, because they smote Hamor and Shekem and the inhabitants of the city. Come now; and I will send you to them And he said, Behold me. |
| 14. So he said to him, "Go now and see to your brothers' welfare and the welfare of the flocks, and bring me back word." So he sent him from the valley of Hebron, and he came to Shechem. | 14. And he said, Go, see the welfare of your brethren, and the welfare of the flock, and return me word to the deep Counsel. But he sent him according to the deep counsel which was spoken to Abraham in Hebron; for on that day began the captivity of Mizraim. And Yosef arose, and came to Shekem. |
| 15. Then a man found him, and behold, he was straying in the field, and the man asked him, saying, "What are you looking for?" | 15. And Gabriel in the likeness of a man found him wandering in the field. And the man asked him, saying, What do you seek? |
| 16. And he said, "I am looking for my brothers. Tell me now, where are they pasturing?" | 16. And he said, I seek my brothers; show me, pray, where they feed. |
| 17. And the man said, "They have traveled away from here, for I overheard them say, 'Let us go to Dothan.' " So Joseph went after his brothers, and he found them in Dothan. | 17. And the man said, They have journeyed from here: for I heard beyond the Veil, that behold from today would begin the servitude to the Mizraee; and it was said to them in prophecy, Hivaee would seek to set battle in array against them. Therefore said they, we will go unto Dothan. |
| 18. And they saw him from afar, and when he had not yet drawn near to them, they plotted against him to put him to death. | 18. And Yosef went after his brothers, and found them in Dothan. And they saw him from afar, before he had come near to them, and plotted against him to kill him. |
| 19. So they said one to the other, "Behold, that dreamer is coming. | 19. And Shim’on and Levi, who were brothers in counsel, said each man to his brother, Behold, this master of dreams comes. |
| 20. So now, let us kill him, and we will cast him into one of the pits, and we will say, 'A wild beast devoured him,' and we will see what will become of his dreams." | 20. And now come let us kill him and throw him into one of the pits and say that an evil beast has devoured him; and we will see what will be the interpretation of his dreams. |
| 21. But Reuben heard, and he saved him from their hand[s], and he said, "Let us not deal him a deadly blow." | 21. And Reuben heard, and delivered him from their hands, and said, We will not kill him nor become guilty of his blood. |
| 22. And Reuben said to them, "Do not shed blood! Cast him into this pit, which is in the desert, but do not lay a hand upon him," in order to save him from from their hand[s], to return him to his father. | 22. And Reuben said, Let us not shed innocent blood. Throw him into this pit in the wilderness, but the hand of the slayer stretch not forth against him; because he would deliver him from their hand, and restore him to his father. |
| 23. Now it came to pass when Joseph came to his brothers, that they stripped Joseph of his shirt, of the fine woolen coat which was upon him. | 23. And when Yosef came to his brothers, they stripped him of his garment, the figured garment that was on him, |
| 24. And they took him and cast him into the pit; now the pit was empty there was no water in it. | 24. and took and threw him into the pit; but the pit was empty, no water was therein, but serpents and scorpions were in it. |
| 25. And they sat down to eat a meal, and they lifted their eyes and saw, and behold, a caravan of Ishmaelites was coming from Gilead, and their camels were carrying spices, balm, and lotus, going to take [it] down to Egypt. | 25. And they sat around to eat bread. And they lifted up their eyes, and looked, and behold a band of Arabians were coming from Gilead with their camels, carrying wax, resin, balsam and stacte, proceeding to go into Mizraim. |
| 26. And Judah said to his brothers, "What is the gain if we slay our brother and cover up his blood? | 26. And Jehuda said to his brethren, What profit of mammon should we have if we killed our brother, and covered his blood? |
| 27. Come, let us sell him to the Ishmaelites, but our hand shall not be upon him, for he is our brother, our flesh." And his brothers hearkened. | 27. Come, let us sell him to the Arabians, and our hands will not be upon him to kill him; for our brother is our own flesh. And his brethren agreed. |
| 28. Then Midianite men, merchants, passed by, and they pulled and lifted Joseph from the pit, and they sold Joseph to the Ishmaelites for twenty silver [pieces], and they brought Joseph to Egypt. | 28. And the Midianite men, masters of business, passed by; and they drew and brought up Yosef out of the pit, and sold Yosef to the Arabians for twenty mahin of silver; and they bought sandals of them. And they brought Yosef to Mizraim. |
| 29. And Reuben returned to the pit, and behold, Joseph was not in the pit; so he rent his garments. | 29. And Reuben returned to the pit; for he had not been with them to assist when they sold him, because he had sat fasting on account that he had confounded the couch of his father; and he had gone and sat among the hills, that he might return to the pit and bring him up for his father, if haply he might avert his anger. But when he had returned, and looked, and, behold, Yosef was not in the pit, he rent his clothes, |
| 30. And he returned to his brothers and said, "The boy is gone! And I where will I go?" | 30. and returned to his brethren, and said, The youth is not; and I, where will I go, and how will I see the look of my father's face? |
| 31. And they took Joseph's coat, and they slaughtered a kid, and they dipped the coat in the blood. | 31. But they took the garment of Yosef, and killed a kid of the goats, because his blood is like the blood of a man, and they dabbled the garment in the blood. |
| 32. And they sent the fine woolen coat, and they brought [it] to their father, and they said, "We have found this; now recognize whether it is your son's coat or not." | 32. And they sent it by the hand of the sons of Zilpha and of the sons of Bilhah the figured garment; and they brought it to their father, and said, This have we found; know now, whether it be your son's garment, or not. |
| 33. He recognized it, and he said, "[It is] my son's coat; a wild beast has devoured him; Joseph has surely been torn up." | 33. And he recognised it and said, It is my son's garment: a beast of the wilderness has not devoured him, neither has he been slain by the hand of man; but I see by the Holy Spirit, that an evil woman stands against him. |
| 34. And Jacob rent his garments, and he put sackcloth on his loins, and he mourned for his son many days. | 34. And Ya’aqob rent his clothes, and wrapped sackcloth on his loins, and mourned for his son many days. |
| 35. And all his sons and all his daughters arose to console him, but he refused to be consoled, for he said, "Because I will descend on account of my son as a mourner to the grave"; and his father wept for him. | 35. And all his sons and all the men of his house arose and went to console him; but he refused to receive consolation, and said, For I will go down to my son mourning to the house of the grave. And Yitzchaq his father also wept for him. |
| 36. And the Medanites sold him to Egypt, to Potiphar, Pharaoh's chamberlain, chief of the slaughterers. | 36. But the Midianites sold him in Mizraim to Potiphar a captain of Pharoh, a captain of the guards. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎37:1-36**

* The Story of Jacob’s Family – Gen. 37:1-4
* Joseph and his Dreams – Gen. 37:5-11
* Joseph is Commanded by his Father to Visit his Brothers – Gen. 37:12-22
* A Plot Carried Out Against Joseph – Gen. 37:23-30
* Joseph’s Brothers Try to Deceive Their Father – Gen. 37:31-36

**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 IIIa: The Twelve Tribes**

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

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

Vol. 3a – “The Twelve Tribes,” pp. 229-270

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎37:1-36**

**1 Jacob dwelt** Scripture described Esau’s settlements and his generations, [but only] briefly, because they were not distinguished nor important enough to elaborate on [in detail] how they settled and the order of their wars, [or] how they drove out the Horites. [In contrast] it (Scripture) elaborates at length on the settlements of Jacob and his generations, and all the events that brought these about, since they were [considered] important [enough] to the Omnipresent to dwell upon at length. Similarly, you find regarding the ten generations from Adam to Noah: So-and- so begot so-and-so, but when it (Scripture) reached Noah, it dwelt upon him at length. Likewise, with the ten generations from Noah to Abraham, it dealt [only] briefly with them, but when it reached Abraham, it dwelt upon him at length. This can be compared to a pearl that falls into the sand: A person searches in the sand and sifts it with a sieve until he finds the pearl, and when he finds it, he casts the pebbles from his hand and keeps the pearl. (Another interpretation of “Jacob dwelt”—The camels of a flax dealer [once] entered [a town], laden with flax. The blacksmith wondered, “Where will all this flax go?” One clever fellow answered him, “One spark will come out of your bellows, which will burn it all.” **So did Jacob see all the chieftains [of Esau] mentioned above (36:15-19, 40-43). He wondered and said, “Who can conquer them all?” What is written below? “These are the generations of Jacob: Joseph” (verse 2), only, and it is written: “And the house of Jacob shall be fire, and the house of Joseph a flame, and the house of Esau shall become stubble” (Obadiah 1:18). One spark will emerge from Joseph, which will destroy and consume them all. From an old Rashi.) [From Tanchuma Vayeshev 1]**

**2 These are the generations of Jacob** And these are those of the generations of Jacob. These are their settlements and their wanderings until they came to settle. The first cause [of their wanderings]: when Joseph was seventeen years old, etc. Through this [the events that unfolded], they wandered and descended to Egypt. This is according to the plain explanation of the verse, putting everything in its proper perspective. The Midrash Aggadah, however, interprets [the passage as follows]: Scripture bases the generations of Jacob on Joseph because of many things: one is that, with his entire being, Jacob served Laban only for Rachel [and Rachel bore Joseph]. In addition, Joseph’s features resembled his (Jacob’s), and whatever happened to Jacob happened to Joseph. This one (Jacob) was hated, and that one (Joseph) was hated. This one—his brother (Esau) sought to kill him, and that one his brothers sought to kill him, and likewise many [other similarities related] in Genesis Rabbah (84:6). It is further expounded upon [as follows]: “dwelt” (verse 1) When Jacob sought to dwell in tranquility, the troubles of Joseph sprang upon him. **The righteous/generous seek to dwell in tranquility. Said the Holy One, blessed be He, “What is prepared for the righteous/generous in the world to come is not sufficient for them, but they seek [also] to dwell in tranquility in this world!”**

**and he was a lad** He behaved childishly, fixing his hair and touching up his eyes so that he would appear handsome. [From Gen. Rabbah 84:7]

**with the sons of Bilhah** That is to say, he was frequently with the sons of Bilhah, because his [other] brothers would demean them, while he acted friendly toward them. [From Tanchuma Vayeshev 7]

**evil tales about them**-Any evil he saw in his brothers, the sons of Leah, he would tell his father: **1) that they ate limbs from living animals, 2) that they demeaned the sons of the handmaids by calling them slaves, and 3) that they were suspected of illicit sexual relationships. For these three [tales] he was punished: For [the report that his brothers ate] limbs from living animals, “they slaughtered a kid” (Gen. 37:31) when they sold him, and did not eat it alive. For the report that he told about them that they called their brothers slaves, “Joseph was sold as a slave” (Ps. 105:17), and concerning the illicit sexual relationships that he told about them, “his master’s wife lifted her eyes, etc.”** (Gen. 39:7).

**tales about them** Heb. דִּבָּתָם Every expression of דִּבָּה denotes parlediz in Old French, gossip, slander. Whatever evil he could tell about them he told. **דִּבָּה is an expression of making the lips of the sleeping speak** (דוֹבֵב) .

**3 a son of his old age** Heb. - בֶן זְקֻנִים , for he was born to him in his old age (Pirkei d’Rabbi Eliezer, ch. 38). Onkelos rendered: for he was a wise son to him. **Whatever he had learned from Shem and Eber he gave over to him.** Another explanation: for his (Joseph’s) features (זִיו אִיקוֹנִין) resembled his own (those of Jacob). [From Gen. Rabbah 84:8]

**fine woolen** Heb. פַּסִים , a term meaning fine woolen garments, like “green wool (כַּרְפַּס) and blue wool” (Esther 1:6), and like the fine woolen coat (כְתֽנֶת פַּסִים) of Tamar and Amnon (II Sam. 13:18). The Midrash Aggadah, however, explains that it was called פַּסִים because of his (Joseph’s) troubles, namely, that he was sold to Potiphar (פּוֹטִפַר) , to the merchants (סוֹחֲרִים) , to the Ishmaelites (יִשְׁמְעִאלִים) , and to the Midianites (מִדְיָנִים) . [From Gen. Rabbah 84:8]

**4 and they could not speak with him peacefully** From what is stated to their discredit, we may learn something to their credit, that they did not say one thing with their mouth and think differently in their heart. [From Gen. Rabbah 84:9]

**speak with him** Heb. דַבְּרוֹ , [the equivalent of] לְדַבֵּר עִמוֹ , to speak with him. [From Targum Onkelos]

**7 binding sheaves** Heb. מְאַלְּמִים אֲלֻמִים , as the Targum renders: מְאַסְרִין אֱסָרִין , sheaves, and likewise, carrying his sheaves (אֲלֻמוֹתָיו) (Ps. 126:6). The same is found in the Mishnah: But [if one finds] large sheaves (וְהָאֲלֻמוֹת) , one must take [them] and announce [them] (Baba Mezia 22b).

**my sheaf arose** It stood erect.

**and also stood upright** It remained standing erect in its place.

**8 and on account of his words** Because of the evil tales that he would bring to their father.

**10 And he told [it] to his father and to his brothers** After he told it to his brothers, he told it again to his father in their presence.

**his father rebuked him** because he was bringing hatred upon himself.

**Will we come** Isn’t your mother (Rachel) already dead? But he (Jacob) did not know that the matters referred to Bilhah, who had raised him (Joseph) as [if she were] his mother (Gen. Rabbah 84:11). **Our Rabbis, however, derived from here that there is no dream without meaningless components (Ber. 55a/b).** Jacob, however, intended to make his sons forget the whole matter, so that they would not envy him (Joseph). Therefore, he said, “Will we come, etc.” Just as it is impossible for your mother, so is the rest meaningless.

**11 awaited the matter** Heb. שָׁמַר . He was waiting and looking forward in expectation of when it (the fulfillment) would come. Similarly, “awaiting (שׁוֹמֵר) the realization [of God’s promise]” (Isa. 26:2), [and] “You do not wait (תִשְׁמוֹר) for my sin” (Job 14:16). You do not wait. [From Gen. Rabbah 84:12]

**12 to pasture their father’s flocks** Heb. לִרְעוֹת אֶת-צֽאן . There are dots over the word אֶת , for they went only to “pasture” [i.e., feed] themselves. [From Gen. Rabbah 84:13]

**13 “Here I am.”** An expression of modesty and eagerness. He went with alacrity to fulfill his father’s command although he knew that his brothers hated him. [From Mechilta Beshallach, second treatise, introduction]

**14 from...Hebron** But is not Hebron on a mountain? It is stated: “And they ascended in the south, and he came as far as Hebron” (Num. 13:22). But [it is to be understood that he sent him] from the deep counsel of the righteous man who is buried in Hebron (i.e., Abraham), to fulfill what was said to Abraham between the parts (Gen. 15:13). [From Gen. Rabbah 84:13]

**and he came to Shechem** a place destined for misfortune. There the tribes sinned, there Dinah was violated, there the kingdom of the house of David was divided, as it is said: “And Rehoboam went to Shechem” (I Kings 12:1). [From Sanh. 102a]

**15 Then a man found him** This is [the angel] Gabriel, as it is said: “And the man Gabriel” (Dan. 9:21). [From Tanchuma Vayeshev 2]

**17 They have traveled away from here** They removed themselves from brotherhood.

**‘Let us go to Dothan.’** Heb. נֵלְכָה דֽתָינָה , to seek regarding you legal pretexts (נִכְלֵי דָתוֹת) , by which they could put you to death. According to its simple meaning, however, it is a place- name, and a Biblical verse never loses its simple sense.

**18 they plotted** Heb. וַיִתְנַכְּלוּ . They were filled with plots and cunning.

**against him** Heb. אֽתוֹ , similar to אִתּוֹ or עִמוֹ , i.e. אֵלָיו , to him.

**20 and we will see what will become of his dreams** Rabbi Isaac said, This verse says: “Expound on me.” [I.e., this verse demands a midrashic interpretation.] The Holy Spirit says thus: They (the brothers) say, “Let us kill him,” but the verse concludes: “and we will see what will become of his dreams.” Let us see whose word will stand up, yours or Mine. It is impossible that they (the brothers) are saying, “and we will see what will become of his dreams,” because, since they will kill him, his dreams will come to nought. [From Tan. Buber, Vayeshev 13]

**21 “Let us not deal him a deadly blow.”** Heb. לֹא נַכֶּנוּ נָפֶשׁ . Literally, let us not smite him the soul. [This is equivalent to] מַכַּת נֶפֶשׁ , [let us not deal him] a deadly blow, which means death. [From Targum Onkelos]

**22 to save him** The Holy Spirit testifies for Reuben that he said this only to save him, so that he would [be able to] come and take him out of there. He said, “I am the firstborn and the eldest of them all. The sin will be attributed only to me.” [from Gen. Rabbah 84:15]

**23 that they stripped Joseph of his shirt** This is the shirt.

**of the fine woolen coat which was upon him** This is what his father gave to him, more than his brothers. [From Gen. Rabbah 84:16]

**24 now the pit was empty—there was no water in it** Since it says: “now the pit was empty,” do I not know that there was no water in it? For what purpose did the Torah write, “there was no water in it”? [To inform us that] there was no water in it, but there were snakes and scorpions in it. [From Shab. 22a, Chag. 3a]

**25 a caravan** Heb. אֽרְחַת , as the Targum renders שְׁיָרַת , [ אֽרְחַת ] because of those who travel on the way (אֽרַח) .

**and their camels were carrying, etc.** Why did Scripture publicize their burden? To let you know the reward of the righteous/generous, for it is customary for Arabs to carry only naphtha and tar, whose odor is foul, but for this one (Joseph) it was arranged [that they should be carrying] spices, so that he should not be afflicted by a foul odor. [Mechilta Beshallach, treatise 2, section 5]

**spices** Heb. נְכֽאת . Any collection of many spices is called נְכֽאת . Similarly, “and he showed them his entire storeroom of spices (בֵּית נְכֽתֽה) ” (II Kings 20:13), the compounding of his spices. Onkelos, however, renders it as a word meaning wax.

**balm** Heb. וּצְרִי , a sap that drips from balsam trees, and this is נָטָתּ , sap, which is enumerated with the ingredients of the incense [used in the Temple] (Exod. 30:34-38).

**and lotus** Heb. וָלֽט . This is called לוֹטִיתָא in the language of the Mishnah (Shevi’ith 7:6). Our Sages defined it as a root of an herb, called aristolochie, birthwort, in Tractate Niddah (8a).

**26 What is the gain** What money [will we profit]? As the Targum renders.

**and cover up his blood** And conceal his death.

**27 And… hearkened** Heb. וַיִשְׁמְעוּ , [which the Targum renders:] וְקַבִּילוּ מִינֵיהּ , and they accepted from him. Every instance of שְׁמִיעָה that signifies acceptance, such as this one and such as “And Jacob listened (וַיִשְׁמַע) to his father” (Gen. 28:7), “We will do, and we will listen (וְנִשְׁמָע) ” (Exod. 24:7), is translated נְקַבֵּל . Every instance that means the hearing of the ear, [however,] such as “And they heard (וַיִשְׁמְעוּ) the voice of the Lord God going in the garden” (Gen. 3:8), “But Rebecca overheard (שׁוֹמַעַת) ” (ibid. 27:5), “and Israel heard (וַיִשְׁמַע) [of it]” (ibid. 35:22), “I have heard (שָׁמַעְתִּי) the complaints” (Exod. 16:12), are all rendered [respectively]: וּשְׁמַע , וּשְׁמָעַת , וּשְׁמָעוּ , שְׁמִיעַ קֳדָמַי .

**28 Then Midianite men, merchants, passed by** This is another caravan, and Scripture informs you that he was sold many times. [From Tanchuma Buber, Vayeshev 13]

**and they pulled** The sons of Jacob [pulled] Joseph out the pit and sold him to the Ishmaelites, and the Ishmaelites to the Midianites, and the Midianites to Egypt. [From Midrash Asarah Harugei Malchuth]

**29 And Reuben returned** But when he (Joseph) was sold, he (Reuben) was not there, for his day to go and serve his father had arrived (Gen. Rabbah 84:15). Another explanation: He was busy with his sackcloth and his fasting for disarranging his father’s bed (Peskikta d’Rav Kahana ch. 25.

**30 …where will I go?** Where will I flee from Father’s pain?

**31 and they slaughtered a kid** Its blood resembles that of a human. [From Gen. Rabbah 84:19, Targum Jonathan]

**the coat** Heb. הַכֻּתּֽנֶת . This is its name. [I.e. this is the absolute state.] But when it is connected to another word [i.e. in the construct state], as in “Joseph’s coat” (כְּתֽנֶת יוֹסֵף) , “a fine woolen coat” (כְּתֽנֶת פַּסִים) (above, verse 3), [and] “a linen shirt” (כְּתֽנֶת בַּד) (Lev. 16:4), it is vowelized כְּתֽנֶת .

**33 and he said, “[It is] my son’s coat…”** It is [my son’s coat]. [From targumim]

**a wild beast has devoured him** [This means that] the Holy Spirit flickered within him: Potiphar’s wife will ultimately provoke him (Gen. Rabbah 84:19). Now why did the Holy One, blessed be He, not reveal it (the truth) to him? Because they (the brothers) excommunicated and cursed anyone who would reveal [it], and they included the Holy One, blessed be He, with them, but Isaac, however, knew that he was alive [but] he said, “How can I reveal it if the Holy One, blessed be He, does not wish to reveal it to him?” [from Tanchuma Miketz]

**34 many days** Twenty-two years from the time he (Joseph) left him until Jacob went down to Egypt, as it is said: “Joseph was seventeen years old, etc.” (verse 2), and he was 30 years old when he stood before Pharaoh, and the seven years of plenty, “For this is already two years of the famine” (Gen. 45:6) when Jacob came to Egypt. Here are 22 years corresponding to the 22 years that Jacob did not fulfill [the mitzvah] to honor his father and mother: 20 years that he was in Laban’s house, and two years that he was on the road when he returned from Laban’s house, one and a half years in Succoth and six months in Beth-el. This is what he [meant when he] said to Laban, “This is twenty years for me in your house” (Gen. 31:41). They are for me, upon me, and I will ultimately suffer [for twenty years], corresponding to them. [From Gen. Rabbah 84:20, Meg. 16b-17a]

**35 and all his daughters** Rabbi Judah says: Twin sisters were born with every tribe, and they married them. Rabbi Nehemiah says: They were Canaanite women. But what is the meaning of “and all his daughters”? A person does not hesitate to call his son-in-law his son and his daughter-in-law his daughter. [From Gen. Rabbah 84:21]

**but he refused to be consoled** No one accepts consolation for a person who is really alive but believed to be dead, for it is decreed that a dead person should be forgotten from the heart, but not a living person. [From Gen. Rabbah 84:21, Pes. 54b]

**I will descend on account of my son** Heb. אֶל-בְּנִי . There are many instances of אֶל that serve as an expression of עַל , “on account of,” e.g. “on account of (אֶל) Saul and on account of (וְאֶל) the bloody house” (II Sam. 21:1); “because (אֶל) the Ark of God had been taken and because of (וְאֶל) (the death of) (sic) her father-in-law and her husband” (I Sam. 4:21).

**as a mourner to the grave** Heb. שְׁאֽלָה . According to its simple meaning, it is a term denoting the grave. In my mourning I will be buried, and I will not be consoled all my days (Targum Jonathan ben Uzziel). [According to] its midrashic interpretation, however, [ שְׁאוֽל means] Gehinom. This sign was given into my hand from God, that if none of my sons dies within my lifetime, I am assured that I will not see the face of Gehinnom. [From Tanchuma Vayigash 9, Midrash Yelammedenu]

**and his father wept for him** This refers to Isaac. He was weeping over Jacob’s distress, but he did not mourn [for Joseph], for he knew that he was alive. [From Gen. Rabbah 84:21]

**36 chief of the slaughterers** Those who slaughter the king’s animals.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

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

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎37:1-36‎**

‎**37:1. AND JACOB DWELT IN THE LAND OF HIS FATHERS.** The meaning of the verse is that since Scripture had said that the chiefs of Esau *dwelt in the land of their possessions[[1]](#footnote-1)* - that is to ‎say, the land which they took to themselves as a possession forever - it now says that Jacob, however, dwelt as his father had, as a stranger ‎in a land which was not their own but which belonged to the Canaanites. The purport is to relate that they[[2]](#footnote-2) elected to dwell in the Chosen ‎Land,[[3]](#footnote-3) and that G-d's words to Abraham, *That your seed will be a stranger in a land that is not theirs[[4]](#footnote-4)* were fulfilled in them but not in Esau, ‎for Jacob alone will be called their progeny.[[5]](#footnote-5) ‎

‎

**2. THESE ARE THE 'TOLDOTH' (GENERATIONS) OF JACOB.** And this is an account of the generations of Jacob. These are their ‎settlements and the events which occurred to them until they attained settlement status. The first cause was Joseph, being seventeen years ‎old, etc. It was through this incident that it happened that they descended to Egypt. This is the literal explanation of the text, which permits ‎each detail to fall into its place. These are the words of Rashi. But the word ***toldoth*** cannot apply to a settlement.[[6]](#footnote-6) ‎

And Rabbi Abraham ibn Ezra said [that the verse should be interpreted thus]: "These are the events which happened to him, and the ‎occurrences which befell him. This is similar in meaning to the usage in the verse, *For you know not what a day may bring forth*.[[7]](#footnote-7) But a ‎person is not said to bring forth his events; it is only to days that events can be ascribed.[[8]](#footnote-8) Now perhaps the verse, according to Ibn Ezra, is ‎saying, "These are the events which the days of Jacob brought forth." ‎

The correct interpretation in my opinion is as follows: "These are the generations of Jacob: Joseph and his brothers, whom Scripture will ‎mention further on." Scripture here adopts a concise approach to their names since it already mentioned them above.[[9]](#footnote-9) But the intent of the ‎verse is to say that these are the generations of Joseph and his brothers to whom the following happened. It is also possible that the word ***Eileh*** ‎‎(these are) alludes to all those mentioned in this book: *Your fathers went down into Egypt with threescore and ten persons*.[[10]](#footnote-10) Just as in the ‎chapter, *These are the generations of Esau*,[[11]](#footnote-11) Scripture mentioned sons and sons' sons, kings and chiefs, including all that there had been ‎among them up to the time the Torah was given,[[12]](#footnote-12) so will Scripture count the generations of Jacob, his sons and grandsons, and all his seed, ‎mentioning only the outstanding details in their generations. ‎

**AND THE LAD WAS WITH THE SONS OF BILHAH.** His actions were those of youth: he would touch up his eyes and dress his hair. *With ‎the sons of Bilhah*, that is to say, he associated with ‎the sons of Bilhah because his brothers slighted them as being the sons of handmaids, and he therefore befriended them. Their evil report - ‎he told his father about every wrong which he discerned in his brothers, the sons of Leah. This is the language of Rashi. ‎

But if this be so, why did the children of the handmaids not save him later on, inasmuch as he loved and befriended them, and told his father ‎about his brothers' slighting them. And if we say that they feared their brothers, they were four,[[13]](#footnote-13) and Reuben was with them,[[14]](#footnote-14) and, with ‎Joseph himself, [they made a total of six]. Surely they would have prevailed against them especially when considering that the remaining five ‎sons of Leah would not wage war against them. Moreover, it appears from Scripture that all[[15]](#footnote-15) of the brothers concurred in the sale of Joseph. ‎However, according to our Rabbis in Beresheet Rabba,[[16]](#footnote-16) he uttered slander against all of them.[[17]](#footnote-17) ‎

In my opinion the correct interpretation is that this verse returns to explain that which it mentioned above, and its purport [is as if the phrases ‎in the verse were transposed as follows]: Joseph being a lad of seventeen years, was feeding the flock together with his brothers, the sons of Bilhah and the sons of Zilpah, his father's ‎wives. A similar case requiring transposition of phrases is found in this Seder:[[18]](#footnote-18) *And they dreamed a dream both of them in one night, each man ‎according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison*.[[19]](#footnote-19) The verse returns ‎to explain the word ***shneihem*** (both of them) which it had mentioned at the outset. Its purport, [after the phrases have been suitably ‎transposed, is as follows]: And both of them dreamed a dream, the butler and the baker of the king of Egypt, who were bound in the prison, ‎each man according to the interpretation of his dream. There are many similar verses. It may be that the word ***v'hu*** (and he was) requires ‎another similar word, as if it were written: "and he was a lad, and he was with the sons of Bilhah and with the sons of Zilpah, who were his ‎father's wives." The verse thus states that because he was a lad he was constantly with the sons of Bilhah and the sons of Zilpah, his father's ‎wives, never being separated from them on account of his youth, for their father had commanded them to watch over him and serve him, not ‎the sons of the mistresses, and he brought an evil report concerning them[[20]](#footnote-20) to their father. It was for this reason that these four brothers[[21]](#footnote-21) ‎hated Joseph. Following that, the verse says that his father loved him. Now when the other brothers[[22]](#footnote-22) saw that their father loved him more ‎than all, they became jealous of him and they hated him. Thus Joseph is found to be hated by all: the sons of the mistresses were jealous of ‎him because Jacob loved him more than them although they were also sons of a mistress as he was, and the sons of the handmaids, who would ‎otherwise not have been jealous of his superior position over them, hated him because he brought their evil report to their father. ‎

The purpose of the redundant expression, ***dibatham ra'ah*** (their evil report), is to magnify,[[23]](#footnote-23) for ***dibah*** itself connotes evil.[[24]](#footnote-24) Now ‎according to the opinion of Rashi it is possible for ***dibah*** to be a good report. Thus when Scripture uses the expression, *"he brings* ***dibah****"*, it ‎means that he tells what he sees,[[25]](#footnote-25) but when it uses the term, *he brings forth* ***'dibah;'*** it refers to the fool who speaks falsehood.[[26]](#footnote-26)

In line with the literal meaning of Scripture, the fact that it calls one a ***na'ar*** (lad) when he was seventeen years of age[[27]](#footnote-27) presents no difficulty ‎for since he was the youngest among them, it calls him by that name, indicating that he was not as sturdy as his brothers ‎and therefore needed to be with the sons of Bilhah and Zilpah on account of his youth. Now of Rehoboam, Solomon's son, it is written, And ‎Rehoboam was young and faint-hearted and could not withstand them,[[28]](#footnote-28) yet he was forty-one years old when he began to reign.[[29]](#footnote-29) Similarly ‎the verse: *Is it well with the lad Absalom*?[[30]](#footnote-30) And Benjamin, upon going down to Egypt, was older than Joseph was now,[[31]](#footnote-31) and yet Scripture ‎frequently refers to him as ***na'ar.[[32]](#footnote-32)*** ‎

Now Onkelos translated ***v'hu na'ar*** as *"he grew up with the sons of Bilhah."* Thus the verse states that from the time he was a lad he was in ‎their company. They raised him as a father would, and they served him. This interpretation is also correct according to the literal interpretation ‎of Scripture, which I offered as an explanation, namely that Scripture relates that he brought evil report concerning [the sons of the ‎handmaids, who, according to Onkelos, raised him. This is why they hated him, whereas] the sons of the mistresses hated him because of their ‎jealousy, as explained above.[[33]](#footnote-33) ‎

The meaning of the expression, *His father's wives*, is that they were his "wives" for he took them as such. Scripture calls them "handmaids" only ‎when they are mentioned together with Rachel and Leah, who were their mistresses. Similarly, *And he put the handmaids and their children ‎foremost*,[[34]](#footnote-34) as if to say that because they were handmaids of Rachel and Leah, Jacob placed them before them in a more exposed position. ‎Similarly, *And he lay with Bilhah, his father's concubine*.[[35]](#footnote-35) [The word "concubine" is ‎used to indicate] that if she were a mistress it would not have occurred. It is possible that during the lifetime of Rachel and Leah, Scripture calls ‎them "handmaids" and "concubines," but now that they had died [Jacob] took them as wives. ‎

‎**3. BECAUSE HE WAS THE SON OF HIS OLD AGE.** That is, he was born to him during his old age. Onkelos translated: "he was a wise son to ‎him," for all that he had learned from Shem and Eber[[36]](#footnote-36) he transmitted to him. Another interpretation is that the facial features of Joseph were ‎similar to those of Jacob. This is Rashi's language. Rabbi Abraham ibn Ezra also explains it in this way: "*Because he was the son of old age*- ‎for he begot him in his old age when he was ninety-one[[37]](#footnote-37) years old. They likewise called his brother Benjamin a little child of his old age."[[38]](#footnote-38)

But in my opinion this is not correct for the verse states that Jacob loved Joseph more than all his children because he was the son of his old ‎age, whereas all his children were born to him during his old age! Issachar and Zebulun were not more than a year or two[[39]](#footnote-39) older than Joseph. ‎

The correct interpretation appears to me to be that it was the custom of the elders to take one of their younger sons to be with them to attend ‎them. He would constantly lean on his arm, never being separated from him, and he would be called ben ***z'kunav*** because he attended him in ‎his old age. Now Jacob took Joseph for this purpose, and he was with him constantly. He therefore did not accompany the flock when they ‎went to pasture in distant places. And Onkelos who translated, "he was a wise son," intended to say that in his father's eyes, Joseph was a ‎knowledgeable and ‎wise son, and his understanding was as that of elders.[[40]](#footnote-40) However in the case of Benjamin, who is called ***yeled z'kunim*** (a little child of his ‎old age), Onkelos translated: ***bar savtin[[41]](#footnote-41)*** (a son of old age). [The explanation of Onkelos in the case of Joseph becomes clear] because the ‎verse here does not state, "Joseph ***hayah*** (was) a son of old age;" instead, it says, ***hu lo*** (he was unto him), meaning that in his eyes he appeared ‎to be [a ***ben z 'kunim***, and consequently it must mean ***bar chakim***, a wise son].[[42]](#footnote-42) This is the intent of the Sages when they said:[[43]](#footnote-43) "Whatever ‎Jacob had learned from Shem and Eber[[44]](#footnote-44) he transmitted to him," meaning that he passed on to him wisdoms and the secrets of the Torah, ‎and that the father found the son to be intelligent and profound in these areas as if he were an elder and a man of many years. ‎

‎**7. MY SHEAF AROSE, AND ALSO PLACED ITSELF UPRIGHT, AND, BEHOLD, YOUR SHEAVES SURROUNDED.** The purport of the ‎dream concerning the sheaves is that Joseph was shown that through the sheaves and the produce they will prostrate themselves to him. The ‎matter of "surrounding" - [your sheaves surrounded] - is to indicate that they will surround him as they do a king arrayed for battle, around ‎whom his subjects encamp. ‎

‎**8. WILL YOU INDEED REIGN OVER US? OR WILL YOU INDEED HAVE DOMINION OVER US?** Rabbi Abraham ibn Ezra ‎explained: "Will we voluntarily make you king over us, or will you rule over us by force?" The opinion of Onkelos appears to be more correct.[[45]](#footnote-45) He rendered it: "WIll you be king ‎over us or some authority ruling us?" For people prostrate themselves before both. The verse thus means, "You will never be king or any kind ‎of authority over us." ‎

The meaning of the expression, And they continued to hate him still more for his dreams, and for his words, is that they hated him for the ‎dreams and for relating the dreams to them in a boastful manner, even as it says, *Hear, I pray you, this dream which I have dreamed*.[[46]](#footnote-46)

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**10. AND HE RELATED IT TO HIS FATHER.** He told his father of this dream concerning the sun, moon and stars, but not of the first one ‎concerning the sheaves because he himself recognized its interpretation and knew that the sun alluded to his father, and his father rebuked ‎him.[[47]](#footnote-47) ‎

The meaning of the expression, *And he related it to his father and to his brothers*, is that he related it to them a second time,[[48]](#footnote-48) as he told it ‎to his father in their presence, and his father rebuked him in order to dissipate their anger towards him. ‎

The meaning of the expression, *What is this dream that you have dreamed*? is the same as, *What is man that You should take cognizance ‎of him*?[[49]](#footnote-49) That is to say, "What is this dream? It is nothing that you should relate for it is nothing but idle talk." Alternatively, the meaning of ‎the rebuke may be: "How dare you dream such a dream? It is but your conceit and youth that bring up such matters in your heart," just as it ‎says concerning dreams, *Your thoughts came upon your bed*;[[50]](#footnote-50) And *imaginings upon my bed*.[[51]](#footnote-51) ‎

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**WILL I AND YOUR MOTHER AND YOUR BRETHREN INDEED COME TO PROSTRATE OURSELVES TO YOU TO THE EARTH?** "Is ‎not your mother long since dead?" Jacob, however, was not aware that the matter alluded to Bilhah who had raised him as if she were his ‎mother. **From here, our Rabbis derived the principle that there is no dream that does not contain invalid matters.** Jacob's intention in pointing ‎out the invalidity of the dream was to cause his sons to forget the matter so that they should not be envious of him because of it. Jacob said ‎to Joseph: ‎‎"Just as it is impossible for the dream to be fulfilled with respect to your mother, so is the remainder invalid." Thus the language of Rashi. ‎

In my opinion, at the time when Jacob went down to Egypt, Bilhah and Zilpah had already died[[52]](#footnote-52) since, in enumerating the seventy souls ‎that went down to Egypt, Scripture states, B*esides Jacob's sons' wives*,[[53]](#footnote-53) and it does not say "besides Jacob's wives and his sons' wives."[[54]](#footnote-54) ‎And if you say that because they were concubines Scripture does not want to say "besides Jacob's sons' wives and his concubines," yet we find ‎that they are referred to as *his father's wives*.[[55]](#footnote-55) Besides, it is unlikely that "the moon" in the dream alludes to his concubine. Instead, my ‎opinion concerning the matter of the dream is that the sun is an allusion to Jacob, and the moon alludes to the children of his household and ‎all his wives, which comprised Jacob's seed. Thus, the moon alludes to the fact that all his seed will prostrate themselves to Joseph, these being ‎all the seventy souls that issued from his loins, since they all prostrated themselves when they came before him. The eleven stars represent the ‎brothers who bowed down before him separately,[[56]](#footnote-56) ‎before their father arrived, as it is written, *And when Joseph came into the house, they brought him the present which was in their hand into ‎the house, and prostrated themselves to him to the earth*.[[57]](#footnote-57)‎

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**14. AND HE SENT HIM OUT OF THE VALLEY OF HEBRON. ‎**

Scripture mentions the place from which Joseph was sent, in order to indicate that there was a great distance between father and son, and that ‎this was the reason why the brothers did him evil: they were distant far from their father. It also serves to relate that Joseph, out of respect for ‎his father, strengthened himself to go after them to a distant place, and he did not say, "How will I go when they hate me?". Our Rabbis yet ‎have a Midrash concerning this matter, in which they say, "It was to fulfil the profound thought of the 'seemly companion'[[58]](#footnote-58) who was buried in Hebron."[[59]](#footnote-59)‎

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**15. AND A MAN FOUND HIM, AND BEHOLD, HE WAS STRA YING IN THE FIELD.** The verse is stating that Joseph was straying from the ‎road, not knowing where to go, and he entered a field since he was looking for them in a place of pasture. Scripture mentions this at length in ‎order to relate that many events befell him which could properly have caused him to return, but he endured everything patiently for the honor ‎of his father. It also informs us that the Divine decree is true and man's industry is worthless. The Holy One, blessed be He, sent him a guide ‎without his knowledge in order to bring him into their hands. It is this that our Rabbis intended when they said[[60]](#footnote-60) that these men[[61]](#footnote-61) were ‎angels, for these events did not occur without purpose, but rather to inform us that It is the counsel of the Eternal that will stand.[[62]](#footnote-62) ‎

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**17. THEY HAVE JOURNEYED HENCE.** "They have departed from any feeling of brotherhood. 'Let us go to Dothan, that is, let us go to seek ‎pretexts of ***dathoth*** (laws) with which to put you to death.' According to the literal sense, however, ***Dothan*** is the name of a place, and Scripture ‎never sheds its literal sense." This is Rabbi Shlomo's [Rashi's ] language. ‎

Now it was not the intent of our Rabbis to say that the man expressly told him, "They have departed hence from any feeling of brotherhood, ‎and they have gone to stir up charges and pretexts against you," for if so, he would have avoided going there and would not have endangered ‎himself. Instead, their intent is to say that "the man" - Gabriel[[63]](#footnote-63) - who told it to him told the truth, but he spoke words having a double meaning, ‎both of them true. Joseph, however, did not grasp the hidden meaning therein, and he followed the obvious. He thus followed his brothers and ‎found them in Dothan, as he had told him. The Rabbis expounded this on the basis of the fact that the "man" referred to was an angel, and ‎if so, he knew where the brothers were. Why then did he not say, "They are in Dothan," instead of speaking as if he was in doubt, i.e., that he ‎heard from them that they were going to Dothan but he does not know where they are at present. It is for this reason that they expounded the ‎above Midrash concerning his words. ‎

**FOR I HEARD THEY ARE SAYING.** "I heard that they were saying."[[64]](#footnote-64) Similarly the expression, Rebekah hears,[[65]](#footnote-65) means that she heard. It ‎is possible that he is saying: "The shepherds have ‎gone from here for I heard people saying,[[66]](#footnote-66) '*Let us go to Dothan*.' Perhaps they were your brothers." The man thus spoke with him as if he were ‎avoiding the subject. ‎

**‎18. AND THEY CONSPIRED AGAINST HIM TO SLAY HIM. ‎** They thought to kill him with their subtle intrigues by which they had conspired against him before he drew near to them[[67]](#footnote-67) so that they would ‎not have to spill his blood with their own hands. Thus did the Rabbis say in Beresheet Rabba:[[68]](#footnote-68) "Let us set the dogs against him." And perhaps ‎they did so but did not succeed. Now, when they saw that he was approaching them and they could not kill him with their intrigues, they said ‎to each other, "Behold, he has come to us, so let us kill him ourselves." ‎

‎**20. AND WE WILL SEE WHAT WILL BECOME OF HIS DREAMS.** This is a derisive metaphor: "We will see after his death if we will ‎prostrate ourselves before him." ‎The correct interpretation appears to me to be that they said, "Now we will see what will become of his dreams, for if he will be rescued from ‎our hands he will surely reign over us." But our Rabbis said:[[69]](#footnote-69) "It is the Ruach HaKodesh[[70]](#footnote-70) that says, We will see what will become of his ‎dreams,[[71]](#footnote-71) as if to say; 'We will see whose words will stand, Mine or theirs.’[[72]](#footnote-72) ‎

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**22. SHED NO BLOOD.** Reuben said to them: "I would have been tolerant of you when you thought to kill him by your subtle intrigues, for I ‎too hated him and desired that he be killed by others. But do not spill blood with your hands. Far it be from you!" And Reuben's intent in all ‎this was to rescue him and restore him to his father. Now Scripture relates that which Reuben told them when they paid heed to him. However, ‎originally he told them other ‎things which they did not accept, as he said to them afterwards, *Spoke I not unto you, saying: Do not sin against the child and you would not ‎hear*?[[73]](#footnote-73) Now when he saw that they would not listen to the extent of releasing him, he said to them, "If so, shed no blood with your own ‎hands." ‎

Now Reuben did not say, "Shed not his blood," [but instead, he said, "Shed no blood,"] in order to make it appear that he is not saying it ‎because he loves him, but in order that they should not spill blood. Thus he taught them that the punishment of he who indirectly causes death ‎is not as great as that of he who personally spills blood. ‎

The meaning of the expression, *This pit that is in the wilderness*, is that this pit is deep and he will not be able to get out of it, and it is in the ‎desert, and if he cries for help there is no one to rescue him as no one passes by there. ‎

Now Scripture relates that the pit was empty and did not contain water.[[74]](#footnote-74) Had there been water in it they would not have drowned him as they ‎had already avoided spilling his blood. Now Rashi writes: "Since it states that the pit was empty, do I not know that there was no water in it? ‎Why then does it say that there was no water in it? It means to state that water indeed was not in it, however it did contain serpents and ‎scorpions." This is Rashi's language quoting from the words of our Rabbis.[[75]](#footnote-75) If so, the serpents and scorpions must have been in the cracks of ‎the pit, or it was deep and they did not know about them. Had they seen them and known that they did not harm Joseph, it would have become ‎clear to them that a great miracle had been done to him, and that he was indeed a perfectly righteous/generous man. They would then have known that ‎his merits would save him from all evil, and how would they touch the anointed one of G-d in whom He delights and whom He saves, even ‎as it says, *My God has sent His angel, and has shut the lions' mouths, and they have not hurt me; for as much as before Him innocence was ‎found in me.[[76]](#footnote-76)* But, we must therefore conclude, they did not know anything about it. ‎

In line with the simple meaning of the verse, it states that the pit was empty and completely devoid of water, for even if there were a little water ‎in it, it would still be called "empty."[[77]](#footnote-77) Similarly, *For you will die and not live*,[[78]](#footnote-78) which means "not live at all, under any circumstances." ‎Such redundancies are all for the purpose of clarification and emphasis. ‎

‎**25. AND, BEHOLD, A CARAVAN OF ISHMAELITES CAME FROM GILEAD.** When they looked up and saw at a distance men ‎approaching from the direction of Gilead,[[79]](#footnote-79) they recognized them as a camel caravan of Ishmaelites on their way to Egypt, for it was from ‎Gilead that balms and spices came, and it was their custom to bring it to Egypt. This was why Judah said to them, "*Behold these men come ‎from afar and are travelling to a distant country. Let us sell him to them so that the matter should not become known.*" And when they came ‎near they discovered them to be merchants of spices and balms - Midianites, merchantmen[[80]](#footnote-80) - who had hired the camels from the ‎Ishmaelites. They sold Joseph to the Midianites who purchased him for profit, but the company of Ishmaelites, the lessors of the camels, ‎would not purchase him for their own investment purposes. The verse which states, *And they sold Joseph to the Ishmaelites*,[[81]](#footnote-81) means that it ‎was to them that the Midianites who bought him turned him over, for they were the ones who transported the merchandise to Egypt. This is ‎also the meaning of the verse, *From the hand of the Ishmaelites, that had brought him down thither*,[[82]](#footnote-82) for he was in their care. But the ‎Midianites were his masters, and they made trade with him. This is the sense of the verse, *And the Midianites sold him to Egypt*.[[83]](#footnote-83)

All stories in Scripture are written in this manner: sometimes it is told in the name of the authority who commands that it be ‎done, and other times in the name of the agent who performs the act. Such a case is the verse, *All the great work of the Eternal which He did*,[[84]](#footnote-84) while elsewhere it states, *Which Moses did in the sight of all Israel*.[[85]](#footnote-85) Similarly it says, *Thus all the work that king Solomon did in the house ‎of the Eternal was finished*,[[86]](#footnote-86) but it was Hiram that did it, as it is written, *And he came to king Solomon, and wrought all his work*.[[87]](#footnote-87) In the ‎case of Joseph himself, the verse says, *And whatsoever they did there, he was the doer of it*,[[88]](#footnote-88) thus ascribing the action both to he who ‎commanded it and the one who did it. ‎

Rabbi Abraham ibn Ezra says that the Midianites are called Ishmaelites, just as Scripture, in speaking of Midianite kings, says, *Because they ‎were Ishmaelites*.[[89]](#footnote-89) But the matter is not as Ibn Ezra considered it to be since the verse which states, *For they had golden ear-rings, because ‎they were Ishmaelites*,[[90]](#footnote-90) alludes to "the children of the east" whose war it was, as it is written, *Now all the Midianites and Amalekites and the ‎children of the east assembled themselves together*,[[91]](#footnote-91) and "the children of the east" are Ishmaelites, for concerning all the sons of the ‎concubines that Abraham had, it is said, *And he sent them away from Isaac his son, while he yet lived, eastward, unto the east country*.[[92]](#footnote-92) It ‎is also possible that the kings were Ishmaelites who ruled over Midian. Otherwise, why should "kings of Midian"[[93]](#footnote-93) be called by the name of ‎Ishmael their brother? ‎

In line with the literal sense of Scripture the correct interpretation concerning the sale of Joseph is as we have said. But our Rabbis have said[[94]](#footnote-94) that he was sold several times [and have thereby explained why his captors are alternately referred to as Midianites and Ishmaelites] . ‎

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**26 AND WE SHALL CONCEAL HIS BLOOD.** "We shall hide the fact of his death." This is Rashi's language. And Onkelos similarly says, "and ‎we shall cover up his blood." ‎

The correct interpretation is as its literal sense indicates. It is the custom of those who kill in secret to slay the victim, bury him, and conceal his ‎blood in the earth, even as it says, *And he hid him in the sand*.[[95]](#footnote-95) This was why Judah said to them, "By casting him into the pit we will kill our ‎brother and cover his blood with dust, for it will so be accounted to us."[[96]](#footnote-96) ‎

Now Reuben had instructed them not to spill blood with their hands. Rather, they should throw him into the pit and let him perish there, since ‎the punishment of he who causes bloodshed is not the same as the punishment of one who actually commits the murder. Judah now came and ‎said, "This too will be accounted to us as murder, as if we had killed him." Such indeed is the truth, as the verse says, *And him [Uriah] you have ‎slain with the sword of the children of Ammon*.[[97]](#footnote-97) The difference between actual murder and causing death is that there is a greater ‎punishment for a murderer and a lesser punishment for the one who indirectly causes death. Thus, the two of them [Reuben and Judah] spoke ‎the truth. ‎

‎**32. AND THEY SENT THE COAT OF MANY COLORS, AND THEY BROUGHT IT TO THEIR FATHER.** I.e., by command.[[98]](#footnote-98) Perhaps the ‎word ***vayavi'u*** (and they brought) refers to the messengers who brought the coat, for the brothers dispatched it when they were still in Dothan, ‎and it was the messengers who said, This we have found; recognize now. It may be that they sent the coat to Hebron, to one of their homes, ‎and when they arrived they brought it before their father, and said to him, This we have found. They did all of this in order to feign ignorance ‎of the matter, for had they remained quiet, he would have suspected them, saying; "You killed him," for he knew that they were jealous of him. ‎

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And some scholars[[99]](#footnote-99) explain the word ***vayeshalchu*** - ordinarily translated as "and they sent" - to mean that they pierced the coat with a sword ‎in order to tear it in many places, to give the appearance of having been torn by the teeth of animals. The word ***vayeshalchu*** would thus be ‎derived from the verse, *By the sword* ***('b 'shelach ')*** *they will perish*.[[100]](#footnote-100) The significance of the word ***hapasim*** (many colors) is that they sent ‎him the coat so that he might recognize it by the colors which he had made for him. ‎

‎**35. AND ALL HIS DAUGHTERS.** This refers to his daughter and his son's daughter.[[101]](#footnote-101) Now it is possible that his daughters-in-law are also ‎included in this category, for in Scripture they too are called "daughters," or as the saying of the Sages has it:[[102]](#footnote-102) "A person does not refrain from ‎calling his daughters-in-law 'daughters.''' So did Naomi say to her daughters-in-law: *Go, turn back, my daughters*;[[103]](#footnote-103) *Nay, my daughters*;[[104]](#footnote-104) ‎*Go, my daughter*.[[105]](#footnote-105) It is nothing but an expression of love, just as, *Do you hear not, my daughter*?[[106]](#footnote-106) ‎

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**36. OFFICER OF 'HATABACHIM.'** This means the slaughterers of the king's animals. This is the language of Rashi. Similarly, it says, *And the ‎‎****'tabach'*** *(cook) took up the thigh*;[[107]](#footnote-107) *For perfumers and for cooks* ***'tabachoth'***.[[108]](#footnote-108)‎

Closer to the meaning of the word ***hatabachim*** is the opinion of Onkelos who says that since the prison house was under his charge, [he was ‎called the officer of the ***tabachim***, since] we find the word ***t'vichah*** in connection with the killing of people. *Prepare ye the slaughter ‎‎****('matbiach ')*** *for his children*;[[109]](#footnote-109) *You have slaughtered* ***('tavachta')*** *unsparingly*.[[110]](#footnote-110) The verse in the book of ‎Daniel is proof of the validity of Onkelos' interpretation: *To Arioch the captain of* ***'tabachaya'*** *of the king, who was gone forth to slay the wise ‎men of Babylon*.[[111]](#footnote-111)‎

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**Ketubim: Psalms ‎‎‎30:1-13**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. A psalm; a song of dedication of the House, of David. | 1. A praise song for the dedication of the sanctuary. Of David. |
| 2. I will exalt You, O Lord, for You have raised me up, and You have not allowed my enemies to rejoice over me. | 2. I will praise You, O LORD, for You made me stand erect, and did not let my enemies rejoice over me. |
| 3. O Lord, I have cried out to You, and You have healed me. | 3. O LORD my God, I prayed in Your presence and You healed me. |
| 4. O Lord, You have brought my soul from the grave; You have revived me from my descent into the Pit. | 4. O LORD, You raised my soul out of Sheol; You preserved me from going down to the pit. |
| 5. Sing to the Lord, His pious ones, and give thanks to His holy name. | 5. Sing praise in the LORD's presence, you His devotees; and give thanks at the invocation of His holy one. |
| 6. For His wrath lasts but a moment; life results from His favor; in the evening, weeping may tarry, but in the morning there is joyful singing. | 6. For His anger is but a moment; eternal life is His good pleasure. In the evening one goes to bed in tears, but in the morning one rises in praise. |
| 7. And I said in my tranquility, "I will never falter." | 7. And I said when I dwelt in trust, I will never be shaken. |
| 8. O Lord, with Your will, You set up my mountain to be might, You hid Your countenance and I became frightened. | 8. O LORD, by Your will You prepared the mighty mountains; You removed Your presence, I became afraid. |
| 9. To You, O Lord, I would call, and to the Lord I would supplicate. | 9. In Your presence, O LORD, I will cry out; and to You, O my God, I will pray. |
| 10. "What gain is there in my blood, in my descent to the grave? Will dust thank You; will it recite Your truth? | 10. And I said; What profit is there in my blood, when I descend to the grave? Can those who descend to the dust praise You? Will they tell of Your faithfulness? |
| 11. Hear, O Lord, and be gracious to me; O Lord, be my helper." | 11. Accept, O LORD, my prayer, and have mercy on me; O LORD, be my helper. |
| 12. You have turned my lament into dancing for me; You loosened my sackcloth and girded me with joy. | 12. You turned my lament into my celebration; You loosened my sackcloth and girded me with joy. |
| 13. So that my soul will sing praises to You and not be silent. O Lord, my God, I will thank You forever. | 13. **Because the nobles of the world will give You praise** and not be silent, O LORD my God, I too will give You praise. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎30:1-13**

**1 A song of dedication of the House** which the Levites will say at the dedication of the House in the days of Solomon.

**2 I will exalt You, O Lord, for You have raised me up** Heb. דליתני , You have lifted me on high.

**and You have not allowed my enemies to rejoice over me** Heb. לי , like עלי , over me, for they would say, “David has no share in the world to come,” but when they saw that the doors opened for the Ark because of me, then they knew that the Holy One, blessed be He, had forgiven me for that sin, and the faces of David’s enemies became as black as the bottom of a pot.

**3 and You have healed me** That is the forgiving of iniquity, as (in Isa. 6:10), “and he repent and be healed.”

**4 from my descent into the Pit, etc.** Heb. מירדי , like מִיְרִדָתִי , from my descent into the Pit, that I should not descend into Gehinnom.

**5 Sing to the Lord, His pious ones** about what He did for me, because you can take refuge in Him, and He will benefit you; and even if you are experiencing pain, have no fear.

**6 For...but a moment** [For] His wrath lasts but a short [moment]; life results from His favor, there is long life in appeasing and placating Him.

**7 And I said in my tranquility** In my tranquility, I thought that I would never falter. However, the matter is not in my power, but in the power of the Holy One, blessed be He. With His will, He set up my mountain, my greatness to be [my] mightbut when He hid His countenance from me, I was immediately frightened.

**9 To You, O Lord, I would call** I would call to You and supplicate constantly, saying before You: “What gain is there in my blood, etc.,” and You heard my voice and turned my lament into dancing for me.

**12 You loosened** Heb. פתחת , alachas in Old French, to release, like (Gen. 24:32): “and he untied (ויפתח) the camels.” Our Sages, however, explained the entire psalm as referring to Mordecai, Esther, and Haman, in Pesikta Zuta.

**and I said in my tranquility** Haman said this.

**To You, O Lord, I would call** Esther said this etc. until “be my helper.”

**You turned my lament into dancing for me** Mordecai and all Israel said this.

**Meditation from the Psalms**

**Psalms ‎‎30:1-13**

**By: HH Rosh Paqid Adon Hillel ben David**

The superscription for Psalm 30 attributes it’s authorship to David. This superscription seems to be saying, as Rashi and Radak explain, that it was written by King David for the ceremony of the dedication of the Temple.

One might ask how King David could have written this chapter if he was not alive for the dedication of the Temple. An answer might be that King David made every possible preparation for the building of the Temple in order to insure that his son King Shlomo would build it. Sefer Shmuel concludes with David's purchase of the land upon which the Temple would be built. He even built an altar upon which he offered Korbanot.[[112]](#footnote-112) Divre Hayamim I,[[113]](#footnote-113) chapters 22-29, describes how David organized the Priests and the Levites into the groups[[114]](#footnote-114) which would alternate in their duties in the Temple. He amassed all of the materials (gold, silver, copper, wood, etc.) necessary to build the Temple, and even drew up all the architectural plans of the various sections of the Temple. Thus, it is reasonable to conclude that David also composed a Psalm to be sung at the dedication of the Temple.

Malbim sees the psalm as addressed to the **Temple of the body**, since the body itself is a place of worship of HaShem. The essence of man is his soul, his spirit. The physical body is but a structure in which the spirit dwells. David's recuperation from his near-fatal illness[[115]](#footnote-115) was therefore an apt occasion for dedicating his "house" to the service of HaShem.

Noting that the Esnoga is a miniature Temple, we therefore recite this psalm during the Shacharit (morning) prayers. Indeed, this seems to be the basis for the practice[[116]](#footnote-116) to recite this Psalm immediately after completing our recitation of Korbanot and before the beginning of Pesukei DeZimra. It serves as a bridge between the Korbanot and the "Songs of David" that we use to praise HaShem in Pesukei DeZimra.

Psalm 30 is also ‘The Song of the Day’ for Chanukah.

One who is familiar with Beresheet (Genesis) chapter 37, who reads this psalm with Beresheet 37 in mind, will immediately note that David seems to be describing Joseph’s situation in this psalm.

Since the Malbim sees the “Temple of the body” in this psalm, I thought that I would use this commentary to elaborate a bit on that idea.

Go and stand before a mirror. What do you see? A head, two eyes, a nose and a mouth. Look down and you will see a neck which leads to the internal areas of the heart, stomach, etc.

You are looking at a human being. But if you look closer you will see one of the most profound creations in HaShem’s world, a miniature Bet HaMikdash[[117]](#footnote-117) (Temple).

This study was precipitated by the following pasuk:

***Shemot (Exodus) 25:8*** *And you will make make a sanctuary for Me; that I may dwell among them.*

The Or Hachayim asks why the Torah states *"and you will make a Mikdash (Sanctuary) for Me"*, and then in the next verse it says *"the form of the Tabernacle…so will you do"*. Are we talking about the Mikdash (Sanctuary) or the Mishkan[[118]](#footnote-118) (Tabernacle)? The Or Hachayim writes that the commandment to make a Mikdash for HaShem is not only referring to the time when B’ne Yisrael were in the desert, but includes all of Jewish history from the time that we were in the desert to the time that we entered Eretz Israel. He writes that when the Jewish people are in Eretz Israel, and even in a time of Galut (exile), the mitzva (commandment) to build the Mikdash still applies.

The Malbim answers this question, in his work entitled *Remazey HaMishkan* (Illusions of the Sanctuary) explaining **that we each have to build inside of ourselves a Mikdash, that each one of us must provide a residence for HaShem's presence.**

Rabbi Chaim of Volozhin, the renowned student of the Gaon of Vilna, said that **the commandment to construct a Tabernacle is primarily a personal commandment; every Jew is "a living tabernacle in miniature." HaShem rests the Shechinah, His Divine Presence, primarily in the human heart.**

**Excerpt from Sefer Charedim – The Book of the Awestruck** (R. Eliezer Azkari, c. 1550) 66:27 – You are a Temple for the presence of the Holy King! As such, it is extremely important that you sanctify your heart and your soul, as well as all 248 limbs (bones[[119]](#footnote-119)) of your body.[[120]](#footnote-120) It is written, “The Holy One is in your midst”,[[121]](#footnote-121) and “They [the people] are HaShem’s Temple”,[[122]](#footnote-122) and “Be holy, for I, HaShem, am holy”,[[123]](#footnote-123) and “I will place My Mishkan [Tabernacle] in your midst”.[[124]](#footnote-124) HaShem means what He says: “**I dwell in you!**”

Rabbi Chaim explains: The Zohar compares every Jew to the Temple (i.e. the permanent Tabernacle). Just like the center of the Temple is the Holy of Holies, the center of the human being is his heart. His head is above him, his feet are beneath him, so the heart which is at the midpoint of his trunk, is the actual center of his being. Just as the holiness that is the source of all that is good in the world emanates from the Holy of Holies, the life force of the human emanates from the heart.

In his commentary on Chumash, the *Malbim* explains that the BeitHaMikdash[[125]](#footnote-125) is a macrocosm of the humanbody: If you look at a plan of the Hechal[[126]](#footnote-126) in the BetHaMikdash, you will notice that the placement of the various vessels, the altar, the table, and the Menorah all corresponds to the location of the vital organs in the humanbody. In other words, each of the Temple's vessels represents a human organ.

The Midrash compares the Mishkan[[127]](#footnote-127) as a whole to the human body, and each of its implements and components to various human organs and body parts. The beams supporting the Mishkan symbolize the ribs, the curtains of goats’ hide correspond to a person’s skin, and the Shulchan[[128]](#footnote-128) represents the stomach. The Kiyor (laver) suggests the liquid element of the human body. The Menorah, provider of light in the Mishkan, represents the human mind, which provides us with the light of comprehension and understanding. The Keruvim,[[129]](#footnote-129) which spread their wings over the Aron,[[130]](#footnote-130) correspond to the lungs, which are positioned over the heart, and the Aron corresponds to the human heart.

**This picture of the Bet HaMikdash representing a man, as a place where HaShem resides, is also explicitly stated in the Nazarean Codicil:[[131]](#footnote-131)**

***I Corinthians 3:16*** *Know you not that you are the temple of God, and the Spirit of God dwells in you?*

Finally, we can understand that the Temple was not only the picture of a man, but it was the picture of the perfect man, the Mashiach:

***Yochanan (John) 2:18*** *Then answered the Jews and said unto him, What sign do you show unto us, seeing that you do these things? 19 Yeshua answered and said unto them, destroy this temple, and in three days I will raise it up. 20 Then said the Jews, forty and six years was this temple in building, and will you rear it up in three days? 21 But he spoke of the temple of his body.*

***Ephesians 2:19-22*** *So then you are no more strangers and sojourners, but you are fellow–citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Mashiach Yeshua himself being the chief corner stone; 21 in whom each several building, fitly framed together, grows into a holy temple in the LORD [God]; 22 in whom you also are built together for a habitation of God in the Spirit.*

***Revelation 21:22*** *And I saw no temple therein: for the LORD God Almighty and the Lamb are the temple of it.*

# A Critical Connection

When the men of the Great Assembly removed the yetzer hara (evil inclination) of avodah Zara (idolatry) from the inner sanctum of the Bet HaMikdash, the effect was its removal from all our "work stations" connected to the "mainframe" in the Kodesh HaKodashim (Holy of Holies) in Jerusalem:

***Yoma 69b*** *He answered: One does not pronounce the Ineffable Name outside [the limits of the Temple]. But may one not? Is it not written: And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. [. . . and Ezra praised the great God]. And R. Giddal [commenting thereupon] said: He magnified Him by [pronouncing] the Ineffable Name?-That was a decision in an emergency. And [they] cried with a great [loud] voice unto the Lord, their God. What did they cry? — Woe, woe, it is he who has destroyed the Sanctuary, burnt the Temple, killed all the righteous/generous, driven all Israel into exile, and is still dancing around among us! You have surely given him to us so that we may receive reward through him. We want neither him, nor reward through him! Thereupon a tablet fell down from heaven for them, whereupon the word ‘truth’ was inscribed. (R. Hanina said: One may learn therefrom that the seal of the Holy One, blessed be He, is truth). They ordered a fast of three days and three nights, whereupon he was surrendered to them. He came forth from the Holy of Holies like a young fiery lion.*

From this Gemara we see that everyone in the entire world is connected to the Bet HaMikdash. In some way we ARE the Bet HaMikdash!

When Idolatry was excised from the world, it was visibly manifesting as flame from the Kodesh Kodashim. But, the effects were felt in every human being from that time forward. From that time forward, human beings no longer had a craving for idolatry that was as strong as the craving for food or sex. We now possess only a shadow of that craving.

Thus we see that while idolatry lived in the hearts of men until that fateful day, once it was removed from the hearts of men, it was also removed from the Bet HaMikdash. This shows that the Bet HaMikdash pictures men and is meant to be seen as a picture of a man (i.e. Mashiach).

# The Temple as a Body[[132]](#footnote-132)

* “Gold” is the soul;
* “silver,” the body;
* “copper,” the voice;
* “blue,” the veins;
* “purple,” the flesh;
* “red,” the blood;
* “flax,” the intestines;
* “goat hair,” the hair;
* “ram skins dyed red,” the skin of the face;
* “tachash skins,” the scalp;
* “shittim wood,” the bones;
* “oil for lighting,” the eyes;
* “spices for the anointing oil and for the sweet incense,” the nose, mouth and palate;
* “shoham stones and gemstones for setting,” the kidneys and the heart.

—Midrash HaGadol

In this next section I would like to briefly elaborate on some of the parts of the body as they are represented in the Temple.

**Head = Hechal**

The Ohel Moed (the Tent of Meeting) was divided into two rooms. The back room was called the Kodesh HaKodashim, the Holy of Holies. Placed in this room was the Aron, Holy Ark, the most sacred of the articles in the Sanctuary. The Holy Ark consisted of three boxes, one inside the other. The innermost box contained the two tablets upon which the Ten Commandments were engraved. These Commandments were the outline of all the mitzvoth (commandments) in the Torah. It represented the brain of the perfect man. Just as a brain has two hemispheres, the right and the left, so too there were two tablets. Just as man contemplates only Torah ideas and ideals, so too the Ark contained the essence of Torah. Just as the brain is triply encased in a skull with two membranes, the tablets were also encased in three boxes.

We can also view the brain in a second way: The brain is enclosed in a double membrane, and the entrance to the Kodesh HaKodashim was through a double curtain.

**Brain = Ark of the Covenant.**

The brain has two major portions, the left and right hemispheres of the brain. These two correspond with the two Luchot, the tablets on which were inscribed the ten commandments.

The Holy of Holies houses the Ark of the Covenant topped by the two winged Keruvim (cherubim), one of which represents HaShem, while the other represents Israel. The Divine voice heard by man emerges from between these two Keruvim.

When Moses arrived at the Ohel Moed to speak with HaShem, he heard the voice speaking to him from atop the cover that was upon the Ark of the Testimony, from between the two cherubim, and He spoke to him. (Bamidbar 7:88)

Additionally, as Torah is wisdom and is stored in the ark, so, too, does wisdom come from the brain of man.

**Cranial Membrane = Curtain.**

Chazal teach that the curtain moved rhythmically in and out as though moved by the breath of a man.

**Eyes = Menorah + Shulchan.**

The eyes are used for two purposes. One is used for intellectual pursuits, enlightenment, symbolized by the light of the Menorah. Just as the Menorah's fuel was the purest of oil, so too should man strive for the purity of enlightenment. According to the Kabbalists, there are seven areas of spiritual wisdom and the seven branches of the Menorah represent them. The second function of the eyes is for survival: to see and avoid pitfalls, to search out food in order to live; this is symbolized by the showbread (Shulchan).

**Ears = Chamber of Hewn Stone**

As the ears are partly internal and partly external to the body, so, too, the Sanhedrin met in the chamber of hewn stone which was partly inside the Temple and partly outside.

The Sanhedrin “heard” cases.

**Nose = Golden Altar of Incense**

Just as the nose is the organ of smell and is located in the center of the face, the Golden Altar was located in the center of the room and upon it the fragrant smelling incense was offered. The incense had great mystical meaning and represented the spreading of pleasantness among men. This offering brought atonement for gossip and tale bearing.

**Mouth = Door to the Heichel[[133]](#footnote-133).**

The opening of the Kodesh (the Holy place), which led to the Azara (Courtyard), was at the bottom of the room. It represented the mouth of man. Here the Kohanim (Priests) stood when they uttered the priestly benediction every morning.

Why did [HaShem](hashem.html) communicate to Moshe through the child-like Keruvim? Are the Keruvim the mouth?

**Salivary glands = Laver.**

As the salivary glands provide water at the entrance to the mouth, so too does the laver provide water at the “mouth” of the Hechal (the sanctuary building).

**Heart = The base of the altar**

The sacrificial blood was dashed against the altar and then poured out at the base of the altar. As the altar has four corners, so too does the heart have four chambers. As the heart has a higher and lower part, so too does the altar have a red line that marks the upper and lower parts (some offerings had their blood dashed above and some had the blood dashed below).

**Stomach = Altar**

Outside the Ohel Moed / Hechal, in the center of the courtyard, was the main Altar upon which the sacrifices were offered and consumed. This represents the stomach and internal organs of man.

The sacrifices were also called food:

***Vayikra (Leviticus) 3:11*** *And the priest will burn it upon the altar: it is the food of the offering made by fire unto HaShem.*

As the stomach is slightly off-center, so, too, is the altar slightly off-center.

Notice that we speak of the stomach as having “heart-burn”, just as the altar *burns*, so our stomach *burns*.

**Umbilical cord = The smoke from the altar**

As the smoke originated on the altar and exited the Bet HaMikdash from the altar, so too does the umbilical cord connect to the stomach and exit from the stomach.

**Oesophagus = Altar Ramp.**

The sacrifices were carried up the ramp and laid on the altar. Even so, the food is carried by the oesophagus to the stomach.

**Sex organs = Fifteen steps between the men’s and women’s courtyards.**

The Levitical choir would sing the fifteen Psalms / Songs of Ascent while standing on these fifteen steps, during Succoth. Succoth is, of course, the quintessential picture of the marital chamber. The words of the Levites represent the sperm and the music represents the semen. The movements of the Levitical choir represents the thrusts of the organ.

Next to these semi-circular steps were two rooms used to store the musical instruments. These seem to represent the testes. They are the instruments from which the music originates. The music gives force to the lyrics.

**Skin = Wall**

**Ashes = Waste Product.**

The ashes were stored in the center of the brazen altar until carried outside the camp. Even so, the waste product of a man is connected to the stomach and exits at the center of the body.

# The Bet HaMikdash is Female

The parts of the Bet HaMikdash (the words for the implements and furnishings) all are in the feminine gender, in Hebrew. This suggests that the structure and it’s utensils are part of a female body. This aspect is further emphasized when we note that the Torah calls a man’s wife his “house”. A wife is a house. Thus, the Bet HaMikdash, “The House of the Holy One”, would also be female.

If one looks at the form of the Bet HaMikdash as emphasized by the courtyards, we can see that the Woman’s courtyard is the largest courtyard, and it is at the “bottom” of the structure. This mirrors the female body which has the largest part at the bottom of the structure. Please remember that the arms and legs are not part of the structure, only the head and torso.

**A SONG OF INAUGURATION**

Chanukah is the celebration of the re-dedication of the altar of the Temple in the days of the Maccabees. Sephardim recite Tehillim (Psalms) 30 after we kindle the Chanukah lamps. Tehillim 30 is titled: *Mizmor Shir Chanukat HaBayit L’David*, A Psalm, a Song for the Inauguration of the Temple by David. Chazal[[134]](#footnote-134) calls this Psalm the *Shir Shel Yom for Chanukah*, The song for the Day of Chanukah.

In reviewing this Chapter, it is fascinating to note that it begins as A Song for the inauguration of the Temple, yet it thereafter makes no mention of the Bet HaMikdash whatsoever! Additionally, it is curious that we recite this Chapter of Temple inauguration at the outset of each day of Chanukah, notwithstanding that we are not present in a new or rededicated Bet HaMikdash at that moment.

We may gain some insight into this Chapter of Mizmor Shir from the fact that David HaMelech (King) is its author. We all know that David HaMelech did not build the Bet HaMikdash, but that instead his son, Shlomo HaMelech did, four years after David’s passing. How then, could David sing the song of its inauguration?

HaRav Avraham Chaim Feuer, Shlita, in his masterful work on Tehillim[[135]](#footnote-135), brings the Malbim to explain these questions. The Malbim suggests that the *HaBayit* (The House) referred to at the beginning of the Chapter, is not, in fact, the Bet HaMikdash. Rather, it refers to the human body which houses its soul. HaRav Mordechai Gifter, z”tl, adds that the Torah considers the human body, if it has been sanctified, to be a miniature Temple as the Pasuk states:

***Shemot (Exodus) 25:8*** *And they will make for Me a sanctuary, and I will dwell within them” i.e., not within it [the Sanctuary] but within them [the people themselves].*

With this principle we can now understand how David HaMelech could recite this Psalm never having seen the Bet HaMikdash; why no further reference to the Bet HaMikdash at all is made in this Psalm; and why this Psalm inaugurates our prayers every single day. It is not the Bet HaMikdash that we are inaugurating, but by recitation of this Chapter, it is ourselves that we are dedicating and rededicating.

This suggests that the reason that the Bet HaMikdash was designed to mimic the human body, is to remind us that HaShem wants to dwell in us. Further we can understand in a larger sense that HaShem want to dwell in Mashiach who embodies all Israel. This takes us back to Gan Eden when HaShem walked with Adam in the garden. In this final scenario, HaShem will walk with the second Adam in Gan Eden. Amen v’Amen!

**Ashlamatah: Yeshayahu (Isaiah) ‎32:18 – 33:6,15‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Behold for righteousness shall a king reign, and over princes who rule with justice. | 1. Behold, the king will reign for truth, and the righteous/generous will be exalted to take just retribution from the Gentiles. |
| 2. And the man shall be as a hiding- place from the wind and a shelter from the rain, as rivulets of water in an arid land, as the shade of a huge rock in a weary land. | 2. The righteous/generous who hide ‎themselves from the wicked will be like those who hide themselves from a tempest; they will return and be exalted and their teaching will ‎be accepted in haste like streams of water that flow in a thirsty land, like the shadow of a cool rock in a weary land. |
| 3. And the eyes of them that see shall not be sealed, | 3. Then the eyes of ‎the righteous/generous will not be closed, and the ears of those who listen to teaching will hearken. |
| 4. And the heart of the hasty shall understand to know, and the ears of them that hear shall attend, and the tongue of the stammerers shall hasten to speak clearly. | 4. The mind of the dreamers will have good ‎judgment, and their tongue, which was dumb, will speak readily and distinctly. |
| 5. A vile person shall no longer be called generous, nor shall a deceitful person be said to be noble. | 5. The wicked will no more be called righteous/ generous, nor will ‎those who transgress His Memra be said to be noble. |
| 6. For a vile person speaks villainly, and his heart works iniquity, to practice flattery, and to speak lies about the Lord, to empty the soul of the hungry, and the drink of the thirsty he causes to fail. | 6. For the wicked speak wickedness, and in their mind they conceive oppression: ‎to practise deceit, to utter error before the LORD, to weary the soul of the righteous/generous, who desire teaching as a hungry person [desires] ‎bread, and the words of the Law, which they desire as a thirsty person [desires] water, they think to void. |
| 7. As for the deceitful person, his instruments are evil; he plans wicked plots, to destroy the poor with false words, and when the needy speaks a plea. | 7. The deeds of the wicked ‎are evil; they devise over sinful plans to ruin the poor with lying words and the pleas of the needy in judgment. |
| 8. **But the generous person plans generous deeds, and he, because of generous deeds, shall stand. {S}** | 8. **But the righteous/generous devise ‎truth, and they will be established by their truth.** ‎**{S}** |
| 9. Complacent women, rise, harken to my voice, confident daughters, bend your ears to my speech. | 9. Rise up, you provinces who dwell contentedly, hear My voice; you fortresses that lie in safety, give ear to My Memra. |
| 10. Year after year, shall you be troubled, you confident ones, for the vintage has failed; the ingathering shall not come. | 10. Days with ‎years those who lie in safety will shudder; for the grain has ceased, there is no produce to gather. |
| 11. Tremble, complacent ones, to be troubled, confident ones, to undress and to bare, and to gird on the loins. | 11. Those who dwell contentedly are ‎shattered, those who lie in safety shudder; they strip, and make themselves bare, and gird [sackcloth] upon loins. |
| 12. [They shall beat] on the breasts, lamenting, for the desirable fields, for the fruitful vines. | 12. They beat upon ‎breasts for the pleasant fields, for bearing vines, |
| 13. On my people's soil thorns and briers shall come up, for on all the houses of joy, the joyful city. | 13. for the land of My people which will bring‎ up briers and thorn; yea, for all the joyous houses in the strong city. |
| 14. For the palace has been forsaken, the multitude of the city has been abandoned, rampart and tower are amidst ruins forever, a joy for wild donkeys, a pasture for flocks. | 14. For the sanctuary is desolate, the multitude of the cities which ‎were its service are devastated; our stronghold and our hiding place has been searched, now it is desolate and devastated for a time; a ‎place that was a house of joy, a pleasure for kings, now has become a plundering of armies; |
| 15. Until a spirit be poured us from on high, and the desert shall become a fruitful field, and the fruitful field shall be regarded as a forest. | 15. all this until a spirit comes for us from ‎Him whose Shekhinah is in the heavens of the height, and the wilderness becomes a fruitful field, and the fruitful field causes many cities ‎to be inhabited. |
| 16. And justice shall dwell in the desert, and righteousness shall reside in the fruitful field. | 16. Then those who perform judgment will dwell in the wilderness, and those who do righteousness/generosity abide in the fruitful ‎field. |
| 17. And the deed of righteousness shall be peace, and the act of righteousness [shall be] tranquility and safety until eternity. | 17. And those who do righteousness/generosity will be quiet and dwell in safety for ever. |
| 18. And My people shall dwell in a dwelling of peace, and in secure dwellings and in tranquil resting-places. | 18. My people will abide in their habitations at ‎ peace, upon their land in safety, and in their cities contentedly. |
| 19. And He shall hail down the hailing of the forest, and into the low state shall the city be humbled. | 19. And hail will come down and kill the armies of the Gentiles, and ‎their residents will be devastated and come to an end. |
| 20. **Fortunate are you who sow by all waters, those who send forth the feet of the ox and the donkey.** ‎**{S}‎** | 20. **Happy are you, the righteous/generous; you have made good deeds for yourselves, you ‎who resemble those who sow beside irrigation, who send the oxen to thresh and the asses to gather.** **{S}‎** |
|  |  |
| 1. Woe to you who spoil and you are not spoiled, and who deal treacherously, and they did not deal treacherously with you. When you finish your spoiling, you shall be spoiled, when you finish dealing treacherously, they shall deal treacherously with you. **{S}‎** | 1. Woe to you, who comes to plunder-will they not plunder you? Who comes to rob-will they not rob you? When you come to plunder, they ‎will plunder you; and when you tire of robbing, they will rob you. **{S}‎** |
| 2. O Lord, be gracious to us! We have hoped for You. Be their arm every morning, also our salvation in time of trouble. | 2. LORD, be gracious to us; we wait for Your Memra. Be our ‎stronghold on every day, our saviour in the time of trouble. |
| 3. From the sound of roaring peoples have wandered; from Your exaltation, nations have scattered. | 3. At the thunderous noise the peoples are shattered, at many prodigies the ‎kingdoms are scattered; |
| 4. And your booty shall be gathered like the gathering of the locusts, like the roaring of the cisterns does he roar therein. | 4. and the house of Israel will gather the possessions of the Gentiles, their adversaries, just as those who gather ‎the caterpillar; setting afire weaponry just as those who set kindling a fire. |
| 5. The Lord is exalted, for He dwells on high; He has filled Zion with justice and righteousness. | 5. The LORD is strong who makes His Shekhinah dwell in the ‎heavens of the height, who promises to fill Zion with those who perform true judgment and virtue. |
| 6. **And the faith of your times shall be the strength of salvations, wisdom and knowledge; fear of the Lord, that is his treasure.** **{P}** | 6. **And that which You promised, to ‎do good to those who fear You, will happen, You will bring and establish in its time, strength and salvation, wisdom, and knowledge for ‎those who fear the LORD, the treasure of His goodness is about (to come).** **{P}** |
| 7. ¶ Behold [for] their altar they have cried in the street; ambassadors of peace weep bitterly. | 7. Behold, when it will be revealed to them, the messengers ‎of the Gentiles will cry out in bitterness; those who went to announce peace return to weeping in soulful bitterness. |
| 8. Highways have become desolate, the wayfarer has stopped; he has abrogated the treaty, despised cities, considered no man. | 8. The highways ‎lie waste, the wayfaring men cease. Because they changed the covenant, they will be cast away from their cities; the sons of men did not ‎regard that the evil was coming upon them. |
| 9. The land mourns, it has been cut off; he disgraced the Lebanon, it was cut off; the Sharon became like the plain, and Bashan and Karmel have become emptied. **{S}** | 9. The land mourns and is desolate; Lebanon is dried up and fades; Sharon is like the desert; ‎and Bashan and Carmel are devastated. **{S}** |
| 10. "Now I will rise," says the Lord. "Now I will be raised; now I will be exalted. | 10. ‎"Now I will be revealed," says the LORD, "now I will lift Myself up; now I will be exalted. |
| 11. You shall conceive chaff; you shall bear stubble. Your breath is fire; it shall consume you." | 11. You conceive for yourselves wicked ‎conceptions, you Gentiles, you make yourselves evil deeds; because of your evil deeds My Memra. as the whirlwind the chaff, will ‎destroy you. |
| 12. And the peoples shall be as the burnings of lime; severed thorns, with fire they shall be burnt. **{P}** | 12. And the peoples will be burned with fire; thorns cut down are burned in the fire." **{P}** |
| 13. ¶ Hearken, you far-off ones, what I did, and know, you near ones, My might. | 13. Hear, you righteous/generous, who have ‎kept My Law from the beginning, what I have done; and you penitent, who have repented to the Law recently, acknowledge My might. |
| 14. Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?' | 14. Sinners in Zion are shattered; fear has seized them. To the wicked whose ways are thieving they say. "Who can dwell for us in Zion, ‎where the splendour of the Shekhinah is like a devouring fire? Who can sojourn for us in Jerusalem. where the wicked are about to be ‎judged and handed over to Gehenna, everlasting burning?" |
| 15. **He who walks righteously, and speaks honestly, who contemns gain of oppression, who shakes his hands from taking hold of bribe, closes his ear from hearing of blood, and closes his eyes from seeing evil.** | 15. **The prophet said. The righteous/generous will sojourn in it, everyone who walks ‎in innocence and speaks uprightly, who despises mammon of deceit, who removes his soul from oppressors. who withholds his hands, lest ‎they accept a bribe, who stops his ears from hearing those who spill innocent blood and averts his eyes from looking upon those who do evil,** |
| 16. **He shall dwell on high; rocky fortresses shall be his defense; his bread shall be given [him], his water sure.** | 16. **he, his camping place will be in a high and exalted place, the sanctuary; his soul will amply provide his food; his water will be sure ‎as a spring of waters whose waters do not cease.** |
| 17. The King in His beauty shall your eyes behold; they shall see [from] a distant land. | 17. Your eyes will see the glory of the Shekhinah of the Eternal King in His celebrity; ‎you will consider and behold those who go down to the land of Gehenna. |
| 18. Your heart shall meditate [in] fear; where is he who counts, where is he who weighs, where is he who counts the towers? | 18. Your mind will reckon up great things: ‎‎"Where are the scribes, where are the reckoners?" Let them come if they are able to reckon the number of the slain heads of the armies ‎of the mighty ones. |
| 19. A people of a strange tongue you shall not see, a people of speech too obscure to comprehend, of stammering tongue, without meaning. | 19. You will no more see the mastery of a strong people, the people whose obscure speech you cannot comprehend, ‎scoffing with their tongue because there is no understanding among them. |
| 20. See Zion, the city of our gathering; your eyes shall see Jerusalem, a tranquil dwelling, a tent that shall not fall, whose pegs shall never be moved, and all of whose ropes shall not be torn. | 20. You will look upon their downfall, Zion, city of our ‎assemblies!‎ Your eyes will see the consolation of Jerusalem in its prosperity, in its contentedness, like a tent which is not loosed, whose stakes are ‎never plucked up, nor will any of its cords be broken. |
| 21. But there, the Lord is mighty for us; a place of broad rivers and streams, where a galley with oars shall not go, and a great ship shall not pass. | 21. But from there the might of the LORD will be revealed to do good for us, ‎from a place of rivers going forth, overflowing, broad, where no fishermen s ship can go, nor any great sailboat can pass through. |
| 22. **For the Lord is our judge; the Lord is our ruler; the Lord is our king; He shall save us.** | 22. **For the LORD is our judge, who brought us by His might out of Egypt, the LORD is our teacher, who gave us the teaching of His law ‎from Sinai, the LORD is our king; He will save us and take just retribution for us from the armies of Gog.** |
| 23. Your ropes are loosed, not to strengthen their mast properly; they did not spread out a sail; then plunder [and] booty were divided by many; the lame takes the prey. | 23. In that time the Gentiles ‎will be broken of their strength, and will resemble a ship whose ropes are cut, which has no strength in their mast, which has been cut, ‎and it is not possible to spread a sail on it. Then the house of Israel will divide the possessions of the Gentiles, booty and spoil in ‎abundance; although there are blind and lame among them, even they will divide booty and spoil in abundance. |
| 24. And the neighbor shall not say, "I am sick." The people dwelling therein is forgiven of sin. **{S}** | 24. From now on ‎they will not say to the people who dwell in safety all around the Shekhinah, "From you a stroke of sickness has come upon us"; the ‎people, the house of Israel, will be gathered and return to their place, forgiven of their sins.‎ **{S}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎32:18 – 33:6,15‎‎‎‎ ‎**

Chapter 32

**1 Behold, for righteousness shall a king reign** Behold a king has no right to reign except to execute righteous/ generous judgment.

**and over princes who rule with justice** And over whom should he reign? Over princes who rule with justice. The prophet says this concerning Ahaz, who was a wicked man, but Hezekiah his son shall rule, and he is worthy. ([Manuscripts read:] And he is worthy of reigning.)

**2 And the man shall be** The hero in the fear of the Holy One, blessed be He - that is Hezekiah - shall be for Israel.

**as a hiding place from the wind** As a shelter of a rock, where people hide because of the wind, and they hide there because of the heat ([mss. read:] because of the rain), so will those remaining from the ten tribes trust in him.

**in an arid land**. (בְּצָיוֹן) an expression of dryness, desolation (צִיָּה) .

**as the shade of a huge rock in a weary land** In a sunny place, where the earth is weary and dry and yearning for shade.

**3 And the eyes of them that see shall not be sealed** (Heb. תִשְׁעֶינָה ) Not as they are now, that “his ears are becoming heavy, and his eyes are becoming sealed (הָשַׁע) ” (supra 6:10), an expression of sealing.

**4 And the heart of the hasty shall understand to know** Not like now, that “this people’s heart is becoming fat” (ibid.).

**and the tongue of the stammerers, etc.** Not like now, “for with distorted speech” (supra 28:11).

**stammerers** Anyone who does not know how to direct his speech to be clear is termed עִלֵּג or נִלְעַג .

**5 deceitful** (כִּילַי) a plotting deceiver, who plots evil.

**noble** (שׁוּעַ) an expression of a lord, to whom everyone turns (שׁוֹעִין) .

**6 speaks villainy** (יְדַבֵּר) like מְדַבֵּר , a present tense.

**works iniquity** (יַעֲשֶׂה) Gathers thoughts of iniquity. Comp. (Deut. 8:17) “Gathered (עָשָׂה) for me this wealth.”

**to practice flattery** (לֲַעֲשׂוֹת) He thinks thoughts how he can practice flattery. חֽנֵף is a noun; therefore, the accent is on the first syllable, it is vowelized with a ‘pattah’ (now called a ‘segol’).

**and the drink of the thirsty he causes to fail** According to the simple meaning, they rob the poor. The Targum, (however, paraphrases:) The words of the **Torah, which are like water to the thirsty, they plan to nullify.**

**7 and when the needy speaks a plea** (מִשְׁפָּט) To destroy the needy in his plea (מִשְׁפָּטוֹ) . This word מִשְׁפָּט is an expression denoting the initial presentation of the case; when the needy presents his pleas, this one plans wicked plots to trap him with his devices. The word מִשְׁפָּט has three meanings: the initial pleas (derajjsnement in O.F.), the sentence (joujjment), and the execution of the verdict, that they discipline him with chastisement (joustize in O.F.).

**8 because of generous deeds, shall stand** **Because of his generous acts, he will have preservation.**

**9 Complacent women** Provinces that dwell in tranquility [from Jonathan].

**confident daughters** Walled cities that dwell confidently [from Jonathan].

**10 Year after year** (lit., ‘days upon a year.’) Comp. (supra 29:1) “Add year to year,” and your sins are constantly becoming more serious, until eventually you shall be troubled, those who are now confident, for the vintage of the grapes shall be over for them, and the ingathering of the grain shall not come into the house.

**the ingathering** (אֽסֶף) This is a noun; therefore, its accent is on the first syllable and it is vowelized with a ‘pattah’ (now called a ‘segol’).

**11 to be troubled** (רְגָזָה) to be troubled. (This is an infinitive despite the absence of the ‘lammed.’)

**to undress** (פְּשֽׁטָה) to undress. (This too is an infinitive with the ‘lammed’ missing.)

**and to bare** (וְעֽרָה) An expression of ‘naked’ (עֶרְיָה) (Micah 1:11).

**and to gird** (וַחֲגוֹרָה) Therefore, the accent is before the last syllable, and so did Jonathan render: Undress and bare yourselves and gird on your loins. Since they will undress and bare themselves of their garments, they will not gird on their garments but on their loins.

**12 on the breasts, lamenting** They shall beat their heart.

**for the desirable fields** For the fields of their desire. The Midrash Aggadah (See twenty-fourth poem to Lamentations Rabbah) states: For the sages of the Sanhedrin, who are like breasts that nurture, they will lament, and for the city of their desire that will be plowed up like a field, and for the fruitful - vine that is Israel, called a vine, as it is said (Psalms 80:9): “You plucked a vine out of Egypt.”

**13 Thorns and briers** The Targum renders: הוּבֵאִי וּבוּר various types of thorns, for all this destruction shall be on all houses of joy, and on

**the joyful city Jerusalem**, which is “the joy of all the land” (Lamentations 2:15).

**14 For the palace** The king’s palace has been forsaken.

**the multitude of the city** has been exiled.

**rampart and tower** My Temple, which was a fortification for them.

**are amidst ruins** (הָיָה בְּעַד מְעָרוֹת) , shall be amidst ruins. מְעָרוֹת is an expression similar to (Psalms 137:7) “Raze it, raze it (עָרוּ עָרוּ) .” בְּעַד is like “(Job 22:13) Can He judge through (הַבְעַד) a thick cloud?”

**forever** Until the time of the end.

**a joy for wild donkeys** **For the lust of Ishmael and his hosts.**

**15 Until...be poured upon us** (יֵעָרֶה) He shall pour upon us. Comp. (Gen. 24:2) “And she emptied (וַתְּעַר) her pitcher.” An expression of pouring applies to spirit. Comp. (Zech. 12:10) “And I will pour upon the house of David...a spirit of grace.” Comp. also (Joel 3:1) “I will pour My spirit upon all flesh.”

**shall be regarded as a forest** (Jonathan renders:) Great cities, like this forest, which is full of trees.

**16 And justice shall dwell in the desert** In Jerusalem, which is like a desert.

**and righteousness shall reside in the fruitful field** That is the land of Israel, which in those days shall be like a fruitful field.

**19 And He shall hail down the hailing of the forest** (וּבָרַד בְּרֶדֶתהַיָּעַר) Perforce, this word וּבָרָד is not a noun, since half of it is vowelized with a ‘kamatz’ and half of it with a ‘pattah’ in an expression of פָּעַל . (Rashi distinguishes בָּרַד from בָּרָד , the noun denoting hail.) And so is its interpretation, an expression of an action, like ‘and he shall wash’ (וְרָחַץ) , ‘and he shall sit’ (וְיָשַׁב) , ‘and he shall stand’ (וְעָמַד) . Here too, וּבָרַד ‘and He shall hail down the hailing of the forest.’ Then the ‘beth’ of בְּרֶדֶת is a radical, like עֲטֶרֶת , ‘a crown,’ עֲקֶרֶת ‘a barren woman.’ That is to say that the Holy One, blessed be He, shall rain down the rain of the coals of the wicked, those who are now built up and full of cities like a forest.

**and into the low state** Into which Israel has been humbled until now, **shall the metropolis of Persia (Seir, Edom, [according to various mss.]) be humbled. In a similar manner** did Jonathan render it: And hail will come down and kill the camps of the nations.

**20 Fortunate are you Israel**, that the sowing of your righteousness has succeeded like those who sow by all waters. From now on, you shall reap and gather the grain of your good reward; you shall send forth the feet of the ox to thresh the grain, and the donkey to bring it into the house. So did Jonathan render it: You shall receive the reward of your good work.

**Chapter 33**

**1 Woe To the enemy, that you constantly spoil,** but you are not spoiled, and you constantly deal treacherously, but no man deals treacherously with you or spoils you.

**when you finish being a spoiler,** when you finish your spoiling of those upon whom it was decreed to be spoiled by you, you shall be spoiled.

**when you finish dealing treacherously** (כַּנְּלֽתְךָ) Menahem classified כַּנְלֽתְךָ with (Job 15:29) “And their destruction (מִנְלָם) shall not fall to the earth,” in one group (Machbereth Menahem, p. 123). In the word מִנְלָם , the first ‘mem’ is a radical which sometimes is absent, like the ‘mem’ of מַאֲמָר , a statement, and of מַדָּע , knowledge, and it is possibly an expression of ending, according to the context. כַּנְּלֽתְךָ is an expression of ‘when you finish.’ “And מִנְלָם shall not fall to the earth,” the destruction decreed upon them shall not fall to the earth to become progressively void, but will become progressively stronger.

**2 Be their arm of the spoiled ones in the hand of the spoiler.** (Note that we followed other editions of Rashi. Nach Lublin is erroneous in this passage.)

**every morning** Daily, when they are in straits, also You be our salvation in time of trouble.

**3 From the sound of roaring that emanated from before You**, peoples wandered until here when You performed wondrous miracles for us.

**4 And your booty shall be gathered** This refers back to “when you finish dealing treacherously, they shall deal treacherously with you,” and your booty, you, who spoil My people, when your reckoning comes, the remnant of My people shall plunder you and gather your booty like the gathering of locusts, each one of whom gathers grain for himself in summer; here too, each one will plunder for himself.

**like the roaring of the cisterns** Like the sound of the roar of water gathering and falling into the cisterns in the river, so will those coming to plunder and pillage, roar. מַשַּׁק is an expression of roaring. Comp. (Prov. 28:15) “A roaring lion and a growling (שׁוֹקֵק) bear.” Also (Zeph. 2:9), “The noise (מִמְשַׁק) of the thorns.” When the wind blows on the thorns, and they knock against one another, they produce a sound. Comp. also, (Joel 2:9) “In the city they roar (יָשֽׁקּוּ) .”

**cisterns** (גֵּבִים) like (supra 30:14) “or to scoop water from a cistern (מִגֶּבֶא) .” Our Sages expounded it in the Aggadah of Chapter Chelek (San. 94b) as referring to the booty of Sennacherib’s soldiers.

**5 for He dwells on high** He demonstrated His might, that He is exalted above all, and He has the upper hand.

**6 And the faith of your times, etc**. And it shall be for you for strength of salvations and for wisdom and knowledge, that you will be faithful to your Creator concerning the times that He set for you for terumoth and tithes at the time of their separation, for gleanings, forgotten sheaves, and the corner of the field in their time, to leave them over for the poor, to keep release years and jubilee years in their time. Another explanation is:

**faith of your times** What you believed in the Holy One, blessed be He, in times that passed over you, and you hoped for salvation, shall become your strength.

**fear of the Lord** That you shall fear Him - that is a good treasure to open up for you from before Him.

**7 Behold [for] their altar they have cried in the street** The prophet was prophesying consolations and saying that the retribution had already been completed, and from now I will rise and exalt Myself to redeem them. Behold for their Arel - that is the altar (see above 29:1) - they have already cried and lamented in their streets and in their squares with weeping and wailing.

**ambassadors of peace** And the ambassadors whom they send, who were wont to bring tidings of peace, cry bitterly and say, “Highways have become desolate, the wayfarer has stopped.”

**8 he has abrogated the treaty** The enemy has abrogated the treaty he made with Israel.

**despised cities** He despised in his eyes; no enemy considers any man.

**9 mourns** (אָבֵל) an expression of mourning.

**it was cut off** Dried and cut off.

**became** ( הָיָה , lit. was.) This is the past tense.

**the Sharon** The name of a region of pasture for animals, as we learned (Men. 87a): Rams from Moab, calves from Sharon.

**like the plain** a ruin.

**have become emptied** (וְנֽעֵר) An expression of shaking out. Comp. (Ex. 14: 27): “And the Lord shook (וַיְנַעֵר) .”

**10 Now I will rise** Because of the many evils the enemy perpetrated against My people, I will no longer restrain Myself; now I will rise, be raised and be exalted.

**11 chaff** (חֲשַׁשׁ) a kind of chaff, something that is easily ignited. your

**breath is fire** From your body shall emanate breath of fire and will consume the chaff and the stubble.

**12 severed** (כְּסוּחִים) Comp. (Lev. 25:4) “You shall not prune.” Onkelos renders: לָא תִכְסָח .

**13 you far-off ones** Those who believe in Me and do My will from their youth.

**you near ones** Repentant sinners who have recently drawn near to Me.

**14 Sinners in Zion were afraid** How they would find an opening to repent.

**Who will stand up for us against a consuming fire?** (lit., Who will live for us a consuming fire?) I.e., who will stand up for us to appease burning wrath? Alternatively, who among us will dwell, i.e., who among us will dwell in Zion with the Rock, Who is a consuming fire? And he replies, “He who walks righteously, etc.”

**15 He who walks righteously** Who will be found? One who walks righteously.

**who shakes his hands** (eskot in O.F.).

**closes his ear** (אֽטֵם) Comp. (I Kings 6:4) “transparent but closed (אֲטֻמִים) .”

**and closes** (וְעֽצֵם) Comp. (supra 29:10) “And He has closed (וַיְעַצֵּם) your eyes.”

**16 his bread shall be given** He will not seek bread, for it will be supplied to him from heaven.

**his water sure** The source of his water will not fail. I.e., his seed will become great, and all his wants will be supplied.

**17 The King in His beauty shall your eyes behold** (The Holy One, blessed be He, Who is a King, Him you shall see from a distant land where you are standing. You shall see the miracles and the greatness that I will perform for you, and a people of a strange tongue, of obscure speech, shall not see the Shechinah of the King in His beauty. [This does not appear in many editions.]) The King in His beauty shall your eyes behold. To you, O righteous man, I say that you shall merit to see the splendor of the Shechinah of the Omnipresent.

**they shall see [from] a distant land** Jonathan renders: You shall look and see those who go down to the land of Gehinnom.

**18 Your heart shall meditate [in] fear** When you see the princes and the savants of the heathens, who ruled during their lifetime, and who are now being judged in Gehinnom, your heart will meditate in terror, and you will say, “Where is the wisdom and the greatness of these men? Where is the one who, during his lifetime, would count and weigh every word of wisdom, for they would ask him every counsel of the kingdom?

**Where is he who counts the towers** This too is a matter of the kingdom. He is appointed over the houses of the kingdom, how many they are, and how many towers a certain city requires. Comp. (Ps. 48:13) “Encircle Zion and surround it, count its towers,” how many towers it requires.

**19 A people of a strange tongue** (נוֹעָז) like לוֹעֵז . These are all the heathens, whose language is not the holy tongue. ([Other editions read:] These are Assyria and Babylon, whose language is not the holy tongue.) ([Manuscripts read:] These are all the nations whose language is not the holy tongue.)

**you shall not see** You shall not esteem in your heart, for they shall all be dark and humble.

**speech...obscure** ( שָׂפָה , lit. lip.) Comp. (Gen. 11:1) “And all the land was one speech (שָׂפָה) .”

**of stammering tongue** (נִלְעָג לָשׁוֹן) . Comp. (32:4) “The tongue of the stammerers עִלְּגִים) (לְשׁוֹן ,” (and of obscure speech. All this is a foreign language, for they do not understand the holy tongue.)

**20 See Zion** But whom will you see in your heart to be regarded as a kingdom and a ruling power? Zion, which is the city of our meeting place.

**that shall not fall** (יִצְעָן) shall not be lowered. Comp. (Jud. 4:11) “Elon-bezaanannim בְּצַעֲנַנִּים) (אֵלוֹן ,” which is rendered as: the plain of pits (מִישׁוֹר אַגְנַיָּא) , which are pits in the fields, called kombes in O.F. Comp. (Baba Kamma 61b) “The pits of the earth (אַגְנֵי דְאַרְעָא) they are considered,” where water gathers from the mountains and the hills. I believe that the ‘beth’ of the word בְּצַעֲנַנִּים is not radical, but is a prefix.

**whose pegs shall never be moved** (יִסַּע) The pegs with which they tie the ropes of the tent he shall not move them from the earth, from the place into which they are thrust. Comp. (I Kings 5:31) “And they quarried (וַיַּסִּעוּ) great stones.” Also (Jud. 16: 3), “And he plucked them (וַיִּסּעֵם) together with the bolt,” an expression of uprooting.

**21 But there** ‘But’ refers back to ‘whose pegs shall never be moved,’ and ‘shall not be torn.’ The evil shall not be, only the good. There the Lord shall be mighty for us, and the city shall be a place of rivers and streams, in the manner it is said in Ezekiel (47: 4f.): “And He measured a thousand (cubits), and He led me...a stream that I could not cross.” And so did Joel prophesy (4:18) “And a spring shall emanate from the house of the Lord,” that it shall become progressively stronger.

**a galley with oars** a ship that floats on the water.

**and a great ship** (וְצִי אַדִּיר) and a great ship [from Jonathan].

**22 For the Lord is our judge** Our prince and judge.

**23 Your ropes that draw the ship**, you sinful city. ([Mss. yield:] you, sinful Rome.)

**properly prepared** well.

**a sail** Heb. נס , the sail of a ship.

**they did not spread out a sail** They will not be able to spread the sail that guides the boat.

**then plunder [and] booty were divided** (עד) related to עֲדָאָה , plunder, in Aramaic.

**by many** Many will divide the plunder of the heathens. ([Mss. yield:] the plunder of Edom.) ([Others:] the nations.) ([Still others:] Sennacherib.)

**lame** Israel, who were weak until now.

**24 And the neighbor shall not say** (I.e., the neighbor of) Israel.

**“I am sick” Because of this nation**, this misfortune has befallen me, for

**The people Israel,** who is called a people, that dwells in Jerusalem, shall be forgiven of sin.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

**Beresheet (Genesis) 37:1-36**

**Yeshayahu (Isaiah) 32:18 – 33:6 + 15**

**Tehillim (Psalm) 30:1-13**

**Jude 14-16, Lk 7:18-23, Acts 8:14-25,**

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

Dwell - ישב, Strong’s number 0327.

Evil - רע, Strong’s number 07451.

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

Said - אמר, Strong’s number 01696.

Told / declare - , Strong’s number 5046.

**Beresheet (Genesis) 37:1** And Jacob dwelt <03427> (8799) in the land wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father’s wives: and Joseph brought unto his father their evil <07451> report.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told <05046> (8686) it his brethren: and they hated him yet the more.

6 And he said <0559> (8799) unto them, Hear, I pray you, this dream which I have dreamed:

**Yeshayahu (Isaiah) 32:18** And My people will dwell <03427> (8804) in a peaceable habitation, and in sure dwellings, and in quiet resting places;

**Yeshayahu (Isaiah) 33:15** He that walks righteously/generously, and speaks uprightly; he that despises the gain of oppressions, that shakes his hands from holding of bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing evil <07451>;

**Tehillim (Psalm) 30**:6 And in my prosperity I said <0559> (8804), I will never be moved.

**Tehillim (Psalm) 30**:**9** What profit is there in my blood, when I go down to the pit? Will the dust praise You? Will it declare <05046> (8686) Your truth?

# NAZAREAN TALMUD

**Sidra Of B’resheet (Gen.) 37:1-36**

**“VaY’shev Ya’aqob” “And Ya’aqob dwelt”**

**By: Paqid Dr. Adon Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke Lk 7:18-23)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Yehudah 14-16)**  **Mishnah א:א** |
| **And the talmidim** (disciples) **of Yochanan reported to him about all the things** Yeshua was doing**. And summoning two of his talmidim, Yochanan sent them to the master, saying, “Are you he who is the Coming One, or do we look for someone else?” And when the men had come to him, they said, “Yochanan HaMatvil** (the baptizer) **has sent us to you, saying, Are you he who is the Coming One,[[136]](#footnote-136) or do we look for someone else?” At that very hour, he cured many** people**of diseases and afflictions and expelled evil shedim** (demons)**; and he gave sight to many** who were**blind. And he answered and said to them, “Go and report to Yochanan what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor** (Am HaAretz – "the people of Land" i.e. the uneducated Jews) **have the Mesorah[[137]](#footnote-137) proclaimed to them. And blessed is he who keeps from stumbling because of me.”** | **Now it was of these** pseudo-prophets/teachers**, that Enoch[[138]](#footnote-138) in the seventh** generation **from Adam prophesied about** them **when he said, “Behold, the Lord comes with myriads of His holy ones** (ten thousands of His Tsadiqim **–** saints) **to execute judgment upon all and to convict every impious** **soul** **of all their ungodly deeds,** **which they have committed** in such an **ungodly** way**, and of all the abusive, things which** these **ungodly sinners have spoken against Him. These are inveterate murmurers[[139]](#footnote-139)** (complainers) **who criticize** their lot in life**, following** only **their personal desires[[140]](#footnote-140)** controlled by their passions**; their talk is boastful** and **arrogant,** and they claim to **admire men's persons and pay people flattering compliments to gain advantage** over them**.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 8:14-25)**  **Pereq א:א** | |
| **Now when the Sh’l’achim** (apostles - emissaries) **in Yerushalayim heard that Shomron** (Samaria) **had received[[141]](#footnote-141) the** (true) **Torah of God,[[142]](#footnote-142) the Sh’l’achim** (apostles - emissaries) **Hakham Tsefet and Hakham Yochanan, went down to them and prayed for them, that they might receive the Nefesh Yehudi** (Jewish soul/spirit from the heavens)**. For the** Nefesh Yehudi (Jewish soul/spirit from the heavens) **had not come upon any of them yet; they had only been ritually immersed by the authority of the master Yeshua. Then they** (the Sh’lachim – apostles – emissaries) **pressed their hands on them** (as a confirmation of their conversion)**, and they received the Nefesh Yehudi** (Jewish soul/spirit from the heavens) **and the Mesorah.[[143]](#footnote-143)**  **Now when Shim’on saw that the Nefesh Yehudi** (Jewish soul/spirit from the heavens) **was acknowledged by the laying on of the hands of the Sh’lachim** (apostles - emissaries)**, he offered them money, saying, “Give this authority to me as well, so that everyone on whom I lay my hands may receive the Nefesh Yehudi** (Jewish soul/spirit from the heavens). **But Hakham Tsefet said to him, “May your money perish with you, because you thought you could obtain the gift of God with money! You have no part or portion in this matter, for your heart is not right before God. Therefore, repent** (turn your heart to God) **of this wickedness of yours, and pray the to the Lord that if possible, the intention of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bondage of iniquity.” But Shim’on answered and said, “Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me.”**  **And so, when they had solemnly testified and spoken the Torah (Oral and Written) of the Lord, they started** going **back to Yerushalayim, and were heralding the Mesorah to many villages of the people of Shomron.** | |

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

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| --- | --- | --- | --- | --- | --- |
| **\*Gen 37:1-36** | **Psa 30** | **Is 32:18 – 33:6, 15** | **Jude 14-16** | **Lk 7:18-23** | **Acts 8:14-25** |

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

Hakham Yehudah continues his discourse and judgment concerning the pseudo-prophets/teachers who have “crept” in stealthily. In the previous pericope, Hakham Yehudah cited three Biblical characters, which personified judgment and evil. In the present pericope, Hakham Yehudah appears to cite a phrase that originated in the ancient work of 1 Enoch. Scholars debate exactly which version Hakham Yehudah may have used if he used that work at all. Regardless of the debate Hakham Yehudah does make mention of the Biblical character Enoch. And, while a great deal can be said about this Biblical persona, we must limit ourselves to Peshat and will not discuss more abstract issues here.

Hakham Yehudah provides proof that there will be a final judgment. This is something that the pseudo-prophets/teachers have been trying to negate and avoid. Hakham Yehudah shows that G-d will return to judge the earth with great power and in a prodigious company of angels.

There are three points we wish to draw from Hakham Yehudah’s present pericope concerning Lashon HaRa. We realize that this does not exhaust the thoughts presented here. However, for the sake of space and time we have limited our comments.

**Lashon HaTob or Lashon HaRa**

The power of speech is often unrealized. It contains both positive and negative aspects, which should be carefully guarded. Through the Lashon Kodesh (Holy Tongue) G-d created the cosmos. Like the mitzvot, speech either builds the world or destroys it. The mysteries of G-d are hidden inside the mind of man. He can speak positively building a constructive world or he can speak negatively denigrating the cosmos. The tongue is also hidden until man begins to speak. His speech always betrays his true feelings.

The greatest affront to G-d is for a man to speak Lashon HaRa. This is because the composite nature of man and the cosmos is the Oral Torah. Man is constructed and animated by the words of the Oral Torah. Speaking Lashon HaRa is contrary to his true nature. Therefore, speaking Lashon HaRa is not only an affront to G-d, but it is also the denigration of his own soul.

**Murmurers**

The Hakham Yehudah’s text refers to the pseudo-prophets/teachers as murmurers. This murmuring is the most subtle form of Lashon HaRa used by these deceitful subversives. They do not have the courage to confront authority face to face. They must use subversive tactics as a means of subversive undermining authority. They whisper their oppositions and complaints. The Greek **γογγυστής –** *goggustes* is used of the cooing of doves.[[144]](#footnote-144) It refers, not to a loud, outspoken dissatisfaction, but to an undertone muttering of desention. These people never address issues with authority directly. Their subversion is carried out somewhere outside the hearing of authority. This guile sounds like the words of the Nachash Kadmon (primeval serpent *nachash*) who questions the words of G-d in saying, “has G-d said” to Havah outside the earshot of Adam.

On the day of Yom HaKippurim the Kohen Gadol enters the Kodesh HaKodeshim (Holy of Holies) to make atonement for the sins of the B’ne Yisrael. When he enters this “secret place,” where he can atone for the sins of Lashon HaRa which are spoken in secret.[[145]](#footnote-145)

**b. Arachin 15b** ﻿ Further said R. Hisda in the name of Mar Ukba: About one who slanders, the Holy One, blessed be He, says to the prince of Gehinnom: I shall be against him from above, you be against him from below, and we shall condemn him, as it is said: Sharp arrows of the mighty, with coals of broom. Arrow means nothing else but the evil tongue, as it is said: Their tongue is a sharpened arrow, it speaks deceit; and mighty means only the Holy One, blessed be He, as it is said: The Lord will go forth as a mighty man; and cools of broom is Gehinnom.

**complainers**

It is these who criticize their lot in life, following only their personal desires controlled by their passions. This activity shows their disdain for authority, which is ultimately the authority of G-d Himself.

Hakham Yehudah notes that these complainers are unhappy with their “lot” in life. They are not happy with the “stars” that G-d has given them. They always want what someone else has and begrudge their present state of affairs. Our ancestors suffered in the wilderness because of the evil tongue. Their crime was more a crime of speaking evil as opposed to evil actions.[[146]](#footnote-146)

Rather than seek the will of G-d for their lives they pursue their own pleasures. These souls are perfectly aware of their occupation in the scheme of G-d’s overall plan. However, because they have been dealt a plan, which is not conducive to their idea of how things should be done, they defect and try to take others with them.

Their ungodly deeds and abusive words will not go unpunished.

**Flattery**

Flattery is not usually considered Lashon HaRa by some people. However, flattery is one of the most destructive forms of Lashon HaRa. How so? This is because it gives a negative or false report concerning an individual true status. Flattery’s destructive power causes people to follow deadly advice into denigrating circumstances. True growth can only occur when the *(mazal – angel)* strikes the blade of grass.[[147]](#footnote-147) This is true of humans as well as grass. We do not move forward in a positive way unless we are shown our deficiency. When we see what we are and what we are to become we can work on our lack. However, when we are told the lie of flattery we are stunted, diminished and misguided. Therefore, flattery is a heinous crime against its hearer.

Do not confuse “flattery” with genuine praise. Praise is the verbal reward for hard work and accomplishment. However, when praise is given as flattery it is especially destructive.

**Peroration**

Lashon HaRa is not only speaking evil against someone. Lashon HaRa can be withholding truth, which needs to be addressed. This does not mean that we should not use discretion. Nor does it mean that we cannot give praise where praise is due. What it means is that we must carefully articulate those things, which will encourage growth and forward momentum.

## Commentary to Of Hakham Shaul’s Tosefta

**Doctor (Physician) or Messiah?**

The present Tosefta of Luqas posits an important question that we feel needs to be addressed. **“Are you he who is the Coming One, or do we look for someone else?”**

This question has kept scholars in a quandary for centuries. This is because they do not have the correct understanding of the writings of Yeshua’s talmidim. The question posited by Yochanan the immerser is interesting and important. We need to have a clear understanding of the question so that we can have the correct answer.

Yochanan initially portrayed Yeshua in the following terms when Yeshua came for immersion.

**Luqas 3:16** **“I immerse you in** (living) **water but the one greater than I is coming; I am not worthy to untie the thong of his sandals. He will immerse you with the Ruach HaKodesh** (holy breath of the Mesorah) **and fire.**

There are those scholars who believe that Yochanan was wavering in his G-dly trust. While we realize that Yochanan was human, we also believe that he had perfect confidence in the prophecy cited above. Furthermore, Yeshua declared Yochanan to be the Messianic Harbinger, Eliyahu (Elijah).

The difficulty for any prophet is that he can see his prophecy in such a way that he sees “from one end of the world to the other” as the Hakhamim say. In other words, he sees every facet of his prophecy. It is inescapable. Yochanan could see Yeshua as Messiah ben David and Messiah ben Yosef at the same time. Therefore, **the real question is** **which Messiah are you?** Or, we might rephrase the question by asking **are you a doctor or Messiah?**

Yeshua’s response is important. It would appear at first that the answer is that he was a physician, answering, the lame walk, the blind see etc. And, from a cursory reading of the text we have difficulties to solve.

We must understand how Yeshua – Messiah was healing, in order to be able to see the answer given to Yochanan. Yeshua did not look at his audience and see a blinded eye or a lame cripple. He looked at the spiritual character of the person he was ministering to in order to see their spiritual deficiency. By looking at the deeper aspects of a person’s being, he could correct their spiritual problem. Once the spiritual problem was solved, the physical problem fixed itself.

The answer **“Go and report to Yochanan what you have seen and heard:** the **blind receive sight,** the **lame walk,** the **lepers are cleansed, and** the **deaf hear,** the **dead are raised up,** the **poor** (Am HaAretz – "the people of Land" i.e. the uneducated Jews) **have** received **the Mesorah proclaimed to them”** is summed in the key word “Mesorah.” The problems that Yeshua was dealing with were a lack of understanding the Mesorah. When this is corrected, healing comes naturally.

Furthermore, the Mesorah MUST be the principle tool to qualify Yeshua as Messiah. This is because Messiah MUST be a “**prophet like Moshe**.” Had Yeshua not upheld the Torah Written and Oral he would not have qualified as Messiah.

**Ben David or “Like Moshe,” which comes first?**

Scholars struggle with the problem of the Davidic prototype of Messiah. Many have disqualified Yeshua because he did not appear as a Davidic Messiah. Logic demands that Messiah must first be “like Moshe” before he can appear as a Davidic Messiah. How so? The Messiah like Moshe must come first to establish and undergird the rules for a Theocratic Society. In other words, he must establish a connection with the Mesorah – Torah, which is the power sustaining Theocratic social rule. He must then appear as a Davidic Messiah to challenge and punish all those who have refused the Mesorah. This is the Messiah portrayed by Hakham Yehudah in our Peshat pericope.

**Remes Commentary Of Hakham Shaul**

The Remes of Hakham Shaul this week is fraught with difficulties as well. We refer the reader to the footnotes where much of these difficulties are addressed. This will allow us to abbreviate our thoughts and address issues, which are important in this pericope.

While we do not have the space or time to elaborate on the struggles between the Jewish people and the people of Shomron (Samaritans), we would suggest that the reader review relative history.

**Ruach HaKodesh**

During the first century, the Ruach HaKodesh – “holy spirit” was understood to be…

1. The power of God with no emphasis on a “spirit” as a special separate entity
2. The Divine (dwelling) Presence – Shechinah
3. The spirit (breath i.e. Oral Torah) which produces holiness
4. The spirit of prophecy
5. The “Jewish soul/spirit” from the heavens i.e. **Nefesh Yehudi.**
6. It is noteworthy that the first century Sages never understood the “holy spirit” to be a separate entity to G-d.

We have applied the use of #5 to the present allegorical translation. This translation is both allegorical and apropos. The people of Shomrom heard Hakham Peresh teach the true Torah of G-d and received it gladly. The amazement here is that the people of Shomrom had to abandon their pagan and pseudo- Jewish practices.

Our translation of the “Ruach HaKodesh” as the Nefesh HaYehudi may seem mystifying; however, this translation best fits the genuine meaning of Ruach HaKodesh in the present case. As noted above the literal translation of Ruach HaKodesh means the “spirit of holiness.” The “spirit of holiness” is directly linked to the Covenant G-d has made with the Jewish people. The link between covenant and the *kedushah* (holiness) of the B’ne Yisrael is found in D’varim (Deut) chapter 28, in one of the final stages of Moshes’ valedictory address. He says in chapter 28, verse 69, "The Lord will establish you as His **Holy** people, as He swore to you if you keep the mitzvot (commandments) of the Lord your God and walk in His ways.” The meaning of the root – ***qodesh***as "set aside" or “differentiated" is the key to understanding ***kedushah*.** When the prophets declare G-d to be ***kadosh*,** it is a declaration that He is, in the most profound sense, set apart from this world. Therefore, the Jewish people must be set apart from this world. This phrase can be better understood by making an allegorical play on words with the Greek word for “holy,” **ἁγιος – *hagios*.** The foundation of this Greek word is traced back to Hebrew origins. Our play on words divides **ἁγιος – *hagios*** into two syllables. *A – gios*, **ἁ - γιος** therefore means not or opposed to (*a* – as in a-theist) *gios* the world. This means that there is an aspect of the Jewish people that is not of this world. That aspect is the **Nefesh Yehudi –** the **Jewish Soul**. The **Nefesh Yehudi** is distinct from all the other peoples of the world. It is “set apart” by G-d as a tikun (healing) for the nations.

Herein we find the principle of דִּין – “Din.”[[148]](#footnote-148) Din is usually translated and as “justice.” However, when we look at the broader meaning of Din we see that it means to restrict or restriction. When we look at Din from the aspect of spiritual development, Din relates to the prohibitive mitzvot. Din also takes in the thought of restricting ourselves to a particular lifestyle. Again, the idea of Din marries to the notion of holiness – separate or dedication. As Jewish people, we are separated, restricted and dedicated to G-d’s Divine purpose.

With the Nefesh from the Heavens and the body from the *adamah* (earth), the Jewish people are a means of elevating the earth to its predestined place and purpose. The restoration of Gan Eden can only take place through aligning the earth with the Oral Torah. The six rudimentary orders of the Mishnah deal with six specific elements essentially needed to unite the earth with its heavenly counterpart. Land, Appointed Times, Women, Damages,[[149]](#footnote-149) Holy Things and Purities are mechanisms of alignment and repair. These six elemental orders deal with man on a mundane level. The Seven men of the Esnoga are the elevation of humanity to a higher level order of existence. These men as a means of alignment between the corporate worship of the earth and heavenly worship, bind humanity with the heavenly spheres. The **Nefesh Yehudi** draws down the soul from the heavens and elevates the mundane towards the realms of the Divine.

This bears a special allegorical relationship when mentioning the people of Shomron. The people of Shomron mixed aspects of Judaism with their pagan ancestral practices. This is the grossest perversion of the Torah. Just as we are not to mix seeds, wool and flax, the Torah cannot be diluted or associated with any pagan practices.

**Peroration**

The Master equipped his talmidim to be his agents who would prepare us for the present Diaspora. The account of the people of Shomron receiving the True Torah of G-d is a demonstration of the tikun, which must occur throughout the Diaspora. The encounter with Shim’om the magician has practical application for the present generation. The present generation wants everything their own way NOW! Instant gratification is not the way of the Jewish people. The way of the Jewish people is dedication, endurance and commitment. Without these elements, we will never be able to accomplish G-d’s will. Yosef’s endurance and faithfulness to the dream (prophecy) made it possible for the B’ne Yisrael to survive in a time that they would normally have died. We see from the account of Yosef in the present Torah Seder that Yosef prepared his family for Diaspora. In a similar way Yeshua ben Yosef, prepared the Nazarean Jews for the Diaspora. He bequeathed to them his Mesorah as a means of global tikun. This tikun cannot happen unless we harmonize the present world with the Mesorah of our ancestors.

**Halakhic Implications**

1. 1 Every Nazarean Jew is prohibited from speaking Lashon HaRa This means that murmurings and complaints must be verbalized to the appropriate authorities.
2. Flattery is a part of Lashon HaRa, therefore we must be careful not to gloss over those issues which people may need to change. However, this is not a license criticize since this is also Lashon HaRa.
3. Every Nazarean Jew should take active part in publishing the Mesorah of the Master. However, the Mesorah cannot be diluted with any type of admixture not accepted by our Hakhamim.

**Amen v’amen**

**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. What questions were asked of Rashi regarding Gen. 37:1?
3. What questions were asked of Rashi regarding Gen. 37:2?
4. What questions were asked of Rashi regarding Gen. 37:3?
5. What questions were asked of Rashi regarding Gen. 37:10?
6. What questions were asked of Rashi regarding Gen. 37:13?
7. What questions were asked of Rashi regarding Gen. 37:22?
8. What questions were asked of Rashi regarding Gen. 37:25?
9. What questions were asked of Rashi regarding Gen. 37:31?
10. What questions were asked of Rashi regarding Gen. 37:35?
11. According to the Ramban what important principle we learn from Gen 37:10? And so, can we say that dreams are not reliable? Please explain your answer.
12. According to the Ramban does the counsel of Reuben to “shed no blood” meant not to cause any injury at all to Yosef? Please explain.
13. How does the Malbim explains that even in the Galut (exile), the mitzva (commandment) to build the Be HaMiqdash (Temple) still applies to this very day‎? And did Hakham Shaul teach likewise in the Nazarean Codicil?
14. For what critical reason ‎ was the Bet HaMikdash designed to mimic the human body‎?
15. According to Isaiah 33:15-16 who will escape the fires of Gehinnom (Hell)? An is the Prophet Isaiah here being idealistic or are these principles achievable? And if so how are these to be implemented?
16. What are the practical implications of Isaiah 32:8?
17. Much has been falsely taught about healing as a sign of Messianic authority. However, is the definitive sign of being either Messiah ben Yosef or Messiah ben David the ability to act as a Physician working healing miracles? What does the Tosefta of Dr. Luke who was both a Physician and a Scribe, answers this question?
18. What six different meanings albeit intimately associated with one another does the term Ruach HaKodesh‎ had in the first century common era?
19. What are the Halakhic implications of Acts 8:14-‎‎25‎?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “VaY’hi BaEt Hahi” - ‎"And it came to pass at that time”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי בָּעֵת הַהִוא** |  |  |
| **“VaY’hi BaEt Hahi”** | Reader 1 – B’resheet 38:1-5 | Reader 1 – B’resheet 39:1-3 |
| **“And it came to pass at that time”** | Reader 2 – B’resheet 38:6-8 | Reader 2 – B’resheet 39:4-6 |
| **“Y aconteció en aquel tiempo”** | Reader 3 – B’resheet 38:9-11 | Reader 3 – B’resheet 39:7-9 |
| B’resheet (Gen) 38:1-30 | Reader 4 – B’resheet 38:12-14 |  |
| Ashlamatah: Is. 37:31-35 + 38:1-6 | Reader 5 – B’resheet 38:15-19 |  |
|  | Reader 6 – B’resheet 38:20-23 | Reader 1 – B’resheet 39:1-3 |
| Psalm 31:1-25 | Reader 7 – B’resheet 38:24-30 | Reader 2 – B’resheet 39:4-6 |
|  | Maftir – B’resheet 38:27-30 | Reader 3 – B’resheet 39:7-9 |
| N.C.: Jude 17-19;  Lk. 7:24-30; Acts 8:26-38 | Is. 37:31-35 + 38:1-6 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Above, 36:43, the concluding verse in the previous Sedra. [↑](#footnote-ref-1)
2. Isaac ‎and Jacob. [↑](#footnote-ref-2)
3. A term denoting the Land of Israel. See Ramban above, 19:5. [↑](#footnote-ref-3)
4. Above, 15:13. [↑](#footnote-ref-4)
5. "Their": Abraham and Isaac. [↑](#footnote-ref-5)
6. Ramban thus understood the ‎above text of Rashi as interpreting the word ***toldoth*** as having reference to Jacob's settlement. Mizrachi, however, points out that Rashi's intent is that the word ***Eileh***; ‎‎{these are) refers to the settlements, ‎ while the word ***toldoth*** is to be understood in its usual sense as meaning "children." The sense of the verse thus becomes: "These are the settlements of the children ‎of Jacob." [↑](#footnote-ref-6)
7. Proverbs 27:1. The Hebrew is ***yolad yom*** (a day may bring forth). Similarly, according to Ibn Ezra, the word ***toldoth***, which has the same roots as ***‎yolad***, here means the events which evolved. [↑](#footnote-ref-7)
8. Ramban makes the point that ***toldoth*** can mean events when it modifies a period of time. However, when referring ‎to a person, as in the present verse, it cannot have this meaning. Ramban thus takes issue with Ibn Ezra's interpretation. [↑](#footnote-ref-8)
9. Above, 35:23-26. [↑](#footnote-ref-9)
10. Deuteronomy ‎‎10:22. The listing of the names of sixty-nine of these seventy people is found further on "in this book," 46:8-27. Jochebed, who was born as they entered Egypt, ‎is the seventieth. [↑](#footnote-ref-10)
11. Above, Chapter 36. [↑](#footnote-ref-11)
12. See Ramban above, 36:40. [↑](#footnote-ref-12)
13. Dan, Naphtali, Gad, and Asher. [↑](#footnote-ref-13)
14. As expressly stated further on in Verses 21-22. [↑](#footnote-ref-14)
15. "All," except Reuben, the eldest, and Benjamin, the youngest, ‎‎(Rabbenu Bachya, p. 306, in my edition.) [↑](#footnote-ref-15)
16. 84:7. [↑](#footnote-ref-16)
17. And not, as Rashi has it, that the evil report concerned only the sons of Leah. [↑](#footnote-ref-17)
18. Sedrah or Parsha ‎‎(section). [↑](#footnote-ref-18)
19. 40:5. [↑](#footnote-ref-19)
20. The sons of Bilhah and Zilpah. [↑](#footnote-ref-20)
21. Dan, Naphtali, Gad, and Asher. [↑](#footnote-ref-21)
22. The sons of Leah. [↑](#footnote-ref-22)
23. I.e., to indicate that the report was of an exceedingly evil nature. [↑](#footnote-ref-23)
24. Otherwise, why does Scripture ‎add the word ra'ah (evil)? It does so in order to magnify the evil nature of the report. [↑](#footnote-ref-24)
25. He reports the truth. [↑](#footnote-ref-25)
26. This opinion that ***dibah*** connotes evil only when ‎used in conjunction with the word ***motzi*** (bring forth) is borne out by Numbers 13:32. [↑](#footnote-ref-26)
27. Ramban's intent is to disagree with Rashi's interpretation of na'ar, which ‎is that his actions were those of a youth. [↑](#footnote-ref-27)
28. II Chronicles 13:7. [↑](#footnote-ref-28)
29. Ibid., 12:13. [↑](#footnote-ref-29)
30. II Samuel 18:32. Now ‎although Scripture does not state how old Absalom was at the time of his death, it would appear certain that he was about thirty years old since he was born to David ‎in Hebron (ibid., 3:3-5), and David ruled thirty-three years in Jerusalem. The rebellion of Absalom occurred three years before David's death (see Seder Hadoroth, ‎year 2921). Hence Absalom, at his death, was at least thirty years old, yet David calls him ***na'ar.*** [↑](#footnote-ref-30)
31. For Joseph was separated from his father for twenty-two years. ‎Therefore Benjamin must have been at least thirty years old at the time he went down to Egypt. [↑](#footnote-ref-31)
32. Further, 44:31 and 33. [↑](#footnote-ref-32)
33. Ramban thus indicates that the ‎authoritative interpretation of Onkelos is here consistent with his own. [↑](#footnote-ref-33)
34. Above, 33:2. [↑](#footnote-ref-34)
35. Above, 35:22. ‎ [↑](#footnote-ref-35)
36. The traditional masters who taught Torah to Jacob during the fourteen years he hid from Esau (MegiIIah 17 a). This source, however, mentions only Eber. See ‎Beresheet Rabba 84:8, where Shem is also mentioned. [↑](#footnote-ref-36)
37. For when Jacob stood before Pharaoh at the end of two of the lean years he was one hundred and thirty ‎years old (47:9). Now when Joseph stood before Pharaoh he was thirty years old. Therefore after the seven years of plenty, and the two lean years he was thirty-nine. ‎Subtract his age from Jacob's age and there remain ninety-one years. This was Jacob's age when Joseph was born. (Ohel Yoseph.) [↑](#footnote-ref-37)
38. Further,44:20. [↑](#footnote-ref-38)
39. See Seder ‎Olam Rabbah, 2. ‎ [↑](#footnote-ref-39)
40. See the interpretation of Ramban on Leviticus 19:32. [↑](#footnote-ref-40)
41. Rather ‎than ***bar chakim***, as in the case of Joseph. [↑](#footnote-ref-41)
42. For if the sense of the verse is to be understood literally as meaning that "he was a son of his old age," why specify ‎‎"to Jacob?" Hence Onke1os correctly translated it as ***bar chakim***, which means that Joseph was ***a wise son*** in his father's estimate. [↑](#footnote-ref-42)
43. In the Rashi quoted above. ‎The original source is Beresheet Rabba 84:8. [↑](#footnote-ref-43)
44. See note 36 above. [↑](#footnote-ref-44)
45. Since the authority of a king is essentially the same whether he rules by consent or force, Scripture should not ‎change the expression from ***malach*** (reign) to ***mashal*** (dominion) if the explanation of Ibn Ezra is correct. Hence Ramban prefers Onke1os' explanation which ‎follows. ‎ [↑](#footnote-ref-45)
46. Verse 6 here. [↑](#footnote-ref-46)
47. Ramban's intent is to say that the father's rebuke is proof that he knew that Joseph understood the meaning of the dream. [↑](#footnote-ref-47)
48. Since it is ‎already stated in Verse 9 that he related this dream concerning the sun, moon and stars to his brothers, it must mean here in Verse 10 that he related it to them a ‎second time. [↑](#footnote-ref-48)
49. Psalms 144:3. [↑](#footnote-ref-49)
50. Daniel 2:29. Here understood literally: "The thoughts you entertained during the day came with you to bed, and you dreamed ‎about them." [↑](#footnote-ref-50)
51. Ibid., 4:2. Understood in the same sense as above. ‎ [↑](#footnote-ref-51)
52. See Ramban 46:15. [↑](#footnote-ref-52)
53. Further,46:26. [↑](#footnote-ref-53)
54. Thus, there is proof that Bilhah had already died at the time Jacob went down to Egypt. So how then could Rashi ‎say that the mother in the dream, symbolized by the moon, who was to bow before Joseph in Egypt, referred to Bilhah? [↑](#footnote-ref-54)
55. Above, Verse 2. Why then does ‎Scripture not say "besides Jacob's wives and his sons' wives?" Thus it is clear that they had already died. [↑](#footnote-ref-55)
56. This explains why the brothers are singled out from ‎all of Jacob's seed, alluded to by the moon. ‎ [↑](#footnote-ref-56)
57. Further, 43:26. ‎ [↑](#footnote-ref-57)
58. Abraham. The Midrash thus explains the word ‎Chevron (Hebron) as if it consisted of the two words: ***chever na'eh*** (seemly companion). 'Thus it refers to Abraham who walked before G-d (above 17:1). The ‎Midrash is in Beresheet Rabba 84:13. [↑](#footnote-ref-58)
59. Reference is to the covenant - which G-d made with Abraham - that his seed will be a stranger in a land that is not their ‎own (above, 15:13). The idea expressed is that Jacob's act of sending Joseph to his brethren was thus the beginning of a cycle of events which would fulfill the ‎covenant made with Abraham. [↑](#footnote-ref-59)
60. Beresheet Rabba 84:13. [↑](#footnote-ref-60)
61. And 'a man' found him ... and 'the man asked him '" And 'the man said ... (Verses 15, 17). ‎ [↑](#footnote-ref-61)
62. Proverbs 19:21. [↑](#footnote-ref-62)
63. So identified in Rashi (Verse 15), and the ‎source thereof is Pirke D'Rabbi Eliezer, Chapter 38. [↑](#footnote-ref-63)
64. Ramban's intent is to explain that the Hebrew ***shamati omrim***, literally, "I heard they are saying," is as if ‎it were written, ***shamati shehayu omrim***, "I heard that they were saying," thus referring to a past event. [↑](#footnote-ref-64)
65. Above, 27:5. [↑](#footnote-ref-65)
66. According to this interpretation, Gabriel spoke concerning people in general as if he did not recognize that these shepherds were his brothers. [↑](#footnote-ref-66)
67. According ‎to Tur this refers to attempting to kill him with arrows. [↑](#footnote-ref-67)
68. 84:13. [↑](#footnote-ref-68)
69. Ibid. [↑](#footnote-ref-69)
70. See Seder Toldoth, [↑](#footnote-ref-70)
71. The intent is to say that it is the Ruach HaKodesh which ‎completes the sentence, and not Joseph's brothers. [↑](#footnote-ref-71)
72. Jeremiah 44: 28. [↑](#footnote-ref-72)
73. Further, 42:22. [↑](#footnote-ref-73)
74. Verse 24 here. [↑](#footnote-ref-74)
75. Shabbath 27a. [↑](#footnote-ref-75)
76. Daniel 6:23. ‎ [↑](#footnote-ref-76)
77. Therefore, the verse specifies that there was no water in it to indicate that there was no water at all in it. [↑](#footnote-ref-77)
78. II Kings 20:1. [↑](#footnote-ref-78)
79. Ramban's intent is to explain ‎why Scripture refers to these men first as Ishmaelites, then as Midianites (Verse 28), and again as Ishmaelites (ibid.), and finally as Midianites (Verse 36). [↑](#footnote-ref-79)
80. Verse 28 here. [↑](#footnote-ref-80)
81. Ibid. [↑](#footnote-ref-81)
82. 39:1. [↑](#footnote-ref-82)
83. Verse 36 here. ‎ [↑](#footnote-ref-83)
84. Deuteronomy 11:7. ‎ [↑](#footnote-ref-84)
85. Ibid., 34:12. ‎ [↑](#footnote-ref-85)
86. Kings 7:51. [↑](#footnote-ref-86)
87. Ibid., Verse 14. ‎ [↑](#footnote-ref-87)
88. Further, 39:22. ‎ [↑](#footnote-ref-88)
89. Judges 8:24. [↑](#footnote-ref-89)
90. Ibid. [↑](#footnote-ref-90)
91. Ibid., 6:33. [↑](#footnote-ref-91)
92. Above, 25:6. [↑](#footnote-ref-92)
93. Judges 8:26. [↑](#footnote-ref-93)
94. Beresheet Rabba 84:2. [↑](#footnote-ref-94)
95. Exodus 2:12. [↑](#footnote-ref-95)
96. Judah was arguing against throwing him into the pit, for this act would also be accounted to them as murder. This explanation is developed ‎further on in the text. [↑](#footnote-ref-96)
97. II Samuel 12:9. [↑](#footnote-ref-97)
98. Ramban's intent is to resolve the following difficulty: The verse, ***And they sent the coat of many colors***, clearly ‎indicates that they did not bring it themselves. Rarnban answers that the second half of the verse means that they commanded others to bring the coat to their father. ‎ [↑](#footnote-ref-98)
99. Mentioned in R'dak in the name of "some" scholars. [↑](#footnote-ref-99)
100. Job 36:12. [↑](#footnote-ref-100)
101. Since Jacob had. only one daughter, Dinah, the expression "and his daughters" in ‎the plural must include some other person. Ramban first suggests that the term includes his granddaughter, Serach the daughter of Asher. See also my Hebrew ‎commentary, pp. 211-2. [↑](#footnote-ref-101)
102. Beresheet Rabba 84:19. [↑](#footnote-ref-102)
103. Ruth 1:8 and 12. [↑](#footnote-ref-103)
104. Ibid., Verse 13. [↑](#footnote-ref-104)
105. Ibid., 2:2. [↑](#footnote-ref-105)
106. Ibid ; Verse 8. This was said by Boaz to ‎Ruth and can certainly not indicate the relationship of daughter or daughter-in-law. [↑](#footnote-ref-106)
107. I Samuel 9:24. [↑](#footnote-ref-107)
108. Ibid., 8:13. [↑](#footnote-ref-108)
109. Isaiah 14:21. [↑](#footnote-ref-109)
110. Lamentations ‎‎2:21. [↑](#footnote-ref-110)
111. Daniel 2:14. The word ***tabachaya*** or ***tabachim*** is thus clearly associated with the slaying of people. See my Hebrew commentary, Note 77, pp. 211-212. [↑](#footnote-ref-111)
112. David seems to set a precedent for offering Korbanot on the Mitzbeiach at the site of the Mikdash even though the Mikdash is not built - see Ezra chapter three, Eiduyot 8:6, and Rambam Hilchot Beit HaBechirah 6:15 [↑](#footnote-ref-112)
113. Chronicles [↑](#footnote-ref-113)
114. Mishmarot [↑](#footnote-ref-114)
115. The Book of Kings opens with an account of the aging of King David, and states that, despite his layered clothing, he could not become warm (I Kings 1:1) [↑](#footnote-ref-115)
116. In both Ashkenazi and Sephardi practice. [↑](#footnote-ref-116)
117. Lit. “The house of the Holy One”. [↑](#footnote-ref-117)
118. MISHKAN = MAKOM + SHEKHINAH. Makom = Place and Shechinah = The Presence of HaShem. [↑](#footnote-ref-118)
119. According to the Journal of the American Medical Association, Vol. LXVII, Issue 14, 1037-1038, September 30, 1916 – there are 248 bones in the body. [↑](#footnote-ref-119)
120. Makkoth 23b [↑](#footnote-ref-120)
121. Hoshea 11:9 [↑](#footnote-ref-121)
122. Yirmiyahu 7:4 [↑](#footnote-ref-122)
123. Vayikra 19:2 [↑](#footnote-ref-123)
124. Vayikra 26:11 [↑](#footnote-ref-124)
125. The Temple [↑](#footnote-ref-125)
126. The building containing the “Holy” and the “Holy of Holies”. [↑](#footnote-ref-126)
127. The Tabernacle in the wilderness. [↑](#footnote-ref-127)
128. The table of showbread. [↑](#footnote-ref-128)
129. Cherubim [↑](#footnote-ref-129)
130. The Ark of then Covenant. [↑](#footnote-ref-130)
131. New Testament [↑](#footnote-ref-131)
132. Based on the Malbim's R'mazai HaMishkan and The Holy Temple Revisited, Rabbi L. Reznick [↑](#footnote-ref-132)
133. The building containing the Holy Place and the Holy of Holies. [↑](#footnote-ref-133)
134. Sofrim 18:2 [↑](#footnote-ref-134)
135. ArtScroll, Volume 1, p. 357-359 [↑](#footnote-ref-135)
136. Cf. Mal 3:1 [↑](#footnote-ref-136)
137. Plummer accurately notes that this is the sign that Yochanan needed. More than any “sign” Yochanan needed to know that Yeshua proclaimed the Mesorah and the Kingdom – Governance of G-d through the Bate Din and Hakhamim. [↑](#footnote-ref-137)
138. Citing 1 Enoch 1:9. Schreiner suggests that Hakham Yehudah is citing an oral version of 1 Enoch. This makes perfect sense in that the first century was given to the verbal expression of the Torah i.e. Mesorah. See – Schreiner, T. R. (2003). *An Exegetical and Theological Exposition of the Holy Scriptures, 1,2, Peter & Jude* (The New American Commentary ed., Vol. 37). (E. R. Clendenen, Ed.) Nashville, TN: B&H Publishing Group. [↑](#footnote-ref-138)
139. Evil murmuring is a very subtle way of undermining authority. The Greek **γογγυστής –** *goggustes* is used of the cooing of doves. It refers, not to a loud, outspoken dissatisfaction, but to an undertone muttering. See (Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament: For the English reader* (Jud 16). Grand Rapids: Eerdmans.) The Greek **γογγυστής –** *goggustes* coupled with **ὑπέρογκος** – *huperogkos* shows a subversive mechanism that lacks true courage to challenge genuine G-d appointed authority. Their murmurings are subtle and hidden from the powers (authorities) of the Esnoga (Synagogue). They use subversive tactics to undermine authority because of their lack of courage. Therefore, their speech is **ὑπέρογκος** – *huperogkos* excessive and verbose. [↑](#footnote-ref-139)
140. We must not be confused here with the idea being purported in the word **ἐπιθυμία –** *epithumia* translated “personal desires.” Other translations make these desires personal lusts possibly implying immoral sexual desire. The word Greek word **ἐπιθυμία** – *epithumia* here demonstrates contrast between the desires of G-d for man and man’s personal desire for himself. In the present case, we see that the desire of the grumblers **γογγυστής –** *goggustes* is to be free of any restraint i.e. Torah. Therefore, we see their alliance with the fallen ones who oppose Jews and Nazarean Jews who have received the Torah and Mesorah of the Master. Therefore, Hakham Yehudah brings a two-fold charge against these pseudo-prophets/teachers. 1. They rebel against Divine order. This applies to the cosmic order i.e. “lot-fate” and local Esnoga’s (Synagogue’s) organization, which is a mirror of the cosmic order. And 2. Their teachings are immoral and destructive because they flatter to gain personal advantage. [↑](#footnote-ref-140)
141. Cf. m. Abot 1:1 [↑](#footnote-ref-141)
142. We must understand that the reception of the true “Torah of G-d” is very important here. This is because the people of Shomron (Samaria) did not hold to the true Torah. They possessed their own version of the Pentateuch. Therefore, we see their acceptance of the true Torah as the Word of G-d. [↑](#footnote-ref-142)
143. We must read these words with great care. They have been greatly misunderstood and abused. The context is as follows. 1. They received the Torah of G-d by the mouth of Hakham Peresh (Philip). 2. Their conversion to Nazarean Judaism is confirmed by the pressing of hands by the Bet Din of Hakham Tsefet, Hakham Yochanan and Hakham Peresh. 3. They receive the **Nefesh Yehudi** (Jewish soul/spirit from the heavens) and the Oral Torah – instruction on how to conduct their lives according to the Torah taught by Peresh. [↑](#footnote-ref-143)
144. This can be determined simply by saying the word *goggustes.* Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament: For the English reader*. Grand Rapids: Eerdmans. Jud 16 [↑](#footnote-ref-144)
145. Cf. b. Yoma 44a [↑](#footnote-ref-145)
146. Cf. ﻿b. Arachin 15a [↑](#footnote-ref-146)
147. Cf. **Midrash Rabbah - Genesis X:6** [↑](#footnote-ref-147)
148. **דִּין** – *din* Str. H1777 [↑](#footnote-ref-148)
149. Nezikin (damages) is a means of reparation for the damages generated through some sort of action, negligent or otherwise. When we apply the concept of Din, we see that the restriction is a means of reparation (tikun) on a broader scale. [↑](#footnote-ref-149)