|  |  |  |
| --- | --- | --- |
| **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** |  | **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** |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 17, 5773 – Nov 30/Dec 01, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Nov 30 2012 – Candles at 5:12 PMSat. Dec 01 2012 – Habdalah 6:09 PM | **Brisbane, Australia**Fri. Nov 30 2012 – Candles at 6:10 PMSat. Dec 01 2012 – Habdalah 7:08 PM | **Bucharest, Romania**Fri. Nov 30 2012 – Candles at 4:20 PMSat. Dec 01 2012 – Habdalah 5:25 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Nov 30 2012 – Candles at 5:12 PMSat. Dec 01 2012 – Habdalah 6:10 PM | **Jakarta, Indonesia**Fri. Nov 30 2012 – Candles at 5:37 PMSat. Dec 01 2012 – Habdalah 6:29 PM | **Manila & Cebu, Philippines**Fri. Nov 30 2012 – Candles at 5:07 PMSat. Dec 01 2012 – Habdalah 5:59 PM |
| **Miami, FL, U.S.**Fri. Nov 30 2012 – Candles at 5:11 PMSat. Dec 01 2012 – Habdalah 6:06 PM | **Olympia, WA, U.S.**Fri. Nov 30 2012 – Candles at 4:07 PMSat. Dec 01 2012 – Habdalah 5:15 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Nov 30 2012 – Candles at 4:20 PMSat. Dec 01 2012 – Habdalah 5:20 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Nov 30 2012 – Candles at 3:57 PMSat. Dec 01 2012 – Habdalah 5:02 PM | **Singapore, Singapore** Fri. Nov 30 2012 – Candles at 6:37 PMSat. Dec 01 2012 – Habdalah 7:28 PM | **St. Louis, MO, U.S.**Fri. Nov 30 2012 – Candles at 4:22 PMSat. Dec 01 2012 – Habdalah 5:23PM |

**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,

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

His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

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

Her Excellency Giberet Laurie Taylor

His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**Shabbat:**

**“VaYomer Alehem Yosef” - ‎ “And Joseph said unto them”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֹּאמֶר אֲלֵהֶם יוֹסֵף** |  |  |
| **“VaYomer Alehem Yosef”** | Reader 1 – B’resheet 42:18-20 | Reader 1 – B’resheet 43:14-16 |
| **“And Joseph said unto them”** | Reader 2 – B’resheet 42:21-25 | Reader 2 – B’resheet 42:17-19 |
| **“Y les dijo José”** | Reader 3 – B’resheet 42:26-28 | Reader 3 – B’resheet 42:20-22 |
| B’resheet (Gen) 42:18 – 43:13 | Reader 4 – B’resheet 42:29-35 |  |
| Ashlamatah: Is. 50:10 – 51:7 + 11  | Reader 5 – B’resheet 42:36-43:2 |  |
|  | Reader 6 – B’resheet 43:3-10 | Reader 1 – B’resheet 43:14-16 |
| Psalm 35:1-28 | Reader 7 – B’resheet 43:11-13 | Reader 2 – B’resheet 42:17-19 |
| N.C.: Mk. 3:31-35; Lk. 8:19-21; Acts 9:32-43 |  Maftir – B’resheet 42:11-13 | Reader 3 – B’resheet 42:20-22 |
|  Is. 50:10 – 51:7 + 11 |   |

**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) ‎‎‎‎‎‎‎‎‎‎42:18 – 43:13‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 18. On the third day, Joseph said to them: "Do this and live I fear God. | 18. And Joseph said to them on the third day, This do, that you may live; for I fear the LORD.  |
| 19. If you are honest, your one brother will be confined in your prison, and you, go bring the grain for the hunger of your households.  | 19. If you are true, let one of your brothers be bound in the house of your confinement and go you, carry the corn, that you may buy for the hunger of your house, |
| 20. And bring your youngest brother to me, so that your words may be verified, and you will not die." And they did so. | 20. and bring your youngest brother to me, that your words may be verified, and you may not die. And they did so. |
| 21. And they said to one another, "Indeed, we are guilty for our brother, that we witnessed the distress of his soul when he begged us, and we did not listen. That is why this trouble has come upon us." | 21. And they said, a man to his brother, In truth we are guilty concerning our brother, when we saw the distress of his soul, when he entreated us, and we would not hearken to him; therefore has this affliction come upon us. |
| 22. And Reuben answered them, saying, "Didn't I tell you, saying, 'Do not sin against the lad,' but you did not listen? Behold, his blood, too, is being demanded!" | 22. And Reuben answered them and said, Did I not tell you, saying, Do not sin against the youth? But you would not listen to me; and thus, behold, his blood is required of us. |
| 23. They did not know that Joseph understood, for the interpreter was between them. | 23. But they knew not that Joseph understood (heard) the holy language; for Menasheh was interpreter between them.JERUSALEM: But they knew not that Joseph heard in the holy language; for as an interpreter Menasheh stood between them. |
| 24. And he turned away from them and wept, then returned to them and spoke to them; and he took Simeon from among them and imprisoned him before their eyes. | 24. And he withdrew from them and wept, and returned and, spoke with them. And from them he took Shimeon, who had counselled them to kill him, and bound him before them. |
| 25. And Joseph commanded, and they filled their vessels with grain, and [he commanded] to return their money into each one's sack, and to give them provisions for the journey, and he did so for them. | 25. And Joseph commanded his servant to fill their vehicles with corn, and to return each man's money in his sack, and to give them provisions for the way. And he did so for them. |
| 26. And they loaded their grain upon their donkeys, and they went away from there. | 26. And they laid their corn upon their asses and went thence. |
| 27. The one opened his sack to give fodder to his donkey at the lodging place, and he saw his money there it was, in the mouth of his sack.  | 27. Levi, who had been left without Shimeon his companion, opened his sack to give food to his ass at the place of lodging, and saw his money: behold, it was in the mouth of his pannier. |
| 28. And he said to his brothers, "My money has been returned, and indeed, here it is in my sack!" Their hearts sank, and trembling, they turned to one another, saying, "What is this that God has done to us?" | 28. And he said to his brothers, My money is returned, behold, it is in my pannier. And knowledge failed from their hearts, and each wondered with his brother, saying, What is this which the LORD has done, and not for sin of ours ? |
| 29. And they came to Jacob their father, to the land of Canaan, and they told him all that had befallen them, saying, | 29. And they came to Ya’aqob their father in the land of Kenaan, and related to him all that had befallen them, saying, |
| 30. "The man, the lord of the land, spoke to us harshly, and he accused us of spying on the land. | 30. The man the lord of the land spoke with us harshly, and treated us as spies of the country: |
| 31. And we said to him, 'We are honest; we were never spies. | 31. but we said to him, We are faithful men, not spies. |
| 32. We are twelve brothers, the sons of our father; one is gone, and today the youngest is with our father in the land of Canaan.' | 32. We are twelve brothers, sons of our father; of one, we know not what was his end, and the youngest is today with our father in the land of Kenaan. |
| 33. And the man, the lord of the land, said to us, 'With this I will know that you are honest; leave one of your brothers with me, and [what is needed for] the hunger of your households, take and go. | 33. And the man, the lord of the land said to us, By this I will know that you are true. Leave me one of your brothers with me, and what is needed by the hunger of your houses take, and go, |
| 34. And bring your youngest brother to me, so that I will know that you are not spies, that you are honest; [then] I will give you your brother, and you may travel around in the land.' " | 34. and bring your youngest brother to me, and I will know that you are not spies, but faithful. I will (then) restore your brother to you, and you will transact business in the land.  |
| 35. And it came to pass that they were emptying their sacks and behold! Each one's bundle of money was in his sack; they saw the bundles of their money, they and their father, and they became frightened. | 35. And it was as they emptied their baggage, behold, every man's bundle of money was in his baggage; and they and their father saw the bundles of money, and they were afraid on account of Shimeon whom they had left there. |
| 36. And their father Jacob said to them, "You have bereaved me-Joseph is gone, and Simeon is gone, and you want to take Benjamin! All these troubles have come upon me." | 36. And Ya’aqob their father said to them, Me have you bereaved! Of Joseph you said, An evil beast has devoured him; of Shimeon you have said, The king of the land has bound him; and Benjamin you seek to take away: upon me is the anguish of all of them.JERUSALEM: And Ya’aqob their father said to them Me have you bereaved of Joseph. From the hour that I sent him to you I have not known what was his end; and Benjamin you are seeking to take. Yet by me are to arise the twelve tribes. |
| 37. And Reuben spoke to his father, saying, "You may put my two sons to death if I don't bring him (Benjamin) to you. Put him into my hand[s] and I will return him to you." | 37. And Reuben spoke to his father, saying Slay my two sons with a curse if I do not bring him to you. Give him into my hand, and I will restore him to you. |
| 38. But he (Jacob) said, "My son shall not go down with you, because his brother is dead, and he alone is left, and if misfortune befalls him on the way you are going, you will bring down my gray head in sorrow to the grave." | 38. But he said, My son will not go down with you; for his brother is dead, and he alone remains of his mother; and if death should befall him in the way that you go, you will bring down my age with mourning to the grave.JERUSALEM: Death. |
|  |  |
| 1. But the hunger was severe in the land.  | 1. But the famine was strong in the land.  |
| 2. And it came to pass, when they finished eating the grain that they had brought from Egypt, that their father said to them, "Go back [and] buy us a little food." | 2. And it was when they had finished eating the grain they had brought from Mizraim, their father said to them, Return and buy us a little grain. |
| 3. But Judah spoke to him, saying, "The man warned us repeatedly, saying, 'You shall not see my face if your brother is not with you.' | 3. And Yehuda spoke to him, saying, The man attesting attested to us saying, You will not see the sight of my face unless your youngest brother be with you. |
| 4. If you send our brother with us, we will go down and buy food for you. | 4. If you will send our brother with us, we will go down and buy grain for you; |
| 5. But if you do not send [him], we will not go down, because the man said to us, 'You shall not see my face if your brother is not with you.' " | 5. but if you wilt not send (him), we will not go down; for the man told us, You will not see the sight of my face unless your brother be with you. |
| 6. And Israel said, "Why have you harmed me, by telling the man that you have another brother?" | 6. And Israel said, Why did you do me evil in showing the man that you had yet a brother? |
| 7. They said, "The man asked about us and about our family, saying, 'Is your father still alive? Do you have a brother?' And we told him according to these words. Could we have known that he would say, 'Bring your brother down'?" | 7. And they said, The man demanding demanded (to know) about us, and about our family, saying Is your father yet living? Have you a brother? And we informed him according to the word of these things. Could we know that he would say, Bring your brother down? |
| 8. And Judah said to Israel, his father, "Send the lad with me, and we will get up and go, and we will live and not die, both we and you and also our young children. | 8. And Yehuda said to Israel his father, Send the youth with me, that we may arise and go; and that we may live and not die, both we, and you, and our little ones. |
| 9. **I will guarantee him; from my hand you can demand him**. If I do not bring him to you and stand him up before you, I will have sinned against you forever. | 9. **I will be surety for him: of my hand will you require him.** If I bring him not to you again, and set him before you, the guilt be upon me before you all days.JERUSALEM: I will be afar off from the salutation of my father all days. |
| 10. For had we not tarried, by now we would have already returned twice." | 10. For unless we had thus delayed, we should already have returned these two times. |
| 11. So Israel, their father, said to them, "If so, then do this: take some of the choice products of the land in your vessels, a little balm and a little honey, wax and lotus, pistachios and almonds. | 11. And Israel their father said to them, If it must be so, do this: Take of the praiseworthy things of the land, and put them in your vessels, and carry down the man a present, a little gum and a little honey, wax and landanum, the oil of nuts, and the oil of almonds, |
| 12. And take double the money in your hand[s], and the money that was returned in the mouth of your sacks you shall return in your hand[s], perhaps it was an error. | 12. and money two upon one take in your hands, even the money that was returned in the mouth of your baggage, take back in your hands; perhaps it was done in error.JERUSALEM: Double |
| 13. And take your brother, and get up, go back to the man. | 13. And take Benjamin your brother, and arise, return to the man, |
|  |  |

**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎‎42:18 – 43:13‎‎**

* On the Third Day Joseph dismisses his brothers and gakes Shimeon hostage until they bring Benjamin down to him – Gen. 42:18-24
* Joseph fills their donkeys with grain and hides their money with it – Gen. 42:25-26
* Levi Discovers His Money in his donkey amongst the grain – Gen. 42:27-28
* The Brothers return Home and Inform Ya’aqob their father of all that took place with Joseph – Gen. 42:29-38
* Ya’aqob send his sons including Benjamin to buy more grain from Joseph – Gen. 43:1-13

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 3b – “Joseph in Egypt,” pp. 393-411

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎‎42:18 – 43:13‎**

**19 in your prison** In which you are now imprisoned.

**and you, go bring** to your father’s house.

**the grain for the hunger of your households** What you have purchased for the hunger of the members of your households.-[from Targum Jonathan ben Uzziel].

**20 so that your words may be verified** Heb. וְיֵאָמְנוּ , let them be confirmed and fulfilled, like “Amen, amen (אָמֵן) ” (Num. 5:22), and like “may Your word now be verified (יֵאָמֵן) ” (I Kings 8:26).

**21 Indeed** Heb. אֲבָל , as the Targum renders: בְָּקוּשְׁטָא , in truth. I [also] saw in Genesis Rabbah (91:8): It is the language of the Southerners; אֲבָל means בְּרַם , in truth.

**has come upon us** Heb. בָּאָה . Its accent is on the “beth,” because it is in the past tense, [meaning] that it has already come, and the Targum is אָתַת לָנָא [which is the past tense in Aramaic].

**22 his blood, too, is being demanded** The use of the word אֶת or the word גַם denotes inclusion. In this case it means “his blood and also the blood of his aged father.”-[from Gen. Rabbah 91:8]

**23 They did not know that Joseph understood** Heb. שֽׁמֵעַ , understood their language, and they were speaking in this manner in his presence.-[from Tanchuma Buber Vayigash 7]

**for the interpreter was between them** For whenever they spoke with him, the interpreter, who knew both Hebrew and Egyptian, was between them, and he would interpret their words for Joseph and Joseph’s words for them. Therefore, they thought that Joseph did not understand Hebrew.-[from Targum Onkelos]

**the interpreter** This was his son Manasseh.-[from Gen. Rabbah 91:8, Targum Jonathan, Targum Yerushalmi]

**24 And he turned away from them** Heb. וַיִסֽב . He distanced himself from them so that they would not see him weeping.

**and wept** Because he heard that they were remorseful.-[from Beresheet Rabbathi, p. 204]

**Simeon** He [was the one who] had cast him into the pit. It was he who said to Levi, “Behold, that dreamer is coming” (Gen. 37:19). Another explanation: Joseph intended to separate him from Levi, lest the two of them take counsel to assassinate him.

**and imprisoned him before their eyes** He imprisoned him only before their eyes, but as soon as they left, he released him and gave him food and drink.-[from Gen. Rabbah 91:8]

**27 The one opened** That was Levi, who was left alone, without Simeon, his companion.-[from Gen. Rabbah]

**at the lodging place** Heb. בַּמָלוֹן . In the place where they lodged at night.

**his sack** Heb. אַמְתַּחְתּוֹ . That is a sack.

**28 and indeed, here it is in my sack** The money is in it with the grain.

**What is this that God has done to us** to bring us to this accusation, for it (the money) was not returned except to accuse us falsely.

**34 and you may travel around in the land** Heb. תִּסְחָרוּ , you may go around. Likewise, every expression of merchants (סוֹחֲרִים) and commerce (סְחוֹרָה) is based on the fact that they (the merchants) travel around and look for merchandise.

**35 bundle of money** Heb. צְרוֹר כַּסְפּוֹ , his bundle of money.-[from Targum Jonathan ben Uzziel]

**36 You have bereaved me** [This] teaches [us] that he suspected them-perhaps they had killed him (Simeon) or sold him like Joseph. [Gen. Rabbah 91:9]

**You have bereaved** Heb. שִׁכַּלְתֶּם Anyone who has lost his children is called שַׁכּוּל .

**38 My son shall not go down with you** He did not accept Reuben’s offer. He said, “This firstborn is a fool. He offers to kill his sons. Are they his sons and not my sons?”-[from Gen. Rabbah 91:9]

**Chapter 43**

**2 when they finished eating** Judah had said to them, “Wait for the old man until there is no more bread left in the house.” - [from Tanchuma Mikeitz 8, Gen. Rabbah 91:6]

**when they finished.** [Onkelos renders:] כַּד שֵׁצִיאוּ , when they stopped. (The one who renders: כַּד סַפִּיקוּ is in error. “When the camels had finished drinking” (Gen. 24:22) is rendered: כַּד סַפִּיקוּ , which means “when they had drunk their fill,” [for] that was the end of their drinking. This instance of “when they had finished eating,” however, means “when the food was depleted,” and we render: כַּד שֵׁצִיאוּ

**3 warned us repeatedly** Heb. הָעֵד הֵעִד , an expression of warning, since a warning is usually given in the presence of witnesses (עֵדִים) . Similarly, “I warned (הַעִדֽתִי) your forefathers” (Jer. 11:7); “Go down, warn (הָעֵד) the people” (Exod. 19:21).

**‘You shall not see my face if your brother is not with you.’** Heb. בִּלְתִּי , lit., without. You shall not see me without your brother [being] with you. Onkelos, however, renders: except when your brother is with you. He explained the verse according to its context, but he was not precise in translating it in accordance with the language of the verse.

**7 about us and about our family** Heb. וּלְמוֹלַדְתֵּנוּ , about our lineage (Targum Jonathan). Midrashically, [it is explained:] Even the matters (עִנְיָנֵי) of our cradles he revealed to us.-[from Gen. Rabbah 91:10]

**And we told him** that we have a father and a brother.

**according to these words** According to his questions that he asked, we were compelled to answer.

**that he would say** Heb. כִּי יֽאמַר . [This is equivalent to] אֲשֶׁר יֽאמַר , that he would say. כִּי is used as an expression for אִם , and אִם is used as an expression for אֲשֶׁר , that. Hence, this is one of its four usages, for this [ כִּי ] is like אִם , as “until (עַד אִם) I have spoken my words” (24:33). - [after targumim]

**8 and we will live** The Holy Spirit flickered within him. Through this trip, your spirit will be revived, as it is said: “and the spirit of their father Jacob was revived” (Gen. 45:27).

**and not die of hunger.** As for Benjamin, we are not sure whether he will be seized or he will not be seized, but all of us will [certainly] die of hunger if we do not go. It would be better to leave the doubtful situation and seize the [situation that is] certain.-[from Tanchuma Mikeitz 8]

**9 and stand him up before you** That I will not bring him to you dead, but alive.

**I will have sinned against you forever** For the world to come. - [from Gen. Rabbah 91:10]

**10 had we not tarried because of you,** we would have [already] returned with Simeon, and you would not have suffered all these days.

**11 then** Heb. אֵפוֹא . This is a redundant word, used for stylistic purposes in the Hebrew. If [it is] so, [that] I will be compelled to do [this]—that I will [have to] send him with you—I will have to search and seek where [is the place that we can say,] “Here is פֽה) (אַיֵּה a solution as well as advice to give you, and [therefore] I say, ‘Do this.’”

**some of the choice products of the land** Heb. מִזִמְּרַת הָאָרֶץ lit., from the song of the land. Targumim render: מִדִּמְשַׁבַָּח בְּאַרְעָא , “from what is praised in the land,” about which everyone sings, [rejoicing] that it came into the world. wax Heb. נְכֽאת , wax.-[from Gen. Rabbah 91:11, Targum Onkelos] Cf. Rashi above on 37:25.

**pistachios** Heb. בָּטְנִים I do not know what they are. In the alphabetized dictionary of Rabbi Machir, I saw [that they are] pistachios, but I believe that they are אֲפַרְסְקִים (mentioned in the Mishnah, Kilayim 1:4, and the Talmud, Shabbath 45a).

**12 And…double the money** Twice as much as the first.

**take…in your hand[s]** to purchase food, perhaps the price has risen.

**perhaps it was an error** Perhaps the one appointed over the house inadvertently forgot it.

**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) ‎‎‎‎‎‎‎‎‎‎‎‎‎‎42:18 – 43:13‎‎**

‎**21. IN THAT WE SAW THE DISTRESS OF HIS SOUL, WHEN HE IMPLORED US.** It is obvious that the brothers now considered their ‎display of cruelty towards Joseph as deserving of a greater punishment than the sale itself since it was their blood-brother who was imploring ‎and prostrating himself before them and they remained unmoved. Scripture, however, did not relate there [that Joseph implored them at the ‎time of the sale] , either because it is naturally understood that a person would implore his brothers when falling into their grip when their ‎intention is to harm him, swearing by the life of his father, and doing all that is possible to save himself from death. It may be the desire of ‎Scripture to speak only briefly of their sin, or it is possible that it is characteristic of Scripture to speak briefly about a matter in one place, and ‎to elaborate on it in another place.

 ‎

Now Reuben answered them by saying: "Now I already told you at the time that the event took place that you should not sin against him for ‎he is only a lad, and only on account of his youth did he sin against you, and it is therefore fitting for you to gloss over the sins of his youth. ‎And now, his blood also,[[1]](#footnote-1) together with the display of cruelty which you mention, is required." Perhaps the explanation of the phrase, his ‎blood also, may be: ‎‎"Even though you have not killed him, G-d will require his blood of you, and it will be accounted to you as if you spilled his blood since he was ‎sold as a permanent slave, for it is possible that being a darling child,[[2]](#footnote-2) unused to work, he died." ‎

Our Rabbis have expounded[[3]](#footnote-3) "The expression, 'Also' his blood, implies his blood and the blood of his aged father." ‎

‎

**25. AND TO GIVE THEM PROVISION FOR THE WAY.** The reason for saying this is so that they should not consume the food which they ‎bought in the course of the journey. He informed them ‎of this for he gave them the provisions for the journey in a kindly fashion so that they should be able to bring the brother [Benjamin] to him, ‎for he said, "I have no intention of harming you if your words are verified." ‎

‎**27. AND AS ONE OF THEM OPENED HIS SACK.** One of them opened his sack in the inn to give therefrom some fodder to his ass, while the ‎others did not open their sacks until they were with their father, just as it says, *And it came to pass as they emptied their sacks*,[[4]](#footnote-4) for perhaps ‎the others took straw for their asses, lest they consume their entire loads on the way. But the one who opened the sack on the way had a weak ‎ass, which required fodder, and he thus found the money in the mouth of his bag ***('amtachto ').*** ‎

Now Rashi writes that ***amtachath*** is the sack, but Onkelos translated it as "load." It appears from Onkelos' opinion that each one in order to ‎equalize his load, had large sacks and small sacks, and the total load of each one is called ***amtachath***. Thus it happened that one of them ‎found his money at the mouth of the particular sack he opened, while it did not happen to the others until they emptied all their sacks. ‎

It seems plausible to me that ***amtachath*** is a large sack containing two sides, known in the language of the Talmud as ***matrata***,[[5]](#footnote-5) and the ‎money of each one was put at the mouth of one of the sides. Now it so happened that one of them opened the side where the money lay, but ‎it did not happen to the others. This kind of sack is called ***amtachath*** because it stretches ***(yimtach)*** at the sides. ‎

‎

**34. AND YOU WILL BE FREE ('TIS'CHARU') TO TRADE IN THE LAND.** They altered it for the sake of peace[[6]](#footnote-6) so that ‎Jacob would consent to send Benjamin along with them. It had been their desire to return immediately were it not that Jacob had said, *My son ‎shall not go down with you*.[[7]](#footnote-7) Similarly, for the sake of peace, they told him Joseph's words, *'Leave' one of your brothers with me*,[[8]](#footnote-8) and ‎they did not tell their father of their imprisonment or of Simeon's imprisonment. ‎

It is possible that Joseph did tell them, And you shall be free to trade in the land, but Scripture does not relate it. If so, the intent of the ‎statement is that "you will be able to bring merchandise at your will for the purpose of purchasing grain, and I will not take it, as compensation ‎for your embarrassment."[[9]](#footnote-9)‎

Similarly, their saying, *The man persisted in asking about ourselves, and our family*,[[10]](#footnote-10) constitutes a motivating plea to their father, [but the ‎event never actually took place]. It may be that when they told Joseph, *We are all one man's sons*,[[11]](#footnote-11) he said to them, "Not so, but you have ‎truly come to find out the condition of the land.[[12]](#footnote-12) Now tell me if your father is alive, and if you have another brother, for I will investigate ‎you and know what you are." Then they said, *"We are twelve brethren, the sons of one man who is presently in the land of Canaan, for he is ‎still alive, and the youngest one is with him, and one is gone."* This was what Judah said to Joseph: *My lord asked his servants, saying, Have ‎you a father, or a brother?[[13]](#footnote-13)* In a similar manner Scripture, in many places, is concise about an event or the recounting thereof, as I have ‎mentioned.[[14]](#footnote-14) ‎

Now Rashi writes: ***"Tis'charu***, you may travel round the land. ‎All expressions of ***s'chorah*** (merchandise) and ***socharim*** (merchants) are derived from ***sochar***, which means 'going around,' because the ‎merchants go round looking for merchandise." ‎

It would seem that the Rabbi [Rashi] aimed by this interpretation to guard himself against this difficulty.[[15]](#footnote-15) He therefore explained their words as reporting only that Joseph had said that they ‎would be permitted to travel around the land and always buy grain at their pleasure. But above, in the story of Shechem, Rashi did not so ‎interpret the same expressions: *Settle down 'us* ***'charuah'*** *(and engage in trade)*;[[16]](#footnote-16) ***'V'yis 'charu othah'*** *(and engage in trade in it)*.[[17]](#footnote-17)

‎

**37. MY TWO SONS 'TAMITH' (YOU WILL SLAY).** Under penalty of a curse,[[18]](#footnote-18) Reuben obligated himself to return Benjamin to his ‎father, as he said to him, My two sons ***'tamith,'*** meaning, "May thy punishment be upon me if I do not bring him back to you." This is similar ‎in intent to that which Judah said: ‎Then 1 shall have sinned against thee all my days.[[19]](#footnote-19)

Now Reuben said, *My two sons*, although he actually had four.[[20]](#footnote-20) His intent in saying "*two"* was to state that "in place of one of your sons, ‎it should be visited doubly upon my sons." ‎

Now Jacob did not rely upon Reuben as he did upon Judah,[[21]](#footnote-21) for Judah prevailed upon his brethren.[[22]](#footnote-22) Moreover, Reuben had already ‎sinned against his father,[[23]](#footnote-23) and therefore he would no longer rely upon him. Generally, Judah's counsel was sound: i.e., to leave the patriarch ‎alone until there was no bread in the house, ‎for then he would listen. This - [Judah's reference to the complete absence of food] - is indicated by Judah's words to his father: *That we may ‎live, and not die, both we, and you, and also our little ones*.[[24]](#footnote-24)

**Ketubim: Psalms ‎‎‎35:1-28**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Of David. O Lord, strive with those who strive against me, battle my foes.  | 1. Of David. Contend, O LORD, with those who contend against me; make war against those who war against me.  |
| 2. Grasp a shield and encircling armor, and rise to my assistance. | 2. Take up a shield and buckler, and arise as my help. |
| 3. And arm Yourself with a spear and bar the way before my pursuers; say to my soul, "I am your salvation." | 3. And draw the spear and fasten the scabbard; and be prepared to meet those who pursue me; say to my soul, "I am your redeemer." |
| 4. **May those who seek my life be shamed and embarrassed; may those who plan my harm draw backward and be abashed.** | 4. **Let those who seek my life be ashamed and embarrassed; let those who plot my ruin shrink back and be subdued.** |
| 5. Let them be as chaff before the wind, with an angel of the Lord thrusting them. | 5. Let them be like chaff before the storm-wind, with the angel of the LORD repelling them. |
| 6. May their way be dark and slippery, with an angel of the Lord pursuing them. | 6. May their paths be dark and murky, with the angel of the LORD pursuing them. |
| 7. **For without cause they have hidden for me a pit, yea a net; without cause they have dug it for my soul.** | 7. **For without cause they have spread before me a pit; their net they have hidden for my soul without cause.** |
| 8. May darkness that he does not know come upon him, and his net that he hid shall ensnare him; in the darkness may he fall into it. | 8. May a sudden calamity, unsuspected, overtake him; and may his net that he spread catch him; let him suddenly fall in it.  |
| 9. And my soul shall exult in the Lord; it shall rejoice in His salvation. | 9. But my soul will rejoice in the word of the LORD; it will be glad in his redemption. |
| 10. All my bones shall say, O Lord, who is like You, Who saves a poor man from one stronger than he and a poor man and a needy one from one who robs him. | 10. All my limbs will keep saying, "O LORD, who is like you?" Who saves the poor from the one stronger than he, and the poor and wretched from his oppressor. |
| 11. False witnesses rise up; they ask me of things that I know not. | 11. Rapacious witnesses stand up; those whom I have not known question me. |
| 12. They recompense me with evil instead of good, death to my soul. | 12. They repay me evil for good, seeking to bereave my soul.  |
| 13. But, as for me, when they were ill, my attire was sackcloth; I afflicted myself with fasting, and may my prayer return upon my bosom. | 13. But I, in the time of their illness, wore sackcloth; I afflicted my soul with fasting; but my prayer will return to my bosom. |
| 14. I walked about as though it were a friend or as though it were my own brother; I was bowed with gloom as the mourning of a mother. | 14. As if for my friend or brother, I went about like a mourner; like one who mourns for his mother, I was bowed down in gloom. |
| 15. And, when I limped, they rejoiced and gathered; lame people gathered about me, [why,] I do not know. Were they to tear, they would not draw blood. | 15. But when I was stricken, they rejoiced and even gathered together against me; the wicked, who belittle me with their words, and I knew it not, as if they cut my skin without drawing blood. |
| 16. Because of the flattery of scorn for food, they gnash their teeth at me. | 16. With smooth words and haughtiness and mockery, they grind their teeth against me. |
| 17. O Lord, how long will You look on? Return my soul from their darkness, my only one from young lions. | 17. O LORD, how long will You watch? Deliver my soul from their calamities, my body from the lion's whelps. |
| 18. I will thank You in a large assembly; in a mighty people I will praise You. | 18. I will give thanks in Your presence in the great assembly; among a mighty people I will praise You. |
| 19. Let them not rejoice over me, those who are my enemies for an unjust cause, neither shall those who hate me for nought wink their eyes. | 19. Let not my enemies rejoice over me with a lie, those who hate me without cause, winking with their eyes. |
| 20. For they do not speak peace, and against the crushed people of the earth they think words of deceit. | 20. For they do not speak peace; and against the righteous/generous of the earth who have rest in this world they plot devious things. |
| 21. And they opened their mouth wide against me and they said, "Aha! Aha! Our eyes have seen [what we desired]." | 21. And they have opened their mouth wide against me and said, "Joy! Joy! Our eye has seen it!" |
| 22. You saw, O Lord, do not be silent; O Lord, do not distance Yourself from me. | 22. You have seen, O LORD, do not be silent; O LORD, be not far from me. |
| 23. Arouse Yourself and awaken to my judgment, my God and my Lord, to my cause. | 23. Wake and be alert to my cause, O my God; the LORD is the victor in my dispute. |
| 24. Judge me according to Your righteousness, O Lord, my God, and let them not rejoice over me. | 24. Judge me by Your generosity, O LORD my God, and they will not rejoice over me. |
| 25. Let them not say in their hearts, "Our soul rejoices." Let them not say, "We have swallowed him up." | 25. Let them not say in their heart, "Our soul is glad"; lest they say, "We have finished him." |
| 26. Let them be ashamed and abashed together, those who rejoice at my misfortune; let them be clothed in shame and disgrace, those who raise themselves haughtily over me. | 26. Let those who rejoice at my harm be ashamed and subdued together; let those who vaunt themselves over me be clothed with shame and disgrace. |
| 27. Let those who desire my vindication sing praises and rejoice, and let them constantly say, "May the Lord, Who desires the peace of His servant, be magnified." | 27. May those who seek my vindication be glad and rejoice and say always, "May the glory of the LORD be great, He who desires the peace of His servant." |
| 28. And my tongue shall utter Your righteousness, Your praise all day long. | 28. And my tongue will sing of Your generosity, all the day of Your praise. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎35:1-28**

**1 O Lord, strive with those who strive against me** Make a quarrel with those who make quarrels with me.

**battle** Heb. לחם an expression of war (מלחמה) , and so לחמי , battle those who battle with me.

**3 And arm Yourself with a spear** Heb. והרק . Arm Yourself, as (in Exod. 15:9) “I will arm myself (אריק) with my sword”; (Gen. 14:14), “And he armed (וירק) his trained men.”

**and bar the way before my pursuers** Protect between me and them, as a barrier.

**to my soul** A moi meme in French, to myself, as (in Jer. 18:20): “for they have dug a pit for me (לנפשי) .”

**6 dark and slippery** Both together, so that their feet should slip on the slippery places and the darkness should not allow them to beware of the slippery places, as it is written (in Jer. 23:12): “Therefore, their way shall be for them like slippery places in the dark: ‘let them be thrust and fall therein.’ “

**7 they have dug it for my soul** they have dug a pit into which I should fall.

**8 darkness** Heb. שואה , darkness, broine in Old French, obscurity.

**and his net that he hid** So is the custom to hide the net and to cover it with straw or with earth, in order that the one who passes over it should not notice it until he is trapped in it.

**9 And my soul shall exult** when I see their downfall.

**10 All my bones will praise** You for everything, for now...

**11 False witnesses rise up** constantly against me, etc.

**13 and may my prayer return upon my bosom** That is to say: If they say that I afflicted myself only for their detriment, that their illness should become more serious, may my prayer that I prayed for them return to me.

**14 I walked about as though it were a friend or as though it were my own brother** As though it were my brother or my friend; I walked about depressed because of their distress.

**as the mourning of a mother** As a son who mourns for his mother or as a mother who mourns for her son.

**with gloom** Heb. קדר , an expression of blackness.

**I was bowed** An expression of humility.

**15 And, when I limped, they rejoiced and gathered** And when I limped because I suffered a fracture, they rejoiced and gathered [around me].

**lame people gathered about me** Heb. נכים , lame people, as we translate “Pharaoh- neco,” חגירא , lame. Menachem (p. 122f.) associated it with (Isa. 16:7), נכאים , broken-hearted, amenuyze in Old French, crushed.

**Were they to tear, they would not draw blood** Were they to tear my flesh, my blood would not flow to the ground when they embarrass me [lit. make my face white].

**16 Because of the flattery of scorn for food, they gnash, etc.** Because of the flattery of scorn of eating and drinking, that they flatter Saul in order that he give them to eat and drink, they gnash their teeth against me.

**food** Heb. מעוג , an expression of eating, as (in I Kings 17: 12): “if I have food (מעוג) ,” written regarding Elijah, but Menachem (p. 130) interpreted it as an expression of a loaf of bread, and so “if I have a cake (מעוג) .”

**17 how long will You look on?** How much patience do You have to look upon all these?

**from their darkness** Heb. משאיהם , from their darkness.

**my only one from young lions** This refers to “Return my soul.” Return my only one from young lions.

**19 those who are my enemies** for an unjust cause who hate me because of a false matter, that they testify against me what never entered my mind. Let them not rejoice at my downfall.

**who hate me** Let those who hate me not wink their eyes at me, to mock my downfall with their eyes. יקרצו means seynt in Old French, signal.

**20 and against the crushed people of the earth** Heb. רגעי , on the crushed people of the earth, and so (in Jer. 31:34): “Who stirs up (רגע) the sea”; (Job 7:5), “my skin wrinkled (רגע) .” And so did Dunash explain it.

**21 Aha! Aha!** Heb. האח , an expression of joy of one who boasts with the lust of his heart, out of their [sic] great joy, that they see their lust gratified.

**23 Arouse Yourself** and awaken the heavenly retinue to judge my cause from my enemies.

**Meditation from the Psalms**

**Psalms ‎‎35:1-28**

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

The superscription of this psalm attributes authorship to David. Radak comments that David composed this psalm while fleeing from Saul. According to Sforno, these verses record David’s pleas as he fled from his rebellious son, Absalom.[[25]](#footnote-25)

In v.6 David asks that HaShem make the way of the wicked “dark and exceedingly slippery”. This reminds me of something the Yalkut Shimoni[[26]](#footnote-26) said regarding the time for the destruction of the wicked, which we also read in the end of the haggada:

*Of old, You performed many miracles by night. At the beginning of the first watch of this night.[[27]](#footnote-27)*

*To the righteous convert (Avraham) You gave victory when there was divided for him the night.[[28]](#footnote-28)*

***It came to pass at midnight.***

*You judged the king of Gerar (Abimelech with death) in a dream by night.[[29]](#footnote-29)*

*You frightened the Aramean (Laban) in the dark of night.[[30]](#footnote-30)*

*Israel (Jacob) fought with an angel and overcame him by night.[[31]](#footnote-31)*

***It came to pass at midnight.***

*The first-born children of the Egyptians You crushed at midnight.[[32]](#footnote-32)*

*They did not find their host when they arose at night.*

*You swept away the army of the prince of Charoshes (Sisera) with the stars of night.[[33]](#footnote-33)*

***It came to pass at midnight.***

*The blasphemer (Senacherib) had planned to raise his hand against Jerusalem; You laid low his dead by night.[[34]](#footnote-34)*

*The idol Bel was overthrown, with its pedestal, in the darkness of the night.[[35]](#footnote-35)*

*To Daniel, in whom You delighted, the secret vision was revealed at night.*

***It came to pass at midnight.***

*He who caroused from the holy vessels (Belshazzar) was slain on that same night.*

*From the lions' den was rescued he who interpreted the meaning of the terrors of the night.*

*Haman bore hatred in his heart and wrote proscriptions at night.*

***It came to pass at midnight.***

*You began Your triumph over him when You disturbed the sleep of his king at night.*

*You will tread the wine-press to help those who ask the watchman, 'Ah, when will there be an end to the long night?'*

*He will exclaim, like a watchman and say" 'Morning will come after this night.'*

***It came to pass at midnight.***

*Bring near the day (with the coming of Mashiach), that is neither day nor night.*

*Show, Most High, that Yours is the day as well as the night.*

*Appoint watchmen to Your city (Jerusalem) by day and by night.*

*Illumine as with the light of day, the darkness of the night.*

***It came to pass at midnight.***

Thus we understand that the wicked do their deeds at night and HaShem will deal mida-kneged-mida (measure-for-measure) with them by inflicting their punishment at night.

Similarly, the righteous arise at midnight for another purpose:

***Tehillim (Psalms) 119:62*** *At midnight I will rise to give thanks unto thee because of thy righteous judgments.*

***II Luqas (Acts) 16:25*** *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*

It is also well known that our redemption from Egypt began at midnight.

***Shemot (Exodus) 12:29*** *And it came to pass, that at midnight HaShem smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. 31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve HaShem, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*

What makes this midnight redemption so intriguing is what the Prophet Micah said:

***Micah 7:15*** *According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.*

***Midrash Rabbah - Exodus XV:11*** *THIS MONTH SHALL BE UNTO YOU. It is written: Happy is the nation whose God is the Lord (Ps. XXXIII, 12). When God chose His world, He appointed New Moons [i.e. months] and years therein, and when He chose Jacob and his sons, He appointed for them a New Moon of redemption in which Israel were redeemed from Egypt and in which they are destined to be redeemed again, as it says: As in the days of thy coming forth out of the land of Egypt will I show unto him marvellous things (Micah VII, 15).*

Thus we understand that midnight is the designated hour of our redemption because it was the hour when we were redeemed in Egypt.

It was midnight, we are told, when Avraham reached northern Israel and battled the four kings. Avraham’s deliverance came at midnight, as we read in the haggada:

*To the righteous convert (Avraham) You gave victory when there was divided for him the night.*

The idea of midnight is the that this is a time for prayer to be heard and redemption to be accomplished.

We understand that the psalm is a commentary on the Torah portion. We can see that clearly in this week’s portion. David speaks, in perek zayin, about a pit:

***Tehillim (Psalm) 35:7****For without cause have they hid for me the pit, even their net, without cause have they dug for my soul.*

This pit is also a significant, if unspoken, theme of our Torah portion, in perek kof alef, of the guilt that that the brothers felt for having put Joseph in the pit:

***Beresheet (Genesis) 42:21****And they said one to another: 'We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.'*

This same pit is also found as an allusion, in perek yod, in our Ashlamatah:

***Yeshayahu (Isaiah) 50:10****Who is among you that fears HaShem, that obeys the voice of His servant? though he walks in darkness, and has no light, let him trust in the name of HaShem, and stay upon his God.*

And the pit is also directly referenced in:

***Yeshayahu (Isaiah) 51:1****Hearken to Me, you that follow after righteousness/generosity, you that seek the LORD; look unto the rock from where you were hewn, and to the hole of the pit where you were dug.*

The brothers’ distress for the anguish they caused Joseph is thus mirrored in three of our readings. As the days shorten and the nights grow longer, we all feel a bit of the darkness of the pit. Let us take hope as we look to the Festival of Lights[[36]](#footnote-36) which is just a week away.

**Ashlamatah: Yeshayahu (Isaiah) ‎‎‎‎‎50:10 – 51:7 + 11‎**

| **Rashi** | **Targum** |
| --- | --- |
| 4. ¶ The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings. | 4. ¶ The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint ‎for the words of His Law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners' ears might be ‎opened and they might listen to teaching. |
| 5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards. | 5. The LORD God has sent me to prophesy, and I was not rebellious, I turned not ‎backward. |
| 6. **I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.** | 6. **I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.** |
| 7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed. | 7. For the LORD God helps me; therefore I have not been confounded; therefore I have set my face strong like rock, and I know that ‎I will not be put to shame; |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? ‎Let him come near to me. |
| 9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them.**{S}** | 9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment ‎that wears out, that the moth eats. **{S}** |
| 10. Who among you is God-fearing, who hearkens to the voice of His servant, who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God. **{S}** | 10. Who among you of those who fear the LORD obeys the voice of his servants the prophets, who ‎performs the Law in distress as a man who walks in the darkness and has no light, trusts in the name of the LORD and relies upon the ‎salvation of his God? **{S}** |
| 11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down. **{S}** | 11. Behold, all you who kindle a fire, who grasp a sword! Go, fall in the fire which you kindled and on the ‎sword which you grasped! This you have from My Memra: you will return to your stumbling. **{S}** |
|  |  |
| 1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn **and at the hole of the pit whence you were dug.** | 1. "Attend to My Memra, you who pursue the truth, you who seek teaching from the LORD; consider that as the hewn stone from ‎the rock you were hewn **and as the rubble from an empty pit you were hacked.**  |
| 2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many. | 2. Consider Abraham your father and Sarah who was ‎pregnant with you; for when Abraham was but one, single in the world, I brought him near to my service, and I blessed him and made ‎him many. |
| 3. For the Lord shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song. **{S}** | 3. For the LORD is about to comfort Zion and to comfort all her waste places, and He will make her wilderness like Eden, ‎her desert like the garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing. **{S}** |
| 4. Hearken to Me, My people, and My nation, bend your ears to Me, when Torah shall emanate from Me, and My judgment [shall be] for the light of the peoples, I will give [them] rest. | 4. Attend to My Memra, My people, and give ear to My service, My congregation; for the law will go forth before Me, and My ‎judgment as a light; to it the peoples will join.  |
| 5. **My righteousness is near, My salvation has gone forth, and My arms shall chasten peoples; islands shall wait for Me, and on My arm shall they trust.** | 5. **My virtue draws near, My salvation has gone forth, and by the strength of My mighty ‎arm peoples will be judged; islands wait for My Memra, and for the strength of My mighty arm they hope.** |
| 6. Raise your eyes to heaven and look at the earth from beneath, for the heavens shall vanish like smoke, and the earth shall rot away like a garment, and its inhabitants shall likewise die, and My salvation shall be forever, and My righteousness shall not be abolished. **{P}** | 6. Lift up your eyes to the ‎heavens, and consider the earth beneath; for the heavens will pass as the smoke which passes, the earth will wear out as a covering ‎wears out, and they who dwell in it, even they, will die in like manner; but My salvation will be forever, and My virtue will never be ‎checked. **{P}** |
| 7. **Hearken to Me, you who know righteousness, a people that has My Torah in their heart, fear not reproach of man, and from their revilings be not dismayed.** | 7. **Attend to My Memra, you who know the truth, people in whose heart is the teaching of My Law; fear not from the ‎reproaches of the sons of men, and be not shattered at their self-exaltation.** |
| 8. For, like a garment, the moth shall consume them, and like wool, the worm shall consume them, but My righteousness shall be forever, and My salvation to all generations. **{S}** | 8. For [they are] like a garment which the moth eats, and ‎like wool which rot attacks; but My virtue will be forever, and My salvation to all generations." ‎ **{S}** |
| 9. Awaken, awaken, dress yourself with strength, O arm of the Lord, awaken, awaken like days of old, generations of yore; are you not the one that hewed Rahab and slew the sea monster? | 9. Be revealed, be revealed, put on strength, 0 might from before the LORD; be revealed as in the days of old, the generations of long ‎ago. Was it not for your sake, ‎congregation of Israel, that I shattered the mighty men, destroyed Pharaoh and his armies, which were ‎strong as the dragon?  |
| 10. Are you not the one who dried up the sea, the waters of the great deep? Who made the depths of the sea a road for the redeemed ones to pass? | 10. Was it not for your sake, congregation of Israel, that I dried up the sea, the waters of ‎the great deep? I made the depths of the sea a way for the redeemed to pass through. |
| 11. And the redeemed of the Lord shall return, and they shall come to Zion with song, and [with] everlasting joy on their heads; gladness and joy shall overtake them; sorrow and sighing shall flee. **{S}** | 11. And the ransomed of ‎the LORD will be gathered from among their exiles, and come to Zion with singing; everlasting joy will be theirs, ‎that does not cease, and a cloud of glory will cover their heads; they will find joy and gladness, and sorrow and ‎sighing will cease from them. from those of the house of Israel. **{S}** |
| 12. **I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass?** | 12. **"I, I am he that comforts you; of whom are ‎you afraid, of man who dies, of the son of man who is reckoned as the grass?**  |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. And you have forgotten the ‎service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear ‎continually all the day because of the fury of the oppressor, when he sets himself to destroy. And now, where is the ‎fury of the oppressor? |
| 14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting. | 14. The avenger will speedily be revealed; the righteous/ generous will not die in destruction, ‎neither will they lack their food. |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who rebukes the sea so that its waves roar, - the LORD of hosts is His name. |
| 16. And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people. **{S}** | 16. And I have put the words of My prophecy in your mouth, and protected you ‎in the shadow of My might, to establish the people concerning whom it was said that they would increase as the ‎stars of the heavens and to found the congregation concerning whom it was said they would increase as the dust ‎of the earth, and to say to those who reside in Zion, 'You are My people. " **{S}** |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained.  | 17. Exalt yourself, exalt yourself, stand ‎up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk to the dregs a ‎bowl of the cup of cursing.  |
| 18. She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised. | 18. There is none to comfort her among all the sons she has borne; there is none to ‎take her by the hand among all the sons she has brought up. |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two distresses have come upon you, ‎Jerusalem, you are not able to stand. When four will come upon you, spoil and breaking and famine and sword; ‎there is none that will comfort you but I. |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be dashed to pieces, thrown at the head of all the ‎streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God. |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. **{P}** | 21. Therefore hear ‎this, you who are cast out, who are drunk with distress, but not with wine.‎ **{P}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎50:10 – 51:7 + 11‎**

**4 gave me a tongue for teaching** Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.

**to establish times** Heb. לָעוּת . Menahem classified it in the group of (Ps. 119:126) “It is time (עֵת) to do for the Lord.” To establish times for them.

**He awakens my ear** He awakens my ear with His Holy Spirit.

**to hear according to the teachings** According to the custom of the teachings, the truth and that which is proper.

**5 opened my ear and let me hear** (supra 6:8), “Whom shall I send?” I sent Amos, and they called him ‘pesilus.’ I sent Micah, etc., as is stated in Pesikta of ‘Nachamu nachamu.’

**and I did not rebel** going on His mission, neither did I turn away backwards, but I said, “Here I am; send me” (ibid.).

**6 I gave my back to smiters** He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.

**7 But the Lord God helps me** if they rise up against me.

**8 He Who vindicates me is near** The Holy One, blessed be He, is near to me to vindicate me in judgment.

**9 a moth** Heb. עָשׁ , the worm of the clothing.

**10 to the voice of His servant** To the voice of the prophets.

**who went in darkness** Even if trouble comes upon him, let him trust in the name of the Lord, for He shall save him.

**11 Behold all of you who do not hearken** to the voice of His prophets.

**who kindle fire** of His wrath upon yourselves.

**and give power to flames** Who strengthen the flames; they are sparks and burning coals that are cast up with a slingshot. It has a cognate in the Aramaic tongue, זִיקוּקִין דְּנוּר , flames of fire (Ber. 58b), so many slingers (זִיקָתָא) are assigned to us (Baba Mezia 94a) [frondeles in O. F., sling].

**go in the flame of your fire** According to your way, you will be punished.

**from My hand** shall this retribution come to you.

**Chapter 51**

**1 look at the rock** whence you were hewn from it.

**and at the hole of the pit** Heb. מַקֶּבֶת . With which they penetrate (נוֹקְבִין) and hew the pits.

**you were dug with** Heb. נֻקַּרְתֶּם , an expression similar to (Ex. 33.22) “The cleft (נִקְרַת) of the rock”; (Prov. 30:17) “The ravens of the brook shall pick it (יִקְּרוּהָ) .” And who is the rock? He is Abraham your forefather. And who is the hole? She is Sarah who bore you. [ תְּחוֹלֶלְכֶם means] ‘who bore you,’ an expression similar to (infra 66:8) “For Zion experienced pangs (חָלָה) and also bore.”

**2 who bore you** Heb. תְּחוֹלֶלְכֶם [lit. shall bear you.]

**for when he was but one I called him** For he was one single person in the land of Canaan where I exiled him from his land and from his birthplace. I called him, meaning that I raised him and exalted him. An expression [similar to] (Num. 1:16) “Those called of (קְרִיאֵי) the congregation.” And just as he was a single person and I exalted him, so will I exalt you, who are singled out to Me.

**3 and its wasteland** Heb. וְעַרְבָתָהּ . This too is an expression of a desert. Comp. (Jer. 2:6) “In a wasteland (עֲרָבָה) and a land of pits,” but the wasteland once had a settlement and it was destroyed.

**thanksgiving** A voice of thanks.

**4 When Torah shall emanate from Me** The words of the prophets are Torah, and the judgments shall eventually mean tranquility and rest for the peoples for whom I will turn a pure language to serve Me.

**I will give [them] rest** Heb. אַרְגִּיעַ , I will give them rest.

**5 shall chasten** Heb. יִשְׁפּֽטוּ , chasten, jostize in O.F.

**6 the heavens shall vanish like smoke** The princes of the hosts of the heathens who are in heaven.

**shall vanish** Heb. נִמְלָחוּ , shall rot away. Comp. (Jer. 38:12) “Rags and decayed clothing (בְּלוֹאֵי הַסְּחָבוֹת) ,” a decayed garment. Another explanation of נִמְלָחוּ is: shall be stirred. This is an expression similar to “the sailors of (מַלָּחֵי) the sea,” who stir the water with the oars that guide the ship. Comp. also (Ex. 30:35) “Stirred (מְמֻלָּח) , pure, and holy.”

**and the earth** the rulers of the earth.

**and its inhabitants** the rest of the people.

**and My salvation** for My people shall be forever. Another explanation is: [It refers] actually [to] the heavens and the earth, and this is its explanation: Raise your eyes and look at the heaven and at the earth, and see how strong and sturdy they are, yet they shall rot away, but My righteousness and My salvation shall be forever. Hence, My righteousness is sturdier and stronger than they.

**8 the moth...the worm** They are species of worms.

**9 Awaken, awaken** This is the prophet’s prayer.

**Rahab [lit. pride.]** Egypt, about whom it is written (supra 30:7): “They are haughty (רַהַב) , idlers.”

**slew** Heb. מְחוֹלֶלֶת , an expression of slaying, related to חָלָל .

**the sea monster** Pharaoh.

**11 And the redeemed of the Lord shall return** This is an expression of prayer, and it is connected to “Awaken, awaken.”

**12 who are you** the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

**13 And you forgot the Lord your Maker** and you did not rely on Him.

**the oppressor** The rulers of the heathens (the nations of the world [Parshandatha, K’li Paz]) who subjugate you.

**when he prepared** Prepared himself.

**Now where is the wrath of the oppressor** Tomorrow comes and he is not here.

**14 What must be poured out hastened to be opened** Heb. מִהַר צֽעֶה לְהִפָּתֵחַ . Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צֽעֶה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צֽעִים) upon him and they shall pour him out (וְצֵעֻהוּ) , and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מִהַר צֽעֶה That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צֽעֶה Girded. Comp. (infra 63:1) “Girded (צֽעֶה) with the greatness of His strength.”

**and he shall not die** i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

**15 Who wrinkles the sea** Heb. רֽגַע , an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע) .” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

**to plant the heavens to preserve the people** about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

**and to found the earth** And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan].

**17 dregs** Heb. קֻבַּעַת . Jonathan renders: פַּיְלֵי , which is the name of a cup [phiala in Latin]. But it appears to me that קֻבַּעַת , these are the dregs fixed (קְבוּעִים) to the bottom of the vessel, and the word מָצִית , “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (יִמְצוּ) its dregs.”

**weakness** Heb. תַּרְעֵלָה . That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (הָרְעָלוּ) .” Also (supra 3:19), “And the bracelets and the veils (רְעָלוֹת) ,” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רְעוּלוֹת) ,” a kind of beautiful veil in which to enwrap oneself. תַּרְעֵלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).

**you have drained** Heb. מָצִית , egoutter in French, [to drain, exhaust].

**19 These two things have befallen you** Twofold calamities, two by two.

**[With] whom will I console you?** Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

**20 fainted** Heb. עֻלְּפוּ . An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלַּפְנָה) from thirst.” Pasmer in O.F., (pamer in Modern French).

**like a wild ox in a net** Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) “And the wild ox (וּתְאוֹ) and the giraffe.”

**21 and who is drunk but not from wine** Drunk from something else other than wine.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 42:18 – 43:13**

**Tehillim (Psalm) 35**

**Yeshayahu (Isaiah) 50:10 51:7 +11**

**Mk 3:31-35, Lk 8:19-21, Acts 9:32-43**

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

Fear - ירא, Strong’s number 03373.

God - אלהים, Strong’s number 0430.

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

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

Day - יום, Strong’s number 03117.

God - אלהים, Strong’s number 0430.

**Beresheet (Genesis) 42:18** And Joseph said <0559> (8799) unto them the third day <03117>, This do, and live; for I fear <03373> God <0430>:

**Yeshayahu (Isaiah) 50:10** Who is among you that feareth <03373> the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God <0430>.

**Tehillim (Psalm) 35:3** Draw out also the spear, and stop the way against them that persecute me: say <0559> (8798) unto my soul, I am thy salvation.

**Tehillim (Psalm) 35:23** Stir up thyself, and awake to my judgment, even unto my cause, my God <0430> and my Lord.

**Tehillim (Psalm) 35:28** And my tongue shall speak of thy righteousness and of thy praise all the day <03117> long.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen 42:18 – 43:13** | **Psalms****Psa 35:1-28** | **Ashlamatah****Is 50:10 – 51:7, 11** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Gen 42:29Gen 42:32Gen 42:35Gen 42:36Gen 42:37Gen 43:2Gen 43:7Gen 43:8Gen 43:11 |  | Isa 51:2 |
| **xa'** | brother | Gen 42:19Gen 42:20Gen 42:21Gen 42:28Gen 42:32Gen 42:33Gen 42:34Gen 42:38Gen 43:3Gen 43:4Gen 43:5Gen 43:6Gen 43:7Gen 43:13 | Ps 35:14 |  |
| **dx'a,** | one | Gen 42:19Gen 42:27Gen 42:32Gen 42:33 |  | Isa 51:2 |
| **!yIa;** | no more | Gen 42:32Gen 42:36 |  | Isa 50:10 |
| **~yhil{a/** | GOD | Gen 42:18Gen 42:28 |  | Isa 50:10 |
| **rm;a'** | said | Gen 42:18Gen 42:21Gen 42:22Gen 42:28Gen 42:29Gen 42:31Gen 42:33Gen 42:36Gen 42:37Gen 42:38Gen 43:2Gen 43:3Gen 43:5Gen 43:6Gen 43:7Gen 43:8Gen 43:11 | Ps 35:3Ps 35:10Ps 35:21 |  |
| **#r,a,** | land, ground, earth | Gen 42:29Gen 42:30Gen 42:32Gen 42:33Gen 42:34Gen 43:1Gen 43:11 | Ps 35:20 | Isa 51:6 |
| **rv,a]** |  | Gen 42:21Gen 43:2 | Ps 35:8 |  |
| **aAB**  | carry, bring, came | Gen 42:19Gen 42:20Gen 42:21Gen 42:29Gen 42:34Gen 42:37Gen 43:2Gen 43:9 | Ps 35:8 | Isa 51:11 |
| **vq;B'** | hold, seek | Gen 43:9 | Ps 35:4 | Isa 51:1 |
| **rb;D'** | spoke, speak | Gen 42:24Gen 42:30 | Ps 35:20 |  |
| **rb'D'** | words | Gen 42:20Gen 43:7 | Ps 35:20 |  |
| **%r,D,** | journey, way | Gen 42:25Gen 42:38 | Ps 35:6 |  |
| **hy"h'** | came, have | Gen 42:35Gen 43:2 |  | Isa 50:11 |
| **%l;h'** | go, depart, went | Gen 42:19Gen 42:26Gen 42:33Gen 42:38Gen 43:8 | Ps 35:14 | Isa 50:10Isa 50:11 |
| **!Agy"** | sorrow | Gen 42:38 |  | Isa 51:11 |
| **dy"** | care, hand | Gen 42:37Gen 43:9Gen 43:12 | Psa 35:10  | Isa 50:11 |
| **[d;y"** | know | Gen 42:23Gen 42:33Gen 42:34Gen 43:7 | Ps 35:8Ps 35:11Ps 35:15 | Isa 51:7 |
| **hwhy** | LORD |  | Ps 35:1Ps 35:5Ps 35:6Ps 35:9Ps 35:10Ps 35:22 | Isa 50:10Isa 51:1Isa 51:3Isa 51:11 |
| **~Ay**  | day | Gen 42:18Gen 42:32Gen 43:9 | Ps 35:28 |  |
| **ac'y"** | sank, go forth | Gen 42:28 |  | Isa 51:4Isa 51:5 |
| **h['Wvy>**  | salvation |  | Ps 35:3Ps 35:9 | Isa 51:6 |
| **yKi** | surely, when, Indeed | Gen 43:10 |  | Isa 51:2Isa 51:3 |
| **lKo** | all, every | Gen 42:29Gen 42:36Gen 43:9 | Ps 35:10Ps 35:28 | Isa 50:11Isa 51:3 |
| **AmK.** | like |  | Ps 35:10 | Isa 51:6 |
| **ble** | heart | Gen 42:28 | Ps 35:25 | Isa 51:7 |
| **hm'** | what | Gen 42:28Gen 43:6 | Ps 35:17 |  |
| **tWm**  | die, death | Gen 42:20Gen 42:37Gen 42:38Gen 43:8 |  | Isa 51:6 |
| **ymi** | who |  | Ps 35:10 | Isa 50:10 |
| **!mi** | responsible, some, too, beneath | Gen 43:9Gen 43:11 | Ps 35:10 | Isa 51:6 |
| **jP'v.mi**  | right, justice |  | Ps 35:23 | Isa 51:4 |
| **vp,n<**  | soul | Gen 42:21 | Ps 35:3Ps 35:4Ps 35:7Ps 35:9Ps 35:12Ps 35:13Ps 35:17Ps 35:25 |  |
| **af'n"**  | loaded, lift | Gen 42:26 |  | Isa 51:6 |
| **db,[,** | servant |  | Ps 35:27 | Isa 50:10 |
| **!yI[;** | eyes | Gen 42:24 | Ps 35:19Ps 35:21 | Isa 51:6 |
| **l[;** | therefore | Gen 42:21Gen 42:36 | Ps 35:15Ps 35:20Ps 35:21Ps 35:26 |  |
| **hP,**  | mouth | Gen 42:27Gen 43:12 | Ps 35:21 |  |
| **~ynIP'** | face, before | Gen 43:3Gen 43:5Gen 43:9 | Ps 35:5 |  |
| **qd,c,**  | righteousness |  | Ps 35:24Ps 35:27Ps 35:28 | Isa 51:1Isa 51:5Isa 51:7 |
| **~Wq**  | arise | Gen 43:8Gen 43:13 | Ps 35:2Ps 35:11 |  |
| **ar'q'** | befall, meet | Gen 42:38 | Ps 35:3 |  |
| **ha'r'** | saw, see, look | Gen 42:21Gen 42:27Gen 42:35Gen 43:3Gen 43:5 | Ps 35:17Ps 35:21Ps 35:22 |  |
| **@d;r'**  | pursue |  | Ps 35:3Ps 35:6 | Isa 51:1 |
| **la;v'** | questioned, ask | Gen 43:7 | Ps 35:11 |  |
| **bWv**  | turned, returned | Gen 42:24Gen 42:25Gen 42:28Gen 42:37Gen 43:2Gen 43:10Gen 43:12Gen 43:13 | Ps 35:13Ps 35:17 | Isa 51:11 |
| **[m;v'**  | listen, hear | Gen 42:21Gen 42:22Gen 42:23 |  | Isa 50:10Isa 51:1Isa 51:7 |
| **jp;v'**  | judge |  | Ps 35:24 | Isa 51:5 |
| **qf;** | sack, sackcloth | Gen 42:25Gen 42:27Gen 42:35 | Ps 35:13 |  |
| **arey"** | fear | Gen 42:18Gen 42:35 |  | Isa 50:10Isa 51:7 |
| **~[;** | thong, people |  | Ps 35:18 | Isa 51:4Isa 51:5Isa 51:7 |
| **qyrI** | empty, draw | Gen 42:35 | Ps 35:3 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder****Gen 42:18 – 43:13** | **Psalms****Psa 35:1-28** | **Ashlamatah****Is 50:10 – 51:7, 11** | **Peshat****Mk/Jude/Pet****Mk 3:31-35** | **Remes 1****Luke****Lk 8:19-21** | **Remes 2****Acts/Romans****Acts 9:32-43** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαθός | good |  | Psa 35:12  |  |  |  | Act 9:36  |
| ἀδελφός | brother |  |  |  | Mar 3:31 Mar 3:32 Mar 3:33 Mar 3:34 Mar 3:35  | Luk 8:19 Luk 8:20 Luk 8:21  |  |
| ἀκούω | hear | Gen 42:23 |  | Isa 51:1 Isa 51:4 Isa 51:7 |  | Luk 8:21  | Act 9:38  |
| ἀνάγω | lead | Gen 42:37 |  |  |  |  | Act 9:39  |
| ἄνθρωπος | man | Gen 42:30 Gen 42:33 Gen 43:3 Gen 43:5 Gen 43:6 Gen 43:7 Gen 43:11 Gen 43:13 |  | Isa 51:7  |  |  | Act 9:33  |
| ἀνίστημι | rise up, rose up | Gen 43:8 Gen 43:13 | Psa 35:2 Psa 35:11 |  |  |  | Act 9:34 Act 9:39 Act 9:40 Act 9:41  |
| ἀπαγγέλλω | reported | Gen 42:29 Gen 43:7 |  |  |  | Luk 8:20 |  |
| ἀποδίδωμι | give back, delivered, recompense | Gen 42:25 Gen 42:28 Gen 42:34  |  |  |  |  |  |
| ἀποθνήσκω | died | Gen 42:20 Gen 42:38 Gen 43:8  |  | Isa 51:6 |  |  | Act 9:37 |
| ἀποκρίνομαι | answering, responding | Gen 42:22  |  |  | Mar 3:33 | Luk 8:21  |  |
| ἀποστέλλω | sent | Gen 43:4 Gen 43:5 Gen 43:8  |  |  | Mar 3:31 |  | Act 9:38 |
| ἀφίημι | forgive, leave | Gen 42:33 |  |  |  |  |  |
| γῆ | land | Gen 42:29Gen 42:30Gen 42:32Gen 42:33Gen 42:34Gen 43:1Gen 43:11 |  | Isa 51:6 |  |  |  |
| γίνομαι | came to pass, become | Gen 42:25 Gen 42:35 Gen 42:36 Gen 43:2  | Psa 35:5 Psa 35:6  |  |  |  | Act 9:32 Act 9:37 Act 9:42 Act 9:43 |
| δίδωμι | give, gave | Gen 42:25 Gen 42:27 Gen 42:37  |  |  |  |  | Act 9:41  |
| δύο | two | Gen 42:37 |  |  |  |  | Act 9:38  |
| εἴδω | beheld, know, saw | Gen 42:23 Gen 42:27 Gen 42:35 Gen 43:7  | Psa 35:21 Psa 35:22  | Isa 51:7 |  | Luk 8:20  | Act 9:35 Act 9:40  |
| εἰσακούω | listen to, hearken to | Gen 42:21Gen 42:22  |  |  |  |  |  |
| ἔξω | outside |  |  |  | Mar 3:31 Mar 3:32  | Luk 8:20  | Act 9:40  |
| ἔπω | said | Gen 42:18Gen 42:21Gen 42:22Gen 42:28Gen 42:29Gen 42:31Gen 42:33Gen 42:36Gen 42:37Gen 42:38Gen 43:2Gen 43:3Gen 43:5Gen 43:6Gen 43:7Gen 43:8Gen 43:11 | Ps 35:3Ps 35:10Ps 35:21 |  | Mar 3:32 | Luk 8:21 | Act 9:34 Act 9:40  |
| ἔρχομαι | come | Gen 42:29 Gen 43:3  | Psa 35:8  |  | Mar 3:31  |  |  |
| εὑρίσκω | find, found |  |  | Isa 51:3  |  |  | Act 9:33  |
| ζάω | living, live | Gen 42:18 Gen 43:7 Gen 43:8  |  |  |  |  | Act 9:41 |
| ζητέω | seek, behold | Gen 43:9 | Ps 35:4 | Isa 51:1 | Mar 3:32  |  |  |
| ἡμέρα | days | Gen 42:18Gen 42:32Gen 43:9 | Ps 35:28 |  |  |  | Act 9:37 Act 9:43 |
| θέλημα | your will, the will |  |  |  | Mar 3:35 |  |  |
| θέλω / ἐθέλω | want |  | Psa 35:27  |  |  | Luk 8:20  |  |
| θεός | GOD |  |  |  |  |  |  |
| ἰδού | behold | Gen 42:22 Gen 42:28  |  | Isa 50:11  | Mar 3:32 |  |  |
| ἱμάτιον | garment, cloak |  |  | Isa 51:6 |  |  | Act 9:39  |
| ἵστημι | stood, stand, set | Gen 43:9 |  |  | Mar 3:31 | Luk 8:20 |  |
| κατά | acording to, throughout | Gen 43:7  | Psa 35:5Psa 35:15 Psa 35:24  |  |  |  | Act 9:42 |
| κατοικέω | dwelling, dwell |  |  | Isa 51:6  |  |  | Act 9:32 Act 9:35  |
| κλαίω | weeping, wept | Gen 42:24  |  |  |  |  | Act 9:39  |
| κύριος | LORD |  |  |  |  |  | Act 9:35 Act 9:42 |
| λέγω | speaking, saying, called | Gen 42:22 Gen 42:28 Gen 42:29 Gen 42:37Gen 43:3 Gen 43:5 Gen 43:7 |  |  | Mar 3:33 Mar 3:34  | Luk 8:20  | Act 9:36 |
| μήτηρ | mother |  |  |  | Mar 3:31 Mar 3:32 Mar 3:33 Mar 3:34 Mar 3:35 | Luk 8:19 Luk 8:20 Luk 8:21 |  |
| ὅλος | entire, whole |  | Psa 35:28  |  |  |  |  |
| ὄνομα | name |  |  | Isa 50:10  |  |  | Act 9:33 Act 9:36  |
| οὐρανός | heaven |  |  | Isa 51:6  |  |  |  |
| ὀφθαλμός | eyes |  | Psa 35:19 Psa 35:21  | Isa 51:6 |  |  | Act 9:40  |
| ὄχλος | multitude |  |  |  | Mar 3:32  | Luk 8:19  |  |
| παραγίνομαι | came, arrived |  |  |  |  | Luk 8:19 | Act 9:39  |
| παρακαλέω | appealing, comfort |  |  | Isa 51:3 |  |  | Act 9:38  |
| πᾶς | whole, all, every | Gen 42:29Gen 42:36Gen 43:9 | Ps 35:10Ps 35:28 | Isa 50:11Isa 51:3 |  |  | Act 9:32 Act 9:35 Act 9:39 Act 9:40  |
| πατήρ | father | Gen 42:29Gen 42:32Gen 42:35Gen 42:36Gen 42:37Gen 43:2Gen 43:7Gen 43:8Gen 43:11 |  | Isa 51:2 |  |  |  |
| περί | around, on account of | Gen 42:21  |  |  | Mar 3:32 Mar 3:34  |  |  |
| πιστεύω | trusted, believe | Gen 42:20  |  |  |  |  | Act 9:42  |
| πολύς / πολλός | many, vast |  | Psa 35:18  |  |  |  |  |
| πονηρός | evil, wicked one |  | Psa 35:12 |  |  |  |  |
| προσεύχομαι | pray |  |  |  |  |  | Act 9:40  |
| ῥύομαι | rescue |  | Psa 35:10 |  |  |  |  |
| σήμερον | today | Gen 42:32 |  |  |  |  |  |
| φωνέω | called |  |  |  | Mar 3:31  |  | Act 9:41  |
| χείρ | hand | Gen 42:37Gen 43:9Gen 43:12 | Psa 35:10  |  |  |  | Act 9:41  |
|  |  |  |  |  |  |  |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 42:18-43:13**

**“VaYomer Alehem Yosef” “And Joseph said unto them”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luqas Lk 8:19-21)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mark 3:31-35)****Mishnah א:א** |
| **Now it happened that his mother and brothers came to him, and they were not able to meet with him because of the congregated people. And it was reported to him, “Your mother and your brothers are standing outside wanting to see you.” But he answered and said to them, “These are my mother and my brothers, the ones who do the Torah of God and hear it.”[[37]](#footnote-37)** | **And his mother and his brothers[[38]](#footnote-38) came[[39]](#footnote-39)** (to him)**, and standing outside,[[40]](#footnote-40) they sent word to him to summon[[41]](#footnote-41) him. And people congregated around where he was sitting, and it was told him, “Behold, your mother and your brothers[[42]](#footnote-42) are outside[[43]](#footnote-43) looking for you.” And he answered them and said,[[44]](#footnote-44) “Who is my mother or my brothers?” And looking around at those who were sitting around him in a circle, he said, “Behold, my mother and my brothers! For whoever does the will of God[[45]](#footnote-45)** (follows my Mesorah)**, this person is my brother and sister and mother.”** |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 9:31-43)****Pereq א:א** |
| **Now it happened[[46]](#footnote-46) that as Hakham Tsefet was traveling through the whole region** where Yeshua was believed to be Messiah, **he also came down to the tsadiqim who lived in Lud. And there he came across a man named Aniyas who was paralyzed, and bedridden since he was eight years old.[[47]](#footnote-47) And Hakham Tsefet said to him, “Aniyas,** the name (authority) of **Yeshua HaMashiach heals you! Get up and make your bed yourself!” And immediately he got up. And all those living in Lud and Sharon who saw him, turned to the Master.****Now in Yafo there was a certain female talmid named Ts’viyah** (which translated means “gazelle”)**. She was unusually full of good works and acts of charitable giving, which she was constantly doing. Now it happened that in those days after becoming sick, she died. And after washing her, they placed her in an upstairs room. And because Lud was near Yafo, the talmidim, when they heard that Hakham Tsefet was in Lud, sent two men to him, urging, “Please come to us as quick as you can!” So Hakham Tsefet got up and went with them. When he arrived, they brought him up upstairs** (upper) **room, and all the widows came to him, weeping and showing him tunics and other clothing that Ts’viyah used to make while she was with them. But Hakham Tsefet sent them all outside, and, falling to his knees, he prayed. And turning toward the body, he said, “Ts’viyah, get up!” And she opened her eyes, and when she saw Hakham Tsefet, she sat up. And he gave her his hand and raised her up. And he called the tsadiqim and the widows and presented her alive. And it became known throughout all Yafo, and many believed in the Master. And it happened that he stayed many days in Yafo with a certain Shim’on, a leather-tanner.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 42:18 – 43:13** |  **Psa 35** | **Is 50:10 – 51:7, 11** | **Mk 3:31-35** | **Lk 8:19-21** | **Acts 9:32-43** |

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

**Yosef knew his brethren, but they knew him not**

Building on the contiguity of of the last pericope of B’resheet 42:8 with the present one, we see that Yosef recognized his “brethren” (brothers), but they did not know him. Yeshua is in a similar situation where his brothers do not seem to know that he is Messiah. Some scholars quibble over this being those who tried to seize him from the previous pericope or the previous being another party. Regardless of whether they had tried to seize him in a prior pericope or not, the point Hakham Tsefet is making here is that in Messiah there is an inner and outer circle.

Bede[[48]](#footnote-48) correctly suggests that Yeshua did not refuse to speak with his mother and brothers with any disrespect. The contrast drawn here is a mild hyperbole. Yeshua demonstrates the devotion he has for the spiritual community and its dynamic part in life. The present pericope details the notion that Yeshua has a deep connection with those who “do and hear” the Mesorah. He correctly honours his mother and family yet he is better associated with those who have a positive relationship with “the will of G-d” i.e. the Mesorah. The master identifies himself with the Mesorah and those who take it to heart.

Again, this pericope distinguished between those who are “outside” of the house and those who are in the “circle” close to the master. This forwards the truth that the spiritual community is of great importance to its Hakham. The notion of “brotherhood” takes on the Tanakh’s idea of *achim*. The B’ne Yisrael is a nation of brothers per se.

The Jewish way of Torah is the way of peace (shalom). Yeshua shows those in the “inner circle” *chesed* (loving-kindness). *Chesed* is a metonym for Torah. Those who are not a part of the inner circle see the din of the master. Therefore, Yeshua intimately connects with those who share in his Torah. His Torah is the G-d breathed Torah, which existed as the elemental point of creation. We can learn from this pericope that Yeshua shared *chesed*/Torah with those who were outside his “family circle” in order to create a larger circle called community. The Encyclopaedia of Judaism points out the basic “economy” of Jewish family life.

In the view of Rabbinic Judaism, husbands and wives owe one another loyalty to the common task and reliability in the carrying out of their reciprocal obligations, which are sexual, social, and economic. Their relationship finds its definition, therefore its rules and obligations, in the tasks the social order assigns to marriage: child-bearing and child-raising, on the one side, and the maintenance of the political economy of the holy people, Israel, on the other. The purpose of marriage is to produce the next generation and to support it. Marriage thus finds its definition in the larger social contract that the Torah means to set forth for Israel.[[49]](#footnote-49)

The word economy is rooted in the Greek word “*oikos*” meaning house and “*nomos*” meaning Torah. Literally speaking economy means the *nomos*/Torah of the house or the “Law of a house.” When we extend this idea to the “House of Hillel,” we would see the *Nomos*/Torah of Hillel and his talmidim. When this is applied to the current pericope we see that Yeshua is in a house, those who are in this “house” are subjected to his economy.

**For whoever does the will of God[[50]](#footnote-50)** (follows my Mesorah)**, this person is my brother and sister and mother.”**

We can also translate this to say that whoever follows the rules of the Masters house is his family. Therefore, in connecting with Messiah we are directly involved in the “will of G-d.” We discussed in some detail the idea that the cosmos is a structured *Nomos*/Torah. This is a macrocosm of G-d’s cosmological system. By way of analogy, the house is a microcosm of that same cosmology. Contrary to the popular notion of unlimited *chesed*, there are rules and laws, which apply to household conduct. Just as creation follows a structured order so must the family of Messiah. When we reside within the household, the *Nomos*/Torah (*chesed*) protects us. Being outside the household exposes us to the elements of the unrestricted *din* of the structured universe as it demands its exactitude. The economy of the house resolves any conflict therein. The concept of an inner circle suggests greater familiarity with the economy of G-d and his will. Familiarity suggests being acquainted with the intimate workings of the house or family.

**Erubin**

When the family is enlarged, it is encircled by the *erub*. The *erub* now implies the extension of the family into the community. However, the community shares the same ideology concerning *Nomos*/Torah. *Erub* in our present context means the mixing of households. There can be no “mixing” if there is not a common (communal) *Nomos*/Torah. We can also explain *erub* as the conjoining of houses into one singularity.

These matters are of paramount importance when we realize that the Nazarean community (house) was prepared from the beginning to incorporate Gentiles being filled with the Nefesh Yehudi into their circle. The written Torah does not prepare us, nor did it ready the Nazarean community for this situation. This is the occupation of the Oral Torah. It defines the hierarchy and structure with orderly models from the household to village to “all Yisrael.” The Mishnah as the principal element of the Oral Torah draws a full picture of the norms of communal interaction. The Mishnaic models show daily life under the governance of G-d. No place in Eretz Yisrael experienced this transformation like the Galil. The Galil served as the seedbed for preparing the Jewish people for the Great Exile. While we call the present Exile the “Great Exile,” we could also name it the “Exile of Tikun.” Once Yisrael was equipped with all the necessary elements of G-d’s governance it could enter into the Great Exile and affect the “Great Tikun of the cosmos. This is true in all aspects of Jewish life during the First Century C.E.

**Mishnaic Hebrew and the Galil**

Another necessary element was the Galilean language. Rendsburg[[51]](#footnote-51) believes that Mishnaic Hebrew originated in the Galil. The Galil had common isoglosses with Aramaic, Greek, Biblical Hebrew and middle Hebrew,[[52]](#footnote-52) not to mention the Phoenician and Ugaritic languages. Out of these languages, Mishnaic Hebrew was born primarily in the northern part of the Galil. Judah experienced this transformation most likely because of interaction with Northern Yisrael. It makes sense that Judah’s language transformed more slowly because Yerushalayim was given to Biblical Hebrew and Targumaic Aramaic.

Because Mishnaic Hebrew first flourishing in the Galil, we can see how it became the vehicle for transmission of the Oral Torah. Some scholars applaud the Greek language believing it was the primal element for “evangelizing” the west. While there is most certainly a truth in those thoughts, Mishnaic Hebrew is the restoration of a language spoken in the creation of the cosmos. The principle element of creation was the spoken Torah – Oral Torah. “In the beginning” or we should read “the chief element” in creation was the Oral Torah personified (tabernacling) in Yeshua HaMashiach.[[53]](#footnote-53)

Contemporary scholarship has overlooked the insights of Moulton and Turner.[[54]](#footnote-54) Moulton and Turner see the “Style” of the Greek Marqan text having originated from a Hebraic original. Their suggestion is that the present Greek text is a translation from a Hebrew original. Mark, Yochanan (John) Revelation, and Acts are anchored in the dialects of the northern Galil.[[55]](#footnote-55) This is not to exclude other books of the Nazarean Codicil. Turner finds the parallelisms[[56]](#footnote-56) of Hebrew – Aramaic confusing. This is because he is not associated with Mishnaic Hebrew. What we find noteworthy is the fact that Turner and Moulton call the language of Mark a catechetical system of instruction.[[57]](#footnote-57) Turner finds similar structure in the “fourth Gospel.” The structure of the Marqan text bears its closest parallel to the “Fourth Gospel.” In other words, the Peshat of Hakham Tsefet and the So’od Hakham Yochanan have exactly the same sentence structure and grammatical style. The Marqan Mishnah served as a prototype for the subsequent Mesorot (Gospels), the fundamental Mishnah, and most of the Oral Torah. The fact that the Peshat text of Hakham Tsefet and the So’od texts of Yochanan are catechetical means that in those two genres it is imperative to have training by a Hakham, not excluding the Remes and Midrash.

The language of the present pericope is a reminiscent parallel to the Mishnah.

**m. San 4:3** The Sanhedrin[[58]](#footnote-58) was [arranged] in the shape of a half of a round threshing floor [that is, as an amphitheater], so that [the judges] should see one another. And two judges’ Paqidim stand before them, one at the right and one at the left. And they record the arguments of those who vote to acquit and of those who vote to convict. R. Judah says, “Three: one writes the opinion of those who vote to acquit, one writes the opinion of those who vote to convict, and the third writes the opinions both of those who vote to acquit and of those who vote to convict.” **4:4** And three rows of disciples of sages sit before them. Everyone knows his place. [If] they found need to ordain [a disciple to serve on the court], they ordained one who was sitting in the first row. [Then] one who was sitting in the second row joins the first row, and one who was sitting in the third row moves up to the second row. And they select for themselves someone else from the congregation and set him in the third row. [The new disciple] did not take a seat in the place of the first party [who had now joined in the court] but in the place that was appropriate for him [at the end of the third row].[[59]](#footnote-59)

We should note that there were rows of Paqidim. The first row, was termed *Kallah* – Bride and the second row was called *B’ne – Kallah* (the children of the bride).

If we may judge from later arrangements, not only in Babylon, but in Palestine, there were two kinds of public lectures, and two kinds of students. The first, or more scientific class, was designated Kallah (literally, bride), and its attendants Beney-Kallah (children of the bride). These lectures were delivered in the last month of summer (Elul), before the Feast of the New Year, and in the last winter month (Adar), immediately before the Feast of Passover.[[60]](#footnote-60)

Here we see the inner and outer circle or the “Bride” and the “children of the Bride” who stand outside unable to enter because they lack the knowledge and wisdom to interact with Messiah. G-d forbid that we should be deemed incapable of having interaction with the Master. Nevertheless, this demonstrates the great wisdom of Hakham Tsefet the genius and pioneer of Nazarean Judaism. He serves not only as the pioneer of Nazarean Judaism but also he also influences Orthodox Judaism as it follows the Governance of G-d. Hakham Tsefet therefore, exhibits the “Bride of Messiah” as those who are able to join the inner circle of Messiah’s academic class.

**Peroration**

We can stand at the door and wish to see Yeshua. The vocabulary “to stand” has both positive and negative connotations. The positive sense of the word means to hold fast. The negative sense means immobility. Connection with Messiah and being a part of the “inner circle” means always moving forward, pushing the envelope as we say. The Nazarean Jew dedicates himself to being a part of a collegiate group of scholars. Scholars will always find themselves at “home” with other scholars and people who have similar interests.

**Remes Commentary of Hakham Shaul**

**Now in Yafo there was a certain female talmid named Ts’viyah**

Our pericope of 2 Luqas is divided into two sections. The first tells the story of a man named Aniyas and the second tells the story of a talmid named Ts’viyah meaning “gazelle.” Our pericope of 2 Luqas lists Ts’viyah as the only woman in the Nazarean Codicil to specifically be called a “talmid” (disciple). Hakham Tsefet comes to her home by way of request because she had been sick and died. The petition by other “talmidim” suggests their belief that her rising from the dead would be the result of…

1. Her righteous/generous deeds
2. The Merit of Yeshua
3. The Merit of Hakham Tsefet

The previous healing of Aniyas who was bedridden since he was Eight years old in Lud and now the rising of Ts’viyah(a picture of Yael[[61]](#footnote-61)/Ibex and Yehudit) speaks allegorically of the month of Kislev and Hanukah. The two cases, one of Aniyas and the other of Ts’viyah are also “miracle” stories that remind us of the miracle of Hanukah. The telling of these stories brings Hakham Shaul to the boarder of Remes/with Midrash. His style in this case is nearly Midrash. However, because the stories are still concise Remes we look for allegorical meaning in their words. Therefore, our Gazelle, Ts’viyah and Aniyas are allegorical pictures reminding us of Hanukah.

**Miracle of Miracles**

The present miracle stories end with two preparatory lines. The first being “**And it became known throughout all Yafo, and many believed in the Master”** and the second being “**And it happened that he stayed many days in Yafo with a certain Shim’on, a leather-tanner.**” These words teach us that there is a great miracle about to take place. This miracle demonstrates the depth of the Jewish paradox. We will not rehearse the Hanukah story here for the sake of time and space. However, we might suggest that the war of the Maccabees was a war of Jewish ideals against western Grecian amorality. Or, put it more succinctly, the Jewish were at war with these dissolute Gentiles. The great miracle that we are approaching in the 2 Luqan passages is the acceptance of the Gentile into the “House” of Yeshua HaMashiach. Their acceptance of Torah and the Mesorah is juxtaposed against the backdrop of Hanukah. Furthermore, these preparatory remarks teach us that the Gentiles accepted the Torah and Mesorah (Oral Torah) of the Master. This paradox is especially interesting when we see that the Soreg (wall of demarcation separating the court of Gentiles from the Courts of the Israelites) was breeched in thirteen places by Greek invaders as defiance of the Mesorah. The Gentiles who came to Nazarean Judaism accepted the fact that they were prohibited from going any farther than the Soreg. In fact, this was often a motivational factor for complete conversion to Nazarean Judaism. However, the greatest miracle to take place was the Gentile acceptance of the Mesorah.

**Acceptance of the Mesorah**

Hakham Tsefet’s going to Lud and Yafo is undoubtedly to the Esnogas where there are talmidim who believe that Yeshua is Messiah. Exactly why Hakham Tsefet is here is not told. Nevertheless, we see that he has come by Divine design. As the Av Bet Din, Hakham Tsefet was preoccupied with one agenda, that being Shalom Bayit. Allegorically speaking the phrase Shalom Bayit refers to the Esnoga. Likewise, the mother and brother of Yeshua from our Marqan Peshat allegorically refer to the Esnoga as well.[[62]](#footnote-62)

Acceptance of the Mesorah by the Gentile presents some problems that initially seem insurmountable. Number one was the idea that Yisrael was subordinate to Rome. Much like Egypt in Yosef’s time Rome was the superpower over the known world. This created a deal of obstacles for Jew and Gentile a like. Hakham Shaul demonstrates those issues in his letter to the Romans.

Romans 13:1-10 **Let every gentile soul be subject to the governing authorities** (of the Jewish Synagogue). **For there is no** legitimate **authority except** (that of the Jewish Bet Din) **from God, and the authorities (of the Bet Din) that exist are appointed by God. Therefore, whoever resists the authority** (of the Bet Din) **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves. For the Rulers** of the Synagogue**[[63]](#footnote-63) are not a terror to good works** (acts of righteousness/generosity)**, but to those who do evil. Do you want to** (be) **irreverent to the authority** (of the Bet Din)**? Do what is beneficial, and you will have praise from the same. For he, the Chazan[[64]](#footnote-64) is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan)**[[65]](#footnote-65) does not bear the circumcision knife[[66]](#footnote-66) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil. Therefore, *you* must be subject** (obey)**, not only because of wrath but also for conscience' sake. For this reason, the servants of God** (Parnasim) **are devoted to collections of dues. Pay all their dues: revenues to whom revenues *are due*, reverence to whom reverence** (to the bench of three)**, fear[[67]](#footnote-67) to whom fear, honor to** (the Parnasim) **whom honor** (are due the honor of their office)**. Owe no one anything except to love[[68]](#footnote-68) one another** (following the guidance of the Masoret)**, for he who loves another has accomplished** (the intent of) **the Torah. For the commandments, "You will not commit adultery," "You will not murder," "You will not steal," "You will not bear false witness," "You will not covet," and if** there is**any other** (negative) **commandment, are *all* summed up in this saying, namely, "You will love your neighbor as yourself." Love does no harm to a neighbor; therefore, love *is* the summation** (intent) **of the Torah.**

Submission to Jewish authority, the only genuine authority under G-d was a risky business for the Romans. In the coming pericope we will see Cornelius submit to Hakham Tsefet as his Hakham along with his whole house. We must reiterate that this was the proper acceptance of Yeshua and the Mesorah. By this, we mean that the whole “house” accepted the Mesorah and Master. When a “house” followed this protocol, everything was in peace and there was Shalom Bayit. In those cases where only one person in a house accepted the “Yoke of Messiah,” things were often catastrophic. Hakham Matityahu states the matter in Midrash succinctly.

**Matityahu (Matthew) 10:34** Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Reducing the Midrashic statement to allegory and Remes shows us the thought behind the Midrashic content. The truth is in the detail. Consequently, we must pay special attention to the details. By this, we mean the language. If we only look at a translation without looking deeper, we will have missed the whole exercise. Therefore, we must use the catechistic method to determine the meaning. Did Yeshua intend for family members to take up swords against one another in murderous contention?

Superficially looking at the whole pericope of the Midrashic text,[[69]](#footnote-69) we would think that this is the case. As we have stated the Midrash teaches us an ethic. Therefore, the ethical message should be pondered to understand the Midrashic meaning. Our Remes is not concerned with the “Midrashic ethic.” We are interested in the allegory of this pericope.

Yeshua’s words “I came not to send peace, but a sword” are the same as those of Hakham Shaul in the letter to the Romans. “**Be afraid; for he** (the Chazan)**[[70]](#footnote-70) does not bear the sword in vain.**” If our readers will note the translation above they will note that the word “sword” is translated “**circumcision knife**.” This is because the Greek word used for “sword” is μάχαιρα – *machaira,* which in these cases is not a sword, but a circumcision knife[[71]](#footnote-71) in both Matityahu and Romans.

Therefore, we see the allegory clearly. A sword is no longer a weapon of war but a circumcision knife, which transforms the soul of the Gentile into the Nefesh Yehudi. Or, we may say that it is the μάχαιρα – *machaira,* which carves away, in a matter of speaking the outer shell allowing the Nefesh Yehudi already resident to surface. The Mesorah can also strip away the veneer of hardened souls. By “hardened souls,” we mean those souls that are callous to the Torah. For Hakham Tsefet and his talmid, Hakham Shaul the universal answer is the Mesorah. This answer is for the Jewish soul who wishes to join Messiah and the Gentile proselyte who was estranged from the covenants of promise.[[72]](#footnote-72)

**The Mesorah’s Appeal to the Gentile**

During the mid-late first century, the number of Gentiles that joined Nazarean Judaism was copious. Why would a Gentile accept the Mesorah? Did these Gentiles believe that those who persuaded them to accept the Mesorah were Judaizers and legalists? We, in our modern world tend to think of the first century as a period of barbarism. We fail to realize that the Roman world was that of avant-gardism. The Romans were not the Barbarian Hoard. They were the civilized and enlightened people of their age. Therefore, the structure and order of the Mesorah appealed to them greatly. Much like the pomp of the upper class, they accepted the Mesorah as a sign of being civilized and enlightened. And, enlightened they were. Those who followed Messiah and his Mesorah did not think of themselves as being “Judaized” or submitting to “legalism.” The plethora of “gods” wearied the soul of the civilized Roman. While there were those Romans like the Samaritans that mixed their paganism with the Mesorah, there was a remnant of legitimately enlightened and liberated souls.

Why has the Mesorah lost its appeal to the contemporary Gentile world? Is it the excessive preaching of “grace” by the Church? Or, is there some other reason? Why does the Gentile prefer lawlessness to the Mesorah? While there might be a million reasons, there is one simple and short answer. Civilization or **the lack thereof**! The degradation of society has made the appeal of the Mesorah appear legalistic.

**Freedom**

The world at large wants “freedom,” after all we deserve it so they say. Unfortunately, the truth of freedom has been contorted. How does the Mesorah bring anyone to freedom if it is so legalistic? Again, the concept of freedom is so distorted that modern society has lost sight of what freedom really is and has confused it for anarchy. If we choose to be “free” of the Mesorah, we can expect to be “bound” by shedim (demons) promoting anarchy and ultimate suicide. If we choose the Mesorah, we are freed from the shedim and bound to G-d who gives life and order. If we reject the Mesorah, we will be bound by sin and depravity. If we choose the Mesorah, we will be free from sin and death.

“But if serving the Lord seems undesirable to you, then choose for yourselves today who you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. **But as for me and my household, we will serve the Lord.**" - A**men V’Amen!**

**Halakhic Implications**

1. Believing in G-d **Ex.20:2**

2. Unity of G-d **Dt.6:4**

3. Love of G-d **Dt.6:5**

4. Fear of G-d **Dt.6:13**

5. Worshipping G-d **Ex.23:25; Dt.11:13; Dt.13:15**

6. Cleaving to G-d **Dt.10:20**

7. Taking an Oath by G-d's name **Dt.10:20**

8. Walking in G-d's Ways **Dt.28:9**

9. Sanctifying G-d's Name **Lev.22:32**

10. Reading the Shema **Dt.6:7**

11. Studying the Torah **Dt.6:7**

**Questions for Understanding and Reflection**

1. What verse or verses from the readings of the previous Sabbath (Gen 41:38 – ‎‎42:17‎; Psa. ‎‎34; Is 11:2-10, ‎‎16; Mk 3:28-‎‎30‎; Lk ‎‎12:10; and‎ Acts 9:23-‎‎31) were fulfilled in your life during the last week?‎
2. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
3. What questions were asked of Rashi regarding Gen. 42:19?
4. What questions were asked of Rashi regarding Gen. 42:21?
5. What questions were asked of Rashi regarding Gen. 42:23?
6. What questions were asked of Rashi regarding Gen. 42:24?
7. What questions were asked of Rashi regarding Gen. 43:2?
8. What questions were asked of Rashi regarding Gen. 43:7?
9. What questions were asked of Rashi regarding Gen. 43:9?
10. What questions were asked of Rashi regarding Gen. 43:11?
11. Why are the wicked destroyed by G-d at midnight? Please explain.
12. What is the **allegorical meaning** of **“the pit”?**.
13. As King David the Messiah was reading the Torah Seder for this week, what caught his attention in the Torah Seder for this week that is addressed in his Psalm for this week?
14. As the Prophet Yeshayahu read the Torah Sder for this week, what caught his attention in the Torah Seder for this week that is addressed in his prophecy?
15. What important Halakhic question is Hakham Tefet answering in his narrative of Mark 3:31-35‎?
16. What important Halakhic question is Hakham Shaul pointing to in the Tosefta of Lk 8:19-21‎?
17. In 2 Luqas (Acts) 9:32-43 Hakham Shaul presents us in the Remes two miracles performed by G-d by the hand of Hakham Tsefet. Since the Gemarah (Remes) is always a commentary on the Mishnah (Peshat), how are these two miracles a commentary on Mark 3:31-35? Please explain your answer.
18. Why were so many Jews and Gentiles accepting the Oral Law and the Rule of the Master through Hakham Tsefet and the other Sheliachim (Apostles) but this is not the case nowadays? Please explain your answer..
19. How does the TV affect the Oikos Domia (Economy of the household) nowadays?.And what should we do with it?
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:**

**“V’El Shaddai” - ‎ “And G-d Almighty”‎**

**& Shabbat Mevar'chim Ha Chodesh Tebet**

**(& Proclamation of the New Moon for the Month of Tebet)**

**(Thursday 13th of Dec – Friday 14th of Dec. 2012)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֵל שַׁדַּי** |  |  |
| **“V’El Shaddai”** | Reader 1 – B’resheet 43: | Reader 1 – B’resheet 44:18-20 |
| **“And G-d Almighty”** | Reader 2 – B’resheet 42: | Reader 2 – B’resheet 44:21-23 |
| **“Y que el Dio Todopoderoso”** | Reader 3 – B’resheet 42: | Reader 3 – B’resheet 44:24-26 |
| B’resheet (Gen) Gen. 43:14 – 44:17B’midbar (Num.) 28:9-15 | Reader 4 – B’resheet 42: |  |
| Ashlamatah: Jer. 42:12-20 + 43:12 I Samuel 20:18,42 | Reader 5 – B’resheet 42: |  |
|  | Reader 6 – B’resheet 43: | Reader 1 – B’resheet 44:18-20 |
| Psalm 36:1-13 | Reader 7 – B’resheet 43: | Reader 2 – B’resheet 44:21-23 |
| N.C.: Mk. 4:1-9; Lk. 8:4-8; Acts 10:1-8 |  Maftir – B’resheet 42: | Reader 3 – B’resheet 44:24-26 |
|  Jer. 42:12-20 + 43:12 I Samuel 20:18,42 |   |

**Note:**

**On Thu, Dec 6, 2012 at 7:00 AM** (Brisbane, Australia time – about 3:00 PM Wed. Dec 5 in the U.S.)**, I will be boarding a plane that will after 16 hours and 15 mins. of flying with three stops in between, will eventually land me at Seattle Airport in Washington State. At this time I sincerely covet your prayers for a safe trip, with no problems with boarding and customs, as well as for me to successfully accomplish all the goals I have set for my trip to the U.S. to the satisfaction of all concerned. Todda Rabba to all who have made it possible for me to undertake this exciting trip.**

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Verse 22 here. [↑](#footnote-ref-1)
2. Jeremiah 31:19. [↑](#footnote-ref-2)
3. Beresheet Rabba 91:10. ‎ [↑](#footnote-ref-3)
4. Verse 35 here. ‎ [↑](#footnote-ref-4)
5. Kethuboth 110a: ***hafuchi matrata lamah li***, ‎meaning that if a person is carrying two leather sacks of equal weight on his right and left shoulders, why should he change one sack for the other? (See Rashi there.) [↑](#footnote-ref-5)
6. For we do not find that Joseph told this to his brothers. ‎ [↑](#footnote-ref-6)
7. Verse 38 here. [↑](#footnote-ref-7)
8. Verse 33 here. [↑](#footnote-ref-8)
9. Thus he suggested that they will be able to keep their original merchandise for sale to others, and obtain grain free. [↑](#footnote-ref-9)
10. Further, 43:7. [↑](#footnote-ref-10)
11. Verse 11 here. [↑](#footnote-ref-11)
12. Verse 12 here. [↑](#footnote-ref-12)
13. Further, 44:19. [↑](#footnote-ref-13)
14. See Ramban above in Verse 21. [↑](#footnote-ref-14)
15. Namely, that we do not find that Joseph mentioned to his brothers about being free to trade in the land. Therefore, Rashi explained the word tis ***'charu*** as giving ‎them the right to travel around the land and buy grain always without hindrance. [↑](#footnote-ref-15)
16. Above, 34:10. For there actual trade is referred to, while here only travelling ‎around the land is meant. Therefore Rashi makes his comment here, and not there in the story of Schechern. [↑](#footnote-ref-16)
17. Ibid., Verse 2l. [↑](#footnote-ref-17)
18. Ramban's intent is to explain ‎that the word ***tamith*** is not to be understood literally as meaning that Reuben was ready to forfeit the lives of his two sons. Instead, the word is to be understood in ‎a general sense, i.e., that Reuben is willing to be punished, but not that Jacob slay Reuben's sons. [↑](#footnote-ref-18)
19. Further, 43:9. [↑](#footnote-ref-19)
20. Ibid., 46:9. [↑](#footnote-ref-20)
21. For when Judah gave ‎his promise to his father that he would bring back Benjamin, he finally consented to send him along (43:9-13), but Reuben's plea went unanswered. [↑](#footnote-ref-21)
22. I ‎Chronicles 5:2. Thus suggesting that Judah's great influence upon his brothers would assure their cooperation in bringing back Benjamin under all circumstances. [↑](#footnote-ref-22)
23. Above, 35:22. [↑](#footnote-ref-23)
24. Further, 3:8. [↑](#footnote-ref-24)
25. The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-25)
26. Ibid. 25 [↑](#footnote-ref-26)
27. This night time redemption speaks directly to our verbal tally in that the name used by HaShem when He brings judgment: God - אלהים, Strong’s number 0430. Additionally ‘night’ alludes to a second verbal tally: Day - יום, Strong’s number 03117. [↑](#footnote-ref-27)
28. In the battle of the 4 kings vs. the 5 kings in Bereshit (Genesis) 14:9. [↑](#footnote-ref-28)
29. When Abimelech took Sarah for his wife in Bereshit (Genesis) 20:1-18. [↑](#footnote-ref-29)
30. When Laban chased Yaaqov and his family when they left his employ in Bereshit (Genesis) 31:1-55. [↑](#footnote-ref-30)
31. When Ya’aqob fought the angel of Esav, and prevailed in Bereshit (Genesis) 32:24-32. [↑](#footnote-ref-31)
32. In the days of Moses. This was the tenth plague in Shemot (Genesis) 12:12. [↑](#footnote-ref-32)
33. When Deborah and Barak waged war against the Canaanites whose general was Sisera in Shoftim (Judges) 4:1-24. [↑](#footnote-ref-33)
34. When *Senacherib* attempted to conquer Israel in the days of Hezekiah in II Divre Hayamim 32:1-24. [↑](#footnote-ref-34)
35. Yeshayahu (Isaiah) 46:1, Yeremiyahu (Jeremiah) 50:2. [↑](#footnote-ref-35)
36. Another name for Chanuikah. [↑](#footnote-ref-36)
37. ***Na’aséh V’Nishmá*** “We will do and [then] we will hear.” cf. Exodus 19:8. [↑](#footnote-ref-37)
38. Verbal connection to B’resheet 42.19 [↑](#footnote-ref-38)
39. Verbal connection to B’resheet 42.29 [↑](#footnote-ref-39)
40. While scholars such as Gundry and Gould suggest that Yeshua’s family members are here to seize him in 3.21 from the congregated group, the text does not specifically lend itself to this interpretation. The maternal visit may have been because the news of his town folk from Tzfat, (Yeshua’s hometown) reached them, they went to see him and see how he was. Therefore, we deduce that the maternal visit is one of genuine concern rather than seizure. [↑](#footnote-ref-40)
41. The Greek phrase καλοῦντες indicates commission. Here the phrase juxtaposes those who Yeshua “called” to leave their families and “follow him.” [↑](#footnote-ref-41)
42. We cannot find in these passages the Catholic notion of Miriam’s perpetual virginity. These “brothers” are Yeshua’s literal brothers. Other scholars also add “and sisters.” Cf. Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). p. 275 [↑](#footnote-ref-42)
43. Here the mother and brothers “outside” teaches us that they were initially not a part of his inner circle. His mother certainly believed as the result of many incidents. However, his brothers may not have initially believed in him due to sibling rivalry. [↑](#footnote-ref-43)
44. Common Hebraism of the Tanakh [↑](#footnote-ref-44)
45. ποιήσῃ τὸ θέλημα τοῦ θεοῦ, (those who make-do the will of G-d) has a strong connection to **προορίζω** Cf. Eph 1:4 Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). p. 277. This may also be explained by saying those who “do the will of G-d” (keep the Master’s Mesorah) do so because they have the ***Nefesh Yehudi*** and that soul was preordained to be deposited within them before the foundations of the earth. This is also a verbal connection to Yesha’yahu (Isaiah) 50:10 [↑](#footnote-ref-45)
46. Verbal connection with Luqas 8:19. Also, note that ἐγένετο hints at the Hebrew construction with ויהי. [↑](#footnote-ref-46)
47. Scholars suggest that Aniyas could have been paralyzed since he was eight years old or possibly for eight years. The Greek text is ambiguous. [↑](#footnote-ref-47)
48. Aquinas, S. T. (2009). Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers (Vol. II Mark). London: Baronius Press Ltd. p. 69 See also Lane, W. L. (1974). *The New International Commentary on the New Testament: The Gospel According to Mark,*  Grand Rapids, Michigan: W. B. Eerdmans Publishing Co. p.147 [↑](#footnote-ref-48)
49. Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. Vol. 1 p. 280ff. [↑](#footnote-ref-49)
50. ποιήσῃ τὸ θέλημα τοῦ θεοῦ, (those who make-do the will of G-d) has a strong connection to **προορίζω** Cf. Eph 1:4 Also see Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). p. 277. This may also be explained by saying those who “do the will of G-d” (keep the Master’s Mesorah) do so because they have the ***Nefesh Yehudi*** and that soul was preordained to be deposited within them before the foundations of the earth. [↑](#footnote-ref-50)
51. The Jewish Seminary of America. (1992). *The Galilee in Antiquity.* (L. I. Levine, Ed.) MA: Jewish Theological Seminary of America. pp. 226ff [↑](#footnote-ref-51)
52. Ibid [↑](#footnote-ref-52)
53. Our rewording of Yochanan 1:1 [↑](#footnote-ref-53)
54. Moulton, J. H., & Turner, N. (1976). *A Grammar of New Testament Greek* (Style ed., Vol. Style). Edinburgh: T&T Clark Ltd. [↑](#footnote-ref-54)
55. Ibid p. 6 [↑](#footnote-ref-55)
56. Ibid p. 15 [↑](#footnote-ref-56)
57. Iibd p. 11 [↑](#footnote-ref-57)
58. Etymologically, *Sanhedrin* is a Mishnaic Hebrew representation of the Greek word *synedrion* συνέδριον meaning, "sitting together." [↑](#footnote-ref-58)
59. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 590 [↑](#footnote-ref-59)
60. Edersheim, A. (1993). *The Life and Times of Jesus the Messiah.* Peabody: Henderson Publishers. Book 2 Chapter 10 p. 171 [↑](#footnote-ref-60)
61. Shofitim (Judges) 4:17-21 [↑](#footnote-ref-61)
62. Aquinas, S. T. (2009). Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers (Vol. Mark). London: Baronius Pess Ltd. p. 70 [↑](#footnote-ref-62)
63. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at [↑](#footnote-ref-63)
64. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-64)
65. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-65)
66. Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-66)
67. Fear, Yir’ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation) [↑](#footnote-ref-67)
68. Here love, agape is associated with the Masoret – Catechist – Evangelist [↑](#footnote-ref-68)
69. Mt. 10:34-39 [↑](#footnote-ref-69)
70. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-70)
71. Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter.* Minneapolis: Augsburg Fortress Press. pp. 305-307 [↑](#footnote-ref-71)
72. Cf. Eph. 2:12 [↑](#footnote-ref-72)