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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Tammuz 12, 5783 – June 30/July 1, 2023** | **First Year of the Shmita Cycle** |

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

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com%20) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing 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: Honoring 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!**

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**A Prayer for our Beloved Hakhamim**

We would like to ask for prayers on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

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

**Shabbat: “VeYosef” - “And Joseph”**

**Tammuz 12, 5783 – June 30th/July 1st, 2023**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְיוֹסֵף** |  | **Saturday Afternoon** |
| **“VeYosef”** | Reader 1 – B’resheet 39:1-4 | Reader 1 – B’resheet 40:1-4 |
| **“And Joseph”** | Reader 2 – B’resheet 39:5-6 | Reader 2 – B’resheet 40:5-8 |
| **“Y José”** | Reader 3 – B’resheet 39:7-9 | Reader 3 – B’resheet 40:9-11 |
| B’resheet (Genesis) 39:1 – 23 | Reader 4 – B’resheet 39:10-12 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 55:11 - 56:8 | Reader 5 – B’resheet 39:13-15 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’resheet 39:16-18 | Reader 1 – B’resheet 40:1-4 |
| Tehillim (Psalms) 33:1- 22 | Reader 7 – B’resheet 39:19-20 | Reader 2 – B’resheet 40:5-8 |
|  | Maftir – B’resheet 39:21-23 | Reader 3 – B’resheet 40:9-11 |
| N.C.: Jude 20-23; Luke 7:31-35 | Isaiah 55:11 - 56:8 |  |

**Contents of the Torah Seder**

**·** Potiphar’s Wife – Gen. 39:1-23

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) 39:1 - 23**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. **Now Joseph** had been brought down to Egypt, and Potiphar, Pharaoh's chamberlain, chief of the slaughterers, an Egyptian man, purchased him from the Ishmaelites who had brought him down there. | 1. **But Joseph** was brought down into Mizraim; and Potiphar, … a man of Mizraim, a chief of Pharoh, a chief of the executioners, bought him with the pledge of the Arabians who had brought him down thither. |
| 2. The Lord was with Joseph, and he was a successful man, and he was in the house of his Egyptian master. | 2. And the Word of the LORD was Joseph's Helper, and he became a prosperous man in the house of his Mizraite master. |
| 3. And his master saw that the Lord was with him, and whatever he (Joseph) did the Lord made prosper in his hand. | 3. And his master saw that the Word of the LORD was his Helper, and that the LORD prospered in his hand all that he did; |
| 4. And Joseph found favor in his eyes, and he (Joseph) served him, and he (Potiphar) appointed **him overseer (Heb. וַיַּפְקִדֵהוּ – VaYaP’qidehu)** over his house, and all he had he gave into his hand. | 4. and Joseph found favour in his eyes, and he served him, and **he appointed him superintendent** over his house, and all that he had he delivered in his hands. |
| 5. Now it came to pass that since he had **appointed him overseer (Heb. הִפְקִיד – HiF’qid)**over his house and over all that he had, the Lord blessed the house of the Egyptian for Joseph's sake, and the blessing of the Lord was in all that he had, in the house and in the field. | 5. And it was from the time he **appointed him superintendent** over his house, and over all that he had, the LORD prospered the house of the Mizraite for the sake of the righteousness/generosity of Joseph, and the blessing of the LORD was on all that he had in the house and in the field.  JERUSALEM: And he delivered in his hands and appointed him superintendent. |
| 6. So he left all that he had in Joseph's hand, and he knew nothing about what was with him except the bread that he ate; and Joseph had handsome features and a beautiful complexion. | 6. And he left all that he had in Joseph's hand, and took no knowledge of anything of his, except his wife with whom he lay. And Joseph was of goodly form and beautiful aspect. |
| 7. Now it came to pass after these events that his master's wife lifted up her eyes to Joseph, and she said, "Lie with me." | 7. And it was after these things that the wife of his master lifted up her eyes to Joseph, and said, Lie with me. |
| 8. But he refused, and he said to his master's wife, "Behold, with me my master knows nothing about anything in the house, and all he has he has given into my hand. | 8. But he refused to come near her, and said to his master's wife, Behold, my master takes no knowledge of what is with me in the house, and all he has he delivers into my hand; |
| 9. In this house, there is no one greater than I, and he has not withheld anything from me except you, insofar as you are his wife. Now how can I commit this great evil, and sin against God?" | 9. there is none in the house greater than I nor has he restricted me from anything but yourself, because you are his wife: and how can I do this great wickedness, and become guilty before the LORD? |
| 10. Now it came about when she spoke to Joseph day in and day out, that he did not obey her, to lie beside her [and] to be with her. | 10. And it was when she spoke with Joseph this day and the next, and he hearkened not to her to lie with her, lest with her he should be condemned in the day of the great judgment of the world to come; |
| 11. And it came about on a certain day, that he came to the house to do his work, and none of the people of the house were there in the house. | 11. it was on a certain day that he entered the house to examine the tablets of his accounts, and there was no man of the house within; |
| 12. So she grabbed him by his garment, saying, "Lie with me!" But he left his garment in her hand and fled and went outside. | 12. that she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and went forth into the street. |
| 13. Now it happened, when she saw that he had left his garment in her hand and had fled outside, | 13. And when she saw that he had left his garment in her hand, and had gone forth into the street, |
| 14. that she called to the people of her house, and she spoke to them, saying, "Look! He brought us a Hebrew man to mock us. He came to me to lie with me, but I called loudly. | 14. \_\_\_ that she called the men of the house and said, See this, \_\_\_ which the Hebrew man has done whom your master has brought to mock us. He came in to lie with me, and I cried with a high voice. |
| 15. And it happened that when he heard that I raised my voice and called out, he left his garment beside me, and he fled and went outside." | 15. And when he heard that I lifted up my voice, he left his garment with me, and went forth into the street. |
| 16. So she left his garment beside her, until his master came home. | 16. And she let the garment remain until his master came into his house; |
| 17. And she told him the same thing, saying, "The Hebrew slave that you brought to us came to me to mock me. | 17. and she spoke to him according to these words, saying The Hebrew servant whom you brought to us came in to me to mock me. |
| 18. And it happened when I raised my voice and called out, that he left his garment beside me and fled outside." | 18. ---  JERUSALEM: And it was when I thundered with my voice. |
| 19. Now it came about when his master heard his wife's report that she spoke to him, saying, "Your slave did such things to me," that his wrath burned. | 19. And when his master heard the words which his wife spoke with him, saying, According to these things did your servant to me, his wrath became strong. |
| 20. So Joseph's master took him and put him into prison, the place where the king's prisoners were imprisoned, and he was there in the prison. | 20. And Joseph's master took counsel of the priests, who \_\_\_\_ put him not to death, but delivered him into the house of the bound, where the king's prisoners were bound; and he was there in the house of the bound.  JERUSALEM: In the prison house. |
| 21. The Lord was with Joseph, and He extended charisma to him, and He gave him favor in the eyes of the warden of the prison. | 21. And the Word of the LORD was Joseph's Helper, and extended mercy to him, and gave him favour in the eyes of the captain of the prison. |
| 22. So the warden of the prison delivered all the prisoners who were in the prison into Joseph's hand, and whatever they did there, he [was the one who] did it. | 22. And the captain of the prison confided all the prisoners who were in the house to Joseph's hands, and whatsoever was done there he commanded to be done. |
| 23. The warden of the prison did not inspect anything [that was] in his (Joseph's) hand, for the Lord was with him, and whatever he did the Lord made prosper. | 23. It was not needful for the captain of the prison to watch Joseph, after the custom of all prisoners, because he saw that there was no fault in his hands; for the Word of the LORD was his Helper, and that which he did the LORD made it to prosper. |

**Reading Assignment:**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  **Vol. 3a – “The Twelve Tribes” pp. 299 - 337** | **Ramban: Genesis Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 479 - 486** |

**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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi 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, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as 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.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎**‎‎‎‎‎‎‎**39:1-23**

**Chapter 39**

**1 Now Joseph had been brought down to Egypt** [Scripture] returns to the previous topic, which it had interrupted in order to juxtapose the demotion of Judah with the selling of Joseph, to imply that because of him (Joseph), they (his brothers) demoted him (Judah) from his high position; and also to juxtapose the incident of Potiphar’s wife with the incident of Tamar, to tell you that just as that one [the incident of Tamar] was meant for the sake of heaven, so too this one [the incident of Potiphar’s wife] was meant for the sake of heaven. For she saw through her astrology that she was destined to raise children from him (Joseph), but she did not know whether [they would be] from her or from her daughter. [From Gen. Rabbah 85:2]

**3 that the Lord was with him** **The name of Heaven was frequently in his mouth.** [From Tanchuma Vayeshev 8]

**4 and all he had**Heb. וְכָל-יֶשׁ-לוֹ . This is elliptical. The word אֲשֶׁר is missing. [It should read: וְכָל-אֲשֶׁר יֶשׁ-לוֹ .] [from targumim]

**6 and he knew nothing about what was with him** He did not pay attention to anything.

**except the bread** **That is his wife, but [Scripture] speaks euphemistically**. [From Gen. Rabbah 86:6]

**and Joseph had handsome features**As soon as Joseph found himself [in the position of] ruler, he began eating and drinking and curling his hair. Said the Holy One, blessed be He: “Your father is mourning and you curl your hair! I will incite the bear against you.” Immediately afterwards “his master’s wife lifted up her eyes.” [from Tanchuma Vayeshev 8]

**7 his master’s wife lifted up her eyes, etc.** Wherever it says אַחַר , it means immediately following. [From Gen. Rabbah 44:5]

**9 and sin against God** The sons of Noah were commanded against immorality. [From Sanh. 56a]

**10 to lie beside her** even without intercourse. [From Gen. Rabbah 87:6]

**to be with her**in the World to Come. [From Gen. Rabbah 87:6]

**11 And it came about on a certain day** That is to say that a special day arrived, a day of rejoicing, a religious festival when they (the household) all went to the temple of their idols. She said, “I have no more fitting day to consort with Joseph than today.” So she said to them, “I am ill, and I cannot go.” [from Sotah 36b]

**to do his work** [There is a controversy between] Rav and Shmuel. One said: his actual work, and the other said: to perform his needs with her, but his father’s image appeared, etc., as is stated in Sotah (36b).

**14 “Look! He brought us…”** Heb. הֵבִיא [without a noun or pronoun. Although the pronoun is sometimes absent, the antecedent is usually clear, whereas here there is no antecedent.] This is an elliptical expression: “He brought us,” but [Scripture] does not specify who brought him; she was referring to her husband.

**Hebrew** Heb. עִבְרִי , **from the other side of the river** (עֵבֶר הַנָהָר) from the sons of Eber (Gen. Rabbah 42:8). (Other editions: from the other side of the river.)

**16 his master** [The master] of Joseph.

**17 came to me to mock me**; the Hebrew slave that you brought to us.

**19 Now it came about when his master heard, etc.** During intercourse she told him this, and that is the meaning of “Your slave did such things to me,” [meaning] such acts of intimacy. [From Gen. Rabbah 87:9]

**21 and he extended charisma to him** Heb. חָסֶד . [It means] that he was well-liked by all who saw him, an expression of “a beautiful and charismatic (וַחֲסוּדָה) bride” in the Mishnah (Derech Eretz Rabbah, ch. 6) [from a midrash quoted by Yalkut Shimoni, vol. 2, 1053.]

**22 he [was the one who] did it**As the Gen. Targum renders: by his command it was done.

**23 since the Lord was with him** Heb. בַּאֲשֶׁר . Because the Lord was with him.

**Ketubim: Tehillim (Psalms)**‎‎‎**33:1-22**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Sing praises to the Lord, O you righteous; for the upright, praise is fitting. | 1. Give praise, O righteous/generous, in the presence of the LORD; praise is seemly for the upright/generous. |
| 2. Give thanks to the Lord with a harp; with a lyre of ten melodies make music to Him. | 2. Give thanks in the presence of the LORD with the lyre; with the harp of ten strings give him praise. |
| 3. Sing to Him a new song; play well with joyful shouting. | 3. Give praise in the presence of the LORD with a new song; praise well with a shout. |
| 4. For the word of the Lord is upright, and all his deeds are with faith. | 4. For the word of the LORD is right, and all His deeds are reliable. |
| 5. He loves charity and justice; the earth is full of the Lord's kindness. | 5. He loves righteousness/generosity and justice; the goodness of the LORD fills the earth. |
| 6. By the word of the Lord, the heavens were made, and with the breath of His mouth, all their host. | 6. By the word of the LORD were the heavens made; and by the breath of His mouth, all their armies. |
| 7. He gathers in the water of the sea as a mound; **He puts the deeps into treasuries.** | 7. Who gathers as in a bottle the waters of the sea; **He puts them in the treasuries of the deeps.** |
| 8. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. | 8. In the presence of the LORD all who dwell on the earth will be afraid; all the inhabitants of the world will tremble because of Him. |
| 9. For He said and it came about; He commanded and it endured. | 9. Because He says it, and it is; He commanded, and it took place. |
| 10. The Lord frustrated the counsel of nations; He put the plans of peoples to nought. | 10. The LORD shattered the counsel of the Gentiles, frustrated the plans of the nations. |
| 11. **The counsel of the Lord shall endure forever; the plans of His heart to all generations.** | 11. **The counsel of the LORD stands forever, the thoughts of His heart for all generations.** |
| 12. Praiseworthy is the nation whose God is the Lord, the people that He chose as His inheritance. | 12. Happy is the man whose god is the LORD, the people that He chose for His inheritance. |
| 13. The Lord looked from heaven; He saw all the sons of men. | 13. From heaven the LORD looked, He saw all the sons of men. |
| 14. From His dwelling place He oversees all the inhabitants of the earth. | 14. From the residence of His dwelling He looked out at all the inhabitants of the earth. |
| 15. He Who forms their hearts together, Who understands all their deeds. | 15. Who created them, forming their heart together, and discerning all their deeds. |
| 16. The king is not saved with a vast army; a mighty man will not be rescued with great strength. | 16. The king is not redeemed by the abundance of his forces; the warrior is not saved by the abundance of his strength. |
| 17. A horse is a false hope for victory, and with his power, he will not escape. | 17. The horse is deceitful for redemption; and by the abundance of its strength one is not saved. |
| 18. Behold the eye of the Lord is to those who fear Him, to those who hope for His kindness, | 18. Behold, the eye of the LORD sees those who fear Him, those who hope for His kindness. |
| 19. to rescue their soul from death **and to sustain them in famine.** | 19. To save their soul from death, **and to keep them alive in famine.** |
| 20. Our soul waits for the Lord; He is our help and our shield. | 20. Our soul looks for the redemption of the LORD; He is our help and shield. |
| 21. For our heart will rejoice in Him, because we hoped in His holy name. | 21. For our heart will rejoice in His word, because in His holy name (authority) we have placed our trust. |
| 22. May Your kindness, O Lord, be upon us, as we hoped for You. | 22. May Your goodness be upon us, O LORD, as we have put our hopes in You. |

**Rashi’s Commentary on Tehillim (Psalms)**‎‎‎‎**33:1-22**

**2 with a lyre of ten melodies** Heb. בנבל עשור , of ten kinds of melody.

**7 as a mound** Heb. כנד , an expression of height, and so did Onkelos render (Exod. 15:8): נצבו כמו נד , they stood up like a wall, and so did Menachem (p. 121, missing) explain it. נד and נאד do not have the same meaning.

**He puts the deeps into treasuries** under the earth.

**14 He oversees** He looks.

**15 He Who forms their hearts together**All of their hearts together and knows all the thoughts. Our Sages, however, explain that it refers back to “From His dwelling place, the Creator oversees their hearts together,” and they derived from here that all are examined with a single glance (Rosh Hashana 18a).

**MIDRASH PSALMS CHAPTER THIRTY-THREE**

1. *Sing in the Lord, 0 ye righteous; the praise of the upright is beautiful* (Ps. 33:1a). These words are to be considered in the light of what Scripture says elsewhere: *Thy lips, O My bride, drop honey* (Song 4:11). That is, the Holy One, blessed be He, says to Israel: “I love to hear thy voice. Withhold not thy voice from either song of grief or song of joy: Wherefore? Because *O My dove . . . thy voice is sweet* (Song 2:14).” When God is told: “Behold, Jacob is singing in grief,” God says, “Because of whom? Is it not because of Me? Whether Jacob sings in grief or sings in joy, it is gladness for Me, as it is said *Thus saith the Lord: When Jacob sings out, it is gladness* (Jer. 31:7).”

Thus Scripture in saying *Thy lips, O My bride, drop honey means the song of thy lips*. And thy tongue? In the same verse God says: Honey and milk are under thy tongue. And the roof of thy mouth? God says: *The roof of thy mouth is like the best wine* (Song 7:10). And thy throat? It is written *Let the high praises of God be in their throat* (Ps. 149:6).

All men sing. The righteous sing, as is said *Sing in the Lord, O ye righteous*. The wicked sing, as is said *The song of the wicked is short* (Job 20:5). So we find that Pharaoh sang. When Moses and Aaron first came to him, he said: Who is the Lord? (Ex. 5:2). But after he received his due, he began to sing *The Lord is righteous, and l and my people are wicked* (Ex. 9:27). For the wicked do not sing to Him until He brings plagues upon them. Not so the righteous. Note that it is not written here “Sing TO the Lord, O ye righteous” *but Sing IN the Lord, 0 ye righteous*—that is, no matter when the righteous see God, they sing.1 Thus it is said *Israel saw the great work which the Lord did* (Ex. 14:31), whereat they began to sing, as is said *Then sang Moses and the children of Israel this song, etc.* (Ex. 15:1). Thus also Scripture says, *And Moses and Aaron went into the Tent of Meeting . . . and the glory of the Lord appeared unto all the people. And there came forth fire from before the Lord . . . and when all the people saw it, they sang out (Lev. 9:23- 24).* Thus also, observe that of the time of Solomon it is written: *And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they . . . worshipped, and praised the Lord, saying, For He is good, for His mercy endureth for ever* (2 Chron. 7:3). Hence it is said *Sing in the Lord, O ye righteous*.

All sing before Him: the heaven and the earth, the sun and the moon, the stars and the angels, as is said *Praise ye the Lord from the heavens; praise Him in the heights. Praise ye Him, all His angels . . . praise ye Him, sun and moon; praise Him, all ye stars of light* (Ps. 148:1,2,3). And even though all sing before Him, it is the song of the righteous and the upright that is most beautiful to Him, as is said *Sing in the Lord, O ye righteous, the praise of the upright is beautiful.*

*Praise the Lord with harp . . . sing unto Him a new song* (Ps. 33:2-3), unto Him who did a new thing, for He left the heavens and made His presence to dwell on the earth, saying, *Let them make Me a sanctuary, that l may dwell among them* (Ex. 25:8).

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎33:1-22**

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

The writer of Psalm 33 is unknown, yet this psalm is recited every Shabbat, Yom Tob, and Hoshana Rabbah as part of the Shacharit additional psalms recited just before Pesukei Dezimra.[[1]](#footnote-1)

Malbim introduces psalms chapter 33 by saying that God controls the world in two ways:

1. Through the laws of nature which are pre-ordained and unchanging;
2. through Hashgacha, His personal supervision and intervention. The manner of Hashgacha changes constantly, for it is totally dependent on the deeds of man, for better or for worse.

The laws of nature serve to conceal the true supervision of the Creator. One who perceives only this external cloak, sees an arbitrary, capricious world without justice or mercy. The challenge of mankind is to penetrate the mist and see the internal order dictated with precision by the Almighty.

All who truly seek this revelation will be elevated. The wicked will become good and the good will become better. They will all rejoice with musical instruments, because the symmetry and coordination of all the forces in the universe resemble the harmony and precision of superbly tuned instruments playing a well orchestrated symphony.

I said earlier that, “the laws of nature serve to conceal the true supervision of the Creator”.

The following lesson was taught by Rabbi Shraga Simmons:

On the eve of the U.S. presidential election, it seems as though everyone is holding their breath, awaiting the result of a long, bitterly-fought, and very expensive campaign.

So much is at stake. On a wide array of economic, social and foreign policy issues, the candidates’ visions are so vastly different. So much appears to ride on who will be steering the country, indeed, the free world, through these crucial next four years. This election is arguably the most crucial in recent history.

Yet in one key regard, this election may not be so “decisive” after all.

The Book of Proverbs[[2]](#footnote-2) states: "**Like streams of water, the heart of the king is in the hand of God. He directs it anywhere He wishes**."

What does this verse mean exactly? Does it imply that world leaders are mere puppets of the Almighty? If so, why should we even bother voting at all? Even more essentially: Is it not a foundation of Jewish belief that human beings possess free-will, the ability to choose between right and wrong?[[3]](#footnote-3)

The answer is that free-will is not an absolute concept. Although God grants free-will to each individual, this privilege may be suspended when it comes to leaders whose decisions can determine the fate of an entire nation.

As compared to private citizens, leaders clearly enjoy superiority in terms of honor and power. And yet, since their choices impact so many lives, God will, for the purpose of guiding the course of history, sometimes revokes a leader’s free will.[[4]](#footnote-4)

With this we can understand a key element of the biblical Exodus story. God desired to bring the Israelites out of Egypt amidst “great signs and wonders,” to conclusively demonstrate His unparalleled power. In order to achieve that, God needed Pharaoh to “play along,” to continually deny the Jews the option of leaving – despite the ongoing hardships that such denial imposed on Egyptian society. And so, God "hardened Pharaoh’s heart," removing his free-will and in effect forcing him to refuse Moses’ repeated requests to “Let my people go.”

The story is told that when Israeli Prime Minister Menachem Begin visited New York in the 1970s, he insisted on meeting with the great Torah Sages of the generation. In the course of what proved to be a very fruitful conversation, Begin told the Sages that he suffered from a heart condition and asked them to pray for him. Rabbi Yaakov Kaminetzky replied by quoting the verse in Proverbs: "You don't need our prayers. The heart of the king is in the hand of God."

So what does all this have to do with the presidential election?

What ultimately determines the course of history is neither political platforms or coalition agreements. Rather, "Like streams of water, He directs it anywhere He wishes." The Midrash explains: Just as water, when put in a vessel, can be tilted to any side that you wish, so too, when a person rises to greatness, his heart is given into the hand of God.

And yet, this does not mean that we should be nonchalant about the election and don’t need to cast a ballot. Rather, our own free-will demands that we exert an appropriate effort to influence the world. The Midrash[[5]](#footnote-5) reveals a great secret: Although God will not allow a leader to make a unilateral free-will decision that determines the fate of so many people, God will grant a ruler the latitude to decide based on the mandate given by the people. In other words, if the generation is worthy, God inclines the king's heart to good; if not, He inclines him to do evil.

That is why the election is indeed so important. By choosing our leaders, in large part we determine our own fate. A leader’s “political moves” are never contrary to the will of the people – but rather an affirmation of our own deepest intent upon having “freely chosen” this leader in the first place.

Or in the words of H.L. Mencken: "Democracy is the theory that the common people know what they want, and deserve to get it good and hard".

So as we approach an election that promises to be a nail-biter, we can maintain a sense of calm knowing that no matter who wins, the ultimate outcome is safe and secure in the hands of Heaven.

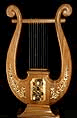
With our minds now at ease, lets look at an interesting topic.

Our chapter of psalms speaks of a psaltery that has ten strings in v.2.

***Tehillim (psalm) 33:2*** *Give thanks unto HaShem with harp* (nebel - נֵבֶל)*, sing praises unto Him with the psaltery* (kinor - כִנּוֹר) *of ten strings.[[6]](#footnote-6)*

This ‘psaltery’ connects us back to the very beginnings of time.[[7]](#footnote-7) In Genesis, we see that music has played a significant role in the life of man. We see musical instruments and musicians shortly after the creation of the world. The first musician, and the inventor of music, was a man named Yubal:

***Bereshit (Genesis) 4:21*** *And his brother’s name was Yubal[[8]](#footnote-8) יובל: he was the father of all such as handle the harp* (kinor - ***כנור***) *and organ* (ugav - ***עוגב***)*.*

[](http://www.harrariharps.com/files/page4.php##)Rashi tells us that Yubal used his music for idolatry.[[9]](#footnote-9) Thus we see that the harp (kinor - ***כנור***) was the first musical instrument in the Torah. Chazal understood that this harp had seven strings. This seven-stringed harp was the harp used in the Temple. It was made with seven strings because it resonated with this world, which is a world of seven. Thus we see seven days in our week. Seven years in the Shmita cycle. Seven Shmita years before Yobel (jubilee). The number seven, thus, represents our *connection* with the structure which HaShem created the natural world.

The Gemara goes on to tell us that the “kinor”, the small harp, will have ten strings in the Olam HaBa, the World To Come.

***Arachin 13b*** *NOR DID THEY JOIN IN THE SINGING WITH THE HARP AND LYRE, BUT WITH THE MOUTH ALONE etc. One would say therefore that harp and lyre are different instruments. Is this to say that our Mishnah is not in accord with R. Judah, for it was taught: R. Judah said, The harp of the Sanctuary had seven cords, as it is written: In Thy presence is fitness [soba’] of joy;[[10]](#footnote-10) read not, fullness [soba’], but seven [sheba’]! The harp of the messianic days has eight cords,[[11]](#footnote-11) as it is said: For the leader on the Sheminith,[[12]](#footnote-12) [i.e., the eighth string]. The harp of the world to come has ten cords, as it is said: With an instrument of ten strings, and with the psaltery; with a solemn sound upon the harp.[[13]](#footnote-13) Furthermore, it is said: Give thanks unto the Lord with harp, sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skillfully midst shouts of joy.[[14]](#footnote-14) You could say also that [our Mishnah will be] in accord with R. Judah: Since, in the world to come, it will have more cords and its sound will be stronger, like that of a harp, he calls it ‘harp’.*

Since our souls are now limited and can only contain the Divine light as it is constrained within nature, the harp has seven strings, to represent this level of that light. However, in the days of Mashiach, when we will be able to contain the light that is above nature, the harp will have eight strings, and finally ten strings in the Olam HaBa when we become a single man with Mashiach as the head.

***Colossians 1:18*** *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

With the way that music affects our emotions it is not surprising that music played a major role in the service in the Temple. The Levites were both musicians and singers.

***Zohar 2:19a*** *Why were the Levites selected to sing in the Temple? Because the name Levi means cleaving. The soul of him who heard their singing at once cleaved to God.*

Words speak to the intellect that must assemble them into ideas; music moves the soul. Ideas enter the mind; melodies suffuse the soul:

***Targum Yonatan ben Uziel to Shemot (Exodus) 20:16*** *And the entire nation saw the voices, how they changed as they were internalized by every individual.*

Perhaps they even saw the different notes which expressed the unique melodies specific to every soul.

Parshat Ki Tavo,[[15]](#footnote-15) is highlighted by the long-winded section of tragedies and catastrophes to befall the Jewish nation for not being in line with HaShem’s will. One of the stinging indictments against the nation deals with its failure to serve HaShem with *joy* and a *good heart*.[[16]](#footnote-16) An example, provided by our Sages,[[17]](#footnote-17) as to what is meant by “joy and a good heart” is the oral commandment for the Levites to perform the shira[[18]](#footnote-18) as part of the daily Temple activity. Now we can understand how important music is to our service of HaShem!

The Levitical Choir consisted of Meshorerim (singers) accompanied by instrumentalists playing lutes, harps, lyres, flutes, and a cymbal. “They did not have fewer than two lyres nor more than six, they did not have fewer than two flutes nor more than twelve, they did not have fewer than two trumpets nor more than 120, and there were no fewer than nine harps and their number could be increased without end.[[19]](#footnote-19) There was only one cymbal”.[[20]](#footnote-20)

Now we can understand that the harp is a very significant instrument and that the number of strings on the harp give us a clue as to the time when the harp is being used. In this psalm we understand that our psalmist is *singing* of the Olam HaBa because he is using a harp of ten strings. This is particularly noteworthy given that he is *also* speaking of the creation of the world, in our chapter of psalms, in v.6.[[21]](#footnote-21)

***Tehillim (psalm) 33:6*** *By the word of HaShem were the heavens made; and all the host of them by the breath of His mouth.*

***Rosh HaShana 32a*** *GEMARA. To what do these ten kingship verses correspond? — R. Levi said, To the ten praises that David uttered in the book of Psalms. But there are a large number of praises there? — It means, those among which occurs, Praise him with the blowing of the shofar.[[22]](#footnote-22) R. Joseph said: To the ten commandments that were spoken to Moses on Sinai.[[23]](#footnote-23) R. Johanan said: To the ten utterances by means of which the world was created.[[24]](#footnote-24) Which are they? The phrase ‘and he said’ occurs in the account of the creation only nine times? — The words ‘in the beginning’ are also an utterance, as it is written, By the word of the Lord the heavens were made.[[25]](#footnote-25)*

From the Gemara above, we see that the ten utterances of creation are related to the ten commandments, as spoken in our psalm (Psalm 33:6), and to the ten praises in the book of psalms. The above Gemara associates our psalm with these three sets of ten.

Let’s begin a fascinating study of the number ten, by keeping in mind that Chazal[[26]](#footnote-26) have taught that every occurrence of the number ten, and indeed every other number, is related to every other occurrence, whether in the Tanach[[27]](#footnote-27) or within the natural world. Thus a great deal of insight can be gained by comparing and analyzing different sets of ten.

Ten is a unity made up of parts. The nature of the parts is subsumed into the nature of the unity. This explains how a minyan of ten men in the synagogue becomes a spiritual entity at prayer time. An entity capable a saying Kaddish and other special prayers that can only be said when a congregation of at least ten men is present.

We learned in our study of the Temple that the body of Mashiach is a body composed of the righteous of Israel. This body is a unity composed of parts. The body is composed of Israel and the head is Mashiach. This is the ultimate expression of ten: **A unity made of parts.** As we explore various aspect of the number ten, notice this constant refrain that illustrates a *unity made of parts.*

The number ten is represented by the Hebrew letter yud - י, the smallest Hebrew letter of all. And, whereas all other Hebrew letters are usually composites of other letters, for example, in *Sofrus*, the style of writing used for a Sefer Torah, an aleph is made up of two yuds (י) and a vav (ו), the yud is not composed of other letters, therefore, it also represents sublime simplicity.

The number ten represents both plurality and unity.

The Talmud says that ten symbolizes perfection and completeness. Every number until ten is viewed as incomplete. HaShem's presence resides among ten, and no activity of sanctification can take place with less than ten.[[28]](#footnote-28) The number ten symbolizes a community. The number ten is used to represent a spiritual full set. The number ten is a full integer count, that is the symbol of being complete.

The number ten is a traditional symbol of fulfillment, a return to unity after having gone through the experience represented by single-digit numbers.

The number ten symbolizes the concept of totality or all inclusiveness.

The number ten represents kedushah.

Hakham Shaya Karlinsky: Commenting on the writings of the Maharal of Prague on Pirke Avot, says the following:

*Man is composed of a physical body created from the earth, and a soul that emanates from the heavens. The "distance" from the earth until the heaven is considered to be, embodied in the number ten[[29]](#footnote-29). These lines of the Maharal are rooted in Kabbalah. So there are ten distinct elements related to man's creation, five of which are material matters that are part of man's physical dimension, and five of which are spiritual matters that are part of man's transcendent dimension.*

*There are ten major parts of man's body which parallel this division: The two eyes, the two ears and the tongue are considered the more spiritual parts of man. The two feet, the two hands and the sexual organ are the five that are closer to the physical side of man.*

*The activities of the eyes (sight) ears (hearing) and tongue (speech) do not need any physical contact with the material in order for them to function. Sight is a perception of things which are distant from man, and with which he has no tangible interaction. Hearing is also a perception of things with which man does not have direct contact, although it is not as abstract as sight. (Man needs to be closer to an object to hear it than to see it; sound waves travel more slowly, are more tangible and physically accessible, and more easily measurable than light waves/particles.) Speech is also an activity connected to the spiritual and intellectual dimension of man. The hands, feet and the sexual organ are connected to the more physical activities of man, and they are considered closer to the earth.*

*We also find in the Ten Words (Decalogue) that five of them are connected to the heaven and five are connected to the earth. The first five are activities which relate to God. [This includes "Honour your father and mother," whose honouring is equated with that of God, as we are taught in Kiddushin 30b. When a person honors their parents, God considers it as if He lived among them and also received honor.] The last five are activities between fellow human beings who dwell on the earth. This encompasses the entire human being whose spiritual side emanates from the heaven and whose body derives from the earth, with the distance between these two locations represented by the number ten.*

*This human being, belonging to both the heaven and the earth is connected to five material elements of his existence and five spiritual elements of his existence.*

*In each of the material elements, a surplus is actually destructive, where anything which deviates from the proper measure, is in fact considered a deficiency. But in the non-material elements which are connected to the spiritual dimension, a surplus is a virtue.*

"The number ’ten' in Scripture, or the Oral Torah, is a reference to the Ten Heavenly Emanations by means of which HaShem's Presence descends from heaven and makes itself manifest. All of these phenomena were aspects of revelation. Through each, man and the universe were elevated to new perceptions of HaShem's holiness and presence." [[30]](#footnote-30)

We will see that ten specifically refers to the Word of HaShem.

Therefore, when we study how HaShem acts through the various permutations of ten, we are looking at each detail with a double perspective: The particular point which each act expresses and the unifying element which interlocks all of HaShem's activities into one seamless entity, as befits HaShem Who is One.

Let’s end this commentary by reviewing these three sets of “ten”, from the Gemara above, and let’s look for relationships that connect these three together.

|  |  |  |
| --- | --- | --- |
| Ten Praises | Ten Commandments | Ten Sayings |
| Let everything that has breath praise HaShem. Praise HaShem. Psalm 150:1 | Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's goods. | Then God said, "Let us make man in our image, in our likeness… |
| Praise him with the clash of cymbals, praise him with resounding cymbals. Psalm 150:1 | Thou shalt not bear false witness against thy neighbor. | God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." |
| Praise him with the strings and flute. Psalm 150:1 | Thou shalt not steal. | And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." |
| Praise him with tambourine and dancing. Psalm 150:1 | Thou shalt not commit adultery. | And God said…let them be lights in the expanse of the sky to give light on the earth." |
| Praise him with the harp and lyre. Psalm 150:1 | Thou shalt not murder. | Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." |
| Praise him with the sounding of the shofar. Psalm 150:1 | Honor thy father and thy mother. | And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." |
| Praise him for his surpassing greatness. Psalm 150:1 | Remember the Sabbath and keep it holy. | God called the expanse "sky." |
| Praise him for his acts of power. Psalm 150:1 | Thou shalt not take the name of the Lord thy God in vain. | God said, "Let there be an expanse between the waters to separate water from water." |
| Praise him in his mighty heavens. Psalm 150:1 | Thou shalt have no other Gods before Me. | God said, "Let there be light." |
| Praise HaShem. Praise God in his sanctuary. Psalm 150:1 | I am HaShem thy God, who brought thee out of the land of Egypt, out of the house of bondage. | In the beginning God created the heavens and the earth. |

Now, lets look at the ‘Ten Savings’ as they are **inversely** applied to the plagues in Egypt.

|  |  |
| --- | --- |
| **# of saying of creation** | **# of plague** |
| **1) In the beginning** | **10) killing of firstborn** |
| Here we see an obvious parallel theme which is that of firstness. | |
| **2) Let there be light** | **9) Darkness** |
| Opposite of light is darkness | |
| **3) Firmament (the Heavens)** | **7) Hail** |
| HaShem made the firmament and now commanded that Hail rain down from it. | |
| **4) Waters gather so Earth appear** | **3) Lice** |
| HaShem revealed the earth and now by the plague we know that the dust of earth transformed into lice (as we see that Aharon threw up dust and it turned into lice) | |
| **5) Vegetation appear** | **8) Locust** |
| Locusts ate the vegetation. | |
| **6) Luminaries (sun, moon etc)** | **5) Epidemic** |
| The idea here is a little deeper but the simple meaning is that the sun has healing powers as mentioned in the Gemara and without the powers of it epidemic became possible. | |
| **7) Let water sprout forth living creatures** | **2) Frogs** |
| HaShem created creatures that came from water, now frogs came in excess out of water. | |
| **8) Let earth bring forth living creatures** | **4) Wild animals** |
| HaShem created living creatures on earth and now those animals came and attacked. | |
| **9) Man** | **6) Boils** |
| The plague of boils was the only one that affected man’s body so directly and so they correspond to each other here. | |
| **10) I have given food to eat** | **1) Water turned to blood** |
| Food of Egypt depended on Nile and nutrients of food are transported through blood. | |

So, ten brings us full circle from our current position, forward to the end – with all of the plagues yet to come, and back to creation. Ten points us to the work of The Mashiach in history! Who knew that a simple number could speak so many related ideas.

The following chart lays out the relationships when looking at a list of ten things. I apologize for the size, but it was the only way to allow it to be printed on normal paper.

| **Earth** | | | | | Heaven | | | | |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **The seven which are revealed (Revelation of Power)** | | | | | | | **The three which are concealed (Justice)** | | |
| **Nukvah** | **Zeir Anpin** (Small Face)  The fourth is always the most important. This is where the action takes place. – Vilna Gaon | | | | | | **Imma** (Mother)  **Connections** | **Abba** (Father) | **Arich Anpin**  (Long Face) |
| **This was brought on by God** | **A universal God** | | | **HaShem’s Providence** | | | **HaShem's Existence** | | |
| **Maximal Female Process** |  |  |  |  |  |  |  |  | **Maximal Male Process** |
| **Left Thumb** | **Left Index finger** | **Left middle finger** | **Left Ring**  **finger** | **Left Pinkie finger** | **Right Pinkie finger** | **Right Ring finger** | **Right middle finger** | **Right Index finger** | **Right Thumb** |
| **Left Pinkie finger** | **Left Ring**  **finger** | **Left middle finger** | **Left Index finger** | **Left Thumb** | **Right Thumb** | **Right Index finger** | **Right middle finger** | **Right Ring finger** | **Right Pinkie finger** |
| **Malchut**  Kingdom | **Yesod**  Foundation | **Hod**  Majesty | **Netzach**  Eternity | **Teferet**  Beauty | **Din / Gevurah**  Judgment / Power | **Chesed**  Mercy | **Binah**  Understanding | **Chochmah** Wisdom | **Keter**  crown |
| Seder **Plate** | **Chazeret**  Horseradish  Lettuce | **Karpas**  Celery | **Charoset**  Date nut mix | **Maror**  Bitter Herbs | **Beitzah**  Egg | **Zeroa**  Shank Bone | Matza  Unleavened Bread | Matza  Unleavened Bread | Matza  Unleavened Bread |
| **Israel**  sings the redemption song:  **Yeshayahu 30:29** | **Solomon**  sang the:  **Shir HaShirim** | **David**  sang for the miracles:  **II Shmuel 22:1** | **Hannah**,  with son, sang:  **1 Shmuel 2:1** | **Deborah**  and **Barak** sang:  **Shoftim 5:1** | **Yehoshua**  sang and the sun stopped:  **Yehoshua 10:12** | **Moshe**  before he died, sang:  **Debarim 32:1** | **Israel**  sang the well song:  **Bamidbar 21:17** | **Moshe** composed the sea song:  **Shemot 15:1** | **Adam**  composed the Sabbath song:  **Tehillim 92** |
| **Measure of Night** | **Measure of Day** | **Water** | **Wind** | **Darkness** | **Light** | **Bohu [desolation]** | **Tohu [chaos]** | **Earth** | **Heaven** |
| Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's goods. | Thou shalt not bear false witness against thy neighbor. | Thou shalt not steal. | Thou shalt not commit adultery. | Thou shalt not murder. | Honor thy father and thy mother | Remember the Sabbath and keep it holy. | Thou shalt not take the name of the Lord thy G-d in vain | Thou shalt have no other gods before Me. | I am HaShem thy G-d, who brought thee out of the land of Egypt, out of the house of bondage. |
| Let everything that has breath praise HaShem. Praise HaShem.  Psalm 150:1-6 | Praise him with the clash of cymbals, praise him with resounding cymbals  Psalm 150:1-6 | Praise him with the strings and flute  Psalm 150:1-6 | Praise him with tambourine and dancing  Psalm 150:1-6 | Praise him with the harp and lyre  Psalm 150:1-6 | Praise him with the sounding of the shofar  Psalm 150:1-6 | Praise him for his surpassing greatness  Psalm 150:1-6 | Praise him for his acts of power  Psalm 150:1-6 | Praise him in his mighty heavens  Psalm 150:1-6 | Praise HaShem. Praise G-d in his sanctuary  Psalm 150:1-6 |
| **Jebusites** | **Girgashites** | **Canaanites** | **Amorites** | **Rephaites** | **Perizzites** | **Hittites** | **Kadmonites** | **Kenizzites** | **Kenites** |
| **Ishim**  the humanlike angels who appear to mankind as human beings | **Keruvim**  the childlike angels | **Benei Elohim**  the workers for the elohim angels | **Elohim**  the Shoftim (Judges) of the lower realms | **Malachim**  the messengers | **Seraphim**  the burning ones, the reptilians | **Chashmalim**  'the fiery beings which communicate | **Er'**elim  the great, exalted ones | **Ofanim**  the wheel angels | **The holy Hayot**  who are above all others |
| **The shamir** | **The** mouth **of Moshe’s grave** | **The** mouth **of Balaam’s** donkey | **Miriam’s well** | **The manna** | **The stylus** | **The tablets** | **Aaron’s** rod | **The rainbow** | **The ram substituted for** Isaac |
| Passover **Matthew 26:1-5** | Passover  **John 6:3-13** | Passover  **John 2:13-19** | Passover  **Luke 2:41-43** | Passover  **Ezra 6:19-22** | Passover  **2 Chronicles 35:17-19** | Passover  **2 Chronicles 30:1-2** | Passover  **Joshua 5:10-12** | Passover **Numbers 9:1-5** | Passover  **Exodus 12:1-3** |
| Adam was striped of his heavenly garments | His food would be the grasses of the field | He was to earn his daily food in sorrow | His children were condemned to wander from land to land | His body would sweat | Animals would have the power to kill him | He would no longer live forever | His days would be full of trouble | He would become dust | He would have to answer for all his deeds on earth |
| Violet | Indigo | Blue | Green | Yellow | Orange | Red | White | Gray | Black |
| A blessing to all who bless you | A curse to all who curse you | your mother’s sons shall bow down to you | You shall be master over your brothers | And bow down to you | Nations shall serve you | Plenty of wine | Plenty of grain | The fat of the land | G-d give you the dew of heaven |
| **Anon**  Man of G-d | **Micah**  Man of G-d | **Elisha**  Man of G-d | **Elijah**  Man of G-d | **Ido**  Man of  G-d | **Shmemaya**  Man of  G-d | **David**  Man of G-d | **Samuel**  Man of G-d | **Elkanah**  Man of G-d | **Moshe**  Man of G-d |
| No man said to his fellow person: “The place is too crowded for me [so] I should lodge in Jerusalem” | Never did a serpent or scorpion do harm in Jerusalem | The people stood pressed together yet bowed themselves at ease | There was never a defect found in the omer, in the two loaves, or in the showbread | No one prevailed over the column of smoke that arose from the altar | The rain never quenched the fire on the altar | No unclean accident ever happened to the High Priest on the Day of Atonement | No fly was seen in the slaughterhouse | The holy meat never turned putrid | No woman miscarried from the scent of the holy meat |
| God comes to Avimelech to warn him about Sarah.  **Bereshit** 20:3ff | Jacob dreams about a ladder.  **Bereshit** 28:12ff | Jacob dreams about speckled sheep.  **Bereshit** 31:10ff | Laban dreams and told to leave Jacob alone.  **Bereshit** 31:24ff | Yosef dreams about sheaves.  **Bereshit** 37:5ff | Yosef dreams about the sun, moon, and stars.  **Bereshit** 37:9ff | Cupbearer dreams about wine.  **Bereshit** 40:9ff | Baker dreams about bread.  **Bereshit** 40:16ff | Paro dreams about cows.  **Bereshit** 41:1ff | Paro dreams about sheaves.  **Bereshit** 41:5ff |
| Then **G-d said**, "Let us make man in our image, in our likeness…  Bereshit 1:26 | **G-d blessed them and said**, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth."  Bereshit 1:22 | And **G-d said**, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky."  Bereshit 1:20 | **And G-d** said…let them be lights in the expanse of the sky to give light on the earth."  Bereshit 1:15 | Then **G-d said**, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds."  Bereshit 1:11 | And **G-d said**, "Let the water under the sky be gathered to one place, and let dry ground appear."  Bereshit 1:9 | **G-d called** the expanse "sky."  Bereshit 1:8 | **G-d said**, "Let there be an expanse between the waters to separate water from water."  Bereshit 1:6 | **G-d said**, "Let there be light."  Bereshit 1:3 | In the beginning **G-d created** the heavens and the earth.  Bereshit 1:1 |
| **Death of the firstborn.** Shemot 12:29 | **Darkness.**  Shemot 10:22 | **Locusts everywhere.** Shemot 10:13 | **Hail mixed with fire.**  Shemot 9:23 | **Festering boils.**  Shemot 9:10 | **Livestock all dies.**  Shemot 9:6 | **Beasts**  Shemot 8:24 | **Dust becomes gnats.**  Shemot 8:17 | **Frogs**  Shemot 8:5 | **Water is turned into blood.** Shemot 7:20 |
| Avraham had to sacrifice his son Isaac.  Bereshit 22 | Avraham had to send away his son Ishmael.  Bereshit 21:10-12 | Avimelech takes Avraham’s wife.  Bereshit 20:2 | At 99 Avraham was circumcised.  Bereshit 17:11 | At the “Covenant between the Parts”, Avraham had to choose between purgatory and exile for his descendants.  Bereshit 15 | Avraham went to war against the four kings.  Bereshit 14:13-16 | Sarah, Avraham’s wife, was kidnapped and brought to Pharaoh’s palace.  Bereshit 12:15 | Avraham suffered hunger during the famine in Canaan.  Bereshit 12:10 | G-d made Avraham leave his father’s house.  Bereshit 12:1 | Nimrod casts Avraham into a fiery furnace.  Pesachim 118a |
| The water froze and became hidden in the sea after they drank | A stream of fresh water flowed through the salty water for the Israelites | But crumbled into tiny fragments before the Israelites | The Egyptians had the walls of water turned into rocks, which were thrown against the Egyptians | Mud for the Egyptians | Dry ground for Israelites | The water became as clear as glass | 12 passages opened | The water formed a canopy over their heads | The Red Sea was split |
| Eretz Yisrael | Walled towns | Within the walls of Yerushalayim | Har HaBayit (Temple Mount) | The Chil (a walled area within the Har HaBayit) | The Ezras Nashim | The Ezras Kohanim | Between the Ulam (the Hall into the Holy) and the altar | The Heichal (the Kodesh) | The Kodesh Kodeshim |
| The **tenth** is that there will no longer be any sighing, wailing or anguish, but that all will be rejoicing | The ninth is that there will be no more death in the world | The eighth is that there will be no more weeping or wailing in the world | The **seventh** is that He will bring all the wild beasts, birds and creeping things and make a covenant with them and with all Israel | The sixth is that The cow and bear shall feed | The fifth is that He will rebuild Jerusalem with sapphire stones | The fourth is that they will rebuild all the waste cities so that there shall not be one waste place left in the world | The third is that He will make trees yield their fruit each month, and when a man eats of them he will be healed | The **second** thing is that He will bring out living water from Jerusalem and heal therewith all those who have a disease | The first is that He will illumine the whole world |
| **Meturgeman / Moreh / Zaqen** | **Masoret** | **Sheliach** | **Darshan or Magid** | **Parnas** | **Parnas** | **Parnas** | **3rd of the bench of** three | **2nd of the bench of** three | **Chief Hakham of the bench of** three |
| Famine in the days of  Adam | Famine in the days of  **Lamech** | Famine in the days of **Avraham ‎** | Famine in the days of  **Isaac** | Famine in the days of  **Jacob** | Famine in the days of  **Elijah** | Famine in the days of  **Elisha** | Famine in the days of  **David** | Famine in the days of  **Ruth** | Famine in the days before **Mashiach** |
| Behold, when it was whole, it was meet for no work; surely it is logical to argue, How much less, when the fire hath devoured it, and it is singed, etc.  Yehezechel 15:5 | And the king said unto Esther the queen: The Jews have slain and destroyed five hundred men in Shushan the castle; it stands to reason, What then have they done in the rest of the king's provinces  Esther 9:12 | Behold, the righteous shall be requited in the earth; does it not follow, How much more the wicked and the sinner  Mishlei 11:31 | And if in a land of Peace where thou art secure [thou art overcome], is it not logical to ask, How wilt thou do in the thickets of the Jordan? Yeremyahu 12:5 | Behold, we are afraid here in Judah; surely it stands to reason, How much more then if we go to Keilah  I Shmuel 23:3 | If thou hast run with the footmen, and they have wearied thee, is it not logical to say, Then how canst thou contend with horses Yeremyahu 12:5 | And the Lord said unto Moshe: If her father had but spit in her face; surely it would stand to reason, Should she not hide in shame seven days  Bamidbar 12:14 | Behold, while I am yet alive with you this day, ye have been rebellious against the Lord; does it not follow then, And how much more after my death Devarim 31:27 | Behold, the children of Israel have not hearkened unto me; surely all the more, How then shall Pharaoh hear me  Shemot 6:12 | Behold, the money, which we found in our sacks’ mouths, we brought back unto thee; does it then not stand to reason, How then should we steal, etc. Bereshit 44:8 |
| He will also descend in the time to come when He will appear to execute judgment upon Gog. | To make the Shechinah dwell in the Temple Yehezechel 44:21 | To make His spirit rest upon the seventy elders  Bamidbar 11:5 | To reveal the Torah  Shemot 19:20 | To drown the Egyptians in the Red Sea  2 Shmuel 22:10 | To deliver Israel from Egypt  Shemot 3:8 | To convince Himself of the wickedness of the sinful cities  Bereshit 18:21 | To look at the tower  Bereshit 11:5 | He descended to punish Adam Bereshit 3:8 | The first was in the Garden of Eden |
| Counted in the future era of Mashiach | Counted in the days of **Ezra** **Ezra 2:64**; **Nehemiah 7:66** | Counted in the days of **David**  **II Shmuel 24:9** | Counted in the days of **Saul**  **I Samuel 15:4** | Counted in the days of **Saul**  **I Shmuel 11:8** | Counted for the division of the land  **Bamidbar** **26** | Counted in formation of the camps **Bamidbar 1** | Counted after the incident of the Golden Calf **Shemot** **30:12** | Counted when they came out **Shemot 12:37** | Counted when they went down to Egypt **Bereshit 46** |
| **Mashiach’s**  Red Heifer | **Ishmael ben Piabi**  Red Heifer | **Hanamel**  the Egyptian  Red Heifer | **Eliehoenai** the son of Hokkof (Caiaphas)  Red Heifer | **Johanan**  the High priest’s Red Heifer | **Johanan**  the High priest’s Red Heifer | **Simeon the Just’s**  Red Heifer | **Simeon the Just’s**  Red Heifer | **Ezra’s**  Red Heifer | **Moshe’s**  Red Heifer |
| Shechina went from the wilderness it ascended and abode in its own place | Shechina went from the mountain to the wilderness | Shechina went from the town to the mountain | Shechina went from the wall to the town | Shechina went from the roof to the wall | Shechina went from the altar to the roof | Shechina went from the court to the altar | Shechina went from the threshold to the court | Shechina went from the Cherub to the threshold [of the Holy of Holies] | Shechina went from the Ark-cover to the Cherub |
| **Dates** | **Olives** | **Pomegranates** | Figs | **Grapes** | **Barley** | **Wheat** | **Spelt** | **Oats** | **Rye** |
| **Not to plough with an ox and a** donkey  Mitzvot that are performed with the grain until it becomes bread | **Not to sow Kil'ayim**  Mitzvot that are performed with the grain until it becomes bread | **Leket**  Mitzvot that are performed with the grain until it becomes bread | **Shikchah**  Mitzvot that are performed with the grain until it becomes bread | **Pei'ah**  Mitzvot that are performed with the grain until it becomes bread | **Not to muzzle an ox while it is threshing**  Mitzvot that are performed with the grain until it becomes bread | **T'rumah**  Mitzvot that are performed with the grain until it becomes bread | **Ma'aser Rishon**  Mitzvot that are performed with the grain until it becomes bread | **Ma'aser Sheini**  Mitzvot that are performed with the grain until it becomes bread | **Challah**  Mitzvot that are performed with the grain until it becomes bread |
| **Organ of Brit Mila** | **Left Foot** | **Right Foot** | **Left Hand** | **Right Hand** | **Tongue** | **Left Ear** | **Right Ear** | **Left Eye** | **Right Eye** |
| **Hallelujah**  [Praise HaShem]  synonym of praise | **Hodayah**  [thanksgiving]  synonym of praise | **Tefillah**  [prayer]  synonym of praise | **Tehillah**  [praise]  synonym of praise | **Ashre**  [happy]  synonym of praise | **Shir**  [song]  synonym of praise | **Mizmor**  [psalm]  synonym of praise | **Maskil**  [a psalm giving instruction] synonym of praise | **Niggun**  [melody]  synonym of praise | **Nizzuah**  [victory]  synonym of praise |
| **Yom** Hakippurim  The days of Awe | Tishri **9**  The days of Awe | Tishri **8**  The days of Awe | Tishri **7**  The days of Awe | Tishri **6**  The days of Awe | Tishri **5**  The days of Awe | Tishri **4**  The days of Awe | **Fast of Gedaliyah**  The days of Awe | Yom Teruah  The days of Awe | Yom Teruah  The days of Awe |
| **Zebulon**  Ten brothers | **Issachar**  Ten brothers | **Asher**  Ten brothers | **Gad**  Ten brothers | **Naptali**  Ten brothers | **Dan**  Ten brothers | **Judah**  Ten brothers | **Levi**  Ten brothers | **Simeon**  Ten brothers | **Reuben**  Ten brothers |
| **Gad**, Geuel the son of Machi  Evil congregation | **Naphtali**, Nahbi the son of Vophsi  Evil congregation | **Asher**, Sethur the son of Michael  Evil congregation | **Dan**, Ammiel the son of Gemalli  Evil congregation | **Joseph**, of the tribe of Manasseh, Gaddi the son of Susi.  Evil congregation | **Zebulun**, Gaddiel the son of Sodi  Evil congregation | **Benjamin**, Palti the son of Raphu  Evil congregation | **Issachar**, Igal the son of Joseph  Evil congregation | **Simeon**, Shaphat the son of Hori  Evil congregation | **Reuben**, Shammua the son of Zaccur  Evil congregation |
| The sin of the Ten Spies (who returned from spying the Land of Israel with a negative report) Bamidbar 14  Eirchin 15a | Complaining for meat  Bamidbar 11:4-6 | The sin of the Golden Calf Shemot 32:1-6 | Complaining for water at Refidim Shemot 17:1-3 | Searching for Manna on the morning of the Sabbath  Shemot 16:27 | Leaving over Manna -- in defiance of the command not to leave Manna overnight  Shemot 16:20 | Complaint for food at the Desert of Sean Shemot 16:2-3 | Complaint for water at Marah Shemot 15:24 | After safely crossing the Sea, Israel suspected that the Egyptians ascended on the opposite bank -- until G-d had the water spit them out. | The Children of Israel complained to Moses: "Was it for a lack of graves in Egypt that you took us to die in the desert?"  Shemot 14:11. |
| **The remembrance of** Jerusalem**.**  Tehillim 137:5-6 | **The command, “You shall remember** HaShem **your God, for it is He who gives you the strength to acquire wealth.**  Devarim 8:18 | **The incident involving Miriam.**  Devarim 24:9 | **That Balak and Bilam conspired to do harm to our** fathers **so that we may** know **the righteousness of** HaShem**.**  Micah 6:5 | **That our fathers angered** Hashem **in the desert, especially with the golden calf.**  Devarim 9:8 | **The assembly at Mount** Sinai**.**  Devarim 4:9-10 | **The incident involving** Amalek**.**  Devarim 25:17-19 | **The manna**  Devarim 8:2-3 | **The Shabbat**  Shemot 20:8 | **The Exodus** from Egypt.  Shemot 13:3 |
| **Moon**  Lavanah | **Mercury**  Kokav | **Venus**  Nogah | **Sun**  Chamah | **Mar**  Madim | **Jupiter**  Zedek | **Saturn**  Shabbtai | **Neptune** | **Uranus** | **Pluto** |
| Allegory - Chidah | Metaphor - Melitzah | Parable - Mashal | Burden - Masa | Command - Tzivuy | Prophecy - Nevuah | Influx - Hatafah | Saying - Amirah | Speech - Dibbur | Vision – Chazon  (Levels of prophecy) |
| Peretz | Chetzron | Ram | Amminadov | Nachshon | Salma | Boaz | Oved | Yishay | David |
|  |  |  |  |  |  |  |  |  |  |

**Ashlamatah: Yeshayahu (Isaiah) 55:11 - 56:8**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater, | 10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater, |
| 11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless **it has done** what I desire and has made **prosperous** the one to whom I sent it. | 11. so is the Word of My goodness that goes forth before Me; it is not possible that it will return before Me empty, **but accomplishes** that which I please, **and prospers** in the thing for which I sent it. |
| 12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands. | 12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches. |
| 13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." **{P}** | 13. Instead of the wicked will the righteous/generous be established; and instead of the sinners will those who fear sin be established; and it will be before the Lord for a name, for an everlasting sign which will not cease.” **{P}** |
|  |  |
| 1. ¶ So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed." | 1. ¶ Thus says the Lord: “Keep judgment and do righteousness/generosity, for My salvation is near to come, and My virtue to be revealed. |
| 2. Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil. **{S}** | 2. Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil.” **{S}** |
| 3. Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree." **{P}** | 3. Let not a son of Gentiles who has been added to the people of the Lord say, “The Lord will surely separate me from His people”; and let not the eunuch say, “Behold I am like a dry tree.” **{P}** |
| 4. ¶ For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant, | 4. ¶ For thus says the Lord: “To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants, |
| 5. "I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued. **{S}** | 5. I will give them in My Sanctuary and within the land of My Shekhinah’s house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease. **{S}** |
| 6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant. | 6. And the sons of the Gentiles who have been added to the people of the Lord, to minister to Him, to love the name of the Lord, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast My covenants, |
| 7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples. | 7. these I will bring to the holy mountain, and make the joyful in My house of prayer, their burnt offerings and their holy sacrifices will even go up for My pleasure on My altar, for My Sanctuary will be a house of prayer for all the peoples. |
| 8. So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones. | 8. Thus says the Lord God Who is about to gather the outcasts of Israel, I will yet bring near their exiles, to gather them.” |
| 9. All the beasts of the field, come to devour all the beasts in the forest. **{P}** | 9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field, every beast of the forest will eat to satiety from them. **{P}** |

**Rashi’s Commentary for:** **Yeshayahu (Isaiah) 55:11 - 56:8**

**10** **For, just as the rain and the snow fall** and do not return empty, but do good for you.

**11** **so shall be My word that emanates from My mouth** to inform you through the prophets, will not return empty, but will do good to you if you heed them.

**12** **For with joy shall you go forth** from the exile.

**the mountains and the hills shall burst into song before you** for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

**13** **Instead of the briar, etc.** Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.

**briar...and...nettle** They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous will take their rule.

**Chapter 56**

**2** **who will do this** who observes the Sabbath, etc.

**3** **“The Lord will surely separate me from His people,”** Why should I become converted? Will not the Holy One, blessed be He, separate me from His people when He pays their reward.

**Let not the eunnuch say** Why should I better my ways and my deeds? I am like a withered tree, for lack of remembrance.

**4** **and hold fast** Heb. וּמַחֲזִיקִים, and hold fast.

**7** **for all peoples** Not only for Israel, but also for the proselytes.

**8** **I will yet gather** of the heathens ([Mss. and K’li Paz:] of the nations) who will convert and join them.

(**together with his gathered ones** In addition to the gathered ones of Israel.)

**9** **All the beasts of the field** All the proselytes of the heathens ([Mss. and K’li Paz:] All the nations) come and draw near to Me, and you shall devour all the beasts in the forest, the mighty of the heathens ([Mss. and K’li Paz:] the mighty of the nations) who hardened their heart and refrained from converting.

**the beasts of the field** [The beast of the field is not as strong as the beast of the forest.] The beast of the field is weaker and of weaker strength than the beast of the forest. Since he stated, “I will yet gather others to him,” he stated this verse.

**Hakham’s Reflection of the Ashlamatah**

In Genesis 39:2 we read: **וַיְהִי יְהוָה אֶת-יוֹסֵף, וַיְהִי אִישׁ מַצְלִיחַ – “And was Adonai with Yosef and he was a prosperous royal man,”** and in Isaiah 55:11 we read: **כִּי אִם-עָשָׂה אֶת-אֲשֶׁר חָפַצְתִּי, וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו – “so will be My word that goes out of My mouth not it will return to Me void, except it will do that which I please and it will prosper in what I sent it.”** The connection then between the Torah Seder is established via verbal tally with the word צלח (**Tsalach**) and meaning **“to prosper”** or **“to be profitable.”** Also in Genesis 39:1, we read: **וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה – “And bought him Potiphar an officer of Pharaoh.”** And in our Ashlamatah in Yeshayahu 56:3, we read: **וְאַל-יֹאמַר הַסָּרִיס, הֵן אֲנִי עֵץ יָבֵשׁ – “And not let do say the eunuch/officer “Behold I am a tree dried up.”**

Further, in Psalms 33:11, we read: **“The counsel of the LORD stands forever, the thoughts of His heart for all generations.”** Compare this with Isaiah 55:11, where we read: **“so is the Word of My goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and prospers in the thing for which I sent it.”**

And in the Nazarean Codicil we have in Yehudah **“guarding** **(**שׁמר – ***shomer*)** **yourselves in the love[[31]](#footnote-31)** (*ahava*) **of God,”** and in Yeshayahu 56:6, we read: **כָּל-שֹׁמֵר שַׁבָּת מֵחַלְּלוֹ – “every one that guards the Sabbath from profaning it.”**

**Verbal Tallies**

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

& HH Giberet Dr. Elisheba bat Sarah

**Beresheet (Genesis) 39:1-23, Tehillim (Psalm) 33, Yeshayahu (Isaiah) 55:11 - 56:8**

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

LORD - יהוה, Strong’s number 03068.

Saw / Behold - ראה, Strong’s number 07200.

He did / made - עשה, Strong’s number 06213.

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

Officer / Eunuch - סריס, Strong’s number 05631.

Hand - יד, Strong’s number 03027.

**Bereshit (Genesis) 39:1** And Joseph was brought down to Egypt; and Potiphar, an **officer <05631>** of Pharaoh, captain of the guard, an Egyptian, bought him of the **hands <03027>** of the Ishmaelites, which had brought him down thither.

2 And the **LORD <03068>** was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master **saw <07200> (8799)** that the **LORD <03068>** was with him, and that the **LORD <03068>** made all that **he did <06213> (8802)** to prosper in his hand.

**Yeshayahu (Isaiah) 56:2** Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his **hand <03027>** from doing any evil.

**Yeshayahu (Isaiah) 56:3** Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the **eunuch <05631>** say, Behold, I am a dry tree.

**Tehillim (Psalm) 33:1** Rejoice in the **LORD <03068>**, O ye righteous: for praise is comely for the upright.

**Tehillim (Psalm) 33:6** By the word of the **LORD <03068>** were the heavens **made <06213> (8738)**; and all the host of them by the breath of his mouth.

**Tehillim (Psalm) 33:13** The **LORD <03068>** looketh from heaven; he **beholdeth <07200> (8804)** all the sons of men.

**PIRQE ABOT**

**Pereq Vav**

**Mishnah 6:10**

**Hakham Yitschaq (ben Moshe) Magriso**

God counted five things as His special possessions in this world. They are: The Torah, one possession; heaven and earth, one possession: Abraham, one possession: Israel, one possession; and the Holy Temple. one possession. How do we know that the Torah is a possession? It is written [that the Torah said], ***"God made me His posses­sion at the beginning of His way, before His works from eternity"*** (Proverbs 8:22). How do we know that heaven and earth are a possession? It is written, ***"Thus say God: The heavens are My throne and the earth is My footstool. What kind of house can you build for Me? What kind of place can be My abode?"*** (Isaiah 66:1). It is also written, ***"How great are Your works, 0 God, You made them all with wisdom; the world is filled with Your possessions"***(Psalms 104:24).How do we know that Abraham is a possession? It is written, ***"[Malkhitzedek] blessed [Abraham] and said, 'Blessed be Abraham to Cod most high, who possesses heaven and earth' "*** (Genesis 14:9). How do we know that Israel is a possession? It is written, ***"Until Your people pass over, 0 God; until the people which You have made Your possession pass over"*** (Exodus15:16). It is also written, ***"The holy ones in the world are splendid because all My will is done through them"*** (Psalms16:3). How do we know that the Temple is a possession? It is written, **"Your hands, 0 Lord, have set up a sanctuary"** (Exodus15:18}. It is also written, ***"[God] brought [the Israelites] to the region of His sanctuary, to the mountain that His right hand took as a possession"*** (Psalms 78:54).

**Nazarean Talmud**

**Sidra Of B’resheet (Gen.) 39:1-23**

**“VeYosef” “And Joseph”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’ School of Tosefta**  **(Luke Lk 7:31-35)** | **Hakham Tsefet’s School of Peshat**  **(Yehudah 20-23)** |
| **And the master said, “With whom will I compare the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped for you, and you have not danced; we have mourned, and you have not wept. For Yochanan the Immerser came eating no bread or drinking wine; and you say, he has a devil. The Son of man has come eating and drinking; and you say, Behold a gluttonous man, and a winebibber, a friend of tax-collectors and sinners! But wisdom** (Hokhmah) **is justified by all her talmidim** (children)**.** | **But you, beloved, building up yourselves[[32]](#footnote-32) through your faithfulness to the Esnoga[[33]](#footnote-33)** (Synagogue)**; praying from the Siddur (Oral Torah); guarding** (**שׁמר** – *shomer*) **yourselves in the love[[34]](#footnote-34)** (*ahava*) **of God,[[35]](#footnote-35) looking forward to** (waiting for)[[36]](#footnote-36) **the chesed** (loving-kindness) **of our master Yeshua HaMashiach in the olam haba** (eternal life).[[37]](#footnote-37) **And having chesed[[38]](#footnote-38)** (loving-kindness) **on some, who are discerning** (*shaphat*);[[39]](#footnote-39) **save others, delivering them out of the fire;[[40]](#footnote-40) and on some have chesed** (loving-kindness) **with fear (of God)[[41]](#footnote-41), hating even the garment polluted by the flesh.[[42]](#footnote-42)** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen 39:1 – 23 | Psalm 33:1 – 22 | Is 55:11 – 56:8 | Jude 20-23 | Lk 7:31 – 35 |  |

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

### Guarding (שׁמר – *shomer*) yourselves in the love[[43]](#footnote-43) (*ahava*) of God

Hakham Yehudah is telling the Nazarean Jew that he must guard himself in order to maintain his unity with God and the Community. Bauckham[[44]](#footnote-44) and others note that the phrase **ἐν ἀγάπῃ θεοῦ τηρήσατε** – *en agapē theou tērēsate* may imply that we must “guard our love for God.” Regardless, the notion of “guarding” in Hebrew is “*shomer mitzvot*.” **τηρήσατε** - *tērēsate* is weighed against those who “did not keep – guard-shomer.”

### Why does God create man with a Yetser HaRa?

The Torah Seder presents Yosef who is pressed daily by the temptation to “lay” with Potiphar’s wife. This can be contrasted with Lot who was vexed by living in S’dom.[[45]](#footnote-45) The presentation of Yosef shows the tikun for the sins of Er and Onan and their sexual impropriety. How was it that Yosef managed to forego the advances of Potiphar’s wife?

**Targum Pseudo Yonathan 39:2** And the **Word (Memra)** of the Lord was Yosef's **Helper**, and he became a prosperous man in the house of his Mizraite master.

﻿**b. Yoma 35b** Why have you not occupied yourself with the Torah? If he said: I was beautiful and upset by sensual passion, they would say to him: Were you perchance more beautiful than Joseph? It was told of Joseph the virtuous that the wife of Potiphar every day endeavoured to entice him with words. The garments she put on for him in the morning, she did not wear in the evening, those she had put on in the evening, she did not wear in the morning. She said to him: Yield to me! He said: No. She said: I shall have you imprisoned. He said: The Lord releases the bound. She said: I shall bend your proud stature. He replied: The Lord raises those who are bowed down. She said: I will blind your eyes. He replied: The Lord opens the eyes of the blind. She offered him a thousand talents of silver to make him yield to her, to lie with her, to be near her, but he would not listen to her; not to lie with her in this world, not to be with her in the world to come.

The Torah and Oral Torah that Yosef learned from his father Ya’aqob was a priceless gift passed from Shem to Ya’aqob to Yosef. We can paraphrase the Targum to say that the **Memra** was Yosef’s strength. Yosef’s struggle is not with a woman and her advances. The struggle Yosef faces is internal. Yosef is forced to face his Yetser HaRa.

We are faced now with the question as to why God gave us a Yetser HaRa to begin with.

﻿**b. Sukkah 52b** The Evil Inclination of a man grows in strength from day to day and seeks to kill him, as it is said, The wicked watches the righteous and seeks to kill him;[[46]](#footnote-46)

Any good Talmid will ask the question, why would God create a part of my being that wants me dead? And, why does **my** Yetser HaRa want me dead?

**b. Sukkah 52b** ﻿R. Samuel b. Nahmani citing R. Johanan stated, The Evil Inclination entices man in this world and testifies against him in the world to come, as it is said, He that delicately brings up his servant from a child will have him become a manon at the last, for according to the Atbah of R. Hiyya a witness is called manon.

Here we are pressed with yet another question. How can my evil inclination be a witness against me in the Olam HaBa?

To answer these questions, we need to remember that when God created man, He created his body from the **dust** of the earth. He then breathed the **Nefesh Yehudi**, Oral Torah into him. And, that as we say, is all the information one needs to solve this puzzle.

**B’resheet 1:26** And God said, Let Us make man in Our image, after Our likeness. **And let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth**.

God joined in union with the Earth in the creation of man. God’s address “Let Us” is God speaking to the Earth. The earth at this point is vested with energies and powers that allow it to “produce after its own kind.”[[47]](#footnote-47) This energy when joined with the Orally Breathed Torah (**Nefesh Yehudi**) brings Adam (**man of dust**) to Life. So, where is the Yetser HaRa? And, when does Adam’s (**man of dust**) Yetser HaRa join him?

### HaSatan vs Lucifer

Many people believe that “The Devil made me do it” as a cliché from previous decades said. However, we often confuse the “Devil” with Lucifer. These two are NOT the same in the Jewish Bible. The word “devil” is derived from the Greek “diabolos” meaning “accuser” or “slanderer.” The term “devil” simply means accuser/slanderer and is not the same as Lucifer the Fallen Malak (Angel). Therefore, to call the “devil” Lucifer is inaccurate. HaSatan – the adversary and the devil are the same entity. This entity is NOT a fallen angel. That energy or force is the Yetser HaRa, which is infused into the cosmic structure of the universe.

**Yehudah 1:9 But when Michael the principal Messenger of the Divine contended[[48]](#footnote-48) with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said “The Lord rebuke you!”**

We did not take the time to elaborate on this verse when we encountered it in the past pericope of Yehudah. Here we are forced to ask the question, who is the “adversary” that the Arch-Angel Michael is contending with. Any theologian that knows how to write will tell you that Michael is fighting a war with the “Devil – Lucifer” who wants the body of Moshe to deceive the B’ne Yisrael. **Ba-lo-ney!** Michael as the death angel’s intentions are to take Moshe’s body and all into the Olam HaBa. Does he succeed? No! Why? Because the adversary – the **Earth** demanded its **dirt (dust)**. We might have heard “mother earth” argue, “you can have the soul, but the **dust** is mine.”

So seeing that the earth is an[[49]](#footnote-49) **adversary** and the life giving energy of the Yetser HaRa we now know why the Yetser HaRa wants us dead every day. This is because the Earth wants its **dust** back. After all, “**dust** you are, and to **dust** you will return.”[[50]](#footnote-50) And “the **dust** will return to the earth as it was, and the **spirit-Nefesh Yehudi** will return to God who gave it” as the Jewish soul breaths out the Shema in its final breath.[[51]](#footnote-51) The adversary/Yetser HaRa wants to grind you up like **dust**. “**Shim’on**, **Shim’on**, behold, Satan – Yetser HaRa has desired you, that he may sift you as wheat/dust.”[[52]](#footnote-52) “Let the Yetser HaRa pursue my soul and overtake *it*; And let him trample my life down into the earth, And lay my glory in the **dust**. Selah.”[[53]](#footnote-53)

### The Evil Inclination entices man in this world and testifies against him in the world to come

The Yetser HaRa entices man to sin in this world as a mechanism of destruction. But, how can the Yetser HaRa be our accuser in the Olam HaBa? Does our Yetser HaRa know Torah? And, what positive benefit is the Yetser HaRa? The questions never cease!

﻿**b. Nidd 30b** R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its hands rest on its two temples respectively, its two elbows on its two legs and its two heels against its buttocks. Its head lies between its knees, its mouth is closed and its navel is open, and it eats what its mother eats and drinks what its mother drinks, but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open one closes, for if that had not happened the embryo could not live even one single hour. A light burns above its head and it looks and sees from one end of the world to the other, as it is said, then his lamp shined above my head, and by His light I walked through darkness. And do not be astonished at this, for a person sleeping here might see a dream in Spain. And there is no time in which a man enjoys greater happiness than in those days, for it is said, O that I were as the months of old, as in the days when God watched over me; now which are the days that make up months and do not make up years? The months of pregnancy of course. It is also taught all the Torah from beginning to end, for it is said, And he taught me, and said unto me: Let thy heart hold fast my words, keep my commandments and live, and it is also said, When the converse of God was upon my tent. Why the addition of and it is also said? In case you might say that it was only the prophet who said that, come and hear when the converse of God was upon my tent. ﻿As soon as it, sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it is said, Sin (Yetser HaRa) crouches at the door.

Because man is “**dust**” he is invested with the Yetser HaRa during conception. However, we do not receive the Yetser HaTov until we reach the age of our Bar Mitzvah. As noted above the soul of the Jewish child is taught the Torah from beginning to the end. As such, the Yetser HaRa learns Torah during the days in the mother’s womb. The Yetser HaRa is the quintessential **accuser** because it has learned the whole Torah. Therefore, when we have learned to harness the power of the Yetser HaRa we will use its “accusations” wisely because its indictments are based on Torah. Furthermore, we can learn from its enticements, because it wants us to violate the Torah and grind us back into dust.

### Peroration

While the Yetser HaRa functions as our conscience, we do not say that the Yetser HaRa can be trusted when it brings accusations against us. Nevertheless, we can learn that the Yetser HaRa uses the Torah against us. We would further note that the reason for such anti-Torah disposition in the earth is because the Yetser HaRa uses the Torah most frequently as a condemning tool against its host. This process has brought many souls to the place of resentment against the Torah. What we must learn from this is to use the Torah as a weapon against the Yetser HaRa. In this way, we will beat the Yetser HaRa at its own game.

### Halakhic Implications

**b. Kid 30b** **﻿**The Holy One, blessed be He, speak unto Israel: My children! I created the Evil Desire, but **I [also] created the Torah, as its antidote**; if you occupy yourselves with the Torah, you will not be delivered into his hand, for it is said: If you do well, will you not be elevated? But if you do not occupy yourselves with the Torah, you will be delivered into his hand, for it is written, sin crouches at the door. Moreover, he is altogether preoccupied with you [to make thee sin], for it is said, and unto you will be his desire. Yet if you will, thou can rule over him, for it is said, and thou shalt rule over him.

The School of R. Ishmael taught: My son, if this repulsive [wretch] (Yetser HaRa) assails you, lead him to the schoolhouse: if he is of stone, he will dissolve; if iron, he will shiver [into fragments], for it is said: Is not my word like as fire? says the Lord, and like a hammer that breaks the rock in pieces?[[54]](#footnote-54) If he is of stone, he will dissolve, for it is written: Listen, everyone that thirsts come to the waters; and it is said: The waters wear the stones.

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) 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:**

**Shabbat: “Chat-ee’ou” - “after these things”**

**Tammuz 19, 5783 – July 7/8, 2023**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **חָטְאוּ** |  | **Saturday Afternoon** |
| **“Chat-ee’ou”** | Reader 1 – B’resheet 40:1-4 | Reader 1 – B’resheet 41:1-7 |
| **“After these things”** | Reader 2 – B’resheet 40:5-6 | Reader 2 – B’resheet 41:8-10 |
|  | Reader 3 – B’resheet 40:7-8 | Reader 3 – B’resheet 41:11-12 |
| B’resheet (Genesis) 40:1-23 | Reader 4 – B’resheet 40:9-11 |  |
| Ashlamatah:  Zephaniah 1:17 – 2:5, 8-10 | Reader 5 – B’resheet 40:12-14 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’resheet 40:15-17 | Reader 1 – B’resheet 41:1-7 |
| Tehillim (Psalms) 34:1-18 | Reader 7 – B’resheet 40:18-19 | Reader 2 – B’resheet 41:8-10 |
|  | Maftir – B’resheet 40:20-23 | Reader 3 – B’resheet 41:11-12 |
| Yehuda (Jude) 24-25, Luke 8:1-3 | Zephaniah 1:17 – 2:5, 8-10 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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1. “Siddur קול ששון”, *The Orot Sephardic Shabbat Siddur*, by Rabbi Eliezer Toledano, page 314. + The Complete ArtScroll Siddur page 386 [↑](#footnote-ref-1)
2. Mishlei (Proverbs) 21:1 [↑](#footnote-ref-2)
3. see Maimonides – Teshuva ch. 3 [↑](#footnote-ref-3)
4. see Abarbanel – Genesis 45; Rabbi David Shlomo Eibshitz [↑](#footnote-ref-4)
5. Yalkut Shimoni – Mishlei 21 [↑](#footnote-ref-5)
6. The Gemara, in Arachin 13b, infers from the Mishna that the nevel and harp are two different instruments. If this is so, it would seem that our Mishna is not in accordance with Rabbi Yehudah, for it was taught in a Baraita: Rabbi Yehudah said: The harp of the Temple had seven strings, and the harp (of the Temple) in the days of Mashiach will have eight strings, and the harp of the World to Come will have ten strings. He cites proof to this from a verse discussing the nevel. [Evidently, R’ Yehudah maintains that the two are identical!] [↑](#footnote-ref-6)
7. The verbal tally with our Torah portion is: He did / made - עשה, Strong’s number 06213. This suggests that Psalms chapter 33 is related to creation, in our psalm, and the author was clearly relating creation to Joseph’s works. Thus ‘creation’ was the inspiration for this chapter of Psalms. [↑](#footnote-ref-7)
8. Yubal - יובל comes from the same Hebrew root as *Yobel -* יובל, the Jubilee. Curiously, a Yobel (AKA shofar) is also what we blow to announce the Jubilee. [↑](#footnote-ref-8)
9. “he took up the lyre and pipe to sing to idols.” - Rashi [↑](#footnote-ref-9)
10. Psalm 16:2. [↑](#footnote-ref-10)
11. Psalm 6:1, 12:1 [↑](#footnote-ref-11)
12. Lit., ‘on the eighth’- Psalm 12:1 [↑](#footnote-ref-12)
13. Psalm 92:4. [↑](#footnote-ref-13)
14. Psalm 33:2-3. [↑](#footnote-ref-14)
15. Devarim (Deuteronomy) 26:1-29:8 [↑](#footnote-ref-15)
16. Devarim (Deuteronomy) 28:47 [↑](#footnote-ref-16)
17. Arachin 11a [↑](#footnote-ref-17)
18. song – both vocal and instrumental [↑](#footnote-ref-18)
19. Even though the Mishna (Arachin 13) permits a limitless amount of trumpets and harps, this is not meant literally. The actual (maximum) number as stated by Rav Huna is a hundred and twenty. [↑](#footnote-ref-19)
20. Hilchot Klei HaMikdash 3:4. [↑](#footnote-ref-20)
21. It is worth remembering that our Sages teach that “the end is enwedged in the beginning and the beginning is enwedged in the end” - Sefer Yetzirah 3:1. [↑](#footnote-ref-21)
22. Psalm 150:3. [↑](#footnote-ref-22)
23. Because these were prefaced by the blowing of the shofar. [↑](#footnote-ref-23)
24. New Year being the anniversary of the creation. [↑](#footnote-ref-24)
25. Psalm 33:6. Hence the first verse of Genesis is equivalent to ‘In the beginning God said, Let there be heaven and earth’. [↑](#footnote-ref-25)
26. Chazal or Ḥazal (Hebrew: חז"ל‎), an acronym for the Hebrew "Ḥakhameinu Zikhronam Liv'rakha" (חכמינו זכרונם לברכה, "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE. [↑](#footnote-ref-26)
27. Tanach is an acronym from Torah, Neviim (Prophets), and Ketuvim (Writings) – the so called “Old Testament”. [↑](#footnote-ref-27)
28. See Berachoth 21b, and Shulchan Aruch Orach Chaim 55 [↑](#footnote-ref-28)
29. See Succah 5a about Moshe and Eliyahu ascending to heaven [↑](#footnote-ref-29)
30. "The ArtScroll Tanach Series: Bereishis", volume 1(a), Mesorah Publications, page 206. Translation and commentary by Rabbi Meir Zlotowitz. [↑](#footnote-ref-30)
31. Jude 1:21 [↑](#footnote-ref-31)
32. Building yourself, ἐποικοδομέω – *epoikodomeō,* building up the Temple of “Living stones.” This phrase can also mean being a living part of “building up” an Esnoga. Those who build up the Esnoga are themselves elevated (promoted) spiritually. [↑](#footnote-ref-32)
33. The Greek word G39 ἅγιον – *hagion* is paralleled in the Hebrew word H4720 **מקּדשׁ** – *miqdâsh* From H6942; a *consecrated* thing or place, especially a *palace*, *sanctuary* (whether of HaShem or of idols) or *asylum: -* **chapel, hallowed part, holy place, sanctuary**. [↑](#footnote-ref-33)
34. The Hebrew word “love” has the numerical value of God’s unity. Therefore, we see that Hakham Yehudah is telling the Nazarean Jew that he must guard himself in order to maintain his unity (Echad) with God and the Community. Bauckham and others note that the phrase ἐν ἀγάπῃ θεοῦ τηρήσατε may imply that we must “guard our love for God.” Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A. Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p.113 Regardless the notion is “*shomer mitzvot*.” τηρήσατε is weighed against those who “did not keep – guard-shomer.” [↑](#footnote-ref-34)
35. Ps. 37:28 For the LORD loves (*aheb*) justice (*mishpat*), And does not forsake His godly (*hasidav*) ones; **They are preserved forever**; But the descendants of the wicked will be cut off. The “holy ones” are filled with Chesed. However, the text *hasidav* is singular referring to the “holy one” singular rather than plural. Therefore, we might understand the phrase to mean the Holy one i.e. Messiah will not be cut off. [↑](#footnote-ref-35)
36. “Waiting” connects to the theme of the Torah Seder. Ya’aqob was waiting for “good tidings” of Yosef. Chesed – G’dolah represents the concept of time. i.e. patience. [↑](#footnote-ref-36)
37. The Chesed we will experience is realized first in the Y’mot HaMashiach – Days of Messiah that will culminate in the Olam HaBa. [↑](#footnote-ref-37)
38. Here Chesed refers to G’vurah. It is by the agency of G’vurah that we learn to overcome our Yester HaRa. [↑](#footnote-ref-38)
39. Showing the paradoxical balance between G’dolah and G’vurah (Din – Shaphat) the two principle officers of the Esnoga. Some scholars believe that the wording καὶ οὓς μὲν ἐλεεῖτε διακρινομένοι· means that we should have mercy – Chesed on “doubters.” However, the root to διακρινομένοι - **διακρίνω** is the idea of discernment, judgment and justice (שָׁפַט, and דִין) relating to the office and officer G’vurah. [↑](#footnote-ref-39)
40. Cf. Zech. 3.2 We can also note that the idea of being “delivered from the fire” can also mean having to stand before the Hakhamim or the bench. Fire here means the Hakhamim. However, the joint offices of G’dolah (Chesed) balanced by G’vurah (Din) are able to keep persons from havinh to appear before the bench. [↑](#footnote-ref-40)
41. Yir’ah alluding to G’vurah the office of the Chazan. [↑](#footnote-ref-41)
42. Referring to the purity of Yosef, B’resheet 39:12 [↑](#footnote-ref-42)
43. The Hebrew word “love” has the numerical value of God and unity. Therefore, we see that Hakham Yehudah is telling the Nazarean Jew that he must guard himself in order to maintain his unity with God and the Community. [↑](#footnote-ref-43)
44. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p.113 [↑](#footnote-ref-44)
45. Cf. 2 Pe.2:8 [↑](#footnote-ref-45)
46. ﻿Psalms 37:32 [↑](#footnote-ref-46)
47. Cf. B’resheet 1:11 [↑](#footnote-ref-47)
48. Verbal and thematic connection to B’resheet 33:25 [↑](#footnote-ref-48)
49. Not the only adversary but one that we must contend with on a grand scale [↑](#footnote-ref-49)
50. Cf. B’resheet 3:19 [↑](#footnote-ref-50)
51. Cf. Ecc 12:7 [↑](#footnote-ref-51)
52. Luqas 22:31 [↑](#footnote-ref-52)
53. Cf. Ps 7:5 [↑](#footnote-ref-53)
54. ﻿Jer. XXIII, 29. [↑](#footnote-ref-54)