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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2023**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2023**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Tammuz 19, 5783 – July 7/8, 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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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: “Chat-ee’ou” - “After these things”**

**Tammuz 19, 5783 – July 7/8, 2023**

**1st Sabbath of Penitence**

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| **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** |
| Special Ashlamatah:  Yirmiyahu (Jeremiah) 1:1 – 2:3 | Reader 6 – B’resheet 40:15-17 | Reader 1 – B’resheet 41:1-7 |
| Tehillim (Psalms) 34:1-23 | 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 |  |

**Contents of the Torah Seder**

        Joseph and the Prisoners – B’resheet (Genesis) 40:1-23

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎**‎‎‎‎‎‎‎**40:1-23**

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| **Rashi’s Translation** | **Rashi’s Translation** |
| 1. Now it came about after these events that the cupbearer of the king of Egypt and the baker sinned against their master, against the king of Egypt. | 1. And after these things it was shown, saying The chief of the butlers of the king of Mizraim, and the chief of the bakers, have offended; having taken counsel to throw the poison of death into his food, and into his drink, to kill their master the king of Mizraim. |
| 2. And Pharaoh became incensed at his two chamberlains, at the chief cupbearer and at the chief baker. | 2. And Pharoh was angry when he heard concerning his two servants, the chief cup--bearer and the chief baker. |
| 3. And he placed them in the prison of the house of the chief of the slaughterers, into the prison, the place where Joseph was imprisoned. | 3. And he gave them in ward in the house of the chief executioner, the prison house where Joseph was confined. |
| 4. And the chief of the slaughterers appointed Joseph [to be] with them, and he served them, and they were a year in prison. | 4. And the chief executioner intrusted Joseph with them, and he served them, and they were certain days in the house of custody. |
| 5. Now both of them dreamed a dream, each one his dream on the same night, each man according to the interpretation of his dream, the cupbearer and the baker of the king of Egypt, who were confined in the prison. | 5. And they dreamed a dream, both of them, each man his dream in one night, each man his own dream, and the interpretation of his companion's dream, the butler and the baker of the king of Mizraim who were confined in the prison. |
| 6. And Joseph came to them in the morning, and he saw them and behold, they were troubled. | 6. And Joseph came to them in the morning, and saw them, and, behold, they were troubled. |
| 7. And he asked Pharaoh's chamberlains who were with him in the prison of his master's house, saying, "Why are your faces sad today?" | 7. And Joseph asked the chiefs of Pharoh who were with him in the custody of his master's house, saying, Why is the look of your faces more evil today than all the other days that you have been here? |
| 8. And they said to him, "We have dreamed a dream, and there is no interpreter for it. " Joseph said to them, "Don't interpretations belong to God? Tell [them] to me now." | 8. And they said to him, We have dreamed a dream, and there is no interpreter for it. And Joseph answered, Are not the interpretations of dreams from tile Lord? Tell it now to me. |
| 9. So the chief cupbearer related his dream to Joseph, and he said to him, "In my dream, behold, a vine is before me. | 9. And the chief of the butlers related his dream to Joseph, and said to him, I saw in my dream, and, behold, a vine was before me. |
| 10. And on the vine are three tendrils, and it seemed to be blossoming, and its buds came out; [then] its clusters ripened into grapes. | 10. And in the vine were three branches; and as it sprouted it brought forth buds, an immediately they ripened into clusters, and became grapes. |
| 11. And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup on Pharaoh's palm." | 11. And I gave the cup of Pharoh into my hand, and I took the grapes, and expressed them into Pharoh's cup, and gave the cup into Pharoh's hand. |
| 12. And Joseph said to him, "This is its meaning: the three tendrils are three days. | 12. And Joseph said to him, This is the end of the interpretations of the dream. The three branches are the three Fathers of the world, Abraham, Yizchaq, and Ya’aqob, the children of whose sons are to be enslaved in Mizraim in clay and brick (work,) and in all labour of the face of the field: but afterwards will he be delivered by the the hand of three shepherds. As you have said, I took the grapes and expressed them into Pharoh's cup, and gave the cup Into Pharoh's hand: It is the vial of wrath which Pharoh (himself) is to drink at the last. But you, the chief butler will receive a good reward concerning the good dream which you have dreamt; and the interpretation of it, to yourself, is this: The three branches are three days until your liberation.  JERUSALEM: And Joseph said, This is the interpretation of the dream : The three branches are the three Fathers of the world, Abraham, Yizchaq, and Ya’aqob the children of whose sons will be enslaved in the land of Mizriam and will be delivered by the hand of three faithful pastors, who may be likened to the clusters. And whereas you have said, I took the grapes and expressed them into the cup of Pharoh and gave the cup into Pharoh's hand: It is the cup of retribution which Pharoh is to drink at the last. As to yourself, the chief of the butlers, you will not lose your reward; for this dream which you have dreamed is good. Nevertheless the interpretation of the dream (as relating to himself) Joseph had not told him; but afterwards he explained it, when it pleased him. And Joseph said to him, The three branches are three days. |
| 13. In another three days, Pharaoh will number you [with the other officers], and he will restore you to your position, and you will place Pharaoh's cup into his hand, according to [your] previous custom, when you were his cupbearer. | 13. At the end of three days the memory of you will come before Pharoh and he will lift up your head with honour, and restore you to your service, and you will give the cup of Pharoh into his hand, according to your former custom in pouring out for him. |
| 14. But remember me when things go well with you, and please do me a favor and mention me to Pharaoh, and you will get me out of this house. | 14. Joseph, leaving his higher trust and retaining confidence in a man, said to the chief butler, But be you mindful of me when it will be well with you, and act kindly by me, and remember me before Paharoh and obtain my deliverance from this prison house. |
| 15. For I was stolen from the land of the Hebrews, and here too, I have done nothing, for which they have put me into the dungeon." | 15. For I was verily carried away dishonestly from the land of the Hebrews and here also I have done nothing evil, that they should put me in prison. |
| 16. Now the chief baker saw that he had interpreted well. So he said to Joseph, "Me too! In my dream, behold, there were three wicker baskets on my head. | 16. And the chief baker, when he understood the interpretation of his companion's dream, seeing that he had interpreted well, began to speak with an impatient tongue, and said to Joseph, I also saw in my dream, and, behold, three baskets of fine cakes were upon my head.  JERUSALEM: And, behold, three baskets of hot loaves were upon my head |
| 17. And in the topmost basket were all kinds of Pharaoh's food, the work of a baker, and the birds were eating them from the basket atop my head." | 17. and in the upper basket of all delicious meat for Pharoh made by the confectioner and the birds ate them from the basket upon my head. |
| 18. And Joseph replied and said, "This is its meaning: the three baskets represent three days. | 18. Joseph answered and said, This is its interpretation. The three baskets are the three enslavements with which the house of Israel are to be enslaved. But you, the chief of the bakers, will receive an evil award, by the dream which you have dreamed. And Joseph explained it, as it was proper in his eyes and said to him: This is its interpretation to yourself. The three baskets are three days until your death. |
| 19. In another three days, Pharaoh will remove your head from you and hang you on a gallows, and the birds will eat your flesh off you." | 19. At the end of three days, Pharoh with the sword will take away your head from your body, and will hang you upon a gibbet, and the birds will cut your flesh from you.  JERUSALEM: And he said to him, The three baskets are the three heavy enslavements which are to happen to the house of Israel in the land of Mizriam in clay and in bricks, and in all work on the face of the field. It will be that Pharoh’s kin, of Mizriam will decree evil decrees against Israel and throw their children into the river. Neverthless Pharoh will perish, and his host be destroyed, but the sons of Israel will go forth redeemed with uncovered head. And you, the chief of the bakers will receive punishment; for this dream which you have dreamt is evil. But the interpretation of the dream Joseph did not (at once) make known to him; but afterwards Joseph expounded it, When it pleased him. And Joseph said to him, This is the interpretation of the dream. The three baskets are three days. |
| 20. Now it came about on the third day, Pharaoh's birthday, that Pharaoh made a feast for all his servants, and he counted the chief cupbearer and chief baker among his servants. | 20. And it was on the third day, the nativity of Pharoh that he made a feast to all his servants. And he lifted up the head of the chief butler, and the head of the chief baker, in the midst of his servants. |
| 21. And he restored the chief cupbearer to his [position as] cupbearer, and he placed the cup on Pharaoh's palm. | 21. And he restored the chief butler to his butlership, because he found he had not been in that counsel. And he gave the cup into Pharoh's hand. |
| 22. And the chief baker he hanged, as Joseph had interpreted to them. | 22. But the chief baker he hanged, because he had taken counsel to kill him, even as Joseph had expounded to them. |
| 23. But the chief cupbearer did not remember Joseph, and he forgot him. | 23. But because, Joseph had withdrawn from the mercy that is above, and had put his confidence in the chief butler, he waited on the flesh. Therefore the chief butler did not remember Joseph, but forgot him, until from the LORD came the time of the end that he should be released.  JERUSALEM: Joseph left the mercy above, and the mercy beneath, and the mercy which accompanied him from his father's house, and put his confidence in the chief butler: he trusted in the flesh, and the flesh he tasted of, even the cup of death. Neither did he remember the scripture where it is written expressly, *Cursed will be the man who trusts in the flesh, and sets the flesh as his confidence. Blessed will be the man who trusts in the Name of the Word of the LORD, and whose confidence is the Word of the LORD.* Therefore the chief butler did not remember Joseph, but forgot him, until the time of the end came that he should be released. |

**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.

**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. 338 - 358** | **Ramban: Genesis Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 486 - 492** |

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎**‎‎‎‎‎‎**40:1-23**

**1 Now it came about after these events**Because that cursed woman (Potiphar’s wife) had accustomed the people to talk [badly] about the righteous/generous man (Joseph), therefore the Holy One, blessed be He, brought to them [the Egyptians] the sin of these [men], so that they would turn [their attention] to them [the two chamberlains] and not to him (Joseph), and also so that relief would come to the righteous/generous man through them. [From Gen. Rabbah 88:1, 88: 3]

**sinned** [Regarding] this one (the cupbearer) a fly was found in his goblet, and [concerning] that one (the baker) a pebble was found in his bread. [From Gen. Rabbah 88:2]

**and the baker of the king’s bread.** The expression of baking (אֲפִיָה) applies only to bread, pesto(u)r or pistor in Old French, kneader, baker.

**4 And the chief of the slaughterers appointed, etc.** to be with them.

**and they were a year in prison** Heb. יָמִים , twelve months.

**5 Now both of them dreamed a dream**Heb. וַיַחַלְמוּ חֲלוֹם שְׁנֵיהֶם , and both of them dreamed a dream. This is its simple meaning, but its midrashic meaning is that each dreamed both dreams, meaning that each dreamed his own dream and the interpretation of his companion’s dream. That is the meaning of what is stated: “Now the chief baker saw that he had interpreted well” (verse 16). [From Gen. Rabbah 88:4, Ber. 55b]

**each man according to the interpretation of his dream**Each one dreamed a dream similar to the interpretation destined to befall them.

**6 troubled** Heb. זֽעֲפִים , sad, similar to “sad and upset (וְזָעֵף) ” (I Kings 20:43); “I will bear the fury (זַעַף) of the Lord” (Micah 7:9). [From Targum Onkelos]

**10 tendrils** Heb. שָׂרִיגִם , long branches, known [in Old French] as vidiz, vine-shoots.

**and it seemed to be blossoming** Heb. וְהִוא כְפֽרַחַת , meaning it resembled blossoming. וְהִוא כְפֽרַחַת It seemed to me in my dream as if it were blossoming, and after the blossom, its buds came up, and they became tiny grapes, aspanir in Old French, and afterwards they ripened. [Onkelos renders וְהִוא כְפֽרַחַת :] “and it was as if blossoming, it brought forth blossoms”; until here is the Targum for פּֽרַחַת . [The word] נֵץ [denotes a stage of grapes] larger than פֶּרַח , the blossom, as it is written: “and the buds (נִצָה) turn into ripening grapes” (Isa. 18:5), and it is also written: “had blossomed (וַיֽצֵא פֶרַח) ,” and afterwards, “it had put forth a bud (וַיָצֵץ צִיץ) ” (Num. 17:23).

**11 and squeezed**Heb. וָאֶשְׂחַט , as the Targum renders וַעֲצָרִית . There are many instances [of this word] in the language of the Mishnah.

**12 are three days** For you they symbolize three days, and there are many midrashic interpretations (Chullin 92a, Gen. Rabbah 88:5, targumim).

**13 Pharaoh will number you** Heb. יִשָׂא פַרְעֽה אֶת-רֽאשֶׁךָ , lit., will raise your head, an expression of numbering. When he counts the rest of his servants to serve him at the feast, he will count you along with them.

**your position** Heb. כַּנֶּךָ , your base and your seat.

**14 But remember me** But keep me in mind, since it will go well with you as I have interpreted.

**and please do me a favor** Heb. נָא . נָא is only an expression of pleading.

**16 wicker baskets** Heb. סַלֵי חֽרִי , baskets of peeled willows, made with many holes (חוֹרִין חוֹרִין) . In our country (France) there are many [such baskets], and it is the custom of the venders of hollow wafers, known as o(u)blies, to put them into such baskets.

**20 Pharaoh’s birthday** Heb. יוֹם הֻלֶדֶת , the day of his birth, and it is called “ginusia” day [in Greek]. The expression הֻלֶדֶת [the “hoph’al” which is the passive of the “hiph’il” the causative] is used because the fetus is born only through [the assistance of] others, for the midwife assists the woman in giving birth. It is for this reason that the midwife is called מְיַלֶדֶת , [one who causes to deliver], and likewise, “And as for your birth (מוֹלְדוֹתַיִךְ) , on the day you were born (הוּלֶדֶת אוֹתָךְ) ” (Ezek. 16:4), and similarly, “after the mark was washed (הֻכַּבֵּס) ” (Lev. 13:55), for the washing is done by others. [From Gen. Rabbah 88:6]

**he counted, etc**. Heb. וַיִשָׂא אֶת רֽאשׁ . He counted them with the rest of his servants, for he was counting the servants who would serve him in his feast, and he remembered these among them. [ וַיִשָׂא אֶת-רֽאשׁ is] similar to “Take the count (שְׂאוּ אֶת-רֽאשׁ) ” (Num. 1:2), an expression of counting.

**23 But the chief cupbearer** did not remember on that day.

**and he forgot him afterwards.** Because Joseph relied on him to remember him, he was compelled to be confined for two years, as it is said: “Praiseworthy is the man who made the Lord his trust and did not turn to the haughty (רְהָבִים) ” (Ps. 40:5). He did not turn to the Egyptians, who are called רַהַב , haughty. [From Gen. Rabbah 89:3]

**Ketubim: Tehillim (Psalms)**‎‎‎**34:1-23**

|  |  |
| --- | --- |
| **Rashi’s Translation** | **Targum** |
| 1. Of David, when he disguised his sanity before Abimelech, whereupon he drove him out and he departed. | 1. Of David, when he disguised his intelligence before Abimelech, who dismissed him, and he left. |
| 2. I will bless the Lord at all times; His praise is always in my mouth. | 2. I will bless the LORD at all times, His praise is always in my mouth. |
| 3. My soul boasts of the Lord; may the humble hear and rejoice. | 3. My soul makes her boast in the word of the LORD; the humble will hear and rejoice. |
| 4. Declare the greatness of the Lord with me, and let us exalt His name together. | 4. Ascribe greatness in the presence of the LORD with me, and we will exalt His name together. |
| 5. I sought the Lord and He answered me, and He delivered me from all my terrors. | 5. I sought instruction from the presence of the LORD and He answered me; and from all my fears He delivered me. |
| 6. They looked to Him and they became radiant, and their faces will not be ashamed. | 6. They looked toward Him and received light; and their faces were not dismayed. |
| 7. This poor man called and the Lord heard, and He saved him from all his troubles. | 7. This poor one prayed; in the presence of the LORD it was heard, and He redeemed Him from all his troubles. |
| 8. An angel of the Lord is stationed around those who fear Him, and He saved them. | 8. The angel of the LORD encamps around those who fear Him, and He saved them. |
| 9. Comprehend and see that the Lord is good; praiseworthy is the man who takes shelter in Him. | 9. Recognize and see that the LORD is good; happy the man who has placed his trust in His word. |
| 10. Fear the Lord, His holy ones; for there is no want to those who fear Him. | 10. Have fear in the presence of the LORD, O you his holy ones; for there is nothing lacking to those who fear Him. |
| 11. Young lions suffer want and are hungry, but those who seek the Lord lack no good. | 11. The sons of the lion became poor and were hungry; but those who seek the instruction of the LORD lack no good thing. |
| 12. Come, children, hearken to me; I will teach you the fear of the Lord. | 12. Come, children, receive teaching from me; I will teach you the fear of the LORD. |
| 13. Who is the man who desires life, who loves days to see goodness? | 13. Who is the man who seeks life, loves days in order to see good? |
| 14. Guard your tongue from evil and your lips from speaking deceitfully. | 14. Guard your tongue from evil, and your lips from speaking deceit. |
| 15. Shun evil and do good, seek peace and pursue it. | 15. Turn from evil and do good; seek peace and pursue after it. |
| 16. The eyes of the Lord are to the righteous, and His ears are to their cry. | 16. The eyes of the LORD are toward the righteous/ generous; and his ears, to receive their prayer. |
| 17. The face of the Lord is against evildoers, to cut off their remembrance from the earth. | 17. The face of the LORD is wrathful against evildoers, to expunge their memory from the earth. |
| 18. They cry out and the Lord hearkens, and He saves them from all their troubles. | 18. The righteous/generous pray, and it is heard in the presence of the LORD; and from all their trouble He has delivered them. |
| 19. The Lord is near to the broken-hearted, and He saves those of crushed spirit. | 19. The LORD is near to the broken-hearted; and the lowly in spirit He will redeem. |
| 20. Many evils befall the righteous, but the Lord saves him from them all. | 20. Many evils encounter the righteous/generous man; and from all of them the LORD delivers him. |
| 21. He guards all his bones; not one of them was broken. | 21. He protects all his limbs; not one of them is broken. |
| 22. Evil will kill the wicked, and those who hate the righteous shall be accounted guilty. | 22. The death of the wicked is bad, and those who hate the righteous/generous man will be condemned. |
| 23. The Lord redeems the soul of His servants, and all who take refuge in Him shall not be accounted guilty. | 23. The LORD redeems the soul of His servants; and none who hope in His word are condemned. |

**Rashi’s Commentary on Tehillim (Psalms)**‎‎‎‎**34:1-23**

**1 when he disguised his sanity** as the matter that is stated (in I Sam. 21:14): “And he changed his speech before their eyes, etc. And he scribbled upon the doors of the gates.” That he disguised his speech and his sanity and feigned madness and let his saliva run down upon his beard.

**before Abimelech** All Philistine kings were called thus, and all Egyptian kings [were called] Pharaoh. Although his name was Achish, he was called Abimelech. The Midrash Aggadah explains that he was as righteous as Abimelech (mentioned in the Torah in relation to Sarah), for he did not want to kill him although his men said to him, “Is this not David, the king of the land?” As is stated in Midrash Psalms (34:1).

**3 My soul boasts of the Lord** I boast, and praise myself that I have a patron like this to save me and protect me. Se porvantera in French, I will boast.

**may the humble hear the wonders that He did for me.**Through my praise, they will understand it and rejoice.

**5 my terrors** Heb. מגורותי , an expression of fear, as (in Num. 22:3): “and Moab became terrified (ויגר) .”

**6 They looked to Him** All those who looked to Him out of their trouble.

**and they became radiant** Their faces shone.

**be ashamed** Heb. יחפרו , they will be ashamed, as (in Isa. 24:23): “And the moon shall be ashamed (וחפרה) and the sun shall be abashed.”

**9 Comprehend and see that the Lord is good** Comprehend His word.

**10 Fear** Heb. יראו . Be afraid, the imperative form.

**11 suffer want** Heb. רשו , an expression of poverty.

**no good** Heb. כל טוב , nient bon, any good, as (in Exod. 12:16): “any work (כל־מלאכה) .”

**15 seek peace** in your place.

**and pursue it**elsewhere.

**17 The face of the Lord**His angry face, les ires in Old French, ire, as (in Lev. 20:5): “And I will direct My face, etc.” So did Menachem (p. 143) associate it.

**18 They cry out** i.e., the righteous, and the Lord hearkens.

**20 Many evils befall the righteous**Many evils and terrors befall him, and he is saved from all of them.

**21 He guards** The Holy One, blessed be He, [guards] all his bones.

**22 Evil will kill the wicked** The evil that the wicked man does will kill him.

**will kill** Heb. תמותת , [equivalent to] תמית .

**23 shall not be accounted guilty** They will not regret saying, “We are guilty, because we took shelter in You.” Repontiront in Old French, se repentiront: they repent.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎34:1-23**

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

To truly appreciate this psalm we must be aware of the events which inspired it.Midrash Shocher Tovprovides the essential background:

Koheles says:He made everything beautiful in its proper time.[[1]](#footnote-1) David said to the Holy One, Blessed be He: 'All that you created is beautiful, and wisdom is the most beautiful of all. However, I fail to appreciate the value of madness. What satisfacton can You derive from a lunatic walking about, ripping his clothing, chased by little children and mocked by all?'

God replied: 'David, by your life, I promise that you will some day need this madness which you now criticize.AsSolomon said***,*** He who despises something will be punished by it.[[2]](#footnote-2)Furthermore, David, I promise that you will even pray that I give this madness to you.'

A short time later, David, forced to escape from the wrath of Saul, fled to the land of the Philistines with nothing but the sword of Goliath, which he took from the giant after slaying him. Goliath's brothers were the bodyguards of Achish, King of the Philistine city of Gath. They recognized David and the sword of their recently slain brother. They asked the king for permission to avenge Goliath by killing David. After some hesitation, the king agreed. Upon hearing this, David prayed for help.

'What do you wish?', God asked.

'Please give me a measure of that madness which I once criticized'.

David assumed the role of a madman, acting strangely. He wrote on the city gates, 'King Achish owes me one hundred myriad [coins] and his wife owes fifty myriads.' The mother and daughter of Achish also went mad. They shouted and raved insanely inside the palace and David ranted outside. Exasperated, Achish drove David away, saying:Am I lacking in mad people that you bring this fellow to rave in my presence?[[3]](#footnote-3) Then David composed this Psalm in gratitude for his madness. [[4]](#footnote-4)

Alphabetical acrostics are not an uncommon form of Biblical poetry. In this form each stanza begins with a letter of the aleph beit (alphabet), either in descending or ascending order. An example from Psalms is Psalms chapter 34. Psalms chapter 34 is interesting because the ו vav verse seems to be missing, but as the ו is the conjuctive in Hebrew, the ה verse naturally contains a word beginning with ו.

The entire verse (Psalm 34:6 reads הִבִּיטוּ אֵלָיו וְנָהָרו וּפְנֵיהֶם אַל יֶחְפָּרוּ They looked unto Him, and were radiant; and their faces shall never be abashed.[[5]](#footnote-5) I only highlighted the ו in red to show that there is a ו in this verse. However, the next verse (34:7) begins with a ז zayin. Thus, either we are missing the ו or somehow, for some reason, this verse is meant to be split in half and that way nothing is missing.

Psalm 34 is attributed to David on the occasion of his escape from Avimelech, also called Achish, by pretending to be insane.[[6]](#footnote-6)

***I Shmuel (Samuel) 21:10*** *And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. 11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? 12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. 13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. 14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? 15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?*

Madness is another way of saying that we have the wrong frame of mind. Hakham Tsefet used our psalm to make a point about having the right frame of mind.

***1 Tsefet (Peter) ‎3:8-17***(Hakham’s Rendition) *8. And finally, all [of you are to be] like-minded (of the same frame of mind and disposition), having the same feelings (sympathetic), expressing affection for the brothers, compassionate, [and] courteous. 9. Not habitually repaying evil for evil or abusive language in the place of abusive language, but just the opposite: constantly blessing, because unto this you are called that you may inherit a word of blessing. 10. For [it is written]: “Who is the man that desires life, and loves days, that he may see good therein? Keep your tongue from evil, and your lips from speaking guile‎".* (**Psalm 34:12-13**) *11. And, “Depart from evil, and do good; seek peace, and pursue it”.* (**Psalm 34:14**) *12. For, “The eyes of HaShem are toward the righteous/generous, and His ears are open unto their cry;” but “The face of HaShem is against them that do evil, to cut off the remembrance of them from the earth”.* (**Psalm 34:15-16**) *13. And who is he who will be doing you evil, if of Him (God) who is good you may become [enthusiastic] imitators? 14. but if you also should suffer because of righteousness/generosity, happy (blessed) are you! And of their fear be not afraid, nor be slackened [by them], 15. And HaShem God sanctify (set apart) within your hearts. And be always ready for [presenting a] defence to everyone who is continually asking of you [for] a word concerning the hope that is in you, with meekness and reverence; 16. having a virtuous conscience, that in that in which they harass you as evil-doers, they may be ashamed who are falsely accusing your good behaviour in Messiah; 17. For it is better, if the will of God wills it, to suffer for habitually doing good than for constantly doing evil.*

Psalms chapter 34 is often quoted in the Nazarean Codicil. An example to illustrate this point:

***Yochanan (John) 19:33*** *But when they came to Yeshua, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken (****Psalm 34:20****).*

Psalm 34 is also a part of our prayers (additional Psalms) on Shabbat, Hoshanah Rabbah, and the festivals in both the nusach[[7]](#footnote-7) Ashkenaz,[[8]](#footnote-8) nusach Safard,[[9]](#footnote-9) and among Sephardim.[[10]](#footnote-10) This suggests that both Kabbalists and non-Kabbalists see this psalm as significant for Shabbat and Yom Tov.[[11]](#footnote-11)

As the Torah is returned to the ark, we also pray a pasuk from Psalm 34:

***Tehillim (Psalm) 34:4*** *Declare HaShem's greatness with me; and let us lift up His Name together.*

We also recite two pasukim, v.10-11, as part of the final paragraph of Bircat HaMazon, the Grace after Meals. Finally, v14-15 of our psalm forms the basis for part of the closing paragraph of the Amidah. Thus this psalm is woven into our prayers at several crucial spots.

With this background, I would like to speak a bit about Shabbat and the festivals.

History tells us about a people that have been present for most of human history. The Jews have been around for several millennia, existing before and after Greece and Rome. With such a vast and rich history, one would expect that Judaism would have many festivals. One would also expect that these festivals would be significant and meaningful in religious, as well as historical, ways. This article is meant to teach the reader not only the historical, but also the religious significance and meaning of the festivals to Jews, and to instill an appreciation for these **prophetic** festivals. If the reader is interested in becoming a **prophet**, then he will surely find this article of great interest.

The reader is probably familiar with the festivals of Christmas and Easter. These Christian holidays are normally festive and happy days of the year. Families get together and exchange gifts, hide and find eggs (which, oddly enough, were laid by a bunny), enjoy good conversation, enjoy good food, and generally have a good time. Unfortunately, a critical piece is missing from this puzzle: Man's correct answer to HaShem's call. What this article proposes to accomplish is to find the correct way to answer HaShem's call in these **prophetic** festivals as proscribed by the scriptures and celebrated by Mashiach and his followers.

Jews spend every week preparing for the **prophetic** Sabbath, which starts on Friday night. We see time go by in terms of how many **prophetic** Sabbaths have passed. Our lifestyle encourages us to prepare for the next **prophetic** Sabbath and coincidentally for the next **prophetic** festival (especially **prophetic** festival Sabbaths, explained later). To Jews, the festivals are Moedim, appointments, with HaShem. These are times designated by HaShem for the Jewish people to unite with each other and with our Creator, under the leadership of the Mashiach **to prophesy of things yet to come**. The significance of this cannot be underestimated!

The Biblical festivals are also Mikraot, rehearsals, set by HaShem. We rehearse certain events in time in order to be prepared for, and **prophesy** about, future events. This is significant, since to Jews this means that our festivals are **prophecies** of things to come:

***Colossians 2:16*** *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow (prophecy) of things to come; but the body of Mashiach.*

The festivals allow us to actively prepare for something that can happen this year or the next! Therefore these appointments with HaShem place us at the right place, at the right time, doing the right things, as **prophets** always do!

This contrasts with the festival calendars of others, who offer a mere role of being a spectator, marveling at miracles, rather than being a performer and harbinger of future events (i.e. a **prophet).** What these Biblical festivals offer is the chance for a human being to make a real connection with HaShem, and become HaShem's helpers in bringing about redemption to all mankind.

As can be seen, the Biblical festivals are not just occasions for giving presents, eating candy and good food, and having a good time with friends and family (although we do those as well). They include those things and so much more! They are very significant times of the year designed by HaShem for us to connect with Him, to connect with our people, and to prepare and **prophesy** about future events in human history.

Now that we have been introduced to the Jewish understanding of the essence of these **prophetic** festivals, it seems appropriate to provide a list of all the **prophetic** festivals including the dates on which they are celebrated and a small description of each of them. See the links for each festival to discover more ways to **prophesy!**

**Pesach** - **Passover** *(Nisan 15) The first Pilgrimage Festival*

Pesach commemorates the liberation of the Israelites from Egypt. The first Seder (royal banquet) is on the evening of the 14th (this is the beginning of the 15th). On the evening of the 15th (This is the beginning of the 16th), the second Seder (royal banquet) is held, and the Sefirat HaOmer, **prophetical** counting of the Omer, starts. The Omer is a **prophetic** counting down of the days from the time of the departure from Egypt, until the time the Torah was received at Shavuot (Pentecost).

By being **prophetically** obedient and partaking of these royal banquets Hakham Shaul (Apostle Paul) instructs that we **prophetically** announce to the whole world that:

***1 Corinthians 11:26*** *As we eat this (matza) bread and drink of the third cup (during the Passover royal banquet) we do announce the Master’s death till he comes (again).*

**Shavuot – Feast of Weeks** *(Sivan 6, 7) The second Pilgrimage Festival, it is also known as The Feast of Weeks, Hag Haqatsir (The harvest festival), Hag HaShabuot, or just Atzeret (The conclusion of Pesach).* [Literally, the Hebrew word 'Atzeret' means conclusion.] This **prophetic** festival is known in Greek and in many other languages as Pentecost.

Shavuot marks the end of the counting of the Omer. According to Rabbinic tradition, the Ten Commandments were given on this day. It is customary to **prophetically** read the Book of Ruth on this day.

**Rosh Hashanah – New Year** (*Tishri 1) Also known as Yom HaDin (Judgment Day), Yom HaZikaron (Day of Remembrance) and Yom Teruah (Day of breathing or blowing).*

This holiday celebrates the creation of Adam, and therefore of the world, and as such is the civil new year for calculating civil calendar years, sabbatical and jubilee years, vegetable tithes, and tree-planting (determining the age of a tree). This holiday is characterized by the **prophetic** blowing of the shofar a hundred times. During the afternoon of the first day, some follow the **prophetic** practice of tashlik, symbolically casting away sins by throwing stones into the waters.

**Yom Kippur - The Day of Atonements** (coverings) *(Tishri 10)*

This is the most important day of repentance (returning), the holiest and most solemn day of the year. Its central theme is atonements and reconciliation. Traditionally, there are prohibitions on eating, drinking, bathing and conjugal relations, and thus **prophesying** that we can be like the angels in the age-to-come if we too **prophesy** by joining the Jewish people in the observance of these critical **prophetic** festivals.

It is customary for the pious to immerse in the mikveh (pool of water) on Erev (the evening before) Yom Kippur to **prophesy** that by HaShem’s grace a person can become sinless before HaShem.

Yom Kippur services begin with the **prophetic** Kol Nidre, which must be recited before sunset. A tallit (prayer tent/closet) is donned by men for evening prayers, the only evening service of the year in which this is done. The Neilah service is a special service held only on the day of Yom Kippur and deals with the closing of the gate, the last chance for repentance. Yom Kippur comes to an end with the **prophetic** blowing of the shofar, which marks the conclusion of the fast.

**Succoth** *(Tishri 15-21) The third Pilgrimage festival, it is also known as The Feast of Booths Tabernacles), The Feast of Ingathering, or just simply The Hag (The Festival).*

Succoth is a seven day festival, with an eighth day: the first day is celebrated as a Sabbath, the following five days (Chol HaMoed) are weekdays that retain some aspects of the festival, the seventh day, Hoshanah Rabbah (the Day of the Great Hosanna), and the eighth (Shemini Atzeret) days have special **prophetic** observances of their own.

Succoth commemorates the life of the Israelites in the desert during their journey to the Promised Land. During their wandering in the desert they lived in booths (Succoth), and tasted of many of the miracles that we shall experience forever in the age-to-come.

Four species of plants are **prophetically** used to celebrate the holiday: The lulav (palm branch), etrog (lemon-like citron), myrtle and willow. The etrog is handled separately, while the other three species are bound together, and are collectively referred to as the lulav.

During the five intermediate days of Succoth it is customary to read the book of Ecclesiastes to **prophesy** to the whole world about the futility of a life lived in the pursuit of worldly pleasures at the expense of pursuing the pleasures of the age-to-come and a life lived in total blessed **prophetic** obedience to HaShem, most blessed be He!

**Shemini Atzeret - The eighth day of Succoth** *(Tishri 22).*

In the Talmud it is written that "the eighth day [of Succoth] is a separate festival", so Succoth is really observed as seven days and Shemini Atzeret is observed as a separate holiday. It marks the beginning of the **prophetic** rainy season (latter rains) in Israel.

**Chanukah** *(Kislev 25) Also known as Hag Ha'urim (The Festival of Lights) and The Feast of Dedication.*

Chanukah is a second chance to celebrate Succoth. This story of Chanukah is preserved in the books of the First and Second Maccabees. These books are not part of the Tanakh (Hebrew Scriptures), but are part of the Apocrypha (Hebrew historical and religious material that was not codified as part of the Bible.) The **prophetic** miracle of Chanukah is referred to in the Talmud, but not in the books of the Maccabees. It marks the defeat of Assyrian forces that had tried to prevent from practicing Judaism. Judah Maccabee and his brothers destroyed the overwhelming forces and rededicated the Temple. The eight day festival is marked by the **prophetic** kindling of lights with a special Menorah, called a Chanukiah.

**Purim -** Lots *(Adar 14)*

This festival commemorates the events found in the Book of Esther. The Shabbat preceding Purim is called Shabbat Zakhor (the Sabbath of remembrance). The day before Purim, Adar 13, is the **Fast of Esther**. The book of Esther is written in the form of a scroll, the Megillah. It is chanted on Purim in the evening and on the next day after the Torah reading to **prophesy** about important events yet to come.

Most Jews would consider these to be the most significant of the **prophetic** festivals, largely because they require more **prophetic** activity than the other festivals. For instance, Pesach (Passover) has two days in which the Pesach royal banquet is to be eaten and thus preparations in advance must be made. It also requires for each house to be completely cleaned of chametz (leaven) for the whole week of the **prophetic** festival, and that no G-d fearing person eats any leaven during that Passover week. See the links above to discover more.

What makes the history in Biblical festivals more real and vibrant than the history celebrated in the festivals of other nations? The festivals are markers to *relive* the events of the past and **prophecy** about the future. Its history tends to ripple itself throughout the ages in each generation, as we *relive* the events being remembered and its future consequences.

Upon realizing that there are critical **prophetic** energies that are attached to each festival, one begins to find the significance and power of time in that the future is found in the repetition of history and the Biblical festivals capture this very **prophetic** spirit. The careful observer will find that history does repeat itself throughout the ages. Yet it is not as fixed and as evident as that which is shown through the Biblical festivals.

**CONCLUSION**

We have discovered much in this article; the intimate relationship between HaShem and His people is a widespread theme. We discovered that the festivals are not merely times for reminiscing on days of old, but are actually shadows **(prophecies)** of things to come. The festivals are appointments with HaShem for us to **prophesy** about upcoming events. Like a wedding rehearsal, Jews prepare for the day in which we shall again renew our vows with our Creator, the final act. The energy of the festivals is so powerful that even Abraham celebrated them, feeling their presence even before the historical events which caused their establishment as festivals took place. We have seen that these are not one-time events, since we have discovered that many events with similar themes and connotations for Jews happened on these **prophetic** dates (festivals). We have seen that Yeshua, the Master of Nazareth, **prophesied** on these Biblical festivals just as devout Jews do today.

The vast effects of the Jews' and HaShem fearers’ relationship with HaShem, can only be understood through these **prophetic** festivals. Mark Twain sums up the power of this relationship at the end of his essay *'Concerning The Jews'*:

*If the statistics are right, the Jews constitute but one per cent. of the human race. It suggests a nebulous dim puff of star-dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers.*

*He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished.*

*The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?*

Perhaps Mark Twain read Colossians 2:16 in his King James Version in a more logical way and discovered the key that has made the Jewish people and the Scriptures immortal. Perhaps he correctly translated this verse to read:

***Colossians 2:16*** *Let no (PAGAN) man therefore judge you but the body of Mashiach (i.e. the Jewish people) concerning (kosher) meat, or (kosher) drink, or in respect to (the celebration of) a (Biblical) holyday, or of the new moon, or of the Sabbath days: 17* ***For these (observance of the laws of kashrut and of Biblical festivals) are a shadow (prophecy) of things yet to come****.*

The author is indebted to His Eminence Hakham Dr. Yosef ben Haggai for editorial supervision and his keen insights into this marvelous subject.

**Ashlamatah: Zephaniah 1:17- 2:5, 8-10**

|  |  |
| --- | --- |
| **1:17** And I will bring distress upon men, and they shall walk like the blind, for they have sinned against the Lord. And their blood shall be shed like dust, and their flesh like dung. | **1:17** And I will bring distress upon *the sons of* men and they shall go about like blind men, for they have sinned *before* the Lord, and their blood shall be poured out like dust and their *corpse(s)* like refuse. |
| **18** Neither their silver nor their gold will be able to save them on the day of the Lord's wrath. And with the fire of His passion the entire land shall be consumed; for an end, yea, a sudden end, He shall make of all the inhabitants of the land. | **18** Neither their silver nor their gold can save them in the day of the Lord’s anger; and in the fire of his *retribution* all *the wicked of* the earth shall *perish,* for he shall make a full end, even *extermination,* of all the inhabitants of the earth.” |
| **2:1** Gather yourselves together! Yea, gather together, O nation that has no desire, | **2:1** Assemble yourselves *and come and draw near,'* O people *of the generation which* does not desire *to return to the law,* |
| **2** before the decree is born, as chaff that passes...the sun; before the fierce anger of the Lord comes upon you; before the day of the Lord's anger comes upon you. | **2** before the decree *of the court is issued against you and you become* like chaff *from the threshingfloor which the wind carries away, and like the shadow which* passes *before* the day, before the *strength* of the Lord’s anger comes upon you, before the day of the Lord’s anger comes upon you. |
| **3** Seek the Lord, all you humble of the earth who executed His judgment; Seek righteousness, seek humility! Perhaps you will be concealed on the day of the Lord's wrath. | **3** Seek *the fear of* the Lord, all the humble of the land who have kept the judgements of his *pleasure;* seek *truth,* seek humility; perhaps you will be *protected* in the day of the Lord’s anger. |
| **4** For Gaza shall be deserted, and Ashkelon shall become wasteland. Ashdod-At noon they shall drive her out, and Ekron shall be uprooted. | **4** For Gaza shall be abandoned and Ashkelon is for desolation; at noon shall they drive Ashdod out, and Ekron shall be uprooted. |
| **5** Woe to the inhabitants of the seacoast, the nation of Cherethites! The word of the Lord is against you, Canaan land of the Philistines, and I will destroy you so that there shall not be an inhabitant. | **5** Woe to those living on the seacoast, the people *who deserve to be destroyed*; *the decree of* the word of the Lord is against you *who dwelt in* Canaan, the land of the Philistines, and I will destroy you till no inhabitant is left. |
| **6** And the seacoast shall be breakfast nooks for shepherds and sheepfolds. | **6** And the seacoast shall be dwelling-places for a shepherds’ *camp* and folds for a flock. |
| **7** And it shall be a lot for the remnant of the house of Judah, whereupon they shall pasture. In the houses of Ashkelon they shall lie down in the evening, for the Lord their God shall visit upon them and return their captivity. | **7** And there shall be a *portion* for the remnant of the house of Judah. They shall maintain themselves upon them, they shall *lodge* at even in the houses of Ashkelon, *for their record shall go in for good before*the Lord their God and he shall restore their exiles. |
| **8** I heard the taunts of Moab and the jeers of the children of Ammon, who taunted My people, and they aggrandized themselves on their border. | **8** The taunts of Moab and the *boasting* of the children of Ammon are *heard before me,* how they have taunted my people and made boasts against their territory. |
| **9** Therefore, as I live-says the Lord of Hosts, the God of Israel-for Moab shall be like Sodom, and the children of Ammon like Gemorrah; a rattling of nettles, and a salt mine, and desolation forever. The remnant of My people shall plunder them, and the remnant of My nation shall inherit them. | **9** “Therefore, as I live”, says the Lord of hosts, the God of Israel, “Moab shall be as Sodom and the children of Ammon as Gomorrah, *a barren place of salt-plants* and salt-pits and a perpetual desolation; the remnant of my people shall plunder them and the remnant of the *tribes* shall dispossess them.” |
| **10** They shall have this instead of their haughtiness, for they taunted and aggrandized themselves over the people of the Lord of Hosts. | **10** This (shall come) to them on account of their boasting, for they have ridiculed and have vaunted themselves against the people of the Lord of hosts. |

**Rashi’s Commentary for:** **Zephaniah 1:17- 2:5, 8-10**

**17** **And I will bring distress upon men:**Upon Israel, who is called “man.”

**and their flesh:**their flesh. In Arabic, flesh is called *al laham*.

**like dung:**dung.

**2:1** **Gather yourselves together:**Gather and assemble together as in (Exod. 5:12) “To Gather a gathering.”

**gather together:**your deeds. Conform your deeds to the will of Your Maker.

**O nation that has no desire:**That has no desire to return to the Torah.

**2**  **before the decree is born:**Before the arrival of the decree.

**as chaff that passes…the sun:**This is an ellipsis for, “As chaff that passes from before the wind, and as smoke that passes from before the sun.” This is the translation of עָבַר יוֹם, that passes the sun. In this manner, *Jonathan* renders: And you shall be like the chaff that the wind blows, like smoke that passes from before the sun. Another version: and like the shadow that passes, etc.; this is an expression of a shadow.

**4**  **For Gaza shall be deserted:**For, if you will do so, [as in verse 1,] I will visit retribution upon your evil neighbors; Philistia, Ammon, and Moab. The prophet proceeds to mention them [the neighbors] in [geographical] order.

**Ashdod at noon they shall drive her out:**Her name is Ashdod, and, at noon, when the destruction wastes, they shall drive her out, and she shall be plundered. Another explanation. At noon they shall drive her out. [Ashdod] was a place to pasture sheep, and it is hard for the sheep to go out at noontime; so Scripture says ([Song 1:7)](https://www.chabad.org/16445#v7): “How do you make them lie down at noon?”

**5** **the seacoast:**the border of the sea. The expression חֶבֶל is a measure of land that they measured with a rope, i.e., those close to the sea.

**the nation of Cherethites:**the people liable to destruction. Who are the inhabitants of the seacoast of Canaan, the land of the Philistines? The Philistines, who dwell on the coast of the western sea, in the west of Eretz lsrael, within its boundaries. Although *Jonathan* explains this phrase homiletically as [the nation of] destruction, the nation of the Cherethites is a province of the Philistines; its name is Cherethi. So Scripture states (I Sam. 30:14) regarding Ziklag: “We made a raid upon the south of the Cherethites, etc.” *Jonathan* translates: on the south of Cherethi. Below (ibid. 30:16) it is written: “Because of all the great spoil which they had taken from the land of the Philistines and from the land of Judah.”

**6**  **breakfast nooks for shepherds:**a temporary dwelling where the shepherds eat bread in the morning. כְּרֹת is an expression related to (II Kings 6:23) “He prepared for them a lavish feast.”

**7** **And it shall be a lot for the remnant of the house of Judah:**And that border shall be a lot for the remnant. This חֶבֶל is an expression of a lot. In this manner, *Jonathan* rendered: And it shall be a lot for the remnant of the house of Judah.

**8** **who taunted My people:**When [the people of] Israel were being led into exile toward the land of the Chaldeans, and they were passing through Ammon and Moab, and they would see Israel weeping, sighing, and crying out, they would taunt them and say, “Why are you suffering? Aren’t you going to your father’s house? Your fathers dwelt on the other side of the river from earliest times.” (Josh. 24:2)

**and they aggrandized themselves on their border:**And they acted haughtily on their border.

**9** **for Moab shall be like Sodom:**You, too, shall return to your previous dwelling. Was not your father, Lot, from Sodom?

**a rattling of nettles:**The sound made by the nettles growing there because there are no passersby, and they knock against each other and make sounds.

**and a salt mine:**a place for digging salt.

**Special Ashlamatah: Yirmyahu (Jeremiah) 1:1 – 2:3‎**

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

**Rashi’s Commentary for:** **Yirmyahu (Jeremiah) 1:1 – 2:3**

**1** **The words of Jeremiah son of Hilkiah:**Let the son of the corrupt woman, whose deeds are proper Jeremiah was descended from Rahab the harlot and let him reprove the son of the righteous woman whose deeds are corrupt these are Israel who corrupted their deeds who are descended from legitimate seed.

**2** **To whom the word of the Lord came:**Upon whom the Shechinah commenced to rest at that time.

**3** **And he was in the days of Jehoiakim:**And he was a prophet all the remaining days of Josiah, the days of his son Jehoiakim, and the days of his son Zedekiah, until the end of the eleventh year that is the year until the exile of Jerusalem in the fifth month.

**5** **When I had not yet formed you in the womb, etc.:**Since the days of the first man. The Holy One, blessed be He, showed Adam each generation and its prophets.

**I… formed you:**Heb. אצרך, an expression of צורה, a form.

**I knew you:**connois toi in O.F. Comp. (Exodus 6:3), “I was not known (נודעתּי) to them.”

**I appointed you:**I appointed you for this.

**a prophet to the nations:**To Israel, who behave like the nations. In this manner it is expounded in Sifrei on the verse: “A prophet from your midst, etc.” (Deut. 18:15), will set up for you and not for those who deny the Torah. How then do I fulfill “A prophet to the nations I made you” ? To the children of Israel who deport themselves with the customs of the nations. It can further be interpreted: “A prophet for the nations,” like “About the nations,” to give them to drink the cup of poison, to prophesy retribution upon them, as it is said: “Take this cup of the wine of wrath from My hand, you shall give all the nations to drink of it” (infra 25:15). Another explanation of “When you had not yet emerged from the womb I appointed you” is: Concerning you I said to Moses: “I will set up a prophet… like you” (Deut. 18:18). This one reproved them, and this one reproved them. This one prophesied for forty years and this one prophesied for forty years.

**6** **Alas:**This is an expression of wailing (konpljjnt in 0.F.).

**for I am a youth:**I am not worthy to reprove them. Moses reproved them shortly before his death, when he was already esteemed in their eyes through the many miracles that he had performed for them. He had taken them out of Egypt, split the Reed Sea for them, brought down the manna, caused the quails to fly, given them the Torah, brought up the well. I come to reprove them at the beginning of my mission.

**7** **wherever I send you:**to the heathens.

**and whatever I command you:**to Israel, you shall speak.

**9** **And the Lord stretched forth His hand:**Every sending mentioned concerning a hand is an expression of stretching forth. Another explanation is like the Targum: And the Lord sent the words of His prophecy.

**10** **I have appointed you:**I have appointed you over the heathens.

**to uproot and to crush:**(depayser in French, to uproot) and over Israel to build and to plant if they heed. So did Jonathan paraphrase it.

**11** **a rod of an almond tree:**(amendleer in O.F.) Jonathan, however, renders: A King who hastens to do evil.

**12** **You have seen well:**This almond tree hastens to blossom before all other trees. I, too, hasten to perform My word. And the Midrash Aggadah (Ecc. Rabbah 12:8) explains: An almond tree takes twenty-one days from its blossoming until it is completely ripe, as the number of days between the seventeenth of Tammuz, when the city was broken into, until the ninth of Av, when the Temple was burnt.

**13** **a bubbling pot:**[lit. blown up,] seething (boillant in French).

**whose foam:**[lit. and its face,] its seething (et ses ondes in O.F.) [and its waves].

**14** **From the north the misfortune will break forth:**Babylon is on the north of Eretz Israel.

**16** **And I will utter My judgments against them:**I will debate with them, with Judah and Jerusalem.

**17** **And you shall gird your loins:**This is an expression of quickening like a man of valor.

**18** **against the Kings of Judah:**lit. to the Kings of Judah.

**19** **And they shall fight against you:**They shall quarrel and fight against you to refute the words of your prophecy.

**2:2** **I remember to you:**Were you to return to Me, I would desire to have mercy on you for I remember the loving kindness of your youth and the love of the nuptials of your wedding canopy, when I brought you into the wedding canopy, and this (כלולתיך) is an expression of bringing in. Your nuptials (Noces in O.F.). Now what was the loving kindness of your youth? Your following My messengers, Moses and Aaron, from an inhabited land to the desert without provisions for the way since you believed in Me.

**3** **Israel is holy:**like terumah.

**the first of His grain:**Like the first of the harvest before the Omer, which it is forbidden to eat, and whoever eats it is liable, so will all those who eat him be guilty. So did Jonathan render it.

**Verbal Tallies**

HH Giberet Dr. Elisheba bat Sarah

Beresheet (Genesis) 40:1-23, Tehillim (Psalms) 34, Zephaniah 1:17 – 2:5, 8-10

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| GREEK | ENGLISH | Torah Reading | Psalms | Ashlamatah | Peshat | Tosefta of |
|  |  |  |  |  | Mishnah of Mark, | Luke |
|  |  |  |  |  | 1-2 Peter, & Jude | |
|  |  | Gen. 40:1-23 | 34:1-18 | Zeph 1:17 – 2:5, 8-10 | Jude 24-25 | Lk 8:1-3 |
| αἰών | eon, ages |  |  | Zep 2:9 | Jude 1:25 |  |
| ἀποκρίνομαι | answer, respond | Gen 40:18 |  | Zep 2:3 |  |  |
| γῆ | earth, land, ground | Gen. 40:15 | Ps. 34:16 | Zeph. 1:18 Zeph. 2:3 Zeph. 2:5 |  |  |
| δύναμαι | be able |  | Zep\_1:18 |  | Jude 1:24 |  |
| εἴδω | saw | Gen. 40:6 Gen. 40:16 | Ps. 34:8 Ps. 34:12 |  |  |  |
| ἐξέρχομαι | come forth | Gen 34:1 Gen 34:6 |  |  |  | Lk. 8:2 |
| ἡμέρα | day | Gen. 40:4 Gen. 40:7 Gen. 40:12 Gen. 40:13 Gen. 40:18 Gen. 40:19 Gen. 40:20 | Ps. 34:12 | Zeph. 1:18 Zeph. 2:2 Zeph. 2:3 |  |  |
| θεός | God | Gen. 40:8 |  | Zeph. 2:9 | Jude 1:25 | Lk. 8:1 |
| κατά | concerning | Gen 40:13 |  |  |  | Lk. 8:1 |
| κύριος | LORD |  | Ps. 34:1 Ps. 34:2 Ps. 34:3 Ps. 34:4 Ps. 34:6 Ps. 34:7 Ps. 34:8 Ps. 34:9 Ps. 34:10 Ps. 34:11 Ps. 34:15 Ps. 34:16 Ps. 34:17 Ps. 34:18 | Zeph. 1:17 Zeph. 1:18 Zeph. 2:2 Zeph. 2:3 Zeph. 2:5 Zeph. 2:9 Zeph. 2:10 | Jude 1:25 |  |
| μεγαλύνω | magnify |  | Psa 34:3 | Zep 2:8 Zep 2:10 |  |  |
| μισέω | detesting |  | Psa 34:21 |  | Jude 1:23 |  |
| οὐκοῦν | no way |  | Psa 34:5  Psa 34:22 | Zep 1:18 |  |  |
| πᾶς | all, entire, whole every | Gen. 40:17 Gen. 40:20 | Ps. 34:1 Ps. 34:4 Ps. 34:6 Ps. 34:10 Ps. 34:17 | Zeph. 1:18 Zeph. 2:3 | Jude 1:25 |  |
| πνεῦμα | spirit |  | Psa 34:18 |  |  | Lk. 8:2 |
| ποιέω | did, do, make, made | Gen. 40:14 Gen. 40:15 Gen. 40:20 | Ps. 34:14 Ps. 34:16 | Zeph. 1:18 |  |  |
| πῦρ | fire |  |  | Zep 1:18 | Jude 1:23 |  |
| σάρξ | flesh | Gen 40:19 |  | Zep 1:17 | Jude 1:23 |  |
| σωτήρ | deliverer |  |  |  | Jude 1:25 |  |
| υἱός | sons |  | Ps. 34:11 | Zeph. 2:8 Zeph. 2:9 |  |  |

**PIRQE ABOT**

**Pereq Vav**

**Mishnah 6:11**

**Hakham Yitschaq (ben Moshe) Magriso**

**All that God created in His world, He created only for His glory. It is thus written [that God said], *"All is called in My name; for My glory I have created it, formed it, and also made it"* (Isaiah 43:7). It is also written, *"God will reign forever and ever"* (Exodus 15:8).**

When a jewel is purchased with much money, it is extremely precious to its owner. Therefore, since the Torah specifically states that God "purchased" the five things mentioned above, it is an indication that these things are very dear to Him. It is for this reason that He calls these things His possessions" or "purchases.”

It is thus written that the Torah said, "God *purchased me at the beginning of His way, before His works from eternity"* (Proverbs 8:22). The Torah is telling how it was created two thousand years before the universe, and how it is a purchase and possession *(kinyan)* of God. This verse thus indicates that the Torah is one of God's special posses­sions.

The second of God's special possessions is heaven and earth. It is written that God said, *"The heavens are My throne, and the earth is My footstool. What kind of house can you build for Me? What shall be My resting place?"* (Isaiah 66:1). Actually, this verse makes no mention of heaven and earth being God's possession. However, it does note that God made the heavens His Throne of Glory, and this indicates that they are very precious to Him. Similarly, since the earth is His footstool. it is obviously also very highly esteemed.

Besides this, in another verse, there is a clear indication that heaven and earth are called God's possessions. It is written, *"How great are Your works, 0 God, You made them all with wisdom; the world is fil­led with Your possessions"* (Psalms 104:24). If the earth is esteemed as God's "possession," then the heavens must be all the more precious to Him.

The third special possession was Abraham. It is thus written, *"[Malkhitzedek] blessed [Abram] and said, 'Blessed be Abram to God most high, who possesses heaven and earth'"* (Genesis 14:19). Abraham was blessed to the highest God, and he gained possession of heaven and earth through his good deeds. Heaven and earth were created through Abraham's merit *(zekhuth).* Since heaven and earth were God's special possessions, we must say that the status of Abraham, for whose sake they were created, was no less. Since Abraham was the cause of the creation of heaven and earth, he is cer­tainly more highly esteemed than they. Obviously, then, Abraham is also one of God's special possessions.

The fourth special possession of God is Israel. It is thus written*, "Until Your people pass over, 0 God; until the people that you made, Your possession pass over"* (Exodus 15:16). The verse clearly speaks of Israel as one of God's possessions. This is true even when they are not good. It is thus written (that God said), *"The holy ones are in the ground, the mighty ones in whom is all My delight"* (Psalms 16:3). Even when the Israelites are not good, God holds them in esteem because of the saints who are buried in the earth. The reference is to the Patriarchs *(avoth olam*).

The fifth of God's special possessions is the Holy Temple *(Beth HaMikdash).* It is thus written, "*Your hands, 0 lord, have set up a sanctuary (mikdash)"* (Exodus 15:18). This verse indicates that the Holy Temple was made by God with His two "hands." Obviously, then, it is more precious to God than heaven and earth, since the latter were made with only one "hand." God thus said, *"My hand has founded the earth, and My right hand has spread out the heavens"* (Isaiah 48:13). Thus, heaven and earth were each created by one "hand" of God. However, as we have seen earlier, they are both called God's possessions. Therefore, the Holy Temple, which was made with both of God's "hands" is obviously also esteemed as one of His possessions.

These are the five things which are called God's possessions, because they have a special status in His esteem.

Now, after the master has discussed these five things, he speaks about the rest of creation. He says that verything was created by God for no other reason than for His glory. God thus said, "All is called by My name; for My glory I have created it, formed it and also made it" (Isaiah 43:7). God said that He created everything for His glory, so that all things should serve Him.

One might argue that this is only true of the heavenly realm, where the angels, seraphim and ophanim are ready to serve God, hallowing His name and praising Him constantly, as we describe in the *Yotzer* prayer [before the morning *Sh'ma.* However, here in the world below, most people commit many sins. Instead of serving God, they are constantly angering Him through their evil deeds. How is this part of God's plan?

To this the master replies by quoting the verse, ***"God will reign forever and ever"*** (Exodus 15:18). In the ultimate future God will eradicate the evil Other Side *(Sitra Uchra)* from the world, and then God will be One and His name One. All the nations in the world will know that God is real, and that there is no other god than He. It is in order to realize this goal that the world was created.

**Nazarean Talmud**

**Sidra Of B’resheet (Genesis) 40:1-23**

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

|  |  |
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| **Hakham Shaul’ School of Tosefta**  **(Luke Lk 8:1-3)** | **Hakham Tsefet’s School of Peshat**  **(Yehudah 24-25)** |
| **After this, Yeshua traveled about from town to town and village to village, proclaiming the Mesorah of the Malchut Shamayim. With him were his Talmidim, and a number of women who had been healed from evil spirits and illnesses—Miryam** (called Magdalit)**, from whom seven shedim had gone out; Yochanah the wife of Herod’s finance minister Kuza; Shoshanah; and many other women who drew on their own wealth to help him.** | **Now to Him** (God) **who is able to keep you from stumbling, and to make you stand in the presence of His glory, blameless with great joy, to the only God our Savior[[12]](#footnote-12) *be* glory majestic dominion, and authority through** (our intermediary) **Yeshua HaMashiach our master, before all time and now and forever. Amen.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen 40:1 – 23 | Psalm 34:1 – 23 | Zeph 1:17-2:5, 8-10 | Jude 24-25 | Lk 8:1 – 3 |  |

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

The Peshat text of Yehudah parallel’s the Igeret to the Romans 11:33-36 and 16:25-27 in its praise of the Eternal G-d. Hakham Shaul is filled with awe as he witnesses the magnificent power and faithfulness of G-d, who orchestrates history and ensures that every promise is fulfilled. This profound revelation leaves him and all of us in awe, prompting us to express our gratitude through a hymn of praise. This hymn serves as a fitting as he meditates on the words of Yehudah 24-25.

**Oh, the depth of the riches[[13]](#footnote-13) and the wisdom and the knowledge of God! How unsearchable** are **His judgments and** how **incomprehensible** are **His ways! “For who has known the mind of the Lord, or who has been his counselor? Or who has given in advance to him, and it will be paid back to him?” For from Him and through Him and to Him** are **all** things**. To Him** be **glory for eternity! Amen.**

**Now to God who is able to strengthen you according to my** (interpretation of the) **Mesorah and the proclamation of Yeshua HaMashiach, according to the revelation of the mystery, which has been kept secret** (So’od) **since the world began, but now is disclosed, and through the Scriptures of the prophets, according to the commandment of the eternal God, to bring about faithful obedience by the Gentiles, leading to their faithful obedience; to the only God of Hokhmah** (wisdom) **be the glory, through Yeshua HaMashiach, forever. Amen.**

Who according to Hakham Tsefet through his amanuensis Yehudah is Our Savior. This in no way negates the responsibilities of Messiah. However, the key point here being that G-d is the Savior of the Jewish people. Yet in Hakham Shaul’s Igeret to the Romans he explains that “salvation” is heralded by Mashiach. Therefore, we see that Messiah is G-d’s agent in the mechanism of “salvation.” Interestingly thus august body already knows is that the name Yeshua means “salvation.” This is not by chance. As the herald he shows us that this “salvation” only comes through “Knowledge” Da’at of the Mesorah. The key point here is the true praise in not just in the voice but also in the hands – a life of Mesorah.

**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: “Miqets” - “at the end of”**

**Tammuz 26, 5783 – July 14/15, 2023**

**2nd Sabbath of Penitence**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מִקֵּץ** |  | **Saturday Afternoon** |
| **“Miqets”** | Reader 1 – B’resheet 41:1-4 | Reader 1 – B’resheet 41:38-40 |
| **“at the end of”** | Reader 2 – B’resheet 41:5-7 | Reader 2 – B’resheet 41:41-43 |
| **“al cabo de”** | Reader 3 – B’resheet 41:8-14 | Reader 3 – B’resheet 41:44-46 |
| B’resheet (Genesis) 41:1-37 | Reader 4 – B’resheet 41:15-21 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 29:8-14, 18-19 | Reader 5 – B’resheet 41;22-24 | **Monday and Thursday Mornings** |
| Special Ashlamatah:  Yirmyahu (Jeremiah) 2:4-28 + 4:1-2 | Reader 6 – B’resheet 41:25-32 | Reader 1 – B’resheet 41:38-40 |
| Tehillim (Psalms) 35:1-19 | Reader 7 – B’resheet 41:33-37 | Reader 2 – B’resheet 41:41-43 |
|  | Maftir – B’resheet 41:34-37 | Reader 3 – B’resheet 41:44-46 |
| N.C.: Mk 3:19b-27; Luke 11:24-26 | Isaiah 29:8-14, 18-19 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Paqid Adon Ezra ben Abraham

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1. Kohelet (Ecclesiates)3:11 [↑](#footnote-ref-1)
2. Mishle (Proverbs) 13:13 [↑](#footnote-ref-2)
3. Shmuel alef (I Samuel)21:16 [↑](#footnote-ref-3)
4. This intro was excerpted and edited from The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. JPS 1917 [↑](#footnote-ref-5)
6. Shmuel א (1 Samuel) 21:13. [↑](#footnote-ref-6)
7. Nusach is a concept in Judaism that has two distinct meanings. One is the style of a prayer service (Nusach Teiman, Nusach Ashkenaz, Nusach Sefard or Nusach Ari); another is the melody of the service depending on when the service is being conducted. [↑](#footnote-ref-7)
8. The Complete ArtScroll Siddur, A new translation and Anthologized commentary , by Rabbi Nosson Scherman, Nusach Ashkenaz, Published by Mesorah Publications, ltd. [↑](#footnote-ref-8)
9. The Complete ArtScroll Siddur, A new translation and Anthologized commentary , by Rabbi Nosson Scherman, Nusach Safard, Published by Mesorah Publications, ltd. [↑](#footnote-ref-9)
10. “Siddur קול ששון”, *The Orot Sephardic Shabbat Siddur*, by Rabbi Eliezer Toledano, page 314. [↑](#footnote-ref-10)
11. Yom Tov (lit. “Good Day”) is the common way of referring to a festival. [↑](#footnote-ref-11)
12. Cf. Hos13:4 [↑](#footnote-ref-12)
13. **πλοῦτος –** a thing of extreme value (Ro 9:23; Ep. 1:7) Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 318 [↑](#footnote-ref-13)