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

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **I Adar 18, 5776 – Feb. 26/27, 2016** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Feb 26 2016 – Candles at 6:22 PM  Sat. Feb 27 2016 – Habdalah 7:19 PM | **Austin & Conroe, TX, U.S.**  Fri. Feb 26 2016 – Candles at 6:09 PM  Sat. Feb 27 2016 – Habdalah 7:04 PM | **Brisbane, Australia**  Fri. Feb 26 2016 – Candles at 6:05 PM  Sat. Feb 27 2016 – Habdalah 6:58 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Feb 26 2016 – Candles at 6:16 PM  Sat. Feb 27 2016 – Habdalah 7:12 PM | **Manila & Cebu, Philippines**  Fri. Feb 26 2016 – Candles at 5:45 PM  Sat. Feb 27 2016 – Habdalah 6:35 PM | **Miami, FL, U.S.**  Fri. Feb 26 2016 – Candles at 6:03 PM  Sat. Feb 27 2016 – Habdalah 6:55 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Feb 26 2016 – Candles at 5:26 PM  Sat. Feb 27 2016 – Habdalah 6:24 PM | **Olympia, WA, U.S.**  Fri. Feb 26 2016 – Candles at 5:34 PM  Sat. Feb 27 2016 – Habdalah 6:39 PM | **Port Orange, FL, U.S.**  Fri. Feb 26 2016 – Candles at 6:03 PM  Sat. Feb 27 2016 – Habdalah 6:58 PM |
| **San Antonio, TX, U.S.**  Fri. Feb 26 2016 – Candles at 6:13 PM  Sat. Feb 27 2016 – Habdalah 7:07 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Feb 26 2016 – Candles at 5:17 PM  Sat. Feb 27 2016 – Habdalah 6:19 PM | **Singapore, Singapore**  Fri. Feb 26 2016 – Candles at 7:02 PM  Sat. Feb 27 2016 – Habdalah 7:51 PM |
| **St. Louis, MO, U.S.**  Fri. Feb 26 2016 – Candles at 5:33 PM  Sat. Feb 27 2016 – Habdalah 6:31 PM | **Tacoma, WA, U.S.**  Fri. Feb 26 2016 – Candles at 5:32 PM  Sat. Feb 27 2016 – Habdalah 6:37 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

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

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

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

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

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

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

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

**We welcome in our midst our sister Her Excellency Giberet Leah bat Sarah, and honor her courage to follow the Torah path and become part of our most beloved and noble people of Yisrael. Well done, and welcome to our family! May the God of our forefathers Abraham, Yitschaq and Ya’aqob grant her good health, and the courage to remain in the path of Torah, and the opportunity to perform many and great deeds of loving-kindness, amen ve amen!**

**Shabbat: “Vayar Adonai” - “And saw HaShem”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיַּרְא יהוה** |  |  |
| **“VaYar’ Adonai”** | Reader 1 – B’Resheet 29:31-33 | Reader 1 – B’resheet 30:22-24 |
| **“And saw Ha-Shem”** | Reader 2 – B’Resheet 29:34 – 30:2 | Reader 2 – B’resheet 30:25-27 |
| **“Y vió Ha-Shem”** | Reader 3 – B’Resheet 30:3-5 | Reader 3 – B’resheet 30:28-30 |
| B’Resheet (Gen) 29:31 – 30:21 | Reader 4 – B’Resheet 30:6-8 |  |
| Ashlamatah: 1 Sam. 1:2-11 + 2:28 | Reader 5 – B’Resheet 30:9-13 |  |
|  | Reader 6 – B’Resheet 30:14-16 | Reader 1 – B’resheet 30:22-24 |
| Psalm 24:1-10 | Reader 7 – B’Resheet 30:17-21 | Reader 2 – B’resheet 30:25-27 |
|  | Maftir – B’Resheet 30:17-21 | Reader 3 – B’resheet 30:28-30 |
| N.C.: Jude 1-2, Luke 6:19-23, Acts 6:7 | 1 Sam. 1:2-11 + 2:28 |  |

**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!**

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis)**‎‎‎**29:31 – 30:21**‎

| **Rashi’s & Keter Aram Tsoba’s Translation** | **Targums Pseudo Jonathan, Jerusalem & Neofiti** |
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| **לא  וַיַּרְא יְהוָה כִּי-שְׂנוּאָה לֵאָה, וַיִּפְתַּח אֶת-רַחְמָהּ; וְרָחֵל, עֲקָרָה**.  **Rashi 31.** **And the Lord saw** that Leah was hated, so He opened her womb; but Rachel was barren.  **Keter 31. The Lord saw** that Leah was despised and He opened her womb, but Rachel was barren. | **Jonathan 31.** **And it was revealed before the LORD** that Leah was not loved in the sight of Ya’aqob; and He said in His Word that sons should be given her, and that Rachel should be barren.  **Neofiti 31.** **And it was manifest before the LORD** that Leah was despised, and he decided in His Memra to give her children. And Rachel was barren. |
| **לב  וַתַּהַר לֵאָה וַתֵּלֶד בֵּן, וַתִּקְרָא שְׁמוֹ רְאוּבֵן:  כִּי אָמְרָה, כִּי-רָאָה יְהוָה בְּעָנְיִי--כִּי עַתָּה, יֶאֱהָבַנִי אִישִׁי.**  **Rashi 32.** And Leah conceived and bore a son, and she named him Reuben, for she said, "Because the Lord has seen my affliction, for now my husband will love me."  **Keter 32.** Leah conceived, bore a son and she named him Reuven, for she said, “The Lord saw my affliction, for now my husband will love me.” | **Jonathan 32.** And Leah conceived and bare a son, and called his name Reuben: for she said, My affliction was manifest before the LORD, therefore now will my husband love me; for my affliction has been manifested before the LORD as will be the affliction of my children before the LORD when they will be enslaved in the land of the Mizraee.  **Neofiti 32.** And Leah conceived and bore a son and called his name Reuben, because she said: “Because my affliction is manifest before the Lord; because surely now, my husband will love me.” |
| **לג  וַתַּהַר עוֹד, וַתֵּלֶד בֵּן, וַתֹּאמֶר כִּי-שָׁמַע יְהוָה כִּי-שְׂנוּאָה אָנֹכִי, וַיִּתֶּן-לִי גַּם-אֶת-זֶה; וַתִּקְרָא שְׁמוֹ, שִׁמְעוֹן.**  **Rashi 33.** And she conceived again and bore a son, and she said, "Since the Lord has heard that I am hated, He gave me this one too." So she named him Simeon.  **Keter 33.** She again conceived, bore a son and said, “For the Lord heard that I am despised and He gave me this one too,” so she named him Shim’on. | **Jonathan 33.** And she conceived again, and bare a son. And she said, Because it was heard before the LORD that I was hated, and He gave me this also: and so will be heard before Him the voice of my children when they will be enslaved in Mizraim. And she called his name Shimeon.  **Neofiti 33.** And she conceived yet again and bore a son and said: “Since it has been heard before the Lord that I am hated, He has also given me this one.” And she called his name Simeon. |
| **לד**  **וַתַּהַר עוֹד, וַתֵּלֶד בֵּן, וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי, כִּי-יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים; עַל-כֵּן קָרָא-שְׁמוֹ, לֵוִי**.  **Rashi 34.** And she conceived again and bore a son, and she said, "Now this time my husband will be attached to me, for I have borne him three sons; therefore, He named him Levi.  **Keter 34.** She again conceived, bore a son and said, “Now this time, my husband will accompany me, for I bore him three sons”; therefore she named him Levi. | **Jonathan 34.** And she conceived again, and bare a son, and said, This time will my husband be united to me, because I have borne him three sons; and thus will it be that my children will be united to serve before the LORD: therefore she called his name Levi.  **Neofiti 34.** And she conceived again and bore a son and said: “Now, this time, my husband will be joined to me because I have borne him three sons.” For this reason his name was called Levi. |
| **לה  וַתַּהַר עוֹד וַתֵּלֶד בֵּן, וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת-יְהוָה--עַל-כֵּן קָרְאָה שְׁמוֹ, יְהוּדָה; וַתַּעֲמֹד, מִלֶּדֶת.**  **Rashi 35.** And she conceived again and bore a son, and she said, "This time, I will thank the Lord! Therefore, she named him Judah, and [then] she stopped bearing.  **Keter 35.** She again conceived, bore a son and said, “This time I will thank the Lord,” therefore she named him Yehudah; then she stopped giving birth. | **Jonathan 35.** And she conceived again, and bare a son, and said, This time will I give praise before the LORD; for from this my son kings will come forth, and from him will spring David the king, who will offer praise before the LORD; therefore she called his name Yehudah. And she ceased to bear.  **Neofiti 35.** And she conceived again and bore a son and said: “This time we will praise and glorify before the Lord.” For this reason she called his name Judah. And she ceased from bearing. |
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| **א**  **וַתֵּרֶא רָחֵל, כִּי לֹא יָלְדָה לְיַעֲקֹב, וַתְּקַנֵּא רָחֵל, בַּאֲחֹתָהּ; וַתֹּאמֶר אֶל-יַעֲקֹב הָבָה-לִּי בָנִים, וְאִם-אַיִן מֵתָה אָנֹכִי.**  **Rashi 1.** And Rachel saw that she had not borne [any children] to Jacob, and Rachel envied her sister, and she said to Jacob, "Give me children, and if not, I am dead."  **Keter 1.** Rachel saw that she did not bear [children] to Ya’aqob . Rachel was jealous of her sister and said to Ya’aqob, “Give me children, or else I am dead.” | **Jonathan 1.** And Rachel saw that she bare not to Ya’aqob, and Rachel was envious of her sister, and said to Ya’aqob, Pray before the LORD that He give me children; and if not, my life I will reckon as the dead.  **Neofiti 1.** When Rachel saw that she did not bear sons to Jacob, Rachel was jealous of her sister and said to Jacob: “Give me sons; otherwise I die.” |
| **ב**  **וַיִּחַר-אַף יַעֲקֹב, בְּרָחֵל; וַיֹּאמֶר, הֲתַחַת אֱלֹהִים אָנֹכִי, אֲשֶׁר-מָנַע מִמֵּךְ, פְּרִי-בָטֶן.**  **Rashi 2.** And Jacob became angry with Rachel, and he said, "Am I instead of God, Who has withheld from you the fruit of the womb?"  **Keter 2.** Ya’aqob became angry with Rachel and said, “Am I in place of God, Who has withheld from you fruit of the womb?” | **Jonathan 2.** And the anger of Ya’aqob was strong against Rachel, and he said, Why do you ask of me? Ask before the LORD, from before whom are children, and who has restrained from you the fruit of the womb.  **Neofiti 2.** And Jacob’s anger grew strong against Rachel and he said: “Is it from me the fruit, offspring from the womb comes? Behold, I and you will go and we will beseech before the Lord who [has withheld] from you the fruit, the offspring of the womb.” |
| **ג  וַתֹּאמֶר, הִנֵּה אֲמָתִי בִלְהָה בֹּא אֵלֶיהָ; וְתֵלֵד, עַל-בִּרְכַּי, וְאִבָּנֶה גַם-אָנֹכִי, מִמֶּנָּה.**  **Rashi 3.** So she said, "Here is my maidservant Bilhah; come to her, and she will bear [children] on my knees, so that I, too, will be built up from her."  **Keter 3.** She said, “Here is my maidservant, Bilhah; come to her, she will give birth on my knees and I too wil be built through her.” | **Jonathan 3.** And she said, Behold my handmaid Bilhah, enter with her, that she may bear, and I may increase and may be built up from her.  **Neofiti 3.** And she said: “Behold, my maid Bilhah. Enter to her and she will conceive, and I will rear; perhaps even I will have children through her.” |
| **ד  וַתִּתֶּן-לוֹ אֶת-בִּלְהָה שִׁפְחָתָהּ, לְאִשָּׁה; וַיָּבֹא אֵלֶיהָ, יַעֲקֹב.**  **Rashi 4.** So she gave him her maidservant Bilhah for a wife, and Jacob came to her.  **Keter 4.** She gave him Bilhah her maidservant for a wife, and Ya’aqob came to her [intimately]. | **Jonathan 4.** And she made her handmaid Bilhah free, and delivered her to him, and Ya’aqob entered with her.  **Neofiti 4.** And she gave him Bilhah her maidservant as wife; and Jacob went in to her. |
| **ה  וַתַּהַר בִּלְהָה, וַתֵּלֶד לְיַעֲקֹב בֵּן**.  **Rashi 5.** And Bilhah conceived, and she bore Jacob a son.  **Keter 5.** Bilhah conceived and bore Ya’aqob a son. | **Jonathan 5.** And Bilhah conceived, and bare a son to Ya’aqob.  **Neofiti 5.** And Bilhah conceived and bore Jacob a son. |
| **ו**  **וַתֹּאמֶר רָחֵל, דָּנַנִּי אֱלֹהִים, וְגַם שָׁמַע בְּקֹלִי, וַיִּתֶּן-לִי בֵּן; עַל-כֵּן קָרְאָה שְׁמוֹ, דָּן**.  **Rashi 6.** And Rachel said, "God has judged me, and He has also hearkened to my voice and has given me a son"; so she named him Dan.  **Keter 6.** Rachel said, “God has judged me and has also heard me and gave me a son,” therefore she named him Dan. | **Jonathan 6.** And Rachel said, The LORD has judged me in His good mercies; He has also heard the voice of my prayer, and given me a son; and so it is to be that He will judge by the hand of Shimshon bar Manovach, who will be of his seed; and has he not delivered into his hand the people of the Philistaee? Therefore she called his name Dan.  **Neofiti 6.** And Rachel said: “The Lord has judged me and has also heard my voice and given me a son”; because of this she called his name Dan. |
| **ז**  **וַתַּהַר עוֹד--וַתֵּלֶד, בִּלְהָה שִׁפְחַת רָחֵל:  בֵּן שֵׁנִי, לְיַעֲקֹב.**  **Rashi 7.** And Bilhah, Rachel's maidservant, conceived again and bore Jacob a second son.  Keter 7. Bilhah, Rachel’s maidservant, conceived again, and bore a second son to Ya’aqob. | **Jonathan 7.** And Bilhah the handmaid of Leah conceived again and bare a second son to Ya’aqob.  **Neofiti 7.** And Bilhah, Rachel’s maid, conceived again and bore Jacob a second son. |
| **ח  וַתֹּאמֶר רָחֵל, נַפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי עִם-אֲחֹתִי--גַּם-יָכֹלְתִּי; וַתִּקְרָא שְׁמוֹ, נַפְתָּלִי.**  **Rashi 8.** And Rachel said, "[With] divine bonds I have been joined to my sister; I have also prevailed"; so she named him Naftali.  **Keter 8.** Rachel said, “I have stubbornly pleaded before God to be equal with my sister, and have even succeeded,” and she named him Naphtali. | **Jonathan 8.** And Rachel said, With affliction afflicted was I before the LORD in prayer; therefore He has received my request that I might have a son as my sister, and has given me two. Even so are my children to be redeemed from the hand of their enemies when they will afflict themselves in prayer before the LORD; and she called his name Naphtali.  **Neofiti 8.** And Rachel said: “I was also heard in the prayer that I prayed before the Lord that He give me sons as He gave to my sister.” And she called his name Naphtali. |
| **ט  וַתֵּרֶא לֵאָה, כִּי עָמְדָה מִלֶּדֶת; וַתִּקַּח אֶת-זִלְפָּה שִׁפְחָתָהּ, וַתִּתֵּן אֹתָהּ לְיַעֲקֹב לְאִשָּׁה.**  **Rashi 9.** When Leah saw that she had stopped bearing [children], she took her maidservant Zilpah, and gave her to Jacob for a wife.  **Keter 9.** Leah saw that she have stopped giving birth, so she took Zilpah her maidservant, and gave her to Ya’aqob for a wife. | **Jonathan 9.** And Leah saw that she had ceased from bearing, and she made Zilpha her handmaid free, and gave her unto Ya’aqob to wife.  **Neofiti 9.** When Leah saw that she had ceased from bearing, she took Zilpah her maid and gave her to Jacob as wife |
| **י  וַתֵּלֶד, זִלְפָּה שִׁפְחַת לֵאָה--לְיַעֲקֹב בֵּן**.  **Rashi 10.** And Zilpah, Leah's maidservant, bore Jacob a son.  **Keter 10.** Zilpah, Leah’s maidservant, bore Ya’aqob a son. | **Jonathan 10.** And Zilpha the handmaid of Leah conceived, and bare Ya’aqob a son;  **Neofiti 10.** And Zilpah, Leah’s maid, bore Jacob a son. |
| **יא  וַתֹּאמֶר לֵאָה, בגד (בָּא גָד); וַתִּקְרָא אֶת-שְׁמוֹ, גָּד.**  **Rashi 11.**And Leah said, **"Luck** has come"; so she named him Gad.  **Keter 11.** Leah said, **“A good omen** has come,” and she named him Gad. | **Jonathan 11.** and Leah said, **Good fortune comes; His children will surely inherit their habitation on the east side of Jarden:** and she called his name Gad.  **Jerusalem 11.** And Leah said, **Good success Comes; for the feastings of the Gentiles are to be cut off:** and she called his name Gad.  **Neofiti 11.** And Leah said: **“Good luck has come which will cut off the foundation of the nations.** And she called his name Gad, |
| **יב  וַתֵּלֶד, זִלְפָּה שִׁפְחַת לֵאָה, בֵּן שֵׁנִי, לְיַעֲקֹב.**  **Rashi 12.** And Zilpah, Leah's maidservant, bore Jacob a second son.  **Keter 12.** Zilpah, Leah’s maidservant bore Ya’aqob a second son. | **Jonathan 12.** And Zilpha the handmaid of Leah bare a second son to Ya’aqob.  **Neofiti 12.** And Zilpah, Leah’s maid bore Ya’aqob a son. |
| **יג  וַתֹּאמֶר לֵאָה--בְּאָשְׁרִי, כִּי אִשְּׁרוּנִי בָּנוֹת; וַתִּקְרָא אֶת-שְׁמוֹ, אָשֵׁר.**  **Rashi 13.** And Leah said, "Because of my good fortune, for women have declared me fortunate"; so she named him Asher.  **Keter 13.** Leah said, “In my good fortune, for women consider me fortunate,” and she named him Asher. | **Jonathan 13.** And Leah said, Praise will be mine: for the daughters of Israel will praise me, as his children will be praised before the LORD for the goodness of the fruit of His land; and she called his name Asher.  **Neofiti 13.** And Leah said: “The daughters of Israel will praise me with great praises in the synagogues.” And she called his name Asher. |
| **יד  וַיֵּלֶךְ רְאוּבֵן בִּימֵי קְצִיר-חִטִּים, וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה, וַיָּבֵא אֹתָם, אֶל-לֵאָה אִמּוֹ; וַתֹּאמֶר רָחֵל, אֶל-לֵאָה, תְּנִי-נָא לִי, מִדּוּדָאֵי בְּנֵךְ.**  **Rashi 14.** Reuben went in the days, of the wheat harvest, and he found dudaim in the field and brought them to Leah, his mother, and Rachel said to Leah, "Now give me some of your son's dudaim."  **Keter 14.** Reuven went, during the time of wheat harvest, found mandrakes in the field and brought them to his mother, Leah. Rachel said to Leah, “Please give me some of your son’s mandrakes.” | **Jonathan 14.** And Reuben went in the days of Sivan, in the time of wheat harvest, and found (Yaveruchin) mandrakes in the field; and he brought them to Leah his mother. And Rachel said to Leah, Give me now of your son's mandrakes.  **Neofiti 14.** And Reuben went in the days of the cutting of the wheat and found mandrakes in the field, and brought them to Leah, his mother. And Rachel said to Leah: “Give me, I pray, of your son’s mandrakes.” |
| **טו  וַתֹּאמֶר לָהּ, הַמְעַט קַחְתֵּךְ אֶת-אִישִׁי, וְלָקַחַת, גַּם אֶת-דּוּדָאֵי בְּנִי; וַתֹּאמֶר רָחֵל, לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה, תַּחַת, דּוּדָאֵי בְנֵךְ.**  **Rashi 15.** And she said to her, "Is it a small matter that you have taken my husband, that [you wish] also to take my son's dudaim?" So Rachel said, "Therefore, he shall sleep with you tonight as payment for your son's dudaim."  **Keter 15.** She said to her, “Is it not enough that you take my husband, that you would take even my son’s mandrakes?” Rachel said, “Therefore, he will lie with you tonight, in exchange for your son’s mandrakes.” | **Jonathan 15.** And she said to her, Is it a little thing that you have taken my husband, and you seek to take also my son's mandrakes? And Rachel said, Therefore will he lie with you this night for your son's mandrakes.  **Jerusalem 15.** For a week he will consort with you.  **Neofiti 15.** And she said to her: “Is this a small thing that you have taken my husband? And you seek to take my son’s mandrakes? And Rachel said: “For this reason he will have intercourse with you this night to recompense for your son’s mandrakes.” |
| **טז  וַיָּבֹא יַעֲקֹב מִן-הַשָּׂדֶה, בָּעֶרֶב, וַתֵּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא, כִּי שָׂכֹר שְׂכַרְתִּיךָ בְּדוּדָאֵי בְּנִי; וַיִּשְׁכַּב עִמָּהּ, בַּלַּיְלָה הוּא.**  **Rashi 16.** When Jacob came from the field in the evening, and Leah came forth toward him, and she said, "You shall come to me, because I have hired you with my son's dudaim," and he slept with her on that night.  **Keter 16.** In the evening, Ya’aqob came from the field and Leah went out to greet him, and said, “You will come to me, for I have hired you with my son’s mandrakes”; so that night he lay with her. | **Jonathan 16.** And Ya’aqob came from the field at evening. And Leah heard the voice of the braying of the ass, and knew that Ya’aqob had come, and Leah went forth to meet him, and said, You will enter with me, because hiring I have hired you with my son's mandrakes from Rachel my sister.  **Neofiti 16.** And Ya’aqob came from the field in the evening, and Leah went out to meet him and she said to him: “You will come in to me for I have hired you with my son’s mandrakes.” And he had intercourse with her that night. |
| **יז  וַיִּשְׁמַע אֱלֹהִים, אֶל-לֵאָה; וַתַּהַר וַתֵּלֶד לְיַעֲקֹב, בֵּן חֲמִישִׁי.**  **Rashi 17.** And God hearkened to Leah, and she conceived and bore Jacob a fifth son.  **Keter 17.** God heard Leah; she conceived and bore to Ya’aqob a fifth son. | **Jonathan 17.** And he lay with her that night. And the LORD heard the prayer of Leah, and she conceived, and bare to Ya’aqob a fifth son.  **Neofiti 17.** And the Lord heard the voice of the prayer of Leah and she conceived and bore to Ya’aqob a fifth son. |
| **יח  וַתֹּאמֶר לֵאָה, נָתַן אֱלֹהִים שְׂכָרִי, אֲשֶׁר-נָתַתִּי שִׁפְחָתִי, לְאִישִׁי; וַתִּקְרָא שְׁמוֹ, יִשָּׂשכָר.**  **Rashi 18.** And Leah said, "God has given [me] my reward for I have given my maidservant to my husband"; so she named him Issachar.  **Keter 18.** Leah said, “God gave, me my reward for I gave my maidservant to my husband and she named him Yissachar.” | **Jonathan 18.** And Leah said, The LORD has given me my reward, for that I gave my handmaid to my husband; even so will his children receive a good reward, because they will occupy themselves with the Law. And she called his name Issakar.  **Neofiti 18.** And Leah said: “The Lord has given me my wages because I have given my maid to my master.” And she called his name Issachar. |
| **יט  וַתַּהַר עוֹד לֵאָה, וַתֵּלֶד בֵּן-שִׁשִּׁי לְיַעֲקֹב.**  **Rashi 19.** And Leah conceived again, and she bore Jacob a sixth son.  **Keter 18.** Leah conceived again and she bore a sixth son to Ya’aqob. | **Jonathan 19.** And Leah conceived again, and bare a sixth son to Ya’aqob; and said, The LORD has endowed me with a good dowry by children. This time will the habitation of my husband be with me, because I have borne him six sons: and thus will his children receive a good portion. And she called his name Zebulun.  **Neofiti 19.** And Leah conceived again and bore a sixth son to Ya’aqob. |
| **כ  וַתֹּאמֶר לֵאָה, זְבָדַנִי אֱלֹהִים אֹתִי זֵבֶד טוֹב--הַפַּעַם יִזְבְּלֵנִי אִישִׁי, כִּי-יָלַדְתִּי לוֹ שִׁשָּׁה בָנִים; וַתִּקְרָא אֶת-שְׁמוֹ, זְבֻלוּן.**  **Rashi 20.** And Leah said, "God has given me a good portion. This time, my husband will live with me, for I have borne him six sons"; so she named him Zebulun.  **Keter 21.** Leah said, “God has apportioned me a goodly portion! This time my husband will live with me, for I bore him six sons,” and she named him Zevulun. | **Jonathan 20.** - - -  **Neofiti 20.** And Leah said: “The Lord has presented me these good presents. This time my husband will make presents to me because I have borne him six sons.” And she called his name Zebulun. |
| **כא  וְאַחַר, יָלְדָה בַּת; וַתִּקְרָא אֶת-שְׁמָהּ, דִּינָה.**  **Rashi 21.** And afterwards, she bore a daughter, and she named her Dinah.  **Keter 21.** Following this, she bore a daughter and she named her Dinah. | **Jonathan 21.** And afterward she bare a daughter, and called her name Dinah; for she said, Judgement is from before the LORD, that there will be from me a half of the tribes; but from Rachel my sister will go forth two tribes, even as they will proceed (in like manner) from each of the handmaids. And the prayer of Leah was heard before the LORD; and the infants were changed In their wombs; and Joseph was given to the womb of Rachel, and Dinah to the womb of Leah.  **Neofiti 21.** And after (this) she bore a female daughter and called her name Dinah. |
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**Table of the 13 Descendants of Ya’aqov in Order of Birth**

|  |  |  |
| --- | --- | --- |
| **Mother** | **Name** | **Reason** |
| Leah | Reuven | **רְאוּבֵן derived from ראה (Ra’ah = see) + בּן (son) = “see a son”**  “My affliction was **manifest (seen)** before the LORD, therefore now will my husband love me; for my affliction has been **manifested (seen)** before the LORD as will be the affliction of my children before the LORD when they will be enslaved in the land of the Mizraee.” – Targum Jonathan  “Look at the difference between my son and the son of my father-in-law, who sold the birthright to Ya’aqob (above 25:33). This one (Reuben) did not sell it to Yoseph, but he nevertheless did not contend against him but sought to take him out of the pit.” – Our Sages |
| Leah | Shim’on | **שִׁמְעוֹן derived from שׁמע (Sh’ma = hearing)**  “Because it was **heard** before the LORD that I was hated, and He gave me this also: and so will be **heard** before Him the voice of my children when they will be enslaved in Mizraim.” – Targum Jonathan |
| Leah | Levi | **לֵוִי derived from לוה (Lavah = to cleave, to be attached)**  “This time will my husband be **united** to me, because I have borne him three sons; and thus will it be that my children will be **united** to serve before the LORD.” – Targum Jonathan |
| Leah | Yehudah | **יְהוּדָה derived from ידה (Yadah = to revere, worship, praise)**  “This time will I give **praise** before the LORD; for from this my son kings will come forth, and from him will spring David the king, who will offer **praise** before the LORD.” – Targum Jonathan |
| Bilhah Rachel’s maid | Dan | **דָּן derived from דּין (Din = to judge, contend)**  “The LORD has **judged** me in His good mercies; He has also heard the voice of my prayer, and given me a son; and so it is to be that He will **judge** by the hand of Shimshon bar Manovach, who will be of his seed; and has he not delivered into his hand the people of the Philistaee?” – Targum Jonathan |
| Bilhah Rachel’s maid | Naphtali | **נַפְתָּלִי derived from פּתל (Patal = to struggle, to wrestle, to afflict)**  “With **affliction afflicted** was I before the LORD in prayer; therefore He has received my request that I might have a son as my sister, and has given me two. Even so are my children to be redeemed from the hand of their enemies when they will **afflict** themselves in prayer before the LORD.” |
| Zilpah Leah’s maid | Gad | **גָּד in Hebrew: “good omen, good luck”**  “**Good luck** has come which will cut off the foundation of the nations.” – Targum Neofiti  “He was born circumcised” - Midrash Aggadah |
| Zilpah Leah’s maid | Asher | **אָשֵׁר derived from אשׁר (Ashar = happy/fortunate)**  “In my good **fortune**, for women consider me **fortunate**,” – Keter Aram Tsoba |
| Leah | Yissachar | **יִשָּׂשכָר derived from שׂכר (Sakhar = payment) + ישׁ (Yesh = here is)**  “The LORD has given me my reward, for that I gave my handmaid to my husband; even so will his children receive a good reward, because they will occupy themselves with the Law.” – Targum Jonathan |
| Leah | Zevulun | **זְבֻלוּן derived from זבל (Zabal = to enclose, to dwell with)**  “God has given me a good portion. This time, my husband will **live with me**, for I have borne him six sons." - Rashi |
| Leah | Dinah | **דִּינָה derived from דּין (Din = to judge, contend)**  **“Judgement** is from before the LORD, that there will be from me a half of the tribes; but from Rachel my sister will go forth two tribes, even as they will proceed (in like manner) from each of the handmaids. And the prayer of Leah was heard before the LORD; and the infants were changed In their wombs; and Joseph was given to the womb of Rachel, and Dinah to the womb of Leah.”  “Our Sages explained that Leah pronounced judgment (דָּנָה) upon herself. [She reasoned:] If this is a male, my sister Rachel will not be [esteemed even] as one of the handmaids. So she prayed over him, and he was turned into a female.” (Ber. 60a). |
| Rachel | Yoseph | **יוֹסֵף derived from יסף (Yasaf = to add)**  “The LORD will **add** me yet another son to this one.” – Targum Jonathan |
| Rachel | Binyamin | **בִנְיָמִין derived from בּן (Ben = son) + ימין (Yamin = right hand, south) = "son of my right hand" – Name given by Ya’aqob** |

**Contents of the Torah Seder‎**

        The birth of Jacob’s children – Gen. 29:31 – 30:21

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IIIa: The Twelve Tribes**

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

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

Vol. 3a – “The Twelve Tribes,” pp. 62-75

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎‎‎‎29:31 – 30:21‎**

**32 and she named him Reuben** -(Ber. 7b) Our Sages explained: She said, **“Look at the difference between my son and the son of my father-in-law, who sold the birthright to Jacob (above 25:33). This one (Reuben) did not sell it to Joseph, but he nevertheless did not contend against him but sought to take him out of the pit.”**

**34 this time my husband will be attached** Heb. יִלָּוֶה . Since the Matriarchs were prophetesses, they knew that twelve tribes would emanate from Jacob, and that he would marry four wives, she said, **“From now on, he will find no fault with me for I have contributed my share in (producing) sons.”**-[from Bereisheet Rabbathi, attributed to Rabbi Moshe Hadarshan, Midrash Aggadah] [I.e., three sons were thought to be each wife’s share of the twelve.]

**therefore** Whoever is referred to with the expression עַל-כֵּן had a large population, **except Levi, because the Ark destroyed many of them.**- [from Gen. Rabbah 71:4]

**He named him Levi** [I wondered why] it is written concerning this one, “and he named,” while concerning all [the others], it is written, “and she named.” There is an aggadic midrash in Deuteronomy Rabbah, [which relates] how **the Holy One, blessed be He, sent Gabriel and he brought him (Levi) before Him, and He gave him this name, and He gave him the twenty-four priestly gifts; and because he accompanied him (לִוָּהוּ) with gifts, he named him Levi.**

**35 This time, I will thank** since I have taken more than my share. Consequently, I must offer up thanks.-[from Gen. Rabbah 71:4]

**Chapter 30**

**1 and Rachel envied her sister** She envied her good deeds. She said, “If she had not been more righteous/generous than I, she would not have merited children” (Gen. Rabbah 71:5).

**Give me** Did your father [not] do that for your mother? Did he not pray for her?-[from Gen. Rabbah 71:7]

**I am dead** From here [we learn] that whoever has no children is counted as dead.-[from Gen. Rabbah 71:6]

**2 Am I instead of God** Am I in His place?

**Who has withheld from you** You say that I should do as my father did. I am not like my father. My father had no sons [at the time he prayed], but I have sons. [It is thus apparent that] He has withheld [children] from you, not from me.-[from Gen. Rabbah 71:7]

**3 on my knees** As the Targum renders: and I will rear [them].

**so that I, too, will be built up** What is [the meaning of] “too”? She said to him, “Your grandfather Abraham had sons from Hagar; yet he girded his loins (he prayed fervently) on Sarah’s behalf.” He replied, “My grandmother brought her rival into her house.” She said, “If this matter is holding things up (prevents me from having children), here is my maidservant.”-[from Gen. Rabbah 71:7]

**so that I, too, will be built up from her** like Sarah.-[from Gen. Rabbah 71:7]

**6 God has judged me** He judged me, declared me guilty, and then declared me innocent.-[from Gen. Rabbah 71:7].

**8 divine bonds** Heb. נַפְתּוּלֵי אֱלֽהִים . Menachem ben Saruk (p. 147) classified it in the grouping of Num. 19:15, “a cover bound (פָּתִיל) .” With bonds from the Omnipresent, I have joined my sister to merit children. But I interpret it as an expression of “perverse and crooked (וּפְתַלְתּֽל) .” (Deut. 32:5). I have stubbornly pleaded many tortuous pleas to the Omnipresent to be equal to my sister.

**I have also prevailed** He yielded to my importunities. Onkelos, however, rendered it as an expression of prayer (תְּפִלָּה) : נַפְתּוּלֵי אֱלֽהִים נִפְתַּלְתִּי . Requests beloved to Him were accepted on my behalf, and I was answered like my sister. נִפְתַּלְתִּי means: my prayer was accepted. There are many aggadic midrashim that interpret this phrase with the method of notarikon, (i.e., each group of letters represents a word).

**10 And Zilpah...bore** In the case of all of them (i. e., all Jacob’s wives), conception is mentioned, except for Zilpah, because she was the youngest of them all and so young in years that her pregnancy was not noticed. In order to deceive Jacob, Laban gave her to Leah, so that he would not perceive that they were bringing in Leah, for this was their custom, to give the older maidservant to the older [daughter] and the younger [maidservant] to the younger [daughter].-[from Gen. Rabbah 71:9]

**11 “Luck has come”** Heb. בָּא גָּד . **Good luck has come** [Targum Jonathan ben Uzziel] similar to (Shab. 67b) ”May my fate be lucky (גָד גַדִּי) and not fatigued,” and similar to this (Isa. 65:11), “who set a table for Gad.” According to the Aggadah [Midrash Aggadah in the name of “some say”], **he was born circumcised** גָּד , meaning “cut off”), like Dan. 4:11, “cut down (גּֽדוּ) the tree,” but I do not know why it is written as one word (בָּגָד) [in our verse]. Another explanation: Why is it read as one word? בָּגָד is like בָָּגַדְתָּ בִּי , you betrayed me when you came to my handmaid, as a man who has betrayed (בָּגַד) the wife of his youth.

**14 in the days of the wheat harvest** [This is] to tell the praise of the [progenitors of] the tribes. It was harvest time, and he did not stretch out his hand upon stolen property, to bring wheat or barley, but only upon an ownerless thing, which no one cares about.-[from Gen. Rabbah 72:2]

**dudaim -**(Sanh. 99b) Sigli. This is an herb, [called] jasmine in Arabic.

**15 that [you wish] also to take my son’s dudaim?** This is a question: and [do you wish] to do this also, to take also my son’s dudaim? The Targum for this is וּלְמֵיסַב , and to take.

**Therefore, he shall sleep with you tonight** Tonight’s cohabitation belonged to me, but I will give it to you in lieu of your son’s dudaim. **Since she treated the cohabitation of the righteous/generous man lightly, she did not merit to be buried with him.**-[from Gen. Rabbah 72:3]

**16 I have hired you**I gave Rachel her payment.-[from Targum Jonathan]

**on that night** Heb. בַָּלַיְלָה הוּא . The Holy One, blessed be He, assisted that Issachar should be born from that union.-[from Niddah 31a]

**17 And God hearkened to Leah** **That she desired and was seeking means to increase the number of tribes**.-[from Gen. Rabbah 72:5]

**20 a good portion** Heb. זֶבֶד טוֹב . [To be interpreted] according to its Aramaic translation [ חוּלַק טַב , a good portion].

**will live with me**An expression of a dwelling place; herberjerie in O. F.; lodging, abode, home. From now on, his principal dwelling will be only with me, because I have as many sons as all his [other] wives have.

**21 Dinah** Our Sages explained that Leah pronounced judgment (דָּנָה) upon herself. [She reasoned:] **If this is a male, my sister Rachel will not be [esteemed even] as one of the handmaids. So she prayed over him, and he was turned into a female** (Ber. 60a).

**Ketubim: Psalms**‎‎‎**24:1-10**‎

| **Rashi’s & Keter Aram Tsoba’s Translation** | **Targum** |
| --- | --- |
| **Rashi 1.** Of David, a song. The land and the fullness thereof are the Lord's; the world and those who dwell therein.  **Keter 1.** Of David, a Psalm. The earth and its fullness are the Lord’s , the inhabited land and those who dwell in it. | 1. Of David. A Psalm. Behold, the earth and its creatures are the LORD's, the world and those who dwell in it. |
| **Rashi 2.** For He founded it upon seas and established it upon rivers.  **Keter 2.** For He found it upon seas, and established it upon rivers. | 2. For He set a foundation on the seas and fixed it firmly on the rivers. |
| **Rashi 3.** Who will ascend upon the Lord's mount and who will stand in His Holy place?  **Keter 3.** Who may ascend the mountain of the Lord, and who may stand in the place of His sanctity? | 3. Who will ascend the mount of the LORD's sanctuary? And who will stand in his holy place? |
| **Rashi 4.** He who has clean hands and a pure heart, who has not taken My name in vain and has not sworn deceitfully.  **Keter 4.** One with clean hands and pure heart, who has not sworn in vain by My soul and has not sworn deceitfully. | 4. One with clean hands and a pure mind, who has not sworn to a lie to make himself guilty, and who has not made an oath in guile. |
| Rashi 5. He shall receive a blessing from the Lord and charity from the God of his salvation.  Keter 5. He will receive a blessing from the Lord, and just kindness from the God of his salvation. | 5. He will receive blessings from the presence of the LORD, and generosity from God his redemption. |
| **Rashi 6.** This is the generation of those who seek Him, who seek Your presence-Jacob, forever.  **Keter 6.** This is the generation of those who seek Him, those who strive for Your Presence, the nation of Ya’aqob, forever. | 6. This is the generation that seeks Him, that looks for His countenance, O Jacob, forever! |
| **Rashi 7**. [You] gates, lift your heads and be uplifted, [you] everlasting portals, so that the King of Glory may enter.  **Keter 7.** Raise up your heads, O gates, and be uplifted, you everlasting entrances, so that the King of glory may enter. | 7. Lift up, O sanctuary gates, your heads; and stand erect, O eternal entrances, that the glorious king may enter. |
| **Rashi 8.** Who is this King of Glory? The Lord, Who is strong and mighty, the Lord Who is a mighty warrior.  **Keter 8.** Who is the King of glory? The Lord is mighty and strong, the Lord is strong in battle. | 8. Who is this glorious king? The LORD, strong and mighty, the LORD, a mighty ruler and one who wages battle. |
| **Rashi 9.** [You] gates, lift your heads and lift up, [you] everlasting portals, so that the King of Glory may enter.  **Keter 9.** Raise up your heads, O gates, and raise up, you everlasting entrances, so that the King of glory may enter. | 9. Lift up your heads, O gates of the Garden of Eden; and stand erect, O eternal entrances, and the glorious king will enter. |
| **Rashi 10.** Who is this King of Glory? The Lord of Hosts-He is the King of Glory forever.  **Keter 10.** Who is He, this King of glory? The Lord of hosts. He is the King of glory, forever! | 10. Who is this glorious king? The LORD Sabaoth, He is the glorious king forever. |
|  |  |

**Rashi’s Commentary on Psalms**‎‎‎‎**24:1-10**

**1** **The land...are the Lord’s** The land of Israel.

**the world** The other lands.

**2** **founded it upon seas** Seven seas surrounded Eretz Yisrael and four rivers: the Jordan, Yarmuk, Karmion, and Pigah.

**3** **Who will ascend upon the Lord’s mount** Although all the inhabitants of the world are His, not everyone deserves to come near to Him, except these: he who has clean hands, etc.

**4** **who has not taken My name in vain** Who has not sworn with My name and My soul in vain. We find an expression of an oath used with the soul (nefesh), as it is stated (in Amos 6: 8): “The Lord God swore by Himself .”

**6** **This** [generation,] whose deeds are such - this is the generation of those who seek him.

**7** **[You] gates, lift your heads** In the days of Solomon his son, when he comes to bring the Ark into the Holy of Holies and the gates cling to each other, he [Solomon] recited twenty-four praises, but he was not answered until he said (II Chron. 6:42): “Do not turn back the face of Your anointed; remember the kind deeds of David, Your servant.”

**9** **everlasting portals** Portals whose sanctity is everlasting.

**Meditation from the Psalms**

**Psalms ‎‎24:1-10**

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

David dedicated his entire life to the goal of bringing mankind back to the purity of Adam before the Sin. For this reason, God commanded him to prepare for the construction of the Temple on Mount Moriah, the place from which Adam was created. This location was intended to serve as an inspiration for humanity to emulate the spotless virtue of the first man at the time of his creation.

In this psalm, David sings, 'Who can ascend the mountain O HaShem, and who can stand in His holy place? He whose hands are clean, and whose heart is pure'.[[1]](#footnote-1) So basic and profound is the message of this psalm, that it was chosen to be the שיר של יום 'Song of the Day' for the first day of the week.

Midrash Shocher Tov comments: Rav Shmuel said, David composed four psalms which were truly worthy of being written by Adam himself. One of them is Psalm 24, 'The earth is HaShem's.'

King David brought a terrible plague, lasting three days, on Israel by counting his soldiers. The plague, from HaShem, was halted with a sacrifice **on the threshing floor[[2]](#footnote-2)** that would become the Temple.[[3]](#footnote-3) At that time, David erected a temporary altar upon which he offered sacrifices of thanksgiving.[[4]](#footnote-4) The Temple mount was purchased, from the king of the Yevusi,[[5]](#footnote-5) by King David, for fifty shekels, to stay the judgment of his census. David composed this psalm on the day that he purchased the land of the Temple site from Aravna, the king of the Yevusi.[[6]](#footnote-6) At that time, David erected a temporary altar upon which he offered sacrifices of thanksgiving.

***2 Divrei HaYamim (Chronicles) 3:1*** *Then Solomon began to build the temple of HaShem in Jerusalem on Mount Moriah, where HaShem had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.*

David's intention was that this psalm should be recited on the day of the inauguration of the Temple. God's Presence, which is spread throughout the entire world, would then be concentrated in the holiest of places, to dwell upon the Holy Ark in permanent repose.[[7]](#footnote-7) For this reason, this psalm is recited by the congregation as they accompany the Torah scroll back to the synagogue Ark following the reading of the portion (on all occasions except for Sabbath morning when Psalm 29 is recited.).

***2 Shmuel (Samuel) 24:14-25*** *David said to Gad, “I am in deep distress. Let us fall into the hands of HaShem, for his mercy is great; but do not let me fall into the hands of men.” So HaShem sent a plague on Israel from that morning until the end of the time designated, and seventy thousand of the people from Dan to Beersheba died. When the angel stretched out his hand to destroy Jerusalem, HaShem was grieved because of the calamity and said to the angel who was afflicting the people, “Enough! Withdraw your hand.” The angel of HaShem was then at the threshing floor of Araunah the Jebusite. When David saw the angel who was striking down the people, he said to HaShem, “I am the one who has sinned and done wrong. These are but sheep. What have they done? Let your hand fall upon me and my family.” On that day Gad went to David and said to him, “Go up and build an altar to HaShem on the threshing floor of Araunah the Jebusite.” So David went up, as HaShem had commanded through Gad. When Araunah looked and saw the king and his men coming toward him, he went out and bowed down before the king with his face to the ground. Araunah said, “Why has my lord the king come to his servant?” “To buy your threshing floor,” David answered, “so I can build an altar to HaShem, that the plague on the people may be stopped.” Araunah said to David, “Let my lord the king take whatever pleases him and offer it up. Here are oxen for the burnt offering, and here are threshing sledges and ox yokes for the wood. O king, Araunah gives all this to the king.” Araunah also said to him, “May HaShem your God accept you.” But the king replied to Araunah, “No, I insist on paying you for it. I will not sacrifice to HaShem my God burnt offerings that cost me nothing.” So David bought the threshing floor and the oxen and paid fifty shekels of silver for them. David built an altar to HaShem there and sacrificed burnt offerings and fellowship offerings. Then HaShem answered prayer in behalf of the land, and the plague on Israel was stopped.*

**The threshing floor** is an apt description of the Temple.[[8]](#footnote-8) It was the threshing floor of Araunahthat King David purchased as the place for the Temple, in Jerusalem.[[9]](#footnote-9) This threshing floor (the Holy of Holies) is the place of intimacy between HaShem and His bride. It is the place of atonement (Yom HaKippurim). This atonement is achieved within the intimacy between HaShem and His people.

Note in the following Midrash how the threshing floor was associated with harlotry, which is intimacy with the wrong person:

***Midrash Rabbah - Ruth V:15*** *AND WHEN BOAZ HAD EATEN AND DRUNK, AND HIS HEART WAS GOOD (III, 7). Why was his heart good? Because he recited the grace after meals. Another interpretation: AND HIS HEART WAS GOOD: he ate different kinds of sweet things after his meal, as they accustom the tongue to the Torah. Another interpretation of AND HIS HEART WAS GOOD: he occupied himself with the words of the Torah, as it is said, The law of thy mouth is good to me (Ps. CXIX, 72). Another interpretation: AND HIS HEART WAS GOOD: he sought a wife, as it is said, Whoso findeth a wife findeth a good thing (Prov. XVIII, 22). HE WENT TO LIE DOWN AT THE END OF THE HEAP OF CORN. R. Judah Nesiah inquired of R. Phinehas b. Hama: Boaz was one of the notables of his generation, and yet it says that HE WENT TO LIE DOWN AT THE END OF THE HEAP OF CORN: He answered him:* ***That generation was steeped in immorality, and they used to pay harlots from the threshing-floors****, as it is said, Rejoice not, O Israel, unto exaltation, like the peoples...* ***Thou hast loved a harlot’s hire upon every threshing-floor*** *(Hoshea 9:1). And righteous men do not act so. Moreover, because the righteous spurn ill-gotten gain, their possessions are precious to them’.*

It is also worthy of note that when Ruth went to the threshing floor[[10]](#footnote-10) where Boaz was sleeping, her desire was for marital intimacy.

***Ruth 3:6-9*** *And she went down unto the threshing floor, and did according to all that her mother in law bade her. 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. 8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. 9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.*

In our Torah portion last week, Yaakov saw “a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of HaShem ascending and descending on it”.[[11]](#footnote-11) And at the threshing floor of Aravna the Yevusi, David sees “the angel of the Lord standing between the earth and the heaven, with a drawn sword in his hand stretched out over Jerusalem”.[[12]](#footnote-12) The connection ***between earth and heaven*** which is mentioned in both places is part of the essence of the **Temple**, the Bet HaMikdash. In both places, there is a revelation of HaShem[[13]](#footnote-13) and of an angel, the revelation of a place, fear of HaShem, and calling the place by a name.

The Rambam tells us that, “It is a well-known tradition that the place where David and Solomon built the altar in the threshing floor of Aravna is the place where Avraham built the altar and bound Yitzchak. The book of Shmuel alludes to a connection between Aravna's threshing floor and Mount Moriya. There are many connections between our chapter (and the parallel chapter in Divrei HaYamim) and the story of Akeidat Yitzchak:

1. In both stories, someone builds an altar and sacrifices a burnt-offering:

And Avraham built the altar there…

***Bereshit (Genesis) 22:9, 13*** *And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.*

***II Shmuel (Samuel) 24:25*** *And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings.*

2. In both stories, it is HaShem who chooses the site of the altar: HaShem sends Avraham to the land of Moriya, and David to the threshing floor of Aravna.

3. In both stories, emphasis is placed on early rising in the morning:

***Bereshit (Genesis) 22:3*** *And Avraham rose early in the morning.*

***II Shmuel (Samuel) 24:11*** *And when David rose up in the morning.*

4. In both stories, an angel of HaShem is involved in preventing the expected continuation. At Akeidat Yitzchak, it is the angel himself who stops Avraham:

***Bereshit (Genesis) 22:11-12*** *And the angel of the Lord called to him out of heaven, and said, “Avraham, Avraham.” And he said, “Here am I.” And he said, “Lay not your hand upon the lad, neither do you any thing unto him…"*

In the book of II Samuel, it is HaShem who stops the angel, using similar wording:

***II Shmuel (Samuel) 22:16*** *And when the angel stretched out his hand toward Jerusalem to destroy it, the Lord repented Him of the evil, and said to the angel that destroyed the people, “It is enough; now stay your hand”.*

5. More similar wording:

***Bereshit (Genesis) 22:13*** *And Avraham lifted up his eyes, and looked.*

***I Divrei HaYamim (Chronicles) 21:16*** *And David lifted up his eyes, and saw.*

***Bereshit (Genesis) 22:4*** *On the third day…*

***II Shmuel (Samuel) 24:13*** *Three days…*

***Bereshit (Genesis) 22:7*** *Behold the fire and the wood; but where is the lamb for a burnt-offering?*

***II Shmuel (Samuel) 24:22*** *Behold the oxen for the burnt-offering, and the threshing-instruments and the furniture of the oxen for the wood.*

6. In both stories, a certain person wishes to purchase land from a non-Jew.

7. In both stories, the seller proposes to transfer the property for nothing in return.

8. In both stories, the buyer refuses this offer and insists on paying for the land in full.

9. In both sales, mention is made of the precise amount of money that was paid.[[14]](#footnote-14)

The threshing floor of Aravna is also the place where Noach built an altar when he went forth from the ark. It is the place where Cain and Abel sacrificed, and it is the place where Adam offered a sacrifice when he was created and from that very place he was created. Our sages said, ‘From that place where he was created, there he will obtain forgiveness of his sin’.[[15]](#footnote-15)

David’s intention was that this psalm should be recited on the day of the inauguration of the Temple. For this reason, this psalm is recited by Ashkenazi congregations as they accompany the Torah scroll back to the synagogue Ark following the reading of the portion.[[16]](#footnote-16) So basic and profound is the message of this psalm, that it was chosen for all congregations to read this psalm as the ‘Song of the Day’ for the first day of the week. This psalm was selected to be read on the first day of the week on account of verses one and two:

***Tehillim (Psalm) 24:1-2*** *A Psalm of David.* ***{N}*** *The earth is HaShem’s, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.*

This formulation is similar to the Torah’s description of the first day of creation. The verses “Lift up your heads … so that the King of Glory may come in”, are included among the verses of Malchuyot recited in the Musaf Amida on Rosh HaShanah. In addition, the beginning of the psalm alludes to the creation of the world, as was mentioned above, so that the entire psalm relates to the themes of Rosh HaShanah. [[17]](#footnote-17)

**Finally, this psalm commemorates one of the most significant events in history**! As we said earlier, this psalm was composed on the occasion of the purchase of the Temple site. However, when viewed from a mystical and historical perspective, this event is monumental!

There were three places which the Patriarchs and King David *purchased with money*. They were:

1. The Cave of Machpelah near Hebron where the Patriarchs and their wives are buried. This site was *purchased* by Avraham Avinu.
2. The field near Shechem where Yosef HaTsadiq is buried. This site was *purchased* by Yaaqov Avinu.
3. Har HaBayit, the Temple mount, in Jerusalem. This site was *purchased* by David HaMelech.

To understand the significance of these three places it is necessary to ask a question: **Why is “*First*” more important than the “Best”?** (Read that question again! Ponder it for a moment. If you do not appreciate the question, then you will *never* appreciate the answer.)

Bikkurim [*first* fruits], Bechor [the *first* born], the separation of the Priestly gift of challah, the first shearings of the wool, the first of the dough, the firstborn of man and animal, all have something in common. They all represent beginnings; they are all “*Firsts*”.

The Torah asks us to bring the *first* fruits to the Beit HaMikdash, the Temple. The Torah does not specify that we should “bring the best”; rather the Torah specifies that we should “bring the *first*”. Likewise, we are not commanded to pick the best or the brightest son to be dedicated to the Divine Service in the Beit HaMikdash. We are commanded to devote the *first* son to that Service.

**Why does the Torah insist on “*first*” and not “*best*”?** The reason for the preference for “*firsts*” is because the “first” sets the tone. “First” is the beginning, the foundation. It might not be so bad if a building has a flaw on the fourth or fifth floor, but a flaw in the foundation is very serious. The foundation sets the tone.

**Each of these three cities is notable as a “First”. This suggests that they are foundational to the use of the land.[[18]](#footnote-18)**

The Torah documents the purchase of the land for the tombs of the Patriarchs and the land that contains the tomb of Yosef HaTzadiq. The only other parcel whose purchase is documented, in perpetuity, by Scripture itself is the site of the Beit HaMikdash, the Temple, in Jerusalem. These three special places, in Eretz Israel, are mentioned explicitly in the Midrash:

***Midrash Rabbah - Genesis LXXIX:7*** *AND HE BOUGHT THE PARCEL OF GROUND, etc. (XXXIII, 19). R. Judan b. R. Simon said: This is one of the three places regarding which the nations of the world cannot taunt Israel and say, ‘Ye have stolen them.’ These are they: The cave of Machpelah, the [site of the] Temple, and the sepulcher of Yosef HaTsadiq. The cave of Machpelah: And Abraham weighed to Ephron the silver (Gen. XXIII, 16). The Temple: So David gave to Ornan for the place six hundred shekels of gold (I Chron. XXI, 25). And Yosef HaTzadiq’s sepulcher: AND HE BOUGHT THE PARCEL OF GROUND.*

R. Aharon Soloveitchik[[19]](#footnote-19) calls this kind of acquisition “chazakah”, holding. It comes from HaShem’s commandment to Adam “to guard the garden and keep it”. (Bereshit 2:13) This is the gift of reaching unto things through cultivation, work and dedication.

How tragically ironic it is that it is in regard to these very areas: Hebron, Shechem, and the Temple Mount, we are forced to stand up against the world to defend our rights of ownership.

“The entire war is based on who’s in charge of the holy sites. The Arabs sense that their life force comes from the Jews’ holy sites. That’s why their battles have always been focused on the tombs of the righteous, because these places nourish their life force. It’s no wonder that they hold fast to *Kever (the tomb of) Yosef, Kever Rachel Imeinu,* Machpelah*,* and most importantly,TheTemplemount*.*”[[20]](#footnote-20)

Now these three cities Shechem, Hebron, and Jerusalem all share certain common features:

1. The three cities are located in the hill country.
2. **The three cities lie in the center** (east to west) of Israel. Additionally, Jerusalem lies in the center, north to south, of Eretz Israel
3. The three cities are situated in places of high temperature.
4. Each is associated with a “double”. Shechem is also called Dothan which means “dual wells”, Machpelah is a double cave, and Jerusalem is the double of the heavenly Jerusalem.
5. They are all related to the Levites as two were cities of refuge and the Beit HaMikdash was built in the third city.
6. They are border cities between adjacent tribes. Shechem is between Menashe and Ephraim, Hebron is between Judah and Dan, and the Beit HaMikdash is between Benjamin and Judah.
7. They were the only cities purchased for money.
8. All three had something precious from Mitzrayim (Egypt): Jerusalem had the Ark, Hebron had Yaaqov Avinu, and Shechem had Yosef HaTsadiq.
9. All three cities were on the same trade route. “The Way of the Patriarchs” also called the “Ridge Route”
10. Each of these cities is distinctly associated with Avraham Avinu: Moriah with the Akeida,[[21]](#footnote-21) Shechem with his entrance to Eretz Israel, and Machpelah with his burial.
11. Each of these cities is distinctly associated with Yaaqov Avinu: Shechem is where Yaaqov entered the land when returning from Lavan and where he purchased the area of Yosef’s tomb, Jerusalem AKA Beit El with the ladder vision, and Machpelah as his burial place.
12. Each of these is the city of a king. Shechem from whence Avraham Avinu defeated the kings of the world and where Rehoboam was crowned king, Hebron where David HaMelech was crowned King, and Jerusalem where David reigned as king over all Israel.
13. Each of these cities is associated with redemption because each was purchased, for money, after they were promised to Avraham and after Avraham defeated the five kings.
14. Each of these places is associated with an altar. This indicates that each of these places was a place of worship and a place where our fathers expressed their gratefulness to HaShem. Curiously, each of these three is also associated with an altar built by Avraham.

As Jews, we believe that legally and morally according to our laws and history these places are part of our Jewish nation. However, this is not just an historical and religious claim, it also represents a value of “the connection to the Land of Israel”.

It appears that Avraham went first to Shechem, then to Jerusalem, and finally he went south to the area of Hevron. These three places seem to contain the essence of the land as promised to Avraham.

The three cities were purchased with money and provide a proof that they belong to the Jewish people. The purchase of land by Jeremiah,[[22]](#footnote-22) serves as a proof that the purchase of the land is inviolate and constitutes a firm link to the land for the purchaser and his offspring. Never the less, our ownership is based on the Torah. Our purchase of these properties is found only in the Torah.

**Each of these cities also symbolizes** **an eternal contact point** that must be maintained or else we will have problems! Rabbi Saadya Gaon stated that "our nationhood is based solely on the Torah". Without the Torah there can be no land ownership.

Now let’s look at Mashiach ben Yosef as He went to the Galil and to Shechem:

***Zohar, VaYakhel 220a*** *Rebbi Shimon said ... The land of Galil is where Melech Mashiach will be revealed, because it is in the territory of Yosef. It was destroyed first, and it is the place where he will first be revealed from all the places, before spreading to the nations ... as it says:*

***Yehoshua 24:32*** *“And the bones of Yosef which they brought up from Egypt for burial in Shechem.”*

The Zohar indicates that the meaning of the pasuk in sefer Yehoshua pertains to Mashiach. So when we see the sod level (the same as the Zohar) gospel showing His Majesty in the Galil, it is what we would expect:

***Yochanan (John) 4:5-7*** *Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Yaaqov gave to his son Yosef HaTsadiq. Now Yaaqov’s well was there. Yeshua therefore, being wearied with [his] journey, sat thus on the well: [and] it was about the sixth hour. There cometh a woman of Samaria to draw water: Yeshua saith unto her, Give me to drink.*

Because, when you think about it, all that Mashiach boils down to, in the end, is helping Yaaqov leave behind all connections to Esav once and for all, so that he can finally take his right place in history *as Israel*. Obliteration of evil, identified only with the Days of Mashiach is synonymous with the cleansing of all traces of Esav within the heart of every Jew. It is also what the Talmud refers to as the “slaughtering of the yetzer hara” in Mashiach’s day.[[23]](#footnote-23)

There is so much more to this story, but in the interest of brevity, I will leave it here.

We began by examining the threshing floor that David purchased for the site of the Temple. Let us conclude this study by noting that our Torah portion speaks of the birth of most of the tribes. What is the connection between these two events (the threshing floor and the tribes)? The threshing floor was a place of blessing and of fruitfulness. The birth of Yaaqov’s sons and daughter were a blessing to Ya’aqov and his wives. His wives were also places of fruitfulness.

***Tehillim (Psalms) 24:3****Who shall ascend into the mountain of HaShem? and who shall stand in His holy place?*

**Ashlamatah: ‎‎1 Sam. 1:2-11 + 2:28‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶  And there was one man from Ramathaim Zophim, from Mt. Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. | 1. ¶ And there was a certain man from Ramah, from the students of the prophets from the hill country of the house of ‎Ephraim. And his name was Elkanah, the son of Jehoram, son of Elihu, son of Tohu, son of Zuph, a man dividing ‎a share in the holy things in the hill country of the house of Ephraim. |
| 2. And he had two wives; the name of the one was Hannah and the name of the second was Peninnah; and Peninnah had children, but Hannah had no children. | 2. And he had two wives. The name of the ‎one was Hannah, and the name of the second was Peninnah. And Peninnah had sons. and Hannah had no sons |
| 3. And that man was wont to go up from his city from appointed time to appointed time, to prostrate himself and to slaughter (peace offerings) to the Lord of Hosts in Shiloh, and there the two sons of Eli, Hophni and Phinhas, were serving the Lord. | 3. And that man went up from his city from the time of festival to festivals to worship and to sacrifice before the‎LORD of hosts in Shiloh. And there the two sons of Eli, Hophni and Phinehas, were serving before' the LORD. |
| 4. And when it was the day, and Elkanah slaughtered (peace offerings), and he would give to Peninnah his wife and to all her sons and daughters portions. | 4. And it ‎was the day of the festival and Elkanah sacrificed, and he gave portions to Peninnah his wife and to all her sons ‎and her daughters. |
| 5. And to Hannah he would give one choice portion, for he loved Hannah, and the Lord had shut up her womb. | 5. And he gave to Hannah one choice portion, for he loved Hannah. And from before the LORD ‎a child was withheld from her |
| 6. And her rival would frequently anger her, in order to make her complain, for the Lord had shut up her womb. | 6. And her rival was provoking her, also angering her, so as to make her jealous ‎because from before the LORD a child was withheld from her. |
| 7.  And so he would do year by year, as often as she went up to the house of the Lord, so she would anger her, and she wept and would not eat. | 7. And so it was happening year by year in the time ‎when she went up to the house of the sanctuary of the LORD. Thus she was angering her; and she was weeping and ‎not eating. |
| 8. And Elkanah her husband said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not better to you than ten sons?" | 8. And Elkanah, her husband, said to her: "Hannah, why are you weeping? And why are you not eating? ‎And why is your heart sad to you? Is not my good will to you more than ten sons?" |
| 9. And Hannah arose after eating and after drinking, and Eli the priest was sitting on the chair beside the doorpost of the Temple of the Lord. | 9. And Hannah arose after she ‎had eaten in Shiloh and after they had drunk. And Eli the priest was sitting upon the chair by the side of the ‎doorpost of the temple of the LORD. |
| 10. And she was bitter in spirit, and she prayed to the Lord, and wept. | 10. And she was bitter of soul and was praying before the LORD and weeping ‎very much. |
| 11. And she vowed a vow, and said: to Lord of Hosts, if You will look upon the affliction of Your bondswoman, and You will remember me, and You will not forget Your bondswoman and You will give Your bondswoman a man-child, and I shall give him to the Lord all the days of his life, **and no razor shall come upon his head.** | 11. And she swore an oath and said: "LORD of hosts, indeed the affliction of Your handmaid was ‎uncovered before You, and let my memory come in before You. And may You not keep your handmaid far away. And ‎may You give to Your handmaid a son in the midst of the sons of men. And I will hand over him, who will be serving‎before the LORD all the days of his life. **And the dominion of man will not be upon him.** |
| 12. And it was, as she prayed long before the Lord, that Eli watched her mouth. | 12. And from the time that ‎she prayed very much before the LORD, Eli was waiting for her until she stopped |
| 13. But Hannah, she was speaking in her heart, only her lips were moving, and her voice was not heard, and Eli thought her to be a drunken woman. | 13. And Hannah was praying in ‎her ‎ heart only. Her lips were moving, and her voice was not being heard. And Eli considered her like a drunken ‎woman. |
| 14. And Eli said to her: Until when will you be drunk? Throw off your wine from upon yourself. | 14. And Eli said to her: "How long are you demented? Will you not let your wine evaporate from ‎you?" |
| 15. And Hannah answered and said: No, my lord, I am a woman of sorrowful spirit, and neither new wine nor old wine have I drunk, and I poured out my soul before the Lord. | 15. And Hannah answered and said: "No, my master. I am a woman anguished of spirit. And new and ‎old wine I have not drunk. And I have told the sorrow of my soul in prayer before the LORD. |
| 16. Deliver not your bondswoman before the unscrupulous woman, for out of the abundance of my complaint and my vexation have I spoken until now. | 16. Do not ‎rebuke your handmaid before the daughter of wickedness for from the abundance of my ‎jealousy and my ‎anger I have prolonged prayer until now." ‎ |
| 17. And Eli answered and said: Go in peace, and the God of Israel will grant your request which you have asked of Him. | 17. And Eli answered and said: "Go in peace. And may the God ‎of Israel grant your request that you requested from before Him." |
| 18. And she said: May your bondswoman find favor in your eyes; and the woman went on her way and ate, and her face was not (sad) anymore. | 18. And she said: "Let your handmaid find ‎favor in your eyes." And the woman went on her way, and she ate and her face was no longer sad |
| 19. And they arose early in the morning, and prostrated themselves before the Lord: and they returned and came to their house, to Ramah, and Elkanah knew Hannah, his wife, and the Lord remembered her. | 19. And ‎they got up early in the morning and worshipped before the LORD and turned and went to their house to‎Ramah. And Elkanah knew Hannah his wife, and her memory went in before the LORD. |
| 20. And it was, when the time came about, after Hannah had conceived, that she bore a son, and she called his name Samuel, because (she said); "I asked him of the Lord." | 20. And it happened ‎at the time of the completing of the days that Hannah became pregnant and bore a son. And she called his ‎name "Samuel," for she said: "From before the LORD I asked for him." |
| 21. And the man, Elkanah and his entire household, went up to slaughter to the Lord, the sacrifice of the days and his vow. | 21. And the man Elkanah and all the ‎men of his house went up to sacrifice before the LORD the sacrifice of the festival and to fulfil his vow. |
| 22. But Hannah did not go up, for she said to her husband: "Until the child is weaned, then I shall bring him, and he shall appear before the Lord, and abide there forever. | 22. And Hannah did not go up, for she said to her husband: "Until the child is weaned and I bring him and he ‎be seen before the LORD and live there forever." |
| 23. And Elkanah her husband said to her: "Do what seems good to you. Stay until you have weaned him, only, may the Lord fulfill His word." And the woman stayed and nursed her son, until she weaned him. | 23. And Elkanah her husband said to her: "Do what is good ‎in your eyes. Wait until you wean him. But may the LORD fulfil His words.” And the woman waited ‎and nursed her son until she weaned him. |
| 24. And she brought him with her when she had weaned him, with three bulls, and one ephah of meal, and an earthenware jug of wine, and she brought him to the house of the Lord, to Shiloh, and the child was young. | 24. And she brought him up with her when she weaned him, with ‎three bulls and one measure of flour and a skin of wine. And she brought him to the house of the sanctuary ‎of the LORD, to Shiloh. And the child was very young |
| 25. And they slaughtered the bull, and they brought the child to Eli. | 25. And they slaughtered the bull and brought the ‎child unto Eli. |
| 26. And she said, "Please, my lord! As surely as your soul lives, my lord, I am the woman who was standing here with you, to pray to the Lord. | 26. And she said: "Please, my master, by your life, my master, I am the woman who stood ‎with you here to pray before the LORD. |
| 27. For this child did I pray, and the Lord granted me my request, which I asked of Him. | 27. for this child I prayed, and the LORD granted me my request that I ‎requested from before Him. |
| 28. And I also have lent him to the Lord; all the days which he will be alive, he is borrowed by the Lord." And he prostrated himself there to the Lord.   **{S}** | 28. And I have handed over him who will be serving before the LORD. All the ‎days that he lives, he will be serving before the LORD. And he worshipped before the Lord there. ‎**{S}** |
|  |  |
| 1. And Hannah prayed and said: "My heart has rejoiced through the Lord; My horn has been raised by the Lord. My mouth is opened wide against my enemies, For I have rejoiced in Your salvation. | 1. And Hannah prayed in a spirit of prophecy and said: "Now Samuel my son is to be a prophet on behalf of Israel. In his days they will ‎be saved from the hand of the Philistines, and by his hands signs and mighty deeds will be done for them. Therefore my heart is strong ‎in the portion that the LORD has given to me. And also Heman, the son of Joel, the son of my son Samuel who is to arise - he and ‎his fourteen sons are to be speaking in song by means of lyres and lutes with their brothers the Levites to give praise in the house of the ‎sanctuary. Therefore my horn is exalted in the gift that the LORD has appointed for me. And also concerning the marvellous revenge that ‎will be against the Philistines who are to bring the ark on a new cart, and with it the guilt offering. Therefore the assembly of Israel will ‎say: 'Let my mouth be open to speak great things against my enemies, for I rejoice in Your saving power."' |
| 2. There is none as holy as the Lord, For there is none besides You; And there is no rock like our God. | 2. Concerning ‎Sennacharib the king of Assyria - she prophesied and said that he and all his armies would come up against Jerusalem, and a great sign ‎would be worked on him; there the corpses of his camp would fall. Therefore all the nations, peoples, and language groups will confess ‎and say: "There is not one who is holy except the LORD, for there is no one apart from You;" and Your people will say: "There is no one ‎who is strong except our God.” |
| 3. Do not increasingly speak haughtily; Let not arrogance come out of your mouth, For the Lord is a God of thoughts, And to Him are deeds counted. | 3. Concerning Nebuchadnezzar the king of Babylon - she prophesied and said: "You Chaldeans and ‎all the peoples who are to rule in Israel, do not say many boastful things. Let not blasphemies go forth from your mouth, for the ‎all-knowing God is the LORD and upon all His works he fixes judgment. And also to you He is to repay the revenge of your sins.” |
| 4. The bows of the mighty are broken; And those who stumbled, are girded with strength. | 4. Concerning the kingdoms of Greece - she prophesied and said: "The bows of the Greek warriors will be broken; and those of the house ‎‎of the Hasmonean who were weak - mighty deeds will be done for them.” |
| 5. Those who were satiated have hired themselves out for bread, While the hungry have ceased. While the barren woman has born seven, She that had many children, has been bereaved. | 5. Concerning the sons of Haman - she prophesied and said: ‎‎"Those who were filled up on bread and growing in wealth and abounding in money have become poor; they have returned to working ‎as laborers for bread, the food of their mouth. Mordecai and Esther who were needy became rich and forgot their poverty; they ‎returned to being free persons. So Jerusalem, which was like a barren woman, is to be filled with her exiled people. And Rome, which was filled with great numbers ‎of people - her armies will cease to be; she will be desolate and destroyed. |
| 6. . The Lord kills and makes alive; He brings down to the grave and raises up. | 6. All these are the mighty works of the LORD, who is‎powerful in the world. He puts to death and speaks so as to make alive; He brings down to Sheol, and He is also ready to bring up in ‎eternal life.'. |
| 7. The Lord impoverishes and makes rich. He humbles; He also exalts. | 7. The LORD makes poor and makes rich; He humbles, also He exalts. |
| 8. He lifts the poor from the dust; From the dunghill, He raises the pauper, To seat them with princes, And a seat of honor He causes them to inherit, For the pillars of the earth are the Lord's, And He placed the world upon them. | 8. He raises up the poor from the dust, from the ‎dunghill He exalts the needy one, to make them dwell with the righteous/generous ones, the chiefs of the world; and he bequeaths to them ‎thrones of glory. For before the LORD the deeds of the sons of men are revealed. He has established Gehenna below for the wicked ones. ‎And the just ones - those doing His good pleasure, He has established the world for them» |
| 9. The feet of His pious ones He will guard, And the wicked shall be cut off in darkness, For not by strength will man prevail. | 9. He will keep away from Gehenna the ‎bodies of His servants, the righteous/generous ones. And the wicked ones will walk about in Gehenna in the darkness, to make it known that there ‎is no one in whom there is strength having claim for the day of judgment" |
| 10. **Those who strive with the Lord will be broken; Upon him will He thunder in Heaven; The Lord will judge the ends of the earth. And He will grant strength to His King, And raise the horn of His anointed one.**  **{P}** | 10. **The LORD will shatter the enemies who rise up to do harm ‎to His people. The Lord blasts down upon them from the heavens with a loud voice. He will exact just revenge from Gog and the army ‎of the violent nations who come with him from the ends of the earth. And He will give power to His king and will magnify the kingdom ‎of his anointed one (Messiah).”** **{P}** |
| 11. ¶ And Elkanah went to Ramah, to his house, and the child was serving the Lord before Eli the priest. | 11. ¶ And Elkanah went to Ramah, to his house. And the boy was serving before the LORD during the life of Eli the ‎priest. |
| 12. And Eli's sons, unscrupulous men, knew not the Lord. | 12. And the sons of Eli were evil men. They did not know to fear from before the LORD |
| 13. And this was the due of the priests from the people: (whenever) any man would slaughter a sacrifice, the servant of the priest would come when (one) cooked the flesh, with a three-pronged fork in his hand. | 13. And the custom of the priests ‎from the people - every man who was slaughtering a sacrificial animal, and the young man of the priest was coming, when the meat ‎was boiling, and his three-pronged fork (was) in his hand, |
| 14. And he would thrust into the fire-pot, or into the pot, or into the cauldron, or into the pan, everything which the fork would pick up, the priest would take therewith; so would they do to all Israel who came there in Shiloh. | 14. and he set it in the pan or in the cauldron or in the pot or in the cooking ‎vessel. Everything that the fork brought up, the priest took for himself. Thus they were doing to all Israel who were coming to ‎sacrifice there in Shiloh. |
| 15. Also, before they would make the fat smoke, and the servant of the priest would come, and would say to the man who slaughtered, 'Give meat to roast for the priest, and he will not take from you cooked meat, but raw. | 15. Even before the fat pieces were brought to the altar the young man of the priest was coming and saying ‎to the man who was slaughtering: "Give the meat to the priest to roast. And he will not take from you boiled meat but when it is fresh." |
| 16. And (if) the man said to him, 'Let them make the fat smoke now, and (then) take for yourself, as your soul desires,' And he would say, 'No, but now you shall give. And if not, I shall take by force.' | 16. And the man said to him: "Wait until the fat pieces be brought up, and take for yourself according to the good pleasure of your ‎soul." And he said to him that "Now you will give it; and if not, they will take from you against your will." |
| 17. And the sin of the lads was great before the Lord, for the men despised the offering of the Lord. | 17. And the sin of the young men was very great before the LORD, for the men robbed the sacrifices of the LORD. |
| 18. And Samuel was serving before the Lord, being a lad girded with a linen robe. | 18. And Samuel was serving before the LORD; ‎the young man was girt with a sleeved tunic of linen. |
| 19. And a small robe his mother would make for him, and she would bring it up to him from appointed time to appointed time, when she ascended with her husband, to slaughter the sacrifice of the (festive) days. | 19. And his mother was making for him a little robe and bringing it up to him from the ‎time of festival to festival when she went up with her husband to sacrifice the sacrifice of the festival |
| 20. And Eli would bless Elkanah and his wife, and he would say, "May the Lord grant you seed from this woman," because of the request which he had requested of the Lord, and they would go to his place. | 20. And Eli blessed Elkanah and his ‎wife. And he said: "May the LORD raise up for you worthy sons from this woman on account of the petition that he asked from before the ‎LORD." And they went to their place. |
| 21. For the Lord remembered Hannah, and she conceived and bore three sons and two daughters. And the lad Samuel grew up with the Lord.   **{S}** | 21. For the memory of Hannah entered before the LORD and she became pregnant and bore three sons ‎and two daughters. And the child Samuel grew up, serving the LORD. **{S}** |
| 22. Now, Eli had become very old, and he heard all that his sons were doing to all Israel, and that they would lie with the women who congregated at the entrance of the tent of meeting. | 22. And Eli was very old. And he heard everything that his sons were ‎doing to all Israel and that they were sleeping with the women who came to pray at the gate of the tent of meeting. |
| 23. And he said to them: "Why do you do the likes of these things, for I hear evil reports about you, from all these people. | 23. And he said to them: ‎‎"Why are you acting according to these deeds so that I hear these evil deeds of you from all the people? |
| 24. No, my sons, for the rumor which I hear the Lord's people spreading, is not good. | 24. No, my sons. For the report that ‎I hear the people of the LORD spreading about is not good. |
| 25. If man will sin to man, the judge will judge him. If, however, he will sin against God, who will intercede in the judgment in his behalf?" But they would not hearken to their father's voice, for the Lord desired to kill them. | 25. If a man will sin against a man, will he not come before the judge. and he will ‎hear their words. and he will decide between them? And if the man will sin before the LORD, from whom will he seek and it will be forgiven ‎to him?” And they did not accept the word of their father, for it was the good pleasure from before the LORD to kill them. |
| 26. And the lad, Samuel, was growing up, and bettering himself both with the Lord and with people.   **{P}** | 26. And the boy ‎Samuel continued to grow, and his name was good. His ways were right before the LORD. and his works were upright among the sons of man    **{P}** |
| 27. ¶ And a man of God came to Eli, and he said to him: "So said the Lord: 'Did I appear to the house of your father, when they were in Egypt, (enslaved) to the house of Pharaoh? | 27. ¶ And the prophet of the LORD came unto Eli and said to him: "Thus says the LORD: 'I indeed revealed Myself to the house of your father, ‎when they were in Egypt and were enslaved to the house of Pharaoh. |
| 28. And did I choose him from all the tribes of Israel to be My priest, to offer up (sacrifices) on My altar, to burn incense, to wear an ephod before Me? And did I give to the house of your father all the fire-offerings of the children of Israel? | 28. And I took delight in" him from all the tribes of Israel before Me, ‎to be a priest, to bring up sacrifice upon My altar, to burn sweet-smelling incense, to wear the ephod, to serve before Me. And I gave ‎to the house of your father all the offerings of the sons of Israel. |
| 29. Why (then,) do you kick at My sacrifice, and at My meal offering which I commanded in My dwelling place, and you honored your sons above Me, before My people, to feed yourselves from the first part of every offering of Israel? | 29. Why are you robbing My holy sacrificial offering and My offering that ‎I appointed to offer before Me in My temple? And you honor your own sons first of all to have them eat from the first of all the offering of ‎Israel My people. |
| 30. Therefore," says the Lord, God of Israel, "I said, 'Your house and the house of your father will walk before Me forever,' but now, says the Lord: Far be it from Me, for those who honor Me shall I honor, and those who despise Me will be disgraced. | 30. Thus said the LORD God of Israel: 'Indeed I said:  ‎"Your house and the house of your father will serve before Me forever. And now the Lord says: 'My judgments are truth for those who act ‎honorably before Me I will ‎honor, and those who act despicably against My name will become demented |
| 31. Behold days are coming when I shall cut off your arm and the arm of your father's house, that there shall not be an elder in your household. | 31. Behold the days are coming, and I will cut off the‎strength of your seed and the strength of the seed of the house of your father from being old in your house. |
| 32. And you will look upon a rival (in My) dwelling place in all (the days) which (God) will do good to Israel, and there will not be an elder in your household all of the days. | 32. And you will be ‎considering and you will be seeing the sorrow that will come upon the men of your house because of the sins that you have sinned in My ‎temple. And afterwards prosperity will come over Israel. and there will not be an old man in your house all the days. |
| 33. Yet every man of yours shall I not cut off from My altar, to disappoint you and to sadden your heart; and all those raised in your house will die as young men. | 33. A man I will ‎not cut off for you from My altar to darken your eye and to grieve your soul. And all the multitude of your household, the young men, ‎will be killed. |
| 34. And this is the sign to you, that which will befall your two sons, Hophni and Phinehas; in one day both of them will die. | 34. And this is the sign to you, which will come unto your two sons, unto Hophni and Phinehas. In one day the two of ‎them will be killed |
| 35. **And I shall raise up for Myself a faithful priest, who will do as is in My heart and in My mind, and I shall build for him a sure house, and he shall walk before My anointed all of the days.** | 35. **And I will raise up before Me a faithful priest who will act according to My Memra and according to My‎good pleasure. And I will raise up for him a lasting kingdom, and he will server' before My anointed one (Messiah) all the days.** |
| 36. And it will be that everyone who is left in your house, will come to prostrate himself before him for a silver piece and a morsel of bread, and will say, "Take me now into one of the priestly divisions in order to eat a morsel of bread."   **{P}** | 36. And ‎everyone who is left in your house will come bow low for himself for a coin of silver and a ‎piece of bread. And he will say: "Appoint ‎me now to one of the watches of the priests to eat a ‎piece of bread." **{P}** |
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**Rashi’s Commentary for: ‎1 Sam. 1:2-11 + 2:28‎**

**And there was one man** It all follows the order, i.e., Moses gave over the Torah to Joshua, and Joshua to the Elders, and each judge to his successor, until it reached Eli, by whom it was given over to Samuel, as we learned in the Mishnah (Abot 1:1): and the Elders gave it over to the Prophets.

**from Ramathaim Zophim** There were two hills, each visible to the other. (Meg. 14a) Jonathan, however, renders ‘Zophim’ of the disciples of the Prophets.

**Elkanah**Elkanah was a Levite of the sons of Ebiasaf the son of Korah. Thus his ancestry is recorded in Chron. (I, 6:7 12).

**an Ephraimite** Jonathan renders: on the mountain of the House of Ephraim. Midrash Aggadah (M.S. 1:16): Ephrathi, a palace dweller, a nobleman, an important person, like (the Talmudic word ‘aperion’, used in B.M. 119a): Let us extend ‘aperion’ to Rabbi Simon. An expression of favor.

**3 And that man was wont to go up** This is the present tense. He would go up from one appointed season to another appointed season, to Shiloh. Midrash Aggadah (M.S. 1: 1,5,7): The route he followed this year he did not follow the next year, in order to publicize (his pilgrimage) to the Israelites that they should do likewise.

**4 And when it was the day** And it was the festive day.[after Jonathan].

**5 מנה אחת אפים** **one choice portion**: a portion which is fit to be accepted with a friendly countenance.

**6 And her rival** Her husband’s other wife, Peninnah.

**frequently anger her:** Anger after anger, always. Therefore, it is written: ‘also anger.’ She would say to her, “Did you buy your older son a cloak today, or your younger son a shirt?”

**in order to make her complain:** (Literally, to make her storm.) Our rabbis explain, “in order to make her storm” that she pray. And Peninnah had good intentions.

**her womb:** Lit., opposite her womb, and so is every expression of the word בעד .

**7 And so he would do**: I.e., Elkanah.

**year by year:** He would give her a choice portion to demonstrate to her that he loved her and her rival would anger her more and more according to the affection which her husband demonstrated to her.

**8 better to you:** Don’t I love you more dearly...

**..than (I love) ten sons:** that Peninnah has borne to me?

**after eating (אכלה)** . The הא is not dotted and the אלף is voweled with a short קמץ , and it is like אחרי אכול , meaning after eating in Shiloh and after drinking, and this expression is properly used both for masculine and feminine.

**9 after eating**‘After eating’ is a gerund. It is constructed like לאכלה (Lev. 25:6) to eat, an expression equivalent to לאכול an infinitive.

**and Eli the priest was sitting on the chair:** The defective spelling denotes that on that day, he was seated on a huge chair, for he was appointed judge over Israel.

**beside the doorpost:**lit. on the doorpost.

**11 O Lord of Hosts:**Why was this Name designated here? (The answer is as follows:) She said before Him: O Lord of the universe, You created two hosts in Your world. The heavenly beings do not multiply, neither do they die, while the earthly beings both multiply and die. If I am of the earthly beings let me multiply, and if I am of the heavenly beings let me not die. I found this explanation in the Aggadah of Rabbi Jose the Galilean. Our sages in tractate Ber. (31b), however, expounded what they expounded: **Until then there was no person who called the Holy One, blessed be He, “Hosts.”** (Why then, did Hannah call Him by this Name?) But, so said she before Him: “O Lord of the universe, from all the hosts which You created in Your world, do You find it difficult to grant me one son?”

**if You will look:** (Lit., if seeing You will see.) In tractate Ber., our sages expounded what they expounded.

**Your bondswoman:** which is stated three times in this verse, corresponds to the three precepts which a woman is commanded to observe.

**A man child**: (Lit., seed of men, meaning) righteous/generous men, as it is written (Kings I:2: 32): “Upon two righteous/generous men.” אנשים also means important men, as it is written (Deut. 1:13): wise and known men.

**and I shall give him to the Lord:** that he be fit to be given to the Lord.

**and no razor shall come upon his head:** (translation follows K, however,) **Jonathan renders: and the fear of man will not be upon him.**

**12 watched her mouth:** He waited for her to stop. Jonathan renders thus: and Eli waited for her until she stopped.

**watched:** an expression of waiting, as in (Gen. 37:11) “and his father awaited the thing,” and (Job 14:16) “You do not wait for my sin.”

**13 and Eli thought her to be a drunken woman:** for they were not accustomed to praying silently.

**15 Not my lord:**You are not a lord in this instance. You yourself have revealed that the holy spirit is not resting upon you, otherwise you would know that I am not intoxicated from wine.

**I am a woman of sorrowful spirit:** like Sarah (who was childless) [old editions of Rashi].

**16 Deliver not your bondswoman:** Considering the fact that she spoke harshly to him, she returned to appease him so that he deliver her not, unprotected and disgraced, at the mercy of her rival, the unscrupulous woman.

**for out of the abundance of my complaint:** have I spoken harshly before you.

**my complaint** (lit., my speech.) In some instances, it is an expression of grief of heart. Another explanation is, according to the Targum, as follows: for out of the abundance of my provocation and my vexation, have I prolonged my prayer until now.

**and my vexation:** which my rival vexes me.

**Deliver not:**(Lit. do not give.) An expression of delivery, like, “deliver me not unto the will of my adversaries” (Ps. 27:12).

17 your request ( שלתך , instead of שאלתך ). The ‘alef’ is missing to expound in this word an expression of ‘children,’ as in Deut. 27:57: ובשליתה “and against her young, which came out, etc.”

**will grant your request:** He announced to her that her prayer had been accepted.

**18 May your bondswoman find favor:** to beg mercy for her.

**and her face was not (sad) anymore:** (Lit., and she no longer had her face, meaning) the face of anger.

**19 and came to their house, and Elkanah knew:** From here is deduced that a traveler is forbidden to have marital relations.

**20 when the time came about:** (After the seasons and the days.) The minimum of seasons is two and the minimum of days is also two. Hence, she gave birth after six months and two days. From here it is deduced that a woman who gives birth after seven months, can give birth after a fraction of the seventh month of pregnancy.

**Samuel:** El after the name of God, and in reference to the incident, he was so called, for I asked him of the Lord.

**21 the sacrifice of the days: of the appointed seasons. his vow:** The vows which he made between pilgrimage festivals, he would sacrifice on the following festival.

**22 Until the child is weaned:** after twenty two months (other versions, twenty four), for that is the time of nursing a child.

**and abide there forever: “Forever” in the Levitic sense means fifty years,** as it says, (Num. 8:25), “and from the age of fifty years he shall return from the host of the work.” Figuring as follows, we determine that Samuel’s lifetime was fifty- two years. Eli judged Israel for forty years (see 4:18), and on the day of Hannah’s prayer, he was appointed judge (See above v. 9). By subtracting the year in which Hannah conceived Samuel, there remain thirty nine years. Samuel governed Israel from the time of Eli’s death for thirteen years, figuring thus: On the day of Eli’s death, the Ark was abducted, and it remained in the field of the Philistines for seven months (below 6:1). From there, it was brought to Kiriath-jearim, where it remained until David took it out of there after he had reigned seven years in Hebron over Judah, and all Israel had accepted him as their king. And it is written: And is was, from the day that the Ark abode in Kiriath-jearim that the time was long, for it was twenty years, etc. (below 7:2). Subtract from them seven years which David reigned in Hebron. We find that from the time that the Ark was abducted until Saul’s death, were thirteen years and seven months, and Samuel died four months before Saul.

**23 only, may the Lord fulfill His word:**Since you asked of Him seed of righteous/generrous men (above v. 11), and Eli announced to you through divine inspiration: (above v. 17) “The God of Israel will grant your request,” may the Lord fulfill His word. This is according to the simple interpretation. The Midrash Agadah, however, explains thus: Rabbi Nehemiah said in the name of Rabbi Samuel, the son of Rabbi Isaac: Every day, a divine voice would resound throughout the world, and say: A righteous man is destined to arise, and his name will be Samuel. Thereupon, every woman who bore a son, would name him Samuel. As soon as they saw his deeds, they would say, “This is not Samuel.” When our Samuel was born, however, and people saw his deeds, they said, “It seems that this one is the expected righteous/generous man.” This is what Elkanah meant when he said, ‘May the Lord fulfill His word,’ that this be the righteous/generous Samuel.

**24 and one ephah of meal**I heard from Rabbi Isaac Halevi, that she brought one ephah of meal, which is equivalent to three seahs, from which to extract three tenths of an ephah of fine flour, which are required for one bull (Num. 15:8), as we learned in the Mishnah (Men. 76b): The showbread was made of twenty-four tenths of an ephah from twenty-four seahs; i.e., 1 tenth part of an ephah of fine flour from a seah of wheat.

**and an earthenware jug of wine:** for a drink offering. והנער נער and the child was young (after Jonathan).

**25 and they brought the child to Eli to see that his prophecy was fulfilled.** And our sages, however, expounded what they expounded, that he decided a point of law, that a priest is unnecessary for sacrificial slaughter, as it is stated in Tractate Ber. (31b).

**26 Please, my lord:** Take care of him that he become your disciple. And according to the Midrash of our sages, not to punish him with death.

**27 For this child did I pray:**Do not say, “This one shall die and another one shall be given to you.”

**28 And I also have lent him to the Lord** like a person who lends a utensil to his master, or lends him his son to serve him.

**he is borrowed** empunte in French, i.e., you have no right to punish him, for the Lord has become a borrower over him, since I have lent him to Him, and He must return him to me.

**And he prostrated himself**Samuel, and some say Elkanah.

**Chapter 2**

**1 My mouth is opened wide**against my enemies against Peninnah.

**2 And there is no rock like our God.** There is no artist like our God, Who makes a form within a form (Ber. 10a).

**3 Do not increasingly speak haughtily** All those who are haughty when good fortune shines upon them. And according to the peshat, she is speaking for the benefit of Peninnah, who behaved haughtily toward her. According to the derash, however, we follow J’s translation.

**arrogance** (Lit.) strong speech. Others explain it as an expression of falsehood, something which is removed from the truth, like ויעתק “and he moved from there to the mountain” (Gen. 12:8). We, therefore, render: Let not falsehood come out of your mouth.

**For the Lord is a God of thoughts**He knows what is in your heart.

**And to Him are deeds counted**All men’s deeds are counted before Him. Heb. ‘nithk’nu,’ an expression of number, like: and the number (tochen) of bricks shall you give (Ex. 5:18).

**4 The bows of the mighty are broken, etc.** So is the custom of the Most Holy, blessed be He. He weakens the mighty, and strengthens the weak. He sates the hungry and starves those who are satiated.

**5 Those who were satiated** and do not need to hire themselves out for any work, He starves them, and they must hire themselves out for their daily bread, while the hungry who would toil and weary themselves for food...

**...have ceased from their toil.**While the barren woman has born seven, she that had many children has been bereaved and buries her children. Hannah bore seven, as it is stated: For the Lord remembered Hannah, and she conceived and bore three sons and two daughters (2:21). When Hannah bore four, Peninnah buried eight, and when she conceived and bore a fifth child, Peninnah prostrated herself at her feet, and begged for mercy. Consequently, they lived, and were therefore called on her name. This is Rabbi Nehemiah’s opinion. Rabbi Judah says: Grandchildren are considered like children, (and she saw Samuel’s two sons). Some say: the numerical value of שבעה (seven) is equivalent to that of שמואל , (thus: ש =300, ב =2, ע =70, ה =5, totaling 377. Likewise, ש =300, מ =40, ו =6, א =1, ל =30, totaling 377).

**9 His pious ones**It is spelled חסידו , His pious one. It is read חסידיו , His pious ones, i.e., either a single one or many. Likewise, “Those who strive with the Lord will be broken.” This reading is מריביו , those who strive with Him. The spelling is מריבו , he who strives with Him, i.e., either one or many.

**10 Upon him will he thunder in Heaven** The spelling is עלו , they have ascended, even if they have ascended to the heavens, He thunders upon and casts them down.

**will judge the ends of the earth** will judge them; in old French, jostizier.

**11 was serving the Lord before Eli the priest:** (The Talmud asks, “Did Samuel actually serve the Lord?” Didn’t he serve before Eli? [He was too young to serve the Lord!] We therefore deduce) **from here that whoever serves before a Torah scholar, is considered as though he had served before the Divine Presence.**

**13 the due of the priests** They themselves established this law, since they rightfully inherited only the breast and the thigh of the peace offering.

**14 or into the pot** דוד is a [small] pot.

**or into the cauldron** קלחת is a large pot. 17 כי נאצו , an expression of being despised.

**18 robe** (Hebrew ephod.) kardut of linen (Jonathan). This is an expression meaning a robe (מעיל) , for Jonathan renders ‘m’ilim’ in the passage, “for so were the virgins wont to wear robes (m’ilim) kardutin.

**19 And a small robe** his mother would make for him from year to year.

**20 And Eli would bless Elkanah**this is the present tense (i.e., he would bless him every year).

**because of the request which he had requested** for himself a son. And Eli would say to him, “May the Lord grant seed, etc.” May it be the Divine Will that all the children which you will have, will be from this righteous woman. This is (therefore) an inverted sentence.

**22 that they would lie** This is explained according to the ordinary sense of the passage. Our rabbis, however, said: Since they delayed the sacrifice of their birds, (i.e., of the women who had given birth, or had had an issue. v. Lev. 22:6 8,15:29), and they (the women) would wait until they would see their birds being offered, the Scripture charges them as though they had lain with them.

**24 which I hear the Lord’s people spreading**The rumor which the Lord’s people are spreading about you. This is an expression similar to: “And they caused to be proclaimed in the camp” (Ex. 36:6). Hence, they let out a rumor about you, which is not good.

**25 will judge him** (Heb. ‘ufil’lo,’) an expression of judgment, like (Ex. 21:22): and he shall pay as the judges determine (bi-flilim).

**the judge** Heb. elohim.

**for the Lord desired to kill them** For their verdict had already been sealed. Before the verdict is sealed, however, the Scripture states: For I desire not the death of one who dies (Ezek. 17:32).

**27 And a man of God came:** (The Sifrei informs us that the man of God mentioned here) was Elkanah.

**Did I appear to the house of your father** From here (we deduce) that Aaron prophesied in Egypt. What was the prophecy? It is that which is stated (Ezek. 20:7), And I said to them: Each man, cast away the detestable things upon which his eyes gaze, and with the idols of Egypt, defile not yourselves.

**Did I appear** Did you know that I gave to Aaron this favor and greatness? 29 אשר צויתי מעון which I commanded in My dwelling place.

**to feed yourselves from the first part, etc.** (lit., and you honor your sons above Me to feed yourselves from the first part of every offering of Israel to My people.) This is an inverted sentence, (to be explained thus): and you honor your sons above Me before My people, i.e., in the eyes of My people, you honored your son above me. And what is the honor? To feed yourselves from the first part of every offering of Israel. Your meal preceded My meal, as it is stated: Also before they caused the fat to smoke, etc. (above, verse 15).

**to feed yourselves** (Heb. ‘l’havriachem’) An expression of a meal, similar to: Please let my sister feed me bread (Heb. ‘v’thavreni’).

**before My people**This reverts to: And you honor your sons above Me. You showed to My people that you are more honored than I. And with what have you shown this? To feed yourselves from the first part of My offering.

**30 I said** (Heb. ‘amor amarti’) Twice I assigned greatness to the sons of Ithamar. Concerning the sons of Gershon and the sons of Merari, it is stated: Under the hand of Ithamar, the son of Aaron the Priest. (Num. 4:23, 33). And Eli was one of the descendants of Ithamar. This I found in M.S.(8:3). I have, however, heard a more fitting version, as follows: I said: Your house and your father’s house, etc. Originally, I gave the high priesthood to Eleazar the Priest, as it is stated: And remove from Aaron his garments, and put them on Eleazar, his son (Num. 20:26). At the time of the concubine (in Gibeah, v. Judges 19, 21), when the Israelites freed themselves of most of the Commandments. And who caused them (to do so)? Phinehas and his colleagues, who should have gone around from city to city to reprove them. I, (therefore) took the High Priesthood away from them, and gave it to you, for you are of the descendants of Ithamar, and I said: They shall walk before Me forever, for when greatness is assigned to someone, it is assigned to him and to his generations forever.

**for those who honor Me shall I honor**The descendants of Phinehas who honored Me at Shittim (Num. 21:7,8). And so it came about in the days of Solomon, that when he built the Temple, Solomon dismissed Ebiathar from being a priest to the Lord, to fulfill the word of the Lord which He had spoken to the house of Eli (I Kings 2:27), and Zadok became High Priest, since he was of the descendants of Phinehas, for so he is listed in the genealogical records in the Book of Chronicles (I Chron. 6:35 38).

a**nd those who despise Me will be disgraced** By themselves, when I shall withdraw Myself from them.

**31 I shall cut off your arm**I.e., the power which you exert in My House, for you say: And if not, I shall take by force.

**32 And you will look upon a rival in My dwelling place** And you will see your rival at your side in My dwelling place like a woman who sees her rival with her in the house.

**in all (the days) which (God) will do good to Israel**(Lit., in all that which He will do good to Israel.) “When the Temple will be built in the day of Solomon, and the goodness promised to Israel will be complete, as it is said there: There has not failed one word of all His good promise, etc. (I Kings 8:56). Judah and Israel were many, like the sand which is by the sea (ibid. 4:20). And Judah and Israel dwelt in safety, every man under his vine and under his fig tree, etc. all the days of Solomon (ibid. 5:5).

**and there will not be an elder in your household** This is an appropriate punishment. You ate sacrifices before their time, before they made the fat smoke, similarly, you will die before your time.

**33 and to sadden** (Heb. ‘v’la’div,’) same as ‘v’lad’iv.’

**will die (as young) men**(Lit., will die men.) There is no comparison between mourning for a young man and mourning for a child.

**34 And this is the sign to you** That the prophecy will be fulfilled: In one day your two sons will die, and this will be to you a sign that all the retribution which was said to you, will be fulfilled. I.e., “And you will look upon a rival in My dwelling place, etc., and all those raised in your house will die as young men” (above 32, 33).

**35 a faithful priest** i.e., Zadok.

**36 for a silver piece** In order to earn a coin called ‘ma’ah.’

**A silver piece** (Heb. Agorath Kesef,) a silver piece of the weights of twenty gerah (Exod. 30:13). ספחני Take me...into.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 29:31 – 30:21**

**I Shmuel (Samuel) 1:2-11 + 2:28**

**Tehillim (Psalm) 24**

**Jude 1-2, Lk 6:19-23, Acts 6:7**

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

LORD - יהוה, Strong’s number 03068.

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

LORD - יהוה, Strong’s number 03068.

Saw / indeed / look - ראה, Strong’s number 07200.

Womb - רחם, Strong’s number 07358.

**Bereshit (Genesis) 29:31** And when the LORD <03068> saw <07200> (8799) that Leah was hated <08130> (8803), he opened <06605> (8799) her womb <07358>: but Rachel was barren.

**Tehillim (Psalm) 24:1** « A Psalm of David. » The earth is the LORD’S <03068>, and the fulness thereof; the world, and they that dwell therein.

**I Shmuel (Samuel) 1:3** And this man went up out of his city yearly to worship and to sacrifice unto the LORD <03068> of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD <03068>, were there.

**I Shmuel (Samuel) 1:5** But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD <03068> had shut up her womb <07358>.

**I Shmuel (Samuel) 1:11** And she vowed a vow, and said, O LORD <03068> of hosts, if thou wilt indeed <07200> (8800) look <07200> (8799) on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD <03068> all the days of his life, and there shall no razor come upon his head.

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 29:31 – 30:21**

**“And Saw Ha-Shem” “VaYar Adonai”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 6:19-23)**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Yehudah 1-2)**  **Mishnah א:א** |
| **And everyone in the congregation was trying to touch him** (Yeshua), **because healing virtuous power[[24]](#footnote-24) came from him and he healed everyone. And he looked at his talmidim and said: You poor ones** (Eb’yónim) **are blessed because yours is the kingdom** (governance) **of God** through the Hakhamim and Bate Din as opposed to human kings**. Those who are hungry now are blessed because they will be filled. Those who cry now are blessed because they will laugh. You are blessed when people are hateful towards you and when they exclude you, berate you, and** call **you wicked names[[25]](#footnote-25) on the account of the Son of Man. Rejoice in that day and leap for joy[[26]](#footnote-26) because your reward is in the heavens** (the Y’mot HaMashiach and the ever coming world); **for this is what the forefathers did to the prophets.** | **א:א Yehudah[[27]](#footnote-27)** ben David**, a servant of Yeshua the Messiah[[28]](#footnote-28)** King of Israel**, and brother of Ya’aqob ben David,[[29]](#footnote-29) to the called** ones and beloved[[30]](#footnote-30)**in G-d the Father, Tsadiqim** (set apart**) and being guarded** (kept)[[31]](#footnote-31) **in Yeshua the Messiah** King of Yisrael**;** May[[32]](#footnote-32) **Chessed** (Loving-kindness)**, and Shalom** (peace)**, and Ahava** (love)**, to you be multiplied![[33]](#footnote-33)** |
| **Hakham Shaul’s School of Remes**  **(2 Luqas -Acts 6:7)**  **Pereq א:א** | |
| **And the Oral Torah continued to spread; and the number of talmidim greatly increased in Yerushalayim,[[34]](#footnote-34) and a large number of Kohanim[[35]](#footnote-35)** (priests) **became faithfully obedient** to the Oral Torah of the Master**.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 29:31 – 30:21** | **Psa 24** | **I Sam 1:2-11 + 2:28** | **Jude 1-2** | **Lk 6:19-23** | **Acts 6:7** |

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

**Yehudah Ben David, A Servant Of Yeshua The Messiah King of Israel**

Hakham Tsefet anchors his pericope to B’resheet 29:35 with the mention of Yehudah the son who eventually takes the blessing of the firstborn. It should be noted that the Mishnaic text of Yehudah (Jude) immediately connects with the Torah Seder through the names Yehudah (Judah) and Ya’aqob (Jacob). The Lucan Tosefta connects through the idea of trouble and reward as noted in the footnotes of the translation. 2 Luqas speaks of the Kohanim who became obedient to the Mesorah connecting with “Levi” the father of the Kohanim.

Clement of Alexandria wrote the following concerning Yehudah (Jude) "Judas, who wrote a letter in the Catholic, (general)[[36]](#footnote-36) the brother of the sons of Joseph as well since he knew that he was very devout man, and of the near approach of the Master, not, however, says that he has his very brother to be, but what did he say? Judas as being a servant of the Master Jesus Christ, and brother of James."[[37]](#footnote-37)

**YEHUDAH AS AN AMANUENSIS TO HAKHAM TSEFET**

How is it that Yehudah becomes the student and amanuensis[[38]](#footnote-38) to Hakham Tsefet? One might think that the “brother” of Yeshua and Ya’aqob would have been prominent enough that he would not need training by another Hakham. In the previous pericope, we saw that Hakham Tsefet was the Chief Hakham of the Nazarean Jews during his lifetime. Therefore, it would make perfect sense that Yehudah the brother of Yeshua and Ya’aqob would have gravitated towards the most influential Hakham Tsefet. The “Epistle” shows his great wisdom and humility. This is especially noteworthy. Brothers have a tendency to disdain their siblings. In the case of Yehudah, we see that he acquiesced to the Master in faithful obedience. We readily understand that 2 Luqas 6:1-6 has established a quorum for the seven Paqidim attending the bench. As we will soon see Stephen’s office as Paqid did not last long, leaving a vacancy. Stephen most likely occupied the office of the Masoret during his tenure. Peresh (Philip) would have occupied the office of Chazan/ Shaliach. With the death of Stephen, there would have been a vacancy in the office of Masoret. Such being the case the office of Chazan/Shaliach would have been open. At some point Yehudah took the ministry of Masoret. However, we must remember that the events of 2 Luqas 6 occurred early on in the history of the Nazarean Movement.

**Structure - Organic Thought - Tables And Charts in Jude**

Yehudah organizes his thoughts in groups, usually by threes. This ancient form of a verbal table or chart demonstrates his propensity for organic - Rabbinic thought. Herein we can see Hakham Tsefet training an amanuensis. That Yehudah uses language like Hakham Shaul would suggests that Hakham Tsefet the “chief” Hakham of the Nazarean Jews of that time trained the amanuensis of Hakham Shaul.[[39]](#footnote-39) Yehudah and Hakham Tsefet demonstrate highly organized minds and systematic writings. This wisdom shines through their words in that there are a good number of terms used in Yehudah’s treatise that do not appear anywhere else except the writings of Hakham Tsefet’s Mishnaic import.

**Ya'aqob's Struggles**

Noting the present struggle of Ya'aqob in our Torah Seder, we see Hakham Tsefet through his amanuensis present Yeshua in very much the same light. Neyrey notes that “2nd Peter” was authored by Hakham Tsefet in order to address specific problems with the Epicureans.[[40]](#footnote-40) The continuity between Yehudah and 2nd Peter is distinguishable from nomenclature and order of thought. Therefore, we concur with Bauckham[[41]](#footnote-41) that the present treatise of Yehudah is also authored to address specific issues. Noting that Yehudah (Jude) was the amanuensis of Hakham Tsefet for this work. We must understand that Marqos, Yehudah and 1st – 2nd Tsefet (Peter) are one overarching document of Mishnaic import. Each piece of this document has special issues that it is addressing. Therefore, rather than seeing the present work of Yehudah as the amanuensis of Hakham Tsefet as a separate document, we should see this as a part of Hakham Tsefet’s Mishnaic treatise, which addresses specific issues in the Nazarean Esnoga.

Neyrey also notes a form of honor-shame,[[42]](#footnote-42) which is composed of four elements in the work of Yehudah and 2nd Tsefet and demonstrated in the ministry life of Yeshua. He outlines this honor/shame interaction in the following way.

1. Claim
2. Challenge
3. Riposte to challenge
4. Public verdict[[43]](#footnote-43)

We agree that there is a specific structure to the "confrontations" Yeshua has with his "opponents." Neyrey's observation is astute. However, had Neyrey applied this same fundamental structure to Yeshua as a Hakham establishing halakhah he would have made a discovery of monumental proportions. Therefore, we suggest the following structure in Yeshua's activities and establishment of halakhic norm. Yeshua was not interested in "fame" and notoriety as suggested by Neyrey. If there was any desire for notoriety, it was for the sake of the Mesorah. We note the following application of determining halakhic norms in the public ministry of the Master.

1. Mitzvah in question
2. Contestation against his mitzvah (halakhah)
3. Riposte of the Master
4. Verdict concluded by the Master

Each of Yeshua's activities initiates a halakhic claim. Hakham Tsefet's Mishnaic treatise demonstrates a challenge against halakhic proclamation, and then gives the riposte and verdict (decision). Hakham Tsefet presents these verdicts in narrative form as a type of catechistic lesson. Each pericope is a catechistic module in narrative form for sake of mnemonic. Just as a Midrash is a means of creating a memorable parabolic mussar (ethic), the Mishnaic import of Hakham Tsefet generates a catechistic lesson of memorable halakhah. Hakham Tsefet presents these halakhic verdicts of the Mishnaic treatise openly for the sake of public awareness and presentation and demonstrative halakhic norms.

We find the following continuity with the present Torah Seder. The content of Yehudah as an amanuensis to Hakham Tsefet matches the confrontation Ya'aqob faces with Laban and Esau. The ten pericopes of Yehudah deal with the troubles of Ya'aqob. In the final Torah Seder matched with Yehudah, we see Yosef ben Ya'aqob's rise to power in Mitzrayim.

**Cosmic view of Yehudah**

Ancient Jews thought of the universe and the whole of the *kosmos* as an organized and structured whole.[[44]](#footnote-44) This structure applies to the *kosmos* and to society. According to Barré we are programed to know what is "in place" and "out of place."[[45]](#footnote-45) Both Yehudah and Hakham Tsefet "share this perception."[[46]](#footnote-46) Our comments concerning the “Structured Universe” have undergirded this notion. Building on the Torah, Yehudah and 2nd Tsefet explain the structured universe and society in terms of “clean and unclean,” “order and disorder” as does the Mesorot. Therefore, the faithfully obedient – “**the** **called**” (Jews) who act “like G-d” are considered “clean” finding themselves in harmony with the “powers” of G-d’s creation. Those who act contrary to the will of G-d are “unclean” (non-observant Gentiles) and opposed by the spheres governing G-d’s creation. There is a division between the clean and unclean. Division or “separation” in holiness. Those who are “kept” (*shomer* – guarded) separate themselves from that which is unclean. The **Tsadiqim** (set apart**) are connected to G-d, full of Loving-kindness** *(Chessed)***, peace** (*Shalom*) **and love** (*ahavah*)**. Those who do not possess these qualities are considered “unclean or impure.”**

The present Lucan Tosefta notes this same separation.

**You are blessed when people are hateful towards you and when they exclude you, berate you, and call you wicked names on the account of the Son of Man.**

Note that the “exclusion” is initiated by the unclean. They love their separation from the “clean” and would rather wallow in their mire than turn to G-d’s, spiritual[[47]](#footnote-47) cleanliness. The idea of separation from clean and unclean in these periscopes of Yehudah and 2nd Tsefet embraces three complete “Orders” of the Mishnah, *Nashim*, *Kodashim* and *Tohorot*. In other words, the Treatise of Yehudah and 2nd Tsefet covers over one half of the Mishnah in a concise form.

The present Lucan Tosefta suggestively speaks of the three remaining “Orders” of the Mishnah, *Nezikin,* which belongs to the *Eb’yonim*.

**You poor ones** (Eb’yónim) **are blessed because yours is the kingdom** (governance) **of God** through the Hakhamim and Bate Din as opposed to human kings.

The second Order” being *Zeraim.*

**Those who are hungry now are blessed because they will be filled.**

The third “Order” is *Moedim* (Community and communal gatherings).

**Those who cry now are blessed because they will laugh.**

Compare this verse to…

Nehemiah 8:9 And Nehemiah, which *is* the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, **This day *is* holy (separate) unto the Lord your God; do not mourn, or weep.** **Because all the people cried, when they heard the words of the Torah.**

**Peroration**

Yehuda’s address is very significant when we view the superstructure of the document. The brother/servant of Yeshua stands second to Hakham Tsefet as a “GUARD” (Shomer/Ntzar) for the community. The accusations posited in this Mishnaic treatise are not merely “accusations.” Yehudah brings charges and convictions against those who would invade the righteous/generous community. While it not impossible to believe that Yehudah was a Hakham, at present we see his duties as a Paqid in training. It is more probable that Yehudah is one of the seven men of the Esnoga guarding, protecting and fathering the community of the faithfully obedient. As a Chazan (Sephira of Din) serving the Bench, Yehudah would have been able to bring those who were wreaking havoc in the community to the Bet Din. Therefore, we see with this connection to 2 Luqas the modelling of a true Chazan.[[48]](#footnote-48)

In the writings of Hakham Tsefet with Yehudah as his amanuensis, we find a strengthening of the community through the Torah - Oral and Written.

**Remes Commentary Of Hakham Shaul**

**Yehudah – Epistle or Mishnaic Treatise?**

The supposed “letter” (“Epistle”) of Yehuda is one of those amazing documents that scholars quibble over in their semantic[[49]](#footnote-49) musings. Yet the number of scholarly documents on Yehudah is limited. We are confident that scholars will someday look beyond the veneer and see Yehudah for what he is as a Torah Scholar in his own right.

Based on the overall structure of Yehudah we see the Mishnaic prototype in a concise form. We also note that Yehudah is an archetypal Mishnah mirrored from the Order of *Nezikin* and the specific Tractate Sanhedrin.[[50]](#footnote-50)

Based on the following outline we see the infrastructure of a legal document rather than an “Epistle” or “Letter.” This Legal document was circulated as a key part of the Mishnaic Import with justifiable cause as we will see.

1. Opening, statement of authority, servant of Yeshua brother of Ya’aqob (vv.1-3)
2. Charges brought against those who challenge halakhic norms of the Torah[[51]](#footnote-51) (v.4)
3. Case Law, crimes and their punishment (vv. 5-16)
4. Precedential Case Laws , The Lord’s Judgment (vv.11-15)
5. Judgment summation (v.16)
6. Admonition to the faithfully obedient (vv. 17-23)
7. Summation (vv. 24-25)[[52]](#footnote-52)

**Yehudah Serving The Bench**

We have seen that the strengthening of the community has been the theme for these weeks of Nahamu. The pericopes and special Ashlamatot have encouraged us to work harder at being principle agents for fostering the Torah in our community. We have also seen the necessity for building community. While our look at the “Seven Men” of the Esnoga has been cursory, we have come to understand the need for community. We have also seen that the idea of Tz’fat being the river from which the Oral Torah of Delight flows. Tz’fat is also the watchman’s post for guarding the faithfully obedient. One principal agent who is seen as the “watchman” and “seer”[[53]](#footnote-53) of the community is the Chazan. It is also very noteworthy to mention that the Power of Din (Justice) is personified in Ya’aqob.[[54]](#footnote-54) As we stated above the Mishnah of Yehudah’s ten pericopes concludes Yosef ben Ya’aqob’s rise to power and struggles.[[55]](#footnote-55)

The Chazan is a witness to legal documents. And, one who dispenses authority in the congregation.[[56]](#footnote-56) Consequently, the Lectionary sent to the Romans by Hakham Shaul captures these men and the Chazan with perfect clarity.

**Romans 13:1-5** **Let every** Gentile **soul be subject to the governing authorities** of the Jewish Synagogue. **For there is no** legitimate **authority except** that of the Jewish Bet Din **from God, and the authorities** of the Bet Din **that exist are appointed by God. Therefore, whoever resists the authority** of the Bet Din **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves. For the Rulers** of the Synagogue[[57]](#footnote-57) **are not a terror to good works** (acts of righteousness/generosity), **but to** (those who do) **evil. Do you want to** (be) **irreverent to the authority** of the Bet Din? **Rather do what is beneficial, and you will have praise from the same. For he** (the Chazan)**[[58]](#footnote-58) is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan)**[[59]](#footnote-59) does not bear the circumcision knife[[60]](#footnote-60) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil. Therefore, *you* must be subject** (obey)**, not only because of wrath but also for conscience' sake.**

Consequently, we see Yehudah most likely serving in the Esnoga as a Chazan to the Bench of the Chief Hakham Tsefet (Hokmah), Hakham Ya’aqob (Bina) and Hakham Yochanan (Da’at) (the original ChaBaD).

Yehudah was a Chazan HaKnesset in the true sense of the word as described by Hayman Sky[[61]](#footnote-61) in the first chapter of his Doctoral thesis on the “Chazan.” The true meaning being the Chazan HaKenesset was a liturgical supervisor over the whole community or district. The Masorette (Evangelist/Catechist) was more directly connected to the Esnoga and its administration. However, the two offices (Chazan and Masorette) have come to us as one in post Talmudic times. While there is a connection to the musical qualities of the Chazan, we can see that the office of the Chazan in antiquity also was directly related to the supervision of the Esnoga and the immediate community. His relationship to the Bench was essential. He directly related to the concept of Din (judgment) evoking Yir’ah (fear) and awe for the authority of G-d.

**Peroration**

Yehudah’s office of Chazan was especially important in the days of the first century. Many Gentiles were connecting themselves with the community of the B’ne Yisrael. As such these Gentiles needed to be watched very carefully. This is not because the Gentile was inherently bad. The reason is found in the nature of habits, and upbringing. Judaism presented a completely new way of life for those who were embracing Torah.

The “authorities” of the Synagogue were the interpreters of the Torah (God’s word to Israel, the Law) and they would unquestionably have been responsible for the application of the Law (Torah) to the Synagogue community including Christians Gentiles. The “authorities” would judge behaviors (and faith claims) \*(claims of faithfulness)[[62]](#footnote-62) based on their interpretation of the Torah.[[63]](#footnote-63)

We will see in the next 9 weeks the amazing genius of the Nazarean Bet Din and the community structure policed by the seven men, specifically the Chazan.

The 6th week of Nahamu touts the office of the Feminine Pastor and its relationship with the Meturgeman/Moreh. This feminine character possesses many skills. Key in her connection with the Chazan is the principle of restriction and judgment. Because the Chazan holds the Circumcision Knife (**μάχαιραν** – *machairan*) he controls who is or is not a part of the community. As such, he needs a secret agent. His detective (private eye) is the Parnas Emet and third Pastor (Feminine) of the seven men. This Shabbat the 3rd Parnas (Feminine Pastor) is connected with the Meturgeman as noted above. However, the end is in the beginning and at the end of the week we will conclude with this same connection, namely, albeit the Meturgeman connects with the Feminine Parnas. This Feminine Pastor shines out in our Torah Seder through the two Matriarchs Leah and Rachel who were prophetesses in their own right, as well as through Hannah the prophetess, the mother of the prophet Sh’muel.

**Halakhic Implications**

**It is the duty of every Nazarean Jew to guard himself and his community against the subversives who would repudiate the validity of Halakhic norms established by Nazarean Hakhamim as they study and interpret the Torah norms for the sake of the community.**

**Amen v’amen!**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What question/s (no more than two questions) about the Torah Seder for this Shabbat arose for which Hakham Tsefet’s Mishnah and Hakham Shaul’s Gemarah provide adequate answers?
3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**“Shabbat Shekalim  & Shabbat Mevar’chin HaChodesh Adar II”**

**“Sabbath of the Sacred Half Shekels & Proclamation of the New Moon of Adar II”**

**(Wednesday Evening the 9th of March – Friday Evening the 11th of March 2016)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַחֲצִית הַשֶּׁקֶל** |  |  |
| **“MaChatsit HaSheqel”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – B’resheet 30:22-24 |
| **“Half a Shekel”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – B’resheet 30:25-27 |
| **“Medio Shequel”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – B’resheet 30:28-30 |
| Shemot (Exodus) 30:1-38  B’Midbar (Num.) 28:9-15 | Reader 4 – Sh’mot 30:17-21 |  |
| Ashlamatah: II Kings 11:17–12:17 | Reader 5 – Sh’mot 30:22-25 |  |
| Special: I Samuel 20:18, 42 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – B’resheet 30:22-24 |
| Psalm 104:1-35 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – B’resheet 30:25-27 |
| Mishle (Proverbs) 7:1-27 | Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 30:28-30 |
| N.C.: Matityahu (Matt.) 17:24-27 | II Kings 11:17–12:17                    I Samuel 20:18, 42 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. v. 3-4 [↑](#footnote-ref-1)
2. Hebrew: Goren - גרן. [↑](#footnote-ref-2)
3. 1 Divrei HaYamim (Chronicles) 21:26 [↑](#footnote-ref-3)
4. II Shmuel (Samuel) 24:18-25 [↑](#footnote-ref-4)
5. The Yevusi were one of the seven wicked nations which had to be destroyed and this threshing floor belonged to the king, the one who embodied the strength of that nation. After of the Yevusi king was captured, he converted. [↑](#footnote-ref-5)
6. 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-6)
7. Radak; Ibn Ezra [↑](#footnote-ref-7)
8. ***II Divrei HaYamim (Chronicles) 3:1*** *Then Shlomo began to build the house of the Lord at Jerusalem in Mount Moriya, where the Lord appeared to David his father; for which provision had been made in the place of David, in the threshing floor of Ornan the Yevusite.* [↑](#footnote-ref-8)
9. ***I Divrei HaYamim (Chronicles) 21:28-22:1*** *At that time, when David saw that the Lord had answered him in the threshing floor of Ornan the Yevusite, then he sacrificed there. For the tabernacle of the Lord, which Moshe made in the wilderness, and the altar of burnt-offering, were at that time in the high place at Giv'on. But David could not go before it to inquire of God; for he was terrified because of the sword of the angel of the Lord. Then David said, “This is the house of the Lord God, and this is the altar of burnt-offering for Israel."* [↑](#footnote-ref-9)
10. Some have said that the goren (threshing floor), where Ruth encountered Boaz, had as well sacred properties; it is the same goren of Aravna on Mount Moriah which was to be the place of the Temple in Jerusalem. [↑](#footnote-ref-10)
11. Bereshit (Genesis) 28:12 [↑](#footnote-ref-11)
12. I Divrei HaYamim (Chronicles) 21:16 [↑](#footnote-ref-12)
13. ***I Divrei HaYamim (Chronicles) 21:26*** *And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt-offering.* [↑](#footnote-ref-13)
14. Rav Amnon Bazak suggested there corellations. [↑](#footnote-ref-14)
15. Hilchot Beit Habechira 2:1,2 [↑](#footnote-ref-15)
16. On all occasions except for Shabbat morning when Psalm 29 is recited. Ibid. 6 [↑](#footnote-ref-16)
17. “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. [↑](#footnote-ref-17)
18. This section is based on a shiur given by Rabbi Yitzchak Ginsburgh. [↑](#footnote-ref-18)
19. *Logic of the Mind, Logic of the Heart* [↑](#footnote-ref-19)
20. Rabbi Yitzchak Ginsburgh [↑](#footnote-ref-20)
21. Where Yitzchak was bound as a sacrifice. [↑](#footnote-ref-21)
22. Yirmeyahu (Jeremiah) chapter 36 [↑](#footnote-ref-22)
23. Succah 52a [↑](#footnote-ref-23)
24. **δύναμις** Strong’s #1411 [↑](#footnote-ref-24)
25. Connection to B’resheet 29:29, Laban gave Billah (troubled) as a handmade to Rachel. [↑](#footnote-ref-25)
26. Connection to B’resheet 30:13 “I am happy”… [↑](#footnote-ref-26)
27. Verbal connection to B’resheet 29:35 [↑](#footnote-ref-27)
28. ***Yehudah ben Yosef, a servant of Yeshua the Messiah****–* The author of this small Epistle wants to inform us about it author, and at the same time indicate to us some royal manners. The Epistle could have well said: “Yehudah the brother of Yeshua the Messiah” but found that although the statement is true, he did not personally want to make boast of his familial ties to the Master, but does so by way of informing us that he is the brother Ya’aqob ben David – the brother of the Master. [↑](#footnote-ref-28)
29. Connection to B’resheet 29:34 “Three sons” and Psa 24:6 [↑](#footnote-ref-29)
30. Some versions have “beloved” ones of the Father [↑](#footnote-ref-30)
31. Note Delitzsch’s translation of our Mishnaic text and use of וּשְׁמוּרִים – *u’shmurim* from Shomer. Cf. Shemot Exodus) 23:12 ﻿﻿Be on **guard** (Shomer) concerning all that I have told you. Make no mention of the names of other gods; they shall not be heard on your lips. The other possible Mishnaic/Biblical Hebrew word which could be used her is Netzer. (**נָצַר** that means to guard or watch.) [↑](#footnote-ref-31)
32. Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16*: *New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p 368

    Also note the apparent prayer structure of the end of the pericope. “May **Loving-kindness, and peace, and love, to you be multiplied!** This shows that Yehudah is familiar with the literary aspects of prayer rubrics. This also implicitly suggests that Yehudah is a Chazan. [↑](#footnote-ref-32)
33. Kistemaker and & Hendriksen note the language and nomenclature of Hakham Tsefet. This is because Yehudah is functioning as the amanuensis of Hakham Tsefet. For similar language Cf. I Peter 1:2; II Peter 1:2. And again, the language of Hakham Shaul with his amanuensis Luqas. Cf. I Tim. 1:2; II Tim. 1:2. We also call to the reader’s attention the similarity between these statements and B'midbar (Num.) 6:22-24. Herein we have perfect contiguity with the previous Torah Sederim.

    Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16*: *New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p 368 [↑](#footnote-ref-33)
34. Connection with Psa 24:3 “the hill of the Lord” [↑](#footnote-ref-34)
35. Connection to B’resheet 29:34 Levi the ancestor of the Kohenim. [↑](#footnote-ref-35)
36. Bauckham argues against this idea calming that Jude (Yehudah) is NOT a “general Epistle. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. This legal document is “orders from headquarters” per se. This legal document witnessed by the Chazan and authorized by the Bench repudiates the activities of non-observant Gentiles who would join the Nazarean Communities. [↑](#footnote-ref-36)
37. Biggs, C. (1901). A Critical and exegetical commentary on the Epistles of St. Peter and St. Jude. Edinburgh: T & T Clark International. p. 323 [↑](#footnote-ref-37)
38. A person employed to write (a Scribe – Sofer) what another dictates or to copy what has been written by another, and also refers to a person who signs a document on behalf of another under their authority.  [↑](#footnote-ref-38)
39. Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16*: *New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. *Accompanying biblical text is author's translation. New Testament Commentary*. Grand Rapids: Baker Book House. p. 367 [↑](#footnote-ref-39)
40. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. Introduction p. 1 [↑](#footnote-ref-40)
41. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p. 3 [↑](#footnote-ref-41)
42. The honor-shame scenario Neyrey is posits is based on John 4:44 "a prophet is without honor in his own country." [↑](#footnote-ref-42)
43. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p. 5 [↑](#footnote-ref-43)
44. Ibid. Introduction pp. 10-1 [↑](#footnote-ref-44)
45. Barré Michael, *Fear of God and the World of Wisdom*, BTB 11 (1981) 41-43 [↑](#footnote-ref-45)
46. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. Introduction p. 12 [↑](#footnote-ref-46)
47. Our use of “spiritual” refers to the G-d breathed Oral Torah, which delineates cleanliness and impurity. [↑](#footnote-ref-47)
48. Jude acts as a prosecutor who conducts a prophetic lawsuit against evildoers, charging them with crimes proclaiming the consistent norm of judgment, announcing a sure judgment of punishment.

    Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p 24 [↑](#footnote-ref-48)
49. *sēmantikós*- σημαντικός [↑](#footnote-ref-49)
50. Below we outline the seven basic parts of Yehudah. However, if we follow the ten pericopes we might see these ten pericopes matched in the fourth order of the Mishnah Nezikin, which has ten Tractates. We feel it important to note that the Legal Mishnah treatise of Yehuda can be broken into ten or seven sections, relating to the seven men who serve the bench of three. [↑](#footnote-ref-50)
51. Implying here both Oral and Written Torah, but keeping in mind that during Yehudah’s time the Torah was more Oral than written. [↑](#footnote-ref-51)
52. These 7 divisions are further divided into the 10 natural pericopes for connection to the appropriate Torah Sedarim. [↑](#footnote-ref-52)
53. According to Hyman I. Sky, *Development of the Office of Hazzan Through the Talmudic Period* (Distinguished Dissertations) San Francisco: Mellen Research University Press, who followed the etymology of the word Chazan, suggesting that it was an “Aramacized Hebrew word” from the Aramaic idea of seeing (**חזה**). Sky furthers the idea to tell us that the Chazan was an equivalent to the Hebrew (**רואה**) Shepherd/Pastor. Her we suggest that the Chazan is the liturgical head over the “Pastors” and the liturgical chief guardian of the Esnoga possessing the traits and skills of those he watches (**חזאה**) over. See Melamed’s, R. E. (2005). *Aramaic Hebrew English Dictionary of the Babylonian Talmud.* Jerusalem: The Samuel and Odette Levy Foundation. pp. 171-2. Rather than use the phrase “Aramacized Hebrew word” from the early 1970’s we see that phrase as being Mishnaic Hebrew. It is also interesting to note the title of our present Torah Seder. **“And Saw Ha-Shem,” “VaYar Adonai.”** [↑](#footnote-ref-53)
54. Matt, D. C. (2004). *The Zohar, Translation and Commentary* (Pritzker Edition ed., Vol. One). Stanford, CA: Stanford University Press. p. Introduction L. It is also interesting that Ya’aqob is also associated with Tiferet - **Loving-kindness,** or ***Rachamim*** the synthesis of Chesed (love) and G’vurah (peace – shalom). [↑](#footnote-ref-54)
55. Cf. B’resheet 40:1-23 [↑](#footnote-ref-55)
56. Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter.* Minneapolis: Augsburg Fortress Press. p. 311 Cf. **m**. **Makkot** [↑](#footnote-ref-56)
57. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at (ChaBaD) [↑](#footnote-ref-57)
58. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-58)
59. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-59)
60. Here when everything is contextualized, we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit (bind and loose) circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The Chazan who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-60)
61. Hyman I. Sky, *Development of the Office of Hazzan Through the Talmudic Period* (Distinguished Dissertations) San Francisco: Mellen Research University Press. Cf. Chapter 1 [↑](#footnote-ref-61)
62. My clarification [↑](#footnote-ref-62)
63. Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter.* Minneapolis: Augsburg Fortress Press. p. 312 [↑](#footnote-ref-63)