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| **Esnoga Bet Emunah**  **1101 Surrey Trace SE,**  **Tumwater, WA 98501**  **United States of America**  **© 2012**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2012**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Ab 16, 5772 – August 03/04, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Aug 03 2012 – Candles at 8:05 PM  Sat. Aug 04 2012 – Habdalah 9:01 PM | **Brisbane, Australia**  Fri. Aug 03 2012 – Candles at 5:02 PM  Sat. Aug 04 2012 – Habdalah 5:57 PM | **Bucharest, Romania**  Fri. Aug 03 2012 – Candles at 8:20 PM  Sat. Aug 04 2012 – Habdalah 9:26 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Aug 03 2012 – Candles at 8:24 PM  Sat. Aug 04 2012 – Habdalah 9:22 PM | **Jakarta, Indonesia**  Fri. Aug 03 2012 – Candles at 5:37 PM  Sat. Aug 04 2012 – Habdalah 6:27 PM | **Manila & Cebu, Philippines**  Fri. Aug 03 2012 – Candles at 6:07 PM  Sat. Aug 04 2012 – Habdalah 6:58 PM |
| **Miami, FL, U.S.**  Fri. Aug 03 2012 – Candles at 7:47 PM  Sat. Aug 04 2012 – Habdalah 8:41 PM | **Olympia, WA, U.S.**  Fri. Aug 03 2012 – Candles at 8:23 PM  Sat. Aug 04 2012 – Habdalah 9:32 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Aug 03 2012 – Candles at 7:41 PM  Sat. Aug 04 2012 – Habdalah 8:41 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Aug 03 2012 – Candles at 7:53 PM  Sat. Aug 04 2012 – Habdalah 8:59 PM | **Singapore, Singapore**  Fri. Aug 03 2012 – Candles at 6:58 PM  Sat. Aug 04 2012 – Habdalah 7:48 PM | **St. Louis, MO, U.S.**  Fri. Aug 03 2012 – Candles at 7:51 PM  Sat. Aug 04 2012 – Habdalah 8:52 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**This Torah Seder is dedicated in honor of Her Excellency Giberet Laurie on occasion of her birthday. We join together to wish her a very happy Yom Huledet Sameach (Happy Birthday)! May she have a very long and healthy life and the ability to perform many and great deeds of loving-kindness, amen ve amen!**

**Shabbat: “Va’avo HaYom El HaAyin” & Shabbat: Nachamu**

**Sabbath: “And I came today to the ‎fountain” & “Comfort/Strengthen”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וָאָבֹא הַיּוֹם, אֶל-הָעָיִן** |  |  |
| **“Va’avo HaYom El HaAyin”** | Reader 1 – B’resheet 24:42-49 | Reader 1 – B’resheet 25:19-21 |
| **“And I came today to the fountain”** | Reader 2 – B’resheet 24:50-58 | Reader 2 – B’resheet 25:22-24 |
| **“Y llegué hoy a la fuente”** | Reader 3 – B’resheet 24:59-61 | Reader 3 – B’resheet 25:19-24 |
| B’resheet (Gen.) 24:42 – 25:18 | Reader 4 – B’resheet 24:62-67 |  |
| Ashlamatah: Is 12:3 - 13:4 + 14:1-2 | Reader 5 – B’resheet 25:1-6 |  |
| Special: Isaiah 40:1-26‎ | Reader 6 – B’resheet 25:7-11 | Reader 1 – B’resheet 25:19-21 |
| Psalms 18:1-51 | Reader 7 – B’resheet 25:12-18 | Reader 2 – B’resheet 25:22-24 |
|  | Maftir – B’resheet 25:16-18 | Reader 3 – B’resheet 25:19-24 |
| N.C.: Mark 2:23-28  Luke 6:1-5 & Acts 5:12-16 | Isaiah 40:1-26 |  |

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

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

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: 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!**

**Contents of the Torah Seder**

* Rebekah, Part II – Genesis 24:42-67
* Abraham’s marriage to Keturah – Genesis 25:1-4
* Final Disposition of Abraham – Genesis 25:5-6
* Death and Burial of Abraham – Genesis 25:7-11
* The Descendants of Ishmael – Genesis 25:12-18

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet ‎‎‎‎24:42 – 25:18‎‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 42. So I came today to the fountain, and I said, 'O Lord, God of my master Abraham, if You desire to prosper my way upon which I am going | 42. And I came today **to the fountain,** and said, LORD God of my master Abraham, if now You have prospered the journey upon which I have come, |
| 43. Behold, I am standing by the water fountain. When a maiden comes out to draw [water], I will say to her, 'Please, give me a little water to drink from your pitcher.' | 43. behold, I stand **at the fountain** of water,--let the damsel who may come forth to fill, to whom I will say, Give me now a little water to drink from thy pitcher, |
| 44. And [if] she will say to me, 'You too may drink, and I will also draw water for your camels,' she is the woman whom the Lord has designated for my master's son.' | 44. and if she say, Drink, and for your camels also will I draw, be the wife whom the Lord has prepared by His decree for my master's son. |
| 45. I had not yet finished speaking thus in my heart, and behold, Rebecca came out with her pitcher on her shoulder, and she went down to the fountain and drew water, and I said to her, 'Please give me to drink.' | 45. I had not yet finished speaking in the thoughts of my heart, when, behold, Rivkah came forth with the pitcher upon (her) shoulder, and went down to the fountain, and filled. And I said, Let me now drink. |
| 46. And she hastened and lowered her pitcher from upon her, and she said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. | 46. And she hastened and let down her pitcher from her, and said, Drink, and I will also give your camels drink. |
| 47. And I asked her, and I said, 'Whose daughter are you?' And she replied, 'The daughter of Bethuel the son of Nahor, whom Milcah bore to him.' And I placed the nose ring on her nose and the bracelets on her hands. | 47. And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, the son of Nachor, whom Milcha bare to him. And I set the jewel upon her brow, and the bracelets on her hand, |
| 48. And I kneeled and prostrated myself to the Lord, and I blessed the Lord, the God of my master Abraham, Who led me on the true path, to take the daughter of my master's brother for his son. | 48. and bowed and worshipped before the LORD; and I blessed the LORD, the God of my master Abraham, who had led me in the true way to take the daughter of my master's brother for his son. |
| 49. And now, if you will do loving kindness and truth with my master, tell me, and if not, tell me, and I will turn to the right or to the left." | 49. And now, if you will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the south or to the north. |
| 50. And Laban and Bethuel answered and said, "The matter has emanated from the Lord. We cannot speak to you either bad or good. | 50. And Laban and Bethuel answered and said, The thing has come forth from before the LORD that Rivkah should be given to Izhak, and we cannot say to you either evil or good. |
| 51. Behold Rebecca is before you, take [her] and go, and let her be a wife for your master's son, as the Lord has spoken." | 51. Behold, Rivkah is before you, take and go, and let her be the wife of your master's son, as the LORD has spoken. |
| 52. Now it came to pass when Abraham's servant heard their words, that he prostrated himself on the ground to the Lord. | 52. And when Abraham's servant heard these words, he worshipped on the ground before the LORD. |
| 53. And the servant took out silver articles and golden articles and garments, and he gave [them] to Rebecca, and **he gave delicacies to her brother and to her mother.** | 53. And the servant brought forth vessels of silver and of gold, and vestments, and gave them to Rivkah; and presents **give he to her brother and to her mother.** |
| 54. And they ate and drank, he and the men who were with him, and they lodged, and they arose in the morning, and he said, "Send me away to my master." | 54. And they ate and drank, he and the men who were with him, and passed the night. And he arose in the morning, and said, Send me away to my master. |
| 55. **And her brother and her mother said, "Let the maiden stay with us a year or ten [months]; afterwards she will go."** | 55. **But as they were talking in the evening, Bethuel had eaten of that prepared food; and in the morning they found that he was dead. And the brother and mother said therefore, Let the damsel dwell with us the days of one year or ten months, and then she shall go.** |
| 56. But he said to them, "Do not delay me, since the Lord has made my way prosper. Send me away, and I will go to my master." | 56. And he said, Hinder me not, when the LORD has prospered my way; let me depart, and I will go to my master. |
| 57. And they said, "Let us call the maiden and ask her." | 57. And they said, We will call Rivkah, and hear what she says. |
| 58. And they summoned Rebecca, and they said to her, "Will you go with this man?" And she said, "I will go." | 58. And they called Rivkah, and said to her, Wilt you go with this man? And she said, I will go. |
| 59. So they sent away Rebecca their sister and her nurse and Abraham's servant and his men. | 59. And they let Rivkah their sister go, and her nurse, and the servant of Abraham, and his men. |
| 60. And they blessed Rebecca and said to her, "Our sister, may you become thousands of myriads, and may your seed inherit the cities of their enemies." | 60. And they blessed Rivkah, and said to her, Hitherto you were our sister; and now you are going and are wedded to the righteous/generous; so prosper you, that from you may come thousands of myriads; and may your sons inherit the cities of those who hate them. |
| 61. And Rebecca and her maidens arose and rode on the camels, and they followed the man; and the servant took Rebecca and left. | 61. And Rivkah arose, and her damsel, and they rode upon camels, and went after the man. And the servant took Rivkah with him and journeyed. And as the way was shortened to him in his journey to Padan Aram, so was it shortened to him in his return, that in one day he went, and in one day he returned. |
| 62. **Now Isaac was on his way, coming from Be'er Lachai Ro'i, and he dwelt in the land of the south.** | 62. **And Izhak was coming from the school of the Rabba Shem, by the way of the fountain where had been revealed to him the Living and Eternal One, who sees, and is not seen; and he resided in the land of the south.**  **JERUSALEM: And Izhak was coming from the school of the Rabba Shem, at the fountain where had been revealed to him the Shekinah of the LORD; and he dwelt in the land of the south.** |
| 63. And Isaac went forth to pray in the field towards evening, and he lifted his eyes and saw, and behold, camels were approaching. | 63. And Izhak went forth to pray upon the face of the field at the time of evening; and he lifted up his eyes, and saw, and, behold, the camels were approaching. |
| 64. And Rebecca lifted her eyes, and saw Isaac, and she let herself down from the camel. | 64. And Rivkah lifted up her eyes, and saw Izhak, and she bowed upon the camel. |
| 65. And she said to the servant, "Who is that man walking in the field towards us?" And the servant said, "He is my master." And she took the veil and covered herself. | 65. And she said to the servant, Who is the man (so) majestic and graceful, who walks in the field before us? And the servant said, He is my master. **And she took a veil and covered herself.**  **JERUSALEM:** **And she took a veil, and wrapped herself in it.** |
| 66. And the servant told Isaac all the things that he had done. | 66. And the servant related to Izhak everything he had done. |
| 67. And Isaac brought her to the tent of Sarah his mother, and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted for [the loss of] his mother. | 67. And Izhak introduced her into the tabernacle of Sarah his mother, and thereupon the light (again) shined which had gone out at the time of Sarah's death. And he took Rivkah, and she was his wife, and he loved her; for he saw her works that they were upright as the works of his mother. And Izhak was consoled after his mother's death. |
|  |  |
| 1. And Abraham took another wife and her name was Keturah. | 1. And Abraham added and took a wife, and her name was Keturah; she is Hagar, who had been bound to him from the beginning.  JERUSALEM: She is Hagar, who had been tied to him from the beginning. |
| 2. And she bore him Zimran and Jokshan and Medan and Midian and Jishbak and Shuah. | 2. And she bare to him Zimran, and Jokshan, and Medan, and Midyan, and Yishbak, and Shovack. |
| 3. And Jokshan begot Sheba and Dedan, and the sons of Dedan were Ashurim, Letushim, and Leumim. | 3. And Jokshan begat Sheva and Dedan; and the sons of Dedan were merchants, and negotiators, and chiefs of peoples.  JERUSALEM: Merchants, and artificers, and chiefs of peoples. |
| 4. And the sons of Midian [were] Ephah and Epher and Enoch and Abida and Elda'ah; all these were the sons of Keturah. | 4. And the sons of Midyan, Eipher, and Ephher, and Honok, and Abida, and Aldaah, all these were the sons of Keturah. |
| 5. And Abraham gave all that he possessed to Isaac. | 5. And Abraham gave the gift of all he had to Izhak. |
| 6. And to the sons of Abraham's concubines, Abraham gave gifts, and he sent them away from his son Isaac **while he [Abraham] was still alive,** eastward to the land of the East. | 6. And to the sons of the concubines of Abraham gave Abraham riches and moveable property as gifts, and sent them away from Izhak his son **while he (yet) lived**; and they went and dwelt eastward in the land of the orient. |
| 7. And these are the days of the years of Abraham's life that he lived: one hundred years and seventy years and five years. | 7. And this is the number of the days of the life of Abraham, who lived a hundred and seventy and five years. |
| 8. And Abraham expired and died in a good old age, old and satisfied, and he was gathered to his people. | 8. And Abraham expired, and died in a good old age, aged and satisfied with all good. **(Also Ishmael wrought repentance in his days, and afterwards was gathered to his people.)** |
| 9. And Isaac and Ishmael his sons buried him in the Cave of Machpelah in the field of Ephron the son of Zohar the Hittite, which faces Mamre, | 9. And Izhak and Ishmael his sons buried him in the double cavern, at the field of Ephron bar Zochar, the Hittite, which is before Mamre; |
| 10. The field that Abraham had bought from the sons of Heth there Abraham and his wife Sarah were buried. | 10. the field that Abraham purchased of the sons of Hittah: there was Abraham buried and Sarah his wife. |
| 11. Now it came to pass after Abraham's death, that God blessed his son Isaac, **and Isaac dwelt near Be'er Lachai Ro'i.** | 11. And because Abraham had not designed to bless Ishmael, therefore he blessed not Izhak; for had he blessed Izhak and not Ishmael, it would have kept them in enmity. But, after the death of Abraham, the LORD blessed Izhak; **and Izhak dwelt near the well at which was revealed the glory of the Living and Eternal One, who sees and is not seen.** |
| 12. Now these are the generations of Ishmael the son of Abraham, whom Hagar the Egyptian, the maidservant of Sarah, bore to Abraham. | 12. And these are the generations of Ishmael bar Abraham, whom Hagar the Mizreitha, the handmaid of Sarah, bare unto Abraham. |
| 13. And these are the names of the sons of Ishmael by their names, according to their births: the firstborn of Ishmael was Nebaioth, and Kedar and Adbe'el and Mibsam, | 13. And these are the names of the sons of Ishmael by their names, according to their generations. The firstborn of Ishmael, Neboi, and Arab, and Abdeel, and Mibsham, |
| 14. And Mishma and Dumah and Massa, | 14. --Hearing, Silence, Patience, |
| 15. Hadad and Tema, Jetur, Naphish, and Kedmah. | 15. and Sharpness: and Tema, Yetur, Naphish, and Kedemah. |
| 16. These are the sons of Ishmael, and these are their names in their open cities and in their walled cities, twelve princes to their nations. | 16. These were the sons of Ishmael, and these their names in their villages, and in their fenced dwellings, twelve chiefs of their peoples. |
| 17. And these are the years of the life of Ishmael: one hundred years and thirty years and seven years; and he expired and died and was gathered to his people. | 17. And these are the years of the life of Ishmael, a hundred and thirty and seven years; and he was coverted in repentance, and expired, and was gathered to his people. |
| 18. And they dwelt from Havilah to Shur, which borders on Egypt, going towards Asshur; before all his brothers he dwelt. | 18. And they dwelt from Hindiki unto Chalutsa, which is in face of Mizraim from going up to Athur. Before the face of all his brethren he dwelt in his possession.  JERUSALEM: In their villages, and in their fenced dwellings (or encampments). **Twelve chiefs of their peoples.** And they dwelt from Hindekaia unto Chalutsa, which is by the side of Mizraim, from thy going up towards Arthur. Before all his brethren he dwelt. |
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**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 II: The Patriarchs**

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

Published by: Moznaim Publishing Corp. (New York, 1988)

Vol. 2 – “The Patriarchs,” pp. 414-443

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎24:42 – 25:18‎‎‎**

**So I came today**. Today I left, and today I arrived. From here we learn that the earth shrank for him [i.e., his journey was miraculously shortened]. **Rabbi Acha said: The ordinary conversation of the servants of the Patriarchs is more beloved before the Omnipresent than the Torah of their sons, for the section dealing with Eliezer is repeated in the Torah, whereas many fundamentals of the Torah were given only through allusions.-**[Gen. Rabbah 60:8]

**44 You too** [The word] גַּם (also), includes the people who were with him.

**designated** [Meaning]: He clarified and made known, and likewise, every expression of הוֹכָחָה in Scripture denotes clarification of a matter.

**45 I had not yet finished** [Meaning]: “I was not yet finishing.” And similarly, wherever the present tense is called for, sometimes the past tense is used, and it could have been written טֶרֶם כִּלִתִי (past tense), “I had not yet finished;” and sometimes the future tense is used. An example [that a verb denoting continuous action is sometimes expressed in the past and sometimes in the future] is (Job 1:5): “for Job would say” (אָמַר) : this is in the past tense. “So would Job do” (יַעֲשֶׂה) : this is in the future tense. But the meaning of both is in the present tense, [namely] “for so would Job say: Perhaps my sons have sinned? and so he would do this” [in a continuous fashion].

**47 And I asked...and I placed** He reversed the sequence of events, because, in fact, he had first given [her the jewelry] and then asked [about her family]. But [he changed the order] lest they catch him in his words and say, “How did you give her [the jewelry] when you did not yet know who she was?”

**to the right** [This refers to a wife] from the daughters of Ishmael.

**to the left** [This refers to a wife] from the daughters of Lot, who dwelt to the left of Abraham (Gen. Rabbah 60:9).

**50 And Laban and Bethuel answered** He [Laban] was wicked and jumped to reply before his father.

**We cannot speak to you to refuse in this matter**, either with an unfavorable reply, or with an appropriate reply, because it is obvious that the matter has emanated from the Lord, according to your words, that He designated her for you.

**52 that he prostrated himself on the ground** From here [we learn] that we must give thanks for good tidings.

**53 and... delicacies** Heb. וּמִגְדָּנוֹת . An expression of sweet fruits (מְגָדִים) , for he had brought with him various kinds of fruits of the Land of Israel.

**54 and they lodged** Wherever lodging is mentioned in Scripture, it refers to one night’s lodging.

**55 And her brother and her mother said** And where was Bethuel? He wanted to stop [Rebecca’s marriage]; so an angel came and slew him.-[Gen. Rabbah 60:12]

a year - יָמִים [means] a year, as in (Lev. 25:29): “the time of its redemption shall be one full year (יָמִים) .” For a maiden is granted a period of twelve months to outfit herself with ornaments.-[Kethuboth 57].

**or ten** [Meaning] ten months, for if you say that יָמִים is [to be understood literally as] days, it is not customary for people who make requests to request a small thing and [to say,] “If you are unwilling, give us more than that.”-[Kethuboth 57].

**57 And ask her** From here we learn that we may not marry off a woman except with her consent.-[Gen. Rabbah 60:12]

**58 and she said, “I will go.”** of my own accord, even if you do not desire it.

**60 may you become thousands of myriads** May you and your seed receive that blessing that was stated to Abraham on Mount Moriah (above 22:17): “and I will surely multiply your seed, etc.” “May it be His will that those children shall be from you and not from another woman.”

**62 coming from Be’er Lachai Ro’i** where he had gone to bring Hagar to Abraham his father, that he should marry her (Gen. Rabbah 60: 14).

**and he dwelt in the land of the south** Near that well, as it is said (above 20:1): “And Abraham traveled from there to the south land, and he dwelt between Kadesh and Shur,” and there the well was located, as it is said (above 16:14): “Behold it is between Kadesh and Bered.”

**63 to pray** - לָשׂוּחַ is an expression of prayer, as in (Ps. 102: 1): “He pours out his prayer (שִׂיחוֹ) .”-[Gen. Rabbah 60:14, Ber. 26b]

**64 and saw Isaac** She saw his majestic appearance, and she was astounded by him (Gen. Rabbah 60:14).

**and she let herself down** She slipped off toward the earth, as the Targum כִינַת , “and she leaned.” She leaned towards the earth but did not reach the ground, as (above verse 14): “Please lower (הַטִּי) your pitcher,” [which the Targum renders:] אַרְכִינִי [tilt]. Similar to this, (II Sam. 22: 10): “And He bent (וַיֵּט) the heavens,” [which the Targum renders:] וְאַרכִין , an expression of leaning towards the earth, and similarly (Ps. 37:24): “Though he falls (יִפּֽל) , he will not be cast down,” meaning that if he falls toward the earth, he will not reach the ground.

**65 and covered herself** - וַתִּתְכָּס is in the reflexive form, as in (below 35:8) ַותִּקָּבֵר (and she was buried); (I Sam. 4:18) וַַתִּשָּׁבֵר (and it was broken).

**66 And the servant told** -(Gen. Rabbah 60: 15) He revealed to him [Isaac] the miracles that were wrought for him, that the earth had shrunk for him and that Rebecca had come to him providentially as a result of his prayer.

**67 to the tent of Sarah his mother** He brought her to the tent, and behold, she was Sarah his mother; i.e., she became the likeness of Sarah his mother, for as long as Sarah was alive, a candle burned from one Sabbath eve to the next, a blessing was found in the dough, and a cloud was attached to the tent. When she died, these things ceased, and when Rebecca arrived, they resumed (Gen. Rabbah 60:16).

**for…his mother** It is the way of the world that, as long as a person’s mother is alive, he is attached to her, but as soon as she dies, he finds comfort in his wife.-[Pirkei d’Rabbi Eliezer, ch. 32.]

**Chapter 25**

**1 Keturah** -(Gen. Rabbah 61:4) This is Hagar. She was called Keturah because her deeds were as beautiful as incense (קְטֽרֶת) , and because she tied ( קָטְרָה , the Aramaic for “tied”) her opening, for she was not intimate with any man from the day she separated from Abraham.

**3 Ashurim and Letushim** the names of the heads of nations (Gen. Rabbah 61:5). But I cannot reconcile the translation of Onkelos with the language of the verse [who translated אַשּׁוּרִם as לְמַשִׁירְיָן , meaning “camps.” And if you say that it is not so, because the “aleph” is not part of the root, we do have words that do not commence with an “aleph,” yet are prefixed with an “aleph.” For example (Amos 7:7): חוֹמַת אֲנָךְ (a wall made by a plumbline), which is derived from [the same root as] (II Sam. 4:4) נְכֵה רַגְלָיִם (“lame in his feet”); and like (II Kings 4: 2) אָסוּךְ שֶׁמֶן (“a jug of oil”), which is derived from [the same root as] (Ruth 3:3) וְרָחַצְתָּ וָסַכְתָּ (“and you shall bathe and anoint yourself”).

**and Letushim** They are tent dwellers who spread hither and thither, and travel each in “his palatial tents,” (using the expression from Dan. 11:45), and so Scripture states (I Sam. 30:16): “and behold, they are scattered (נְטֻשִׁים) over the entire earth,” for “lammed” and “nun” are interchangeable.]

**5 And Abraham gave, etc**. - (Gen. Rabbah 61:6) R. Nechemiah said: He gave him a permanent blessing, for the Holy One, blessed be He, had said to Abraham (above 12:2) ”and you shall be a blessing,” i.e., the blessings are delivered into your hand to bless whomever you wish. And Abraham gave them over to Isaac.-[Mid. Ps. 1:5]

**6 concubines** -(Gen. Rabbah 61:4) This [the word [ פִּילַגְשִׁם ] is spelled defectively [missing the letter “yud”], because there was only one concubine. That was Hagar, who was identical with Keturah. [The “yud,” denoting the plural, is absent, hence Rashi understands that the word פִּילַגְשִׁם denotes the singular. In our Torah scrolls, the plene spelling appears.] Wives are those who have a marriage contract, whereas concubines have no marriage contract, as is explained in Sanhedrin (21a) regarding David’s wives and concubines.

**Abraham gave gifts** Our Sages explained that he gave them “the name of impurity” (Sanh. 91a). Another explanation: All that was given to him because of Sarah and the other gifts that were given to him, all these he gave to them, for he did not wish to benefit from them.

**7 one hundred years and seventy years and five years** When he was one hundred years old, he was as one who is seventy years old, and when he was seventy years old, he was as one who is five years old, without sin.

**9 Isaac and Ishmael** -(Gen. Rabbah 30:4, 38:12) From here [we may deduce] that Ishmael repented and let Isaac go before him, and that is the meaning of “a good old age” which is stated regarding Abraham (above 15:15). -[B.B. 16b]

**11 Now it came to pass after Abraham’s death, that God blessed, etc.** He consoled him with the consolations of the mourners (Sotah 14b). Another explanation: Even though the Holy One, blessed be He, delivered the blessings to Abraham, he was afraid to bless Isaac because he foresaw Esau emanating from him. So he said, “May the Master of blessings come and bless whomever He pleases.” And the Holy One, blessed be He, came and blessed him. -[Tan. Lech Lecha 4]

**13 by their names,** according to their births in the order of their birth, one after the other.

**16 in their open cities** [These are] unwalled cities, and the Targum renders: בְּפַצְחֵיהוֹן , for they are מְפֻצָחִים meaning open, as in (Ps. 98:4): “Open [your mouths] (פִּצְחוּ) and sing praises.”

**17 And these are the years of the life of Ishmael, etc.** Said Rabbi Chiyya bar Abba: Why were Ishmael’s years counted? In order to trace through them the years of Jacob. From the years of Ishmael we learn that Jacob studied in the academy of Eber for fourteen years after he left his father before arriving to Laban, for when Jacob left his father, Ishmael died, as it is said (below 28:9): “And Esau went to Ishmael, etc.”, as is delineated at the end of [the chapter entitled] “The Megillah is read” (Meg. 16b, 17a).

**and he expired** Heb. וַיִגְוַע . [The term] גְוִיעָה is mentioned only regarding the righteous.-[B.B. 16b]

**18 he dwelt** [ נָפָל means] “he dwelt” as in (Jud. 7:12): “Now the Midianites and the Amalekites and all those of the East dwelt (נֽפְלִים) in the valley.” Here Scripture uses the term נְפִילָה , (falling), whereas there (above 16:12) it states: “And before all his brothers he will dwell (יִשְׁכּֽן) .” Before Abraham died, “he dwelt”; after Abraham died, “he fell.” -[Gen. Rabbah 62:5]

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎24:42 – 25:18**

‎**45. BEHOLD, REBEKAH CAME FORTH WITH HER PITCHER ON HER SHOULDER.** This indicates that while he was in her house he ‎heard her name, or perhaps she told him her name at the beginning even though it is not mentioned in Scripture. ‎

‎**61. AND REBEKAH AROSE, AND HER MAIDS.** Scripture relates that after they gave permission for Rebekah and her nurse to go, as well ‎as for Abraham's servant and his men, Rebekah rose and called her maids. And they rode upon the camels, and followed the man because he ‎led them on the way. ‎

**AND THE SERVANT TOOK REBEKAH, AND WENT HIS WAY.** The purpose of this is to tell of his zealousness for after having left the city ‎with all the women following him, the servant took Rebekah to him and did not part from her in order to guard her against any mishap along ‎the way. And Rabbi Abraham ibn Ezra said that it means that he walked with Rebekah and never felt the weariness of the journey until Isaac ‎came and met him. ‎

‎**62. AND ISAAC 'BA MIBO' (HAD JUST COME) FROM THE WELL LAHAI-ROI.** Scripture states that Isaac had just now come from the ‎well Lahai-Roi, **having returned from the well of Lahai-Roi** to which he had previously come. Had the verse stated, "Ba (he came) from the well ‎of Lahai," it would have appeared as if he lived there. Therefore, it was necessary to explain Ba MiBo as meaning that he returned to his city ‎from the temporary visit that he had made to the well of Lahai-Roi, for he abode in the south country and he was returning to his city.

‎

It is possible that since the word MiBo is an infinitive, it indicates that Isaac constantly went to that place since it was a place of prayer for him ‎because of the revelation of the angel there,[[1]](#footnote-1) and he abode in the south country near there. And so did Onkelos translate it, "He came from ‎his coming," [thus indicating that he was in the habit of so doing].

In Onkelos' opinion this was Beer-sheba for he translated both between Kadesh and Shur[[2]](#footnote-2) and between Kadesh and Bered[[3]](#footnote-3) as "Rekem ‎and Chagra."[[4]](#footnote-4) If so, that place - the place of the tamarisk-tree of Abraham[[5]](#footnote-5) - was suitable for prayer. Now Isaac came from that well ‎while he was on his way to another city which was on the same road as his city, and he went out towards eventide to converse in the field with ‎his companions and friends who were there. He met the servant and Rebekah, whereupon they all walked together to the city, and Isaac ‎brought her into his mother Sarah's tent.[[6]](#footnote-6) ‎

‎64. AND SHE SAW ISAAC. Rashi comments: "She saw his lordly appearance and felt abashed[[7]](#footnote-7) of him." And Rabbi Abraham ibn Ezra ‎explained that the latter verse, [namely, Verse 65, *And she said unto the servant, What man is this*], preceded Verse 64. Thus the expression, ‎*And she said unto the servant*, means "And she had already said to the servant." In Ibn Ezra's opinion there are many such verses in the Torah. ‎

This is truly so, but here it is not correct, for in this case you would have to mix the verses and transpose their parts as follows: ‎

*And Rebekah lifted up her eyes, and she saw Isaac* [Verse 64] - *and she said unto the servant: What man is this that walks in the field to meet ‎us? And the servant said: It is my master* [Verse 65]. … *and she alighted from the camel* [Verse 64] - *and she took her veil, and covered herself* ‎‎[Verse 65] . ‎

In my opinion [we need not mix the verses, but the sense thereof is as follows]: When Rebekah saw a man walking in the field towards her, ‎hastening on the road and walking in the field towards them, she knew that he had come to see them and greet them or to bring them into his ‎house for lodging, and so she did as was ethically proper for women, and she stood modestly. ‎

**AND SHE ALIGHTED ('VATIPOL') FROM THE CAMEL.** ‎Rashi comments: "She let herself slide towards the ground, as the Targum renders it, 'She inclined herself [towards the earth but did not ‎actually reach the ground] . Similarly, Let down your pitcher[[8]](#footnote-8) was translated by Onkelos to mean 'incline.' And He bowed down the heavens[[9]](#footnote-9) - the Targum translates: 'and He bent.' A similar case is the verse, *Though he fall, he shall not be utterly cast down*,[[10]](#footnote-10) which means though ‎he bends himself towards the earth, yet he will not touch the ground." ‎

But Onkelos' opinion is not that she let herself slide off the camel to the earth, for if so, she actually fell off the camel and did not just incline ‎herself. Similarly, all expressions of "inclining" ‎ merely mean a bending towards one side. Onkelos' opinion, however, is that on the camel upon which she was riding she bent herself towards ‎one side in order to turn her face away from him. A similar case, in my opinion, is the verse: *And when Naaman saw one running after him, ‎‎'vayipol' from upon the chariot to meet him, and said, Is all well*?[[11]](#footnote-11) The word ***vayipol*** here only means that he bent himself in the chariot ‎towards the runner who was on the ground to ask of him whether all is well. And so indeed it is said there, *When the man turned back from his ‎chariot to meet you*.[[12]](#footnote-12) It is possible that as far as Onkelos is concerned, the expression, *from on the camel*, is like "on the camel," [the letter ‎***mem*** in the word ***mei'al*** (from on) being redundant]. A similar case is the verse, *For great* ***'mei'al'*** *the heavens is Your mercy*,[[13]](#footnote-13) [which means ‎‎"for great on the heavens is Your mercy," and not "from on the heavens"]. A redundant letter ***mem*** like this is also found in these verses: *There ‎will be no more* ***'misham'*** *an infant of days, nor an old man*,[[14]](#footnote-14) [which means "there will be no more there," and not "from there"]; *You waters ‎that are* ***'mei'al'*** *the heavens*,[[15]](#footnote-15) [which means "you waters that are on the heavens," and not "from on the heavens"] . ‎

In line with the plain meaning [of Scripture, however, the letter ***mem*** in the word ***mei'al*** is not redundant, but instead] it is like the ***mem*** in the ‎verse, *And, behold, there came many people* ***'miderech'*** *(from away) round-about*.[[16]](#footnote-16) [And thus in the verse before us, ***mei'al hagamal*** would ‎mean that she alighted "from on the camel"] There are many similar verses. ‎

‎

**67. AND ISAAC BROUGHT HER INTO HIS MOTHER SARAH'S TENT.** The construct is missing here [for the noun ***ohel*** (tent) appears with ‎the definite article, and in this form it cannot be used in construct with "his mother Sarah." The verse then should be understood as if it were ‎written, "and Isaac brought her into the tent which was the tent of his mother Sarah."] There are many cases like this. ‎

The purport of the verse is to tell of the honor that Isaac bestowed upon his mother for from the time that Sarah died they did not take down ‎her tent because they said, "Let not another woman come into the tent of the honorable mistress." But when he saw Rebekah he brought her ‎into that tent in her honor and there he took her as his wife. This is the meaning of the words, ***and he loved her, and he was comforted***, ‎indicating that he was deeply grieved for his mother, finding no comforter until he was comforted by his wife through his love for her. ‎Otherwise, what reason is there for Scripture to mention a man's love for his wife? ‎

But Onkelos explained: And Isaac brought her into the tent and, behold, she was like Sarah his mother. It is for this reason that Scripture ‎mentions the love he had for her because it was on account of her righteousness/generosity and the aptness of her deeds that he loved her and was ‎comforted by her. And so the Rabbis mentioned in Beresheet Rabba,[[17]](#footnote-17) "Before Sarah died there was a blessing of miraculous increase in ‎the dough. [After her death it stopped, and when Rebekah came the blessing reappeared."] ‎

‎25:‎3. ASSHURIM, AND LETUSHIM, AND LEUMMIM. Rashi comments: "These were the names of clan chieftains. But I cannot reconcile Onkelos' translation with the language of the text."[[18]](#footnote-18) ‎

It appears to me that Onkelos was of the opinion that ***Asshurim*** means camps, companies that travel the roads from city to city, just as it says, ‎*a company of Ishmaelites*.[[19]](#footnote-19) Onke1os thus considered ***Asshurim*** as being derived from the expressions, *To His steps* ***('ba 'ashuro')*** *has my ‎foot held fast*;[[20]](#footnote-20) *His steps* ***(‘ashurav')*** *do not slide*.[[21]](#footnote-21) And Onkelos' opinion of ***Letushim*** is that they are the ones who dwell in tents that are ‎scattered over the face of the earth, resting today in one place and tomorrow in another, for ‎ the letter ***lamed*** and ***nun*** interchange in many places, [thus ***Letushim*** would be like ***Netushim*** (scattered ones)] just like ***lishchah*** and ‎***nishchah***,[[22]](#footnote-22) [both of which mean "chamber"]; *And on that day men were appointed over* ***'haneshachoth.'*** *(the chambers)*.[[23]](#footnote-23) From this root ‎is derived the expression, a sword ***'netushah’***,[[24]](#footnote-24) which is the same as ***letushah*** (sharpened). And of the word ***Le'ummim*** Onkelos said ***‎ulenagvon***, [which is Aramaic for the Hebrew word] ***iyim*** (islands).[[25]](#footnote-25) ‎

Onkelos was stirred to this translation by the word ***hayu*** *[and the children of Dedan* ***'hayu'*** *(were) Asshurim; and Letushim, and Leummim]*, ‎when it would have been proper to express it similarly to the verse, *And Mitzraim begot Ludim, and Ananim, and Lehabim, and Naphtihim*.[[26]](#footnote-26)

And in Beresheet Rabba we find:[[27]](#footnote-27) "Rabbi Shmuel the son of Rav Nachman said that even though we translate these names and say, ‎‎'Merchants, flaming ones, and heads of peoples,' all of them were heads of peoples." The matter is as I have explained. The translators ‎rendered ***Asshurim*** as "merchants, those who walk the road." From the word ***Letushim*** (sharp, shiny) they derived "men of wickedness," t*heir ‎faces are faces of flame*,[[28]](#footnote-28) burning as torches, from the roots: to *sharpen* ***(liltosh)*** *his plowshare, and his coulter*;[[29]](#footnote-29) *He sharpened* ***(yiltosh)*** *‎his eyes upon me.[[30]](#footnote-30)* But Rabbi Shmuel the son of Rav Nachman said that even though they are accustomed to thus translate these names, ‎they are still only the proper names of the heads of people, there being no descriptive name among them at all. And such is the case. ‎

‎

**6. BUT UNTO THE SONS OF THE CONCUBINES, THAT ABRAHAM HAD.** By way of the plain meaning of Scripture, since it was said to ‎Abraham, *For in Isaac will seed be called to you*,[[31]](#footnote-31) and in no other seed, all his consorts were concubines to him, not as wives since their ‎children would not be among his ‎ heirs. Thus, Hagar, Sarah's handmaid, was his concubine. However, Keturah he took unto himself as a wife for if she whom he took as a ‎concubine had been a handmaid in his house, Scripture would not have said, And Abraham took a wife, and her name was Keturah.[[32]](#footnote-32) She ‎is called "concubine" in Scripture - it is written in Chronicles, *And the sons of Keturah, Abraham's concubine[[33]](#footnote-33)* - only for the reason that I have ‎explained, [namely, that it had been said to Abraham, *For in Isaac will seed be called to you*]. Thus we note that Abraham took unto ‎himself a wife from the daughters of Canaan! And should you say that she was an Egyptian or from the land of the Philistines, we may yet ‎question why he did not send to his country and to his kindred as he did in the case of his son. But the answer is that he guarded only the seed ‎of Isaac since it was concerning him that the Covenant was made. Furthermore, Scripture does not say, "And Abraham took a wife by the ‎name of Keturah, the daughter of a certain Hivite or Philistine or Egyptian from a certain land," as it says concerning Esau's wives[[34]](#footnote-34) and ‎similar cases. Rather, Scripture mentions only Keturah's name because she was a Canaanite, and therefore it cut short her genealogy. Scripture ‎does so in many places where it is not concerned with the genealogy. ‎

Perhaps Keturah was called "concubine" because she was a handmaid who was descended from a family of slaves. And if she was a ‎handmaid in his [Abraham's] household and he had connection with her, Scripture would not mention her genealogy since even among the ‎matriarchs, such as Zilpah and Bilhah, it mentions only their names.

‎

Now Rashi wrote, "Wives are those whom a man marries with a marriage-contract; concubines have no marriage-contract, as it says in ‎reference to the wives and concubines of David, in Tractate Sanhedrin."[[35]](#footnote-35) But the matter is not so. **A woman is called a concubine only when ‎there is no betrothal, for a marriage-contract is only a Rabbinic ordinance.** And the correct text in Tractate Sanhedrin is: "A concubine has no ‎marriage-contract or betrothal." However, it is possible **that the sons of Noah[[36]](#footnote-36) too when they ‎ married wives, as is their law, by intercourse,** were accustomed to write them a marriage-contract which granted *dowry and gift.[[37]](#footnote-37)* However, ‎for one who wished to be a concubine to them, whom he could send away when he pleased and whose children would not be among his heirs, ‎he would not write anything. But according to the opinion of our Rabbis that Keturah is Hagar,[[38]](#footnote-38) she was certainly a concubine [since it ‎clearly says that Hagar was Sarah's handmaid].[[39]](#footnote-39) ‎

‎

**8. OLD AND FULL OF YEARS.** He witnessed the fulfillment of all the desires of his heart and was sated with all good things. In a similar sense ‎is [the verse written in connection with Isaac's life], *and full of days*,[[40]](#footnote-40) which means that his soul was sated with days, and he had no desire ‎that the future days. should bring something new. This is as it is said of David: *And he died in a good old age, full of days, riches and honor*.[[41]](#footnote-41) ‎This is a story of the mercies of the Etemal[[42]](#footnote-42) towards the righteous/generous ones, and of their attribute of goodness by virtue of which they do not desire ‎luxuries, just as it is said of them, *You have given him his heart's desire*,[[43]](#footnote-43) and not as it is said of other people, *He that loves money will ‎not be satisfied with money*,[[44]](#footnote-44) and as the Rabbis have commented thereon:[[45]](#footnote-45) "No man leaves the world having amassed half of his desires. ‎If he has a hundred, he desires two hundred. If he succeeds in acquiring two hundred, he desires to make of it four hundred, as it is said, He that ‎loves money will not be satisfied with money."[[46]](#footnote-46) In Beresheet Rabba the Rabbis have said:[[47]](#footnote-47) "The Holy One, blessed be He, shows the ‎righteous in this world the reward He is destined to give them in the Coming World, and their souls become full and they fall asleep."[[48]](#footnote-48) The ‎Sages were stirred by this and they explained the verse which says, *and full of years*, with this vision [of the reward that G-d shows the righteous ‎before they die] . ‎

‎**9. AND HIS SONS ISAAC AND ISHMAEL BURIED HIM.** In the language of Beresheet Rabba,[[49]](#footnote-49) "Here the son of the handmaid ‎bestowed respect upon the son of the mistress" [since he yielded precedence to Isaac]. ‎

‎**11. AND ISAAC DWELLED BY THE WELL LAHAI-ROI.** I.e., near that place, or perhaps because it was not a city,[[50]](#footnote-50) Scripture says that ‎he pitched his tent near the well. ‎

‎**17. AND THESE ARE THE YEARS OF THE LIFE OF ISHMAEL.** It appears plausible in line with the simple explanation that Scripture ‎relates, in the case of the sons of the righteous, their generations and the number of their years in order to inform us that the seed of the ‎righteous will be blessed.[[51]](#footnote-51) However, it did not relate the number of Esau's years for he outlived Jacob,[[52]](#footnote-52) and the narrative was concluded ‎with the death of Jacob. Hence, Scripture did not want to return to the life of Esau since it had already mentioned his generations in their ‎appropriate place.[[53]](#footnote-53)

In the Midrash of our Rabbis[[54]](#footnote-54) there are many reasons for the Scriptural account of Ishmael's years. The correct one among them is that ‎he was righteous, a man of repentance, and Scripture tells of him as it does with all righteous people. ‎

**AND HE EXPIRED ('VAYIGVA').** Rashi comments: "This expression - 'expiring' - is only mentioned in the case of righteous people." But in the ‎Gemara[[55]](#footnote-55) the Rabbis objected, "But it says 'expiring' with reference to the generation of the flood: *And all flesh expired that moved upon ‎the earth*, etc., *and ‎ every man*;[[56]](#footnote-56) *Everything that is in the earth will expire*."[[57]](#footnote-57) And the Gemara answers: "We were referring to [those places where it ‎mentions both] 'expiring' and 'gathering,''' [as it says in the case of Abraham and in the present verse concerning Ishmael] . ‎

The intent of the Rabbis is that the expression ***"expiring"*** indicates death without prolonged sickness and without pains. This death is merited ‎only by the righteous/generous people, [and concerning their death both ***"expiring"*** and ***"gathering"*** are mentioned]. But the men of the generation of the ‎flood, who were *overthrown as in a moment, and no hands fell upon them*,[[58]](#footnote-58) as also those who died in the desert -- with them Scripture ‎therefore mentions only ***"expiring"***: *when our brethren expired*.[[59]](#footnote-59) And so is the sense of the verse, *And that man expired not alone in his ‎iniquity*,[[60]](#footnote-60) meaning that his iniquity did not cause him instant death. But when Scripture so mentions the term ***"expiring"*** in reference to ‎death together with the word ***Vayei'aseph*** (and he was gathered [unto his people]) or ***Vayamoth*** (and he died), it hints to the death of the ‎righteous/generous ones. ‎

In the words of Beresheet Rabba,[[61]](#footnote-61) "And Abraham expired, and died,[[62]](#footnote-62) Rabbi Yehudah the son of Rabbi Ilai said, 'The early pious men ‎used to suffer with intestinal disease for about ten or twenty days before death, thus establishing the principle that illness cleanses from sin.' ‎Rabbi Yehudah said, 'All who are said to have expired died of intestinal disease.''' There in Beresheet Rabba the Rabbis also said,[[63]](#footnote-63) ‎‎"*Everything that is in the earth* ***'vigoa'[[64]](#footnote-64)*** - *will shrivel.*" ‎

It would appear that to the Rabbis, the word ***gviyah*** (expiring) was analogous to *Their flesh will consume while they stand upon their feet*.[[65]](#footnote-65) So also is the opinion of Onkelos who translated here ***ve'isnagid,*** meaning "fainting," similar to the expressions: ***"isnagid*** *(he became ‎faint) and sighed"*;[[66]](#footnote-66) "You might think he ‎may pay as a fine five ***negidim*** (emaciated) oxen."[[67]](#footnote-67) It is so said in the case of the flood, as Scripture states, *And He blotted out every being*.[[68]](#footnote-68) And in the case of Ishmael it is stated in the verse before us: *And he expired and died*, as a man who is powerless and dies, and this is the ‎measure[[69]](#footnote-69) meted out to righteous/generous people.[[70]](#footnote-70) ‎

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**Ketubim: Psalms ‎18:1-51‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor; of the servant of the Lord, of David, who spoke to the Lord the words of this song on the day that the Lord saved him from the hand of all his enemies and from the hand of Saul. | 1. For praise. About the miracles that occurred to the servant of the LORD, David, who sang in prophecy in the presence of the LORD the words of this song about all the days that the LORD delivered him from the hand of all his enemies and from the sword of Saul. |
| 2. And he said, "I love You, O Lord, my strength. | 2. And he said: I will love you, O LORD, my strength. |
| 3. O Lord, my rock and my fortress and my rescuer; my God, my rock, I will take refuge in Him; my shield and the horn of my salvation, my refuge. | 3. O LORD, my strength and my security and the one who delivers me; the God who has chosen me has brought me near to fear Him; my shield, from whose presence is given me strength and redemption over my enemies; my security. |
| 4. With praise I call to the Lord, and from my enemies I will be saved. | 4. David said in praise: "I pray in the LORD's presence, and from my enemies He redeems me." |
| 5. Bands of death have encompassed me, and streams of scoundrels would affright me. | 5. Distress has surrounded me, like a woman who sits on the birth stool and has no strength to give birth and so is in danger of death; a band of abusive men has terrified me. |
| 6. Bands of the nether world have surrounded me; the snares of death confronted me. | 6. Armies of sinners have surrounded me; those armed with deadly weapons have confronted me. |
| 7. When I am in distress, I call upon the Lord; yes, I cry out to my God; **out of His temple He hears my voice,** and my cry comes before Him in His ears. | 7. When I am in distress, I pray in the presence of the LORD; and in the presence of my God I make supplication; **and He accepts my prayer from His temple,** and my petition in His presence is received by his ears, and is granted. |
| 8. The earth shook and quaked, the foundations of the mountains did tremble; and they were shaken when He was angered. | 8. The earth trembled and shook and the foundations of the mountains tottered, and split, for He was angry with it. |
| 9. Smoke went up in His nostrils, and fire out of His mouth did devour; coals flamed forth from Him. | 9. The arrogance of Pharaoh went up like smoke; then He sent his anger like a burning fire that consumes before Him; His rebuke burns at His utterance like coals of fire. |
| 10. And He bent the heavens, and He came down, and thick darkness was under His feet. | 10. And He bent down the heavens, and His glory was manifested, a dark cloud a path before Him. |
| 11. And He rode on a cherub and did fly; He swooped on the wings of the wind. | 11. So He was manifested in His strength over swift cherubs; and He proceeded in might on the wings of the storm-wind. |
| 12. He made darkness His hiding-place about Him as His booth; the darkness of waters, thick clouds of the skies. | 12. And He made His presence dwell in the mist, and surrounded Himself with the clouds of His glory as a covering; and He made favorable rains to fall on His people, and mighty waters from the massed clouds of darkness on the wicked from the eternal heights. |
| 13. From the brightness before Him, His thick cloud passed, hail and coals of fire. | 13. From the splendor of His glory the clouds of heaven passed by in rebuke like the coals of fire and burning hail from His word. |
| 14. The Lord thundered from Heaven; and the Most High gave forth His voice with hail and coals of fire. | 14. And the LORD gave a shout from heaven, and the Most High raised up His utterance; He cast hail and coals of fire. |
| 15. And He sent out arrows and He scattered them; He shot lightning and He discomfited them. | 15. And He sent His word like arrows, and scattered them; He sent many lightning bolts, and confounded them. |
| 16. And the depths of the water appeared; the foundations of the world were laid bare by Your rebuke, O Lord, by the blast of the breath of Your nostrils. | 16. And the depths of the sea became visible, and the pillars of the world were uncovered at the rebuke of the LORD, from the utterance of Your mighty wrath. |
| 17. He sent forth from on high [and] He took me; **He drew me out of many waters.** | 17. He sent his prophets, He who is a mighty king who reigns in strength; he took me **and delivered me from many Gentiles.** |
| 18. He delivered me from my mighty enemy, and from those that hated me, for they were too powerful for me. | 18. He delivered me from my enemies, for they are strong; from my foes, for they prevailed against me. |
| 19. They confronted me on the day of my calamity, but the Lord was a support to me. | 19. They confronted me in the day of my wandering; but the word of the LORD was my support. |
| 20. And He brought me forth into a wide space; He delivered me because He took delight in me. | 20. And He brought me out to a broad place, He delivered me because He was pleased with me. |
| 21. The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me. | 21. The LORD will requite me according to my merit; according to the cleanness of my hands He will answer me. |
| 22. For I have kept the ways of the Lord and have not wickedly departed from [the commandments of] my God. | 22. For I have kept the proper ways in the LORD's presence; and I have not walked in evil before the LORD. |
| 23. For all His ordinances were before me; and His statutes I will not remove from myself. | 23. For all His judgments are revealed in my sight, to do them; and His covenants I will not remove from me. |
| 24. And I was single-hearted with Him, and I kept myself from my iniquity. | 24. And I was blameless in fear of Him; and I kept my soul from sins. |
| 25. And the Lord has recompensed me according to my righteousness, according to the cleanness of my hands before His eyes. | 25. And the LORD rewarded me according to my merit; according to the cleanness of my hands in the presence of His word. |
| 26. With a kind one, You show Yourself kind, with a sincere man, You show Yourself sincere. | 26. With Abraham, who was found pious in your presence, You showed much mercy; with his seed, Isaac, who was complete in fear of You, you completed Your favorable word. |
| 27. With a pure one, You show Yourself pure, but with a crooked one, You deal crookedly. | 27. With Jacob, who was pure in Your presence, You chose his sons from all the Gentiles, and separated his seed from all that is unfit; but with Pharaoh and his seed, and the Egyptians who thought evil thoughts against Your people, You confounded them in their thoughts. |
| 28. **For You deliver a humble people,** and You humble haughty eyes. | 28. **Because You are going to redeem the people, the house of Israel, who are esteemed among the peoples in exile;** and by Your word You will abase the mighty nations who prevail over them. |
| 29. **For You light my lamp;** the Lord, my God, does light my darkness. | 29. **For You will light the lamp of Israel that was extinguished in the exile, for You are the lord of the light of Israel.** The LORD my God will bring me out of darkness into light; **He will show me His eternal consolation** which is to come to the righteous/generous. |
| 30. For by You I run upon a troop, and by my God I scale a wall. | 30. For by Your word I will pass through armies; and by the word of my God I will subdue mighty citadels. |
| 31. [He is] the God Whose way is perfect; the word of the Lord is refined; He is a shield to all who trust in Him. | 31. God is he whose ways are true; the Torah of the LORD is pure; he is a shield to all who trust in him. |
| 32. **For who is God save the Lord? And who is a Rock, save our God?** | 32. **For because of the miracle and deliverance that You will perform for your Messiah, and for the remnants of Your people who will remain, all the Gentiles, nations, and tongues will confess and say, There is no God but the LORD, for there is none besides You; and Your people will say, There is none mighty except our God.** |
| 33. The God is He Who girds me with strength; and He makes my way perfect. | 33. God, who girds on me a belt in strength, and makes blameless my way. |
| 34. He makes my feet like hinds, and sets me upon my high places. | 34. Who makes my feet like hinds'; and He will sustain me in my stronghold. |
| 35. He trains my hands for war so that a copper bow is bent by my arms. | 35. Who teaches my hands to do battle, and who makes my arms as strong as a bronze bow. |
| 36. You have given me the shield of Your salvation; Your right hand has supported me, and You have treated me with great humility. | 36. And you have given me strength and redemption; and Your right hand will help me; and by Your word You have multiplied me. |
| 37. You have enlarged my step[s] beneath me, and my ankles have not slipped. | 37. You have broadened my steps in my place, and my knee has not buckled. |
| 38. I have pursued my enemies and overtaken them, never turning back until they were consumed. | 38. I will pursue my enemies; now have I destroyed them, and I did not return until I finished them off. |
| 39. I have crushed them so that they cannot rise; yea, they are fallen under my feet. | 39. I will destroy them, and they are unable to rise; and the slain have fallen under the soles of my feet. |
| 40. For You have girded me with strength for the battle; You have subdued under me those that rose up against me. | 40. And you have girded me with strength as a belt to do battle; You have defeated beneath me the Gentiles who rise up to do me harm. |
| 41. And of my enemies, You have given me the back of their necks; those that hate me, that I may cut them off. | 41. And my foes You have broken in my presence; You have made them turn tail; thus my enemies I will destroy. |
| 42. **They pray but no one saves them; [even] to the Lord, but He answered them not.** | 42. **They seek help, but they have no redeemer; they pray in the presence of the LORD, but He does not accept their prayer.** |
| 43. Then I ground them as dust before the wind; as the mud in the streets I did pour them. | 43. I have crushed them like clods of earth before the storm-wind; and like the mud of the streets I have trodden them. |
| 44. **You allowed me to escape from the contenders of the people;** **You shall make me the head over nations; may a people that I do not know serve me.** | 44. **You will deliver me from the discords of the Gentiles; you will keep me by my destiny a benefactor at the head of the Gentiles; a people that I did not know shall worship me.** |
| 45. As soon as they hear they shall obey me; foreigners shall lie to me. | 45. At the hearing of the ear, they will obey me; the sons of the peoples will desert in my presence. |
| 46. Foreigners shall wither, and they shall fear their imprisonments. | 46. The sons of the peoples above will perish, and will go into exile from their palaces. |
| 47. The Lord lives, and blessed be my Rock, and exalted be the God of my salvation. | 47. The LORD lives, and blessed is the mighty one; for from His presence strength and redemption are given to me; and exalted is God, the strength of my redemption. |
| 48. The God Who grants me vengeance and destroys peoples instead of me. | 48. It is God who works retribution for me, and defeats beneath me the Gentiles who arise to do me harm. |
| 49. Who delivers me from my enemies; even above those that rise against me **You have lifted me; from the violent man You deliver me.** | 49. He delivers me from my foes; indeed against those who arise to do me harm You will make me prevail; **You will deliver me from Gog and the armies of rapacious Gentiles with him.** |
| 50. Therefore, I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. | 50. Because of this, I will give praise in Your presence among the Gentiles, O LORD; and I will sing praises to Your name. |
| 51. **He gives great salvations to His king, and He performs kindness to His anointed; to David and to his seed forever.** | 51. **He works abundant redemption with His king, and shows favor to his Anointed (Messiah), to David and his seed forever.** |
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**Rashi’s Commentary on Psalm ‎18:1-51**

**1 on the day the Lord saved him etc.** When he became old and all his troubles had already passed over him and he was saved from them.

**and from the hand of Saul** Was not Saul included? But [he is mentioned specifically] because he was the harshest to him and pursued him more than all of them. Similarly, you say (in Josh. 2:1): “see the land and Jericho.”

**2 I love You** Heb. ארחמך , I love You, as the Targum renders (Lev. 19:18): “and you shall love your neighbor,” ותרחם .

**3 my rock** For You saved me at the Rock of the Divisions (I Sam. 23:28), when I was trapped between Saul and his men, to be caught, as it is stated (in I Sam. 23:26): “but Saul and his men were encircling to David and his men etc.”

**and my fortress** Heb. ומצודתי , an expression of a fortress.

**my rock** Heb. צורי , an expression of a rock.

**I will take refuge** Abrier in French (to protect, cover; cf. Rashi to Isa. 30:2, Joel 4:16).

**I will take refuge in Him** I will take shelter in His shade, as the matter is stated (in Job 24:8): “and without shelter (מחסה) they embrace the rocks,” because the rocks are a shelter and a shield for the travelers from the winds and from the downpour of rains.

**4 With praise I call to the Lord** With praises I call Him and pray before Him constantly, i.e., even before the salvation I praise Him, because I am confident that I will be saved from my enemies.

5 Bands of death have encompassed me On many occasions wicked men have surrounded me. אפפוני is like סבבוני . Similarly (below 40:13), “For countless evils...have encompassed (אפפו) me.”

**Bands of death** Heb. חבלי , camps of enemies, as (in I Sam. 10:5): “a band (חבל) of prophets.” But Jonathan renders: as a woman who sits on a birthstool, an expression of the pangs (חבלי) of a woman in confinement.

**and streams of scoundrels** That too is an expression of troops that flood like a stream.

**6 Bands of the nether world** Like “bands of death,” camps of wicked men, and I - what did I do?

**7 When I am in distress, I call** I would always call upon the Lord.

**8 The earth shook and quaked** This is not connected to the preceding verse, but its beginning is connected to its end; i.e., when He was angered, the earth shook and quaked. [The word] כי is used as an expression of “when.” When He was angered and came to wreak the vengeance of His people, His servants, on Pharaoh and his people, the earth shook and quaked.

**9 Smoke went up in His nostrils** (En ses nariles in Old French, in his nostrils.) So is the custom of every anger, to cause smoke to ascend from his nostrils.

**10 And He bent the heavens,** and He came down to pass through the land of Egypt. “He came down” is to be understood in its simple meaning. Another explanation is “i atonvit” in Old French, to flatten, as (in Exod. 39:3), and the radical is רדד .

**11 He swooped** Heb. וידא , He flew, as (in Deut. 28:49), “as the eagle swoops (ידאה) .”

**12 the darkness of waters that are in the thick clouds of the skies** are the darkness that is about Him. Lest you say that within the darkness there is no light, Scripture tells us: From the brightness before Him, and from within His partition, His thick clouds that are about Him are split, and hail and coals of fire pass through them.

**13 passed** Heb. עברו , trepasant in Old French, passed. The hail split and passes through onto the Egyptians at the Sea of Reeds.

**16 And the depths of the water** appeared when the sea split.

**the foundations of the world** were laid bare for all the waters in the world split.

**by the blast** from the blowing.

**17 He sent forth from on high** His angels to save Israel from the sea and from the Egyptians.

**He drew me out** Heb. ימשני , an expression of drawing out, as (in Exod. 2: 10), “I drew him out (משיתהו) of the water.”

**19 They confronted me** My enemies would hasten and attack me early on the day of my calamity, but the Lord was, etc.

**21 according to my righteousness** According to the righteousness of my following Him in the desert.

**according to the cleanness** Heb. כבד , an expression of cleanness, as (below 24: 4), “and pure of heart.” Another explanation: He sent forth from on high [and] He took me. [David] said this about himself, concerning the angel who came to the Rock of the Divisions (I Sam. 23:27) to turn Saul away from him, as it is stated: “And an angel came to Saul, etc.”

**according to my righteousness** that I did not slay him when I sliced off the skirt of his coat. [Obviously, Rashi explains verses 8-17 as referring to Israel’s departure from Egypt. Only in verse 17 does he suggest the explanation that David refers to his own experiences.]

**23 For all His ordinances were before me** I always placed them before my eyes.

**26 With a kind one,** You show Yourself kind Because so are His ways, to pay a measure for a measure. Kind...sincere...pure, corresponding to the three patriarchs.

**27 With a pure one** a faithful one.

**but with a crooked one** alluding to Pharaoh.

**29 For You light my lamp** when he fought at night with the Amalekite troop that attacked Ziklag, as it is stated (in I Sam. 30:17): “And David smote them from evening until evening to their morrow.”

**30 For by You** By Your assurance.

**and by my God I scale a wall** When he came to wage war against Jebus, and he said (in I Chron. 11:6): “Whoever smites the Jebusites, etc. shall be a leader and a prince.” Joab brought a green juniper tree, bent it over, suspended himself on it, and scaled the wall. Said David (in Ps. 141:5): “May a righteous man smite me with loving-kindness,” and the Holy one, blessed be He, lowered the wall, and he scaled it (Mid. Ps. 18:24).

**31 refined** Pure. He promises and He does.

**33 and He makes my way perfect** He removed all obstacles from my way until it became perfect and paved.

**34 He makes my feet like hinds** The feet of the females stand straighter than those of the males.

**35 so that a copper bow is bent by my arms** Heb. ונחתה , an expression of treading the bow, as (below 38:3): “Your arrows were driven (נחתו) into me.” Its radical [or its active voice] is נחת . When it is used in the passive voice, a dagesh comes and causes the “nun” to drop out. Hence נחתה is derived from ננחתה as (below 69:4): “My throat is dried (נחר) ,” derived from ננחר as (in Jer. 6:29): “The bellows is heated (נחר) ”; נדף , rattling (in Lev. 26:36) is derived from ננדף ; “My eyes stream (נגרה) ” (in Lam. 3:49), is like ננגרה ; “was given (נתנה) ” (Gen. 38:14) is like ננתנה ; “they were smitten (נגף) ” (II Sam. 10:15) is derived from ננגף . We cannot interpret it as being of the radical חתת , for then it would say נחתתה , as [it says] נעשתה , was done, from עשה ; נענתה , was answered, from ענה . Another explanation: and a copper bow is bent by my arms: חית is an expression of treading a bow, as (below 38:3): “Your arrows were driven (נחתו) .” The “nun” is not of the radical but it is like נחלו “gave for inheritance” (in Jos. 14:1), and the copper bow was bent by my arms. Copper bows were hanging in David’s house. The kings of the nations would see them and say to each other, “Do you think that David has the strength to bend them? This is only to frighten us.” But he would hear [them] and bend the bows before them.

**36 and You have treated me with great humility** You have dealt with me with great humility.

**37 You have enlarged my step[s] beneath me** One who widens his steps does not fall easily. Similarly, Scripture states (in Prov. 4:12): **“When you walk, your steps will not be hampered (יצר) .”**

**slipped** Heb. מעדו aluverjert in Old French, to slip.

**my ankles** Heb. קרסלי . They are the feet from the ankle which is called keville (cheville) in Old Frenchand below [to the heel].

**41 You have given me the back of their necks** They would turn the back of their necks to me and flee.

**42 They pray** to their idols.

**but no one saves them** Because it [their prayer] has no power, and they return and call upon the Lord, but He does not answer them.

**43 Then I ground them** Heb. ואשחקם , an expression of crushing.

**I did pour them like loose mud**, which is not thick, as (in Gen. 42:35): “when they emptied (מריקים) their sacks”; (in Jer. 48:11), “has not been poured (הורק) from one vessel to another vessel.”

**44 You allowed me to escape from the contenders of the people** so that I should not be punished according to Jewish law, for perverting justice or for subjugating an Israelite more than is permitted.

**You shall make me the head over nations** for whom there is no punishment.

**45 As soon as they hear** Even in my absence, as long as they hear my message.

**they shall obey me** They shall give heed to my bidding and obey my orders.

**shall lie to me** out of fright.

**46 shall wither** Heb. יבלו . They shall become weary, as (in Exod. 18:18): “you shall surely wither (נבל תבל) ,” which the Targum renders: you shall surely weary. Menachem (Machbereth p. 45) explains it as (in Gen. 18:12): “after I have become old (בלתי) ,” and he explained נבל תבל in the same manner.

**and they shall fear** Heb. ויחרגו , an expression of fear; (in Deut. 32:25) “and terror from within,” the Targum renders: חרגת , fear of death.

**their imprisonments** Because of the tortures of the imprisonments in the dungeon where I imprison them and where they torture them. Menachem (p. 94) interprets it as an expression of loosening the girdle, and so he explains it: and they will be loosened of their girdles [meaning they will be frightened or weakened]. Dunash interprets ויחגרו ממסגרותיהם , and they will be lamed from their shackles, which are placed on their feet. The meaning of ויחגרו is: they will become lame, as the Aramaic for a lame person is חגר .

**47 The Lord lives** He Who does all this for me.

**48 Who grants me vengeance** Who gives me strength to avenge myself upon my enemies.

**and destroys** Heb. וידבר , and He slew, an expression of דבר , pestilence. Another explanation: as (in Exod. 3:1): “and he led (וינהג) ,” which is translated into Aramaic as וּדְבַר . Menachem (p. 61) too associated it in this manner. Likewise, he associated (below 47:4), “He leads (יַדְבֵּר) peoples under us.”

**instead of me** Heb. תחתי , in my place and in my stead, as the matter is stated (in Isa. 43:4): “and I give men in your stead (תחתיך) , (verse 3), “I have given Egypt as your ransom. [Cush and Seba in your stead (תחתיך) ].”

**Meditation from the Psalms**

**Psalm 18:1-51**

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

Rashi says that this psalm was composed by David in his old age. Specifically, it was recited on the day that David’s army swore that their old and venerable king would no longer be exposed to the dangers of the battlefield with them.[[71]](#footnote-71) The Talmud gives a a different perspective:

***Mo'ed Katan 16b*** *And David spoke unto the Lord the words of this song in the day that the Lord delivered him out of the hand of all his enemies and out of the hand of Saul.[[72]](#footnote-72) The Holy One, blessed ‘be He, said to David, David do you compose a song on the downfall of Saul? Had you been Saul and he David, I would have annihilated many a David out of regard for him.*

This psalm has the distinction of being the only chapter in scripture which is recorded twice: Here and in II Samuel 22.[[73]](#footnote-73)

King David often represents the entire Jewish people, and his plights are often seen as paradigms of the entire Jewish struggle, and his personal redemptions as preludes to national redemptions. According to the *Tehillah l'David*, this is why David made this psalm the eighteenth one, corresponding to the eighteen wars he had to wage in his lifetime. This is one of the reasons why HIS psalms are OUR psalms, allowing us to say HIS words as if they are OUR words. Hence, it is fitting that his praise of HaShem for his own personal redemption from his enemies be used as *our* praise for our redemption from *our* national enemies.

Shabbat Nachamu (“Sabbath of comforting”) takes its name from the Ashlamatah (Prophetic Lesson) in the Book of Isaiah 40:1-26 that speaks of “comforting” the Jewish people for their suffering. It is the first of seven Ashlamatot of consolation leading up to the holiday of Rosh Hashanah, the Jewish New Year. This year, this special Shabbat falls on the day after the most joyful day of the year:[[74]](#footnote-74) Tu B’Ab.[[75]](#footnote-75)

***Ta'anith 30b*** *R. SIMEON B. GAMALIEL SAID: THERE NEVER WERE IN ISRAEL GREATER DAYS OF JOY THAN THE FIFTEENTH OF AB AND THE DAY OF ATONEMENT. I can understand the Day of Atonement, because it is a day of forgiveness and pardon and on it the second Tables of the Law were given,[[76]](#footnote-76) but what happened on the fifteenth of Ab? — Rab Judah said in the name of Samuel: It is the day on which permission was granted to the tribes to inter-marry. Whence may this be adduced? — Scripture says, This is the thing which the Lord hath commanded concerning the daughters of Zelophehad etc.,[[77]](#footnote-77) [meaning] ‘this thing’ shall hold good for this generation only. R. Joseph said in the name of R. Nahman: It is the day on which the tribe of Benjamin was permitted to re-enter the congregation [of Israel], as it is said, Now the men of Israel had sworn in Mizpah, saying: There shall not any of us give his daughter unto Benjamin to wife.[[78]](#footnote-78) From what was their exposition?[[79]](#footnote-79) — Rab said: From the phrase ‘any of us’ which was interpreted to mean, ‘but not from any of our children’.*

*Rabbah b. Bar Hanah said in the name of R. Johanan: It is the day on which the generation of the wilderness ceased to die out. For a Master said: So long as the generation of the wilderness[[80]](#footnote-80) continued to die out there was no divine communication to Moses,[[81]](#footnote-81) as it is said, So it came to pass, when all the men of war were consumed and dead . . . that the Lord spake unto me.[[82]](#footnote-82) [Only then] came the divine communication ‘unto me’.*

The Gemara has much more to say about Tu B’Ab, but in the interest of brevity, I will leave it there.

The Ritvah[[83]](#footnote-83) indicates that the food preparations on this Shabbat[[84]](#footnote-84) should be like Yom Tov, like a festival. In other words, more elaborate than for a regular Shabbat. Shabbat Nachamu also represents the first of the seven Sabbaths of consolation that is to come prior to Rosh HaShana.  But aside from being the first, Shabbat Nachamu is different than the others.  Of all the seven, it is the ***only*** Shabbat Nachamu which contains this remarkable “Yom Tov” nature. Thus we see that Shabbat Nachamu, as a “Yom Tov”, is back-to-back with the Yom Tov of Tu B’Ab.

Tisha B’Ab, is the holiday that marks the destruction of the First and Second Temples in Jerusalem. Tu B’Ab’s proximity to Tisha B’Ab, exactly seven days later, the traditional length of the cycle of completion and connection, reminds us that even after our darkest moments, joy and wholeness are possible.

Tisha B’Ab falls on the ninth of Ab. Seven days later we celebrate the feast of Tu B’Ab.

Tisha B’Ab is the *saddest* and lowest day of the year.

Tu B’Ab is the most *joyful* and the highest day of the year.

The saddest day of the year is separated from the most joyous day of the year by only seven days!

On both days Tachanun omitted from our prayers.[[85]](#footnote-85) This suggests that both days are really days of joy. How can this be? The Tanach provides a clue for us:

***Zechariah 8:18-19*** *Again the word of HaShem Almighty came to me. This is what HaShem Almighty says: “The fasts of the* [*fourth*](tamuz17.html)*, fifth, seventh and* [*tenth months*](tevet10.html) *will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace.”*

But there is more…

One traditional belief is that on Tu B’Ab, in the fortieth year of wandering in the desert, the Israelites were forgiven for the sins of the spies and the people who reacted harshly to the report that the spies had given them.[[86]](#footnote-86) The remaining generation of Israelites still alive from the desert generation were spared from death[[87]](#footnote-87) and allowed to enter the Promised Land. “*It is the day on which the generation of the wilderness ceased to die out*”.[[88]](#footnote-88) Tu B’Ab marks the time when we move from the desert to the Promised Land.

Tu B’Ab provides a contrast of joyous celebration following the ever-deepening gloom and mourning of the Three Weeks. Coming seven days after Tisha B’Ab, Tu B’Ab symbolically serves as the end of the *shiva,* the seven days of mourning for the dead. Just as the mourner ends shiva on the morning of the seventh day, so may we cast off the blackness of despair and go out of our house of mourning wearing white and dancing and courting in the fields as did the maidens of old in Israel!

From Tu B’Ab we are ready to move on to Elul, a prelude to the High Holiday season with its themes of renewal and return. In fact, the period of Elul embodies a process of courtship between us and HaShem. This theme of courtship is captured in the traditional belief that the Hebrew letters of the word *Elul* are an abbreviation for the phrase *Ani le-dodi ve-dodi li*, “I am my beloved's, and my beloved is mine”, referring to HaShem and Israel. Estranged from each other during the Three Weeks, Israel and HaShem rediscover each other beginning with Tu B’Ab and initiate the slow and at times painful process of becoming lovers again. We see that in the seven Sabbaths of Consolation. This process climaxes with Yom Kippurim, when we are forgiven for that original breach of faith, the incident of the golden calf, which began this whole process of mourning and renewing on the 17th of Tammuz.

In Parshat Emor,[[89]](#footnote-89) the Torah lists the laws and dates of every Yom Tov throughout the year. However after commencing with Pesach and Shavuot, the Torah strangely digresses to the laws of leket, shichicha and pe’ah (the various gifts that one must leave in his field for the poor people who would circulate the fields looking for grain that was left.) Then the Torah continues with Rosh HaShanah, Yom Kippurim, and Succoth. Rashi explains the reason the Torah digresses to tell us the laws of the gifts of the poor people is to teach us that if one is meticulous in his observance of these gifts, it is as if he built the Bet HaMikdash. However these laws still seem to be out of place. Why do we need to know these laws specifically here right in the middle of the listing of all the Yamim Tovim?

Rav Schwab[[90]](#footnote-90) offers a beautiful insight: Perhaps the Torah here is hinting to us the FUTURE Yom Tov which will be celebrated between Shavuot and Rosh HaShanah. Today in exile, Tisha B’Ab is a day of mourning and crying over the many pains and oppressions that transpired during our long and painful history. However, one cannot cry over spilled milk, and therefore our tears are not tears of desperation but rather tears over our past sins which brought about the punishments we endured, and tears of hope for the future that we be redeemed from the long exile soon. We pray on Tisha B’Ab that HaShem finally hearken to our pleas and arouse Mashiach to deliver the final redemption. When Mashiach does indeed come, Tisha B’Ab will be transformed into a day of joy and gladness. That day, which in exile represents all the tragic pains of our 2,000 year exile, will then be a representation of the opposite. Tisha B’Ab will become the very symbol and reminder of the eternal redemption unifying all Israel as a complete unit in Yerushalayim.

The Torah here hints to us that we should await this Yom Tov although it has yet to be established, by telling us the laws of these mitzvot whose reward, as Rashi explains, is the rebuilding of the Bet HaMikdash. [Perhaps the reason the Torah specifically chooses these laws is to remind us that the reason why we still remain in exile is because we have not yet rectified the cause of our descending into exile in the first place, sinat chinam (baseless hate). The key to transforming Tisha B’Ab into that holiday can only come from our caring about others prioritizing the poor and needy among us.]

This a fitting psalm on the first Sabbath of consolation. The Sabbath after our enemies twice destroyed the Holy Temple. Why is this our own redemption? Because we know that the same day that saw the destructions is also the same day that saw the ‘birth’ of Mashiach who is the final redeemer. Thus we have an additional reason for rejoicing on Shabbat Nachamu.

**Ashlamatah: Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 11. ¶ And it shall come to pass that on that day, **the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea.** | 11. ¶ And it will come to pass in that time **that the LORD will extend His might yet a second time to deliver the remnant of His people which is left, ‎from Assyria, and from Egypt and from Pathros, and from India, and from Elam, and from Babylon, and from Hamath, and from the ‎islands of the sea.** |
| 12. And He shall raise a banner to the nations, **and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth.** | 12. And he will raise an ensign for the peoples, **and will assemble the outcasts of Israel, and bring near the exile of Judah ‎from the four winds of the earth.** |
| 13. **And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim.** | 13. **And jealousy will pass from those of the house of Ephraim, and ‎ those who distress from those of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house ‎of Judah, and those of the house of Judah will not distress those of the house of Ephraim**. |
| 14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them. | 14. And they will ally themselves, shoulder to ‎shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against ‎Edom and Moab, and the sons of Ammon will be obedient to them. |
| 15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes. | 15. And the LORD will dry up the tongue of the sea of Egypt, and ‎will lift up the stroke of his might against the Euphrates by His prophets' command, and strike it into seven streams, and they will walk in it ‎with sandals. |
| 16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt. | 16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day ‎they came up from the land of Egypt.‎ |
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| 1. And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me. | 1. **And you will say at that time: "I will give thanks before You, O LORD, since I sinned before You Your anger was upon me; now Your anger ‎will turn from me, and You will have compassion on me.** |
| 2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation." | 2. Behold, in the Memra of the God of my salvation I trust, and will not be shaken; ‎for the awesome one, the LORD, is my strength and my song; He has spoken by His Memra, and He has become for me a saviour." |
| 3. **And you shall draw water with joy from the fountains of the salvation.** | 3. **And ‎you will accept a new teaching with joy from the chosen ones of righteousness/generosity.** |
| 4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted. | 4. And you will say at that time: "Give thanks before the ‎LORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong. |
| 5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land. | 5. Sing praises before the LORD, for ‎He does prodigies; this is disclosed in all the earth. |
| 6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. **{S}** | 6. Shout, and sing, O congregation of Zion, for the great one has promised to rest His ‎Shekhinah in your midst, the Holy One of Israel." **{S}** |
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| 1. The harsh prophecy of Babylon which Isaiah son of Amoz prophesied. | 1. An oracle of a cup of cursing to give Babylon to drink which Isaiah the son of Amoz prophesied. |
| 2. On a tranquil mountain raise a banner, raise your voice to them; wave your hand that they may enter the gates of the nobles. | 2. On the fortress which dwells ‎contentedly raise the signal, lift up a voice to them; wave a hand and they will enter its gates willingly. |
| 3. I commanded My prepared ones; I summoned My heroes to [execute] My wrath, those who rejoice in My pride. | 3. I myself have commanded My ‎appointed ones, I have also summoned My mighty men, and the strong ones of My renown will avenge my anger on them. |
| 4. The sound of a multitude in the mountains, the likeness of a numerous people, the sound of the stirring of kingdoms of nations gathering; the Lord of Hosts appoints officers over the warring host. | 4. A noise of ‎a tumult on the mountains, as of many people! A noise of an uproar of kingdoms, of peoples gathering together! The LORD of hosts is ‎mustering armies in war. |
| 5. They come from a distant land, from the end of the heavens; the Lord and the weapons of His fury, to destroy all the land. **{S}** | 5. They come from a distant land, from the ends of the heavens, the LORD and instruments of a cup of a curse ‎before him, to destroy all the wicked of the earth. **{S}** |
| 6. **Lament, for the day of the Lord is near;** like a raid from the Almighty it shall come. | 6. **Wail, for the day which is about to come from the LORD is near**; as spoil from the ‎Almighty it will come. |
| 7. Therefore, all hands shall grow feeble, and the heart of every mortal shall melt. | 7. Therefore all hands will be feeble and every heart of man will melt, |
| 8. And they shall panic; pangs and throes shall seize them; like a woman in confinement they shall writhe; each man shall be amazed at his fellow; their faces are faces of flames. | 8. and they will be dismayed. Distress and ‎birth pangs will seize them; they will be in anguish like the woman in travail. They will be astonished at one another, their faces of flame. |
| 9. **Behold, the day of the Lord is coming, cruel with wrath and burning anger**, to make the land desolate, and its sinners He shall destroy from it. | 9. **Behold, the day from the LORD comes, cruel, with wrath and strength of anger,** to make the earth a waste, and he will destroy its sinners from ‎it. |
| 10. For the stars of the heavens and its constellations shall not allow their light to illuminate, the sun has become dark in its going forth, and the moon shall not shine its light. | 10. For the stars of the heavens and their constellations will not give their light; the sun will be dark at its going forth and the moon will not ‎give its light. |
| 11. And I will visit evil upon the earth, and upon the wicked their iniquity; and I will cut off the pride of the presumptuous, and the arrogance of the tyrants I will humble. | 11. And I will punish those who reside in the world for [their] evil and the wicked for their sins, and I will put an end to the pride ‎of the wicked and humble the strength of the strong ones. |
| 12. **I will make mortal man dearer than fine gold, and man [dearer] than the collection of the gold of Ophir.** | 12. **I will love those who fear me more than the gold in which the sons of men ‎glory, and those who perform the law more than the refined gold of Ophir.** |
| 13. Therefore, I will make heaven quake, and the earth will quake out of its place, because of the anger of the Lord of Hosts, and on the day of His burning wrath. | 13. Therefore I will shake the heavens, and the earth will shake ‎from its place, in wrath before the LORD of hosts and in the day of the strength of His anger. |
| 14. And he shall be like a roving deer, and like sheep who have no one to gather [them]; each man shall turn to his people, and each man shall flee to his land. | 14. And it will come to pass that like a hunted ‎gazelle, and like sheep with none to gather them, so every man will turn to his ‎ own people, and every man will flee to his own land. |
| 15. Everyone who is found shall be stabbed, and anyone who takes refuge shall fall by the sword. | 15. Whoever is found in it will be slain, and whoever enters into the besieged ‎fortresses will be slain by the sword. |
| 16. And their babes shall be dashed before their eyes; their houses pillaged, and their wives ravished. | 16. And their young men will be dashed to pieces before their eyes; their houses will be plundered and ‎their wives ravished. |
| 17. Behold I stir up Media against them, who do not value silver, and do not desire gold. | 17. Behold, I am bringing the Medes against them, who are not influenced by silver and are not pleased with gold. |
| 18. And the bows shall dash youths, and on the newborn they shall not have mercy; on children their eye shall not look with pity. | 18. And their bows will cut young men asunder, and they will have no mercy on the offspring of the womb, and their eyes will not pity ‎children. |
| 19. And Babylon, the beauty of the kingdoms, the glory of the pride of the Chaldees, shall be like God's overturning of Sodom and Gemorrah. | 19. And Babylon, which was formerly the joy of the kingdoms, the boast of the Chaldeans' pride, will be like the overthrow, when ‎God overthrew Sodom and Gomorrah. |
| 20. It shall not be settled forever, and it shall not be occupied from generation to generation, and no Arab shall pitch his tent there, neither shall shepherds rest their flocks there. | 20. It will never be inhabited or dwelt in from generation to generation; no Arab will spread his tent ‎there, no shepherds will dwell there. |
| 21. And martens shall dwell there, and their houses shall be filled with ferrets, and ostriches shall dwell there, and satyrs shall dance there. | 21. But wild beasts will dwell there and their houses will be full of howling creatures; and there ostriches ‎will dwell, and there demons play. |
| 22. And cats shall dwell in his palaces, and serpents in the temples of pleasure, and her time is soon coming, and her days shall not be extended. | 22. And cats will growl in their palaces and jackals in the places of their pleasures; and the time of the ‎shattering of Babylon is close at hand, and its days will not be put far off ‎ |
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| 1. **For the Lord shall have mercy on Jacob and again choose Israel, and He shall place them on their soil, and the strangers shall accompany them and join the House of Jacob.** | 1. **For the LORD will have compassion on the house of Jacob and will again be pleased with Israel, and will make them dwell in their own land, ‎and proselytes will be added to them and will rely on the house of Israel.** |
| 2. And peoples shall take them and bring them to their place, and the House of Israel shall inherit them on the soil of the Lord, for slaves and maidservants, and they shall be captors to their captors and rule over those who dominate over them. **{S}** | 2. And peoples will lead them and bring them to their place, and ‎the house of Israel will possess them in the land of the Shekhinah of the LORD as male and female slaves; and they will be captors of their ‎captors and they will subjugate those who enslaved them. **{S}** |
| 3. And it shall come to pass on the day the Lord allows you to rest from your sorrow and from your shuddering, and from the hard work that you were made to serve. | 3. And it will come to pass in the day when the LORD gives you rest from your ‎pain and mastery and the hard subjugation which you were subjugated with, |
| 4. And you shall bear this parable against the king of Babylon, and you shall say, "How has the dominator ceased, has ceased the haughty one! | 4. you will take up this proverb against the king of Babylon, ‎and you will say: '''How the mastery of him who enslaved us has ceased, the strength of the sinner has come to an end.' |
| 5. The Lord has broken the staff of the wicked, the rod of the rulers. | 5. The LORD ‎has broken the strength of the wicked, the rule of sinners, |
| 6. Who would smite peoples with wrath, incessant blows, ruling nations with anger, pursued without relenting. | 6. which was striking peoples in the strength of unceasing blows, subjugating ‎the peoples in strength, subjugating and unrelenting. |
| 7. 'All the land rested, became tranquil,' they opened [their mouth] in song. | 7. The whole earth is at rest, quiet; they break forth into singing. |
| 8. Box trees, too, rejoiced at you, the cedars of the Lebanon; 'Since you were laid low, the cutter will not come upon us.' | 8. Indeed, rulers ‎rejoice over you, the rich in possessions, saying, 'From the time that you were laid low, no destroyer comes up against us.' |
| 9. Gehinnom from beneath quaked for you, toward your arrival; it aroused for you the giants, all the chiefs of the earth; it caused all the kings of the nations to rise from their thrones. | 9. Sheol ‎beneath is moved in your regard, to meet you when you come, it rouses the mighty ones for you, all the rich in possessions; they have raised ‎from their thrones all the kings of the peoples. |
| 10. All of them shall speak up and say to you, 'Have you too become weak like us? Have you become like us?' | 10. All of them will answer and say to you: 'You too have become as sick as we! You have ‎become like us!' |
| 11. Your pride has been lowered into Gehinnom, the stirring of your psalteries. Maggots are spread under you, and worms cover you. | 11. Your glory is brought down to Sheol, and the songs of your music; beneath you they will set a maggot, and above you ‎the worm. |
| 12. How have you fallen from heaven, Lucifer, the morning star? You have been cut down to earth, You who cast lots on nations. | 12. How you ‎ are cast out from the height, you that were resplendent among sons of men as the bright star among the stars! You are banished to the ‎earth, you that were a slaughterer among the peoples! |
| 13. And you said to yourself, 'To the heavens will I ascend, above God's stars will I raise my throne, and I will sit on the mount of the assembly, in the farthest end of the north. | 13. And you said in your heart, 'I will ascend to the height; above the people of ‎God I will set the throne of my kingdom; and I will sit in the mount of assembly in the far north, |
| 14. I will ascend above the heights of the clouds; I will liken myself to the Most High.' | 14. I will ascend above all the people, I ‎will be higher than them all.' |
| 15. But into the nether world shall you be brought down, to the bottom of the pit. | 15. But you are brought down to Sheol, to the depths of the pit of the place of perdition. |
| 16. Those who see you shall look at you; shall gaze earnestly at you, 'Is this the man who caused the earth to quake, who wrought havoc among the kingdoms? | 16. Those who ‎see you will stare at you, they will ponder, they will say, 'Did this man make the earth tremble, waste the kingdoms, |
| 17. Who made the land like a desert, and his cities he demolished; for his prisoners he did not open the house. | 17. make the world ‎like the desert and raze its cities; did he not open the gate for his prisoners?' |
| 18. All kings of nations, all of them, lay in honor, each in his house. | 18. All the kings of the Gentiles lie in glory, each in his tomb; |
| 19. But you were cast from your grave like a discarded sapling, [in] the garb of the slain, of those pierced by the sword, who descend to the stones of the pit, like a trampled corpse. | 19. but you are cast out from your sepulchre like a hidden miscarriage, covered with those slain, those pierced by a sword, who go down ‎to the pit of the place of perdition like a corpse trodden under foot. |
| 20. You shall not join them in burial, for you have destroyed your land, you have slain your people; the seed of evil-doers shall not be named forever. | 20. You will not be as one of them in the sepulchre, because you have ‎destroyed your land, you have slain your people. May the seed of evildoers nevermore be established! |
| 21. Prepare a slaughter for his sons because of the iniquity of their forefathers, lest they rise and inherit the land, and fill the surface of the earth with enemies." | 21. Prepare slaughter for their sons ‎because of the sins of their fathers, lest they rise and possess the earth and fill the face of the world with enemies." |
| 22. "And I will rise against them," says the Lord of Hosts, "and I will cut off from Babylon a name and a remnant, a son and a grandson," says the Lord. | 22. "I will be revealed to take retribution from them," says the LORD of hosts, "and I will destroy from Babylon name and remnant, son ‎and son’s son, says the LORD. |
| 23. "And I will make it for a heritage of hedgehogs and pools of water, and I shall sweep it away with a broom of destruction," says the Lord of Hosts. **{S}** | 23. And I will make it a possession of porcupines, a house of devastation, stagnant pools of water, and I ‎will sweep it as they sweep with the broom, and I will deliver it to destruction," says the LORD of hosts. **{S}** |
| 24. The Lord of Hosts swore saying, if not as I thought, so it was, and as I planned, so it shall remain. | 24. The LORD of hosts has sworn, ‎saying: "As I have planned, so will it be, and as I have purposed, so will it stand, |
| 25. To break Assyria in My land, and on My mountains will I trample him, and his yoke shall be removed from upon them, and his burden shall be removed from upon his shoulder. | 25. to break the Assyrian in My land, and upon the ‎mountains of My people I will trample him; and his mastery will pass from them and his yoke will he broken from their necks." |
| 26. This is the plan that is planned over the entire land, and this is the outstretched hand over all the nations. | 26. This ‎is the purpose that he purposed concerning the whole earth, and this is the might that is raised up, by which He rules over every kingdom. |
| 27. For the Lord of Hosts planned, and who will frustrate [it]? And it is His hand that is outstretched, and who will return it? **{P}** | 27. For the LORD of hosts has purposed, and who will remove it? And His might is raised up, and there is none who will turn it back. ‎**{P}** |
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**Rashi’s Commentary for: Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2‎‎**

**Chapter 12**

**1 And you shall say** when you see the nations being sentenced to disgrace and abhorrence.

**I will thank You, O Lord, for you were wroth with me** and You exiled me, and my exile atoned for me, and now, amends have been made for my iniquity. May Your wrath turn away and may You comfort me. Jonathan renders: I will confess before You, O Lord, that I sinned before You, and, therefore, You were wroth with me, and were it not for Your mercy, I would not be worthy to have Your wrath turn away and comfort me, and behold, Your wrath has turned away from me.

**2 for the strength and the praise of the Eternal the Lord** The strength and the praise of the Holy One, blessed be He, that was my salvation. We cannot, however, explain עָזִּי , like עֻזִּי , my strength, for we do not find in Scripture עָזִּי vowelized with a short ‘kamatz,’ but with a ‘shuruk,’ reading עֻזִּי , with the exception of three places where it is accompanied by וְזִמְרָת . Also, וְזִמְרָת cannot be explained like וְזִמְרָתִי , my praise, but we are forced to say that וְזִמְרָת is connected to the word following it. Therefore, I say that the ‘yud’ of עָזִּי is merely like the ‘yud’ of (Deut. 33:16) שׁוֹכְנִי סְנֶה , “He Who dwells in the thornbush.”

**the Eternal the Lord** **Until now His Name was divided, and with the downfall of Amalek,** it became whole, and so Scripture states (Exodus 17:16): “For the hand is on the throne of the Eternal (כֵּס יָהּ) ,” implying that the throne is incomplete and the Name is incomplete until the Lord wages war against Amalek.

**was my salvation.** Heb. וַיְהִי לִי לִישׁוּעָה , like הָיָה לִי לִישׁוּעָה , was to me for a salvation, and it is customary for Scripture to speak in this manner. Comp. (Exodus 9:21) “And he who did not heed the word of the Lord, left (וַיַּעֲזֽב) his slaves and his cattle”; also, in II Chronicles (10:17): “And the children of Israel who dwelt in the cities of Judah, Rehoboam reigned (וַיִּמְלֽךְ) over them.” It should say, מָלַךְ עֲלֵיהֶם .

**3 And you shall draw water** You shall receive a new teaching [from Targum].

**from the fountains of the salvation For their heart will be dilated through the salvation that came to them, and secrets of the Torah that have been forgotten during the exile, because of the troubles, will be revealed to them.**

**4 His deeds** Heb. עֲלִילוֹתָיו , similar to מַעֲלָלָיו .

**keep it in remembrance to praise** [His Name,] for it is exalted.

**Chapter 13**

**1 The harsh prophecy of Babylon** The prophecy of the retribution which [will fall] upon Babylon.

**2 On a tranquil mountain raise a banner to gather.** On a tranquil, trusting, undisturbed mountain, raise a banner to the nations and raise your voice to those gathering, that they come upon it.

**wave your hand** Wave your hand to the distant ones who cannot hear, and let them see the waving of the hand and enter the gates of the nobles, of the princes of Babylon.

**the gates** Heb. פִּתְחֵי . As though it would say, בְּפִתְחֵי , into the gates. Comp. (Gen. 38:11) “Stay as a widow in your father’s house (בֵּיתאָבִיךְ) ,” interpreted as בְּבֵיתאָבִיךְ . Menachem ben Seruk (Machbereth Menachem p. 147) interpreted it as swords. Comp. (Psalms 55:22) “And they are drawn swords (פְּתִיחוֹת) .”

**3 I commanded My appointed ones** that they come and commence to incite them, and they are Persia and Media, the men of Cyrus and Darius, whom I appointed for this.

**I summoned My heroes to [execute] My wrath** To execute My wrath upon them, for they rejoice in My pride that I boast of them.

**5 and the weapons of His fury** They are the mighty men of Media and Persia.

**to destroy all the land** of Babylonia.

**6 like a raid** Like a day of plunder, from the Holy One, blessed be He, it shall come.

**7 all hands** of the Babylonians.

**8 pangs and throes** (צִירִים וַחֲבָלִים) These are expressions of pains of a woman who kneels to give birth, for the hinges (צִירִים) of her womb break apart to open.

**they shall writhe** Heb. יְחִילוּן . חִיל , חַלְחָלָה are expressions of shivering.

**each man shall be amazed at his fellow** The Babylonians will be amazed at those who advanced against them, for they are peculiar.

**their faces are faces of flames** A nation whose faces are red and very frightful, [or alternatively, because they are a pensive people, and he compares the Babylonians to them because of the amazement.]

**9 and its sinners** Heb. וְחַטָּאֶיהָ , similar to חוֹטְאֶיהָ .

**10 and its constellations** Similar to מַזָּלוֹתֵיהֶם .

**illuminate** Heb. יָהֵלּוּ . They shall illuminate, and so (Job 29: 3), “When his lamp shone,” (בְּהִלּוֹ) ” (ibid. 31:26). The light when it shone brightly (יָהֵל) .

**the sun has become dark** Because of their distress, it seems to them as though the sun has become dark.

**11 upon the earth** On their land.

**12 I will make mortal man dearer than fine gold** On that night I will honor Daniel more than fine gold. When they brought him to read the writing (Dan. 5:25): “Mene mene tekel ufarsin”; (ibid. 5:25) “Then Belshazzar ordered, and they dressed Daniel in purple...”

**more than a collection of the gold of Ophir** Heb. מִכֶּתֶם אוֹפִיר , a collection of the gold of Ophir.

**13 I will make heaven quake** All their host will quake when I cast down the prince of Babylon, for the Holy One, blessed be He, does not punish the nations until He punishes their heavenly princes first, as Scripture states (infra 24:21): “The Lord shall visit upon the heavenly host on high,” and afterwards, “on the kings of the earth on the earth.” Scripture states further (infra 14:12): “How have you fallen from heaven, Lucifer, the morning star?” And then, “You have been cut down to the ground, you who cast lots on nations.” Here too, first, “I will make heaven quake,” and afterwards, “the earth will quake.” Its inhabitants shall quake at the news of its downfall, for they shall be astonished at the event.

**14 And he shall be** i.e., every inhabitant of Babylon.

**like a roving deer** i.e., like a deer roving from its place.

**15 Everyone who is found outside**, shall be stabbed.

**and anyone who takes refuge with the people of the city** to be included with them in the siege, shall fall by the sword when the city capitulates. נִסְפֶּה is an expression similar to (Deut. 29:18): “To add the unintentional sins to the lustful ones (סְפוֹת) ”; (infra 29:1) “Add year upon year (סְפוּ) ”; (Jer. 7:21) “Add (סְפוּ) to your sacrifices.” [akojjlir in O.F.], to join.

**16 shall be dashed** Heb. יְרֻטָּשׁוּ . Comp. (verse 18) “Shall dash (תְּרַטַּשְׁנָה) youths.”

**17 Behold I stir up Media** against them Darius the Mede assassinated Belshazzar. So Scripture states (Dan. 5:30): “On that very night, Belshazzar...was slain”; (ibid. 6:1) “And Darius the Mede acquired the kingdom.”

**and do not desire gold** They do not care [for anything,] but to kill and to avenge the harm the kings of Babylon did to all the peoples.

**18 And the bows** of the peoples of Media.

**youths** of Babylon.

**shall dash** shall split with their arrows that they shoot with their bows.

**newborn** [lit. fruit of the womb] Frail infants.

**19 And Babylon...shall be** Two calamities befell her in two years. Darius assassinated Belshazzar and ruled a year, and in the second year it was turned over like Sodom from heaven. And so we learned in Seder Olam (ch. 28). And in that year the news came concerning Darius, and after him, in the year, the news, and Babylon that was the beauty of the kingdoms...that was the leader and the head of the kingdoms and that was the glory of the pride of the Chaldees now, shall be like the overturning of Sodom.

**20 and no Arab shall pitch his tent there** Heb. יַהֵל , like יַאֲהֵל . Even Arabs, who customarily dwell in tents and move their livestock from place to place, will not be pleased with Babylon, to set up their tents there, for it will not even be fit for pasture for flocks. And do not wonder about יַהֵל לֽא , which is explained like לֽא יַאֲהֵל , for there are many places in which the sound of the letter is substituted for the letter, and so (Job 35:11), “He teaches us (מַלְפֵנוּ) from the beasts of the earth,” like מְאַלְפֵנוּ , and so, (Prov. 17:4), “A liar hearkens (מֵזִין) to a destructive tongue,” like מַאֲזִין .

**21 martens** Heb. צִיִּים . Jonathan translates: תַּמְוָן , identical with נִמִּיּוֹת [found in the Talmud] martrines in O.F.

**ferrets** Heb. אֽחִים . I do not know what kind of animal they are. [ אֽחִים is an expression of thorns, thistles, and briars.]

**and satyrs** demons.

**22 And cats shall dwell in his palaces** Heb. וְעָנָה אִיִּים בְּאַלְמְנוֹתָיו . And cats shall dwell in his palaces. וְעָנַָה is similar to (Hosea 2:17) “And she shall dwell (וְעָנְתָה) there.” Also (Nahum 2:13) “And his dens (וּמְעוֹנוֹתָיו) with what he had torn.” וְעָנָה may also be interpreted as an expression of raising the voice.

**and serpents shall dwell** [or howl] in their temples of pleasure.

**and her days** The days of her flourishing shall not be extended, for Israel was promised (Jer. 29:10): “When seventy years of Babylon are over, I will remember you.” And that remembering will be through Cyrus king of Persia, who will take the kingdom from Babylon after Darius the Mede, for they both, Media and Persia, joined over it, [i.e., over Babylon,] and stipulated between themselves, if the kings are from us, the governors are from you.

**Chapter 14**

**1 For the Lord shall have mercy on Jacob** to keep for them the promise of their redemption from Babylonia.

**and again choose Israel** in the future, He shall redeem them with a complete redemption.

**and join** And they shall be added on. Comp. (I Sam. 2:36) “Take me now into... (סָפְחֵנִי) ” and also (ibid. 27:19) “From cleaving to the Lord’s heritage (מֵהִסְתַּפֵּחַ) .”

**2 shall inherit** they shall inherit from them, and similarly, “and you shall hold onto them as an inheritance” (Lev. 25:46).

**and rule** Heb. וְרָדוּ , an expression of ruling and dominating, as (Lev. 25:46): “You shall not rule over him (תִרְדֶה) .”

**Special Ashlamatah: Yeshayahu (Isaiah) ‎40:1-26‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ "Console, console My people," says your God. | 1. ¶ Prophets, prophesy consolations to My people, says your God. |
| 2. Speak to the heart of Jerusalem and call to her, for she has become full [from] her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins. **{S}** | 2. Speak to the heart of Jerusalem and prophesy to her that she is about to be filled with people of her exiles, that her sins have been forgiven her, that she has taken a cup of consolations before the LORD as if she suffered two for one for all her sins. **{S}** |
| 3. A voice calls, "In the desert, clear the way of the Lord, straighten out in the wilderness, a highway for our God. " | 3. A voice of one who cries: “In the wilderness clear the way before the people of the LORD, level in the desert highways before the congregation of our God. |
| 4. Every valley shall be raised, and every mountain and hill shall be lowered, and the crooked terrain shall become a plain and the close mountains a champaigne. | 4. All the valleys will be lifted up, and every mountain and hill be made low; the uneven ground will become a plain and a baked place a vale. |
| 5. And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord spoke. **{P}** | 5. And the glory of the LORD will be revealed, and all the sons of flech will see it together, for by the Memra of the LORD it is so decreed.” **{P}** |
| 6. ¶ A voice says, "Call!" and it says, "What shall I call?" "All flesh is grass, and all its kindness is like the blossom of the field. | 6. ¶ A voice of one who says, “Prophesy!” And he answered and said, “What will I prophesy?” All the wicked/Lawless are as the grass, and all their strength like the chaff of the field. |
| 7. The grass shall dry out, the blossom shall wilt, for a wind from the Lord has blown upon it; behold the people is grass. | 7. The grass withers, its flower fades, for the spirit from the LORD blows upon it; surely the wicked/Lawless among the people are reckoned as the grass. |
| 8. The grass shall dry out, the blossom shall wilt, but the word of our God shall last forever. **{S}** | 8. The wicked/Lawless dies, his conceptions perish; but the Word of our God stands forever. **{S}** |
| 9. Upon a lofty mountain ascend, O herald of Zion, raise your voice with strength, O herald of Jerusalem; raise [your voice], fear not; say to the cities of Judah, "Behold your God!" | 9. Get you up to a high mountain, prophets who herald good tidings to Zion; lift up your voice with force, you who herald good tidings to Jerusalem, lift up, fear not; say to the cities of the house of Judah, “The kingdom of your God is revealed!” |
| 10. Behold the Lord God shall come with a strong [hand], and His arm rules for Him; behold His reward is with Him, and His recompense is before Him. | 10. Behold, the LORD God is revealed with strength, and the strength of His mighty arm rules before Him; behold, the reward of those who perform His Memra is with him, all those whose deeds are disclosed before Him. |
| 11. Like a shepherd [who] tends his flock, with his arm he gathers lambs, and in his bosom he carries [them], the nursing ones he leads. **{S}** | 11. Like the shepherd who feeds his flock, he gathers lambs in his arm, he carries tender ones in his bosom, and leads nursing ewes gently. **{S}** |
| 12. Who measured water with his gait, and measured the heavens with his span, and measured by thirds the dust of the earth, and weighed mountains with a scale and hills with a balance? | 12. Who says these things? One who lives, speaks and acts, before whom all the waters of the world are reckoned as the drop in the hollow of hand and the length of the heavens as if with the span established, the dust of the earth as if measured in a measure and the mountains as if indeed weighed and the hills, behold just as in the balance. |
| 13. Who meted the spirit of the Lord, and His adviser who informs Him? | 13. Who established the holy spirit in the mouth of all the prophets, is it not the LORD? And to the righteous/ generous who perform His Memra He makes known the words of His pleasure. |
| 14. With whom did He take counsel give him to understand, and teach him in the way of justice, and teach him knowledge, and the way of understandings did He let him know? | 14. Those who besought before Him, He caused to apprehend wisdom and taught them the path of judgment and gave their sons the Law and showed the way of understanding to their son’s sons. |
| 15. Behold the nations are like a drop from a bucket, and like dust on a balance are they counted; behold the islands are like fine [dust] that blows away. | 15. Behold, the peoples are like the drop from a bucket, and are accounted like dust on the scales; behold, the islands are like the fine dust which flies. |
| 16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings. **{P}** | 16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burn offering. **{P}** |
| 17. ¶ All the nations are as nought before Him; as things of nought and vanity are they regarded by Him. | 17. ¶ All the peoples, their deeds are as nothing; they are accounted extirpation and destruction before Him. |
| 18. And to whom do you compare God, and what likeness do you arrange for Him? | 18. Why are you planning to contend before God, or what likeness do you prepare before Him? |
| 19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches. | 19. Behold the image! The workman makes it, and the smith overlays it with gold, and the smith attaches silver chains to it. |
| 20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move. **{S}** | 20. He cuts down a laurel, he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move. **{S}** |
| 21. Do you not know, have you not heard has it not been told to you from the **beginning**? Do you not **understand** the foundations of the earth? | 21. Have you not known? Have you not heard? Has not the fact of **creation’s orders** been told you from the **beginning**? Will you not **understand**, so as to fear before Him who created the **foundations of the earth**? |
| 22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell. | 22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned before Him as grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah’s house; |
| 23. Who brings princes to nought, judges of the land He made like a thing of nought. | 23. Who hands over rulers to weakness, and makes the judges of the earth as nothing. |
| 24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also He blew on them, and they dried up, and a tempest shall carry them away like straw. **{S}** | 24. Although they grow, although they increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the whirlwind the chaff, will scatter them. **{S}** |
| 25. "Now, to whom will you compare Me that I should be equal?" says the Holy One. | 25. Whom then will you liken before Me, and compare (Me): says the Holy One. |
| 26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing. **{S}** | 26. Lift up your eyes to the height and see, so as to fear before Him who created these, who brings out the forces of heaven by number, calling to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing. **{S}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:1-26‎**

**1 Console, console My people** He returns to his future prophecies; since from here to the end of the Book are words of consolations, this section separated them from the prophecies of retribution. Console, you, My prophets, console My people.

**2 for she has become full [from] her host** Jonathan renders: She is destined to become full from the people of the exiles, as though it would say, “She has become full from her host.” Others interpret צְבָאָה like (Job 7: 1), “Is there not a time (צָבָא) for man on the earth?”

**has been appeased** Heb. נִרְצָה , has been appeased.

**for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin.”

**3 A voice** The Holy Spirit calls, “In the desert, the way to Jerusalem.”

**clear the way of the Lord** for her exiles to return to her midst. [The Warsaw edition yields:]

**Clear the way of the Lord** The way of Jerusalem for her exiles to return to her midst.

**4 Every valley shall be raised and the mountain shall be lowered**, thus resulting in a smooth, even, and easily traversed road.

**and the close mountains** Heb. רְכָסִים , mountains close to each other, and because of their proximity, the descent between them is steep and it is not slanted, that it should be easy to descend and ascend. ([The word] רְכָסִים is translated by Jonathan as ‘banks,’ an expression of height like the banks of a river.)

**close mountains** Heb. רְכָסִים . Comp. (Ex. 28:28) “And they shall fasten (וְיִרְכְּסוּ) the breastplate.”

**a champaigne** Canpayne in O.F., a smooth and even terrain.

**6 A voice from the Holy One**, blessed be He, says to me, “Call!”

**and it says My spirit says to Him, “What shall I call?”** And the voice answers him, “Call this, all flesh is grass. All those who are haughty their greatness shall be turned over and become like grass. ([Manuscripts yield:] All the princes of the kingdom their greatness shall be turned over and shall wither away [lit. shall end] like grass.)

**and all its kindness is like the blossom of the field** For “the kindness of the nations is sin” (Prov. 14:34). [Ed. note: We have inverted the order of Rashi and followed the order of K’li Paz and Parshandatha, to connect the second part of the verse with the first. Rashi’s explanation of the second part follows his first explanation of the first part. In the Lublin edition, the second explanation of the first part of the verse interrupts the sequence.] (Another explanation is: All flesh is grass.) A person’s end is to die; therefore, if he says to do kindness, he is like the blossom of the field, that is cut off and dries, and one must not rely on him, for he has no power to fulfill his promise, perhaps he will die, for, just as the grass dries out and the blossom wilts, so is it that when a man dies, his promise is null, but the word of our God shall last for He is living and existing, and He has the power to fulfill. Therefore, “Upon a lofty mountain ascend and herald, O herald of Zion, for the promise of the tidings emanates from the mouth of Him Who lives forever.”

**7 shall wilt** Heb. נָבֵל , wilt.

**9 O herald of Zion** Heb. מְבַשֶּׂרֶת . The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר) .” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

**10 shall come with a strong [hand]** to mete out retribution upon the heathens. ([Mss. read:] Upon the nations.)

**behold His reward is with Him** It is prepared with Him for the righteous.

**and His recompense** [lit. His deed,] the recompense for the deed, which He is obliged to give them.

**11 Like a shepherd [who] tends his flock** Like a shepherd who tends his flock; with his arm he gathers lambs, and he carries them in his bosom.

**the nursing ones he leads** [Jonathan renders:] The nursing ones he leads gently, the nursing sheep. he leads Heb. יְנַהֵל , lit. he shall lead, like מְנַהֵל , he leads.

**12 Who measured etc.** He had the power to do all this, and surely He has the power to keep these promises.

**with his gait** Heb. בְּשָׁעֳלוֹ , with his walking, as it is said (Habakkuk 3: 15): “You trod with Your horses in the sea.” Comp. (Num. 22:24) “In the path (בְּמִשְׁעוֹל) of the vineyards, a path (for walking).” Another explanation is that שַׁעַל is the name of a receptacle. Comp. (Ezekiel 13:19) “For measures (בְּשַׁעֲלוֹ) of barley.”

**measured** Amolad in O.F., an expression of measure and number. Comp. (Ex. 5:18) “And the number (וְתֽכֶן) of bricks you shall give.”

**and measured by thirds** Heb. בַּשָּׁלִשׁ , and measured by thirds, one third wilderness, one third civilization, and one third seas and rivers. Another interpretation: בַּשָּׁלִשׁ , from the thumb to the middle finger, the third of the fingers. Menahem explains it as the name of a vessel. Comp. (Ps. 80:6) “And You gave them to drink tears with a vessel (שָׁלִישׁ) .”

**and weighed mountains with a scale** Everything according to the earth, a heavy mountain He inserted into hard earth, and the light ones into soft earth.

**13 Who meted the Holy Spirit in the mouth of the prophets?** The Lord prepared it, and He is worthy of belief.

**and His adviser who informs Him** [and the one with whom He takes counsel He informs] of His spirit. So did Jonathan render it. [Who meted out the spirit? The Lord, and the one with whom He takes counsel He informs him, i.e., the righteous in whom God confides, He informs of His plans for the future.] But, according to its context, וְאִישׁ עֲצָתוֹ refers back to the beginning of the verse. Who meted out His spirit and who is His adviser who informs the Holy One, blessed be He, of counsel?

**14 With whom did He take counsel and give him to understand** With which of the heathens ([mss., K’li Paz:] nations) did He take counsel, as He took counsel with the prophets, as it is said concerning Abraham (Gen. 18: 17): “Do I conceal from Abraham...?”

**and give him to understand, and teach him in the way of justice** With which one of the heathens ([mss., K’li Paz:] nations) did He do so, that He taught him wisdom as He did to Abraham, to whom He gave a heart to recognize Him by himself and to understand the Torah, as it is said (ibid. 26:5): “And he kept My charge,” and Scripture states further (ibid. 18:19), “For he commands etc.” And his kidneys would pour forth wisdom to him, as it is said (Ps. 16:7): “Even at night my kidneys chastised me.”

**(With whom did He take counsel and who gave Him to understand** [With which man did He take counsel and which] man gave the Holy One, blessed be He, [to understand?] Behold all the nations are like a drop in a bucket, and how could they teach Him?)

**15 Behold the nations are like a drop from a bucket** And are not worthy to Him to appoint some of them as prophets to reveal His secret.

**like a drop from a bucket** Heb. כְּמַר , like a bitter drop that drips from the bottom of the bucket, bitter from the putrid water that is embedded in the bucket and the decay of the wood, limonede in O.F.

**and like the dust of a balance** for the copper corrodes and wears off.

**like fine fine dust.** that blows away [lit. that will be taken.] Like dust that is picked up and goes up through the wind, like fine dust that is carried away.

**16 there is not enough to burn** on His altar.

**and its beasts** (the beasts) of the Lebanon there is not enough for burnt offerings. Another explanation is:

**And the Lebanon etc.** to expiate the iniquity of the heathens.

**17 All the nations are as naught before Him** In His eyes they are as naught, and are not regarded by Him.

**19 melted** Heb. נָסַךְ , an expression of melting (מַסֵּכָה) .

**the craftsman has melted** The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

**and chains** Heb. וּרְתֻקוֹת , and chains.

**20 He who is accustomed to select** הַמְסֻכָּן תְּרוּמָה . Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

**He who is accustomed** Heb. הַמְסֻכָּן . Comp. (Num. 22:30) “Have I been accustomed (הַהַסְכֵּן הִסְכַּנְתִּי) ?”

**to select** Heb. תְּרוּמָה , separation, selection of the trees.

**21 Do you not know...the foundations of the earth** Who founded it, and you should have worshipped Him.

**22 the circle** Heb. חוּג , an expression similar to (infra 44:13) “And with a compass (וּבַמְּחוּגָה) ,” a circle (compass in O.F.).

**and whose inhabitants are to Him** [lit. before Him] like grasshoppers.

**like a curtain** Heb. כַדּֽק , a curtain, toile in French.

**24 Even [as though] they were not planted** They are even as though they were not planted.

**even [as though] they were not sown** And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

**their trunk is not rooted in the earth** When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every שֽׁרֶשׁ , root, in Scripture is accented on the first letter, and the ‘reish’ is vowelized with a ‘pattah’ [segol]. This one, however, is accented on the latter syllable and it is vowelized with a ‘kamatz katan’ [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

**26 who created these** All the host that you will see on high.

**because of His great might** that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

**Verbal Tallies**

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

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

**Ab 16, 5772 – August 4, 2012**

**Shabbat Nachamu 1**

**Bereshit (Genesis) 24:42 – 25:18**

**Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2**

**Special: Isaiah 40:1-26**

**Tehillim (Psalm) 18**

**Mk 2:23-28, Lk 6:15, Acts 5:12-16**

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

came / go / come - בוא, Strong’s number 0935.

Well / Eyes - עין, Strong’s number 05869.

Day - יום, Strong’s number 03117.

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

LORD - יהוה, Strong’s number 03068.

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

I came / may go - בוא, Strong’s number 0935.

Day - יום, Strong’s number 03117.

Well / Eyes - עין, Strong’s number 05869.

Said / Say - אמר, Strong’s nnumber 0559.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s 0430.

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

came / go / come - בוא, Strong’s number 0935.

Well / Eyes - עין, Strong’s number 05869.

Said - אמר, Strong’s number 0559.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s 0430.

Way - דרך, Strong’s number 01870.

**Bereshit (Genesis) 24:42-44** And I came <0935> (8799) this day <03117> unto the well <05869>, and said <0559> (8799), O LORD <03068> God <0430> of my master Abraham, if now thou do prosper my way <01870> which I go:

**Yeshayahu (Isaiah) 12:3** Therefore with joy shall ye draw <07579> (8804) water <04325> out of the wells of salvation.

**Yeshayahu (Isaiah) 12:4** And in that day <03117> shall ye say <0559> (8804), Praise the LORD <03068>, call upon his name, declare his doings among the people, make mention that his name <08034> is exalted.

**Yeshayahu (Isaiah) 13:2** Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go <0935> (8799) into the gates of the nobles.

**Yeshayahu (Isaiah) 40:1** Comfort ye, comfort ye my people, saith <0559> your God <0430>.

**Yeshayahu (Isaiah) 40:2** Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S <03068> hand double for all her sins.

**Yeshayahu (Isaiah) 40:3** The voice of him that crieth in the wilderness, Prepare ye the way <01870> of the LORD <03068>, make straight in the desert a highway for our God <0430>.

**Yeshayahu (Isaiah) 40:10** Behold, the Lord GOD will come <0935> with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

**Yeshayahu (Isaiah**) **40:26** Lift up your eyes <05869> on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

**Tehillim (Psalm) 18:1** « To the chief Musician, A Psalm of David, the servant of the LORD <03068>, who spake unto the LORD <03068> the words of this song in the day <03117> that the LORD <03068> delivered him from the hand of all his enemies, and from the hand of Saul: And he said <0559> (8799), » I will love thee, O LORD <03068>, my strength.

**Tehillim (Psalm) 18:6** In my distress I called upon the LORD <03068>, and cried unto my God <0430>: he heard my voice out of his temple, and my cry came <0935> (8799) before him, even into his ears.

**Tehillim (Psalm) 18:11** He made darkness his secret place; his pavilion round about him were dark waters <04325> and thick clouds of the skies.

**Tehillim (Psalm) 18:24** Therefore hath the LORD <03068> recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight <05869>.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Bet**

**Mishnah 2:5**

**By:**

**Rabbi Yitschaq Magriso**

**Hillel said: Do not separate from the community. Do not believe in yourself until the day of your death. Do not judge your ‎friend until you are in his place. Do not say something that cannot be heard, since in the end it will be heard. Do not say, ‎‎"When I am free I will study," since you may not be free. ‎**

Hillel now teaches us that a person should not separate himself from the community when they have troubles. This is true even though he has ‎no responsibility for their troubles.

‎

He should not say, Since I do not have anything to do with this trouble, why should I be concerned about the people. Let me withdraw to my ‎own home, and eat, drink, and live in peace." ‎

If a person does this, the two angels who accompany him place their hands on his head and say, "This person has separated himself from the ‎community. May he not have the merit to see the consolation of the community, but let him die before his time."

‎

Conversely, when a person partakes in the suffering of the community, he will be worthy to see its consolation.

‎

When the master says, "Do not separate from the community," he is also speaking of prayer. A person should pray with the community ‎‎**(Tzibbur),** and not alone.

When a person prays alone, he must recite with great feeling and concentration **(kavanah)**. His thoughts must be perfectly pure, without ‎any external reveries, otherwise his prayers will not merit being heard by God. Even then, the person's deeds are examined to see if he deserves ‎to have his prayers answered. It is of no benefit for a person to have his record examined. Even if he has a good spiritual record, it is impossible ‎for him to be totally free of sin. ‎

When a person prays by himself, any sin that he committed is announced on high. The announcement is made: "This person committed such ‎a sin at such a time. Now he thinks he is so great that even if he prays alone, his prayers will be received. Since he is relying on his own merit, ‎he feels he can pray alone." Such an announcement is sure to harm a person. ‎

Conversely, when a person prays with a group of ten **(minyan)**, then his prayer is certain to be accepted. Even if there are sinners in the ‎group, the prayer is not displeasing to God.

The king of the Khazars **(Kuzarim)** once asked Rabbi Yehudah HaLevi (1073-1141), "Wouldn't it be better for a person to pray alone ‎at home rather than with a congregation? When a person prays alone, he does not have anyone to disturb him, and he can pray with ‎concentration and serenity. When he is surrounded by others, he is sure to become confused."

‎

The rabbi replied that it is true that a person has more mental tranquillity while alone, since there is no one to disturb him. Nevertheless, it is not ‎wise to pray alone. When a person prays with a multitude, the merit of the many helps his prayers be received. Although there may be sinners ‎among them, they also collectively have many good works **(ma’assim tobim)**, and the resulting merit helps the prayer be accepted. ‎But when a person prays alone, it is highly likely that his sins will impede the acceptance of his prayers. ‎

**Do not believe in yourself ... ‎**

A person may be very much attached to Judaism, and very close to God. Nonetheless, he should not take his piety for granted and assume that ‎he has no more need to strengthen himself in the basics of Judaism and that he no longer need fear that the Evil Urge **(Yetzer HaRa)** will ‎lead him to sin. ‎

Rather, one must always have a certain degree of anxiety, and must constantly strive to strengthen his commitment to Judaism all his life, up ‎to the day of his death. The power of evil is very great. Therefore, a person should not trust himself until the day of his death. ‎

We thus find that Yochanan the High Priest **(Yochanan Kohen Gadol**, also known as John Hyrcanos; died 104 b.c.e.) served in ‎office for eighty years, longer than any other High Priest. Yet at the end of this period he became a heretic. It is with reference to him that the ‎master says, ***"Do not believe in yourself until the day of your death."‎***

This master further said, ***"Do not judge your fellow man until you are in his place."*** When you see your fellow man sinning or doing wrong in ‎some way, do not condemn him and say, "What a foolish, empty-headed man he is! He cannot control himself and he has sinned. If I were in his place, I would never commit such a sin." ‎

You do not know. If you were to be in the same predicament as the other person, you might not act any better. If anything, you may behave ‎worse. ‎

Therefore, do not judge your fellow on the scale of guilt **(LeKhaf Chovah).** You might someday find yourself in the same situation, ‎and not be able to prevent yourself from sinning. If you judge your fellow harshly, you too will be judged harshly."

‎

Some authorities explain the saying, ***'Do not judge your fellow until you reach his place,’*** somewhat differently. They say that if a person ‎comes before you to litigate a case against someone else, do not judge him unless you are his equal in wisdom and learning. If he is greater than ‎you, you may not summon him to come before you to be judged, since it is not respectful for a lesser Torah scholar to judge a greater one.

‎

The master continues, ***"Do not say something that cannot be understood since in the end it will be understood."*** This means that when you ‎teach a lesson regarding Torah or ethics, your words should be clear and unambiguous. You should not use rhetoric that is difficult to ‎understand on the assumption that those who are really interested will study your words and understand them. ‎

It is true that people may try to understand your words, but if they are equivocal, there is also a danger that they will misunderstand them. The ‎good that you tried to accomplish will then be misconstrued, and your message will be interpreted to strengthen heretical ideas.

As we have seen earlier, Tzadduk and Bethus both became heretics because they misunderstood the words of Antigonos their master (1:3). ‎One must therefore be extremely careful that his words not be misunderstood. ‎

Some authorities maintain that the teaching here is that one should not reveal a secret to a trusted friend saying, "It is impossible for it to be ‎heard." One should not even express a secret when one is alone, thinking that no one will hear it. As soon as a secret is released by the mouth, ‎it is in the open, and "in the end it will be heard."

‎

There are some who eliminate the word **iy**, meaning "not," from the Mishnah, and read it, ***"Do not say [regarding] something that can be ‎understood that in the end it will be understood."*** When you learn something and realize that it is possible to understand it, do not set it aside for the time being and say that you will understand ‎it in due course. Try diligently, and study to understand it **immediately.** ‎

Moreover, do not say, ***"When I have leisure I will study."*** Do not say, "When I am rested and business is slow, and I am not pressed to earn a ‎livelihood, then I will sit down and study Torah." This is the counsel of the Evil Urge **(Yetzer HaRa)**, and if you follow it, you will never find ‎leisure, and will thus remain without studying Torah. Whenever you have the opportunity, take a book in hand: do not put it aside until you ‎have complete leisure. ‎ ‎

‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet Gen. 24:42 - 25:18**

**“In a vision saying”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke 6:1-5)**  **Mishnah א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 2:23-28)**  **Mishnah א** |
| And **now it happened on the Second-First-Sabbath, he went along the grain fields. And his talmidim plucked the heads of grain rubbing them in their hands and ate. And some of the Boethusians said to them** (Yeshua’s talmidim)**, Why do you do that which is unlawful on the Sabbath days?**  **And answering, Yeshua said to them, Have you not read this, what David did when he was hungry, with those who were accompanied him; how he went into the house of God and took the loaves of the presentation, and ate** and also gave to those who were with him **which it is unlawful to eat, except for the priests alone? And he said to them, The Son of Man** (Aramaic: “Bar Enosh” – cf. Daniel 7:13) **is master also of the Sabbath.”** | **And now it happened** that **he** Yeshua **was journeying[[91]](#footnote-91) along on a Second – First -Sabbath along the grain-fields and his talmidim** (disciples) **began to make their way, plucking the heads [of barley]. And the Boethusians said to him, “Behold, why do they do that which is unlawful on the Sabbath?” And he said to them, “Have you never read what David did, when he had need and was hungry, he and those with him? How he went into the house[[92]](#footnote-92) of God, when `Abiathar was the chief priest,” and the loaves of the presentation which they ate, which is unlawful to eat, except to the priests, and he (**David) **gave[[93]](#footnote-93) also to those who were with him?’ And he said to them, “The Sabbath was made for man, not man for the Sabbath, so that the son of man** (Aramaic: “Bar Enosh” – cf. Daniel 7:13) **is master also of the Sabbath.'** |
|  | |
| **School of Hakham Shaul**  **Remes**  **(Acts. 5:12-16)**  **Pereq א** | |
| **And many miracles and wonders were done among the people by the hands of the emissaries** (Nazarean Hakhamim/Rabbis)**; and they were all with one accord in Solomon's Porch. And none of the rest dared to join to them, but the people held them in high esteem; and more faithfully obedient were added to the Lord, congregations both of men and women; So as to carry out the sick into the streets and place them on cots and mattresses, so that at least the shadow of Hakham Tsefet passing by might overshadow some of them. And also a multitude came from the cities around Yerushalayim, bringing sick ones, and those being tormented by unclean spirits, who were all healed.** | |

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

We have seen Yeshua dealing with various halakhic issues throughout the last several pericopes. This pericope addresses a very special issue as we can readily see.

**And now it came to pass that he Yeshua was journeying along on a Second – First -Sabbath... –** Here the text does not need to exceed that which is permissible to do on a Sabbath – i.e. the Sabbath Journey (cf. 2 Luke (Acts) 1:12). It is important here to observe that Liturgical/Lectionary order does not need to correspond with chronological order as some try to do.

**along on a Second-First-Sabbath (cf. 1 Luke 6:1) through the grain-fields –**The Greek for “Second-first-Sabbath” is σαββατω δευτεροπρωτω (SABBATO DEUTEROPROTO). John Gill’s “Exposition on the Entire Bible” explains this phrase appearing in Luke 6:1 to mean:

“... what seems most likely is, that this Sabbath was, as it may be rendered, "the first Sabbath after the second"; that is, the first Sabbath after the second day of the Passover, when the sheaf of the First-fruits was offered, and harvest might be begun; which suits well with ears of corn being ripe at this time, which the disciples rubbed.”

The Reformed Pastor John Gill is correct in observing that this phrase is connected to the season immediately after Passover during the counting of the Omer leading to Shabuot (Pentecost). However, he makes a tragic mistake in not understanding that the First Day of Unleavened Bread (Nisan 15) is considered a Sabbath. Therefore the Greek phrase “Sabbato Deuteroproto” should be translated as **“second [day] after the First Sabbath (i.e. Nisan 16)”.** The grain that the Rabbinic Disciples of the Master were plucking to eat was a treat. This second day after Passover is also the day that starts the count of the Omer (the counting of the 49 days to Pentecost), and is known as the first of the “Hol HaMoed” (Intermediate) days of the Festival which have a semi-festival nature, except outside the Land of Israel, where the Second Day of the Festival is observed as a Festival Sabbath as well. The “second day” of the Passover was of great importance, since on it the wave-sheaf was offered (Lev. 23:11). From “that day” they reckoned “seven weeks,” to the day of Pentecost.

Again, John Gill’s “Exposition on the Entire Bible” on Leviticus 23:11 explains:

**on the morrow after the Sabbath the priest will wave it;** not after the seventh day, but after the first day of the feast of unleavened bread, which was a Sabbath, in which no servile work was to be done, Lev\_23:7; and so the Targum of Jonathan calls it “the day after the first good day of the Passover,” which was the sixteenth of Nisan, as Josephus expressly says; and so it is generally understood by Jewish writers the account given of this affair is this; the messengers of the Sanhedrim went out (from Jerusalem over the brook Kidron to the fields near it) on the evening of the feast, (i.e. at the going out of the fifteenth) and at the beginning of the sixteenth of Nisan Mishnah Menahot 6:3‎ states:

How did they do it? Agents of the court go forth on the eve of [the afternoon before] the festival [of Passover]. And they make it into sheaves while it is still attached to the ground, so that it will be easy to reap. And all the villagers nearby gather together there [on the night after the first day of Passover], so that it will be reaped with great pomp. Once it gets dark [on the night of the sixteenth of Nisan], he says to them, “Has the sun set?”  They say, “Yes.” “Has the sun set?”  They say, “Yes.” “[With] this sickle?”  They say, “Yes.” “[With] this sickle?”  They say, “Yes.” “[With] this basket?”  They say, “Yes.” “[With] this basket?”  They say, “Yes.”  **On the Sabbath, he says to them, “[Will I reap on] this Sabbath?”  They say, “Yes.” “[Will I reap on] this Sabbath?” They say, “Yes.**”“Will I reap?”  They say, “Reap.” “Will I reap?”  They say, “Reap”— three times for each and every matter. And they say to him, “Yes, yes, yes.” All of this [pomp] for what purpose? Because of the Boethusians, for they maintain, “The reaping of the [barley for] the ﻿Omer﻿ is not [done] at the conclusion of the [first day of the] festival.”

then they reaped it and put it into the baskets, and brought it to the court, where they parched it before the fire, to fulfil the commandment of parched corn; then they put it in mills for grinding beans, and took out of it a tenth part (of an ephah), which was sifted with eighteen sieves; then oil and frankincense were poured upon it, being mixed; and it was waved, and brought, and a handful taken and burnt, and the rest was eaten by the priests; and when they had offered the Omer, they went out and found the streets of Jerusalem full of meal and parched corn, there being now full liberty to reap what they would:

Now, all the Greek versions of Mark 2:23 omit the word “DEUTEROPROTOS” as:

Mark 2:23 και{and} εγενετο {it came to pass} παραπορευεσθαι αυτον {that he journeyed} εν {on} τοις {the} **σαββασιν {Sabbath}** ...

Luke 6:1 εγενετο δε {and it came to pass} εν {on} **σαββατω {Sabbath [the]} δευτεροπρωτω** **{second-first]**

Christian commentators point to the fact that Mark is simply speaking about a Sabbath, and that Luke is identifying for us which precise Sabbath was that (i.e. the first Sabbath after the second day of the Passover). This line of thought is partly wrong, for the second day after the Feast of Unleavened Bread at that time could have fallen on a Sabbath or on a week day, as we read in Mishnah Menahot 6:1

“R. Ishmael says, “The offering of the first sheaf of barley was brought on the Sabbath from three seahs [of barley], and on a weekday, from five.” And sages say, “All the same are the Sabbath and the weekday: from three [seahs] was it brought.” R. Hananiah, Prefect of the Priests, says, “On the Sabbath it [the barley] was reaped by one man, and with one sickle, and into one basket, and on a weekday by three men, into three baskets, with three sickles.” And sages say, “All the same are the Sabbath and the weekday: [it is done]by three men, into three baskets, with three sickles.”

And the Talmud comments on this Mishnah:

[R. Ishmael says, “The offering of the first sheaf of barley was brought on the Sabbath from three seahs of barley, and on a weekday, from five.” And sages say, “All the same are the Sabbath and the weekday: from three seahs was it brought:”] Now there is no unclarity about the position of rabbis. They take the view that the tenth ephah of finest flour can be gotten out of three seahs of grain, and therefore it makes no different whether it is a Sabbath or a weekday. But from the perspective of R. Ishmael, what is his premise? If he takes the view that a tenth ephah of finest flour can come only from five seahs of grain, then even on the Sabbath, that is the volume to be cut. And if it can derive from three, then even on a weekday, that is the volume that should be cut!

Said Raba, “R. Ishmael takes the view that a tenth ephah of the finest flour with no excessive work at all derives from five, but with excessive labor it will derive from three. So on a weekday we bring it from five, for this would be the most desirable result, but on the Sabbath, it is better that a single form of labor should be performed to excess, namely, sifting a lot, rather than violating the Sabbath by many distinct acts of labor, each performed only once.”

Said Rabbah, “R. Ishmael and R. Ishmael b. R. Yohanan b. Beroqah have made the same statement. For it has been taught on Tannaite authority: “‘If the fourteenth of Nisan coincided with a Sabbath, one may flay the Passover offering only as far as the breast [to take the sacrificial portions out of the lamb; the rest of the flaying, to prepare the meat for eating, is left over until the evening],’ the words of R. Ishmael b. R. Yohanan b. Beroqah. “And sages say, ‘One may do so until he flays the whole of the beast.’ Now has not R. Ishmael b. R. Yohanan b. Beroqah in that case that so far as one can manage, we do not undertake troublesome work in violation of the Sabbath? Why so? Perhaps R. Ishmael b. R. Yohanan b. Beroqah takes the position that he does here [that we do not do more work than we have to do on the Sabbath] since there is no consideration of treating Holy Things in a disgraceful manner, but there, where there is the consideration of treating Holy Things in a disgraceful manner, [64A] I might say to you that he accords with the position of rabbis. Furthermore, perhaps R. Ishmael b. R. Yohanan b. Beroqah takes the position that he does in that other case only because the requirements of the Most High are being carried out [by removing the sacrificial portions], so it is not necessary to violate the Sabbath any further, but here, since the requirements of the Most High have not yet been carried out, so that there still is a need to profane the Sabbath, I might suppose that he accords with sages.

Said Rabbah, “R. Ishmael and R. Hananiah, Prefect of the Priests have made the same statement. For we have learned in the Mishnah: R. Hananiah, Prefect of the Priests, says, “On the Sabbath it [the barley] was reaped by one man, and with one sickle, and into one basket, and on a weekday by three men, into three baskets, with three sickles.” And sages say, “All the same are the Sabbath and the weekday: by three men, into three baskets, with three sickles.” Now has not R. Hananiah, Prefect of the Priests, stated there that, since it is possible to get by, we do not perform an excess of labor on the Sabbath; here too, since it is possible to get by with less, we do not undertake troublesome work in violation of the Sabbath.”  Why so? Perhaps R. Ishmael takes the position that he does here [that we do not do more work than we have to do on the Sabbath] since there is no public knowledge of the matter, but there, where there is public knowledge of the matter, might say to you that he accords with the position of rabbis. Furthermore, perhaps R. Hananiah, Prefect of the Priests, takes the position that he does in that other case only because whether one or three men are doing the work, the requirements of the Most High are being carried out in accord with the religious duty pertaining thereto, so it is not necessary to violate the Sabbath any further, but here, since the requirements of the Most High are being carried out in accord with the religious duty pertaining thereto, I might suppose that he accords with sages.

Rather, said R. Ashi, “R. Ishmael and R. Yosé have said the same thing. For we have learned in the Mishnah: Whether [the new moon] appeared clearly or did not appear clearly, they violate the [prohibitions of] the Sabbath on its account. R. Yosé says, “If it appeared clearly, they do not violate the prohibitions of the Sabbath on its account” [M. R.H. 1:5]. Now has not R. Yosé maintained in that case that, so far as it is possible without to manage without excess trouble, we do not undertake excess work in violation of the Sabbath. Here too, since it is possible to manage without an excess of labor, we do not undertake more work than is absolutely necessary.” – Talmud Babli Menahot 63b – 64a.

This makes it clear that if Nisan 16 fell on a Sabbath it was allowed to reap grain even when the day was a Sabbath.

“The word “Deuteroprotos” was eliminated from the text of Mark in order to justify the Christian Doctrine that the Master came to loose the Jewish Sabbath Laws! This serves to show that Mark is a very Jewish document that needs to be read and understood in the light of Jewish Law, otherwise we fall into great error. Those that try to explain Mark from any other perspective than that of Jewish Law not only delude themselves but what is more sorrowful they delude the many who are ignorant. Interestingly, no modern Christian commentator appears to have read and understood the Mishnaic text of Menachot 6:3 and its Talmudic commentary!

**plucking the heads [of barley] –**The Greek text has: τιλλοντες {plucking} τους {the} σταχυας {ears of growing grain}. We have added [of barley] since that type of grain is the one which is used for the offering of the Omer as explained in our Mishnah Menahot 6:3.

**And the Boethusians said to him,-**The Greek texts all have incorrectly – “και {and} οι {the} φαρισαιοι {Pharisees} ελεγον {said} αυτω {to him}” Why? Because as the Mishnah Menahot 6:3 states:

“All of this [pomp] for what purpose? **Because of the Boethusians,** for they maintain, “The reaping of the [barley for] the ﻿Omer﻿ is not [done] at the conclusion of the [first day of the] festival.”

Since the Pharisees were also reaping on the second day immediately after the first day of the festival of Unleavened Bread, whether it fall on a weekday or a weekly Sabbath, it is impossible that the Pharisees would have asked this question to the Master. Now, the Boethusians[[94]](#footnote-94) which are explicitly mentioned in Mishnah Menachot 6:3 does fit the persons that would have asked this question from the Master. Since it is impossible that the word “Pharisees” was the word in the original of this verse, we propose that this is evidence of conscious tampering with the original words of this verse by Christian copyists. .

**Therefore, we conclude that the halakhic duty of the Nazarean Jew is to keep the Sabbath(s) according to the Mesorah of our forefathers.**

**Remes Commentary to Hakham Shaul**

**Yeshua the Prophet**

**“The Sabbath was made for man, not man for the Sabbath, so that the son of man (Aramaic: “Bar Enosh” – cf. Daniel 7:13) is master also of the Sabbath.”**

The Marcan pericope uses for the second time the phrase “Ben Adam” – “Son of Man” to describe Yeshua as the Messiah. The origin of this phrase appears in the Davidic Midrash of Psalms.

**Psa 8:3-5 When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained; What is man** (adam)**, that you remember him? And the son of man, that you visit him? For you have made him a little lower than the angels** (elohim **–** judges)**, and have crowned him with glory** (kabod) **and honour.**

While this passage deserves a full investigation we are restrained by space and time. As noted above the phrase “Son of Man” **–** **“Bar Enosh”** (Aramaic)is also found in Dan 7:13. First we set the context of these passages from which our phrase is taken.

**Daniel 7:1-3** ¶ In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind *as he lay* on his bed; then he wrote the dream down *and* related the *following* summary of it (head of words). Daniel said, "I was looking in my vision by night, and behold, **the four winds** [Arbah Ruchot] **of the heavens (four breaths – breathings of the Torah)** were stirring up the great sea (of Gentiles).”And four great beasts ([Arbah Chevin] four epochs **–** kingdoms) were coming up from the sea, different from one another. (Note: these Epochs **–** kingdoms represent four antithetical oppositions to the Oral Torah.)

**Dan 7:13-14** "I kept looking in the night visions, And behold, with the clouds of heaven One like a **Son of Man** (**“Bar Enosh”**) was coming, And he came up to the Ancient of Days And was presented before him. "And to him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language Might serve him. His dominion is an everlasting dominion, which will not pass away; and his kingdom is one which will not be destroyed (The **Son of Man** is the representation of the **Four Winds - four breaths – breathings of the Torah**).

This set of passages, like the Psalms give us an introduction into the term “Son of Man.” However, the phrase is still enigmatic and indeterminate at this point. We find the clarification of the term in the writings of the Nabi (Prophet) Yechezkel.

**Eze 2:1** Then He said to me, "**Son of Man**, stand on your feet that I may speak with you!”

Here we find the connection between the Prophet as “Son of Man” and Yisrael as “Adam.”

**Eze 34:31**"As for you, My sheep, the sheep of My pasture, you are men (Adam), and I am your God," declares the Lord GOD.

Yisrael as “Adam” – “man” is deeply connected with the phrase “Son of Man” and the mission of Adam. Therefore, we can determine that Yeshua’s use of this phrase associates him with the Prophets and identifies him with Yisrael. The “Son of Man” **Must** be a Prophet to the B’ne Yisrael – Adam. And the “Son of Man” must restore the adamic mission.

**Divine Footstool**

Adam HaRishon was destined to be “Adam Hadom” the “Resting place” (footstool) of the Shekhinah. Therefore, the true designation of “Adam” is to be the agent whereby the Shekhinah has entrance into the present world. This is of special interest in the weeks of comfort and strengthening.

While it sounds strange for man (Adam) to be a “footstool” the true meaning being purported is that he is to be the support for the Divine Presence – Shekhinah in the world.

Unlike the other animals of the “earth” (adamah) man (Adam) emerged from the “earth” as a lifeless form. It was the **Divine Breath (Oral Torah)**, which when breathed into him animated his being making him a “speaking” soul full of life, imagination and intelligence, which he was able to articulate. While the earth plays a significant part in man’s creation, it seeks to dominate his whole being. R. Moshe Eisemann tells us that the title “earth” (adamah) was an honorary title given to the earth because it contributed to Adam – Man’s being.[[95]](#footnote-95)

Therefore, the pinnacle of the earth’s productivity was to generate “Adam” in creative harmony with G-d. However, the adamah of Adam’s essence, being from the “earth” became his greatest challenge. Man – Adam is only” Adam” when he conquers his lower adamic[[96]](#footnote-96) nature bringing it into subjection. Therefore, the title of “Adam” for Yisrael demonstrates its greatest challenge and the challenge for all humanity in that they are to set about conquering their adamic — earthly nature.

In this sense Yeshua as “Ben Adam,” is like Yechezkel in that both of them were faithfully obedient to their adamic mission. The mission of Yisrael – Adam was to produce fruit from the **Divine Breath,** which when breathed into him animated his being making him a “speaking” soul full of life, imagination and intelligence. Rather than simply eating from the fruit of the “Tree of Life” he was to reproduce this fruit in his conduct.

Having established that the term Ben Adam is a reference to Yeshua as a Prophet, we need to look more deeply into what this really means.

**The Prophets and the Prophetic Voice**

The Prophet was endowed with a Prophetic message and mission. Therefore, we should ask what was Yeshua’s message and mission. As a general rule the Prophets were called to speak to Yisrael – Adam reminding them of their adamic mission. When the B’ne Yisrael - Adam failed, rebelled or “missed the mark,” the Prophet was the “**Breath of G-d**” beckoning Yisrael to subdue the “entire earth.” In many cases Yisrael was not “subduing” but being subdued suited to each specific situation. Herein Yisrael’s enemies were chosen by G-d to carry out punishments against Yisrael – Adam. The Prophet possessed the **Divine Breath in his mouth**. However, this “**Divine Breath” was not the Torah or the Oral Torah** per se. It was a call to be faithfully obedient to the Torah and the Oral Torah. Much like the *Mal’achim,* The Prophet was a message sent to specific recipients.

A prophet must be morally sound, intellectually perfect, and have a strong imagination.[[97]](#footnote-97)

The prophets saw themselves as chosen and authorized to confront the people (Amos 7:10ff.; Is. 6; Jer. 1; Ezek. 1–3). Indeed, the Hebrew word for “prophet” means “called as a speaker” or “one who calls,” implying that the prophets speak or interpret God’s word and activity. Thus, they can be said to “**see words**” (Amos 1:1; Is. 2:1), and some prophets were called “**seers**.” This may imply that they “**see through**” rather than “**foresee**.” One way or the other, because they **see the real condition of their people**, they can also **foresee** what is going to happen if the people do not repent and turn back to God.[[98]](#footnote-98)

The Prophets “**saw through**” nine Ispaqlarya. These Ispaqlarya are often thought of as mirrors. This notion is a fallacy.

**1Co 13:12** For now we **see through** a **glass** (ἔσοπτρον – esoptron [**Ispaqlarya**]), darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Therefore, Neusner is correct in his observation. The Prophets saw the Shekinah through the Ispaqlarya – glass rather than “foresee.” Or we might say they saw through the Shekinah which is the Ispaqlarya.

**Shemot (Ex) 20:18** All the people **saw the voices (words)** and the lightning flashes and the sound of the shofar and the mountain smoking; and when the people saw *it*, they trembled and stood at a distance.

At Har Sinai, Yisrael – Adam achieved an exalted level equal to that of Adam HaRishon, as he possessed in Gan Eden, before he sinned. Adam HaRishon **saw** the essence of every creature that G-d made to pass before him.[[99]](#footnote-99) And, as a demonstration of how the Prophets received their prophecies, Adam HaRishon “named” them (**called them by their essence**). Therefore, we can see that there is a deeper level of understanding as to how Adam was and is a partner with G-d in creation. Another way of stating these things is that G-d showed Adam the essence of every creature to be created. When Adam saw the attributes of their being he called them by their essence and they became living creatures in the mundane world. Their essence was captured in natural speech. When they were “packaged” in natural words they became earthly – mundane creatures. Therefore, by knowing the name of the creature we learn something of their essence.

Consequently, when Yisrael – Adam came to Har Sinai they not only heard the words of G-d they **“saw”** the words coming out of G-d’s mouth. And, they saw each mitzvah and everything that it contained within its corpus. This level of prophetic perception was terrifying.[[100]](#footnote-100) This is because they saw the blessing of keeping the mitzvot and the punishment for violating it all at once. In similar fashion the Prophets “**saw**” the consequences of their prophecies. *Therefore, it is Yisrael’s destiny to recognize every “****Breath of God****” in every aspect of their existence.*[[101]](#footnote-101) We cannot even begin to imagine what it was like to **see** the words, “**I am the LORD your God**” as the first mitzvah. The second mitzvah “**You shall have no other gods before Me**” is even more horrific. The thought is terrifying in its most awesome manner.

How does prophecy come about? Following Al-Farabi, Maimonides maintains that prophecy is one of several sorts of emanations, or influences, deriving from God via the mediation of the Agent Intellect, the lowest of the supernal intellects posited by the medieval Aristotelians, which the ordinary religious person calls an angel. The prophetic emanation first reaches the perfected intellect of the recipient and then the perfected imagination. If the emanation fails to reach or affect the imagination for some reason, then the individual is only able to engage in intellectual pursuits, such as philosophy or physics; if the emanation only affects the imagination, the person then is a politician or poet at best, a magician or diviner at worse. But if the emanation influences both faculties, we have a prophet, unless God intervenes. Perfection of these faculties is necessary since the prophet can and does receive philosophical or scientific truths, some of which he transmits to the masses. The prophet needs a good imagination in order to transmit these truths to the masses, since they can only understand them in a form that is accessible to the imaginative faculty, such as stories. This is one reason why the Torah uses poetic and parabolic language.[[102]](#footnote-102)

While this requires far deeper investigation, we can see that the nature of Prophecy involved **seeing** the consequence of both positive and negative actions and communicating this in intelligible speech. The phrase “Adam” implies that one has accepted the adamic mission. To be titled “Ben Adam” – “Son of Adam” is to accept the mission of calling others to this assignment. On a greater level the term “Ben Adam” is the acceptance of the judicial role on a cosmic level. Metatron and Malki**–**Tsaddiq both bear titles of “Ben Adam” and are assigned the judicial role on this level. Malki**–**Tsaddiq is endowed with the neshamah of Chanoch (Enoch), the eighth Judge of righteousness/generosity. The more probable thought behind the Messianic term “Ben Adam” is the reparation of the damage done by the sin of Adam.

**A Prophet Like Moshe**

**Deu 18:15-19** **Lord** your G-d will raise up to you **a Prophet** from among you, of your brothers, **One like me**. **You will listen** to **him**, **according to all that you desired of Lord your God in Horeb in the day of the assembly, saying: Let me not hear again the voice of Lord my God, neither let me see this great fire anymore, so that I do not die**. And Lord said to me, They have spoken well what they have spoken. I will raise them up a **Prophet** from among their brothers, **one like you**, and will put **My words in His mouth**. **And He will speak to them all that I will command Him**. And it will happen, whatever man will not listen to **My Words** which he will speak in My name (or on My behalf – with my authority as an emissary [Divine agent]), I will require it of him.

The cursory reading of this passage is simple Peshat. The Messiah must be a “Prophet like Moshe.” However, this statement is loaded with difficulties and questions. For example we have noted some of those questions below

1. What does it mean to be a “Prophet” “like” Moshe?
2. Does this statement differentiate Moshe from the other Prophets?
3. How did the Prophets Prophecy?
4. How did their Prophecy affect the world?
5. How did Moshe Prophecy?
6. What was it like for Moshe to embody Prophecy at his level?
7. How did the Prophecy of Moshe affect the world?
8. What happened when the Men of the Great Assembly exorcised the spirit of Prophecy?
9. How can Yeshua be a “Prophet” if Prophecy ceased with the Men of the Great assembly?
10. How is Yeshua a Prophet “like” Moshe?

While we will not be able to address every question in full detail we will see how this statement perfectly applies to Yeshua as the “son of man.”

We have already seen how the Prophets prophesied above. What remains to be understood is how their prophecies affected the world and how they differed from the “Prophecy” of Moshe. This problem is superficially reflected in the *Ani Ma’amimn* (The 13 Principles of Jewish Faith).

Articles **six** and **seven** teach us to look more deeply into the differences between Moshe and the Prophets.

**The Sixth article** reads, “**I believe with perfect faithful/obedience that all the words of the Prophets are true**.”

**The Seventh article** reads, “**I believe with perfect faithful/obedience that the prophecy of Moshe our teacher, peace be upon him, was true and that he was the father of the Prophets – both those who preceded him and those who followed him.**”

It is clear that the Rambam is making a distinction between Moshe and the Prophets. In the most concise terms, Moshe Prophesied on the highest spiritual level giving the gift of Torah to humanity. Subsequently, all the Prophets prophesied under the umbrella of Moshe and the Torah. All their prophecies related to Yisrael’s – Adam’s relationship to the Torah.

**The Men of the Great Assembly**

Why did the men of the great assembly exorcise Prophecy?[[103]](#footnote-103) Chief among the reasons was a lust for idolatry. However, an even greater reason emerges when the subject is studied thoroughly. If Moshe was the “Greatest Prophet” and the “Father of the Prophets” before and after him, we learn that the Torah is the “Greatest Prophecy” available to man – Adam. Or, we might say that the Torah contains all the prophecies of the Prophets in some sublime manner. Therefore, as we noted above the Prophets did not prophecy on the level of Moshe, the Prophet possessed with the **Divine Breath in his mouth**. However, this “**Divine Breath” was not the Torah or the Oral Torah** per se. It was a call to be faithfully obedient to the Torah and the Oral Torah. Much like the *Mal’achim,* The Prophet was a message, emissary or Divine Agent sent to specific recipients.

**Prophecy on Moshe’ Level**

During the reception of Prophecy the Prophets bodily functions were interrupted and suspended. This level of Prophecy allows the Prophet to enter the spiritual dimension briefly. During this brief visit his bodily functions were suspended so that he could remain in the presence of the Shekinah, which is the **Ispaqlarya** through which he gazed. During this time their physical functioning was suspended and as they entered their prophetic trance their bodily functions were immobilized. Moshe’s level of Prophecy allowed Moshe to **see G-d’s words** directly. Because Moshe achieved the highest level of Prophecy he had to suspend certain bodily functions, such as intimacy with his wife. This fact caused Miriam to misjudge Moshe. Her sin was not “Lashon HaRa.” Her sin was that of equating herself with the level of Prophecy which Moshe achieved. On more than one occasion Moshe suspend eating and drinking for extended lengths. The first man – Adam HaRishom was greater than all the prophets, they were secondary to him. Therefore, to give the B’ne Yisrael the title “Adam” indicated their special relationship to Prophecy and his spiritual awareness. Here we must keep in mind that we are not speaking of Adam Kadmon the archetypical man (Messiah – this will be discussed later). This also creates some questions, which we will answer below.

Moshe Rabbenu was able to hear words directly from G-d, whereas all other prophets could only receive His messages in a metaphor or mystery from a Divine Intermediary. Moshe's prophetic superiority is, in itself, reason that his words cannot be contradicted by any other prophet. In contrast, the prophecy of all other prophets is not Torah. Indeed, their prophecy is authenticated only through the principles established by Torah. As noted above, the prophecy of Moshe Rabbenu was validated through a unique moment in history, the exposure of Prophecy to the entire Nation of Yisrael – Adam. Therefore, the measure of perfect Prophecy is to Prophecy on the level of Moshe which relates to the **Giving of the perfect Gift from the Heavens**, i.e. the Torah.

**Hakhamim, the New Prophets**

With the cessation of prophecy a new Prophet arose on the horizons of time. This Prophet was the Hakham, Sage of Yisrael who studied the Prophecy of Moshe day and night. **Learning Torah is the closest a man (Adam) can come to acquiring an intimate knowledge (Da’at) of God.** Because the revelation at Sinai never was or will be repeated, prophecy of this type, for all of humanity other than the generation that witnessed Sinai, represents the ultimate spiritual attainment. Prophecy in a manner of speaking is the result of a lifetime of Torah learning and trying to draw close to G-d. The gift of Prophecy given to the Prophets was similar to the Torah Scholar trying to draw close to G-d through incessant study. This activity enabled them to **see the Torah** and **know** how a prophecy must be given to the community or Nation of Yisrael – Adam. These messages served as a source of insight or inspiration regarding the teachings of the Torah, or they shed light upon current events, or warned of future happenings. However, these communications **never**innovated any Torah commandment. Therefore, the Hakham entered a world of “**looking” at words**. His bent was the **study of words** from the Torah trying to **see** what was seen at Har Sinai. Because of the excessive amounts of time spent in Torah study he became the new Judge and Prophet. When the Prophets were present there was no cause for anyone to question any aspect of the Torah. This was because while the Prophet remained so did Prophecy. When Prophecy was present in the world the light of the Torah was more readily seen and remained unquestioned. However, with the departure of Prophecy the Hakhamim arose to clarify the details of the Torah. Therefore, the present day prophets are the Hakhamim who study and speak the words of the Torah.

**Yeshua a Prophet “like” Moshe**

This leaves us to address the final two questions from our problem above.

9. How can Yeshua be a “Prophet” if Prophecy ceased with the Men of the Great assembly?

10. How is Yeshua a Prophet “like” Moshe?

Because prophecy ceased with the Men of the Great Assembly we are forced to wonder how Yeshua could be a “Prophet.” And, how is it that he can be a Prophet “LIKE” Moshe?

We must determine that the only way Yeshua could be a Prophet, is to Prophecy “Like” Moshe Rabbenu. However, we must note that the “Prophecy” of Moshe Rabbenu was not the direct tikun for the sin of Adam. Presenting the world with the “Gift of the Torah” was a monumental event. However, a deeper level of tikun remained to be seen in the restoration of the Oral Torah which was given to Adam. This aspect of “Prophecy” must be restored to Yisrael – Adam if they are to succeed in their adamic mission. In other words the “**Breath of G-d**” must be restored to the mouth of Yisrael – Adam. Adam communed with G-d in the “**Breath of the Day.**” Or we might say that Adam heard and received the “Breath of G-d,” i.e. a lesson in the Oral Torah daily.

In Yeshua we find a culmination of restoration of all that was lost to Adam (mankind) and Yisrael as a representation of Adam. The level of Prophecy the Master achieved was that of the Oral Torah, which was spoken before Har Sinai. His tikun restored the Torah which man experienced in Gan Eden. Because the Written Torah supports the Oral Torah we can see the undergirding of the Shekinah by “Ben Adam.”

**א ¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge);**

Adam was animated (given life) by the Divine Breath – Oral Torah. It was this difference which separated him from the animals of the earth. This Remes analogy is played out in the book of Yechezkel. G-d refers to the nations in animalistic terms as he does in the text of Daniel relating to our present subject. G-d refers to Yisrael as “sheep” but not just sheep, he calls these lambs “Adam.” This title bespeaks their mission. That mission is global tikun.

The Torah Seder shows Yitzchaq (the Son of Abraham, the father of us all) “meditating in the “field” (Gan Eden). The typical phrase “he lifted up his eyes” bespeaks looking into the essence of the spiritual worlds. The “field” is most likely the “field” which approached Machpelah – the entrance to Gan Eden. The text of the Torah is very enigmatic here. Yitzchaq is “living” in the Negev. The Hebrew phrase suggests that Yitzchaq is “studying” in a place of isolation. When Yitzchaq “lifted his eyes” he saw camels. What are we to learn from this remark? Yitzchaq saw that he would have one righteous/generous son and one wicked one. How do we derive this from Yitzchaq “seeing” camels? The Hakhamim have taught us that the camel possesses one mark of cleanness and one of uncleanness.[[104]](#footnote-104)

**Peroration**

While we are clearly taught to hear and obey the words of the Torah, we are vested with the powers of Adam. Meaning we should look at the words and like Yitzchaq meditate on them. By seeing the words of the Torah, Oral and Written we will see what our work and occupation is to be.

Adam saw the essence of every living being which G-d made to pass before him. The B’ne Yisrael saw the words of the Torah as they were spoken by G-d. Yechezkel, the son of man saw the Divine Chariot. Having past the “Sabbath of Vision” we see how important it is to make every attempt to see beyond the words of ink and script. Yeshua the Son of Man – Messiah like Moshe brought the Oral Torah to a place of dignity which supersedes prophecy because he was a Prophet **Like** Moshe Rabbenu.

The Sabbaths of consolation and strengthening begins with the overflowing love of Abraham, seen in the union of Yitzchaq and Rivka, and manifested in Chesed.

Amen v’amen

**The Ten (3 + 7) Men of a Jewish Nazarean Congregation**

|  |  |  |  |
| --- | --- | --- | --- |
| **Bench of Three Hakhamim (LocalBet Din)** | | | **|**  **|**  **|**  **|**  **|**  **|**  **HEAVENLIES**  **Or**  **HEAVENLY**  **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Keter**  (Crown) – Colourless  Ministry: Invisible  Divine Will in the Messiah |  |
| **Binah**  (Understanding) - Gray  Virtue: Simchah (Joy)  Ministry: 2nd of the bench of three  APOSTLE |  | **Chochmah**  (Wisdom) - Black  Virtue: Emunah (Faithful Obedience)  Ministry: Chief Hakham 1st of the bench of three  APOSTLE |
|  | **Da'at**  (Knowledge) - White  Virtue: Yichud (Unity)  Ministry: 3rd of the bench of three  APOSTLE |  |
| **The Seven Paqidim (Servants at the Bench)** | | | |
| **Gevurah**  (Strength/Might) – Scarlet Red  Virtue: Yir’ah (Fear of G-d)  Ministry: Sheliach [Chazan/Bishop] |  | **G’dolah / Chessed**  (Greatness/Mercy) – Royal Blue  Virtue: Ahavah (love)  Ministry: Masoret [Catechist/Evangelist] | **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **EARTHLY**  **Or**  **EARTHLY**  **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Tiferet**  (Beauty) - Yellow  Virtue: Rachamim (Compassion)  Ministry: Darshan or Magid [Prophet] |  |
| **Hod**  (Glory) - Orange  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor] |  | **Netzach**  (Victory) – Emerald Green  Virtue: Bitahon (Confidence)  Ministry: Parnas [Pastor] |
|  | **Yesod**  (Foundation) - Violet  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor]  (Female – hidden) |  |
|  | **Shekhinah / Malkhut**  (Presence) – Purple  Virtue: Humility  Ministry: Meturgeman/Moreh/Zaqen [Teacher/Elder] |  |

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 24:42?
3. What questions were asked of Rashi regarding Gen. 24:45?
4. What questions were asked of Rashi regarding Gen. 24:47?
5. What questions were asked of Rashi regarding Gen. 24:50?
6. What questions were asked of Rashi regarding Gen. 24:55?
7. What questions were asked of Rashi regarding Gen. 24:62?
8. What questions were asked of Rashi regarding Gen. 24:64?
9. What questions were asked of Rashi regarding Gen. 25:6?
10. What questions were asked of Rashi regarding Gen. 25:17?
11. How do we know that Ishmael returned to faithful obedience and passed away as a righteous/generous man?
12. Why is the first Sabbath of Consolation the most joyous of Sabbaths?
13. Why has prophecy passed to the Sages from the times of His Majesty King Yeshua to this present day?
14. What does it mean that His Majesty King Yeshua is a “Prophet” “like unto” Moshe Rabbenu?
15. Explain why the plucking of grain on the Sabbath by His Majesty King Yeshua was not a violation of the Torah?
16. Explain how it was the Boethusians and not the Pharisees who complained about His Majesty King Yeshua and his disciples eating grain on the Sabbath?‎
17. What major Halakha can be learned this week from the mouth of Hakham Tsefet and written down by his scribe Mark (Mordechai)?
18. There are seven Sabbaths of Strengthening/Consolation and there are seven Paqidim (officers) in the congregation. Who of the seven officers is addressed this Shabbat by the Special Ashlamatah for the first Sabbath of Strengthening?
19. What consolation/s (strengthening/s) are offered in the readings for this very special Sabbath?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “V’Eleh Tol’dot” & Shabbat: Nachamu II**

**Sabbath: “These are the Generations” & “Comfort/Strengthen - II”**

**& Shabbat Mevar’chim HaChodesh Ellul**

**(Sabbath of the Proclamation of the New Moon of Ellul)**

**Friday Evening August 17th – Sunday Evening August 19th**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֵלֶּה תּוֹלְדֹת** |  |  |
| **“V’Eleh Tol’dot”** | Reader 1 – B’resheet 25:19-26 | Reader 1 – B’resheet 27:1-4 |
| **“And these are the Generations”** | Reader 2 – B’resheet 25:27-34 | Reader 2 – B’resheet 27:5-7 |
| **“Y estas son las Generaciones”** | Reader 3 – B’resheet 26:1-11 | Reader 3 – B’resheet 27:8-10 |
| B’resheet (Gen.) 25:19 – 26:35  B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 26:12-17 |  |
| Ashlamatah: Is 49:14 – 51:3 | Reader 5 – B’resheet 26:18-23 |  |
| Special: Isaiah 40:1-26‎  I Samuel 20:18,42 | Reader 6 – B’resheet 26:24-29 | Reader 1 – B’resheet 27:1-4 |
| Psalms 19:1- + 20:1- | Reader 7 – B’resheet 26:30-35 | Reader 2 – B’resheet 27:5-7 |
|  | Maftir – B’resheet 26:31-35 | Reader 3 – B’resheet 27:8-10 |
| N.C.: Mark 3:1-6  Luke 6:6-11 & Acts 5:17-32 | Isaiah ‎49:14 – 51:3‎  I Samuel 20:18,42 |  |

1. See above, 16:14. [↑](#footnote-ref-1)
2. Above, 20:l. [↑](#footnote-ref-2)
3. Ibid., 16:14. [↑](#footnote-ref-3)
4. Thus it is obvious that Shur and Bered are synonymous. Now Shur is in Gerar (above, 20:1), and Beer-sheba is in the land of the Philistines near Gerar ‎‎(see Ramban, above, 21:32). The well of Lahai-Roi, which is between Kadesh and Bered (above, 16:14), is thus near Beer-sheba. [↑](#footnote-ref-4)
5. Above, 21:33. [↑](#footnote-ref-5)
6. Verse ‎‎67 here. [↑](#footnote-ref-6)
7. "Abashed." In our Rashi: "and she gazed at him in astonishment." [↑](#footnote-ref-7)
8. Above, Verse 14. [↑](#footnote-ref-8)
9. Psalms 18:10. [↑](#footnote-ref-9)
10. Ibid., 37:24. ‎ [↑](#footnote-ref-10)
11. II Kings 5:21. [↑](#footnote-ref-11)
12. Ibid., Verse 26. ‎ [↑](#footnote-ref-12)
13. Psalms 108:5. ‎ [↑](#footnote-ref-13)
14. Isaiah 65:20. [↑](#footnote-ref-14)
15. Psalms 148:4. [↑](#footnote-ref-15)
16. II Samuel 13:34. ‎ [↑](#footnote-ref-16)
17. 60:15. [↑](#footnote-ref-17)
18. Onkelos translates ***Asshurim*** as meaning "camps," ‎***Letushim*** as "owners of tents who spread about in all directions," and ***Leumim*** as "islands" or "sea-districts." Upon this Rashi comments that he cannot make ‎Onkelos' translation fit in exactly with the words of the text. Ramban now proceeds to explain Onkelos' understanding on the verse and also the reason why he was ‎forced to make this translation. [↑](#footnote-ref-18)
19. Further, 37:25. [↑](#footnote-ref-19)
20. Job 23:11. [↑](#footnote-ref-20)
21. Psalms 37:31. [↑](#footnote-ref-21)
22. Nehemiah 13:7. ‎ [↑](#footnote-ref-22)
23. Ibid., 12:44. ‎ [↑](#footnote-ref-23)
24. Isaiah 21:15. ‎ [↑](#footnote-ref-24)
25. See Isaiah 41:1 and Targum. [↑](#footnote-ref-25)
26. Above, 10:13. [↑](#footnote-ref-26)
27. 61:4. [↑](#footnote-ref-27)
28. Isaiah 13:8. [↑](#footnote-ref-28)
29. I Samuel 13:20. [↑](#footnote-ref-29)
30. Job 16:9. [↑](#footnote-ref-30)
31. Above, 21:12. [↑](#footnote-ref-31)
32. Verse 1 here. [↑](#footnote-ref-32)
33. I Chronicles 1:32. [↑](#footnote-ref-33)
34. Further, 26:34 and 28:9. [↑](#footnote-ref-34)
35. 21a. [↑](#footnote-ref-35)
36. See Seder Beresheet. [↑](#footnote-ref-36)
37. Further,34:12. [↑](#footnote-ref-37)
38. Beresheet Rabba 61:4. [↑](#footnote-ref-38)
39. Above, 16:1. [↑](#footnote-ref-39)
40. Further, 35:29. [↑](#footnote-ref-40)
41. I Chronicles 29:28. [↑](#footnote-ref-41)
42. Isaiah 63:7. ‎ [↑](#footnote-ref-42)
43. Psalms 21 :3. ‎ [↑](#footnote-ref-43)
44. Ecclesiastes 5:9. [↑](#footnote-ref-44)
45. Koheleth Rabba ‎1:34. [↑](#footnote-ref-45)
46. Ecclesiastes 5:9. [↑](#footnote-ref-46)
47. 62:3. [↑](#footnote-ref-47)
48. i.e., they die without pain. [↑](#footnote-ref-48)
49. 62:6. [↑](#footnote-ref-49)
50. See above, 16:14, for the origin of the name "the well of Lahai-Roi," and there it expressly says that it was by a fountain of water in the wilderness. ‎It was thus not a city. [↑](#footnote-ref-50)
51. See Psalms 112:2. [↑](#footnote-ref-51)
52. See my Hebrew commentary, p. 42, Note 90. [↑](#footnote-ref-52)
53. Further, Chapter 36. [↑](#footnote-ref-53)
54. Megillah 17a; Beresheet Rabba ‎‎62:8. [↑](#footnote-ref-54)
55. Baba Bathra 16 b. The Gemara (teaching) constitutes the collected discussions of the Amoraim, centering around the Mishnah. The Mishnah and Gemara ‎combined are known as the Talmud. ‎ [↑](#footnote-ref-55)
56. Above, 7:21. [↑](#footnote-ref-56)
57. Ibid., 6:17. [↑](#footnote-ref-57)
58. Lamentations 4:6. [↑](#footnote-ref-58)
59. Numbers 20:3. [↑](#footnote-ref-59)
60. Joshua 22:20. [↑](#footnote-ref-60)
61. 62:2. [↑](#footnote-ref-61)
62. Verse 8 here. [↑](#footnote-ref-62)
63. 31:15. [↑](#footnote-ref-63)
64. 6:17 [↑](#footnote-ref-64)
65. Zechariah 14:12. [↑](#footnote-ref-65)
66. Sanhedrin 39a. [↑](#footnote-ref-66)
67. Baba Kamma 67b. In case of a thief who makes restitution for stolen oxen. See Exodus 21:37. Now "you might think that if he stole an ox worth one hundred ‎‎(weights in gold or silver) he may pay as a fine five oxen emaciated ('and in near-dying condition' - Rashi). It is for this reason that Scripture says (he shall pay five ‎oxen) ***'tachtav'***" - in its place. In other words each one of the five oxen must be equal in value to the stolen ox, "for otherwise he might pay him back five emaciated ‎oxen which together will not equal even the value of the one stolen" (Meiri, Baba Kamma ibid.). [↑](#footnote-ref-67)
68. Above 7:23. Ramban's intent here is to be understood in the ‎light of what he has written above on that verse: "*And He blotted out every living substance ...* " After having said, *And all flesh perished* ***('vayigva’)***, and having said, ‎*whatever was in the dry land, died,* Scripture continues to say, *And He blotted out*, meaning etc." Here in discussing the meaning of the word ‎***gviyah***, Ramban brings proof to his theory that ***gviyah*** in itself does not mean death but fainting, emaciation, etc. For it is on this basis that we can understand why ‎after having said ***'vayigva'*** all flesh Scripture continued to inform us further that it died and was blotted out, since these facts are not included in the term of ***gviyah.*** [↑](#footnote-ref-68)
69. "A measure." In the Lisbon edition of Ramban: "the death." [↑](#footnote-ref-69)
70. For since in the present verse concerning Ishmael it says both ***"expired"*** and ***"died"*** the ‎reference must be to the death of a righteous/generous person, as explained in the text above. "It is based upon this (double expression) that the Sages of blessed memory ‎have said that Ishmael repented of his evil ways" (Bachya, p. 219 in my edition), ‎ [↑](#footnote-ref-70)
71. Ibn Ezra [↑](#footnote-ref-71)
72. שגיון (from שגה) is here taken to mean an error’. It was an error on his part to celebrate in song the downfall of Saul. [↑](#footnote-ref-72)
73. 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-73)
74. Taanit 30b [↑](#footnote-ref-74)
75. Normally Tu B’Ab falls before Shabbat Nachamu, but this year, Tisha B’Ab fell on Shabbat and caused Tu B’Ab to fall after Shabbat Nachamu. [↑](#footnote-ref-75)
76. According to a tradition in Seder Olam 6, Moses spent three periods of forty days and forty nights in the Mount beginning with the seventh of Sivan and ending on the tenth of Tishri when he came down on earth with the Second Tables. [↑](#footnote-ref-76)
77. Cf. Bamidbar (Numbers) 36:6-7. The Law was later annulled. [↑](#footnote-ref-77)
78. Shoftim (Judges) 21:1. [↑](#footnote-ref-78)
79. I.e., on what did they base their permission. [↑](#footnote-ref-79)
80. Those who came out of Egypt. [↑](#footnote-ref-80)
81. In a direct manner as described in Num. XII, 8, ‘With him I speak mouth to mouth, etc. (Rashbam, B.B. 121b). [↑](#footnote-ref-81)
82. Devarim (Deuteronomy) 2:16-17. [↑](#footnote-ref-82)
83. Taanit 30b [↑](#footnote-ref-83)
84. Shabbat Nachamu [↑](#footnote-ref-84)
85. *Shulhan Arukh* [↑](#footnote-ref-85)
86. Bamidbar (Numbers) 13:1 - 14:45 [↑](#footnote-ref-86)
87. *Midrash Eicha Rabba* tells us that fifteen thousand of the “generation of the wilderness” would die every year on the ninth of Ab. [↑](#footnote-ref-87)
88. *Ta’anit* 29a [↑](#footnote-ref-88)
89. Leviticus 21:1 - 24:23 [↑](#footnote-ref-89)
90. **Shimon (Simon) Schwab** (December 30, 1908 – February 13, 1995) was an Orthodox rabbi and communal leader in Germany and the United States. Educated in Frankfurt am Main and in the *yeshivot* of Lithuania, he was rabbi in Ichenhausen, Bavaria, after immigration to the United States in Baltimore, and from 1958 until his death at Khal Adath Jeshurun in Washington Heights, Manhattan. [↑](#footnote-ref-90)
91. Verbal connection with B’resheet 24:42 and Psalms 18:21 [↑](#footnote-ref-91)
92. Verbal connection ro B’resheet 24:67, Isa 14:1 [↑](#footnote-ref-92)
93. Verbal parallel with B’resheet 24:53 and Luqas 6:4 [↑](#footnote-ref-93)
94. For further information on this Sect of Judaism during the times of the Master of Nazareth see:

    <http://www.jewishencyclopedia.com/view.jsp?artid=1232&letter=B&search=Boethusians> [↑](#footnote-ref-94)
95. Eisemann, R. M. (2007). *The Book of Ezekiel, A New Translation with Commentary .* Brooklyn, New York: Mesorah Publications, Ltd. Introduction xxxiv [↑](#footnote-ref-95)
96. Ibid Intro – pg. xxxiii [↑](#footnote-ref-96)
97. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001. [↑](#footnote-ref-97)
98. Ibid 3:1445 [↑](#footnote-ref-98)
99. Cf. B’resheet 2:19 [↑](#footnote-ref-99)
100. Cf. Shemot (Ex) 20:18 [↑](#footnote-ref-100)
101. Eisemann, R. M. (2007). *The Book of Ezekiel, A New Translation with Commentary .* Brooklyn, New York: Mesorah Publications, Ltd. Introduction xxxv [↑](#footnote-ref-101)
102. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). The encyclopedia of Judaism. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001. [↑](#footnote-ref-102)
103. **b. Yoma 9b** ﻿After the later prophets Haggai, Zechariah, and Malachi had died, the Holy Spirit (Spirit of Prophecy) departed from Israel, but they still availed themselves of the Bath Kol. [↑](#footnote-ref-103)
104. ﻿Midrash Rabbah - Genesis LX:14 [↑](#footnote-ref-104)