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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 23, 5772 – August 10/11, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Aug 10 2012 – Candles at 7:59 PM  Sat. Aug 11 2012 – Habdalah 8:54 PM | **Brisbane, Australia**  Fri. Aug 10 2012 – Candles at 5:06 PM  Sat. Aug 11 2012 – Habdalah 6:00 PM | **Bucharest, Romania**  Fri. Aug 10 2012 – Candles at 8:11 PM  Sat. Aug 11 2012 – Habdalah 9:15 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Aug 10 2012 – Candles at 8:17 PM  Sat. Aug 11 2012 – Habdalah 9:14 PM | **Jakarta, Indonesia**  Fri. Aug 10 2012 – Candles at 5:37 PM  Sat. Aug 11 2012 – Habdalah 6:27 PM | **Manila & Cebu, Philippines**  Fri. Aug 10 2012 – Candles at 6:03 PM  Sat. Aug 11 2012 – Habdalah 6:54 PM |
| **Miami, FL, U.S.**  Fri. Aug 10 2012 – Candles at 7:42 PM  Sat. Aug 11 2012 – Habdalah 8:35 PM | **Olympia, WA, U.S.**  Fri. Aug 10 2012 – Candles at 8:12 PM  Sat. Aug 11 2012 – Habdalah 9:20 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Aug 10 2012 – Candles at 7:34 PM  Sat. Aug 11 2012 – Habdalah 8:32 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Aug 10 2012 – Candles at 7:44 PM  Sat. Aug 11 2012 – Habdalah 8:48 PM | **Singapore, Singapore**  Fri. Aug 10 2012 – Candles at 6:57 PM  Sat. Aug 11 2012 – Habdalah 7:46 PM | **St. Louis, MO, U.S.**  Fri. Aug 10 2012 – Candles at 7:43 PM  Sat. Aug 11 2012 – Habdalah 8:43 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

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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!**

**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**

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| **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 ‎65:23 – 66:8‎ | Reader 5 – B’resheet 26:18-23 |  |
| Special: Isaiah ‎49:14 – 51:3‎  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 |  |

**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**

* The Birthright – Genesis 25:19-34
* Isaac and the Philistines – Genesis 26:1-35

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet ‎‎‎‎‎25:19 – 26:35‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 19. And these are the generations of Isaac the son of Abraham; Abraham begot Isaac. | 19. These are the generations of Izhak bar Abraham. And because the appearance of Izhak resembled the appearance of Abraham, the sons of men said, In truth Abraham begat Izhak. |
| 20. And Isaac was forty years old when he took Rebecca the daughter of Bethuel the Aramean of Padan Aram, the sister of Laban the Aramean, to himself for a wife. | 20. And Izhak was the son of forty years when he took Rivekah, the daughter of Bethuel the Aramite, who was of Padan Aram, the sister of Laban the Aramite, unto him for a wife. |
| 21. And Isaac prayed to the Lord opposite his wife because she was barren, and the Lord accepted his prayer, and Rebecca his wife conceived. | 21. And Izhak went to the mountain of worship, the place where his father had bound him. And Izhak in his prayer turned the attention of the Holy One, blessed be He! from that which He had decreed concerning him who had been childless. And he was enlarged, and Rivekah his wife was with child. |
| 22. And the children struggled within her, and she said, "If [it be] so, why am I [like] this?" And she went to inquire of the Lord. | 22. And the children pressed in her womb as men doing battle. And she said, If this is the anguish of a mother, what then are children to me? And she went into the school of Rabba Shem to supplicate mercy before the LORD.  JERUSALEM: And the children pressed in her womb, and she said, If such be the anguish of a mother, what now is life, that children are to be mine? And she went to supplicate mercy before the LORD in the Beth Midrash of Rabba Shem. |
| 23. And the Lord said to her, "Two nations are in your womb, and two kingdoms will separate from your innards, and one kingdom will become mightier than the other kingdom, and the elder will serve the younger. | 23. And the LORD said to her, Two peoples are in your womb, and two kingdoms from your womb will be separated; and one kingdom will be stronger than the other, and the elder will serve the younger, if the children of the younger will keep the commandments of the Law. |
| 24. And her days to give birth were completed, and behold, there were twins in her womb. | 24. And the two hundred and seventy days of her being with child were completed to bring forth; and, behold, twins were in her womb. |
| 25. And the first one emerged ruddy; he was completely like a coat of hair, and they named him Esau. | 25. And the first came forth wholly red, as a garment of hair: and they called his name Esau, because he was born altogether complete, with the hair of the head, and the beard, and teeth, and grinders. |
| 26. And afterwards, his brother emerged, and his hand was grasping Esau's heel, and he named him Jacob. Now Isaac was sixty years old when she gave birth to them. | 26. Afterward came forth his brother, and his hand had hold on the heel of Esau. And they called his name Jakob (Yaakov). And Izhak was a son of sixty years when he beget them. |
| 27. And the youths grew up, and Esau was a man who understood hunting, a man of the field, whereas Jacob was an innocent man, dwelling in tents. | 27. And the lads grew; and Esau was a man of idleness to catch birds and beasts, a man going forth into the field to kill lives, as Nimrod had killed, and Hanok his son. But Jakob was a man peaceful in his words, a minister of the instruction-house of Eber, seeking instruction before the LORD. |
| 28. And Isaac loved Esau because [his] game was in his mouth, but Rebecca loved Jacob. | 28. And Izhak loved Esau, for words of deceit were in his mouth; but Rivekah loved Jakob. |
| 29. Now Jacob cooked a pottage, and Esau came from the field, and he was faint. | 29. On the day that Abraham died, Jakob dressed pottage of lentils, and was going to comfort his father. And Esau came from the wilderness, exhausted; for in that day he had committed five transgressions: he had worshipped with strange worship, he had shed innocent blood, he had gone in unto a betrothed damsel, he had denied the life of the world to come, and had despised the birthright. |
| 30. **And Esau said to Jacob, "Pour into [me] some of this red, red [pottage], for I am faint"; he was therefore named Edom.** | 30. **And Esau said to Jakob, Let me now taste that red pottage, for I am faint, -- therefore he called his name Edom.** |
| 31. And Jacob said, "Sell me as of this day your birthright." | 31. And Jakob said, Sell today, as (on this very) day, what you would hereafter appropriate, your birthright, unto me. |
| 32. Esau replied, "Behold, I am going to die; so why do I need this birthright?" | 32. And Esau said, Behold, I am going to die, and in another world I will have no life; and what then to me is the birthright, or the portion in the world of which you speak? |
| 33. And Jacob said, "Swear to me as of this day"; so he swore to him, and he sold his birthright to Jacob. | 33. And Jakob said, Swear to me today that so it will be. And he swore to him, and sold his birthright to Jakob. |
| 34. **And Jacob gave Esau bread and a pottage of lentils, and he ate and drank and arose and left, and Esau despised the birthright.** | 34. **And Jakob gave to Esau bread and the red pottage of lentils. And he ate and drank, and arose and went. And Esau scorned the birthright, and the portion of the world that comes.**  **JERUSALEM: And he arose, and went. And Esau despised the birthright, and vilified the portion in the world that comes, and denied the resurrection of the dead.** |
|  |  |
| 1. And there was a famine in the land, aside from the first famine that had been in the days of Abraham, and Isaac went to Abimelech the king of the Philistines, to Gerar. | 1. And there was a mighty famine in the land of Kenaan, besides the former famine which had been in the days of Abraham; and Izhak went to Abimelek king of the Philistaee at Gerar. |
| 2. And the Lord appeared to him, and said, **"Do not go down to Egypt; dwell in the land that I will tell you.** | 2. It had been in Izhak's heart to go down to Mizraim; but the LORD appeared to him, and said, **Go not down to Mizraim; dwell in the land as I have told you;** |
| 3. Sojourn in this land, and I will be with you, and I will bless you, for to you and to your seed will I give all these lands, **and I will establish the oath that I swore to Abraham, your father.** | 3. sojourn in the land, and My Word will be for your help, and I will bless you; for to the end to your sons will I give all these lands, **and I will establish the covenant which I have covenanted with Abraham your father.** |
| 4. And I will multiply your seed like the stars of the heavens, and I will give your seed all these lands, **and all the nations of the earth will bless themselves by your seed,** | 4. And I will multiply your sons as the stars of the heavens, and will give to your sons all these lands, **and through your sons will all the nations of the earth be blessed (or, “grafted in”);** |
| **5. Because Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My instructions."** | **5. on account that Abraham obeyed My Word, and kept the keeping of My word, My statutes, My covenants, and My laws.** |
| 6. And Isaac dwelt in Gerar. | 6. And Izhak dwelt in Gerar. |
| 7. And the men of the place asked about his wife, and he said, "She is my sister," because he was afraid to say, "[She is] my wife," [because he said,] "Lest the men of the place kill me because of Rebecca, for she is of comely appearance." | 7. And the man of the place inquired concerning his wife; and he said, She is my sister: for he reasoned in his heart, Lest the men of the place should kill me for Rivekah, because she was of beautiful appearance. |
| 8. And it came to pass, when he had been there for many days, that Abimelech, the king of the Philistines, looked out of the window, and he saw, and behold, Isaac was jesting with Rebecca his wife. | 8. And it was when days had increased to him in abiding there, that Abimelek the king of the Philistaee looked from a window, and beheld, and Izhak was disporting with Rivekah his wife. |
| 9. So Abimelech called Isaac, and he said, "Behold, she is your wife; so how could you have said, 'She is my sister'?" And Isaac said to him, "Because I said, 'Lest I die because of her.'" | 9. And Abimelek called Izhak, and said, Nevertheless she is your wife; and why have you said, She is my sister? And Izhak answered him, Because I said in my heart, Lest they kill me on her account. |
| 10. And Abimelech said, "What have you done to us? The most prominent of the people might easily have lain with your wife, and you would have brought guilt upon us." | 10. And Abimelek said, Why have you done this to us? It might have been that the king, who is the principal of the people, had lain with your wife, and you would have brought guilt upon us.  JERUSALEM: And Abimelek said to him, What is this that you have done to us? Very possibly might one of the young men have lain with your wife, and there would have been great guilt brought upon us. |
| 11. And Abimelech commanded all the people, saying, "Whoever touches this man or his wife shall be put to death." | 11. And Abimelek instructed all the people, Whoever will go near to injure this man or his wife, will verily be put to death. |
| 12. And Isaac sowed in that land, and he found in that year a hundred fold, and the Lord blessed him. | 12. And Izhak sowed unto righteousness/generosity in that land, and found in that year a hundred for one, according to his measure. And the LORD blessed him, |
| 13. And the man became great, and he grew constantly greater until he had grown very great. | 13. and the man increased, and went forward increasing until he was very great. |
| 14. And he had possessions of sheep and possessions of cattle and much production, and the Philistines envied him. | 14. And he had flocks of sheep, and herds of cattle, and great cultivation; and the Philistaee envied him. |
| 15. And all the wells that his father's servants had dug in the days of Abraham his father the Philistines stopped them up and filled them with earth. | 15. And all the wells which the servants of his father had dug in the days of Abraham his father, the Philistaee stopped up and filled with earth. |
| 16. And Abimelech said to Isaac, "Go away from us, for you have become much stronger than we." | 16. And Abimelek said to Izhak, Go from us; for you are stronger than we in riches very much. |
| 17. And Isaac went away from there, and he encamped in the valley of Gerar and dwelt there. | 17. And Izhak went thence, and sojourned in the valley of Gerar, and dwelt there. |
| 18. And Isaac again dug the wells of water which they had dug in the days of his father, Abraham, and the Philistines had stopped them up after Abraham's death; and he gave them names like the names that his father had given them. | 18. And Izhak dug again the wells of water which the servants of his father had dug in the days of Abraham his father, and which the Philistaee had stopped after Abraham was dead; and he called them by the names his father had called them. |
| 19. And Isaac's servants dug in the valley, and they found there a well of living waters. | 19. And the servants of Izhak dug in the border of the valley, and found there a well of flowing water. |
| 20. And the shepherds of Gerar quarreled with Isaac's shepherds, saying, "The water is ours"; so he named the well Esek, because they had contended with him. | 20. And the shepherds of Gerar contended with Izhak's shepherds, saying, The water is ours. And it was the will of Heaven, and it dried. But when they returned to Izhak, it flowed. And he called the name of the well (Esek) Contention, because (etheseku) they had quarrelled with him on account of it. |
| 21. And they dug another well, and they quarreled about it also; so he named it Sitnah. | 21. And they dug another well; and they contended for it also; and it dried, and did not flow again. And he called the name of it (Sitnah) Accusation. |
| 22. And he moved away from there, and he dug another well, and they did not quarrel over it; so he named it Rehoboth, and he said, "For now the Lord has made room for us, and we will be fruitful in the land." | 22. And he removed from thence and dug another well, and for that they did not contend as formerly, and he called the name of it (Ravchatha) Spaciousness; for he said, Now has the LORD given us space to spread us abroad in the land. |
| 23. And he went up from there to Beer sheba. | 23. And he went up from thence unto Beersheba. |
| 24. And the Lord appeared to him on that night and said, "I am the God of Abraham, your father. Fear not, for I am with you, and I will bless you and multiply your seed for the sake of Abraham, My servant." | 24. And the LORD appeared to him that night, and said, I am the God of Abraham your father: fear not; for My Word is for your help, and I will bless you, and multiply your sons for the righteousness'/generosity’s sake of Abraham My servant. |
| 25. And he built an altar there, and he called in the name of the Lord, and he pitched his tent there, and Isaac's servants dug a well there. | 25. And he built there an altar, and prayed in the name of the LORD. And he spread his tabernacle there, and the servants of Izhak dug there a well. |
| 26. And Abimelech went to him from Gerar, and a group of his companions and Pichol, his general. | 26. And when Izhak went forth from Gerar the wells dried up, and the trees made no fruit; and they felt that it was because they had driven him away, all these things had befallen them. And Abimelek went to him from Gerar, and took his friends to go with him, and Phikol the chief of his host. |
| 27. And Isaac said to them, "Why have you come to me, since you hate me, and you sent me away from you?" | 27. And Izhak said to them, Why come you to me that I should pray for you, when you have hated me, and driven me from you? |
| 28. And they said, "We have seen that the Lord was with you; so we said: Let there now be an oath between us, between ourselves and you, and let us form a covenant with you. | 28. And they answered, Seeing, we have seen, that the Word of the LORD is for your help, and for your righteousness’/generosity’s sake all good has been to us; but when you went forth from our land the wells dried up, and our trees made no fruit; then we said, We will cause him to return to us. And now let there be an oath established between us, and kindness between us and you, and we will enter into a covenant with you, |
| 29. If you do [not] harm us, as we have not touched you, and as we have done with you only good, and we sent you away in peace, [so do] you now, blessed of the Lord." | 29. lest you do us evil. Forasmuch as we have not come near you for evil, and as we have acted with you only for good, and have indeed sent you away in peace; you are now blessed of the LORD. |
| 30. So he made a feast for them, and they ate and drank. | 30. - - |
| 31. And they arose early in the morning, and they swore one to the other, and Isaac escorted them, and they went away from him in peace. | 31. And they arose in the morning, each man with his brother; and he broke off from the bridle of his ass, and gave one part to them for a testimony. And Izhak prayed for them, and they were enlarged. And Izhak accompanied them, and they went from him in peace. |
| 32. And it came to pass on that day, that Isaac's servants came and told him about the well that they had dug, and they said to him, "We have found water." | 32. And on that day the servants of Izhak came and told him concerning the well they had dug, and said to him, We have found water; |
| 33. And he named it Shibah; therefore, the city is named Beer sheba until this very day. | 33. and he called it Sheba (the Swearing); therefore the name of the city is Beersheba unto this day. |
| 34. And Esau was forty years old, and he married Judith, the daughter of Beeri the Hittite, and Basemath, the daughter of Elon the Hittite. | 34. And Esau was the son of forty years; and he took to wife Yehudith daughter of Beari the Hittah, and Basemath daughter of Elon the Hittah. |
| 35. And they were a vexation of the spirit to Isaac and to Rebecca. | 35. And they bowed in strange worship, and set themselves to rebel in their evil conduct against Izhak and against Rivekah.  JERUSALEM: **And they were refractory, swelling in spirit with strange worship, and would not receive instruction either from Izhak or Rivekah.** |
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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. 447-485

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎25:19 – 26:35‎**

**19. And these are the generations of Isaac the son of Abraham** [ תּוֹלְדוֹת refers to] Jacob and Esau mentioned in this section.

**Abraham begot Isaac** - (Only after the Holy One, blessed be He, named him Abraham, did he beget Isaac. Another explanation:) Since Scripture wrote: “Isaac the son of Abraham,” it had to say: “Abraham begot Isaac,” because the scorners of the generation were saying that Sarah had conceived from Abimelech, for she had lived with Abraham for many years and had not conceived from him. What did the Holy One, blessed be He, do? He shaped the features of Isaac’s face to resemble Abraham’s, and everyone attested that Abraham had begotten Isaac. This is the meaning of what is written here: “Isaac, the son of Abraham,” because here is proof that “Abraham begot Isaac.”-[From Midrash Tanchuma, Toledoth 1]

**20 forty years old** For when Abraham came from Mount Moriah, he was informed that Rebecca had been born. Isaac was then thirty-seven years old, for at that time Sarah died, and from the time that Isaac was born until the “Binding” [of Isaac], when Sarah died, were thirty-seven years, for she was ninety years old when Isaac was born, and one hundred and twenty-seven when she died, as it is stated (above 23: 1): “The life of Sarah was [a hundred and twenty seven years.”] This makes Isaac thirty-seven years old, and at that time, Rebecca was born. He waited for her until she would be fit for marital relations—three years—and then married her.-[From Gen. Rabbah 57:1;

**the daughter of Bethuel the Aramean of Padan-Aram, the sister of Laban** Was it not already written that she was the daughter of Bethuel and the sister of Laban and from Padan-Aram? But this is to tell her praise, that she was the daughter of a wicked man and the sister of a wicked man and her place was [inhabited by] wicked people, but she did not learn from their deeds. [From Gen. Rabbah 63:4]

**of Padan-Aram** Because there were two Arams, Aram-naharaim and Aram-zobah, it is called Padan [meaning “pair”], an expression of a pair of oxen, which in Aramaic is פַּדַּן תּוֹרִין . Others interpret “Padan-aram” as “the field of Aram,” because in Arabic, a field is called “fadan.”

**21 prayed** Heb. וַיֶעְתַּר . He prayed much and entreated [God] with prayer.

**accepted his prayer** Heb. וַיֵעָתֶר . He (God) allowed Himself to be entreated and placated and swayed by him. I say that every expression of עתר is an expression of entreaty and increase, and similarly (Ezek. 8:11): “and a thick (וַעֲתַר) cloud of incense,” [meaning] the immensity of the ascent of smoke, and so (ibid. 35:13): “And you have multiplied (וְהַעְתַּרְתֶּם) your words against Me,” and so, (Prov. 27:6): “whereas the kisses of an enemy are burdensome (וְכַעְתָּרוֹת) .” They seem to be many and are burdensome, accroissement in Old French, excessive.

**opposite his wife** This one (Isaac) was standing in this corner and praying, and that one (Rebecca) was standing in that corner and praying.

**accepted his prayer** But not hers, for the prayer of a righteous man, the son of a righteous man, does not compare to the prayer of a righteous man, the son of a wicked man. Therefore, [He accepted] his prayer and not hers.- [Yev. 64a]

**22 struggled** Perforce, this verse calls for a Midrashic interpretation, for it does not explain what this struggling was all about, and [Scripture] wrote, “If it be so, why am I [like] this?” Our Rabbis (Gen. Rabbah 63:6) interpreted it [the word וַיִתְרוֹצֲצוּ ] as an expression of running (רוֹצָה) . When she passed by the entrances of [the] Torah [academies] of Shem and Eber, Jacob would run and struggle to come out; when she passed the entrance of [a temple of] idolatry, Esau would run and struggle to come out. Another explanation: They were struggling with each other and quarreling about the inheritance of the two worlds (Mid. Avkir).

**If [it be] so** that the pain of pregnancy is so great.

**why am I [like] this?** [Why did I] desire and pray to conceive?-[From Gen. Rabbah 63:6]

**And she went to inquire** to the academy of Shem.-[Aggadath Bereishith, ch. 73, Targum Jonathan and Yerushalmi]

**to inquire of the Lord** that He should tell her what would happen to her in the end.

**23 And the Lord said to her** through a messenger. Shem was told through Divine inspiration, and he told it to her.-[From Gen. Rabbah 63:7]

**Two nations are in your womb** [The word גוֹיִם ] is written גֵייִם [which is pronounced] like גֵאִים (exalted persons). These were Antoninus and Rabbi [Judah the Prince], from whose tables neither radishes nor lettuce were lacking either in the summer or in the winter.-[From Avodah Zarah 11a]

**and two kingdoms** - לְאֽם always means a kingdom.- [From Avodah Zarah 2b]

**will separate from your innards** From the womb they are separated, this one to his wickedness, and this one to his innocence.

**will become mightier than the other kingdom** They will not be equal in greatness; when one rises, the other will fall, and so [Scripture] states (Ezek. 26:2): “I shall become full from the destroyed city.” Tyre became full [gained power] only from the destruction of Jerusalem.-[From Meg. 6a, Pes. 42b]

**24 And her days...were completed** But regarding Tamar it is written (below 38:27): “And it came about at the time of her travail,” because her term [of pregnancy] was not filled, for she gave birth to them after seven months.-[From Gen. Rabbah 63:8, 85: 13]

**there were twins in her womb** [ תוֹמִם is spelled] defectively [missing an “aleph” and “yud”], but concerning Tamar, it is written תְּאוֹמִים , with the plene spelling, [with an “aleph” and “yud”] because they (Perez and Zerah) were both righteous, but here, one was righteous and one was wicked.-[From Gen. Rabbah 63:8]

**25 ruddy** That is a sign that he will be a person who sheds blood (Gen. Rabbah 63:8).

**he was completely like a coat of hair** full of hair like a woolen cloak, which is full of hair, flochede in Old French.

**and they named him Esau** They all called him this because he was complete (עָשׂוּי) [lit., made,] and fully developed with hair, like one many years old.

**26 And afterwards, his brother emerged, etc.** I heard a Midrash Aggadah that interprets it (the verse) according to its simple meaning: He (Jacob) held onto him lawfully, to restrain him. Jacob was formed from the first drop and Esau from the second. Go forth and learn from a tube that has a narrow opening. Insert two stones into it, one after the other. The one that entered first will emerge last, and the one that entered last will emerge first. The result is that Esau, who was formed last, emerged first, and Jacob, who was formed first emerged last, and Jacob came to restrain him so that he (Jacob) should be the first to be born as he was the first to be formed, and he would open her womb and take the birthright by law.-[From Gen. Rabbah 63:8]

**Esau’s heel** [This is] a sign that this one (Esau) will not manage to complete his reign until this one rises up and takes it from him.-[From Gen. Rabbah 63:9]

**and he named him Jacob** The Holy One, blessed be He [gave him this name]. (He said, “You named your firstborn [i.e. this refers to those who named Esau (verse 25)]. I too will name My firstborn.” This is what is written: “and He named him Jacob”) (Mid. Tanchuma Shemoth 4). Another explanation: His father called him Jacob (יַעֲקֽב) because of the holding of the heel (הֶעָקֵב) (Yerushalmi Ber. 1:6).

**sixty years old** Ten years since he had married her until she became thirteen years old and able to conceive, and the [following] ten years he looked forward and waited for her, as his father had done for Sarah. Since she did not conceive, he knew that she was barren, and he prayed for her, but he did not wish to take a maidservant [as Abraham had done] because he had been hallowed on Mount Moriah to be a perfect burnt offering.-[From Pirkei d’Rabbi Eliezer, ch. 32]

**27 And the youths grew up, and Esau was** As long as they were small, they were not recognizable through their deeds, and no one scrutinized them to determine their characters. As soon as they became thirteen years old, this one parted to the houses of study, and that one parted to idol worship.-[From Gen. Rabbah 63:10; Tanchuma, Ki Theze 4]

**who understood hunting** [He knew how] to trap and to deceive his father with his mouth and ask him, “Father, how do we tithe salt and straw?” His father thereby thought that he was scrupulous in his observance of the commandments (Tanchuma, Toeldoth 8).

**a man of the field** As its apparent meaning: an idler who hunts beasts and birds with his bow.-[From Targum Jonathan]

**an innocent man** He was not an expert in all these [matters]. Like his heart, so was his mouth. A person who is not astute at deceiving is called תָּם , innocent.

**dwelling in tents** the tent of Shem and the tent of Eber.-[From Gen. Rabbah 63:10]

**28 in his mouth** As the Targum renders: into Isaac’s mouth. The Midrashic interpretation is: with Esau’s mouth, for he would entrap him and deceive him with his words.-[From Tanchuma, Toledoth 8]

**29 cooked** Heb. וַיָּזֶד , an expression of cooking, as the Targum renders.

**and he was faint** Heb. עָיֵף (Gen. Rabbah 63:12) from committing murder, as it is said (Jer. 4:31): “for my soul is faint (עָיְפָה) before the murderers.”

**30 Pour into [me]** I will open my mouth, and [you] pour very much into it, as we learned (Shab. 155b): “We may not stuff a camel, etc. [on the Sabbath] but we may put food into its mouth (מַלְעִטִין) .”-[From Gen. Rabbah 63:12]

**some of this red, red [pottage] red lentils.** And on that day, Abraham died, lest he see Esau, his grandson, falling into bad ways, for that would not be the “good old age” that the Holy One, blessed be He, had promised him. Therefore, the Holy One, blessed be He, shortened his life by five years, for Isaac lived one hundred and eighty years, and this one (Abraham) [lived] one hundred and seventy-five years, and Jacob cooked lentils to feed the mourner (Isaac). But why lentils? Because they are [round as] a wheel, for mourning is like a wheel revolving in the world. (Also, just as lentils have no mouth [no crack], as other beans have, so does the mourner have no mouth, for he is prohibited from speaking. It is therefore the custom to feed the mourner eggs at the beginning of his meal, since they are round, and have no mouth. So too does a mourner have no mouth, as is discussed in Mo’ed Katan (21b): “A mourner, for the entire first three days, may not respond to anyone’s greeting, and may surely not initiate **a greeting**. From the third day to the seventh, he may respond, but may not greet, etc.” [This is found] in an old [edition of] Rashi.)-[From Gen. Rabbah 63:12, B.B. 16b]

**31 Sell me as of this day** As the Targum renders: כְּיוֹם דִילְהֵן , “like this day”; just as this day is clear, so sell it to me with a clear sale.

**your birthright** Since the [sacrificial] service was performed by the firstborn, Jacob said, “This wicked man does not deserve to sacrifice to the Holy One, blessed be He.”-[From Gen. Rabbah 63: 13]

**32 Esau replied, “Behold, I am going to die”** -(The birthright is something unstable, for the [sacrificial] service will not always be the function of the firstborn, for the tribe of Levi will take it. Furthermore,) said Esau [to Jacob], “What is the nature of this service?” He replied, “There are many prohibitions and punishments and death penalties involved with it, as we learned (Sanh. 83a): ‘These are the ones who are liable to death: Those [performing the Temple service] who have imbibed wine and those who have not cut their hair.’” He (Esau) said, “Behold, I am going to die because of it (i.e., the birthright); if so, why should I want it?”

**34 and Esau despised** Scripture attests to his wickedness, that he despised the service of the Omnipresent.

**Chapter 26**

**2 Do not go down to Egypt** For he had in mind to go down to Egypt as his father had gone down in the days of the famine. He [God] said to him, “Do not go down to Egypt.” You are [as] a perfect burnt offering, and being outside the Holy Land is not fitting for you. [Tanchuma Buber, Toledoth 6; Gen. Rabbah 64:3]

**3 these** הָאֵל is equivalent to הָאֵלֶּה

**4 will bless themselves by your seed** A man will say to his son, “May your seed be like the seed of Isaac,” and so it is throughout Scripture, and the following [verse] is the source of all such instances (below 48: 20): “Through you shall Israel bless, saying, ‘May God make you [as Ephraim and Manasseh].’ ” And also, regarding the matter of cursing, we find the same (Num. 5:27): “And the woman shall become a curse,” for one who curses his enemy will say, “May you be like that particular woman.” Similarly (Isa. 65:15): “And you shall leave your name as an oath for My elect,” for one who swears will say, “May I be like that particular person if I have done such and such a thing.”

**5 Because Abraham hearkened to My voice** when I tested him.

**and kept My charge** [Referring to] decrees to distance [himself] from transgressing the warnings in the Torah, e.g. secondary prohibitions to prevent incest from occurring, and the Rabbinic decrees to safeguard the prohibitions of the Sabbath.

**My commandments** [Referring to] things, which, had they not been written, would have been fit to be commanded, e.g. [prohibitions against] robbery and bloodshed.

**My statutes** [Referring to] things that the evil inclination and the nations of the world argue against, e.g. [the prohibitions against] eating pork and wearing garments of wool and linen for which no reason [is given], but [which are] the decree of the King and His statutes over His subjects.

**and My instructions** To include the Oral Law, the laws given to Moses from Sinai. [Yoma 28b]

**7 about his wife** Heb. לְאִשְׁתּוֹ , lit., to his wife, about his wife, like (above 20:13): “Say about me (לִי) , ‘He is my brother.’”

**8 when he had been there for many days** He said [to himself], “From now on, I need not worry since they have not violated her until now,” and he did not take precautions to beware.

**that Abimelech…looked, etc**.-He saw him engaging in marital relations. [Gen. Rabbah 64:5]

**10 The most prominent of the people** Heb. אַחַד הָעָם , the most prominent one of the people, meaning the king. [Gen. Targum Onkelos and Jonathan]

**and you would have brought guilt upon us**-Had he had relations, you would have brought guilt upon us.

**12 in that land** [The land yielded an abundant harvest] even though it was not considered as esteemed as the Land of Israel itself, i.e., as the land of the seven nations (Gen. Rabbah 64:6).

**in that year** Even though it was not as it should have been, for it was a year of famine (Gen. Rabbah ad loc.).

**in that land... in that year** Why both of them? To tell us that the land was hard and that the year was a hard one.

**a hundred fold** For they had estimated how much it [the land] was fit to produce, and it produced for each measure that they had estimated, one hundred [measures], and our Rabbis said that the purpose of this estimate was for tithing. [Gen. Rabbah 64:6]

**13 he had grown very great** For they would say, “Rather the manure of Isaac’s mules than Abimelech’s silver and gold” (Gen. Rabbah 64:7).

**14 and much production** Heb. וַעֲבֻדָּה רַבָּה , much activity, in Old French ouvrene (enterprises). עֲבוֹדָה means one job, whereas עֲבֻדָּה means much production.

**15 the Philistines stopped them up** Because they said, “They are a danger to us due to the armies that will come upon us.” [Onkelos renders:] טְמוּנוּן פְּלִשְׁתָּאֵי an expression of stopping up, and in the language of the Talmud, “stops up (מְטַמְטֵם) the heart.”

**17 in the valley of Gerar** far from the city.

**18 And Isaac again dug** [Meaning] the wells that they had dug in the days of his father Abraham and that the Philistines had stopped up—before Isaac traveled from Gerar, he went back and dug them.

**20 Esek** Contention.

**because they had contended with him** They engaged with him about it with strife and contention.

**21 Sitnah** - nuysemant in Old French (harm, wrong, injury).

**22 and we will be fruitful in the land** Heb. וּפָרִינוּ בָאָרֶץ , as the Targum translates it: וְנִיפוּשׁ בְּאַרְעָא , “and we will be fruitful in the land.”

**26 and a group of his companions** Heb. וַאֲחֻזַת מֵרֵעֵהוּ , as the Targum renders: וְסִיעַת מֵרַחֲמוֹהִי , a group of his friends [the “mem” meaning “of”](Gen. Rabbah 64:9). Some interpret that in the word מֵרֵעֵהוּ , the “mem” is [part of] the root of the word, like (Jud. 14:11): “the thirty companions” (מֵרֵעִים) of Samson, in order that the word וַאֲחֻזַת should be in the construct state [i.e., the group of his friends]. However, it is not polite to speak of royalty in this manner, i. e., “his group of companions,” because this would imply that he brought his entire group of companions, and that he had only one group of companions. Therefore, it should be interpreted in the previous manner, [i.e., that אֲחֻזַת is not construct]. And do not be puzzled about the letter “thav” of אֲחֻזַת . Although the word is not in the construct state, there are similar cases in Scripture (Ps. 60:13): “help against the adversary” עֶזְרָת מִצָּר (Isa. 51:21): “drunk, but not from wine” (וּשְׁכֻרַת וְלֽא מִיָּיִן) .

**a group** Heb. אֲחֻזַת , an expression of a gathering or a band [of people] who are held (שֶׁנֶאֱחָזִין) together.

**28 And they said, “We have seen** Heb. רָאוֹ רָאִינוּ , [a double expression meaning:] We saw it regarding your father; we saw it regarding you. [From Gen. Rabbah 64:10]

**Let there now be an oath between us, etc.** Let the oath that has existed between us from the days of your father be now also between us and you. [From Targum Onkelos]

**29 we have not touched you** when we said to you, “Go away from us.” you You too, (other editions: now too) do to us likewise.

**33 Shibah** Because of the covenant [shevuah in Hebrew means oath].

**34 forty years old** Esau was compared to a swine, as it is said (Ps. 80:14): “The boar from the forest gnaws at it.” This swine, when it lies down, stretches out its hooves, as if to say, “See, I am a clean (kosher) animal.” So do these [the chiefs of Esau] rob and plunder and then pretend to be honorable. During the entire forty years, Esau kidnapped wives from their husbands and violated them. When he was forty years old, he said: “My father married at forty; I, too, will do the same.” [From Gen. Rabbah 65:1]

**35 a vexation of the spirit** Heb. מֽרַת רוּחַ , an expression of defiance of spirit הַמְרָאַתרוּחַ like (Deut. 9:24): “You have been rebellious מַמְרִים .” All their deeds were to provoke and to grieve. [From Targum Onkelos]

**to Isaac and to Rebecca** for they worshipped idols. [From Midrash Tanchuma, Toledoth 8]

**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) 25:19 – 26:35‎‎‎‎‎**

‎**19. AND THESE ARE THE GENERATIONS OF ISAAC, ABRAHAM'S SON.** Scripture says this of Esau and Jacob,[[1]](#footnote-1) Isaac's sons who are ‎mentioned further on. Scripture further mentions the circumstances of their birth.[[2]](#footnote-2) ‎

**ABRAHAM BEGOT ISAAC.** Rashi comments: "Since it was written, Isaac, Abraham's son, it became necessary for Scripture to say, Abraham ‎begot Isaac, since the scoffers of the generation[[3]](#footnote-3) were saying, 'It was from Abimelech that Sarah became pregnant.' Therefore the Holy One, ‎blessed be He, formed Isaac's facial features similar to those of Abraham so that all should say,[[4]](#footnote-4) Abraham begot Isaac." ‎

Rabbi Abraham ibn Ezra further says that the meanmg of the word ***holid*** (begot) is "bring up and raise," as is the expression,***'Yuldu.'*** *(were ‎raised) upon Joseph's knees*,[[5]](#footnote-5) even as it says, *And he sent them away from Isaac his son*.[[6]](#footnote-6)

In my opinion the correct reason [that Scripture states here, Abraham begot Isaac], is that it now reverts and begins the genealogy with the ‎founding father, in consonance with Scriptural custom, which is to revert to the head of the ancestry when dealing with people of distinction.[[7]](#footnote-7) ‎Similarly, it is written in the book of Chronicles, *The sons of Shem: Elam and Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, ‎and Gether, and Meshech. And Arpachshad begot Shelah, and Shelah begot Eber.[[8]](#footnote-8)* After Scripture concluded this listing, it began again by ‎saying, *Shem, Arpachshad, Shelah*,[[9]](#footnote-9) until, Abram, the same is Abraham.[[10]](#footnote-10) So also in the genealogy of Benjamin in the book of Chronicles, ‎Scripture reverts to previous generations and begins, *And Ner begot Kish, and Kish begot Saul*.[[11]](#footnote-11) Here also [the Torah reverts to the founding ‎father and says], *Abraham begot Isaac, and Isaac begot Jacob*, as Scripture will soon mention. ‎

It is necessary that Scripture return to relate this[[12]](#footnote-12) since it said, *And these are the generations of Ishmael, Abraham's son*.[[13]](#footnote-13) Now, had it only ‎said, And these are the generations of Isaac, Abraham's son, it would appear that Scripture equated Ishmael and Isaac with respect to ‎genealogy and distinction, all the more so since it mentioned the firstborn first.[[14]](#footnote-14) Furthermore it would have been ‎fitting that it begin with Abraham[[15]](#footnote-15) and say, "These are the generations of Abraham." But Scripture did not wish to do this in order to avoid ‎listing Ishmael and the children of Keturah.[[16]](#footnote-16) It is for this reason that Scripture returns and completes the verse by stating, Abraham begot ‎Isaac, as if to say that it is he [Isaac] alone who is Abraham's offspring. It is considered as if he [Ahraham] did not beget anyone else, just as ‎it says, *For in Isaac will seed be called to you*.[[17]](#footnote-17) It is for this rcason that it also says above, *And these are the generations of Ishmael, ‎Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore unto Abraham*:[[18]](#footnote-18) the phrase, *whom Hagar, etc.*, is for the honor of Isaac, ‎as if to say that the genealogy of these generations is not traceable to Abraham, rather they are the children of the handmaid, even as it says, ‎*And also of the son of the bondwoman will I make a nation*.[[19]](#footnote-19) Scripture does also similarly in the book of Chronicles. At first it states: *The sons ‎of Abraham; Isaac and Ishmael. These are their generations: the first horn of Ishmael, Nebaioth*. Then it mentions, *And the sons of Keturah, ‎Abraham's concubine: she bore Zimran*.[[20]](#footnote-20) Now it would have been logical to follow this by saying, "the sons of Isaac," but instead it reverts and ‎begins: *And Abraham begot Isaac. The sons of Isaac: Esau, and Israel.[[21]](#footnote-21)* ‎

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**22. AND SHE SAID: IF IT BE SO, 'LAMAH ZEII ANOCHI?'** "If the pain of pregnancy is so great, ***lamah zeh anochi*** (why did I) pray for and ‎aspire to pregnancy?" Thus Rashi. But it is not correct.[[22]](#footnote-22) Rabbi Abraham ibn Ezra says that she asked the women if they had experienced ‎such pains, and they said, "No," whereupon she said, "If the matter and custom of pregnancy be as they said, ***lamah zeh anochi***, why am I ‎beset with an unusual ‎pregnancy?" Now according to this exposition, the verse is missing and not complete.[[23]](#footnote-23) ‎

The correct interpretation In my opinion is that she said, "If it will be so with me, ***lamah zeh anochi***, [why am I in the world]? Would that ‎I did not exist, that I should die or never have come into existence.[[24]](#footnote-24) This is similar to the verse, *I should have been as though I had not ‎been*.[[25]](#footnote-25)

**AND SHE WENT 'LIDROSH' (TO INQUIRE) OF THE ETERNAL.** Rashi comments: "To tell[[26]](#footnote-26) what her outcome will be." Now I have not ‎discovered the word ***drishah*** **[*lidrosh***, to inquire] in relation to G-d except in the context of prayer, as in the verses: *I sought* ***('darashti')*** *the ‎Eternal and He answered me*;[[27]](#footnote-27) *seek ye Me,* ***('dirshuni')*** *and live*;[[28]](#footnote-28) *As I live, saith G-d the Eternal, I will not be inquired of* ***('edareish ')*** *by ‎you*.[[29]](#footnote-29) ‎

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**23. TWO NATIONS ARE IN YOUR WOMB.** The intent of this is that He informed her that she should not fear, for the reason that the struggle ‎in her womb is that she is pregnant with twins, this being the customary way among women who are pregnant with twins.

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It is possible that He is also saying that since they are destined to be two peoples, hating and warring with each other, at the very beginning of ‎their creation they initiated a quarrel, thus intimating at the situation which will ultimately exist between them. But He assured her that now ‎they will rest, and she will find rest and quiet for herself.

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‎**28. BECAUSE THERE WAS VENISON IN HIS MOUTH.** The commentators[[30]](#footnote-30) explained it as meaning either that he [Esau] gave venison ‎into Isaac's mouth, or that he brought Isaac venison. ‎The act of giving or bringing is thus missing from the verse. Similarly: *The set time which Samuel*;[[31]](#footnote-31) *But the Lord - presented or made - me ‎as a mighty warrior*.[[32]](#footnote-32) ‎

It is possible to explain that Isaac loved Esau because there was always venison in the mouth of Isaac. All day he would desire to eat the ‎venison, and it was always in his mouth. He would not eat anything else, and Esau was the one who brought it to him, as Scripture said, *A ‎cunning hunter*.[[33]](#footnote-33)

In my opinion the correct interpretation is that it is a metaphor which tells us that Esau, in the mouth of his father, was a hunter,[[34]](#footnote-34) as a person ‎is surnamed by his constant occupation. Similarly, *Your habitation is in the midst of deceit*;[[35]](#footnote-35) likewise, *But I am all prayer*.[[36]](#footnote-36) And so they said ‎in Beresheet Rabbah,[[37]](#footnote-37) "Good meat for his mouth, good drink for his mouth."[[38]](#footnote-38) ‎

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**30. OF THIS RED, RED POTTAGE.** The dish was either reddened by the lentils which were red, or it had been compounded with some red ‎substance, and Esau, not knowing what it was, called it ***edom*** (red). Therefore was his name called ***Edom*** since they mocked at him for having ‎sold an honorable birthright for a small dish. *For the drunkard and the glutton will come to poverty*.[[39]](#footnote-39)

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**31. SELL ME THIS DAY ('KAYOM') THY BIRTHRIGHT.** ‎‎"I.e., as this day.[[40]](#footnote-40) Just as this day is certain, so make me a binding sale." This is Rashi's language. ‎

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The literal meaning of the word ***kayom*** is "at this time," just as: *But stand you still at this time* ***('kayom ')****, that I may cause you to hear the word of God*;[[41]](#footnote-41) *At this time* ***('kayom')*** *you will find him*;[[42]](#footnote-42) *Let the ‎fat be made to smoke at this time* ***(‘kayom’)***;[[43]](#footnote-43) *But unto us belongs confusion of face, as at this day* ***(‘kayom’)***.[[44]](#footnote-44) ‎

It would appear from the opinion of Onkelos[[45]](#footnote-45) that because the sale of the birthright was to take effect after the death of his father Isaac, ‎he [Jacob] said, "Sell me the birthright, with the sale to take effect on whatever day [our father's death] may occur."[[46]](#footnote-46) This is a typical usage ‎of ***lahein*** in the Aramaic language: ‎

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"Wherever **(lahein)** are you going?[[47]](#footnote-47) This means, "To what place are you going?" This is derived from the expression, "Whatever **(hein)** you ‎let me know."[[48]](#footnote-48) Similarly in Beresheet Rabba, Parshath Vayishlach,[[49]](#footnote-49) "Wherever **(velahein)** are they going?[[50]](#footnote-50) is derived from the ‎expression, "Whatever **(hein)** is broken." This is their[[51]](#footnote-51) customary usage of language in many places. And in the book of Daniel this form ‎appears with a patach[[52]](#footnote-52) under the letter lamed, similar in meaning to the word ***ilahin*** (which): *Which* ***'lohin'*** *the angels whose dwellillg is not with ‎flesh*;[[53]](#footnote-53) *whatever[[54]](#footnote-54)* ***('lohin')****, O king; let my counsel be acceptable unto you*.[[55]](#footnote-55) Now Onkelos ‎translated the Hebrew word ***zulathi*** as ***ilahin[[56]](#footnote-56)*** its meaning being as the two words, ***ila hin.*** ‎

Now in carefully edited texts of Onkelos I found the reading, ***kayom dilhei.*** This conforms with my interpretation, for ***hei*** in their language[[57]](#footnote-57) ‎means "which," as it is said in the Talmud: ‎‎"Which **(hei)** Rabbi Meir?[[58]](#footnote-58) "Which **(hei)** Rabbi Yehudah?"[[59]](#footnote-59) and others. ‎

It is possible that Onkelos understood the word ***kayom*** (as the day) as if it were ***bayom*** (on the day). The verse would then be stating, "Sell the ‎birthright to me on the day it will come into your possession." We find such usage of the letter ***kaf*** elsewhere: ‎*As* ***('Ka'asher')*** *they go, I will spread My net upon them*,[[60]](#footnote-60) meaning ***ba'asher*** (wherever they go) rather than "whenever they go." Similarly, ‎*And for the blood* ***('hidmei')*** *of your children that you did give unto them*;[[61]](#footnote-61) *For I have spread you abroad as the four* ***('be'arba')*** *winds of ‎the heavens*.[[62]](#footnote-62)

And some scholars say[[63]](#footnote-63) that the price for the birthright was not the pottage at all. Rather, Scripture tells that when Esau, being faint, desired ‎to eat, Jacob said to him, "Sell me your birthright for money and then eat," and Esau, in his haste for food, answered him, "What is this ‎birthright to me? It is sold to you." He then swore to him upon it, and they sat down to eat and drink. Scripture however did not reveal the price. ‎I do not agree with this interpretation.

‎**33. SWEAR TO ME THIS DAY.** When Esau said, "What is this birthright to me? I do not desire it," Jacob said to him, "Swear to me that you ‎will not desire it, nor will you inherit it forever." Thereupon he swore to him, and following that he sold it to him, and Jacob gave him the ‎purchase price[[64]](#footnote-64) or the pottage he desired. ‎

It is possible that Esau said, "What is this birthright to me? It is sold to you," and Jacob said, "Swear to me that you will never complain abou‎t the sale." And when Scripture says that first he swore to him and then he sold it to him, its intent is as if it said that he sold it to him first and ‎then swore to him. ‎

‎**34. SO ESAU DESPISED HIS BIRTHRIGHT.** *Who so despises the word will suffer thereby*.[[65]](#footnote-65) But, indeed, Scripture has already explained ‎the reason that Esau consented to the sale. This was because he was in mortal danger from his hunting animals, and it was likely that he would ‎die while his father was alive, and the birthright carried with it no distinction except after the passing of the father. So of what benefit was the ‎birthright to him? This then is what Scripture says: *And he did eat and drink, and he rose and went, and he despised,* for, after having eaten ‎and drunk, he returned to his hunt in the field which was the cause of the despising of the birthright. *For there is no desire in fools[[66]](#footnote-66)* except ‎to eat and drink and to fulfill their momentary desire, not giving a care for tomorrow. ‎

Now Rabbi Abraham ibn Ezra has erred here exceedingly by saying that Esau despised the birthright because he saw his father destitute of ‎wealth. Now, [continues Ibn Ezra.] many wonder about Isaac's poverty since Abraham left him with great wealth. But have they never seen ‎a person who was wealthy in his younger ‎years and became poor in his old age? An indication that Isaac was indeed poor is the fact that Isaac loved Esau because of his venison. ‎Furthermore, had there been abundant food in his father's house and he [Esau] "the honorable one in his sight,[[67]](#footnote-67) he would not have sold his ‎birthright for pottage. Also, if his father ate savory meat every day, what reason was there for him to say to Esau, "Bring me some venison?"[[68]](#footnote-68) Why did Jacob not have costly garments as Esau had?[[69]](#footnote-69) Why did his mother not give Jacob some silver and gold for his journey when he ‎fled to Haran so that he had to say, *And He will give me bread to eat, and a garment to put on*?[[70]](#footnote-70) Why did she not send him some money ‎‎- since she loved him - so that he was required to tend Laban's flock?[[71]](#footnote-71) The verse which states, *Thus the man grew[[72]](#footnote-72)* [in wealth], must refer ‎to the period before he became old. Now ignorant people think that wealth is a great distinction for the righteous/generous. Let Elijah prove the ‎contrary.[[73]](#footnote-73) These ignorant people further ask, "Why did G-d cause Isaac to lack wealth?" Perhaps they could also inform us why He caused ‎Isaac's vision to be diminished? And let them not dismiss me with a reply based upon a ***d'rash***[[74]](#footnote-74) for there is indeed a secret[[75]](#footnote-75) in the matter, ‎and we must not probe since the thoughts of God are deep and no man has the power to understand them. All these are Abraham ibn Ezra's ‎words. ‎

Now I wonder who has blinded Abraham ibn Ezra's reasoning in this matter, causing him to say that Abraham left Isaac great wealth, and he ‎lost it just prior to this event, [that is, the sale of the birthright], and for this reason, Esau despised the birthright, for this matter of the sale of ‎the birthright took place when Jacob and Esau were still young, before Esau married, as Scripture tells,[[76]](#footnote-76) and after the sale of the birthright, ‎Isaac again became ‎wealthy in the land of the Philistines until he became very great ... and the Philistines were jealous of him.[[77]](#footnote-77) Following that, [according to Ibn ‎Ezra, we must say that Isaac] again became poor, and he desired the venison of his son Esau and the savory meats. All this is laughable. ‎Furthermore, the verse says, *And it carne to pass after the death of Abraham, that G-d blessed his son Isaac*.[[78]](#footnote-78) Now the blessing refers to ‎increase of wealth, possessions and honor, but where was His blessing if he lost the wealth of his father and became impoverished? Afterwards ‎it says, *And I will be with you, and I will bless you*,[[79]](#footnote-79) [but according to Ibn Ezra you will have to say that Isaac] became rich and then poor! ‎And if it be true that in matters of wealth, *There are righteous/generous men unto whom it happens according to the work of the wicked*,[[80]](#footnote-80) this does ‎not apply to those righteous/generous men who have been expressly blessed by the Holy One, blessed be He, since *the blessing of the Eternal makes ‎rich, and no sorrow is added thereto*.[[81]](#footnote-81) Rather, the patriarchs all were as kings before whom kings of the nations came and with whom they ‎made covenants. Now it is written concerning Isaac and Abimelech, *And they swore one to another*.[[82]](#footnote-82) But if Isaac had suffered bad fortune ‎and lost his father's wealth, how did [Abimelech, King of the Philistines, and Phichol, the head of his army], say, *we saw plainly that the ‎Eternal was with you*,[[83]](#footnote-83) when he was already in financial difficulty? Rather, Esau's disdain of the birthright was due to his brutal nature. ‎

It is possible that the law of double portion to which the firstborn is entitled according to the statutes of the Torah[[84]](#footnote-84) was not in effect in ancient ‎times.[[85]](#footnote-85) [At that time the birthright] was only a matter of inheriting the pre-eminence of the father and his authority so that he [the firstborn] ‎would receive honor and distinction in relation to his younger brother. It is for this reason that Esau said to Isaac, *I am your son, your firstborn*,[[86]](#footnote-86) ‎meaning to ‎say that he is the firstborn who deserves to be blessed. Similarly, [Joseph said to his father, Jacob], *For this is the firstborn; put your hand upon ‎his head*,[[87]](#footnote-87) thereby meaning that Jacob should give him precedence in the blessing. Perhaps the firstborn also took slightly more of the ‎inheritance since the law of double portion is an innovation of the statutes of the Torah.[[88]](#footnote-88) And as for the venison in his mouth which Isaac ‎desired so strongly, this is in keeping with the custom of princes and kings. They prefer venison above all food, and out of fear, all nations bring ‎them gifts of venison. Esau flattered his father by bringing him all the venison so that he may always eat of it to his heart's content,[[89]](#footnote-89) and the ‎love of a father for his firstborn is easily understood. ‎

As for Isaac's saying that he would bless Esau after he had prepared the savory meats for him, that was not a reward or a recompense for the ‎food. Instead, he wanted to derive some benefit from him so that his very soul would be bound up in his at the time that he brought him the ‎food so that he would then bless him with a complete desire and a perfect will. Perhaps Isaac discerned in himself that following the meal his ‎soul would be delighted and joyous, and then the **Ruach HaQodesh**[[90]](#footnote-90) would come upon him, [as was the case with Elisha the prophet, who ‎said I, *But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand o [ the Eternal came upon him*.[[91]](#footnote-91)

And as for not giving wealth to Jacob, that was [not due to Isaac's poverty but rather] because Jacob was fleeing for his life. He left the ‎country alone without his brother's knowledge, and had he been given along wealth, servants and camels, they would have increased his ‎enemies' jealousy and resulted m their ‎ ambushing him and killing him. Our Rabbis do indeed say that Jacob was robbed [at the outset of his journey[[92]](#footnote-92) of whatever possessions he ‎had].‎

And who has told Rabbi Abraham ibn Ezra that Jacob had no costly garments, fine linen and silk and embroidered robes?[[93]](#footnote-93) Rather, ‎Scripture states that when going to the field to hunt, Esau would change his garments for his hunting clothes, and due to the fact that [because ‎of his dim eyesight], Isaac always touched his son and his clothes with his hands, Rebekah clothed Jacob with them lest he recognize him by ‎his clothes. You see that this is precisely what Isaac did: *And he smelled the odor of his garments[[94]](#footnote-94)* because he had put them among calamus ‎and cinnamon, even as it is written, *Myrrh and aloes, and cassia are all your garments*.[[95]](#footnote-95) The spices grew in the Land of Israel, and it is for this ‎reason that Isaac said, *The odor of my son is as the odor of a field*.[[96]](#footnote-96) Because he was a man of the field his garments had the odor of the ‎field or that of the blossoms of the trees, just as our Rabbis explained it: As the odor of a field of apples.[[97]](#footnote-97) ‎

And as for the question raised above concerning the quality of Isaac's lack of vision, it is a question raised by the ignorant, for if[[98]](#footnote-98) it was ‎brought about especially by God, it was in order that Isaac bless Jacob, this being the purport of the verse, *And it came to pass, that when Isaac ‎was old, and his eyes were dim, he called Esau*.[[99]](#footnote-99) And in line with the natural meaning of Scripture, this was but a manifestation of old age, ‎the explanation of the verse being as follows: *And it came to pass, that when Isaac was old, and his eyes were dim in his old age, he called Esau*. ‎Now of Jacob himself it is said later on, *Now the eyes of Israel were dim for age, so that he could not see*.[[100]](#footnote-100) Of Achiyah the Shilonite it is also ‎written, *Now Achiyah could not see; for his eyes were set by* ‎*reason of his age*,[[101]](#footnote-101) and concerning Moses our teacher it is related with wonder that his eye was not dim.[[102]](#footnote-102) ‎

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**26: ‎‎1. BESIDE THE FIRST FAMINE THAT WAS IN THE ‎DAYS OF ABRAHAM.** Perhaps[[103]](#footnote-103) there was no famine in the world until the days of Abraham. This is why Scripture counts from it, for ‎otherwise, what need is there to mention it? In my opinion the correct reason why Scripture mentions it is to tell us that people remembered the ‎first famine, mentioning that on account of it Abraham went down to Egypt and there God did him great honor. It was for this reason that ‎Isaac wanted to go in his father's footsteps by descending into Egypt until it was said to him, *Go not down into Egypt*.[[104]](#footnote-104) The reason for the ‎prohibition has been stated by our Rabbis: **“You [Isaac] are a perfect burnt-offering and residence outside of the Land of Israel does not befit ‎you.”[[105]](#footnote-105)** ‎

In my opinion, there is also included in this subject a reference to the future. Abraham's exile into Egypt on account of the famine is an allusion ‎to the exile of his children there.[[106]](#footnote-106) His going to Abimelech[[107]](#footnote-107) however was not an exile for he resided there of his own volition. But Isaac's ‎going [to the land of Abime1ech, as recorded here in this verse, *And Isaac went unto Abimelech] on account of the famine*, does allude to an ‎exile since he left his place against his will and went to another land. Now Isaac's exile was from his own place to the land of the Philistines, ‎which was the land in which his father had resided. This alludes to the Babylonian Exile, which took place in the land in which their ancestors ‎had resided, namely, Ur of the Chaldees.[[108]](#footnote-108) ‎

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Know further that this Babylonian Exile mentioned is mirrored in the events which befell Isaac in that they did not take his wife[[109]](#footnote-109) in the land ‎of the Philistines. Rather, his lot there was only exile and fear. At the beginning AbimeIech said, *He that touches this man or his wife will ‎surely be put to death*.[[110]](#footnote-110) Later he regretted it and said, *Go from us*.[[111]](#footnote-111) Afterwards, he returned and made a covenant with Isaac [[112]](#footnote-112) Similarly, ‎in the Babylonian Exile, they were exiled there because of the burning heat of famine,[[113]](#footnote-113) and while there, they were neither subjugated, nor ‎were they treated harshly. On the contrary, their leaders were princes in the government. Later on, they said, *Whosoever there is among you ‎of all His people* -- *his G-d be with him - let him go up*,[[114]](#footnote-114) even alerting the princes and governors beyond the River[[115]](#footnote-115) to help them. Later on, ‎they ceased work [on the House of God in Jerusalem], and it ceased "for a season and a time."[[116]](#footnote-116) Later, they again changed their policy and ‎gave permission for the construction of the House of God, saying, *That they may offer sacrifices of sweet savor unto the God of heaven, and ‎pray for the life of the king and his sons.[[117]](#footnote-117)*

**TO ABIMELECII, KING OF TIlE PlIILlSTINES**. It is not known whether this is the same Abimelech who lived in the days of Abraham or ‎whether every Philistine king was so called, for in the time of David he was also called Abimelech.[[118]](#footnote-118) OnkeIos, however, is of the opinion that ‎the Abimelech with whom Isaac dealt was a son [of the one mentioned in the account of Abraham].[[119]](#footnote-119) ‎

The reason that Isaac went to Abimelech was that he intended to go down to Egypt, so he went to Abimelech, his father's confederate, in the ‎hope that perhaps he would deal kindly with him in the days of the famine, thus making it unnecessary for him to go down to Egypt. Now ‎Abimelech, on account of his covenant with Abraham, did not harm him or his family at all. *However, the men of the place*[[120]](#footnote-120) asked Isaac, ‎in mere quest, concerning his wife, and he said, *She is my sister*.[[121]](#footnote-121) Even so, neither the king nor any of his men touched her for they ‎remembered the affair of Abraham. Hence Abimelech said, *One of the people might lightly have lain*, meaning to say, "I Abimelech ‎did not touch her, and I was careful concerning her, but one of the men of the land might easily have stumbled, and then you would have ‎made us incur guilt, as we sinned in the matter of your father."

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**‎2. DWELL IN THE LAND WHICH I SHALL TELL YOU OF. ‎**It is incomprehensible that God should tell Isaac at one time, *Dwell in the land which I will tell you of*, [and in the following verse continue], *Sojourn in this land*,[[122]](#footnote-122) [and in both cases be referring to the same land]. Instead, its explanation is as follows: "Go not down into Egypt, ‎and dwell all your days in the land which I will tell you from time to time. At the bidding of God you should move, and at the bidding of God ‎you should encamp,[[123]](#footnote-123) and right now, sojourn in this land, the land of the Philistines, *for unto you and unto your seed 1 will give it*, even as ‎it is written, *Counted to the Canaanites are the five lords of the Philistines*.[[124]](#footnote-124)

It is possible that [the event referred to in the beginning of the verse], *And the Lord appeared unto him, and said ... dwell in the land which ‎‎I will tell you of*, happened earlier so that before Isaac left his place it was said to him, "*Go not down into Egypt; dwell in the land which ‎‎I will tell you of* when you will be there. Now dwell in this land, the land of Canaan, which will comprise many peoples and many lands, for ‎I now command that you should not leave it forever for all these lands will I give to your seed." Following this command, Isaac journeyed from ‎his place because of the famine to go into all the lands of Canaan, to dwell ‎in the land which He would tell him. And when he came to Gerar, He said to him, "Dwell here." It was not necessary however for Scripture to ‎detail this for it is known that Isaac would not transgress the command of God.[[125]](#footnote-125) A similar case of interpretation appears in the verse, *Upon ‎one of the mountains which I will tell you of*,[[126]](#footnote-126) as I mentioned there. ‎

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**3. AND I WILL FULFILL THE OATH WHICH I SWORE UNTO ABRAHAM YOUR FATHER.** There is no need for the Holy One, blessed be ‎He, to assure Isaac that He will not violate the oath which He swore to his father, *for He is not a man, that He should repent*.[[127]](#footnote-127) Abraham ‎had no other seed upon whom a covenant had been established with God except Isaac. The oath, moreover, was not given on condition. In ‎the case of Jacob,[[128]](#footnote-128) it was necessary that he be given such assurance on account of his brother Esau. He was thus saying that in him [Jacob] ‎and his seed will the covenant be fulfilled, not in Esau. [But in the case of Isaac, why was it necessary that he be given such a promise?] ‎

It would appear then that this expression, ***VeHaKimoti Et HaShevuah***, is itself an oath.[[129]](#footnote-129) It is for this reason that the Torah always says, *The ‎land which I swore unto Abraham, unto Isaac, and unto Jacob*;[[130]](#footnote-130) *Remember Abraham, Isaac, and Israel, Your servants, to whom You did ‎swear by Your own self.[[131]](#footnote-131)* For we find no source for an oath having been given to Isaac except this verse. ‎

Now it was the desire of the Holy One, blessed be He, to swear to each one of the patriarchs to let it be known that each one was ‎ worthy of the covenant being made with him alone, and that the merit of each one stands before Him together with their seed. Even though ‎the previous one suffices, it is an additional merit and honor to them.[[132]](#footnote-132) It is for this reason He said, *Then will I remember My covenant with ‎Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land*,[[133]](#footnote-133) since all ‎of them had the distinction of God having made a covenant with them. ‎

It is possible that He promised something additional to Isaac through this oath, namely, that He will fulfill in him himself, the oath He had ‎sworn to Abraham his father, i.e., that he [Isaac] will be a blessing among the nations, even as He said to Abraham his father, *And all the ‎nations of the earth will bless themselves with your seed*.[[134]](#footnote-134) The explanation of the verse before us will thus be: ‎‎"*And I will fulfill in you the oath which I swore unto Abraham your father* since you will be a blessing among the nations." Similarly, He also ‎says in the case of Jacob, *And in you and in your seed will all of the families of the earth be blessed*.[[135]](#footnote-135) ‎

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**5. AND HE KEPT MY CHARGE.** Rashi comments: "*As a reward that Abraham hearkened to My voice* when I tested him. *And he kept My ‎charge* - these are the precautionary decrees instituted by the Sages, which are intended to make us avoid the violation of Biblical laws, such ‎as Second Degrees of forbidden marriages and certain prohibited acts on the Sabbath. **My commandments** - these are precepts which, had they ‎not been written in the Torah, were requisite to have been written, such as robbery and murder. **My statutes** - these are matters against which ‎the evil inclination and the heathen nations argue, such as the prohibitions against eating the swine and the wearing of garments woven of ‎wool and linen, there being no apparent rationale for them except that they are decrees of the King imposed on His subjects. **And My laws** - ‎the plural is intended to include, [besides the Written Law], the Oral Law as well as those rules given to Moses from Sinai." [Thus far the words ‎of Rashi.] ‎

‎ Now if so, all this interpretation is posited on the opinion that Abraham fulfilled and observed the Torah before it was given on Sinai. This is ‎indeed what the Sages of the Midrash said in connection with the verse, *And Joseph gave them* ***'agaloth'*** *(wagons)*,[[136]](#footnote-136) thereby indicating to ‎his father that when he left him they were studying the section dealing with ***Eglah Arufah***.[[137]](#footnote-137) Thus Joseph occupied himself with Torah just ‎as his fathers did. Though the Torah had not yet been given, it is still written of Abraham, *And he kept My charge, My commandments, My ‎statutes, and My laws*.[[138]](#footnote-138) There the Sages also said[[139]](#footnote-139) that Abraham observed the details of the Torah, which he taught to his children, etc.[[140]](#footnote-140)‎

The question presents itself: If it be the case [that the laws of the Torah were observed by our ancestors before the Torah was given on Sinai], ‎how did Jacob erect a pillar[[141]](#footnote-141) and marry two sisters in their lifetime,[[142]](#footnote-142) and, in the opinion of our Rabbis, four sisters.[[143]](#footnote-143) Also, Amram ‎‎[Moses' father] married his aunt,[[144]](#footnote-144) and Moses our teacher erected twelve pillars.[[145]](#footnote-145) How then was it possible that they should be permissive ‎in matters of Torah which Abraham their ancestor had prohibited on himself, and for which G-d appointed him reward, when he [Abraham] ‎was wont to command his children and his household after him[[146]](#footnote-146) to walk in His ways? In the case of Jacob the Sages taught that he ‎observed the Sabbath and established borders for Sabbath distances.[[147]](#footnote-147) In this matter of the Sabbath it is possible though that Jacob observed it because it is equal in importance to the entire Torah since it testifies to ‎the act of Creation.

‎

Perhaps then we should say that **My charge** refers to the Second Degree of marriages which were forbidden to the Sons of Noah;[[148]](#footnote-148) **My ‎commandments** applies to robbery and murder; **My statutes** refers to the laws against eating a limb torn off from a live animal, as well as ‎breeding mixed kinds of cattle or grafting together different species of trees; and **My laws** refer to civil statutes and the prohibitions against idol ‎worship. The Sons of Noah were commanded concerning all of these matters, and Abraham observed and fulfilled the Will of his Creator, ‎observing even the details and the strictures of their commandments, even as the Sages mentioned: "The tractate of idolatry of our father ‎Abraham contained four hundred chapters."[[149]](#footnote-149) They further expounded [on the verse referring to Isaac, which says], *And he found in that ‎year a hundredfold*,[[150]](#footnote-150) that he measured the produce for the purpose of tithing,[[151]](#footnote-151) **since the patriarchs were the generous ones of the peoples,[[152]](#footnote-152)** **giving tithes to the poor or the priests of God, such as Shem and Eber and their disciples,** just as it is said, *And he was a priest of the most high ‎God*.[[153]](#footnote-153) ‎

Now it appears to me from a study of the opinions of our Rabbis that Abraham our father learned the entire Torah by **Ruach HaQodesh[[154]](#footnote-154)** ‎and occupied himself with its study and the reason for its commandments and its secrets, **and he observed it in its entirety as "one who is not ‎commanded but nevertheless observes it.**[[155]](#footnote-155) Furthermore, his observance of the Torah applied only in the Land of Israel, whereas Jacob married two sisters only when outside the Land,[[156]](#footnote-156) and similarly with Amram who married his aunt. For the ‎Commandments are the ordinance of the God of the land,[[157]](#footnote-157) even though we have been charged with personal duties in all places. Our Rabbis ‎have already alluded to this secret, and I will yet call your attention to it with the help of G-d.[[158]](#footnote-158) And the matter of the erection of the pillar ‎‎[by Jacob and Moses referred to above] was a commandment that was innovated at a certain time, as the Sages expounded from the verse, ‎‎"*Neither will you set up a pillar which the Eternal your God hates*,[[159]](#footnote-159) He hated it although it was pleasing to Him in the days of the ‎ancestors."[[160]](#footnote-160) And with respect to Joseph concerning whom the Sages expounded that he observed the Sabbath even in Egypt,[[161]](#footnote-161) it was ‎because it is equal in importance to all the commandments, constituting, as it does, a testimony to ***Creatio ex nihilo***.[[162]](#footnote-162) Therefore Joseph ‎would do so in order to teach his children faith in the Creation of the world, to remove from their hearts the false doctrine of idolatry and the ‎opinion of the Egyptians. This then is the intent [of the Sages when speaking of the patriarchs and their children observing the Torah]. ‎

In accordance with the literal meaning of Scripture, you may say that **My charge** means faith in the Deity, implying that Abraham believed ‎in the unique Divine Name and kept vigilant guard over it in his heart, differing thereby with the worshippers of idols, and calling by the name ‎of the Eternal to bring many to His worship. **My commandments** refers to all that G-d commanded Abraham: *Go out of your land*,[[163]](#footnote-163) the ‎bringing of his son as a burnt-offering, and the expulsion of the maid-servant and her son.[[164]](#footnote-164) **My statutes** refers to walking in the paths of God ‎by being gracious and merciful, doing righteousness/generosity and judgment,[[165]](#footnote-165) and commanding his children and his household concerning them.[[166]](#footnote-166) And **My ‎Laws** refers to the circumcision of Abraham himself and his sons and his servants, as well as all Commandments of the Sons of Noah ‎which constitute their Law. ‎

‎**7. AND HE SAID: SHE IS MY SISTER.** They did not ask concerning the children for he would say, "They are my children from another ‎woman." ‎

‎

**14. AND HE HAD POSSESSIONS OF FLOCKS, AND POSSESSIONS OF HERDS, AND A GREAT HOUSEHOLD,** meaning she-asses and ‎camels, he-asses, and men-servants and handmaids. Now Scripture mentions these but not silver and gold, as it says concerning Abraham,[[167]](#footnote-167) because the wealth which he amassed in the land of the Philistines consisted of flocks and a great household.[[168]](#footnote-168) And the Philistines were ‎jealous of him in this matter. This is the meaning of that which Abimelech says to Isaac, *For you are become much mightier than we*.[[169]](#footnote-169) ‎The king said to him, "I, too, who am the king do not have in my home such flocks and domestics as you, and it is a disgrace to us that your ‎household is greater than that of the king." ‎

‎**17. IN THE VALLEY OF GERAR,** far away from the city. *And [Isaac] dug again the wells of water, which they had dug in the days ‎of Abraham his father*, and which the Philistines had stopped up before Isaac left Gerar, he once again dug. Thus the words of Rashi. ‎

It would appear from Rashi's words, then, that the wells mentioned here [in Verse 18] are the same as those mentioned [above in Verse 15]: ‎*For all the wells which his father's servants had dug in the days of Abraham his father the Philistines had ‎stopped them, and filled them with earth*. But this is not so, for how would the Philistines give him permission when they had said, "These wells ‎are a source of danger to us because of invaders."[[170]](#footnote-170) Rather, the wells [mentioned in Verse 18] are different ones in another location since the ‎valley of Gerar is the name of a place, or perhaps the valley extended from Gerar to another land, and when the Philistines, namely, the lords ‎of Gerar-the principality of the king -- became jealous of Isaac, they stopped the wells which were his by inheritance from his father in the ‎boundary of the city of Gerar. The king then sent him away from his throne-city, and he went to another city. Possibly, this new place was not ‎part of his kingdom even though it was in the land of the Philistines. There were other wells there which Abraham had dug when he lived there ‎for many days[[171]](#footnote-171) but which the Philistines stopped upon his death since Isaac did not dwell there. They did not do this out of hatred. But in ‎the days of Abraham, [even after he had moved from there], they did not want to stop them out of respect to him, saying, "Perhaps he will ‎return to dwell there." This was why Isaac returned and dug them in the valley. But the herdsmen of the valley quarreled with him saying, *The ‎water is ours*,[[172]](#footnote-172) meaning, "The well is in the valley, and the waters ooze forth from that valley while those in the valley are diminished. Hence ‎they are ours." It is for this reason that Scripture mentions, *And they found there a well of living water*,[[173]](#footnote-173) stating that it was a source gushing ‎forth living water which did not come from the valley as those who quarreled with Isaac had previously claimed. ‎

‎

**20. AND HE CALLED THE NAME OF THE WELL ESEK. ‎**Scripture gives a lengthy account of the matter of the wells when in the literal interpretation of the story there would seem to be no benefit nor ‎any great honor to Isaac in that he and his father did the identical thing.[[174]](#footnote-174) However, there is a hidden matter involved ‎here since Scripture's purpose is to make known a future matter. ***A well of living water*** ***alludes to the House of G-d which the children of Isaac ‎will build.*** This is why Scripture mentions ***a well of living waters***, even as it says, *A fountain of living waters, the Eternal*.[[175]](#footnote-175) He called the first ‎well ***Esek*** (Contention), which is an allusion to the First House,[[176]](#footnote-176) concerning which the nations contended with us and instigated quarrels ‎and wars with us until they destroyed it. The second well he called ***Sitnah*** (Enmity),[[177]](#footnote-177) a name harsher than the first. This alludes to the Second ‎House,[[178]](#footnote-178) which has indeed been referred to by this very name, *in the beginning of his reign, they wrote* ***'sitnah.'* [[179]](#footnote-179)** *against the inhabitants ‎of Judah and Jerusalem.[[180]](#footnote-180)* And during its entire existence they[[181]](#footnote-181) were a source of enmity unto us until they destroyed it and drove us from ‎it into bitter exile. The third well he called ***Rechovoth*** (Spacious). This is a reference to the Future House, which will be speedily built in our days, ‎and it will be done without quarrel and feud, and God will enlarge our borders, even as it says, *And if the Eternal your God enlarge your border, ‎as He has sworn, etc.*,[[182]](#footnote-182) which refers to the future. And concerning the Third House of the future it is written, *Broader*[[183]](#footnote-183) *and winding ‎about higher and higher*.[[184]](#footnote-184) [The concluding statement in the present narrative, concerning the naming of the third well], *And we shall be ‎fruitful in the land*,[[185]](#footnote-185) signifies that all peoples will come to worship God with one consent.[[186]](#footnote-186) ‎

‎**24. FEAR NOT, FOR I AM WITH YOU.** Since Abimelech drove him away because of the Philistines' jealousy of him, and since the herdsmen ‎of Gerar quarreled with him, Isaac feared lest they gather against him and smite him and his family. Therefore the Holy One, blessed be He, ‎assured him that he should not fear them, and He blessed him. Then He prompted them so that the king went to Isaac with greater honor than ‎that which he did to his father since he came with Phichol, the chief of his host, and also brought with him many of his friends. ‎

‎**29. IF YOU WILL DO US HURT, AS WE HAVE NOT TOUCHED YOU.** The king is saying: "If you will do us hurt [and we could do nothing ‎against you], just as we have not touched you because *you are now the blessed of the Eternal* and we do not have it in our power to harm you, ‎the time will yet change on account of the violence you will do against us and you will need to return to our land. Then we will requite you ‎accordingly." ‎

The meaning of the phrase, *We have not touched you*, is: "We did not persuade our hearts concerning your wife, causing her to be touched by ‎one of them." This is similar in expression to the verse, *He that touches this man or his wife*.[[187]](#footnote-187) ‎

‎*"We have done you nothing but good*, guarding whatever you had, by our commanding the people to beware of you. *And we have sent you ‎away in peace* for even when we were jealous of you we took nothing of all the wealth you amassed with us, and we sent you away in peace ‎with all you had." The reason for their being fearful of him could hardly have been the apprehension of the king of the Philistines lest Isaac ‎come to war against him. Instead, it was because Abraham had promised them a covenant, "to him, to his son, and his son's son,"[[188]](#footnote-188) and now ‎they thought, "Since we annulled our covenant with Isaac and sent him away from us, he too will annul his covenant with us, and his children ‎will drive our children from the land." This was why they made a new covenant with him, excusing themselves by telling him that they did not ‎annul the first covenant, since they have done him ‎nothing but good. And this is the meaning of their saying, *Let there now be an oath between us*:[[189]](#footnote-189) "We will now come with you in oath to ‎express a ban upon whoever will transgress the covenant." This is similar in meaning to the verse, *That you should enter into the covenant ‎of the LORD your God, and into His oath.[[190]](#footnote-190)*

It is possible that Abraham was very great and mighty in power, having in his household three hundred men[[191]](#footnote-191) that drew sword, and also ‎many confederates; *and he also that is valiant, whose heart is as the heart of a lion*,[[192]](#footnote-192) and he chased after four powerful kings and subdued ‎them.[[193]](#footnote-193) When they saw Abraham's success which clearly was from God, the king of the Philistines was then fearful of him lest he conquer his ‎kingdom, since this would be easier than the war against the four kings. Perhaps the king of the Philistines had also heard the matter of God ‎having given the land to Abraham. Hence he made a covenant with him, making him swear *that you will not deal falsely with me, nor with ‎my son, nor with my son's son*, it being considered an act of falsehood if Abraham were to rebel against the king, and considering it possible ‎that Abraham might live until his grandson will rule, [he also mentioned my son’s son]. And as the fathers are, so are the sons. Isaac was as ‎great as his father, and the king therefore feared lest Isaac war against him because he had driven him from his land. ‎

**‎32. AND ISAAC'S SERVANTS CAME AND TOLD HIM CONCERNING THE WELL WHICH THEY HAD** **DUG.** This is the same well ‎mentioned above in the verse, *And there Isaac's servants dug a well*.[[194]](#footnote-194) They had begun to dig it, and Abimelech came to him during that ‎period, and on the day of the making of the covenant, when Abimelech and his retinue had left, Isaac's servants brought him the tidings that ‎they had found water. ‎

It appears feasible to me that this is the same well which Abraham dug, in connection with which he gave Abimelech seven lambs as a witness [to his ownership of the well].[[195]](#footnote-195) The Philistines, ‎however, stopped it together with the other wells, whereupon Isaac dug it again and called it by the same name which his father had called it. ‎It is for this reason that the name of the city is ***Beer-sheba***: on account of the well ***(be'er)*** which both the father and the son called by that name ‎because there they swore both of them.[[196]](#footnote-196)

This well of theirs alludes to the Tabernacle at Shiloh, which the Philistines stopped when the Ark of God was taken captive by them.[[197]](#footnote-197) And ‎they redug it, indicating that the Philistines indeed returned the Ark together with the honorary gift to God.[[198]](#footnote-198) ‎

**Ketubim: Psalms ‎‎19:1-15 + 20:1-10‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of David. | 1. For praise; a psalm of David. |
| 2. The heavens recite the glory of God, and the sky tells of the work of His hands. | 2. Those who behold the heavens tell of the glory of the LORD; those who gaze at the sky recount the works of his hands. |
| 3. Day to day utters speech, and night to night tells knowledge. | 3. Day to day tells more of the word; but night to night tells less knowledge. |
| 4. There is neither speech nor words; their voice is not heard. | 4. There is no utterance of complaint, and there are no words of confusion, for their voice is not heard. |
| 5. Their line goes forth throughout the earth, and their words are at the end of the world; for the sun He made a tent therein. | 5. The line of their conversation reaches through the whole earth, and their words to the end of the world. In them the heavens he placed a splendid dwelling for the sun. |
| 6. And it is like a bridegroom emerging from his chamber; it rejoices like a mighty man running a course. | 6. And he, in the morning, when he comes forth, will come forth like a groom who comes out of his canopy, and in splendor will rejoice like a warrior to run the course. |
| 7. From the end of the heavens is its source, and its circuit is to their ends, and none is hidden from its heat. | 7. His rising is at the ends of the earth, and his might reaches to all their edges; and there is none who can hide from his heat. |
| 8. **The law of the Lord is perfect, restoring the soul**; the testimony of the Lord is faithful, making the simple one wise. | 8. **The Torah of the LORD is perfect, restoring the soul;** the testimony of the LORD is reliable, making wise the fool. |
| 9. The orders of the Lord are upright, causing the heart to rejoice; the commandment of the Lord is clear, enlightening the eyes. | 9. The commands of the LORD are upright, gladdening the heart; the command of the LORD is bright, enlightening the eyes. |
| 10. The fear of the Lord is pure, existing forever; the judgments of the Lord are true, altogether just. | 10. The fear of the LORD is pure, lasting forever; the judgments of the LORD are faithfulness; they are altogether just. |
| 11. They are to be desired more than gold, yea more than much fine gold, and are sweeter than honey and drippings of honeycombs. | 11. More desirable than gold or than much fine gold; and more pleasant than honey or the sweet honeycombs. |
| 12. **Also Your servant was careful with them; for in observing them there is great reward.** | 12. **Truly Your servant has been careful for them, to observe them; because of this, he was made ruler of Israel.** |
| 13. Who understands errors? Cleanse me of hidden [sins]. | 13. Who knows unwitting sins? And from secret faults make me innocent. |
| 14. Also withhold Your servant from willful sins; let them not rule over me; then I will be perfect and I will be cleansed of much transgression. | 14. Truly from the arrogant deliver Your servant, that they may not rule over me; then I will be without blemish, and I will be innocent of great sin. |
| 15. **May the sayings of my mouth and the meditations of my heart be acceptable before You, O Lord, my Rock and my Redeemer.** | 15. **Let the utterances of my mouth and the thought of my mind be acceptable in Your presence, O LORD, my strength and my redeemer.** |
|  |  |
| 1. For the conductor, a song of David. | 1. For praise; a psalm of David. |
| 2. May the Lord answer you on a day of distress; may the name of the God of Jacob fortify you. | 2. May the LORD receive your prayer in the day of trouble, may the name of the God of Jacob lift you up. |
| 3. May He send your aid from His sanctuary, and may He support you from Zion. | 3. May He send your help from His sanctuary, and from Zion give you aid. |
| 4. May He remember all your meal offerings and may He accept your fat burnt offerings forever. | 4. May He remember all your offerings, and may your whole-offerings drip with fat forever. |
| 5. May He give you as your heart [desires], and may He fulfill all your counsel. | 5. May He give you according to your desires, and may He fulfill all your counsel. |
| 6. Let us sing praises for your salvation, and let us assemble in the name of our God; may the Lord fulfill all your requests. | 6. Your people will say, "Let us give praise for Your redemption, and in the name of our God we will be mustered; may the LORD fulfill all your requests." |
| 7. Now I know that the Lord saved His anointed (Heb. Messiah); He answered him from His holy heavens; with the mighty acts of salvation from His right hand. | 7. Now I know that the LORD has redeemed His anointed (Messiah); he has accepted his prayer from His holy dwelling in the heavens; in might is the redemption of His right hand. |
| 8. These trust in chariots and these in horses, but we-we mention the name of the Lord our God. | 8. Some by chariots, and some by horses, but we will swear by the name of the LORD our God. |
| 9. They kneel and fall, but we rise and gain strength. | 9. They have stooped and fallen, but we have remained upright and become strong. |
| 10. **O Lord, save [us]; may the King answer us on the day we call.** | 10. **O LORD, redeem us, mighty king, accept our prayer in the day we call out.** |
|  |  |

**Rashi’s Commentary on Psalms 19:1-15 + 20:1-10‎**

**‎Chapter 19**

**2 The heavens recite the glory of God** The Psalmist himself explains the matter: There is neither speech nor words. They do not speak with people but since “their line goes forth throughout the earth” and they give light to the people, thereby the creatures recite the glory of God and give thanks and bless [Him] for the luminaries.

**and the sky tells of the work of His hands** The stars and planets, which are the work of the hands of the Holy One, blessed be He, and which are there, as it is stated (in Gen. 1:17): “And God placed them in the firmament of the heavens,” whence they proclaim His glory.

**3 Day to day utters speech** The Creation is renewed from day to day. In the evening, the sun sets, and in the morning it rises. Thereby, the people utter sayings of praise throughout these days and nights, for they teach the people to praise and to give thanks. (Menachem interprets [the word] יביע as an expression of a gushing fountain (מעין נובע) .

**tells knowledge** Heb. יחוה , an expression of telling.

**5 Their line goes forth throughout the earth** The line of the heavens, which are stretched out over the face of the entire earth, and because of which their words are at the end of the world, for all speak of the wonders they see.

**for the sun He made** [i.e.,] the Holy One, blessed be He.

**a tent therein In the heavens**. From here it is derived that the sun is placed within its case. Tanchuma.

**6 And it is like a bridegroom emerging from his chamber every morning.** This is what is meant by “The heavens recite the glory of God.”

**7 and its circuit is to their ends** The circuit of its orbit is from one end to the other.

**and none is hidden from its heat** Had the sun been placed in the lowest sky, no man would be able to hide from its heat (Mid. Ps. 18:13) for the sun and the moon are in the second sky, as is stated (in Hagigah 12b): There are seven skiesVilon, Rakia, Shehakim, Zevul, Machon, Ma’on, Aravothand he counts them in order: Vilon does not serve for anything; in Rakia are the sun, the moon, the stars, and the planets, etc.

**8 The law of the Lord is perfect** That too illuminates like the sun, as is written at the end of the topic: “enlightening the eyes,” and Scripture states (in Prov. 6: 23): “For a commandment is a candle and the Torah is light.” Another explanation:

**and none is hidden from its heat** on the Day of Judgment, [as is stated in Malachi 3:19]: “And the sun that comes shall burn them up.” But the law of the Lord is perfect; it restores the soul to ways of life and it protects those who study it from that burning, as is stated (ibid. verse 20): “And the sun of mercy shall rise with healing...for you who fear My Name.”

**the testimony of the Lord is faithful** It is faithful to testify for those who study it.

**restoring the soul** It [the law] restores it [the soul] from the ways of death to the ways of life. **The law, the testimony, the orders, the commandments, the fear, and the judgments total six, corresponding to the six orders of the Mishnah.** Between each name [of God] are five words including the name itself, corresponding to the Five Books of the Pentateuch. And so [the Psalmist] concludes: “true, altogether just.” They are altogether devised with kindness and truth.

**making the simple one wise** It gives wisdom to the simple.

**9 clear** Shining.

**11 and drippings of honeycombs** Heb. ונפת צופים , sweetness of honeycombs; breche, or bresches, honeycombs. Menachem interprets ונפת as an expression of a drop, and so (in Prov. 5:3): “drip sweetness (נפת) ”; (ibid. 7:17), “I sprinkled (נפתי) my couch.”

**12 for in observing them there is great reward** I was careful in its observance because of Your great good that You have hidden away, and according to this usage, עקב is like (Gen. 26:5): “because (עקב) Abraham hearkened to My voice.” Another explanation of עקב רב : **The end of the Torah scholars is that they will come to greatness.** עקב is an expression of the end, and there is a similar expression in the language of the Mishnah (Sotah 9:15): “At the end (בעקבות) of the exile, prior to the coming of the Messiah.”

**13 Who understands errors?** I was careful with them but it is impossible to be so careful that one does not err in them, and You cleanse me of hidden sins, which were hidden from me; of which I was unaware when I sinned inadvertently.

**14 Also...from willful sins** Heb. מזדים , from willful sins.

**then I will be perfect** Heb. איתם will be perfect. The Sages said (Mid. Ps. 19:17, Lev. Rabbah 5:8): To what can David be compared? To a Cuthite who goes from door to door, and they are more cunning in this matter than any other people. “Give me a drink of water,” something that costs no money. After drinking, he says, “Perhaps you have a small onion?” After he gives it to him, he says, “Is there an onion without salt?” After he gives it to him, he says, “Give me a little bread, so that the onion does not harm me.” So did David say at first concerning the inadvertent sins, and then concerning the willful sins, and afterwards concerning the rebellious sins. פשעים are rebellious sins, with which one intends to provoke, and so Scripture says (II Kings 3:7): “The king of Moab rebelled (פשע) against me.”

**15 be acceptable** To appease and placate You.

**Chapter 20**

**2 May the Lord answer you on a day of distress** This psalm was [composed] because he [David] would send Joab and all Israel to war, and he would stand in Jerusalem and pray for them, as the matter is stated (in II Sam. 18:3): “It is better that you be for us from the city as aid.” Were it not for David, Joab would not have succeeded in battle.

**the name of the God of Jacob** Who promised him [Jacob] when he went to Haran and kept His promise; therefore, it is stated: “the God of Jacob.”

**3 from His sanctuary** From His Holy Temple, in which He dwells.

**4 your meal offerings...burnt offerings** They are the prayers that you pray in battle. fat Heb. ידשנה , an expression of fat, as (in Deut. 31:20): “and it will eat and be satisfied, and it will become obese (ודשן) ,” i.e., He will accept them [the prayers] willingly like fat burnt offering.

**6 Let us sing praises for your salvation** When the Holy One, blessed be He, saves you, we will all sing praises to the Holy One, blessed be He.

**and let us assemble in the name of our God** Heb. נדגל , let us assemble and become strong.

**7 Now I know** This is the praise that we will sing now for this salvation that came to Joab and to Israel: I know that the Omnipresent desired me and has answered me from His holy heavens, for their salvation is my salvation.

**8 These trust in chariots** Some nations trust in their iron chariots, and some trust in horses, but wewe pray in the name of the Lord, because the salvation is His. נזכיר is an expression of burning sacrifices and of prayer, as (in Isa. 66:3): “he who burns (מזכיר) frankincense,” (and in Lev. 2:2): “its memorial part (אזכרתה) .” Therefore, they kneel and fall...

**9 but we rise and gain strength** We gain strength over them, as (below 147:6): “strengthens (מעודד) the humble,” an expression of strength.

**Meditation from the Psalms**

**Psalms ‎19:1-15 + 20:1-10‎**

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

The superscription of this nineteenth psalm ascribes authorship to David. The events in David’s life which led to the writing of this psalm are unknown.

Psalm 19 is the first of nine additional psalms, which are recited during our Shacharit[[199]](#footnote-199) prayers on *Shabbat* and on festivals. Shabbat is a “memorial to the creation of the universe”. Jewish observance of the seventh day of the week as the holy day of Shabbat, with complete cessation from work and business and the routine activities of the preceding six days of the week, is living testimony to the fact that HaShem created the world in six days and *rested* on the seventh day, which He blessed and sanctified as a holy day. In light of the above, it is appropriate that psalm 19 is the first of the special psalms which have been added in the Morning Prayers because it speaks of the praise given by the creation.

***Tehillim (Psalm) 19:2*** *The heavens declare the glory of God; and the firmament sheweth his handywork.*

This psalm also has another connection to our prayers:

***Berachot 9b*** *Seeing that this verse, ‘Let the words of my mouth be acceptable etc.’ is suitable for recital either at the end or the beginning [of the tefillah], why did the Rabbis institute it at the end of the eighteen benedictions? Let it be recited at the beginning? — R. Judah the son of R. Simeon b. Pazzi said: Since David said it only after eighteen chapters [of the Psalms],[[200]](#footnote-200) the Rabbis too enacted that it should be said after eighteen blessings. But those eighteen Psalms are really nineteen? — ‘Happy is the man’ and ‘Why are the nations in an uproar’[[201]](#footnote-201) form one chapter.*

The above Gemara teaches us that in the siddur, this prayer,[[202]](#footnote-202) from Psalm 19:15, is also added (in a slightly altered form) at the end of every Amida. Psalm 19:15 after the Amida (the prayer that consists of the eighteen benedictions), is also the prayer of David after eighteen psalms. And just as the Amida now has nineteen benedictions, so also has Psalm one been split so that David’s prayer comes after nineteen psalms.

Psalm nineteen is also connected to this time of the year, as we can see from the following Gemara.

***Yoma 72b*** *Resh Lakish said: From the body of the same passage this can be derived: If he is meritorious, it tests him unto life; if not, it tests him unto death.[[203]](#footnote-203) The fear of the Lord is pure, enduring forever.[[204]](#footnote-204) R. Hanina said: This refers to one who studies the Torah in purity. What does that mean? — He marries a woman and afterwards studies the Torah.[[205]](#footnote-205)*

Now, the above Gemara connects our psalm with marriage and Torah study. This is a very interesting combination that has direct relevance to this time of the year (Tu B’Ab). Recall that this psalm was not arbitrarily chosen. This psalm is a commentary on our Torah portion by David. Because our Torah portion, in the septennial / triennial lectionary, is intimately tied to the time of the year, this psalm is also intimately connected with the time of the year. Let me explain this connection with a bit of background.

Our Torah portion speaks about Yitzchak ***taking a bride*** whose name is Rivka, when he was forty years old.[[206]](#footnote-206) Forty years of age is the time when Yitzchak’s mission is changing. He is now going to start his own family and re-ignite the glow of Sarah’s[[207]](#footnote-207) tent.

We are now eight days after Tu B’Ab, on the the second of the seven Sabbaths of consolation. Tu B’Ab is intimately associated with the ***finding of a spouse***. This is an interesting time because the Talmud[[208]](#footnote-208) states: Forty days before the formation of the embryo the heavens declare that this soul will be wed to this soul. Forty days before the 25th of Elul is Tu B'Ab. [That is, since the first of Tishri is the day of the creation of man, of Adam, by counting backward, six days, we find that 25th of Elul is the day of creation of the universe.][[209]](#footnote-209) That suggests that this forty day period is a period of formation. It is the period when we are being formed to be the perfect man. Elul twenty-five is when G-d created the heavens and the earth. These are the same heavens that our psalm speaks of when it tells us that “*The heavens declare the glory of God, and the firmament shows His handiwork*”.

It was on the Tu B'Av *before creation* that Israel became a thought in HaShem’s mind and Israel was first destined to receive the Torah (the second set of tablets) on Yom HaKippurim. Now, all Jewish weddings are modelled after the events of Yom HaKippurim, and just as a man’s sins are forgiven on Yom HaKippurim, so also are they forgiven on his wedding day. This is the reason that the tribes were permitted to intermarry on Tu B’Ab and the day was designated for marital union. Just as marital union is a source of joy, so also is the study of the Torah considered a source of joy.

This is the first time the verb אהב, to love, is used, of a man and woman, in the Tanach.[[210]](#footnote-210) It will be used again to describe Yaakov's feelings for Rachel, but, in Genesis 24:67, *is the first time* ***love***(אהב) *appears as a description of a husband's feelings towards his wife*. This is the essence of the period immediately after Tu B’Ab! But wait, Yitzchak, in our parasha, goes even further in pointing to Tu B’Ab.

When Yitzchak and Rivka are forced to journey to Gerar and Yitzchak introduces Rivka as his sister, their ploy is discovered when the suspicious king Avimelech decides to spy upon them, and sees Yitzchak playing with his wife Rivka. The commentators explain that he either saw them engaged in *foreplay* or in actual *intercourse*. As the Netziv[[211]](#footnote-211) writes, the play that one does with one’s wife, there was no doubt that she was not his sister! The word for play is ***metzachek***, which is related to the word for *laughter* and to Yitzchak's own name. Thus the master of Gevurah[[212]](#footnote-212) and self-discipline is also described in the Torah as a playful lover.

Yet, we are not yet finished with our lover. The last verse of last week’s portion, before the recounting of the generations, we find a very curious statement:

***Beresheet (Genesis) 25:11*** *And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the* ***well Lahairoi****.*

Yitzchak was forty years old at this time. Before this time, there was something missing for which he was not ready to have a spouse. We learn what was lacking from the fact that the Torah says that he was coming back from Beer LeChai Roi. *This was the place where Hagar was.*[[213]](#footnote-213)

The midrash teaches that he went there to propose to Hagar that she remarry his father, Avraham.

***Midrash Rabbah - Genesis LX:14*** *AND ISAAC CAME FROM COMING, etc. (XXIV, 62)3: i.e. he came from a mission to fetch someone. And whither had he gone? To BEER-LAHAI-ROI (ib.): he had gone to fetch Hagar, the one who had sat by the well (be'er) and besought Him who is the life (lahai) of all worlds, saying, Look upon (re'eh) my misery.*

Because Sara had died three years before this, Avraham was a lonely widower. Yitzchak felt his father's loneliness and made a journey through the desert to do for his father what he actually needed for himself. Yitzchak had a compassion for his father's loneliness. He was more concerned to seek a wife for his father than he was for himself. It is a tikkun[[214]](#footnote-214) to do that which we want for ourselves, for another who needs the same thing. Similarly, if one prays for another person for something that one needs for himself, he is answered by Heaven first. If Yitzchak would have prayed for his father to get married, Yitzchak would have been answered first. But Yitzchak did something even more and better than prayer. He went to the place where Hagar lived on behalf of his father. His tikkun, his preparedness for marriage came when he was ready to identify with his father's loneliness, pain, need for a companion. Because he went and sought his father's happiness, having practiced and developed the trait of chesed (mercy/loving-kindness), that's what completed his readiness to be married.

Yes, Tu B’Ab is a time for finding a spouse and getting married. I can think of no more fitting Torah seder to read at this time of the year, can you?

I suspect that these were King David’s thoughts as he penned this psalm. This accounts for his merging the creation, and it’s praises, with the delights of the Torah while contemplating the marriage of Yitzchak and Rivka.

**Ashlamatah: Yeshayahu (Isaiah) ‎65:23 – 66:8**

| **Rashi** | **Targum** |
| --- | --- |
| 13. ¶ Therefore, so said the Lord God, "Behold, My servants shall eat, but you shall be hungry; behold, My servants shall drink, but you shall thirst; behold, My servants shall rejoice, but you shall be ashamed. | 13. ¶ Therefore thus says the LORD God: "Behold, My servants, the righteous/generous, will eat, but you, the wicked, will be hungry; behold, My ‎servants, the righteous/generous, will drink, but you, the wicked, will be thirsty; behold, My servants, the righteous/ generous, will rejoice, but you will be put ‎to shame; |
| 14. Behold, My servants shall sing from joy of heart, but you shall cry out from sorrow of heart, and from a broken spirit you shall wail. | 14. behold, My servants, the righteous/generous, will sing from goodness of heart, but you will cry from pain of heart, and will wail ‎from breaking of spirit. |
| 15. And you shall leave your name for an oath for My elect, "And the Lord God shall slay you," but to His servants He shall call another name. | 15. You will leave your name to My chosen for an oath, and the LORD God will slay you with the second death; ‎but His servants, the righteous/generous, He will call by a different name. |
| 16. For whoever himself on the earth shall bless himself by the true God, and whoever swears on the earth shall swear by the true God, for the first troubles have been forgotten and they have been hidden from My eyes. | 16. He who blesses in the land will bless by the living God, and he who ‎takes an oath in the land will swear by the living God; because the former troubles will be forgotten and hid from before Me. |
| 17. For behold, I create new heavens and a new earth, and the first ones shall not be remembered, neither shall they come into mind. | 17. For ‎behold, I create new heavens and a new earth; and the former things will not be remembered or be brought into mind. |
| 18. But rejoice and exult forever [in] what I create, for behold I create Jerusalem a rejoicing and its people an exultation. | 18. But they will ‎be glad in the age of the ages which I create; for behold, I create Jerusalem gladness, and her people rejoicing. |
| 19. And I will rejoice with Jerusalem, and I will exult with My people, and a sound of weeping or a sound of crying shall no longer be heard therein. | 19. I will be glad in ‎Jerusalem ‎ and my people will rejoice in her; the sound of those who weep and the sound of those who cry will not be heard in her. |
| 20. There shall no longer be from there a youth or an old man who will not fill his days, for the youth who is one hundred years old shall die, and the sinner who is one hundred years old shall be cursed. | 20. No more will ‎there be a suckling that lives but a few days, or an old man who does not fill out his days, for a youth who sins will be dying a hundred years ‎old, and the sinner a hundred years old will be expelled. |
| 21. And they shall build houses and inhabit them, and they shall plant vineyards and eat their fruit. | 21. They will build houses and inhabit them; they will plant vineyards and eat ‎their fruit. |
| 22. They shall not build, and another inhabit; they shall not plant, and another eat, **for like the days of the tree are the days of My people,** and My elect shall outlive their handiwork. | 22. They will not build and others inhabit; they will not plant and others eat; **for like the days of the tree of life will the days ‎of My people be.** and my chosen will wear out the work of their hands. |
| 23. They shall not toil in vain, neither shall they bear for terror, **for they are seed blessed by the Lord,** and their offspring shall be with them. | 23. They will not be weary in vain. or bring up children for death; **‎for they will be the seed which the LORD blessed.** and their sons' sons with them. |
| 24. And it shall be, when they have not yet called, that I will respond; when they are still speaking, that I will hearken. | 24. Before they pray before Me I will accept their ‎prayer. and before they beseech before Me I will do their request. |
| 25. A wolf and a lamb shall graze together, and a lion, like cattle, shall eat straw, and a serpent-dust shall be his food; they shall neither harm nor destroy on all My holy mount," says the Lord. **{S}** | 25. The wolf and the lamb will feed together, the lion will eat straw ‎like an ox; and dust will be the serpent's food. They will not hurt or destroy in all My holy mountain, says the LORD." ‎ |
|  |  |
| 1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest? | 1. Thus says the LORD: "The heavens are the throne of My glory and the earth is a highway before Me; what is the house which you would build ‎before Me, and what is the place of the dwelling of My Shekhinah. |
| 2. And all these My hand made, and all these have become," says the Lord. **"But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding.** | 2. All these things My might has made, did not all these things come ‎to be, says the LORD? **But in this man there is pleasure before Me to regard him, he that is poor and humble in spirit, and trembles at my ‎word.** |
| 3. Whoever slaughters an ox has slain a man; he who slaughters a lamb is as though he beheads a dog; he who offers up a meal-offering is [like] swine blood; he who burns frankincense brings a gift of violence; they, too, chose their ways, and their soul desired their abominations. | 3. He who slaughters an ox is like him who kills a man; he who sacrifices a lamb, like him who bludgeons a dog: he who presents an ‎offering, [like him who offers] swine’s blood; their offering of gifts is a gift of oppression. They have taken pleasure in their own ways, and ‎their soul takes pleasure in their abominations. |
| 4. I, too, will choose their mockeries, and their fears I will bring to them, since I called and no one answered, I spoke and they did not hearken, and they did what was evil in My eyes, and what I did not wish they chose. **{S}** | 4. Even I will wish breaking for them, and from what they dreaded they will not be ‎delivered; because, when I sent My prophets, they did not repent, when they prophesied they did not attend; but they did what is evil before ‎Me, and took pleasure in that which I did not wish. |
| 5. **Hearken to the word of the Lord, who quake at His word, "Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified," but we will see your joy, and they shall be ashamed.** | 5. **Listen to the word of the LORD, you righteous/ generous who tremble at the words of His ‎pleasure: "Your brethren, your adversaries who despise you for My name's sake say, 'Let the glory of the LORD increase, that we may see ‎your joy'; but it is they who will ‎ be put to shame.‎** |
| 6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies. | 6. A sound of tumult from the city of Jerusalem! A voice from the temple! The voice of the Memra of the LORD, rendering recompense to his ‎enemies. |
| 7. When she has not yet travailed, she has given birth; when the pang has not yet come to her, she has been delivered of a male child. | 7. Before distress comes to her she will be delivered; and before shaking; will come upon her, as pains upon a woman in ‎travail, her king will be revealed. |
| 8. Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children? | 8. Who has heard such a thing? Who has seen such things? Is it possible that a land will be made in ‎one day? Will its people be created in one moment? **For Zion is about to be comforted and to be filled with the people of her exiles.** |
| 9. "Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God. **{S}** | 9. I, God. created the world from creation, says the LORD; I created every man; I scattered them among the peoples; I am also about to ‎gather your exiles, says your God. |
| 10. Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her. | 10. Rejoice in Jerusalem and be glad for her, all you who love her; rejoice with her in joy, all you who ‎were mourning over her, |
| 11. In order that you suck and become sated from the breast of her consolations in order that you drink deeply and delight from her approaching glory. **{S}** | 11. that you may be indulged and be satisfied with the plunder of her consolations; that you may drink and be ‎drunk with the wine of her glory." |
| 12. For so says the Lord, "Behold, I will extend peace to you like a river, and like a flooding stream the wealth of the nations, and you shall suck thereof; on the side you shall be borne, and on knees you shall be dandled. | 12. For thus says the LORD: "Behold, I bring peace to her like the overflowing of the Euphrates river, ‎and the glory of the Gentiles like a swelling stream; and you will be indulged, you will be carried upon hips, and exalted upon knees. |
| 13. **Like a man whose mother consoles him, so will I console you, and in Jerusalem, you shall be consoled.** | 13. **As one whom his mother comforts, so my Memra will comfort you; you will be comforted in Jerusalem.** |
| 14. And you shall see, and your heart shall rejoice, and your bones shall bloom like grass, and the hand of the Lord shall be known to His servants, and He shall be wroth with His enemies. **{S}** | 14. You will see, and your heart ‎will rejoice; your bodies will flourish like grasses; and the might of the LORD will be revealed to do good to His servants, the righteous/generous, ‎and He will bring a curse to His enemies. |
| 15. For behold, the Lord shall come with fire, and like a tempest, His chariots, to render His anger with fury, and His rebuke with flames of fire. | 15. For behold, the LORD is revealed in fire, and His chariots like the storm-wind, to render the ‎strength of His anger, and His rebuke with a flame of fire. |
| 16. For with fire, will the Lord contend, and with His sword with all flesh, and those slain by the Lord shall be many. | 16. For by fire, and by his sword, the LORD is about to judge all flesh; and those ‎slain before the LORD will be many. |
| 17. "Those who prepare themselves and purify themselves to the gardens, [one] after another in the middle, those who eat the flesh of the swine and the detestable thing and the rodent, shall perish together," says the Lord. | 17. Those who join and purify themselves for your gardens of the idols, company following ‎company, eating swine's flesh and the abomination and the mouse, will come to an end together, says the LORD. |
| 18. And I-their deeds and their thoughts have come to gather all the nations and the tongues, and they shall come and they shall see My glory. | 18. For before me their ‎works and their conceptions are disclosed, and it is about to gather all the peoples and the nations and the tongues; and they will come and ‎will see My glory, |
| 19. And I will place a sign upon them, and I will send from them refugees to the nations, Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, the distant islands, who did not hear of My fame and did not see My glory, and they shall recount My glory among the nations. | 19. and I will set a sign among them. And from them I will send survivors among the Gentiles, to the province of the ‎sea, the Puleans, and the Ludeans, who draw and shoot with the bow, to the province of Tubal and Javan, the islands, those afar off, who ‎have not heard the fame of My might or seen my glory; and they will declare My glory among the Gentiles.‎ |
| 20. And they shall bring all your brethren from all the nations as a tribute to the Lord, with horses and with chariots, and with covered wagons and with mules and with joyous songs upon My holy mount, Jerusalem," says the Lord, "as the children of Israel bring the offering in a pure vessel to the house of the Lord. | 20. And they will bring all your brethren from all the Gentiles as an offering before the LORD, with horses and with chariots, and with ewes, and with ‎mules, and with songs, upon my holy mountain, to Jerusalem, says the LORD, just as the sons of Israel will bring an offering in a clean ‎vessel to the sanctuary of the LORD. |
| 21. And from them too will I take for priests and for Levites," says the Lord. | 21. And some of them I will bring near to become priests and Levites, says the LORD. |
| 22. "For, as the new heavens and the new earth that I am making, stand before Me," says the Lord, "so shall your seed and your name stand. | 22. For ‎as the new heavens and the new earth which I am making stand before me, says the LORD, will your seed and your name be ‎established. |
| 23. **And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.** | 23. **From new moon to new moon, and from Sabbath to Sabbath, all the sons of flesh will come to worship before me, ‎says the LORD.** |
| 24. "And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh." **{P}** | 24. And they will go forth and look on the bodies of the sinful men who have rebelled against My Memra; for their ‎breaths will not die and their fire will not be quenched, and the wicked will be judged in Gehenna until the righteous will say ‎concerning them, We have seen enough." ‎ |
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**Rashi’s Commentary for: Yeshayahu (Isaiah) 65:23 – 66:8**

**13 My servants** The righteous/generous [of Israel].

**but you who rebel** against Me.

**15 your name for an oath** From your name shall be taken a curse and an oath for generations, “If it does not befall me as it befell So-and-so.”

**and...shall slay you** an eternal death.

**but to His servants He shall call another name** A good name and a mention for a blessing.

**16 For whoever blesses himself on the earth** For My fear shall be over all of them, and the earth shall be full of knowledge, and whoever praises himself or lauds himself on the earth, will bless himself by the true God, he will praise himself that he is a servant of the true God, the God of truth, Who realized and observed this, His promise.

**for the first troubles have been forgotten** Therefore, they shall call Me the true God.

**17 new heavens** The princes above shall be renewed, and the princes of Israel shall be the upper princes and the princes of the heathens (the nations [Parshandatha]) will be lower, and so on the earth. ([K’li Paz reads:] The princes above shall be renewed, to raise up the humble and to humble the high ones, and so on the earth.) And some say that there will actually be new heavens, and that is correct, for Scripture proves it (infra 66:22): “For as the new heavens, etc.”

**20 a youth** Heb. עוּל יָמִים , a youth. Comp. (Lam. 2:11) “young children (עוֹלֵל) .” [Hence,] עוּל יָמִים means young in years.

**who is one hundred years old shall die** He shall be subject to punishments to be liable to death for a capital sin. So it is explained in Gen. Rabbah (26:2).

**shall be cursed** for a sin requiring an anathema.

**22 like the days of the tree** Jonathan renders: the tree of life.

**25 shall eat straw** and will not have to destroy animals.

**and a serpen**t Indeed, dust is his food, which is always available for him. And the Midrash Aggadah explains: And a lion, like cattle, shall eat straw. Since we find that Esau will fall into the hands of the sons of Joseph, as it is said (Obadiah 18): “The house of Esau shall become stubble, and the house of Joseph a flame etc.” But [that they should fall] into the hands of the remaining tribes, who were compared to beasts, we do not find. It is, therefore, stated: “And a lion, like cattle, shall eat straw.” Those tribes that were compared to a lion, such as Judah and Dan, like Joseph, who was compared to an ox, shall devour Esau who was compared to straw.

**Chapter 66**

**1 The heavens are My throne I do not need your Temple.**

**which is the house** that is fitting for My Shechinah.

**2 And all these** The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מַזְכִּיר , he who burns incense. Comp. (Lev. 5:12) “its memorial part (אַזְכָּרָתָהּ) .” Also (ibid. 24: 7), “and it shall be for the bread as a memorial (לְאַזְכָּרָה) .”

**3 brings a gift of violence** Heb. מְבָרֵךְ , blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of בְּרָכָה applies to a gift that is for a reception. Comp. (Gen. 33:11) “Please take my gift (בִּרְכָתִי) .” Also (supra 36:16), “Make peace (בְרָכָה) with me and come out to me.”

**they, too, chose their ways** They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם , too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp. (Deut. 32:25) “Both a young man and a virgin (גַּם בָּחוּר גַּם בְּתוּלָה) ”; (I Kings 3:26) “neither mine nor yours (גַּם לִי גַּם לָךְ) ”; (Ecc. 9:1) “neither love nor hate (גַּם אַהֲבָה גַּם שִׂנְאָה) ”; (Num. 18:3) “and neither they nor you shall die (גַּם הֵם גַּם אַתֶּם) .” Here, too, both they chose and I will choose.

**4 their mockeries** Heb. בְּתַעֲלוּלֵיהֶם , to mock them, an expression like (ibid. 22:29) “For you mocked (הִתְעַלַּלְתְּ) me.”

**and their fears** What they fear.

**since I called** Hearken and return to Me.

**and no one answered** saying, “I heard.”

**5 who quake at His word** The righteous/generous who hasten with quaking to draw near to His words.

**Your brethren...said** The transgressors of Israel mentioned above. Another explanation:

**Your brethren...who cast you out, said** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**who hate you, who cast you out Who say** (supra 65:5), “Keep to yourself, do not come near me.” [Because of the confusion, we quote other readings. Some manuscripts, as well as K’li Paz, read:]

**Your brethren...said** The transgressors of Israel mentioned above.

**who hate you, who cast you out who say** (supra 65: 5), “Keep to yourself, do not come near me.” Another explanation:

**Your brethren...said** The children of Esau.

**who cast you out Who said to you** (Lam. 4:15), “Turn away, unclean one.”

**For the sake of my name, the Lord shall be glorified** With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

**but we will see your joy** The prophet says, But it is not so as their words, for “we will see your joy, and they shall be ashamed.” Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

**7 When she has not yet travailed** When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.

**she has been delivered of a male child** Heb. וְהִמְלִיטָה . Any emerging of an embedded thing is called הַמְלָטָה . And הַמְלָטָה is esmoucer, or eschamocier in O.F., to allow to escape.

**8 Is a land born in one day?** Can a pain come to a woman in confinement to bear a land full of sons in one day?

**9 Will I bring to the birth stool and not cause to give birth** Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, Shall I commence a thing and not be able to complete it? Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

**11 from the breast** Heb. מִשּֽׁד , an expression of breasts (שָׁדַיִם) .

**you drink deeply** Heb. תָּמֽצּוּ , sucer in French, to suck.

**from her approaching glory** Heb. מִזִּיז . From the great glory that is moving and coming nearer to her. זִיז means esmoviment in O.F., movement.

**12 and like a flooding stream** I extend to her the wealth of the nations.

**on the side** On the sides of your nurses, [in Aramaic,] גִּסְסִין .

**you shall be dandled** You shall be dandled as they dandle an infant. Esbanier in O.F.

**14 and the hand of the Lord shall be known** When He wreaks His vengeance and His awesome acts, His servants shall know the strength of the might of His hand.

**15 shall come with fire** With the fury of fire He shall come upon the wicked.

**to render** Heb. לְהָשִׁיב , [lit. to return] to His adversaries with fury His anger.

**16 For with fire of Gehinnom** will the Lord contend with His adversaries, and since He is the plaintiff and the judge, the expression of contending is appropriate for Him, for He, too, presents His claim to find their iniquity and their transgression. Comp. (Ezekiel 38:22) “And I will contend with him (וְנִשְׁפַּטְתִּי) ”; (Jer. 2:35) “Behold, I contend with you.” It is an expression of debate. Derajjsner in O.F. [And its simple meaning is: For with the fire of the Lord and with His sword, all flesh shall be judged. Similarly, there are many inverted verses in Scriptures.]

**17 Those who prepare themselves** Heb. הַמִּתְקַדְּשִׁים . Those who prepare themselves, “Let you and me go on such-and-such a day to worship such-and-such an idol.”

**to the gardens** where they plant vegetables, and there they would erect idols.

[**one] after one** As Jonathan renders: a company after a company. They prepare themselves and purify themselves to worship, one company after its fellow has completed its worship.

**in the middle** In the middle of the garden. Such was their custom to erect it.

**18 And I - their deeds and their thoughts have come etc**. And I What am I to do? Their deeds and their thoughts have come to Me. And that forces Me to gather all the heathens (nations [Mss. and K’li Paz]), and to let them know that their deeds are vanity and the thoughts they are thinking, “For the sake of my name, the Lord shall be glorified,” let them understand that it is false. And where is the gathering? It is the gathering that Zechariah prophesied (14:2): “And I will gather all the nations to Jerusalem.”

**and they shall see My glory** When I wage war with them with the plague of the following description (ibid. 14:12): “Their flesh shall disintegrate...and their eyes...and their tongue.”

**19 And I will place a sign upon them etc**. Refugees will survive the war, and I will allow them to remain in order to go to report to the distant islands My glory that they saw in the war, and also upon those refugees I will place one of the signs with which their colleagues were punished, in order to let the distant ones know that with this plague, those who gathered about Jerusalem were smitten.

**20 and with covered wagons** Heb. וּבַצַּבִּים . These are wagons equipped with partitions and a tent. Comp. (Num. 7:3) “Six covered wagons (עֶגְלוֹתצָב) .”

**and with joyous songs** Heb. וּבַכִּרְכָּרוֹת . With a song of players and dancers. Comp. (II Sam. 6:14) “And David danced (מְכַרְכֵּר) ,” treper in O.F. [Menahem (p. 109) explains it as an expression meaning a lamb. Comp. (supra 16:1) “Send lambs (כַּר) of the ruler of the land.”]

**as...bring an offering in a pure vessel** for acceptance, so will they bring your brethren as an acceptable offering.

**21 And from them too** From the peoples bringing them and from those brought, I will take priests and Levites, **for they are now assimilated among the heathens (nations [Mss. and K’li Paz]) under coercion**, and before Me the priests and the Levites among them are revealed, and I will select them from among them, and they shall minister before Me, said the Lord. Now where did He say it? (Deut. 29:28) “The hidden things are for the Lord our God.” In this manner it is explained in the Aggadah of Psalms (87:6).

**24 their worm** The worm that consumes their flesh.

**and their fire** in Gehinnom.

**and abhorring** Heb. דֵרָאוֹן , an expression of contempt. Jonathan, however, renders it as two words: enough (דֵּי) seeing (רְאִיָה) , until the righteous say about them, We have seen enough.

**Special Ashlamatah: Yeshayahu (Isaiah) ‎49:14 – 51:3‎**

| **Rashi** | **Targum** |
| --- | --- |
| 14. And Zion said, "The Lord has forsaken me, and the Lord has forgotten me." | 14. Because Zion said, "The LORD has taken up His Shekhinah from me, the LORD has rejected me." |
| 15. Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you. | 15. Is it possible that a woman can ‎forget her son, that she should have no compassion on the son of her womb? Even if these may forget, my Memra will not reject you. |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | 16. Behold, as on hands you are portrayed before Me; your walls are continually before Me. |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | 17. They hasten, they build your ruins, those ‎who razed you and those who laid you waste go away from you into exile." ‎ |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | 18. ‎"Lift up your eyes round about, 0 Jerusalem, and see all the sons of the people of your exiles; they gather, they come into your midst. As ‎I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride s ornament. |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | 19. Surely your waste and desolate places and your devastated land, surely now you will be too pressed for inhabitants, and those who annihilated ‎you will be rejected. |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | 20. From now on the sons of the people of your exiles will say, each one in your midst, 'The place is too narrow for ‎me; make room for me to dwell in.' |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?" | 21. Then you will say in your heart: 'Who has brought me up these? I was bereaved and alone, exiled ‎and cast out, but who has brought up these? Behold, I was left alone; whence are these?" |
| 22. So said the Lord God, "Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]. | 22. Thus says the LORD God: "Behold, I will ‎disclose My might among the peoples, and raise My signal over the kingdoms; and your sons will come in litters and your daughters will ‎be carried on couches. |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed. | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground ‎they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD; the righteous/generous who wait ‎for My salvation will not be put to shame." |
| 24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?" | 24. Is it possible that booty can be taken from the mighty, or that which virtuous men ‎capture be rescued? |
| 25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save. | 25. Surely, thus says the LORD: "Even that which ‎ mighty men capture I will restore, and that which strong men take away I will rescue, for I will avenge your retribution and save your ‎sons. |
| 26. And those who taunt you-I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob. | 26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and just as they are drunk from sweet ‎wine, so will beasts of the field be drunk from their blood. Then all the sons of flesh will know that I am the LORD your Saviour, and your ‎Redeemer, the Strong One of Jacob." ‎ |
|  |  |
| 1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away. | 1. Thus says the LORD: "Where is the bill of divorce which I gave your congregation, that it is rejected? Or who had a debt against Me, to ‎whom I have sold you? Behold, for your sins you were sold, and for your apostasies your congregation was rejected. |
| 2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst. | 2. Why, when I sent ‎my prophets, did they not repent? When they prophesied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before ‎Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a desert; their fish will stink for lack of water, and die ‎of thirst. |
| 3. I clothe the heavens with darkness, and I make sackcloth their raiment. | 3. I will cover the heavens as with darkness, and make as sackcloth their covering." |
| 4. The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings. | 4. The LORD God has given me the tongue ‎of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His law. Therefore morning ‎by morning He rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching. |
| 5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards. | 5. The ‎LORD God has sent me to prophesy, and I was not rebellious, I turned not backward. |
| 6. I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting. | 6. I gave my back to smiters, and my cheeks to them ‎that pluck out the beard; I hid not my face from shame and spitting. |
| 7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed. | 7. For the LORD God helps me; therefore I have not been ‎confounded; therefore I have set my face strong like rock, and I know that I will not be put to shame; |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will ‎go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me. |
| 9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them. | 9. Behold, the LORD God helps me; who ‎will declare me a sinner? Behold, all of them are like the garment that wears out, that the moth eats. |
| 10. Who among you is God-fearing, who hearkens to the voice of His servant, who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God. | 10. Who among you of those who ‎fear the LORD obeys the voice of His servants the prophets, who performs the Law in distress as a man who walks in the darkness and has ‎no light, trusts in the name of the LORD and relies upon the salvation of his God? |
| 11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down. | 11. Behold, all you who kindle a fire, who grasp a sword! ‎Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My Memra: you will return to your ‎stumbling. ‎ |
|  |  |
| 1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug. | 1. ‎"Attend to My Memra, you who pursue the truth, you who seek teaching from the LO RD; consider that as the hewn stone from the rock ‎you were hewn and as the rubble from an empty pit you were hacked. |
| 2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many. | 2. Consider Abraham your father and Sarah who was pregnant ‎with you; for when Abraham was but one, single in the world, I brought him near to my service, and I blessed him and made him many. |
| 3. For the Lord shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song. | 3. For the LORD is about to comfort Zion and to comfort all her waste places, and he will make her wilderness like Eden, her desert like the ‎garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing.‎ |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎49:14 – 51:3‎‎**

**14 And Zion said** She thought that I had forgotten her.

**15 Shall a woman forget her sucking child** Heb. עוּלָהּ , similar to עוֹלֵל .

**from having mercy on the child of her womb** Heb. מֵרֶחֶם בֶּן־בִּטְנָהּ .

**These too shall forget** Even if these forget, I will not forget you.

**16 Behold on [My] hands** Heb. עַל־כַּפַּיִם [lit. on hands]. I see you as though you are engraved on My hands, to see you and always to remember you. Another explanation is: כַּפַּיִם עַל־ “from upon the clouds of glory.” Comp. (Job 36:32) “On the clouds (כַּפַּיִם) He covered the rain.”

**17 Your sons** have hastened to return.

**19 you shall be crowded by the inhabitants** You shall be crowded by the multitude of inhabitants that shall come into your midst. The place shall be too narrow for them to build houses for themselves.

**20 Your children of whom you were bereaved** [lit. the children of your bereavements.] The children of whom you were bereaved.

**move over for me** [lit. approach for me.] Draw closer to another side for me, and I will dwell.

**21 and solitary** solede in O.F.

**rejected** Rejected by everyone. All say about me, “Turn away from her.”

**22 My hand...My standard** A signal to bring the exiles.

**a standard** Perka in O.F., [perche in modern French,] a pole. Comp. (supra 30:17) “And like a flagpole (וְכַנֵּס) on a hill.” It is a signal for gathering, and they place a cloth [a flag] on the end of it.

**in their armpits** Ajjsela [aisela] in O.F., [aisselle in modern French]. Comp. Ezra (Neh. 5:13): “Also I shook out my armpit (חָצְנִי) .”

**24 Shall prey be taken from a mighty warrior** You think that it is impossible to take from Esau those captured from Jacob the righteous one.

**25 and with your contender** Heb. יְרִיבֵךְ . And with your contender I will contend.

**26 And those who taunt you I will feed their flesh to the beasts of the field.** The word מוֹנַיִךְ is an expression akin to (Lev. 25:14) “You shall not taunt (אַל תּוֹנוּ) .” This denotes taunting with words, those who anger you with their revilings.

**and as with sweet wine** Heb. וְכֶעָסִיס . The sweetness of wine.

**they shall become drunk [from] their blood** So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.

**Chapter 50**

**2 Why have I come to draw near to you**, and none of you turns to Me?

**3 I clothe the heavens** The host of the heavens, the princes of the heathens (nations [Mss. and K’li Paz]), when I come to mete out retribution upon the nations.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 51**

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

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

**you were dug with** which you were dug.

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

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

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

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

**thanksgiving** A voice of thanks.

**Special Ashlamatah II: I Samuel 20:18,42‎**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. And Jonathan said to him, “Tomorrow is the new moon and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " | 42. and Jonathan said to David, “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” |
|  |  |

**Verbal Tallies**

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

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

**Shabbat Nahamu II – 2nd Sabbath of “Our Consolation”**

Beresheet (Genesis) 25:19 – 26:11 + 26:12–35

Yeshayahu (Isaiah) 65:23 – 66:8

**Special:**Yeshayahu (Isaiah) 49:14 – 51:3

Tehillim (Psalm) 19:1-15 + 20:1-10‎

Mk 3:1-4, Lk 6:6-9, Acts 5:17-28

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

Son - בן, Strong’s number 01121.

Begat / bring forth / begotten - ילד, Strong’s number 03205.

LORD - יהוה, Strong’s number 03068.

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

Abraham - אברהם, Strong’s number 085.

Son - בן, Strong’s number 01121.

Begat / bring forth / begotten - ילד, Strong’s number 03205.

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

LORD - יהוה, Strong’s number 03068.

**Bereshit (Genesis) 25:19-20** And these are the generations of Isaac, Abraham’s <085> son <01121>: Abraham <085> begat <03205> (8689) Isaac:

20 And Isaac was forty years old <01121> when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

21 And Isaac intreated the LORD <03068> for his wife, because she was barren: and the LORD <03068> was intreated of him, and Rebekah his wife conceived.

**Yeshayahu (Isaiah) 65:23** They shall not labour in vain, nor bring forth <03205> (8799) for trouble; for they are the seed of the blessed of the LORD <03068>, and their offspring with them.

**Yeshayahu (Isaiah) 66:8** Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children <01121>.

**Yeshayahu (Isaiah) 49:15** Can a woman forget her sucking child, that she should not have compassion on the son <01121> of her womb? yea, they may forget, yet will I not forget thee.

**Yeshayahu (Isaiah) 49:21** Then shalt thou say in thine heart, Who hath begotten <03205> (8804) me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro?

**Yeshayahu (Isaiah) 51:2** Look unto Abraham <085> your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

**Tehillim (Psalm) 19:7** The law of the LORD <03068> is perfect, converting the soul: the testimony of the LORD <03068> is sure, making wise the simple.who hath brought up these? Behold, I was left alone; these, where had they been?

**Pirqe Abot – MeAm Lo’ez**

**Pereq Bet**

**Mishnah 2:6**

**By:**

**Rabbi Yitschaq Magriso**

**He used to say: A boor cannot be a sin-fearing person. An ignoramus cannot be pious. A bashful person cannot learn. An ‎overparticular person cannot be a teacher. Not everyone who does much business becomes wise. In a place where there ‎are no men, strive to be a man. ‎**

There is an important difference between a boor **(Bur)**, and an ignoramus **(Am-Ha-Aretz)**. A boor is a person who not only is ignorant, but is also uncultured, with neither good manners **(Derekh Eretz)** nor good personality traits **(middoth).** Rather he is like ‎a montigenous creature, like a wild animal. An ignoramus, on the other hand, may not have learning, but he has good manners and per‎sonality traits. ‎

The master says that a boor can never truly fear sin. Since he is totally uncivilized and uncultured, ethics and morality mean nothing to him. ‎He does not discern the difference between right and wrong, between sinning and not sinning. Since he is as ignorant of morality as an animal, ‎how can he refrain from sinning? ‎

He used to say: A boor cannot be a sin-fearing person. An ignoramus cannot be pious. A bashful person cannot learn. An ‎overparticular person cannot be a teacher. Not everyone who does much business becomes wise. In a place where there ‎are no men, strive to be a man. ‎

There is an important difference between a boor (bur, '~::l), and an ignoramus (am ha-aretz, n~o c~). A boor is a person who not only is ig-‎norant, but is also uncultured, with neither good manners tderekh eretz, n~ ~:n) nor good personality traits (middoth, ni'~). Rather he is like ‎a montigenous= creature, like a wild animal. An ignoramus, on the other hand, may not have learning, but he has good manners and per-‎sonality traits. ‎

The master says that a boor can never truly fear sin. Since he is totally uncivilized and uncultured, ethics and morality mean nothing to him. ‎He does not discern the difference between right and wrong, between sinning and not sinning. Since he is as ignorant of morality as an animal, ‎how can he refrain from sinning? ‎

The master continues, saying that an ignoramus cannot be pious **(Chasid).** Although an ignoramus may not be learned, he has good ‎breeding and good personality traits. As a result, he is likely to associate with good, intelligent people, and he can learn from them what is sinful ‎and what is not. Thus, he can be a sin-fearing person **(Yerei Chet)** and a good Jew, even reaching the level of the truly righteous/generous **(Tzaddiq).** ‎

Still, the ignorant person cannot reach the level of the truly pious **(Chasid).** The truly pious person is one who not only does everything that ‎is just, but also goes beyond the requirements of the Law, both religiously and morally. This is true piety **(Chasidut)**. Since the ignorant ‎person does not know the Law, he cannot go beyond its requirements. What he considers an act of piety might actually be sinful.

‎

The master also taught, ***"A bashful person cannot learn."*** If a person is too bashful to challenge and question his teachers, he will never become ‎truly learned. He may have major misconceptions, and being too bashful to ask, he will never correct them. ‎

Similarly, ***"an over-particular person cannot teach."*** If a scholar is over-particular **(Kapdan)** and resents when his students question or ‎challenge his teachings, he will never teach correctly. Since he is so overbearing, his students become reluctant to ask questions or challenge ‎his teachings, lest he resent it and become angry. As a result, his teaching remains deficient. ‎

Moreover, ***"Not everyone who does much business becomes wise."*** ‎ The captains of industry are not necessarily the wisest people. Since they are engrossed in their businesses, they do not have the time to study ‎much. Their minds are too preoccupied with business to grow in other directions. A small, relatively simple business does not interfere with Torah study and the development of the mind. It is necessary for a person to have ‎an occupation if he is to have the mental tranquillity to study and develop. It is thus taught, ***"If there is no meal, there is no Torah"*** (3:23). If one has no means of support, he will eventually abandon Torah completely, as mentioned earlier (2:2).

‎

The master also taught, ***"In a place where there are no men, strive to be a man."*** If you are in a place where no one equals you in wisdom, and ‎the people wish to appoint you as their leader, do not feel unworthy. On the contrary, you are obliged to demonstrate your superiority, leading them and guiding them along the paths of righteousness/generosity. ‎Since there is no one comparable to you, the responsibility is yours.

‎

The master's statement can also be interpreted in a somewhat different manner. If you are in a place where there are no Torah scholars, do ‎not say you do not have any need to strive to study more, that you know enough for the people of that place. Rather, it is incumbent upon you ‎to "be a man," to keep learning and advancing intellectually from day to day.

‎

Moreover, in a place where there are no Torah scholars other than you, you must "be a man" in another respect as well. You have the ‎responsibility to teach the others, to increase Torah learning. If you do not, you will eventually lose the learning that you have.

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 25:19 – 26:35**

**“V’Eleh Tol’dot” “And these are the Generations”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke 6:6-9, 10-11)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 3:1-4, 5-6)**  **Mishnah א:א** |
| **And it happened, also on another Sabbath, that He entered into the synagogue and taught. And there was a man whose right hand was withered. And the Soferim** (scribes)and Boethusians **watched him to see if he** (Yeshua) **would heal on the Sabbath day, so that they might find a fault in him. But he knew** (Da’at) **their thoughts and said to the man who had the withered hand, “Rise up and stand in the middle.” And he arose and stood. Then Yeshua said to them, “I will ask you one question: Is it halakhically acceptable to do good** (what is beneficial) **on the Sabbath days, or to do evil** (Ra – what is empty - vain)**, to save life, or to destroy it?”**    **And looking around at them all, he said to the man, “Stretch out your hand!” And he did so. And his hand was restored and made whole like the other. And they** (the Boethusians) **were filled with madness, and talked with one another as to what they might do to Yeshua.** | **And he entered again into the Synagogue, and there was there a man having a withered hand,[[215]](#footnote-215)** **And they** (the Boethusians[[216]](#footnote-216)) **watched him** (Yeshua)**, to see if he would heal on the Sabbath, so that they might accuse him. And he said to the man having the hand withered, “stand up where everybody can see you.”[[217]](#footnote-217) And he said to them, “Is it lawful** (Halakhically acceptable) **on the Sabbath, to do what is beneficial, or to do evil** (empty – Heb Ra)**? To save** (preserve) **life, or to destroy it?” but they were silent.**  **And having looked upon them with anger, being grieved for the hardness of their heart, he said to the man, “Stretch forth your hand;” and he stretched forth, and his hand was restored; And** the Boethusians **having gone forth, immediately, with the Herodians, were taking counsel against him how they might destroy him.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas - Acts 5:17-28, 29-32)**  **Pereq א:א** | |
| **And rising up, the Kohen Gadol** (High Priest)**, and all those who were with him** (which is the sect of the Sadducees) **were filled with anger, And laid their hands on the emissaries** (Nazarean Hakhamim/Rabbis) **and put them in the public custody. But the angel of the Lord opened the prison doors by night and brought[[218]](#footnote-218) them out, and said, “Go! Stand and speak all the words of this Life** (Torah she ba’al peh) **to the people in the Temple** (courtyards)**.”**  **And hearing, they went into the Temple about dawn** (time for the morning tamid and Shema)**, and taught. But the Kohen Gadol** (High Priest) **came, and those with him. And they called the council together, and all the Zekanim** (elders) **of the B’ne[[219]](#footnote-219) Yisrael, and sent to the prison to have them brought. But when they come to the jail, the officers did not find them in the prison. And they returned, and reported, saying, “We indeed found the prison shut with all safety, and the guards standing outside in front of the doors. But when we opened it, we found no one inside.” And when the Kohen Gadol** (High Priest) **and the Temple commander and the chief Kohanim heard these things, they were bewildered about them, what this might be. But one came, reporting to them, saying, “Behold, the men whom you put in prison are standing in the Temple** (courtyards) **and teaching the people.” Then the commander went with the Temple police and brought them, not with force, for they feared the people, lest they should be stoned.**    **And bringing them, they stood in the council. And the Kohen Gadol** (High Priest) **asked them, saying, “Did we not strictly command you that you not teach in this name? And behold, you have filled Yerushalayim with your doctrine and intend to bring this man's blood on us.” And Hakham Tsefet and the emissaries** (Nazarean Hakhamim/Rabbis) **answered and said, “We ought to obey God rather than men. The God of our fathers raised up Yeshua, whom you had killed and hanged on a tree. This one God has exalted to be a leader and for the preservation[[220]](#footnote-220) of the** Oral Torah - Mesorah **at His** (God’s) **right hand in order to bring Teshubah and remission of sins to Yisrael. And we are his witnesses of these things. And so also is the Ruach HaKodesh,** theMesorah – Oral Torah**, whom God has given to those who faithfully obey Him.”** | |

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

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| \*Gen 25:19 – 26:11 | 27 | 19 | Is 65:23 – 66:8 | Mk 3:1-4 | Lk 6:6-9 | Acts 5:17-28 |
| Gen 26:12-35 | 24 | 20 | Is 62:8 – 63:4, 7 | Mk 3:5-6 | Lk 6:10-11 | Acts 5:29-32 |

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

﻿

**In the Esnoga (Synagogue)**

Hakham Tsefet depicts Yeshua as a faithfully obedient Jewish Hakham. The uses of “again” in the pericope, denotes faithful attendance. His attendance at the Esnoga is regular and faithful. Even though it appears that there are contradictions we understand that Judaism was struggling with its identity under the Roman regime. “Pax Romana” was not “peace” in the Jewish sense of the word. Roman “Pax” (peace) was peace through subjugation. The old cliché “the squeaky wheel gets the grease” did not serve to describe Pax Romana. The cliché might have read more like “the squeaky wheel gets replaced.” In other words everything was peaceful so long as conformity was routine. When subjugation brought some form of rebellion the Roman administration quickly dealt with it by force. Our text makes somewhat of a play on these notions. The Boethusians sympathized with the Roman regime. Therefore, the contest between the Boethusians and the Master is more telluric than religious. Their use of the Torah was only for the sake of accomplishing their Epicurean agendas.

**The Rise of Rabbinic Hakhamim**

Having halakhic eyes to see the troubles which Hakham Tsefet presents as legal issues of the first century is most intriguing. What is of equal interest is the understanding of all the socio/religious views of the first century. Judaism of the first century was fragmented and fractured. Jacob Neusner tells us that there was no such thing as “normative Judaism” in the first century.[[221]](#footnote-221) Josephus observes noticeable differences between the three most popular groups.[[222]](#footnote-222) If Judaism was to survive there must be some normative unity. The rise of the Rabbinic Hakhamim was the result of Jews who were genuinely trying to draw closer to G-d and establish a normative Judaism. This legacy was initiated by Ezra and refuelled by Hillel and his talmidim. This is not to minimize the efforts of other great Jewish redeemers before or after. First century Judaism was “*full of vitality, but in the end without a clear and widely accepted view of what was required of each man, apart from acceptance of the Mosaic revelation. And this could mean whatever you wanted. People would ask one teacher after another, what must I do to enter the kingdom of heaven?*”[[223]](#footnote-223)

The rabbinic mission was that of bringing salvation[[224]](#footnote-224) – preservation by a normative Judaism.

**The God of our fathers raised up Yeshua, whom you had killed and hanged on a tree. This one, God has exalted to be a leader and the preservation[[225]](#footnote-225) of the** Oral Torah – Mesorah.

This verse is typically rendered as…

This One G-d has exalted to be a Ruler and Savior to His right hand in order to give repentance and remission of sins to Israel.

The context is butchered and the “new” religion is established in just a few simple words. This translation totally misappropriates Yeshua’s mission. The fact that Yeshua is a “**leader”** (ruler) is easily demonstrated in the present pericopes of the Marcan and Lucan texts. Our translation makes it clear that Yeshua was one of the “Leaders” who sought to “preserve” (save) faithful obedience to God through an awareness of the Oral Torah – Mesorah i.e. normative Judaism.

If we define “salvation” as some ecstatic connection to the spirit world and thereby G-d we have totally missed the point. Yeshua’s mission as one of the Leaders of the Jewish people was **the preservation of a normative Jewish lifestyle which was faithful to the Torah.**

**Hillel as a Prophet**

In our previous pericope and commentary, we demonstrated that Yeshua was a Prophet “Like” Moshe Rabbenu. We must assert that the same is true of Hillel. As a Hakham, Hillel “Prophesied” the Oral Torah in the same manner as Yeshua. Yeshua and Hillel prophesied on a level above the Prophets because they prophesied from the Oral Torah. Just as the Torah is the standard for Prophecy the Oral Torah is the standard for elucidating the written Torah. We have used the word “prophecy” in relation to speaking the truth of the Torah and Oral Torah. This is NOT to rob the concept of Prophecy of the ability to see the future per se. This would evoke a question. If the Torah and Oral Torah are prophecy, can the Hakhamim such as Hillel and Yeshua foresee the future by studying the Oral Torah? Or, to state the question differently are the Torah and Oral Torah prophecy in the sense of foretelling the future? We answer with a decisive **Yes**! Therefore, the Hakhamim who devote themselves to incessant study of the Torah and Oral Torah will see the future. Therefore, by means of the Oral Torah, Hillel and Yeshua were able to picture the future of Judaism. Furthermore, they labored to bring about a normative Judaism based on the foundation of the Torah and Oral Torah. Hillel and Yeshua desired to build Judaism on a establishment of Jewish Mesorah. In one sense, this type of Judaism had never existed before. However, since that time the dominant Judaism is the Judaism that they established. This is not to say that there are not branches, factions and diversity in present day Judaism. What has been deemed as “Orthodox” is that of Rabbinic Mesorah taught by Yeshua. These pericope of Hakham Tsefet reflect this connection. However, it is impossible to see this connection if one takes an anti-Rabbinic posture. It is interesting to note that in the coming pericope of Hakham Tsefet’s Mishnah demonstrates that Jews from every “corner” of Eretz Yisrael came to the North (the Galil) to hear the Mesorah of Hillel and Yeshua.[[226]](#footnote-226) Why do we see these groups arrive in the Galil (North) from every part of Eretz Yisrael to question Yeshua? It would suggest that the Galil was the religious academic center of Eretz Yisrael, while Yerushalayim was the cultic center of the Nation. We would further opine that it was here with Yeshua and his teacher Shimon ben Hillel that the “Kallah Secessions” actually were initiated.

**Ben Elohim**

Many scholars jump at the chance to cite some passage or phrase to deify Yeshua HaMashiach. The phrase “Son of G-d” should be understood as “Son of the (a) Judge. This implies that Yeshua’s father, Yosef was a Judge on a Bet Din. However, the phrase can also mean that Yeshua was the student (talmid) of a Judge such as Shimon ben Hillel. This notion fits well with the comments we have made above. As a talmid of Hillel, Yeshua fits into this category. In a measure all Hakhamim must now function as a Judge. This is for the benefit and growth of the spiritual community. Yeshua is depicted in these pericopes as a Judge, defining matters of halakhah. As Messiah, Yeshua would accept the role of Judge very much like Hillel his Hakham.

Yeshua presents the halakhic question to the Boethusians.

**“Is it lawful** (Halakhically acceptable) **on the Sabbath, to do what is beneficial, or to do evil** (empty – Heb Ra)**? To save** (preserve) **life, or to destroy it?”**

**Peroration**

The failure of the Boethusians to answer the question means they acquiesce. Likewise, Yeshua’s healing of the man with the withered hand demonstrates his decisive Halakhah. Therefore, we gather that Yeshua decided with true Rabbinic Hokhmah and determined that **the Torah is a means to live by**.

**Determinate Halakhah**

**As Nazarean Jews we must state that the Torah is a means to Live by! However, to fully understand these matters we emphatically assert that the Nazarean Jew must seek the council of a Hakham in such matters before taking any course of action!**

**Remes Commentary to Hakham Shaul**

We have established that Moshe Rabbenu gave us the Torah because it was a Prophecy which the world must live by; we see that Yeshua undergirds this notion by teaching the Mesorah.

**B’resheet Rabbah I:1** ﻿The Torah declares: I was the working tool of the Holy One, blessed be He. In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head, but employs plans and diagrams to know how to arrange the chambers and the wicket doors. Thus God consulted the Torah and created the world, while the Torah declares, IN THE BEGINNING GOD CREATED, BEGINNING referring to the Torah, as in the verse, The Lord made me as the beginning of His way (Prov. VIII, 22).[[227]](#footnote-227)

The implications of this Midrash are sublime. Nevertheless, we will not delve into the Midrashic interpretation of this statement. Our point is to note that the Torah is the normative structure of the universe.

The Torah, as a normative order, a nomos, is the plan of the cosmos. Therefore, Torah study is not simply the study of a peculiar positive nomos-cum-narrative, but in the inner truth of the world as such. A premise such as this informs Abot as well. Torah is more than story and law; it is the inner pulse of reality.[[228]](#footnote-228)

Mittleman’s statement is insightful and powerful when we realize how far-reaching these statements truly go. Therefore, we inhabit a “*nomos* – a normative universe.” Torah is not only a “system of rules” but rather becomes the structure of the world in which we live. The Torah is the fabric and infrastructure of all life. In other words, the whole world – cosmos is based on the Torah. Of course we must ask what all of this means as a way of understanding this dynamic.

On the simple level we must determine that the cosmos moves to the rhythm of the Torah. We must see this as the dominate construct of the universe, which must be strictly upheld. As such, the present world is structured by the *nomos* of the Torah; G-d’s law is maintained by dynamic Torah observance. If we violate that structure and order, we damage the fabric of the universe. When we conform to the dynamic normative *nomos* of Torah, we build the universe or repair the damage caused by sin. If we are to understand the world in which we live, we must study its *nomos*, Torah. Of course, this develops into a bifurcate approach to Torah, static and dynamic. Herein, legal hermeneutics becomes the fundamental contrivance for life’s directive. As such, each mitzvah is an opportunity to build or destroy the world. The positive mitzvot (commandments) demonstrate our devotion to G-d along with our determination to collaborate with Him in the creative and reparative process.

**And rising up, the Kohen Gadol** (High Priest)**, and all those who were with him** (which is the sect of the Sadducees) **were filled with anger, And laid their hands on the emissaries** (Nazarean Hakhamim/Rabbis) **and put them in the public custody. But the angel of the Lord opened the prison doors by night and brought them out, and said, “Go! Stand and speak all the words of this Life** (Torah she ba’al peh) **to the people in the Temple** (courtyards)**.”**

On the level of Remes we understand that the structure of the universe means that whatever is not Torah is against the established laws of the universe. Or, we might say that whatever is not Torah, which is the strict basis of the cosmos, nature tries to destroy. In this fashion we use the analogy that the Earth – Cosmos is a Legalist per se. Therefore, if one violates a simple mitzvah the entire structured of the universe tries to expel that person or thing from its presence. **The hierarchy of angelic beings is established to guarantee the observance of the Torah**.

As Yeshua was “one” with G-d and Torah, we must abandon our individuality for the sake of the one G-d and Torah. The acceptance of the Yoke of the Kingdom in the Kiriat Shema (recital of the Shema Deut. 6:4) is not only for the sake of G–d’s unity, it is to forge our existence into that unity. The fragmentation of the world, Gen 1:6ff is repaired through our unification of G–d and His Torah. If the “mitzvot are vehicles for enlivening and refining the consciousness of the Divine”[[229]](#footnote-229) we must be engaged in this practice on a universal level. Or, we might opine that the practice of the Torah – *nomos* has cosmic effects. Practice of the Torah *– nomos* by a society is not only the realization and healing of the world; it is becoming one with G-d. It is for this reason that the Kiriat Shema (recital of the Shema) has precedence as a Halakhic norm in Jewish life.

**And he entered again into the Synagogue, and there was there a man having a withered hand,**

The Remes implications teach us that the man with the withered hand was not able to serve G-d appropriately due to a blemish of defect. This man has one “good” hand and one “bad” hand. On the one hand, he can do what is right in the sight of the cosmos. On the other hand, he cannot fulfill his religious duties due to the defect.

**Lev 21:21-23** No man of the seed of Aaron, the Kohen, in whom there is a blemish will come near to offer the fire offerings of Lord. He who has a blemish; he will not come near to offer the bread of his God. He will eat the bread of his God, of the most holy and of the holy. Only he will not go in to the veil, nor come near to the altar, because he has a blemish; so that he does not profane My sanctuaries. For I, Lord, do sanctify them.

The Remes accusation against this man are that he is deficient in some area of Torah. To be more specific we would say that the Written Torah and the Oral Torah go “hand in hand.” Therefore, we would say, on the one hand, he has Moshe’s Written Torah. On the other hand, he does not have the Oral torah. Consequently, he is missing the whole Torah.

Did you notice that the Torah Seder depicts a world in contrast? The telluric cosmos struggles to produce Torah unity.

**B’resheet 1:5** And God called the light, Day. And He called the darkness, Night. And the evening and the morning were the **first day**.

The text would better be translated as a “day of perfected unity.” The telluric cosmos has one agenda. That agenda is to bring everything into unity with the Torah. Each “intermediary is matched to the disposition of the nation and peoples it governs. Furthermore, the disposition of the intermediary may change to match the changing disposition of the subordinate nation. In other words the disposition of the divinely stationed and sanctioned intermediaries is that of bringing the subordination into conformity with the Torah. The seeming chaos is the result of noncompliance with the Torah. Someone might cry “legalism.” To which we must respond, the geotic cosmos functions in a very “legalistic” way. This is its “nature” per se.

**The Crown of Messiah**

**Gen 25:27** When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living (studying Torah and judging by its laws) in tents.

The righteous/generous man is an exception to the rule. This is because we have a Torah, which supersedes the telluric nomos. That Torah is the Oral Torah. In essence the Oral Torah is the code of conduct for living in a tellurian cosmos of nomos.

In our Remes allegory Yerushalayim (Jerusalem) represents the written Torah. The Temple demanded many sacrifices and offerings. The order of the places mentioned in our Marcan text of chapter 3:7-10 relates to the points of the compass. Yerushalayim was situated to the most north of Yehudah; Idumea lied to the south of Yehudah, “beyond the Yarden” lies to the east of Yehudah, and Tyre and Sidon lie to the west of Yehudah. All of these places look to the Galil, the Crown of the Torah to understand how to conduct themselves. This was true of Yeshua’s time and the days immediately following when Yochanan ben Zakkai resorted to the Northern Galil furthering the preservation and proclamation of the Oral Torah. Yochanan be Zakkai saw to it that Yabneh replaced Yerushalayim as the learning centre of Torah.[[230]](#footnote-230)

**The Destruction of the Temple and the Pagan Regime**

Allegorically speaking we see that the destruction of the Temple illustrates that inability of the B’ne Yisrael to overcome the Roman, Pagan rule. We have used the terms only because they strengthen our point allegorically. The true picture we should derive from the destruction of the Temple is that the “Living Stones” CANNOT be governed by pagan rule. Extraneous rule through media bombardment dumbs the spiritual sensitivity. The Pagan world runs rampant in its rebellion against the normative structure of the cosmos i.e. Torah.

**Romans 13:1-10** Let every [gentile] soul be subject to the governing authorities [of the Jewish Synagogue]. For there is no [legitimate] authority except [that of the Jewish Bet Din] from God, and the authorities [of the Bet Din] that exist are appointed by God. 2 Therefore whoever resists the authority [of the Bet Din] resists the ordinance of God, and those who resist will bring judgment (of the heavens) upon themselves. 3 For the Rulers [of the Synagogue][[231]](#footnote-231) are not a terror to good works (acts of righteousness/generosity), but to (those who do) evil. Do you want to (be) irreverent to the authority [of the Bet Din]? Do what is beneficial, and you will have praise from the same. 4 For he (the Chazan)[[232]](#footnote-232) is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he (the Chazan)[[233]](#footnote-233) does not bear the circumcision knife[[234]](#footnote-234) in vain; for he is God's minister (Deputy of the Bet Din), avenger to *execute* wrath on him who practices evil. 5 Therefore *you* must be subject (obey), not only because of wrath but also for conscience' sake. 6 For this reason, the servants of G-d (Parnasim) are devoted to collections of dues. 7 Pay all their dues: revenues to whom revenues *are due*, reverence to whom reverence (to the bench of three), fear[[235]](#footnote-235) to whom fear, honor to (the Parnasim) whom honor (are due the honor of their office). 8 Owe no one anything except to love[[236]](#footnote-236) one another (following the guidance of the Masoret), for he who loves another has accomplished (the intent of) the Torah. 9 For the commandments, "You will not commit adultery," "You will not murder," "You will not steal," "You will not bear false witness," "You will not covet," and if *there is* any other [negative] commandment, are *all* summed up in this saying, namely, "You will love your neighbor as yourself." 10 Love does no harm to a neighbor; therefore, love *is* the summation (intent) of the Torah.

The contest of Yeshua against the Boethusians is indicative of the cosmic battle which takes place against the normative standard of the Torah. The Torah Seder depicts Yitzchaq in contest with foreign powers. Ya’akov is depicted as quarreling with Esau. This dynamic tension is not accidental.

**Peroration**

The overall theme of our Torah Seder is one of conflict, rudimentally speaking. We find ourselves in the middle of this battle. Man is unique in that he is built of the “adamah” and the Ruach – Breath of G-d i.e. Oral Torah. This means that we as Nazarean Jews are the dynamic between the written Torah, the nomos of the cosmos and the Breath of G-d – Oral Torah. The one goes hand in hand with the other!

**Determinate Halakhah**

**It is the duty of every Nazarean Jew to live by the words of the Hakhamim with regard to judgments and rulings for the benefit of the the local congregation and ultimately all Yisrael.**

Amen v’amen

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 25:19?
3. What questions were asked of Rashi regarding Gen. 25:21?
4. What questions were asked of Rashi regarding Gen. 25:23?
5. What questions were asked of Rashi regarding Gen. 25:26?
6. What questions were asked of Rashi regarding Gen. 25:30?
7. What questions were asked of Rashi regarding Gen. 25:31?
8. What questions were asked of Rashi regarding Gen. 25:34?
9. What questions were asked of Rashi regarding Gen. 25:6?
10. What questions were asked of Rashi regarding Gen. 26:35?
11. What determinate Halakhah is found in Mark 3:1-6‎?
12. How do we know that the Patriarchs irrespective of gender perfumed themselves?
13. Why was it not befitting for Isaac to reside out of the land of Yisrael?
14. How do we know that Isaac tithed to his Torah Teachers Shem and Eber?
15. How is Psalm 19 connected to the minor festival of Tu B’Ab?
16. 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?
17. What consolation/s (strengthening/s) are offered in the readings for this very special Sabbath?
18. ‎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: “Yif’qod Adonai” & Shabbat: Nachamu III**

**Sabbath: “Let Appoint Ha-Shem” & “Comfort/Strengthening - III”**

**& Shabbat Rosh Chodesh Ellul**

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  |  |
| **“Yif’qod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – B’resheet 27:1-4 |
| **“Let Appoint Ha-Shem”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – B’resheet 27:5-7 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – B’resheet 27:8-10 |
| B’Midbar (Num.) 27:15 – 28:26 | Reader 4 – B’Midbar 28:1-9 |  |
| Ashlamatah: Is 66:1,23 + 1 Sam. 20:18,42 | Reader 5 – B’Midbar 28:10-14 |  |
| Special: Isaiah 54:11 – 55:5 | Reader 6 – B’Midbar 28:15-18 | Reader 1 – B’resheet 27:1-4 |
| Proverbs 7:1-27 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – B’resheet 27:5-7 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – B’resheet 27:8-10 |
| N.C.: Col. 2:16-23‎ | Isaiah ‎66:1,23‎  I Samuel 20:18,42  Isaiah 54:11 – 55:5 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Ramban's intent is to teach us that the word ***Tol’doth*** is not to be understood in the broad sense of "generations" but in the more specific sense of "children." Thus ‎the verse reads, *And these are the children of Isaac, namely, Esau and Jacob* mentioned further on. Compare Ramban at beginning of Seder Noach. [↑](#footnote-ref-1)
2. Thus, in order ‎to explain fully the story of Jacob and Esau, Scripture begins with an account of their genealogy. [↑](#footnote-ref-2)
3. Those who did not believe in the Divine Providence that guided ‎Abraham's destiny. [↑](#footnote-ref-3)
4. "Say." In our text of Rashi: "testify." [↑](#footnote-ref-4)
5. Further, 50:23. The word ***yuldu*** there could not mean "were born," for it would then mean that ‎Joseph's great grandchildren were actually born upon his knees. It must mean "raised." Similarly, it means here, "Abraham raised Isaac." [↑](#footnote-ref-5)
6. Above, 25:6, referring ‎to the other children that Abraham sent away. Thus it is clear that only Isaac was raised by Abraham. ‎ [↑](#footnote-ref-6)
7. The Hebrew ***anshei hama'alah***, which literally means "men of elevation," refers to spiritual or political distinction. [↑](#footnote-ref-7)
8. I Chronicles 1:17-18. [↑](#footnote-ref-8)
9. Ibid., Verse 24. ‎This is explained by the fact that Shem is the head of Abraham's ancestry. Hence Scripture reverts to him in tracing the generations. [↑](#footnote-ref-9)
10. Ibid., Verse 27. [↑](#footnote-ref-10)
11. Ibid., ‎‎9:39. Saul was king of Israel. Hence Scripture reverts to his founding ancestor. [↑](#footnote-ref-11)
12. "This" refers to the statement, Abraham begot Isaac. For the purpose of ‎indicating Jacob's distinction it would have been sufficient to mention, *And these are the generations of Isaac, Abraham's son.* Merely mentioning Abraham in this ‎connection would have satisfied the Scriptural principle of reverting to the founding father in the case of "people of distinction." Why then did the Torah continue, ‎*Abraham begot Isaac*? Ramban proceeds to resolve this difficulty in accordance with Scriptural textual principles as opposed to Rashi, quoted above, who resorted ‎to an Aggadic explanation: "Since the scoffers of the generation were saying etc." [↑](#footnote-ref-12)
13. Above, 25:12. [↑](#footnote-ref-13)
14. Thus, Ishmael, the firstborn son of Abraham, would seem ‎to be more significant than Isaac since he was referred to in exactly the same manner as Isaac and additionally he was mentioned first. Hence it became necessary ‎to augment Isaac's distinction by saying, Abraham begot Isaac. ‎ [↑](#footnote-ref-14)
15. In other words, instead of saying, And these are the generations of Isaac, it would have been proper that Scripture begin with Abraham, but Scripture had to ‎avoid this for reasons explained further on in the text. [↑](#footnote-ref-15)
16. Above, 25:1-4. [↑](#footnote-ref-16)
17. Ibid., 21:12. [↑](#footnote-ref-17)
18. Ibid., Verse 13. ‎ [↑](#footnote-ref-18)
19. I Chronicles 1:28-29. [↑](#footnote-ref-19)
20. Ibid., Verse 32. [↑](#footnote-ref-20)
21. Ibid., Verse 32. ‎ The repetition, *And Abraham begot Isaac*, is necessary lest we equate "the sons of Ishmael" with "the sons of Isaac." [↑](#footnote-ref-21)
22. For the word ***anochi*** (I), according to ‎Rashi, implies "I prayed for pregnancy." And this, comments Ramban, is not correct. (Gur Aryeh.) ‎ [↑](#footnote-ref-22)
23. Her inquiring of other women as to their experiences with pregnancy is not even mentioned explicitly although it is central to the thought expressed in the verse, ‎according to Ibn Ezra. [↑](#footnote-ref-23)
24. The J.P.S. translation, *If it be so, wherefore do I live*?, follows Ramban's interpretation. [↑](#footnote-ref-24)
25. Job 10:19. [↑](#footnote-ref-25)
26. "To tell." Our text of Rashi ‎reads: "that He should tell her." [↑](#footnote-ref-26)
27. Psalms 34:4. [↑](#footnote-ref-27)
28. Amos 5:4. [↑](#footnote-ref-28)
29. Ezekiel 20:3. See Ramban on Exodus 18:15. [↑](#footnote-ref-29)
30. Ibn Ezra and R'dak. [↑](#footnote-ref-30)
31. I Samuel 13:5. Here the word ***"appointed"*** is missing, the meaning of the verse being "at the set time which Samuel had appointed." [↑](#footnote-ref-31)
32. Jeremiah 20:11. [↑](#footnote-ref-32)
33. Above, Verse 27. [↑](#footnote-ref-33)
34. Instead of calling him by his name, Isaac would call him ''hunter.'' [↑](#footnote-ref-34)
35. Jeremiah 9:5. Meaning "in the midst of people of deceit." But the verse ‎refers to the people by their ‎constant practice. ‎ [↑](#footnote-ref-35)
36. Psalms 109:40. Meaning, "But I am a man of ‎constant prayer." [↑](#footnote-ref-36)
37. Beresheet Rabba 63:15. [↑](#footnote-ref-37)
38. If he would find ‎good meat or drink, he would bring it to his father. This Midrash thus indicates that Esau was constantly engaged in bringing food and drink to his father. Hence ‎Isaac came to call him "hunter" because of his steady preoccupation with bringing him food. [↑](#footnote-ref-38)
39. Proverbs 23:21. Esau was thus mocked that because of his ‎gluttony he would be reduced to poverty. [↑](#footnote-ref-39)
40. "As this day." Our text of Rashi reads: "Ketargumo (Explain it as the Targum rendered it), 'as this day.''' Rashi now ‎proceeds to interpret the Targum to mean, "just as this day is certain, etc." [↑](#footnote-ref-40)
41. I Samuel 9:27. [↑](#footnote-ref-41)
42. Ibid., Verse 13. [↑](#footnote-ref-42)
43. Ibid., ‎2:16.‎ [↑](#footnote-ref-43)
44. Daniel 9:7. [↑](#footnote-ref-44)
45. Since Onkelos, the author of the Targum, added the word ***dilhein,*** it would appear ‎from this, etc. [↑](#footnote-ref-45)
46. Ramban’s intent is as follows: Since Esau would not possess the birthright until after Isaac's death -(see Ramban further, Verse 34, that the ‎birthright carried with it no distinction except after the passing of the Father) - if he were to attempt to sell it effective immediately, the sale would not be valid. But ‎in this way, having stipulated "whenever that may be," even though the death of Isaac and the subsequent acquisition of the birthright by Esau have not yet occurred, ‎the sale by Esau is nevertheless valid since Jacob stipulated "whenever that may be." See my Hebrew commentary, p. 145. [↑](#footnote-ref-46)
47. Yerushalmi Berachoth II, 8: ***lahein ‎yeizil lei.*** [↑](#footnote-ref-47)
48. Yalkut Shimoni Ezra 10:3. [↑](#footnote-ref-48)
49. Beresheet Rabba 78:1. [↑](#footnote-ref-49)
50. Our Beresheet Rabba reads: ***ule'an atun azlin.*** See, however, Theodore's edition of this ‎Midrash, p. 906, where he quotes from manuscript, ***velahein,*** as Ramban has it. [↑](#footnote-ref-50)
51. Those conversing or writing in the Aramaic language. [↑](#footnote-ref-51)
52. That is our ***kametz.*** [↑](#footnote-ref-52)
53. Daniel 2:11. [↑](#footnote-ref-53)
54. "Whatever, you do, O king .... " [↑](#footnote-ref-54)
55. Ibid., 4:24. ‎ [↑](#footnote-ref-55)
56. Deuteronomy 1:36. ***Zulathi Caleb*** (excepting Caleb) is translated by Onkelos as ***elahin Caleb***. To the Aramaic root ***lahin*** which appears in the book of Daniel ‎‎- (see my Hebrew text, p. 145 line 2 from bottom, covering Notes 53 and 55 here) - Onkelos added the letters aleph and yod, thus making it ***elahin***. The intent of ‎Ramban is to indicate that it should not surprise us that Onkelos added a ***dalet*** in the text before us, thus making it ***dilhein***, for just as the original word ***hen*** was ‎augmented to become ***lahein*** so he further ‎expanded it to read ***dilhein.*** (Aboab.) [↑](#footnote-ref-56)
57. Aramaic. [↑](#footnote-ref-57)
58. Baba Kamma ‎99b. [↑](#footnote-ref-58)
59. Baba Bathra 141a. [↑](#footnote-ref-59)
60. Hosea 7:12. [↑](#footnote-ref-60)
61. Ezekiel 16:36. ***‎Ve’kidmei*** is to be interpreted as ***ubidmei*** (and ***in*** the blood). [↑](#footnote-ref-61)
62. Zechariah 2:10. ***Ke'arba*** is here to be interpreted as ***be'arba*** (in the four). [↑](#footnote-ref-62)
63. Quoted by R'dak in ‎his commentary in the name of his father. It is mentioned in ***Pesikta Zutrata***, and a reference to it is also found in ***Bemidbar Rabba*** 6:2. [↑](#footnote-ref-63)
64. That is, the money. This is in accordance with the opinion stated above. Although Ramban does not agree with it, he nevertheless mentions it as an alternate ‎interpretation of the verse. [↑](#footnote-ref-64)
65. Proverbs 13:13. Ramban's intent in quoting this verse is to explain why it was necessary for the verse before us to say, *So Esau ‎‎'despised,'* since, as is clearly indicated in Scripture later on, Esau regretted his action and complained that *he (Jacob) took my birthright*. (Further, 28:36.) Scripture ‎therefore justifies what befell Esau later on by saying here, *So Esau 'despised' the birthright*, and he who despises the word will suffer thereby. [↑](#footnote-ref-65)
66. Ecclesiastes ‎‎5:3. [↑](#footnote-ref-66)
67. See Isaiah 43:4. [↑](#footnote-ref-67)
68. See further, 27:3-4. [↑](#footnote-ref-68)
69. See ibid., Verse 15. [↑](#footnote-ref-69)
70. Ibid., 28:20. [↑](#footnote-ref-70)
71. All these questions indicate that Isaac was indeed poor. [↑](#footnote-ref-71)
72. Further, ‎‎26:13. [↑](#footnote-ref-72)
73. See I Kings 17:6, where Elijah's poverty is depicted. [↑](#footnote-ref-73)
74. The ***D'rash*** (Aggadic) answer is that Isaac's eyes became dim as a result of Esau's wives offering ‎incense to the idols. See Rashi further, 27:1, where this is one of several reasons mentioned. [↑](#footnote-ref-74)
75. Interpreters of Ibn Ezra suggest that" the secret" referred to here ‎is the fact that Isaac was a son of Abraham's old age, and it was for this reason that his eyesight was weak. [↑](#footnote-ref-75)
76. *And Esau was forty years old when he took to wife*. ‎‎(26:34). [↑](#footnote-ref-76)
77. Further, ‎26: 13-14. [↑](#footnote-ref-77)
78. Above, ‎25:11. ‎ [↑](#footnote-ref-78)
79. Further, ‎26:3. [↑](#footnote-ref-79)
80. Ecclesiastes ‎8:14. ‎ [↑](#footnote-ref-80)
81. Proverbs ‎10:22. [↑](#footnote-ref-81)
82. Further, ‎26:31. ‎ [↑](#footnote-ref-82)
83. Ibid., ‎Verse ‎‎28. [↑](#footnote-ref-83)
84. Deuteronomy ‎21:17. [↑](#footnote-ref-84)
85. That is, in the time of the Patriarchs. [↑](#footnote-ref-85)
86. Further, 27:32. ‎ [↑](#footnote-ref-86)
87. Ibid., 48:18. [↑](#footnote-ref-87)
88. Thus even in ancient times it was customary that the firstborn inherit more than one share. However, the Torah established his portion to be ‎two shares. This interpretation differs from Ramban's original thesis that the firstborn originally had no preference whatever in inheritance, and that the Torah ‎instituted this law. [↑](#footnote-ref-88)
89. Ramban thus explains Isaac's desire for venison without postulating Isaac's poverty as Ibn Ezra did. [↑](#footnote-ref-89)
90. "The holy spirit." The expression ‎refers to a degree of prophecy. See Moreh Nebuchim, II, 45 (2). [↑](#footnote-ref-90)
91. II Kings 3:15. [↑](#footnote-ref-91)
92. Beresheet Rabba 68:2. Thus another difficulty tending to favor Ibn Ezra's thesis that Isaac was poverty stricken is resolved. [↑](#footnote-ref-92)
93. Ezekiel 16:13. [↑](#footnote-ref-93)
94. Further, ‎‎27:27. [↑](#footnote-ref-94)
95. Psalms 45:9. [↑](#footnote-ref-95)
96. See above, Verse 27. [↑](#footnote-ref-96)
97. Taanith 29b. [↑](#footnote-ref-97)
98. Further in the text Ramban suggests that Isaac's dim vision was a natural result of his ‎old age. Hence he writes here: "If it was brought about." [↑](#footnote-ref-98)
99. Further, 27:1. [↑](#footnote-ref-99)
100. Ibid., 48:10. [↑](#footnote-ref-100)
101. I Kings 14:4. [↑](#footnote-ref-101)
102. Deuteronomy 34:7. [↑](#footnote-ref-102)
103. **"Perhaps."** Since in Beresheet Rabba 25:3, it is stated that there were ten famines in the world, the first one ‎having been in the days of Adam, Ramban writes, **"Perhaps,"** meaning that a famine of such magnitude had never occurred before the days of Abraham, and this ‎explains why Scripture uses it as a reference point. [↑](#footnote-ref-103)
104. Verse 2 here. [↑](#footnote-ref-104)
105. Quoted by Rashi in this form. The source is in Beresheet Rabba. [↑](#footnote-ref-105)
106. See Ramban ‎above, 12:10, for complete exposition of this subject. [↑](#footnote-ref-106)
107. Chapter 20. [↑](#footnote-ref-107)
108. In view of the fact that Ramban, at the end of Seder Noach (11:28), states his opinion ‎at length that Abraham's birthplace was not Ur of the Chaldees, it is necessary to say that the author's reference here is to the time when Terah, his father, took him ‎there, and while being there his life was saved by a miracle. See Ramban there at the end of Verse 28. ‎ [↑](#footnote-ref-108)
109. As they did to Abraham in Egypt. (12:15). [↑](#footnote-ref-109)
110. Further, Verse 11. [↑](#footnote-ref-110)
111. Verse 16 here. ‎ [↑](#footnote-ref-111)
112. Verses 25-31 here. [↑](#footnote-ref-112)
113. Lamentations ‎‎5:10. ‎ [↑](#footnote-ref-113)
114. Ezra 1:3. [↑](#footnote-ref-114)
115. Euphrates. The term "beyond the River" ‎here applies to the region beyond the River westward from the standpoint of those in Babylonia or Persia. [↑](#footnote-ref-115)
116. See Ezra 4:24 and Daniel 7:12. [↑](#footnote-ref-116)
117. Ezra 6:10. [↑](#footnote-ref-117)
118. Psalms 34:1. [↑](#footnote-ref-118)
119. Ramban refers to Onkelos' translation of Verse 28, Let there be now an oath between us, and you, which Onkelos translates as follows: ‎‎"Let there be now an oath which was between our fathers between us and you." Thus Onkelos states that the present Abimelech was a son of the one who lived in ‎the days of Isaac's father. ‎ [↑](#footnote-ref-119)
120. Verse 7 here. [↑](#footnote-ref-120)
121. Verse 10 here. [↑](#footnote-ref-121)
122. Verse 3 here. ‎ [↑](#footnote-ref-122)
123. See Numbers 9:18. [↑](#footnote-ref-123)
124. Joshua 13:3. [↑](#footnote-ref-124)
125. Therefore, when Scripture wrote that Isaac was given the charge, *Dwell in the land which I will tell you of*, he left his place and went searching within the land ‎of Canaan for a new home. When he finally reached Gerar he was told, *Sojourn in this land*. Thus Ramban explains that there was a lapse of text in verses 2 and 3. The ‎original difficulty which Ramban mentions at the beginning, of his comments on this verse is thus removed. [↑](#footnote-ref-125)
126. Above, 22:2. [↑](#footnote-ref-126)
127. I Samuel 15:29. [↑](#footnote-ref-127)
128. Further, 35:12. *And ‎the land which I gave to Abraham and Isaac, to you will I give it.* [↑](#footnote-ref-128)
129. It is thus to be translated, And I will 'establish' the oath. This is now found in most English ‎translations. [↑](#footnote-ref-129)
130. Deuteronomy 34:4. [↑](#footnote-ref-130)
131. Exodus 32:13. [↑](#footnote-ref-131)
132. That is, their descendants. [↑](#footnote-ref-132)
133. Leviticus 26:42. [↑](#footnote-ref-133)
134. Above, ‎ 22:18. [↑](#footnote-ref-134)
135. Further, 28:14. [↑](#footnote-ref-135)
136. Ibid., 45:21. The word ***agaloth*** (wagons) may also mean "heifers," thus suggesting that as a mark of identification to his father, Joseph gave his brothers a ‎reference to the law of the Heifer (Deuteronomy 21:6) which he studied with his father just before he became separated from him. The Midrash referred to is in ‎Beresheet Rabba 95:2. [↑](#footnote-ref-136)
137. See Deuteronomy 21:1-9. [↑](#footnote-ref-137)
138. Thus far the Midrash in Beresheet Rabba, 95:2. [↑](#footnote-ref-138)
139. Beresheet Rabba, ibid. [↑](#footnote-ref-139)
140. To his children, ‎as it is said, *For I know him that he will command his children and his household after him*, etc. (Above, 18:19.) Beresheet Rabba, ibid. [↑](#footnote-ref-140)
141. Further, 28:18. This ‎is forbidden in Deuteronomy 16:22. [↑](#footnote-ref-141)
142. Forbidden in Leviticus 18:18. [↑](#footnote-ref-142)
143. According to Beresheet Rabba 74:11, Bilhah and Zilpah were also daughters of ‎Laban. Thus Jacob married four sisters: Leah, Rachel, Bilhah and Zilpah. [↑](#footnote-ref-143)
144. Exodus 6:20. [↑](#footnote-ref-144)
145. Ibid., 24:4. [↑](#footnote-ref-145)
146. Above, 18:19. [↑](#footnote-ref-146)
147. Beresheet Rabba 79:7. [↑](#footnote-ref-147)
148. See Seder Bereshith, and Seder Vayishlach. [↑](#footnote-ref-148)
149. Abodah Zarah 14 b. [↑](#footnote-ref-149)
150. Further, Verse 12. [↑](#footnote-ref-150)
151. Beresheet Rabba 64:6. [↑](#footnote-ref-151)
152. Psalms 47:10. [↑](#footnote-ref-152)
153. Above, 14:18. Reference is to Melchizedek, whom tradition identifies as Shem, the son of Noah. See Ramban, ibid. [↑](#footnote-ref-153)
154. Holy Spirit. [↑](#footnote-ref-154)
155. The concept of "one who is not commanded but observes" is found in the Talmud (Kiddushin 31a). His reward is less than that of "one who is commanded and ‎observes." (Ibid.) The reason for it, as explained in Tosafoth, is that he who is commanded to do a certain mitzvah (commandment) is under tension lest he might ‎not properly fulfill it, while he who is not commanded therein has no responsibility in the matter and may leave it at his will. Consequently, his reward is less. ‎ [↑](#footnote-ref-155)
156. See Leviticus 18:25 where Ramban extends the explanation further by saying that the reason Rachel died as they entered the Land of Israel (35:16-19) was ‎that she was the sister whom Jacob married last. [↑](#footnote-ref-156)
157. II Kings 17:26. [↑](#footnote-ref-157)
158. See Ramban on Leviticus 18:25. [↑](#footnote-ref-158)
159. Deuteronomy 16:22. [↑](#footnote-ref-159)
160. Ibid., Sifre. The ‎reason for the change being that the Canaanites afterward had made it an ordinance of idol worship. [↑](#footnote-ref-160)
161. Beresheet Rabba 92:4. [↑](#footnote-ref-161)
162. In Hebrew, ***chiddush*** (new), ‎thus implying that God created a new world out of an absolute void. [↑](#footnote-ref-162)
163. Above,12:1. [↑](#footnote-ref-163)
164. Ibid., 21:12. [↑](#footnote-ref-164)
165. See Maimonides, **"*The Commandments*,"** Vol. I, pp. 11-12 Soncino edition, Positive Commandment 8. [↑](#footnote-ref-165)
166. Above, 18:19. [↑](#footnote-ref-166)
167. Ibid., 13:2. [↑](#footnote-ref-167)
168. Since these ‎possessions which Isaac accumulated in the land of the Philistines were visible to all, the Philistines became jealous of him. Ramban thus explains the beginning ‎and end of this verse as cause and effect. [↑](#footnote-ref-168)
169. Verse 16 here. [↑](#footnote-ref-169)
170. Quoted in Rashi, Verse 15 here. [↑](#footnote-ref-170)
171. Above,21:34. [↑](#footnote-ref-171)
172. Verse 20 here. [↑](#footnote-ref-172)
173. Verse 19 here. [↑](#footnote-ref-173)
174. Both Isaac and Abraham dug wells in the land of the ‎Philistines. They did not quarrel with Abraham, but they did quarrel with Isaac. Thus, in the literal meaning of the story, there "is no great honor to Isaac." ‎‎ [↑](#footnote-ref-174)
175. Jeremiah 17:13. From the context of Ramban's language it would appear that he interprets the verse as if it said, ***A fountain of living waters,*** which is the house ‎of the Eternal. [↑](#footnote-ref-175)
176. The First Sanctuary, which was built by Solomon and destroyed by the Babylonians. [↑](#footnote-ref-176)
177. Verse 21 here. [↑](#footnote-ref-177)
178. The Second Sanctuary, which ‎was built by the Jews who returned from the Babylonian Captivity and which was destroyed by the Romans. [↑](#footnote-ref-178)
179. Hatred, accusation. Thus the same word ***sitnah*** ‎appears in connection with the Second Sanctuary. [↑](#footnote-ref-179)
180. Ezra 4:6. [↑](#footnote-ref-180)
181. Our historic enemies during the period of the Second Temple, signified in the chapter here ‎by the Philistines. [↑](#footnote-ref-181)
182. Deuteronomy 19: 8. [↑](#footnote-ref-182)
183. In Hebrew ***VeRachavah***, from the same root as the name of the third well, ***Rechovoth***. The ‎connection between ‎the third well and the Third Temple of the future, concerning which Ezekiel ‎prophesied, is thus established.‎ [↑](#footnote-ref-183)
184. Ezekiel 41: 7. [↑](#footnote-ref-184)
185. Verse 22 here. [↑](#footnote-ref-185)
186. Zephaniah 3 :9. [↑](#footnote-ref-186)
187. Verse 11 here. [↑](#footnote-ref-187)
188. Above, 21 :23. [↑](#footnote-ref-188)
189. Verse 28 here. ‎ [↑](#footnote-ref-189)
190. Deuteronomy 29:11. [↑](#footnote-ref-190)
191. Above, 14:14. ‎ [↑](#footnote-ref-191)
192. II Samuel 17:10. The verse refers to David, but Ramban uses it also in connection with Abraham, since as pointed out he was also mighty in battle. [↑](#footnote-ref-192)
193. Above,14:14-15. [↑](#footnote-ref-193)
194. Verse 25 here. [↑](#footnote-ref-194)
195. Above, 21:30 [↑](#footnote-ref-195)
196. Ibid., Verse 31. The verse there refers to Abraham and Abimelech. Ramban uses it here only as an expression to indicate that both Abraham and Isaac called the same well by the same name and both had occasion to swear over it. The name of the city ***Beer-sheba*** thus derives its historical significance from both the first patriarch and his son. [↑](#footnote-ref-196)
197. I Samuel 4:11. [↑](#footnote-ref-197)
198. Ibid., 6:11. [↑](#footnote-ref-198)
199. Shacharit = Morning [↑](#footnote-ref-199)
200. It comes at the end of Psalm 19. [↑](#footnote-ref-200)
201. The opening verses of Psalms 1 and 2. Thus we understand that psalm one originally included both psalm one and two. Now they are two separate psalms. [↑](#footnote-ref-201)
202. ***Tehillim (Psalm) 19:15*** *Let the words of my mouth, and the meditation of my heart, be acceptable in Your sight, O LORD, my strength, and my redeemer.* [↑](#footnote-ref-202)
203. It tries and refines him, so that he lives a finer life. It tries him by suffering, which ultimately destroys him. [↑](#footnote-ref-203)
204. Psalm 19:10 [↑](#footnote-ref-204)
205. So that he is undisturbed by impure thoughts. [↑](#footnote-ref-205)
206. Beresheet (Genesis) 25:20. [↑](#footnote-ref-206)
207. His mother. [↑](#footnote-ref-207)
208. Sotah 2a, Sanhedrin 22a [↑](#footnote-ref-208)
209. According to Bnei Issachar, a Hassidic teaching by R. Zvi Elimelekh Shapira of Dinov, p. 112d, translated by Ivan Ickovits [↑](#footnote-ref-209)
210. The only other time it is used before our parasha is in Beresheet (Genesis) 22:2, of the love between Avraham and Yitzchak. Thus we would say that אהב, love, was created for Yitzchak. [↑](#footnote-ref-210)
211. Rabbi Naftali Tvi Yehudah Berlin, in *Ha'amek Davar*. [↑](#footnote-ref-211)
212. Yitzchak's "specialty" trait was Gevurah (self-control for the will of HaShem). He was willing to lay back for the Akeida (binding upon the alter) and permitted himself to be available for sacrifice, if that would have been HaShem’s will. [↑](#footnote-ref-212)
213. Beresheet (Genesis) 16:10-14 [↑](#footnote-ref-213)
214. spiritual repair [↑](#footnote-ref-214)
215. Verbal connection anchoring all the Torah Seder together, Gen 25:26, Ps 19:1, Is 66:2, Lk 6:6 & Acts 5:18 [↑](#footnote-ref-215)
216. Inferred from previous pericope. [↑](#footnote-ref-216)
217. Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 104 [↑](#footnote-ref-217)
218. Verbal connection to Gen 25:22 [↑](#footnote-ref-218)
219. Verbal connection to Gen 25:19 [↑](#footnote-ref-219)
220. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 7:1004 [↑](#footnote-ref-220)
221. Jacob Neusner, First-century Judaism in crisis: Yohanan ben Zakkai and the renaissance of Torah, Ktav Pub Inc., 1982 p. 39 [↑](#footnote-ref-221)
222. Cf. **Wars 2:164 -166** [↑](#footnote-ref-222)
223. Jacob Neusner, First-century Judaism in crisis: Yohanan ben Zakkai and the renaissance of Torah, Ktav Pub Inc., 1982 p. 39 [↑](#footnote-ref-223)
224. Our use of “salvation” here in no way reflects the traditional use of the word. We use “salvation” as a description of the mission of preserving the Jewish way of life. [↑](#footnote-ref-224)
225. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 7:1004 [↑](#footnote-ref-225)
226. The order of the places mentioned in the text is points of the compass. Jerusalem was situated to the most north of Judea; Idumea lied to the south of Judea, “beyond the Jordan” lies to the east of Judea, and Tyre and Sidon lie to the west of Judea. Verse eight therefore could be summarized as saying that congregations of people from the four corners of the Land of Israel (Palestine) together with congregations of men from Judea and the Galil had come to see the Master based on the information that “great things he was doing.” [↑](#footnote-ref-226)
227. ﻿ Here too the speaker is the Torah. Thus the verse is translated: By means of the' beginning, sc. the Torah, God created, etc. [↑](#footnote-ref-227)
228. Mittleman, A. L. (2011). *A Short History of Jewish Ethics: Conduct and Character in the Context of Covenant.* John Wiley & Sons. p. 65 [↑](#footnote-ref-228)
229. Ibid [↑](#footnote-ref-229)
230. Neusner, J. (2003). *Dictionary of the Ancient Rabbis, Selections from the Jewish Encyclopedia .* Hendrickson Publishers. p. 240 [↑](#footnote-ref-230)
231. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at [↑](#footnote-ref-231)
232. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-232)
233. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-233)
234. Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-234)
235. Fear, Yir’ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation) [↑](#footnote-ref-235)
236. Here love, agape is associated with the Masoret – Catechist – Evangelist [↑](#footnote-ref-236)