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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** |  | **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** |

**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 02, 5772 – July 20/21, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. July 20 2012 – Candles at 8:14 PMSat. July 21 2012 – Habdalah 9:11 PM | **Brisbane, Australia**Fri. July 20 2012 – Candles at 4:55 PMSat. July 21 2012 – Habdalah 5:51 PM | **Bucharest, Romania**Fri. July 20 2012 – Candles at 8:36 PMSat. July 21 2012 – Habdalah 9:45 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. July 20 2012 – Candles at 8:35 PMSat. July 21 2012 – Habdalah 9:35 PM | **Jakarta, Indonesia**Fri. July 20 2012 – Candles at 5:36 PMSat. July 21 2012 – Habdalah 6:27 PM | **Manila & Cebu, Philippines**Fri. July 20 2012 – Candles at 6:11 PMSat. July 21 2012 – Habdalah 7:03 PM |
| **Miami, FL, U.S.**Fri. July 20 2012 – Candles at 7:55 PMSat. July 21 2012 – Habdalah 8:50 PM | **Olympia, WA, U.S.**Fri. July 20 2012 – Candles at 8:40 PMSat. July 21 2012 – Habdalah 9:54 PM | **Murray, KY, & Paris, TN. U.S.**Fri. July 20 2012 – Candles at 7:53 PMSat. July 21 2012 – Habdalah 8:55 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. July 20 2012 – Candles at 8:09 PMSat. July 21 2012 – Habdalah 9:17 PM | **Singapore, Singapore** Fri. July 20 2012 – Candles at 6:58 PMSat. July 21 2012 – Habdalah 7:49 PM | **St. Louis, MO, U.S.**Fri. July 20 2012 – Candles at 8:03 PMSat. July 21 2012 – Habdalah 9:06 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**This Torah Seder commentary is dedicated to His Honor Paqid Adon David ben Abraham on occasion of his birthday this week. We join together to wish him a very happy Yom Huledet Sameach (Happy Birthday), and may he be granted a long, healthy and prosperous life and the ability to perform many great deeds of loving kindness, together with all Israel, amen ve amen!**

**2nd Sabbath of Rebuke**

**Shabbat: “V’HaElohim Nisah” & Shabbat: Shim’u**

**Sabbath: “And G-d tested” & Sabbath: “Hear”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָאֱלֹהִים, נִסָּה** |  |  |
| **“V’HaElohim Nisah”** | Reader 1 – B’resheet 22:1-6 | Reader 1 – B’resheet 24:1-3 |
| **“And G-d tested”** | Reader 2 – B’resheet 22:7-12 | Reader 2 – B’resheet 24:4-6 |
| **“Y Dio probó”** | Reader 3 – B’resheet 22:13-19 | Reader 3 – B’resheet 24:1-6 |
| B’resheet (Gen.) 22:1 – 23:20 | Reader 4 – B’resheet 22:20-25 |  |
| Ashlamatah: Isaiah 33:7-16 + 22 | Reader 5 – B’resheet 23:1-7 |  |
| Special Jer. 2:4-28 + 4:1-2 | Reader 6 – B’resheet 23:8-12 | Reader 1 – B’resheet 24:1-3 |
| Psalms 16:1-11 | Reader 7 – B’resheet 23:13-20 | Reader 2 – B’resheet 24:4-6 |
|  |  Maftir – B’resheet 23:17-20 | Reader 3 – B’resheet 24:1-6 |
| N.C.: Mark 2:18-20Luke 5:33-35 & Acts 5:1-6 |  Jer. 2:4-28 + 4:1-2  |   |

**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 Binding of Isaac – Genesis 22:1-19
* Genealogy of Rebekah – Genesis 22:20-24
* Death and Burial of Sarah – Genesis 23:1-20

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet ‎‎‎22:1 – 23:20‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And it came to pass after these things, that God tested Abraham, and He said to him, "Abraham," and he said, **"Here I am."**  | 1. And it was after these things that Izhak and Ishmael contended; and Ishmael said, It is right that I should inherit what is the father's because I am his firstborn son. And Izhak said, It is right that I should inherit what is the father's, because I am the son of Sarah his wife, and you are the son of Hagar the handmaid of my mother. Ishmael answered and said, I am more righteous/generous than you, because I was circumcised at thirteen years; and if it had been my will to hinder, they should not have delivered me to be circumcised; but you were circumcised a child eight days; if you had had knowledge, perhaps they could not have delivered you to be circumcised. Izhak responded and said, Behold now, today I am thirty and six years old; and if the Holy One, blessed be He, were to require all my members, **I would not delay.** These words were heard before the LORD of the world, and the Word of the LORD at once tried Abraham, and said to him, Abraham! And he said, **Behold me.** JERUSALEM: And it was after these things that the LORD tested Abraham with the tenth trial, and said to him, Abraham! And he said, **Behold me.**  |
| 2. And He said, "Please take your son, your only one, whom you love, yea, Isaac, and go away to the land of Moriah and bring him up there for a burnt offering on one of the mountains, of which I will tell you."  | 2. And He said, Take now your son, your only one whom you love, Izhak, and go into the land of worship, and offer him there, a whole burnt offering, upon one of the mountains that I will tell you.JERUSALEM: At Mount Moriah. |
| 3. **And Abraham arose early in the morning,** and he saddled his donkey, and he took his two young men with him and Isaac his son; **and he split wood for a burnt offering**, and he arose and went to the place of which God had told him. | 3. **And Abraham rose up early in the morning** and saddled his ass, and took two young men with him, Eliezer and Ishmael, and Izhak his son, **and cut the small wood and the figs and the palm, which are provided for the whole burnt offering**, and arose and went to the land of which the LORD had told him. |
| 4. On the third day, Abraham lifted up his eyes and saw the place from afar. | 4. On the third day Abraham lifted up his eyes and beheld the cloud of glory fuming on the mount, and it was discerned by him afar off. |
| 5. And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder, and we will prostrate ourselves and return to you." | 5. And Abraham said to his young men, Wait you here with the ass, and I and the young man will proceed yonder, to prove if that which was promised will be established:--So will be your sons:--and we will worship the LORD of the world, and return to you. |
| 6. And Abraham took **the wood for the burnt offering, and he placed [it] upon his son Isaac**, and he took into his hand the fire and the knife, and they both went together. | 6. And Abraham took **the wood of the offering and laid it upon Izhak his son**, and in his hand he took the fire and the knife; and they went both of them together. |
| 7. And Isaac spoke to Abraham his father, and he said, "My father!" And he said, "Here I am, my son." And he said, "Here are the fire and the wood, but where is the lamb for the burnt offering?" | 7. And Izhak spoke to Abraham his father and said, My Father! And he said, I am. And he said, Behold the fire and the wood: where is the lamb for the offering?  |
| 8. And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." **And they both went together.** | 8. And Abraham said, The LORD will choose for Himself a lamb for the offering. **And they went both of them in heart entirely as one.**JERUSALEM: And Abraham said, The Word of the LORD will prepare for me a lamb; and if not, then you are the offering, my son! **And they went both of them together with a contrite heart.**  |
| 9. And they came to the place of which God had spoken to him, and Abraham built the altar there and arranged the wood, and he bound Isaac his son and placed him on the altar upon the wood. | 9. And they came to the place of which the LORD had told him. And Abraham built there the altar which Adam had built, which had been destroyed by the waters of the deluge, which Noah again built, and which had been destroyed in the age of divisions; and he set the wood in order upon it, and bound Izhak his son, and laid him on the altar upon the wood. |
| 10. And Abraham stretched forth his hand and took the knife, to slaughter his son. | 10. And Abraham stretched out his hand, and took the knife to slay his son. And Izhak answered and said to his father, Bind me properly (aright), lest I tremble from the affliction of my soul, and be cast into the pit of destruction, and there be found profanity in your offering. (Now) the eyes of Abraham looked on the eyes of Izhak; but the eyes of Izhak looked towards the angels on high, (and) Izhak beheld them, but Abraham saw them not. And the angels answered on high, Come, behold **how these solitary ones who are in the world** kill the one the other; he who slays delays not; he who is to be slain reaches forth his neck.JERUSALEM: And Abraham stretched out his hand, and took the knife to slay Izhak his son. Izhak answered and said to Abraham his father, My father, bind my hands rightly, lest in the hour of my affliction I tremble and confuse you, and your offering be found profane, and I be cast into the pit of destruction in the world to come. (Now) the eyes of Abraham reached unto the eyes of Izhak; but the eyes of Izhak reaching to the angels on high. And Izhak beheld them, but Abraham saw them not. In that hour came forth the angels on high, and said, these to these, Come, behold two righteous/generous ones **alone in the midst of the world:** the one slays, the other is slain. He who slays defers not, and he who is to be slain stretches out his neck. |
| 11. And an angel of God called to him from heaven and said, "Abraham! Abraham!" And he said, **"Here I am."** | 11. And the Angel of the LORD called to him from the heavens, and said to him, Abraham! Abraham! And he said, **Behold me.**JERUSALEM: And He said, Abraham! Abraham! And Abraham answered in the language of the sanctuary, and said, **Behold me.** |
| 12. And he said, "Do not stretch forth your hand to the lad, nor do the slightest thing to him, for now I know that you are a God fearing man, **and you did not withhold your son, your only one, from Me**."  | 12. And He said, Stretch not out your hand upon the young man, neither do him any evil; for now it is manifest before Me that you fear the LORD; **neither have you withheld your son the only begotten from Me.**  |
| 13. And Abraham lifted up his eyes, and he saw, and lo! there was a ram, [and] after [that] it was caught in a tree by its horns. And Abraham went and took the ram and offered it up as a burnt offering **instead of** his son.  | 13. And Abraham lifted up his eyes and saw, and, behold, a certain ram which had been created between the evenings of the foundation of the world, was held in the entanglement of a tree by his horns. And Abraham went and took him, and offered him an offering **instead of** his son. |
| 14. And Abraham named that place, The Lord will see, as it is said to this day: **On the mountain, the Lord will be seen.** | 14. And Abraham gave thanks and prayed there, in that place, and said, I pray through the mercies that are before You, O LORD, before whom it is manifest **that it was not in the depth of my heart to turn away from doing Your decree with joy**, that when the children of Izhak my son will offer in the hour of affliction, this may be a memorial for them; and You may hear them and deliver them, and that all generations to come may say, In this mountain Abraham bound Izhak his son, and there the Shekina of the LORD was revealed unto him.JERUSALEM: And Abraham prayed in the name of the Word of the LORD, and said, You are the LORD who sees, and are not seen. I pray for mercy before You, O LORD. It is wholly manifest and known before You that **in my heart there was no dividing**, in the time that You did command me to offer Izhak my son, and to make him dust and ashes before You; **but that forthwith I arose in the morning and performed Your word with joy**, and I have fulfilled Your word. And now I pray for mercies before You, O LORD God, that when the children of Izhak offer in the hour of need, the binding of Izhak their father You may remember on their behalf, and remit and forgive their sins, and deliver them out of all need. That the generations who are to arise after him may say, In the mountain of the house of the sanctuary of the LORD did Abraham offer Izhak his son, and in this mountain of the house of the sanctuary was revealed unto him the glory of the Shekinah of the LORD.  |
| 15. And an angel of the Lord called to Abraham a second time from heaven. | 15. And the Angel of the LORD called to Abraham the second time from the heavens, |
| 16. And he said, "By Myself have I sworn, says the Lord, that because you have done this thing and you did not withhold your son, your **only one,**  | 16. and said, By My Word have I sworn, says the LORD, forasmuch as you have done this thing, and has not withheld your son, your **only begotten**, |
| 17. That I will surely bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand that is on the seashore, and your descendants will inherit the cities of their enemies. | 17. that in blessing I will bless you, and in multiplying I will multiply your sons as the stars of the heavens, and they will be as the sand which is upon the shore of the sea, and your sons will inherit the cities before their enemies.  |
| 18. And through your children **shall be blessed all the nations of the world**, because you hearkened to My voice." | 18. **And all the peoples of the earth will be blessed through the righteousness/generosity of your son**, because you have obeyed My word. |
| 19. And Abraham returned to his young men, and they arose and went together to Beer sheba; and Abraham remained in Beer sheba.  | 19. And the angels on high took Izhak and brought him into the school (Bet Midrash) of Shem the Great; **and he was there three years.** And in the same day Abraham returned to his young men; and they arose and went together to the Well of the Seven, and Abraham dwelt at Beer-desheva. |
| 20. And it came to pass after these matters, that it was told to Abraham saying: "Behold Milcah, she also bore sons to Nahor your brother. | 20. And it was after these things, after Abraham had bound Izhak, that HaSatan came and told unto Sarah that Abraham had killed Izhak. And Sarah arose, and cried out, and was strangled, and died from agony. But Abraham had come, and was resting in the way. And it was told Abraham, saying, Behold, Milcha also has borne; she has enlargement, through the righteousness/ generosity of her sister, for bring forth sons unto Nachor your brother:  |
| 21. Uz, his first born, and Buz his brother, and Kemuel, the father of Aram. | 21. Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians, and |
| 22. And Kesed and Hazo and Pildash and Jidlaph, and Bethuel. | 22. Keshed, and Chazo, and Pildash, and Jidlaph, and Bethuel. |
| 23. And Bethuel begot Rebecca." These eight did Milcah bear to Nahor, Abraham's brother. | 23. And Bethuel begat Rivkah. These eight bare Milcha to Nachor the brother of Abraham. |
| 24. And his concubine, whose name was Reumah, had also given birth to Tebah and Gaham and Tahash and Maacah. | 24. And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha. |
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| 1. And the life of Sarah was one hundred years and twenty years and seven years; [these were] the years of the life of Sarah.  | 1. And the days of the life of Sarah were an hundred and twenty and seven years, the years of the life of Sarah. |
| 2. And Sarah died in Kiriath arba, which is Hebron, in the land of Canaan, and Abraham came to eulogize Sarah and to bewail her. | 2. And Sarah died in Kiryath Arba, which is Hebron. And Abraham came from the mountain of worship, and found that she was dead; and he sat to mourn for Sarah, and to weep for her.JERUSALEM: And Sarah died in the city of the giants. |
| 3. And Abraham arose from before his dead, and he spoke to the sons of Heth, saying, | 3. And Abraham rose up from the sight of the face of his dead, and spoke with the sons of Hittah, saying, |
| 4. "I am a stranger and an inhabitant with you. Give me burial property with you, so that I may bury my dead from before me." | 4. I am a sojourner and dweller with you; I pray sell me the inheritance of a sepulchre among you, and I will bury my dead there. |
| 5. And the sons of Heth answered Abraham, saying to him, | 5. And the sons of Hittah responded unto Abraham, saying to him, |
| 6. "Listen to us, **my lord**; you are a prince of God in our midst; in the choicest of our graves bury your dead. None of us will withhold his grave from you to bury your dead." | 6. Attend to us, **our lord.** Great before the LORD are you among us, in the best of our sepulchres bury your dead: there is not a man of us who will refuse you his sepulchre, that you may bury your dead. |
| 7. **And Abraham arose and prostrated himself to the people of the land, to the sons of Heth.** | 7. **And Abraham rose and bowed to the people of the land, the sons of Hittah.**  |
| 8. And he spoke with them, saying, "If it is your will that I bury my dead from before me, listen to me and entreat for me to Ephron the son of Zohar.  | 8. And he spoke with them, saying, If it be with the consent of your mind that I bury my dead from before my face, receive of me, and intercede for me before Ephron bar Zochar |
| 9. **That he may give me the Machpelah (double) Cave**, which belongs to him, which is at the end of his field; for a full price let him give it to me in your midst for burial property." | 9. **that he sell me his double cave** which is built in the side of his field, for the full price in silver let him give it to me among you, for an inheritance of sepulture. |
| 10. Now Ephron was sitting in the midst of the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all those who had come into the gate of his city, saying, | 10. But Ephron the Hittite answered Abraham in the presence of the sons of Hittah, of all who entered the gate of his city, saying, |
| 11. **"No, my lord,** listen to me. **I have given you the field, and the cave that is in it,** I have given it to you. Before the eyes of the sons of my people, I have given it to you; bury your dead."  | 11. **My lord,** listen to me: **the field I give you, and the cave which is in it, to you I give it, as a gift** before the sons of my people I give it to you; go, bury your dead.  |
| 12. **And Abraham prostrated himself before the people of the land.** | 12. **And Abraham bowed before the sons of Hittah.** |
| 13. And he spoke to Ephron in the hearing of the people of the land, saying, "But, if only you would listen to me. I am giving the money **for the field**; take [it] from me, and I will bury my dead there."  | 13. And he spoke with Ephron before the people of the land, saying, Nevertheless, if you are willing to do me a favour, hear me: I will give you in silver **the price of the field;** take (it) of me, and I will bury my dead there. And |
| 14. And Ephron replied to Abraham, saying to him, | 14. Ephron answered Abraham, saying to him, |
| 15. **"My lord,** listen to me; **a [piece of] land** worth four hundred shekels of silver, what is it between me and you? Bury your dead." | 15. **My lord,** hear me: **the land, as to its price**, would be four hundred sileen of silver; between me and you what is that? Bury your dead.JERUSALEM: Four hundred sileen of silver, passing at every table, and receivable in all transactions. |
| 16. And Abraham listened to Ephron, and Abraham weighed out to Ephron the silver that he had named in the hearing of the sons of Heth, four hundred shekels of silver, accepted by the merchant. | 16. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named before the sons of Hittah, four hundred sileen of silver, good, passing at every table, and receivable in all transactions. |
| 17. **And so the field of Ephron which was in Machpelah, facing Mamre, was established (as Abraham's possession). [This included] the field and the cave that was in it, and all the trees that were in the field, which were within its entire border around.**  | 17. **And he confirmed the purchase of the field of Ephron, in which (was) the double (cave) which is before Mamre, The field, and the cave that is therein, and all the trees that were in the field, in all the boundaries thereof round about,** |
| 18. [It was] to Abraham as a possession before the eyes of the sons of Heth, in the presence of all who had come within the gate of his city. | 18. --Unto Abraham, for a purchased possession, in the presence of the sons of Hittah, (even) of all who entered in at the gate of the city. |
| 19. And afterwards, Abraham buried Sarah his wife in the cave of the field of Machpelah, facing Mamre, which is Hebron, in the land of Canaan. | 19. And afterwards Abraham buried Sarah his wife in the cave of the field Machpelah which is before Mamre, that is, Hebron in the land of Kenaan. |
| 20. **And the field and the cave within it** were established to Abraham as burial property, [purchased] from the sons of Heth. | 20. And **the field and the cave therein** were confirmed unto Abraham for an inheritance of sepulture from the sons of Hittah. |
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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. 309-378

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎22:1 – 23:20‎‎**

**1 after these things** Some of our Sages say (Sanh. 89b) [that this happened]: after the words [translating “devarim” as “words”] of Satan, who was accusing and saying, “Of every feast that Abraham made, he did not sacrifice before You one bull or one ram!” He [God] said to him, “Does he do anything but for his son? Yet, if I were to say to him, ‘Sacrifice him before Me,’ he would not withhold [him].” And some say, ”after the words of Ishmael,” who was boasting to Isaac that he was circumcised at the age of thirteen, and he did not protest. Isaac said to him, ”With one organ you intimidate me? If the Holy One, blessed be He, said to me, ‘Sacrifice yourself before Me,’ I would not hold back.”- Cf. Gen. Rabbah 55:4.

**Here I am** **This is the reply of the pious. It is an expression of humility and an expression of readiness.**-[from Tan. Vayera 22]

**2 Please take** Heb. קַח נָא is only an expression of a request. He [God] said to him, “I beg of you, pass this test for Me, so that people will not say that the first ones [tests] had no substance.”-[from Sanh. ad loc.]

**your son** He [Abraham] said to Him,”I have two sons.” He [God] said to him,”Your only one.” He said to Him,” This one is the only son of his mother, and that one is the only son of his mother.” He said to him, ”Whom you love.” He said to Him, ”I love them both.” He said to him, ”Isaac.” Now why did He not disclose this to him at the beginning? In order not to confuse him suddenly, lest his mind become distracted and bewildered, and also to endear the commandment to him and to reward him for each and every expression.-[from Sanh. 89b, Gen. Rabbah 39:9, 55:7]

**the land of Moriah** Jerusalem, and so in (II) Chronicles (3:1): “to build the House of the Lord in Jerusalem on Mount Moriah.” **And our Sages explained that [it is called Moriah] because from there [religious] instruction (הוֹרָאָה) goes forth to Israel. Onkelos rendered it [“the land of service”] as alluding to the service of the incense, which contained myrrh [“mor” is phonetically similar to Moriah], spikenard, and other spices.**

**bring him up** He did not say to him, “Slaughter him,” because the Holy One, blessed be He, did not wish him to slaughter him but to bring him up to the mountain, to prepare him for a burnt offering, and as soon as he brought him up [to the mountain], He said to him, “Take him down.”-[from Gen. Rabbah 56:8]

**one of the mountains** **The Holy One, blessed be He, makes the righteous/generous wonder (other editions: makes the righteous/generous wait), and only afterwards discloses to them [His intentions], and all this is in order to increase their reward.** Likewise, (above 12:1): “to the land that I will show you,” and likewise, concerning Jonah (3:2): “and proclaim upon it the proclamation.”-[from Gen. Rabbah 55:7]

**3 And...arose early** **He hastened to [perform] the commandment** (Pes. 4a).

**and he saddled He himself, and he did not command one of his servants, because love causes a disregard for the standard [of dignified conduct].**-[from Gen. Rabbah 55:8]

**his two young men** **Ishmael and Eliezer, for a person of esteem is not permitted to go out on the road without two men, so that if one must ease himself and move to a distance, the second one will remain with him**.-[from Pirkei d’Rabbi Eliezer, ch. 31; Gen. Rabbah ad loc., Tan. Balak 8]

**and he split** Heb. וַיְבַקַע . The Targum renders וְצַלַח , as in (II Sam. 19:18): “and they split (וְצָלְחוּ) the Jordan,” an expression of splitting, fendre in Old French.

**4 On the third day** Why did He delay from showing it to him immediately? So that people should not say that He confused him and confounded him suddenly and deranged his mind, and if he had had time to think it over, he would not have done it.-[from Gen. Rabbah 55:6]

**and saw the place** He saw a cloud attached to the mountain.-[from Gen. Rabbah 56:1, Tan. Vayera 23]

**yonder** Heb. עַד כּֽה , lit. until there, i.e., a short way to the place that is before us. And the Midrashic interpretation (Tan. ad loc.): I will see where is [the promise] that the Holy One, blessed be He, said to me (above 15:5): “So (כּֽה) will be your seed.”

**and return** He prophesied that they would both return.-[from Avoth d’Rabbi Nathan, second version, ch. 43; Rabbah and Tan. ad loc.] i.e., **Abraham prophesied without realizing it.**

**6 the knife** Heb. הַמַאֲכֶלֶת , so called because it consumes (אוֹכֶלֶת) the flesh, as it is stated (Deut. 32:42): “and My sword will consume (תּֽאכַלוּ) flesh,” and because it renders meat fit for consumption (אַכִילָה) . Another explanation: This [knife] was מַאֲכֶלֶת because the people of Israel still eat (אוֹכְלִים) the reward given for it.- [from Gen. Rabbah 56:3]

**and they both went together** Abraham, who knew that he was going to slaughter his son, was going as willingly and joyfully as Isaac, who was unaware of the matter.-

**8 will provide for Himself the lamb** i. e., He will see and choose for Himself the lamb (Targum Jonathan), and if there will be no lamb, my son will be for a burnt offering. And although Isaac understood that he was going to be slaughtered, ”they both went together,” with one accord (lit. with the same heart). -[from Gen. Rabbah 56:4]

**9 and he bound his hands and his feet behind him.** The hands and the feet tied together is known as עֲקֵידָה (Shab. 54a). And that is the meaning of עֲקֻדִים (below 30: 39), that their ankles were white; the place where they are bound was discernible (Beresheet Rabba).

**11 “Abraham! Abraham!”** This is an expression of affection, that He repeated his name.-[from Tos. Ber. ch. 1, Sifra Vayikra ch. 1]

**12 Do not stretch forth to slaughter [him].** He [Abraham] said to Him,”If so, I have come here in vain. I will inflict a wound on him and extract a little blood.” He said to him,”Do not do the slightest thing (מְאוּמָה) to him.” Do not cause him any blemish (מוּם) !-[from Gen. Rabbah 56:7]

**for now I know** Said Rabbi Abba: Abraham said to Him, ”I will explain my complaint before You. Yesterday, You said to me (above 21:12): ‘for in Isaac will be called your seed,’ and You retracted and said (above verse 2): ‘ Take now your son.’ Now You say to me, ‘ Do not stretch forth your hand to the lad.’” The Holy One, blessed be He, said to him (Ps. 89:35): “I shall not profane My covenant, neither shall I alter the utterance of My lips.” When I said to you, ”Take,” I was not altering the utterance of My lips. I did not say to you, ”Slaughter him,” but,”Bring him up.” You have brought him up; [now] take him down.-[from Gen. Rabbah 56:8]

for now I know From now on, I have a response to Satan and the nations who wonder what is My love towards you. Now I have a reason (lit. an opening of the mouth), for they see ”that you fear God.”-

**13 and lo! there was a ram** It was prepared for this since the six days of Creation.-[from Tan. Shelach 14]

**after** After the angel said to him, ”Do not stretch forth your hand,” he saw it as it [the ram] was caught. And that is why the Targum translates it: ”And Abraham lifted his eyes after these [words], i.e., after the angel said, ”Do not stretch forth your hand.” (Other editions: and according to the Aggadah, ”after all the words of the angel and the Shechinah and after Abraham’s arguments”).

**in a tree** Heb. בַּסְבַךְ , a tree.-[from Targum Onkelos]

**by its horns** For it was running toward Abraham, and Satan caused it to be caught and entangled among the trees.-[from Pirkei d’Rabbi Eliezer ch. 31]

**instead of his son** Since it is written: “and offered it up for a burnt offering,” nothing is missing in the text. Why then [does it say]: “instead of his son”? Over every sacrificial act that he performed, he prayed, “May it be [Your] will that this should be deemed as if it were being done to my son: as if my son were slaughtered, as if his blood were sprinkled, as if my son were flayed, as if he were burnt and reduced to ashes.”-[from Tan. Shelach 14]

**14 The Lord will see** Its simple meaning is as the Targum renders: The Lord will choose and see for Himself this place, to cause His Divine Presence to rest therein and for offering sacrifices here.

**as it is said to this day** that [future] generations will say about it, “On this mountain, the Holy One, blessed be He, appears to His people.”

**to this day** the future days, like [the words] “until this day,” that appear throughout Scripture, for all the future generations who read this verse, will refer “until this day,” to the day in which they are living. The Midrash Aggadah (see Gen. Rabbah 56:9) [explains]: The Lord will see this binding to forgive Israel every year and to save them from retribution, in order that it will be said “on this day” in all future generations: “On the mountain of the Lord, Isaac’s ashes shall be seen, heaped up and standing for atonement.”

**17 I will surely bless you** Heb. בָּרֵךְ אֲבָרֶכְךָ , one [blessing] for the father and one for the son.- and I will greatly multiply Heb. וְהַרְבָּה אַרְבֶּה , one for the father and one for the son.-[from Gen. Rabbah 56:11]

**19 and Abraham remained in Beer-sheba** This does not mean permanently dwelling, for he was living in Hebron. Twelve years prior to the binding of Isaac, he left Beer-sheba and went to Hebron, as it is said (above 21:34): “And Abraham dwelt in the land of the Philistines for many days,” [meaning] more numerous than the first [years] in Hebron, which were twenty-six years, as we explained above.-[from Seder Olam ch. 1]

**20 after these matters, that it was told,** etc. When he returned from Mount Moriah, Abraham was thinking and saying, “Had my son been slaughtered, he would have died without children. I should have married him to a woman of the daughters of Aner, Eshkol, or Mamre. The Holy One, blessed be He, announced to him that Rebeccah, his mate, had been born, and that is the meaning of aafter these matters,” i.e., after the thoughts of the mattethat came about as a result of the “akedah.”-[from Gen. Rabbah 57:3]

**she also** She had [a number of] families equal to the [number of] the families of Abraham. Just as Abraham [engendered] the twelve tribes who emerged from Jacob-eight were the sons of the wives and four were the sons of maidservants-so were these also, eight sons of the wives and four sons of a concubine.-[from Gen. Rabbah 57:3] 23

And Bethuel begot Rebecca All these genealogies were written only for the sake of this verse.- [based on Gen. Rabbah 57:1,3]

**Chapter 23**

**1 And the life of Sarah was one hundred years and twenty years and seven years** The reason that the word “years” was written after every digit is to tell you that every digit is to be expounded upon individually: when she was one hundred years old, she was like a twenty-year-old regarding sin. Just as a twenty-year-old has not sinned, because she is not liable to punishment, so too when she was one hundred years old, she was without sin. And when she was twenty, she was like a seven-year-old as regards to beauty.- from Gen. Rabbah 58:1]

**2 in Kiriath-arba** lit. the city of the four. So named because of the four giants who were there: Ahiman, Sheshai, Talmai, and their father (Gen. Rabbah from Num. 13:23). Another explanation: Because of the four couples that were buried there, man and wife: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah (Pirkei d’Rabbi Eliezer, ch. 20).

**and Abraham came** from Beer-sheba.

**to eulogize Sarah and to bewail her** The account of Sarah’s demise was juxtaposed to the binding of Isaac because as a result of the news of the “binding,” that her son was prepared for slaughter and was almost slaughtered, her soul flew out of her, and she died.- from Gen. Rabbah 58:5]

**4 I am a stranger and an inhabitant with you** [I am] a stranger from another land, and I have settled among you. [Consequently, I have no ancestral burial plot here (Rashbam, Sforno).] And the Midrash Aggadah (Gen. Rabbah 58: 6) [states]: If you are willing [to sell me burial property], I am a stranger, but if not, I will be as an inhabitant and will take it legally, for the Holy One, blessed be He, said to me, “To your seed I will give this land” (above 12:7).

**burial property** the possession of land for a burial place.

**6 none...will withhold** Heb. לא יִכְלֶה , will not withhold, as (Ps. 40:12): “You will not withhold (לא תִכְלָא) Your mercies,” and similarly (above 8:2): “and the rain was withheld (וַיִּכָּלֵא) .”

**8 your will** Heb. נַפְשְׁכֶם , equivalent to רְצוֹנְכֶם , your will.

**and entreat for me** Heb. וּפִגְעוּ , an expression of entreaty, as in (Ruth 1:16): “Do not entreat me”.

**9 double** A structure with an upper story over it. Another interpretation: [It was called so] because it was doubled with couples (Er. 53a).

f**or a full price** [meaning] its full value. So did David say to Araunah, “for the full price” (I Chron. 21:24).

**10 Now Ephron was sitting** It [ישֵׁב] is spelled defectively, [without a “vav.” It can therefore be read יָשַׁב , in the past tense, meaning that he had just sat (Mizrachi, Be’er Yitzchak).] On that very day they had appointed him as an officer over them. Because of the importance of Abraham, who needed him, he rose to an exalted position.- from Gen. Rabbah 58:7]

**of all those who had come into the gate of his city** For they all left their work and came to pay their respects to Sarah.- from Gen. Rabbah 58:7]

**11 No, my lord** You shall not buy it for money.

**I have given you** It is as though I have given it to you.

**13 But, if only you would listen to me** You tell me to listen to you and to take it gratis. I do not wish to do that, but “If you would only (לוּ) listen to me,” [meaning] “If only (הַלְוַאי) you would listen to me.” Rashi explains that the word לוּ is equivalent to הַלְוַאי , if only.

**I am giving** lit. I have given, Donai in Old French. It is ready with me, and I wish that I had already given it to you.

**15 between me and you** Between two friends such as we are, of what importance is it? None! Rather leave the sale and bury your dead.

**16 and Abraham weighed out to Ephron** - עֶפְרֽן is spelled without a “vav,” because he promised much but did not do even a little [i.e., he promised the cave as a gift but took a great deal of money for it], for he took from him large shekels, viz. centenaria [worth one hundred smaller shekels], as it is stated: “accepted by the merchant,” i.e., they are accepted as a [full] shekel everywhere, for some places have large shekels, viz. centenaria, centeniers or zenteniyers in Old French,(hundred-unit weights.) - from Gen. Rabbah 58:7, Bech. 50a, B.M. 87a]

**17 the field of Ephron...was established** Heb. וַיָקָם , lit. it arose. It experienced an elevation, for it left the possession of a simple person [and went] into the possession of a king (Gen. Rabbah 48: 8). The simple meaning of the verse is: And the field and the cave that was within it, and all the trees...were established to Abraham as a possession, etc.- from Targum Jonathan ben Uzziel]

**18 in the presence of all who had come within the gate of his city** In the midst of them all and in the presence of all he sold it to him.

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎22:1 – 23:20‎‎**

‎**22:1. AND G-D TRIED ABRAHAM.** The matter of "trial,”[[1]](#footnote-1) ‎in my opinion, is as follows: Since a man's deeds are at his absolute free command, to perform them or not to perform them at his will, on the ‎part of one who is tried it is called "a trial." But on the part of the One, blessed be He, who tries the person, it is a command that the one being ‎tested should bring forth the matter from the potential into actuality so that he may be rewarded for a good deed, not for a good thought alone. ‎

Know further that *G-d tries the righteous/generous*,[[2]](#footnote-2) for knowing that the righteous will do His will, He desires to make him even more upright, and ‎so He commands him to undertake a test, **but He does not try the wicked**, who would not obey. Thus all trials in the Torah are for the good of ‎the one who is being tried. ‎

‎**2. TAKE NOW YOUR SON, YOUR ONLY SON.** Since Isaac was the son of the mistress and he alone was to be the one to carry his name, He ‎called him Abraham's only son. The description was for the purpose of magnifying the command, thus saying: "Take now your only son, the ‎beloved one, Isaac, and bring him up before Me as a burnt-offering." ‎

**MORIAH.** Rashi comments: "This is Jerusalem, and we find it in the book of Chronicles: To build the house of the Eternal at Jerusalem on ‎mount Moriah.[[3]](#footnote-3) Our Rabbis have explained that it is called **Moriah** (instruction) because from the Temple built there on that mountain, ‎instruction came forth to Israel.[[4]](#footnote-4) Onkelos translated it as "the land of Worship." This he derived on the basis of reference to the burning of ‎incense, which contained ***mar[[5]](#footnote-5)*** (myrrh) and other spices, [as part of the Divine Service]." ‎

Now if so, [i.e., if this be the explanation of the name Moriah] , the meaning of the verse will then be, "Go into the land which will be called ‎Moriah." Or it may be that it was always called so on account of the future. In Beresheet Rabba,[[6]](#footnote-6) the Sages have said thus: "The Rabbis ‎say, Go into the land of Moriah means into the land where incense will be offered on the altar of G-d, even as it is said, *I will get me to the ‎mountain '****hamor****' (of myrrh).[[7]](#footnote-7)* But the opinion of Onkelos, who said "the land of worship," does not appear to be based on the myrrh in the ‎incense, as Rashi said, for the word "service" does not refer to one of the species used in one of the Divine Services. Besides, why did not ‎Onkelos say, "to the land of the incense of spices?" Instead, Onkelos' intent is to say, "in the land in which they will worship G-d." ‎

Onkelos thus matched that which the Sages interpreted in Pirkei d'Rabbi Eliezer, where they said,[[8]](#footnote-8) "The Holy One, blessed be ‎He, showed Abraham the altar with a finger. He said to him, 'This is the altar on which the first man sacrificed. This is the altar on which Cain ‎and Abel sacrificed. This is the altar on which Noah and his sons sacrificed.' For it is said, *And Abraham built 'HaMizbei'ach.' (the altar) ‎there*,[[9]](#footnote-9) ***Mizbei'ach*** (an altar) is not written here, rather, ***HaMizbei'ach*** (the altar). This is the altar on which the predecessors have sacrificed. ‎Thus far [is the interpretation of Pirkei d'Rabbi Eliezer] . And the name Moriah the Rabbis derived from the word ***mora*** (fear), for there the ‎people feared G-d and worshipped Him. ‎

The correct interpretation, in line with the plain meaning of Scripture, is that the name **Moriah** is like the expression, To the mountain of myrrh, ‎and to the hill of frankincense,[[10]](#footnote-10) for on that mountain [Moriah] are found myrrh, aloes, and cinnamon,[[11]](#footnote-11) even as the Rabbis have said:[[12]](#footnote-12) "Cinnamon grew in the Land of Israel, and goats and deers ate of it." Or it may be that it was so called in praise of the Land of Israel.[[13]](#footnote-13) ‎

Now here Scripture calls the name of the land, the land of Moriah, and there [in the book of Chronicles, mentioned above],[[14]](#footnote-14) it appears that ‎only the Temple mount was called mount Moriah. Perhaps, the city[[15]](#footnote-15) was called by the name of that mountain which it contains, [and the ‎name "land of Moriah" means] the land which contains the Moriah, but it was the mountain alone that was called Moriah. Now Abraham ‎knew the land but did not know the mountain. Hence G-d told him to go to the land of Moriah , and He will there show him one of the ‎mountains which is called by that name. He commanded him to offer up his son in that place *for that is the mountain which G-d has desired ‎for His abode*,[[16]](#footnote-16) and He wanted the merit of the Akeidah (the Binding of Isaac) to be in the sacrifices forever, as Abraham said, *The Eternal ‎sees.[[17]](#footnote-17)* Moreover, *for His ‎ righteousness' sake*,[[18]](#footnote-18) He increased the scope of the trial and wanted Abraham to do it after walking three days. Had Abraham been ‎commanded to do so suddenly at his place, his deed would have been performed in haste and confusion, but since it was done after walking ‎for days it was thus performed with reflection of mind and counsel. And so did the Rabbis say in Beresheet Rabba:[[19]](#footnote-19) "Rabbi Akiba said, ‎‎'G-d surely tried [Abraham with a clear-cut situation] so that people should not say that He confounded him and confused him and he did not ‎know what to do.' " ‎

‎**3. AND HE CLEAVED THE WOOD FOR THE BURNT-OFFERING.** This illustrates Abraham's zeal in performing a commandment for he ‎thought that perhaps there would be no wood in that place, and so he carried it for three days. It may be that Abraham disqualified for use as ‎an offering any wood in which a worm is found, as is the law of the Torah,[[20]](#footnote-20) and so he took from his house sound wood for the ‎burnt-offering. Hence it says, *And he cleaved the wood for the burnt-offering. ‎*

‎

**4. AND HE SAW THE PLACE AFAR OFF.** He saw a cloud attached to the mountain,[[21]](#footnote-21) and through this was fulfilled the Divine assurance, ‎*which I will tell you of* [[22]](#footnote-22)

It is possible, in line with the simple meaning of Scripture, that the verse, *And he saw the place afar off,* means that he saw the land of Moriah ‎for he knew that entire land [although he did not know the specific mountain] . ‎

‎**9. AND THEY CAME TO THE PLACE WHICH G-D TOLD HIM OF** - now,[[23]](#footnote-23) "This is mount Moriah," for He told him, "Behold, this is the ‎mountain of which I told you." ‎

‎**12. FOR NOW I KNOW THAT YOU ARE A G-D FEARING MAN.** At the beginning Abraham's fear of G-d was latent; it had not become ‎actualized through such a great deed. But now it was known in actuality, and his merit was perfect, and his reward would be complete from ‎the Eternal, the G-d of Israel.[[24]](#footnote-24)

The doctrine of this chapter which teaches that G-d is the One who tries Abraham and commands him about the binding of Isaac, and it is the ‎angel of G-d who restrains and promises him, will be explained in the verse, *The angel who has redeemed me.[[25]](#footnote-25)*

‎

**16. BECAUSE YOU HAVE DONE THIS THING.** In the beginning He promised him that he would increase his descendants as the stars of ‎heaven[[26]](#footnote-26) and the dust of the earth,[[27]](#footnote-27) but now He gave him the additional assurance that *because you have done this* great deed, He ‎swore by His Great Name [that He would increase his descendants *as the stars of heaven, and as the sand which is upon the seashore*],[[28]](#footnote-28) ‎and that his seed will possess the gate of its enemies.[[29]](#footnote-29) Thus Abraham was assured that no sin whatever would cause the destruction of his ‎descendants, nor would they fall into the hand of their enemies and not rise again. Thus this constitutes a perfect Divine assurance of the ‎redemption which is destined to come to us. ‎

‎

**20. BEHOLD, MILCAH, SHE ALSO HAS BORN CHILDREN.** ‎Since Milcah was the daughter of his brother Haran,[[30]](#footnote-30) this was a tiding to Abraham that his older brother Nahor[[31]](#footnote-31) had been visited with ‎many children from the daughter of his dead brother Haran.[[32]](#footnote-32) ‎

Now from the text of Scripture it would appear that Abraham had no knowledge of any of them except on that day. If they were visited with ‎children in their younger days, it would be impossible for them not to have been heard until this time for the ‎ distance between Mesopotamia and the land of Canaan is not great. Now when Abraham left Haran he was seventy-five years o1d,[[33]](#footnote-33) and ‎Nahor was also elderly and his wife too was not young.[[34]](#footnote-34) Indeed, we must say, G-d performed a miracle for them in that they were visited ‎with children in their old age. This is the sense of the verse, *Milcah, she also*. In the words of our Rabbis, it is said[[35]](#footnote-35) that Milcah was visited ‎with children as was her sister Sarah.[[36]](#footnote-36) ‎

‎

**23. AND BETHUEL BEGOT REBEKAH.** The verse does not mention Laban, even though he was older than Rebekah, for its intent is only ‎to mention the eight children which Milcah bore to Nahor.[[37]](#footnote-37) However, Rebekah is mentioned since the entire chapter is written to make ‎known her genealogy. ‎

*Kemuel the father of Aram*.[[38]](#footnote-38) Aram is mentioned only in order to make known the identity of Kemuel as Aram was a more important man ‎than his father. Perhaps, also, there was another Kemuel in their generation. Hence [Scripture identifies Kemuel by saying that] he was the ‎father of Aram.

 ‎

‎**24. AND HIS CONCUBINE, WHOSE NAME WAS REUMAH.** ‎Scripture tells the entire tiding which they related to Abraham concerning his brother's children. ‎

It is possible that this was written in order to make known the entire genealogy of Nahor, to establish that all of them were worthy to marry ‎the children of Abraham, and it was with reference to all of them that Abraham said to Eliezer: *But you will go unto my father's house and ‎to my family*.[[39]](#footnote-39) ‎

‎

‎**23:1. A HUNDRED AND TWENTY YEARS** Rashi comments: ‎‎"The reason the word 'years' is written at every term is that it informs you that each term must be interpreted by itself. At the age of one hundred ‎she was as a woman of twenty as regards sin [for at the age of twenty she had not sinned since she had not reached the age when she was ‎subject to punishment],[[40]](#footnote-40) and at the age of twenty she was as beautiful as when she was seven." Rashi wrote similarly on the verse, *the years ‎of Abraham's life*.[[41]](#footnote-41)‎

However, this exegesis of his[[42]](#footnote-42) is not correct. In the case of the verse, *the years of the life of Ishmael[[43]](#footnote-43)* it is stated exactly as in the verse, the years ‎of Abraham's life,[[44]](#footnote-44) whereas these years of Ishmael were not all equally good since Ishmael was wicked in his early years, and only in the end ‎did he repent of his evil ways.[[45]](#footnote-45) Furthermore, the repetition of the word "year" at every term would seem to indicate an intent to distinguish ‎between them and, thus, should not be interpreted to imply equality. Rather, the use of the word ***shanah*** (year) and ***shanim*** (years) in this ‎instance is the customary usage of the Hebrew language, while that which the Rabbis have said in Beresheet Rabba,[[46]](#footnote-46) "At the age of one ‎ hundred she was as a woman of twenty as regards sin," is an interpretation which they derived only from the redundant expression, *the years ‎of the life of Sarah*, which includes them all and equates them. The Rabbis would not make a similar interpretation of the verse concerning ‎Abraham [since in his case Scripture does not conclude with a similar comprehensive expression]. ‎

‎**2. AND ABRAHAM CAME.** Rashi comments: "From Beer-sheba." Now this does not mean to imply that Abraham remained in Beer-sheba ‎‎- as is indicated in the verse, And Abraham abode at Beer-sheba.[[47]](#footnote-47) for how then would Sarah have been in Hebron? Rather, the intent is to state ‎that Abraham had gone to Beer-sheba for the day for some purpose, and while there he heard of the death of Sarah and came from there to ‎Hebron *to mourn and weep for her.* However, the expression of our Rabbis is,[[48]](#footnote-48) "And Abraham came - from Mount Moriah." This is in accord ‎with the Midrash which the Rabbi [Rashi] previously cited[[49]](#footnote-49) which states that hearing of the Binding [in which her son had been made ready ‎for sacrifice and had indeed almost been sacrificed] her soul flew from her and she died. ‎

It would appear that the Divine command concerning the Binding was delivered to Abraham in Beer-sheba for there he dwelt and he returned ‎thereto after the Binding, for so it is written at the outset: *And Abraham planted a tamarisk-tree in Beer-sheba and called there on the name ‎of the Eternal, the Everlasting G-d.[[50]](#footnote-50)* It further states, *And Abraham sojourned in the land of the Philistines many days*.[[51]](#footnote-51) This refers to his ‎dwelling in Beer-sheba, which is in the land of the Philistines, and it is there that he was commanded concerning the Binding. It is for this reason ‎that he expended three days on the journey to Mount Moriah,[[52]](#footnote-52) for the land of the Philistines is distant from Jerusalem. On the other hand, ‎Hebron is in the mountains of Judah, as Scripture testifies,[[53]](#footnote-53) and is therefore near to Jerusalem. Thus, when coming from the ‎ Binding, he returned to Beer-sheba, as it is said, *So Abraham returned to his lads and they rose and went together to Beer-sheba*.[[54]](#footnote-54) This ‎teaches us that he tarried there and dwelled in Beer-sheba for a period of years. Now if this was the case, Sarah did not die during that period ‎immediately following the Binding for it would not be that Abraham lived in Beer-sheba while Sarah dwelt in Hebron. And so it also appears ‎since Isaac was born in Beer-sheba for it is previously written, *And Abraham journeyed from there towards the land of the south and abode ‎between Kadesh and Shur and sojourned in Gerar*,[[55]](#footnote-55) and Abimelech said to him, *Behold, my land is before you; abide where it is good in ‎your eyes*.[[56]](#footnote-56) There in that land Abraham settled in the city of Beer-sheba, for so it is written, *And it came to pass at that time that Abimelech ‎and Phicol the captain of his host spoke unto Abraham, saying*.[[57]](#footnote-57) Though it is not written there that they came to him from Gerar, [as it is ‎written in the case of Isaac],[[58]](#footnote-58) from which you might infer that Abraham lived in Gerar, this is not the case. Scripture clearly states that it was ‎in Beer-sheba that they made the covenant.[[59]](#footnote-59) Similarly, you will see that when Hagar was sent away from the house of Abraham *on the day ‎that Isaac was weaned*,[[60]](#footnote-60) she walked *in the desert of Beer-sheba*,[[61]](#footnote-61) for it was there that they lived. However, after many days, he [Abraham] ‎journeyed from the land of the Philistines and came to Hebron, and there the righteous/generous woman Sarah passed away. ‎

However, according to the Midrash [which states that Sarah died at the time of the Binding], we must say that Abraham and Sarah lived in ‎Hebron at the time of the Binding, and there Abraham was commanded concerning it. The verse which states that *On the third day Abraham ‎lifted up his eyes*,[[62]](#footnote-62) poses this difficulty: Since Hebron is near Mount Moriah, which is in Jerusalem, why did he not arrive at the mountain ‎until the third day? The answer is as follows: *The mountain which G-d had desired for His abode*[[63]](#footnote-63) was ‎not revealed to him until the third day. Thus for two days he wandered in the environs of Jerusalem, and it was not yet the Divine Will to ‎indicate the mountain to him. After the Binding, Abraham did not return to his place in Hebron. Rather, he went first to Beer-sheba, the place ‎of his tamarisk-tree, to give thanks for the miracle that befell him. It was there that he heard of the death of Sarah, and he came to Hebron. ‎The two apparently divergent opinions - namely, that Abraham came from Mount Moriah and that he came from Beer-sheba - are thus one ‎‎[since, as explained, on his way from Mount Moriah he went to the tamarisk-tree which was in Beer-sheba, there to give thanks for the ‎miracle]. Accordingly, the verse which states, *And Abraham abode at Beer-sheba*,[[64]](#footnote-64) is intended to indicate that upon his return from the Binding ‎he went to Beer-sheba, and from there he went to bury Sarah. After the internment he immediately returned to Beer-sheba and settled there ‎for years. Scripture, however, concludes the subject of Beer-sheba all at once, and following that it tells of the burial, [which explains the lack ‎of chronology in the verse, *And Abraham dwelt in Beer-sheba].* It was there in Beer-sheba that Isaac married Rebekah, as it says, *For he dwelt ‎in the land of the South*,[[65]](#footnote-65) the locus of Beer-sheba. It is thus the opinion of all the commentators that Abraham was in another place, and it ‎was from there that he came to the burial. ‎

In my opinion, Sarah had a tent for herself and her attendants. ‎And so it is written elsewhere *into Jacob's tent, and into Leah's tent, and into the tent of the two maid servants.[[66]](#footnote-66)* Sarah thus died in her tent, ‎and Abraham came into her tent with a group of his friends to bewail her. [This is a simple explanation of the expression, *and Abraham came.*] ‎It may be that the word ***vayavo*** (and he came) indicates that Abraham was bestirred to make this eulogy, and he began to make it, for all who ‎bestir themselves to begin doing a certain task are spoken of in Hebrew as "coming to it." This usage is quite common in the language of Sages, ‎as we learn in Tractate Tamid:[[67]](#footnote-67) "He came to the neck and left with it two ribs on either side .... He came to the left flank .... He came to ‎the rump." And also (you have) their expression:[[68]](#footnote-68) "I have not come to this principle." In Scripture, likewise, you find, *he came for his hire*,[[69]](#footnote-69) ‎meaning that he came for the purpose of this work and did it for his hire. However, it does not appear to me feasible that Abraham came from ‎another city to Hebron. If that were the case, Scripture would have mentioned that place and would have expressly written: "and Abraham ‎heard, and he came from such and such a place."

 ‎

‎**4. I AM A STRANGER AND SOJOURNER WITH YOU.** It was customary for them to have separate burial grounds for each family and one ‎burial ground for the internment of all strangers. Now Abraham said to the children of Heth: "I am a stranger from another land and have not ‎inherited a burial ground in this land from my ancestors. Now I am a sojourner with you since I have desired to dwell in this land. Therefore ‎give me a burying-place for an everlasting possession just as one of you." However, since Abraham used the word ***t'nu*** (give), [which has the ‎same root as ***matanah***, (gift)], they suspected that he desired it from them as a gift. They therefore answered him: "You are not regarded by ‎us as a stranger or sojourner. Rather, you are a king. G-d has made you king over us, and we and our land are subservient to you. Take any ‎burial ground you desire, and bury your dead there. It shall be unto you a possession of a burial-place forever since no one of us shall withhold ‎it from you." ‎

‎**8. IF IT BE YOUR MIND TO BURY MY DEAD FROM BEFORE ME.** The intent thereof is: "I will not bury my dead in another burial ground. ‎However if it be your desire that I bury my dead, entreat for me to Ephron who has a cave at the end of his field, which is not used as his family ‎burial-place but as a field." The meaning of the word ***milphanai,*** (from before me), is that if you will not do so I will entomb her in a casket. ‎It may be that it means "my dead wife who is before me, and as an obligation I must hurry to bury her." The reason Abraham requested, *and ‎entreat for me*, is that Ephron was a rich and distinguished person, ‎as is indicated by his saying, *What is that between me and you*?[[70]](#footnote-70) It would therefore not be to his honor to sell his ancestral inheritance, as was ‎the case with Naboth of Jezreel.[[71]](#footnote-71) It was for this reason that Abraham did not go to Ephron to offer him an inflated price for the field, but ‎instead he asked of the people of the city to entreat to him [Ephron] on his behalf in an honorable way. ‎

‎**9. THAT HE MAY GIVE ME.** The intent of this is "that he may give it to me in such a way that I will consider it as a gift (even) if I will buy ‎it from him for its full value." It is for this reason that Abraham did not mention the word "selling." A similar usage is found in the verse, *You ‎will sell me food for money, that I may eat; and give me water for money, that I may drink*,[[72]](#footnote-72) meaning "for the water which is usually given ‎as a gift I will give money." It may be that such is the ordinary usage of the language to mention "giving" when describing sales transactions. ‎

**THE CAVE OF MACHPELAH.** Rashi comments: "It had a lower and an upper cave. Another explanation [of why it was called Machpelah ‎‎- the root of which is keiphel (double)] - is that it was 'doubled' on account of the four couples who were buried there: Adam and Eve, Abraham ‎and Sarah, Isaac and Rebekah, Jacob and Leah". But this is incorrect since Scripture states, *the field of Ephron which was in Machpelah*.[[73]](#footnote-73) ‎Thus we see that it is the name of the place in which the field was located, and there is no need to search for a reason for the names of places. ‎

In Beresheet Rabba, the Sages have said:[[74]](#footnote-74) "The Holy One, blessed be He, bent double the stature of the first man and He buried him there." ‎In their opinion, this entire place was always called Machpelah **though the people did not know the reason for it for Ephron sold him ‎everything for the price of the field unaware that there was a grave in it.Abraham, on the other hand, desired ‎ only that he should sell him the cave which was in the end of the field, and the field might be retained by Ephron.** But Ephron by way of good ‎conduct or trickery, [possibly hoping to receive a higher price for the larger transaction], said that he would give him the field and the cave ‎which was in it since it would be unbecoming for such an honorable person to own the cave as a possession for a burial-place while the field ‎belonged to another. Abraham rejoiced at this suggestion, and he purchased it in its entirety for the price that Ephron mentioned. ‎

‎

‎**11. IN THE PRESENCE OF THE SONS OF MY PEOPLE.** The intent thereof is to state: "Behold, all the people are present, and they are ‎knowledgeable witnesses to the sale. Therefore do not fear denial or retraction, and *so bury your dead* from now on, for it is yours and I cannot ‎retract." But Abraham did not do so for even after he paid its full value in silver he first took symbolic legal possession of the field and the cave. ‎He established them as his possession in the presence of the people of the city, *and all those who came in at the gate of the city*,[[75]](#footnote-75) the ‎merchants and the residents who happened to be there, and after that he buried her. ‎

‎**13. 'LU' (IF) YOU WILL HEAR ME.** This is equivalent to saying, "If you, if you will hear me," and the purport thereof is like, "if you, if you ‎would hear me," the redundancy being for the purpose of emphasizing the matter. Similar cases are found in these verses: *Turn in, my lord, ‎turn in to me*;[[76]](#footnote-76) *Are you any better, better than Balak*?[[77]](#footnote-77) *And to speak against him, saying*;[[78]](#footnote-78) *And as for me, where will I go*?;[[79]](#footnote-79) *And I ‎turned myself;[[80]](#footnote-80)* *And I saw myself*;[[81]](#footnote-81) *Seeing all the congregation are all holy*.[[82]](#footnote-82) All these are examples of expressions of synonimity. In my ‎opinion, this is also the case in the verse, *If from a thread even to a sandal tie, if I take (anything that is yours)*,[[83]](#footnote-83) which is equivalent to saying, ‎‎"If, from a thread even to a sandal tie, I take anything that is yours." ‎

It may be that [in the verse here before us the meaning is], "If you are as you have said." that is, if you are speaking what is in your heart ‎concerning the matter, and if you will listen to me and consummate the sale. A similar usage of a missing word is found in the verse, *And their ‎brethren said unto them, What are you*?[[84]](#footnote-84) [which means, "What are you saying?"] In my opinion, a similar case of such usage is the verse, ‎*Wherefore am I*?[[85]](#footnote-85) [meaning, "Wherefore am I in the world?"] Perhaps this is the opinion of Onkelos who translated here, "if you will do me ‎a favor," meaning, "if you will do my will as you have said." ‎

‎**15. LAND OF FOUR HUNDRED SHEKELS OF SILVER.** ‎According to Onkelos' opinion, the intent of this is that the land was so worth, [since he translated, "land worth four hundred shekels of silver."] ‎

Perhaps it was Ephron's intent to say that the price of the land was so fixed in that place for it was customary in most lands that the price of ‎a field be fixed in accordance with its dimensions. In the words of our Rabbis,[[86]](#footnote-86) however, Ephron set an exorbitant arbitrary price, and ‎Abraham, out of the willingness of his heart, listened and did according to his will, and magnified himself.[[87]](#footnote-87) If we follow the simple ‎interpretation of Scripture, *land of four hundred shekels of silver* means that either Ephron bought it for that price, or it was so purchased by ‎his forefathers. ‎

‎**19. AND AFTER THIS, ABRAHAM BURIED SARAH HIS WIFE IN THE CAVE OF THE FIELD OF MACHPELAH BEFORE MAMRE - ‎THE SAME IS HEBRON - IN THE LAND OF CANAAN.** The reason why Scripture reverts to clarify the field, the place and the land is that ‎the whole section mentioned the sons of Heth and Ephron the Hittite. Therefore Scripture mentions at the conclusion that the field was in the ‎land of Canaan which is the land of Israel. And so it said at the beginning of the section: *in Kiryath arba - the same is Hebron - in the land of ‎Canaan*.[[88]](#footnote-88) All ‎ this is to explain that the righteous/generous woman died in the land of Israel, and there she was interred, as the Hittites were of the families of Canaan.[[89]](#footnote-89) ‎

In my opinion, the reason for the verses is only to mention that this was the land of Canaan, not the land of the Philistines. Having said, *And ‎Abraham sojourned in the land of the Philistines many days*,[[90]](#footnote-90) and since all his habitats were in that land - *in Gerar*,[[91]](#footnote-91) and *the valley of ‎Gerar*,[[92]](#footnote-92) and *Beer-sheba*,[[93]](#footnote-93) and from there to *Hebron* and back - Scripture therefore mentioned that *Hebron is in the land of the Canaanite ‎who dwelt in that hill country*,[[94]](#footnote-94) not in the land of the Philistines, which is mentioned in connection with Abraham. And in the end Scripture ‎added a phrase to inform us that the cave was in *the field of Machpelah before Mamre*, for this was the name by which it was known. ‎

This section was written to inform us of G-d's kindnesses to Abraham, i.e., that in the land in which he came to live he was regarded as *a prince ‎of G-d*,[[95]](#footnote-95) and each individual as well as all the people called him "*my lord*" although he did not tell them that he was a prince and a great man. ‎Also, in his lifetime G-d fulfilled His promise to him: *And I will make your name great, and you will be a blessing*.[[96]](#footnote-96) Moreover, his wife died ‎and was buried *in the inheritance of the Eternal*.[[97]](#footnote-97) Further, Scripture wanted to inform us of the place of the burial of the patriarchs since we ‎are obligated to honor the burial place of our holy ancestors. Our Rabbis said[[98]](#footnote-98) that this also was one of the trials of Abraham: he desired a ‎place to bury Sarah but did not find it until he purchased it, [despite G-d's promise that the entire land would be given to him].

 ‎

I do not know a reason for the words of Rabbi Abraham ibn Ezra, who says that the purpose of this section is to let us know the superiority ‎of the land of Israel as regards the living and the dead, and also to fulfil the word of G-d which promised him that the land would be an inheritance of his. But what superiority of the land was thus demonstrated? Abraham would not have carried her to ‎another land to bury her, and the word of G-d to Abraham applied to the whole land, and that was fulfilled only with his seed.

**Ketubim: Psalms ‎16:1-11‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. A michtam of David; **O God, guard me for I have taken refuge in You.**  | 1. An honest inscription of David. **Protect me, O God, because I have hoped in Your word.** |
| 2. You should say to the Lord, "You are my Master; my good is not incumbent upon You. | 2. You have spoken, O my soul in the presence of the LORD. You are my God, truly my goodness is not present without You. |
| 3. For the holy ones who are in the earth, and the mighty ones in whom is all my delight. | 3. To the holy ones that are in the in the land they have declared the might of my power from the beginning; and as for those proud of their good deeds, my good will is for them. |
| 4. May the sorrows of those who hasten after another [deity] increase; I will not pour their libations of blood, **nor will I take their names upon my lips.** | 4. But the wicked multiply their idols; afterwards they hurry to make their sacrifices. I will not receive favorably their libations or the blood of their sacrifices, **nor will I mention their name with my lips.** |
| 5. The Lord is my allotted portion and my cup; You guide my destiny. | 5. The LORD is the portion of my cup and my share; You will support my lot. |
| 6. Portions have fallen to me in pleasant places; even the inheritance pleases me." | 6. The lots have fallen pleasantly for me; indeed, a beautiful inheritance is mine. |
| 7. I will bless the Lord, Who counseled me; even at night **my conscience instructs me.**  | 7. I will bless the LORD, who has counseled me; even at night **my mind disciplines me.** |
| 8. **I have placed the Lord before me constantly; because [He is] at my right hand, I will not falter.** | 8. **I have placed the LORD before me always, for His presence rests on me; I will not be shaken.**  |
| 9. Therefore, my heart rejoiced, and my soul was glad; even my flesh shall dwell in safety. | 9. Therefore my heart is glad, and my glory rejoices; besides, my flesh will dwell in security. |
| 10. For You shall not forsake my soul to the grave; **You shall not allow Your pious one to see the pit.** | 10. For You will not abandon my soul to Sheol, **You will not hand over Your innocent one to see corruption.** |
| 11. **You shall let me know the way of life**, the fullness of joys in Your presence. There is pleasantness in Your right hand forever. | 11. **You will tell me the way of life**; abundance of joy is in the presence of Your face; pleasant things are at Your right hand forever. |
|  |  |

**Rashi’s Commentary on Psalm ‎16:1-11**

**1 A michtam of David** Our Sages said (Sotah 10b, Mid. Ps. 16:1): Of David, who was poor (מך) and perfect (ותם), whose wound (מכתו) was perfect (תמה) , for he was born circumcised. However, the sequence of the verse here does not lend itself to be interpreted according to the Midrash. There are psalms prefaced by the title לדוד מכתם , which may be interpreted: This song is David’s, who was poor and perfect, but here, where it is stated מכתם לדוד , it cannot be interpreted in this manner. I therefore say that it is one of the names of the various types of melodies and the variations in the music. Another explanation: מכתם is an expression of a crown, like כתם , meaning that David was accustomed to say, “O God, guard me for I have taken refuge in You.” And this was to him as a crown, as it is stated (5:13): “You shall crown him with will.”

**2 You should say to the Lord, “You are my Master, etc.”** David addresses the Congregation of Israel. “It is your duty to say to the Lord, **‘You are the Master, and You have the upper hand in all that befalls me.’**” Another explanation: You should say to the Lord, “You are my Master.” He [David] was saying this to his soul. Similarly, we find on this order (in II Sam. 13:39): “And David longed,” which means: And the soul of David longed. Here too, “You, my soul, have said to the Lord,” you my soul, should say to the Holy One, blessed be He. (The second interpretation appears in very few early editions.)

**my good is not incumbent upon You.** The benefits that You do for merit is not incumbent upon You to bestow [them] upon me, because **You do not benefit me on account of my righteousness/generosity.**

**3 For the holy ones who are in the earth** For the sake of the holy ones who are buried in the earth, who walked before You with sincerity.

**and the mighty ones in whom is all my delight** They are **the mighty ones in whom is all my delight and for whose sake all my necessities are accomplished.**

**4 May the sorrows...increase** All this you should say to the Lord, “May the sorrows of those who do not believe in You increase,” viz. those who hasten and scurry to idolatry. Another explanation: מהרו is an expression of מֽהַר , dowry, douaire in French.

**I will not pour their libations of blood** I will not be like them, to sprinkle blood for pagan deities, **neither will I take up the name of pagan deities upon my lips.**

**5 The Lord is my allotted portion and my cup** All my benefit is from Him. Another explanation: כוסי means “my share,” as (in Exod. 12:4): **“you shall make your count (תכסו) on the lamb.”** This is how Menachem (p. 107) associated it.

**You guide my destiny** It is You Who placed my hand on the good share, as it is stated (in Deut. 30:19): “I have set life and death before you...Choose life... “ as a man who loves one of his sons and lays his hand on the better share, saying, “Choose this one for yourself.”

**guide** Heb. תומיך . You lowered my hand onto the portion, an expression of (Ecc. 10:18): “the rafter sinks (ימך) ,” is lowered. In this manner it is expounded upon in Sifrei (Deut. 11:26, 27). It can also be interpreted as an expression of support, according to the Midrash Aggadah, as (in Gen. 48:17) “he supported (ויתמך) his father’s hand.”

**6 Portions have fallen to me in pleasant places** When the lot fell to me to be in Your portion, it is a pleasant portion. Also, such an inheritance is pleasing to me.

**7 I will bless the Lord** Until here, David prophesied concerning the Congregation of Israel, that she would say this, and now he says, “I, too, will bless the Lord, Who counseled me to choose life and to go in His ways.”

**even at night my conscience instructs me** to fear Him and to love Him. Our Sages though, (Mid. Ps. 16:7) explained it **as referring to our father Abraham, who learned Torah by himself before the Torah was given,** but we must reconcile the verses according to their sequence.

**8 I have placed the Lord before me constantly** In all my deeds, I have placed His fear before my eyes. Why? Because He is always at my right hand to help me so that I should not falter. Another explanation: I have placed the Lord before me constantly. **[This alludes to] the sefer Torah [that] was with him [for him] to read all the days of his life [as in Deut. 17:19]. This is what he states: “from my right hand I will not falter,” meaning that because of the Torah in which I am engaged, which was given with His right hand, I will not falter.** (This interpretation does not appear in any manuscript. It does, however, appear in several early printed editions.) Rashi to Sanhedrin explains that **the “right hand” alludes to the Torah scroll that the king would carry suspended from his arm.** David is confident that in the merit of that scroll, he will not falter.

**9 Therefore, my heart rejoiced, etc.** because I am confident that You will not forsake my soul to the grave. Since, concerning the iniquity of a grave transgression which I committed, You sent me the tidings (in II Sam. 12:13): “Also the Lord has removed your sin,” certainly from now on You will not forsake me [to cause me] to turn away from You.

**11 You shall let me know the way of life** This is the future tense, not an expression of prayer.

**the fullness of joys** Endless joy. That is the joy of the future. (Found only in certain manuscripts.)

**in Your presence** Joys that are before You, in a company that is near You.

**Meditation from the Psalms**

**Psalm 16:1-11**

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

I apologize for the length of this commentary, but I pray that the results will be found valuable by my readers.

**“When Ab enters, we are to lessen our rejoicing”.[[99]](#footnote-99)**

The superscription of this psalm tells us that David was the author of this psalm. We are uncertain as to the events in David’s life which prompted this psalm, however, some have suggested that David was thinking back to the time when HaShem made him king. In his humility, David attributed all of his success to HaShem and did not understand why he was chosen to be king.[[100]](#footnote-100)

The Nazarean Codicil confirms in at least two places that Psalm 16:10-11 is referring to Yeshua’s resurrection. While making his Shavuot address, Hakham Shaul confirms that this Psalm is a Messianic Psalm:

***II Luqas (Acts) 2:25-31*** *For (King) David says of him,* ***“I have set the LORD always before me: ‎because [He is] at my right hand, I will not be moved. Therefore, my heart is glad, and my ‎glory rejoices: my flesh also will rest in hope. For You will not leave my soul in hell; neither will ‎You suffer Your Holy One to see corruption. You will show me the path of life: in your ‎presence [is] fullness of joy; at Your right hand [are] pleasures for evermore.”*** *(Psa 16:8-11) ‎*

*‎"Fellow Israelites, I may confidently say to you regarding the patriarch David that he both died and ‎was buried, and his tomb is with us to this day. Therefore, (King David) being a prophet, and ‎knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the ‎flesh, he would raise up Messiah to sit on his (King David’s) throne; He seeing this before spoke of ‎the resurrection of Messiah, that his soul was not left in the grave, neither his flesh did see decay.‎*

Additionally, Hakham Shaul while giving words of encouragement to others at a synagogue service, teaches that this Psalm was speaking about the Messiah:

***II Luqas (Acts) 13:33-35*** *G-d has fulfilled to us their children,* ***raising up*** *Yeshua, as also it is written in the first Psalm, “****I will declare the decree of the LORD. He has said to Me, You are My Son; today I have begotten You.****” (Ps 2:7) And that He (God) raised him (Messiah) up from the dead, no more to return to decay, He spoke in this way to the Prophet Yesha’yahu (Isaiah): “****Bow down your ear, and come to Me; hear, and your soul will live; and I will make an everlasting covenant with you, even the sure mercies of David****.” (Isa 55:3) Therefore he also says in another psalm, “****For You will not leave my soul in hell; You will not allow Your Holy One to see corruption****” (Psa 16:10).*

There is also the sense that the context of Psalm 16 is deliverance from premature death. This accords well with our Torah portion and the resurrection of Yitzchak in addition to Yeshua.

Thus the words of David, in our psalm, are clearly speaking about Yeshua, but, it is equally clear the David is looking at our Yitzchak in our Torah portion. Our Torah portion speaks of the Akeida, the binding of Yitzchak. There are many direct links between the Akeida and the suffering of Yeshua. Consider the following:

**EIGHT FURTHER CO-INCIDENTAL SIMILARITIES BETWEEN THE TWO BINDINGS**

This section was written by His Eminence Hakham Dr. Yoseph ben Haggai

Coincidence is usually described as the occurrence of events together or in sequence in a startling way, without any casual connection. However, if the term is understood from a geometric perspective, we define then co-incidence as the intersection of two or more lines travelling in different directions or from differing starting points. It is this latter meaning of the term co-incidence that we are alluding in the following facts.

**Death by Divine Decree**

The deaths of Yitzchak at the place of binding [Mt. Moriah] and the of His Majesty King Yeshua the Mashiach at the same place of binding [the Gilgulet (Hebrew for “skull”) a term derived from the word Gilgal (meaning returning to the starting point in a circumferential manner, and in such way as a circumcision (a cutting around) to return to the original place of the Garden of Eden which was also situated at Mt. Moriah)] was by Divine Decree.

In the case of Yitzchak it is written:

***Beresheet (Genesis) 22:2*** *“And He (HaShem) said, Please take your son, your only one, whom you love – Yitzchak - and go to the land of Moriah; bring him up there as a burnt offering upon one of the mountains which I will tell you.” .*

And in the case of His Majesty King Yeshua the Messiah we read:

***Yochanan 3:16*** *“For HaShem so loved the Gentiles, that He gave [as a sacrifice] His only one son, that whosoever believes in Him (in HaShem) should not perish, but have everlasting life.” [cf. Bereans (Hebrews) 11:6].*

In other words, this is not a command for every father to sacrifice his son as a purported act of worship, HaShem forbid! For the command was issued to two specific persons and it was given as a special Divine decree to accomplish a predetermined purpose in the plan of HaShem for humanity. However it should be said that anyone establishing the commandments of HaShem as per the written and oral Torah in faithful obedience to HaShem is credited to him/her as having shown the same obedience as Avraham, Yitzchak and His Majesty did, specially, if in doing so an apparent great loss or cost is incurred.

**Willingness of the Victims**

In both cases, Yitzchak and His Majesty King Yeshua the Messiah were both willing participants in presenting themselves as sacrifices in perfect obedience to the command of HaShem.

In the case of Yitzchak it is written:

“Another comment: R. Yitzchak said: when Avraham wished to sacrifice his son Yitzchak, he said to him: ‘Father, I am a young man and am afraid that my body may tremble through fear of the knife and I will grieve you, whereby the slaughter may be rendered unfit and this will not count as a real sacrifice; therefore bind me very firmly. Forthwith, HE BOUND ISAAC.” (Midrash Rabba 56:8)

And in the case of His Majesty King Yeshua, he thus stated:

***Yochanan (John) 10:17-18*** *“Therefore does my Father love me, because I lay down my life, that I might take it again. No man takes it from me, but I lay it down of myself (willingly). I have power to lay it down, and I have power to take it again. This commandment [to lay down my life as Yitzchak] have I received of my Father.” .*

In both cases we do not find a sign of complaint. But to the contrary, there seems to be perfect and joyful acquiescence to the will of HaShem as expressed in His commands. Some will ask, what about the protestation of His Majesty: “*My G-d, my G-d, why have You forsaken me?*” [Mordechai (Mark) 15:34]. The answer to this, is that here we find another error of translation, for the Aramaic Peshitta has – “My G-d, my G-d, for this I was chosen!” A triumphant and obedient exclamation in faithful obedience to HaShem’s command, even in the face of death!

**Execution at the Divine Appointed Place**

The two sacrifices were not just offered anywhere at random or caprice, for HaShem’s command is:

***Devarim (Deuteronomy) 12:13-14*** *“Take heed to yourself that you offer not your burnt offerings in every place that you see. But in the place which HaShem will choose in one of your tribes, there you will offer your burnt offerings, and there you will do all that I command you.”*

It becomes obvious then that by this rule, both the Binding of Yitzchak and the death of His Majesty King Yeshua the Mashiach ben Yosef must have of necessity occurred in the “*place which HaShem will choose*” – also known as Mt. Moriah or the Gilgulet (in the Greek being transliterated to Golgotha)

Midrash Rabba (55.7) thus teaches:

*AND GET YOURSELF INTO THE LAND OF MORIAH. R. Hiyya the Elder and R. Jannai discussed this. One said: To the place where instruction (****hora’ah****) went forth to the world (i.e. the Gentiles). While the other explained it: To the place where religious awe* ***(yirah****) went forth to the world. Similarly the word aron (the Ark). R. Hiyya and R. Jannai – one said: The place where* ***orah*** *(light) goes forth to the world; while the other explained it: The place where* ***yirah*** *(religious reverence) goes forth to the world. Similarly the word* ***debir*** *(in 1 Kings 6:19 – EV ‘sanctuary’; AV ‘oracle’ – i.e. the Holy of Holies). R. Hiyya and R. Jannai discussed this. One said: The place where [HaShem’s] speech* ***(dibur)*** *went forth to the world; while the other explained it: The place where retribution* ***(deber)*** *goes forth to the world. Rabbi Joshua ben Levi said: It means the place where the Holy One, blessed be He, shoots* ***(moreh)*** *at the other nations (i.e., instructs other nations) and hurls them into Gehenna (should they disobey His Laws). Rabbi Simeon b. Yohai said: To the place that corresponds* ***(ra’ui)*** *to the Heavenly Temple. R. Judan b. Palya said: To the place that He will show* ***(mareh)*** *you (probably through a special sign). R. Phinehas said: To the seat of the world’s dominion* ***(marwetha)*** *The Rabbis said: To the place where incense would be offered, as you read, I will get me to the mountain of myrrh –* ***Mor*** *(S.S. IV,6) [All these being plays on the word* ***Moriah]****.*

The Nazarean Codicil states in Mordechai (Mark) 15:22:

And they (Pilate's cohort) brought him (Yeshua) to the place Gilgulet (which is translated "Place of a Skull").

As commented above, the exact Hebrew word for “skull” is *Gilgulet* - a term derived from the word Gilgal (meaning returning to the starting point in a circumferential manner, and in such way as a circumcision (a cutting around) is performed pointing to a return to the original place of humanity - the Garden of Eden which was also situated at Mt. Moriah). This is again intimated in many places, particularly in Midrash Rabbah XIV.8, where we read:

*“OF THE GROUND (ADAMAH) – (Beresheet 2:7). R. Berekiah and R. Helbo in the name of Samuel the Elder said: He was created from the place of his atonement (the future sight of the Temple), as you read, An altar of earth (adamah) you will make unto Me (Shemot 20:21). The Holy One, blessed be He, said: ‘Behold I will create him from the place of his atonement, and may he endure!’”*

Consequently, if the Temple was to contain the righteous people of Israel, as well as the righteous from among the Gentiles, is was necessary that their place of atonement both for Jews and Righteous/Generous Gentiles be located in the same place from where Adam was created – the unity of mankind under the government of the One HaShem, Most Blessed be He!

**“HaShem Will Stare At This Place”**

After sacrificing “the ram caught in a thicket by his horns” (Beresheet 22:13), we read in the next verse: “And Avraham called the name of that place HaShem-Yireh: as it is said to this day, In the mount of HaShem it shall be seen” (ibid. v.14). Again, Midrash Rabba 56.10 comments on this verse as follows:

*“AND ABRAHAM CALLED THE NAME OF THE PLACE ADONAI-JIREH – HASHEM SEES (22:14). R. Bibi Rabbah said in R. Johanan's name: He said to Him: 'Sovereign of the Universe! When You did order me, "Take now your son, your only son" (ibid. v.2), I could have answered, "Yesterday You did promise me, For in Yitzchak will seed be called to you (ibid. 21:12) and now You say, 'Take now your son,' etc." Yet Heaven forefend! I did not do this, but suppressed my feelings of compassion in order to do Your will. Even so it may be Your will, O HaShem our G-d, that when Yitzchak's children are in trouble, You will remember that binding in their favour and be filled with compassion for them.'*

*Avraham called it 'Yireh': AND ABRAHAM CALLED THE NAME OF THAT PLACE ADONAI-JIREH. Shem called it Salem [Shalem]: And Melchizedek king of Salem (Beresheet 14:18 – and the same was Shem).Said the Holy One, blessed be He: 'If I call it Yireh as did Avraham, then Shem, a righteous man, will resent it; while if I call it Salem as did Shem, Avraham, the righteous man, will resent it. Hence I will call it Jerusalem, including both names, Yireh Salem (He will see peace). R. Berekiah said in R. Helbo's name: While it was yet Salem the Holy One, blessed be He, made Himself a tabernacle and prayed in it, as it says, In Salem also is set His tabernacle, and His dwelling-place in Zion (Tehilim 76:3). And what did He say: 'O that I may seethe building of the Temple!'*

*Another interpretation: This verse teaches that the Holy One, blessed be He, showed him the Temple built, destroyed and rebuilt. For it says, AND ABRAHAM CALLED THE NAME OF THAT PLACE ADONAI-JIREH (HASHEM SEES): this alludes to the Temple built, as in the verse, Three times in a year will all your males be seen ... in the place where He will choose (Deut. Devarim16:16 – thus ‘seeing’ is connected with the Temple whilst it was standing); AS IT IS SAID TO THIS DAY: IN THE MOUNT refers to it destroyed, as in the verse, For the mountain of Zion, which is desolate [Eichah (Lamentations) 5:18]; WHERE HASHEM IS SEEN refers to it rebuilt and firmly established in the Messianic era, as in the verse, When HaShem has built up Zion, when He has been seen in His glory [Tehilim (Psalm) 102:17].”*

So, in the same way that Jews plead in their time of trouble, as well as when beseeching HaShem for forgiveness, that “He remember the binding of Yitzchak in their favor and be filled with compassion for them,” so too the Righteous/Generous Gentile in his time of trouble, as well as when imploring forgiveness from HaShem, do have a right to ask HaShem to remember the binding of His Majesty King Yeshua ben Yosef in their favor and be filled with compassion for them. And if their plea is sincere, HaShem, Most Blessed be He opens his hand of compassion and forgiveness for He **stares** at Yireh-Salem and equally forgives and blesses them both. For at Jerusalem, the place of man’s creation and of the two great openings / bindings of faith He **sees** them both as righteous.

**“Let his blood be upon us”**

Now, when His Majesty King Yeshua the Mashiach ben Yosef was being judged by the Priests at Jerusalem at that time, we read in the Nazarean Codicil in Yochanan (John) 18:14:

*“Now Caiaphas was he, which gave counsel to the Jews, that it was expedient (necessary) that one man should die for the people (i.e. the Gentiles).”*

Who is this Caiaphas? From history we understand that the priestly regime of the *Hashmonaim* offered respite from the cruel persecution of the Greek King Antiochus Epiphanes but then later gave way to chaos and internal strife. An illegitimate priestly lineage from the wicked House of Boethus began to oppress the people of Israel with their perverted courts. They bought the Priesthood from the Greeks, then sold the country to the Romans (cf. Yochanan 19:15 – “we have no king but Caesar”). The final destruction can be marked from the time that this Priesthood was led by a clan of four known as Annanias [Hananiah], Jason, Kathros [Caiaphas] and Ishmael Ben Phabi. The Talmud thus alludes to these wicked priests with the following words:

***Pesachim 57a*** *It was taught, Abba Saul said: There were sycamore tree trunks in Jericho, and the men of violence seized them by force, whereupon the owners arose and consecrated them to Heaven. And it was of these that Abba Saul b. Bothnith said in the name of Abba Joseph b. Hanin: ‘Woe is me because of the house of Boethus; woe is me because of their staves (with which they beat the people)! Woe is me because of the house of Hanin, woe is me because of their whisperings (their secret conclaves to devise oppressive measures)! Woe is me because of the house of Kathros (the same is Caiaphas – cf. Josephus, Antiquities XX, 1.3), woe is me because of their pens (with which they wrote their evil decrees)! Woe is me because of the house of Ishmael the son of Phabi, woe is me because of their fists! For they are High Priests (wielding great political power) and their sons are Temple treasurers and their sons-in-law are trustees and their servants beat the people with staves (cf. Josephus, Antiquities XX, 5.2).*

Yet despite his illegitimacy and perversion, and with due respect for the office that he was occupying at the time, HaShem gave this corrupt priest some insightful words about the work of Mashiach ben Yosef when he stated:

***Yochanan (John) 11:49-50*** *“And one of them, named Caiaphas, being the high priest that same year, said unto them, You know nothing at all, Nor consider that it is expedient for us (Israel), that one man should die for the people (i.e. the Gentiles), and that the whole (Gentile) nations perish not.”.*

In retrospect, and from a Kabbalistic perspective, Yochanan adds by way of commentary:

***Yochanan (John) 11:51-52*** *“And this spoke he (Caiaphas) not of himself: but being high priest that year, he prophesied that Yeshua should die for (on behalf of) the Gentiles; And not for the (Gentile) nations only (at that time), but that also he should gather together in one the children of HaShem (of the Israelites and Jews which had become Gentiles) that were scattered abroad (in time to come).”*

Therefore, what Caiaphas was articulating through prophecy, was that in the same manner and in the same way that it was accounted as Yitzchak having died for the whole Jewish nation, so too it was necessary for Mashiach ben Yosef to die on behalf of the Gentiles. This is none other than the Jewish doctrine of Zechut Avot, The Merit of our Fathers.

However, a question may be asked as to what basis in Scripture did Caiaphas prophecy have? After all, Caiaphas was not reading a Nazarean Codicil, since such thing was not available at the time! Caiaphas was apparently basing his utterance on the prophecy of Yeshayahu (Isaiah) 53, which in the Tanakh does not start with 53:1 but with 52:13-15, and thus making the Gentile Kings and not Israel the protagonists of this prophetic chapter.

**Carrying the wood**

In both instances of binding, we have the “wood” factor involved, since it is supposed to be a “burnt offering.” In the case of Yitzchak, we find that the Scripture states:

***Beresheet (Genesis) 22:6*** *“And Avraham took the wood of the burnt offering, and laid it upon Yitzchak his son; and he took the fire in his hand, and a knife; and they went both of them together.”*

And in the case of His Majesty King Yeshua Mashiach ben Yosef we read:

***Yochanan (John) 19:16-17*** *“Then delivered he (Pilatus) him (King Yeshua) therefore unto them (the Roman Soldiers) to be crucified. And they took Yeshua, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Gilgulet.”*

Again, co-incidentally in the passage of Beresheet (Genesis) 22:6 there is a most interesting key word. This same word is used by His Majesty King Yeshua the Messiah in Yochanan (John) 10:30 which has been mistranslated to read:

*“I and my Father are one.”*

His Majesty did not say “I am my Father are one in number.” The Hebrew word “Echad” means one in number, however the word that His Majesty used is found in the key passage of Beresheet 22:6 – “And Avraham took the wood of the burnt offering, and laid it upon Yitzchak his son; and he took the fire in his hand, and a knife; and they went both of them ***together”*** The word **“together”** is the Hebrew: **“Yachdav” –** and meaning: “one in purpose.”

Yitzchak and his father Avraham, “went up the two of them as one,” – in unity of purpose concerning the sacrifice, and it is clear that they did not go up as “one” in number. And it is to this passage that Mashiach alludes when he states:

***Yochanan (John) 10:17-18, 30*** *“Therefore does my Father love me, because I lay down my life, that I might take it again. No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment [to lay down my life as Yitzchak] have I received of my Father. … [In this sacrifice] I and my Father are* ***Yachdav*** *(in unity of will and purpose)” .*

Is this just mere coincidence, or more of a premeditated co-incidence?

**Mothers**

After the binding of Yitzchak the angel of HaShem blesses Avraham in relation to Yisrael in Beresheet (Genesis) 22:17, and in relation to the Gentiles in Beresheet (Genesis) 22:18, and thus clearly speaking of the two binding which would issue forth from Avraham – the binding of Yitzchak and the binding of His Majesty King Yeshua Mashiach ben Yosef. Immediately after the binding of Yitzchak and in the next chapter we read about the death of Sarah out of the distress of hearing that her son had been sacrificed.

Again, after the death of His Majesty King Yeshua ben Yosef, we no longer hear about Miriam the mother of His Majesty. And, no doubt, seeing the number of precedents before us, we must interpret said silence as the death of Miriam out of the distress of seeing her son executed by the Roman authorities in collusion with the illegitimate and perverted political and religious authorities ruling at that time in Jerusalem, as explained above.

**The resurrection**

After the binding of Yitzchak we no longer hear of him for a while. In fact, in Beresheet (Genesis) 22:19 we read:

*“So Avraham returned unto his young men, and they rose up and went together to Beersheba; and Avraham dwelt at Beersheba.”*

Two interesting points to make is that:

(a) Avraham returns alone back “to his young men (servants)” and no mention is made of Yitzchak; and

(b) that Avraham goes with his servants to Beersheba, whilst in the next chapter we are informed that Sarah died in Hebron.

Whilst there are a number of diverging Midrashim that answer both of these puzzling statements, let us say that we find no more mention of Yitzchak until Beresheet (Genesis) 24:62-66, where we read:

*“And Yitzchak came from the way of the well LaHaiRoi; for he dwelt in the south country. And Yitzchak went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebecca lifted up her eyes, and when she saw Yitzchak, she lighted off the camel. For she had said unto the servant, What man is this that walks in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.”*

Whatever the meaning of this most enigmatic well may imply, let us say that according to the Biblical record, the only person to see Yitzchak alive after his binding is a young woman by the name of Rebecca as we read above. Equally we read in the Nazarean Codicil:

***Marqos (Mark) 16:9*** *Having risen at the beginning of the week (as Havdalah was being conducted), Yeshua appeared first to Miriam Migdalah, from whom he had expelled seven demons.*

In both cases it is a woman who greets for the first time a man who had been bound as a sacrifice.

Whilst there are many more co-incidences in these two bindings, let us say that these which we have quoted are by way of a sample to show that the similarities between these two bindings obviously goe beyond the realm of mere chance or probability. *Thus far the words of His Eminence.*

Now, let’s explore a few concepts in kernel form just to stimulate our thinking.

Who killed Yitzchak? Answer: No one killed him, he gave up his own life.

Who killed Yeshua? Answer: No one killed Him, he gave up His own life.[[101]](#footnote-101)

In our Torah portion we read about the purchase of the cave and field at Machpela. This cave was purchased to bury Sarah, Avraham’s wife. In v.3 of our psalm we read:

***3****As for the holy that are in the earth, they are the excellent in whom is all my delight.*

The Midrash connects the Akida (binding) with the death of Sarah, which in turn is connected to the purchase of Machpelah.[[102]](#footnote-102) Our psalm also clearly points to Machpela where Adam and Chava, and now Sarah are buried. Eventually, Avraham, **Yitzchak**, Rivka, Ya’aqov, and Leah will also be buried in the cave at Machpelah. In David’s time, this psalm will sum up the place of all these holy people. But, the beginning of the process is in our Torah portion.

Machpela = a portal to another world.

The Zohar writes that the cave is “the very entranceway to the Garden of Eden.” The Hebrew word Machpelah means twofold. The cave is considered “twofold,” because it bridges the material and spiritual worlds, linking them by serving as an entrance from one to the other. The name of the city in which the cave is situated, Hebron, also bears the etymological roots of “connection”. The cave, as the point of fusion between Heaven and earth, was the proper resting place for the Patriarchs and Matriarchs, whose lives were the perfect bridges between the two worlds - involvement in the mundane affairs of this world without ever losing sight of the spiritual goals and aspirations that infused their lives with meaning and direction. This was how Sarah had “acquired” the cave.

Now we can begin to understand why Hakham Shaul, twice,[[103]](#footnote-103) connects our psalm with Mashiach. He, too, was a bridge between Heaven and Earth. No wonder we see that there are so many connections between the Akida and the death of His Majesty!

**Ashlamatah: Yeshayahu (Isaiah) 33:7-16 + 22‎**

| **Rashi** | **Targum** |
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| 7. ¶ **Behold [for] their altar they have cried in the street; ambassadors of peace weep bitterly.**  | 7. ¶ **Behold, when it will be revealed to them. the messengers of the Gentiles will cry out in bitterness; those who went to announce peace ‎return to weeping in soulful bitterness.**  |
| 8. Highways have become desolate, the wayfarer has stopped; he has abrogated the treaty, despised cities, considered no man. | 8. The highways lie waste, the wayfaring men cease. Because they changed the covenant, they ‎will be cast away from their cities; the sons of men did not regard that the evil was coming upon them. |
| 9. The land mourns, it has been cut off; he disgraced the Lebanon, it was cut off; the Sharon became like the plain, and Bashan and Karmel have become emptied. **{S}** | 9. The land mourns and is ‎desolate; Lebanon is dried up and fades; Sharon is like the desert; and Bashan and Carmel are devastated. ‎**{S}** |
| 10. "Now I will rise," says the Lord. "Now I will be raised; now I will be exalted. | 10. ‎"Now I will be revealed," says the LO RD, "now I will lift myself up; now I will be exalted.  |
| 11. You shall conceive chaff; you shall bear stubble. Your breath is fire; it shall consume you." | 11. You conceive for yourselves wicked ‎conceptions, you Gentiles, you make yourselves evil deeds; because of your evil deeds My Memra, as the whirlwind the chaff, will ‎destroy you. |
| 12. And the peoples shall be as the burnings of lime; severed thorns, with fire they shall be burnt. **{P}** | 12. And the peoples will be burned with fire; thorns cut down are burned in the fire." **{P}** |
| 13. ¶ Hearken, you far-off ones, what I did, and know, you near ones, My might. | 13. ¶ Hear, you righteous/generous, who have ‎kept My Law from the beginning, what I have done; and you penitent, who have returned to the Law recently, acknowledge My might. |
| 14. Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?'  | 14. Sinners in Zion are shattered. fear has seized them. To the wicked whose ways are thieving they say, "Who can dwell for us in Zion, ‎where the splendour of the Shekhinah is like a devouring fire? Who can sojourn for us in Jerusalem, where the wicked are about to be ‎judged and handed over to Gehenna, everlasting burning?" |
| 15. He who walks righteously, and speaks honestly, who contemns gain of oppression, who shakes his hands from taking hold of bribe, closes his ear from hearing of blood, and closes his eyes from seeing evil. | 15. The prophet said, The righteous/generous will sojourn in it, everyone who walks ‎in innocence and speaks uprightly, who despises mammon of deceit, who removes his soul from oppressors, who withholds his hands, lest ‎they accept a bribe, who stops his ears from hearing those who spill innocent blood and averts his eyes from looking upon those who do evil, |
| 16. He shall dwell on high; rocky fortresses shall be his defense; his bread shall be given [him], his water sure. | 16. He, his camping place will be in a high and exalted place, the sanctuary; his soul will amply provide his food; his water will be sure ‎as a spring of waters whose waters do not cease. |
| 17. **The King in His beauty shall your eyes behold; they shall see [from] a distant land.** | 17. **Your eyes will see the glory of the Shekhinah of the Eternal King in His celebrity; you ‎will consider and behold those who go down to the land of Gehenna.** |
| 18. Your heart shall meditate [in] fear; where is he who counts, where is he who weighs, where is he who counts the towers? | 18. Your mind will reckon up great things: ‎"Where are the scribes, where are the reckoners?" Let them come if they are able to reckon the number of the slain heads of the armies ‎of the mighty ones. |
| 19. A people of a strange tongue you shall not see, a people of speech too obscure to comprehend, of stammering tongue, without meaning. | 19. You will no more see the mastery of a strong people, the people whose obscure speech you cannot comprehend, ‎scoffing with their tongue because there is no understanding among them. |
| 20. See Zion, the city of our gathering; your eyes shall see Jerusalem, a tranquil dwelling, a tent that shall not fall, whose pegs shall never be moved, and all of whose ropes shall not be torn. | 20. You will look upon their downfall, Zion, city of our ‎assemblies! ‎ Your eyes will see the consolation of Jerusalem in its prosperity, in its contentedness, like a tent which is not loosed, whose stakes are ‎never plucked up, nor will any of its cords be broken. |
| 21. But there, the Lord is mighty for us; a place of broad rivers and streams, where a galley with oars shall not go, and a great ship shall not pass. | 21. But from there the might of the LORD will be revealed to do good for us, from ‎a place of rivers going forth, overflowing, broad, where no fishermen s ship can go, nor any great sailboat can pass through. |
| 22. **For the Lord is our judge; the Lord is our ruler; the Lord is our king; He shall save us.** | 22. **For the ‎LORD is our judge, who brought us by his might out of Egypt, the LORD is our teacher, who gave us the teaching of His Law from Sinai, ‎the LORD is our king; He will save us and take just retribution for us from the armies of Gog.** |
| 23. Your ropes are loosed, not to strengthen their mast properly; they did not spread out a sail; then plunder [and] booty were divided by many; the lame takes the prey. | 23. In that time the Gentiles will be broken ‎of their strength, and will resemble a ship whose ropes are cut, which has no strength in their mast, which has been cut, and it is not ‎possible to spread a sail on it. Then the house of Israel will divide the possessions of the Gentiles, booty and spoil in abundance; although ‎there are blind and lame among them, even they will divide booty and spoil in abundance. |
| 24. And the neighbor shall not say, "I am sick." The people dwelling therein is forgiven of sin. **{S}** | 24. From now on they will not say to the ‎people who dwell in safety all around the Shekhinah, "From You a stroke of sickness has come upon us"; the people, the house of Israel, ‎will be gathered and return to their place, forgiven of their sins. **{S}** |
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| 1. Nations, come near to hear, and kingdoms, hearken. The earth and the fullness thereof, the world and all its offspring.  | 1. Draw near, O peoples, to hear, and hearken, O kingdoms! let the earth listen, and all that fills it; the world, and all that reside in it.  |
| 2. **For the Lord has indignation against all the nations** and wrath against all their host. **He has destroyed them; He has given them to the slaughter.**  | 2. **For there ‎is anger before the LORD against all the Gentiles,** and slaughter against all their armies, **he has declared them sinners, handed them over ‎for slaughter.** |
| 3. And their slain ones shall be thrown, and their corpses-their stench shall rise, and mountains shall melt from their blood. | 3. Their slain will be cast out, and the smoke of their corpses will rise; the mountains will flow with their blood. |
| 4. And all the host of heaven shall melt, and the heavens shall be rolled like a scroll, and all their host shall wither as a leaf withers from a vine, and as a withered [fig] from a fig tree.  | 4. All the ‎forces of heaven will melt completely and be wiped from under the skies just as was said concerning them in the scroll. All their armies ‎will come to an end as leaves fall from a vine, like what is withered from a fig. |
| 5. For My sword has become sated in the heaven. Behold, it shall descend **upon Edom, and upon the nation with whom I contend, for judgment.** | 5. For My sword will be revealed in the heavens; behold ‎it will be revealed for the judgment **upon Edorn, upon the people I have declared sinners.** |
| 6. The Lord's sword has become full of blood, made fat with fatness, from the blood of lambs and goats, from the fat of the kidneys of rams, **for the Lord has a slaughter in Bozrah and a great slaughter in the land of Edom.** | 6. The sword from the LORD is sated with blood, ‎it is gorged with fat, with the blood of kings and rulers, with the fat of the kidneys of princes. **For there is slaughter from the LORD in Bozrah, ‎and great sacrifice in the land of Edom.** |
| 7. And wild oxen shall go down with them, and bulls with fat bulls, and their land shall be sated from blood, and their dust shall become saturated from fat. | 7. Mighty ones will be killed with them, and rulers with tyrants. Their land will be soaked with ‎their blood, and their soil made rich with their fat. |
| 8. For it is a day of vengeance for the Lord, a year of retribution for the plea of Zion. | 8. For there is a day of vengeance before the LORD, a year of recompense, to take just ‎retribution for the mortification of Zion. |
| 9. **And its streams shall turn into pitch and its dust into sulfur, and its land shall become burning pitch.**  | 9. **And the streams of Rome will be turned into pitch, and her soil into brimstone; her land will ‎become burnmg pitch.** |
| 10. By night and by day, it shall not be extinguished; its smoke shall ascend forever and ever; from generation to generation it shall be waste, to eternity, no one passing through it. | 10. Night and day it will not be quenched; its smoke will go up forever. From generation to generation it will be ‎desolate; none will pass through it forever and ever. |
| 11. Pelican and owl shall inherit it, and night owl and raven shall dwell therein, and He shall stretch over it a line of waste, and weights of destruction. | 11. But pelicans and porcupines will possess it, owls and ravens will dwell in it. The ‎line of desolation and ‎ the plummet of devastation will be stretched over it. |
| 12. As for its nobles, there are none who proclaim the kingdom, and all its princes shall be nothing. | 12. They were saying. We are free. and did not wish to accept a kingdom over ‎them, and all its princes will be for nothing. |
| 13. And its palaces shall grow thorns, thistles and briers in its fortresses, and it shall be the habitat of jackals, an abode for ostriches. | 13. Thorns will grow over its palaces, and nettles and thistles in the stronghold of its fortresses. ‎It will be a haunt of jackals, a place for ostriches. |
| 14. And martens shall meet cats, and a satyr shall call his friend, but there the lilith rests and has found for herself a resting place.  | 14. And wild beasts will meet with cats, demons will play, one with his fellow; yea, ‎there will night hags lie, and find for themselves a resting place. |
| 15. There the owl has made its nest, and she has laid eggs and hatched them, and gathered its young under its shadow, but there have the vultures gathered, each one to her friend. | 15. There will a porcupine nest and lay and their young mew in her ‎shadow; yea, there will kites be gathered, each one with her mate. |
| 16. Seek out of the Book of the Lord and read; not one of them is missing, one did not miss her friend, for My mouth it has commanded, and its breath it has gathered them. | 16. Seek and search in the book of the LORD: not one of these is ‎missing; no female is without her mate. For by His Memra they will be gathered, and by His pleasure they will draw near. |
| 17. And He cast lots for them, and His hand distributed it to them with a line; forever they shall inherit it, to every generation they shall inhabit it. **{S}** | 17. He by His ‎Memra has cast the lot for them, by His pleasure He has portioned it out to them with the line; they will possess it forever, from generation ‎to generation they will dwell in it. ‎ **{S}** |
|  |  |
| 1. Desert and wasteland shall rejoice over them, and the plain shall rejoice and shall blossom like a rose. | 1. Those who dwell in the wilderness. in a thirsty land. shall be glad, those who settle in the desert shall rejoice and blossom like lilies. 35.2  |
| 2. It shall blossom and rejoice, even to rejoice and to sing; the glory of the Lebanon has been given to her, the beauty of the Karmel and the Sharon; they shall see the glory of the Lord, the beauty of our God. **{P}** | 2. ‎They will exult abundantly, and rejoice with joy and gladness. The glory of Lebanon will be given to them, the brilliance of Carmel and ‎Sharon. The house of Israel-these things are said to them - they will see the glory of the LORD, the brilliance 0f the celebrity of our God.‎ **{P}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 33:7-16 + 22‎**

**7. Behold [for] their altar they have cried in the street** The prophet was prophesying consolations and saying that the retribution had already been completed, and from now I will rise and exalt Myself to redeem them. Behold for their Arel - that is the altar (see above 29:1) - they have already cried and lamented in their streets and in their squares with weeping and wailing.

**ambassadors of peace** And the ambassadors whom they send, who were wont to bring tidings of peace, cry bitterly and say, “Highways have become desolate, the wayfarer has stopped.”

**8 he has abrogated the treaty** The enemy has abrogated the treaty he made with Israel.

**despised cities** He despised in his eyes; no enemy considers any man.

**9 mourns** (אָבֵל) an expression of mourning.

**it was cut off** Dried and cut off.

**became** ( הָיָה , lit. was.) This is the past tense.

**the Sharon** The name of a region of pasture for animals, as we learned (Men. 87a): Rams from Moab, calves from Sharon.

**like the plain** a ruin.

**have become emptied** (וְנֽעֵר) An expression of shaking out. Comp. (Ex. 14: 27): “And the Lord shook (וַיְנַעֵר) .”

**10 Now I will rise** Because of the many evils the enemy perpetrated against My people, I will no longer restrain Myself; now I will rise, be raised and be exalted.

**11 chaff** (חֲשַׁשׁ) a kind of chaff, something that is easily ignited.

**your breath is fire** **From your body shall emanate breath of fire and will consume the chaff and the stubble.**

**12 severed** (כְּסוּחִים) Comp. (Lev. 25:4) “You shall not prune.” Onkelos renders: לָא תִכְסָח .

**13 you far-off ones** **Those who believe in Me and do My will from their youth.**

**you near ones** Repentant sinners who have recently drawn near to Me.

**14 Sinners in Zion were afraid** **How they would find an opening to repent.**

**Who will stand up for us against a consuming fire?** (lit., Who will live for us a consuming fire?) I.e., who will stand up for us to appease burning wrath? Alternatively, who among us will dwell, i.e., who among us will dwell in Zion with the Rock, Who is a consuming fire? And he replies, “He who walks righteously, etc.”

**15 He who walks righteously Who will be found?** One who walks righteously/generously.

**who shakes his hands** (eskot in O.F.).

**closes his ear** (אֽטֵם) Comp. (I Kings 6:4) “transparent but closed (אֲטֻמִים) .”

**and closes** (וְעֽצֵם) Comp. (supra 29:10) “And He has closed (וַיְעַצֵּם) your eyes.”

**16 his bread shall be given** He will not seek bread, for it will be supplied to him from heaven.

**his water sure** The source of his water will not fail. **I.e., his seed will become great, and all his wants will be supplied.**

**17 The King in His beauty shall your eyes behold** (The Holy One, blessed be He, Who is a King, **Him you shall see from a distant land where you are standing.** You shall see the miracles and the greatness that I will perform for you, **and a people of a strange tongue, of obscure speech, shall not see the Shechinah of the King in His beauty.** [This does not appear in many editions.]) The King in His beauty shall your eyes behold. To you, O righteous man, I say that you shall merit to see the splendor of the Shechinah of the Omnipresent.

**they shall see [from] a distant land** Jonathan renders: You shall look and see those who go down to the land of Gehinnom.

**18 Your heart shall meditate [in] fear** When you see the princes and the savants of the heathens, who ruled during their lifetime, and who are now being judged in Gehinnom, your heart will meditate in terror, and you will say, “Where is the wisdom and the greatness of these men? Where is the one who, during his lifetime, would count and weigh every word of wisdom, for they would ask him every counsel of the kingdom?

**Where is he who counts the towers** This too is a matter of the kingdom. He is appointed over the houses of the kingdom, how many they are, and how many towers a certain city requires. Comp. (Ps. 48:13) “Encircle Zion and surround it, count its towers,” how many towers it requires.

**19 A people of a strange tongue** (נוֹעָז) like לוֹעֵז . **These are all the heathens, whose language is not the holy tongue.** ([Other editions read:] These are Assyria and Babylon, whose language is not the holy tongue.) ([Manuscripts read:] These are all the nations whose language is not the holy tongue.)

**you shall not see** You shall not esteem in your heart, for they shall all be dark and humble.

**speech...obscure** ( שָׂפָה , lit. lip.) Comp. (Gen. 11:1) “And all the land was one speech (שָׂפָה) .”

**of stammering tongue** (נִלְעָג לָשׁוֹן) . Comp. (32:4) “The tongue of the stammerers עִלְּגִים) (לְשׁוֹן ,” (and of obscure speech. **All this is a foreign language, for they do not understand the holy tongue.)**

**20 See Zion** But whom will you see in your heart to be regarded as a kingdom and a ruling power? Zion, which is the city of our meeting place.

**that shall not fall** (יִצְעָן) shall not be lowered. Comp. (Jud. 4:11) “Elon-bezaanannim בְּצַעֲנַנִּים) (אֵלוֹן ,” which is rendered as: the plain of pits (מִישׁוֹר אַגְנַיָּא) , which are pits in the fields, called kombes in O.F. Comp. (Baba Kamma 61b) “The pits of the earth (אַגְנֵי דְאַרְעָא) they are considered,” where water gathers from the mountains and the hills. I believe that the ‘beth’ of the word בְּצַעֲנַנִּים is not radical, but is a prefix.

**whose pegs shall never be moved** (יִסַּע) The pegs with which they tie the ropes of the tent he shall not move them from the earth, from the place into which they are thrust. Comp. (I Kings 5:31) “And they quarried (וַיַּסִּעוּ) great stones.” Also (Jud. 16: 3), “And he plucked them (וַיִּסּעֵם) together with the bolt,” an expression of uprooting.

**21 But there** ‘But’ refers back to ‘whose pegs shall never be moved,’ and ‘shall not be torn.’ The evil shall not be, only the good. There the Lord shall be mighty for us, and the city shall be a place of rivers and streams, in the manner it is said in Ezekiel (47: 4f.): “And He measured a thousand (cubits), and He led me...a stream that I could not cross.” And so did Joel prophesy (4:18) “And a spring shall emanate from the house of the Lord,” that it shall become progressively stronger.

**a galley with oars** a ship that floats on the water.

**and a great ship** (וְצִי אַדִּיר) and a great ship [from Jonathan].

**22 For the Lord is our judge** Our prince and judge.

**23 Your ropes that draw the ship**, you sinful city. ([Mss. yield:] **you, sinful Rome.**)

**properly** prepared well.

**a sail** Heb. נס , the sail of a ship.

**they did not spread out a sail** They will not be able to spread the sail that guides the boat.

**then plunder [and] booty were divided** (עד) related to עֲדָאָה , plunder, in Aramaic.

**by many** **Many will divide the plunder of the heathens. ([Mss. yield:] the plunder of Edom.)** ([Others:] the nations.) ([Still others:] Sennacherib.) lame Israel, who were weak until now.

**24 And the neighbor shall not say** (I.e., the neighbor of) Israel.

**“I am sick”** Because of this nation, this misfortune has befallen me, for

**The people Israel,** who is called a people, that dwells in Jerusalem, **shall be forgiven of sin.**

**Chapter 34**

**4 And all the host of heaven shall melt** They shall be frightened when I cast down the princes of the heathens.([Mss. yield:] the princes of the nations.) ([Warsaw edition:] of Assyria and Babylon.)

**shall be rolled** (וְנָגֽלּוּ) an expression of rolling. And the heavens shall be rolled like a scroll. Jonathan renders: And they shall be erased from beneath the heavens, as it is stated about them in the Book. But I explain it according to the context, for now, the kingdoms of the Ishmaelites (the nations [ms.]) (the wicked [Warsaw ed.]) have fortune and light. When they are erased and destroyed, it will be as though the world has darkened for them, as though the sun and the light are rolled up like the rolling of a scroll.

**withers** (יִבּוֹל) withers.

**and as a withered [fig] from a fig tree** The withered fruit of a tree is called נוֹבְלוֹת . This is what our Rabbis (Ber. 40b) explained: What are ‘noveloth’? Fruit ripened in the heater, that become ripe in the heater. After they are picked, he gathers them and they become heated and ripen.

**5 For My sword has become sated in the heaven** To slay the heavenly princes, and afterward it shall descend on the nation Ishmael ([mss. and Kli Paz:] Edom) ([Warsaw ed.:] Babylonians) below, **for no nation suffers until its prince suffers in heaven.**

**the nation with whom I contend** (עַם חֶרמִי) , the nation with whom I battle. This is a Mishnaic expression: (Keth. 17b) They taught this in connection with time of strife (חֵרוּם) . Comp. (I Kings 20:42) “The man with whom I contend חֶרְמִי) (אִישׁ ,” referring to Ahab.

**6 lambs and goats** princes and governors.

**in Bozrah** It is **from the land of Moab, but since it supplied a king for Edom,** as it is stated (Gen. 36:33): “And Jobab son of Zerah of Bozrah reigned in his stead,” **it will, therefore, suffer with them.** This is found in Pesikta.

**7 wild oxen with them** Kings with governors, wild oxen with the goats mentioned above.

**fat bulls** (אַבִּירִים) fat and large bulls, as it is stated (Ps. 22:13): “Fat bulls (אַבִּירֵי) of Bashan surrounded me.”

**8 retribution for the plea of Zion** That He will mete out punishment (lit., pay a reward) for the plea of Zion, who cries before Him to judge her from those who harm her.

**9 And its streams shall turn** (I.e., the streams) of the heathens. ([Mss. yield:] of Edom.)

**10 from generation to generation** From that generation until the last generation. Another explanation is that this is Moses’ curse (Ex. 17:16): “The Lord has a war against Amalek from generation to generation.” **From Moses’ generation to Saul’s generation, and from there to Mordecai’s generation, and from there to the generation of the King Messiah.**

**11 owl** (קִפּֽד) a bird that flies at night (chouette in French), an owl.

**a line of waste** A judgment of desolation.

**and weights of destruction** Weights of the judgment of destruction. ( אַבְנֵי , lit., stones.) Comp. (Deut. 25:15) “a whole weight (אֶבֶן) .”

**12 As for its nobles**, there are none who **proclaim the kingdom** Its princes stand, and none of them calls upon himself the name of ruling and kingdom.

**nothing** Destruction.

**13 And its palaces shall grow thorns** So is the nature of ruins to grow thorns and briers, and that is ‘kimosh’ and that is ‘choach’; they are all types of thorns, e.g., ortias, (nettles,) and the like.

**the habitat of jackals** (תַּנִּים) That is a desert, which is usually frequented by ‘tannim,’ which is a species of wild animal.

**14 And martens shall meet cats** And martens shall meet with cats. In this matter Jonathan rendered it. תַּמְוָן is נִמִּיּוֹת (martrines in O.F.), martens.

**and a satyr** A demon.

**rests** (הִרְגִּיעָה) an expression related to מַרְגּוֹעַ , rest.

**lilith** The name of a female demon.

**15 has made its nest** (קִנְּנָה) an expression related to ‘a bird’s nest’ (קַן) (Deut. 22:6).

**owl** (קִפּוֹז) that is the owl (קִפּֽד) .

**and she has laid** She laid eggs.

**and hatched** This is the emerging of the chicks from the egg. Comp. (below 59:5) The eggs of the viper have hatched.

**and gathered** This is the call that the bird calls with its throat to draw the chicks after it, gloussera in French. Comp. (Jer. 17:11) “A cuckoo gathers (דָגָר) what it did not lay.”

**vultures** (דַיּוֹת) voltojjrs in O.F.

**each one to her friend** (lit., each one her friend,) like to her friend.

**16 Seek out of the Book of the Lord** Read out of the Book of Genesis; when He brought the Flood, He decreed that all the creatures gather in the Ark, male and female, and none of them was missing. **How much more will this be so when He decrees this upon them, to gather to drink blood and to eat flesh and fat!**

**did not miss** (פָקָדוּ) Comp. (Num. 31: 49) “Not a man was missing (נִפְקַד) of us.”

**for My mouth it has commanded that they come, and the breath of My mouth it gathered them.** The antecedent of ‘its breath’ is ‘My mouth.’ Comp. (Ps. 33:6) “And with the breath of His mouth all their host.” Here too, **the breath of My mouth it gathered them.**

**17 And He cast...for them** Now the prophet says concerning the Holy One, blessed be He, “And He cast lots for them,” for all those beasts and fowl, that these shall fall to their share.

**Chapter 35**

**1 shall rejoice over them** (יְשֻׂשׂוּם) This is usually the sign of the direct object, inappropriate here in the case of an intransitive verb. (like יָשׂוּשׂוּ מֵהֶם , shall rejoice from them). Comp. (Jer. 10:20) “My sons have gone away from me (יְצָאֻנִי) .” Also, (I Kings 19:21) “He cooked the meat for them (בִּשְּׁלָם) ,” equivalent to בִּשֵּׁל לָהֶם , “He cooked the meat for them.”

**Desert and wasteland Jerusalem**, called ‘wasteland,’ and Zion, called ‘desert,’ **they shall rejoice over the downfall of the mighty of the heathens** and Persia ([Manuscripts yield:] of Edom and Bozrah). ([The Warsaw edition reads:] the mighty of Seir (and Bozrah).)

**and the plain shall rejoice** the plain of Jerusalem.

**2 and to sing** (lit., and sing,) like: and to sing.

**the Lebanon** The Temple.

**the beauty of His glory** will be given to Zion.

**Special Ashlamatah: Yirm’yahu (Jeremiah) 2:4-28 + 4:1-2‎**

| **Rashi** | **Targum** |
| --- | --- |
| 4. ¶ Hearken to the word of the Lord, O house of Jacob, and all the families of the house of Israel.  | 4. ¶ Listen to the word of the LORD, O house of Jacob, and every descendant of the house of Israel. |
| 5. So says the Lord: What wrong did your forefathers find in Me, that they distanced themselves from Me, and they went after futility and themselves became futile? | 5. Thus says the LORD: "What did your fathers ‎find in My Memra (that was) false that they removed themselves from the fear of Me, and went astray after the idols and became worthless? |
| 6. And they did not say, "Where is the Lord, Who brought us up from the land of Egypt, Who led us in the desert, in a land of plains and pits, in a land of waste and darkness, in a land where no man had passed and where no man had dwelt. | 6. And they did not say: ‘Let us fear from before the LORD, who brought us up from the land of Egypt, who led us in the wilderness, in a ‎land level and waste, in a land desolate, and of the shadow of death; in the land in which no man passes by, and no man dwells there.' |
| 7. And I brought you to a forest land to eat of its produce and its goodness, and you came and contaminated My land, and made My heritage an abomination. | 7. And I brought you into the land of Israel which was planted like Carmel, to eat its fruit and its goodness; but you went up and defiled the ‎land of the house of My Shekhina and you made my inheritance into the worship of idols. |
| 8. The priests did not say, "Where is the Lord?" And those who hold onto the Torah did not know Me and the rulers rebelled against Me, and the prophets prophesied by Baal and followed what does not avail. | 8. The priests did not say: 'Let us fear before the ‎LORD'; nor did the teachers of the Law study to know the fear of Me. But the king/ rebelled against My Memra, and the prophets of falsehood ‎prophesied in the name of the idols, and went after what would not profit them. |
|  9. Therefore, I will still contend with you, says the Lord, and with your children's children will I contend. |  9. Therefore I am going to exact punishment from you, ‎says the LORD, ‎and from the children of your sons whom I am going to punish, if they act according to your deeds.  |
| 10. For pass over [to] the isles of the Kittites and see, and send to Kedar and consider diligently, and see whether there was any such thing,  | 10. For cross over to the coast lands of the ‎Kittim, and see; and send to the province of the Arabs and observe carefully; and see the nations who go into exile from district to district ‎and from province to province transporting their idols and carrying them with them: And in the place where they settle, they spread their ‎tents, and set up their idols and worship them. Where now is a nation and language which has acted like you, O house of 'Israel? |
| 11. Whether a nation exchanged a god although they are not gods. Yet My nation exchanged their glory for what does not avail. | 11. Behold, the nations have not forsaken the service of the idols, and they are idols in which there is no profit, But My people have forsaken ‎My service, for the sake of which I bring glory upon them, and they have gone after what will not profit them. |
| 12. Oh heavens, be astonished about this, and storm, become very desolate, says the Lord. | 12. Mourn, O heavens, because ‎of this, because of the land of Israel which is to be wasted, and because of the Sanctuary which is to be made desolate, and because My ‎people have done evil deeds to excess, says the LORD. |
| 13. **For My people have committed two evils; they have forsaken Me, the spring of living waters, to dig for themselves cisterns, broken cisterns that do not hold water.** | **13. For My people have committed two evils: they have forsaken My service, for the ‎sake of which I bring goodness upon them like a fountain of water which does not cease; and they have strayed after the idols which are ‎like broken pits for them, which cannot guarantee water.** |
| 14. Is Israel a slave? Is he a home-born slave? Why has he become a prey? | 14. Was Israel like a slave? Is he the son of a slave? Why is he handed over to ‎plunderers? |
| 15. Young lions roar over him: they have raised their voice, and they have made his land a desolation; his cities were burnt without an inhabitant. | 15. Kings will shout against him; they will lift up their voice and make' his land a desolation; his cities will be desolate ‎without inhabitant. |
| 16. Also the children of Noph and Tahpanhes will break your crown. | 16. Moreover the children of Memphis and Tahpanhes will kill your mighty men and plunder your herds. |
| 17. Is not this caused to you by your forsaking the Lord your God at the time He leads you by the way? | 17. Will not ‎this punishment be exacted from you because you have forsaken the worship of the LORD your God, who showed you the way which was ‎right but you did not walk in it? |
| 18. And now, what have you to do in the way of Egypt to drink the water of the Shihor and what have you to do in the way of Assyria to drink the water of the river? | 18. And now what profit was it for you to associate with Pharaoh the king of Egypt to cast your males ‎into the river? And what profit was it for you to make a covenant with the Assyrians (that they should) banish you yonder beyond the ‎Euphrates? |
| 19. Your evil will chastise you, and your backslidings will reprove you, and you shall know and see that your forsaking the Lord your God is evil and bitter, and fear of Me was not upon you, says the Lord God of Hosts. | 19. I have brought sufferings upon you. but you have not refrained from your wickednesses; and **because you have not ‎returned to the Law** punishment will be exacted from you. And know and see that I will bring evil and bitterness upon you, O Jerusalem, **because you have forsaken the worship of the LORD your God,** **and have not set my fear before your eyes,** says the ‎LORD God of Hosts.  |
| 20. For of old I broke your yoke, I tore open your yoke-bands, and you said, "I will not transgress," but on every lofty hill and under every leafy tree, you recline as a harlot.  | 20. For from of old I have broken the yoke of the nations from your neck. I have severed your chains; and you said; ‎‎'We will not again transgress against Your Memra. But on every exalted height and under every leafy tree you worship the idols. |
| 21. Yet I planted you a noble vine stock, throughout of right seed; now how have you turned yourself into a degenerate wild vine to Me? | 21. And ‎ I Myself established you before Me like the plant of the choice vine. **All of you were doers of the truth**; and how then are you changed ‎before Me in your corrupted works? You have turned aside from My worship: you have been like a vine in which there is no profit. |
| 22. For if you wash with natron and use much soap, your iniquity is stained before Me, says the Lord God. | 22. Even ‎if you think to be cleansed of your sins, just as they cleanse (things) with natron and make white with soap, behold, like the mark of a ‎blood-stain which is unclean, so are your sins many before Me, says the LORD God.  |
| 23. How do you say, "I have not been defiled; I have not gone after the Baalim"? See your way in the valley, know what you have done, [like] a swift young she-camel, clinging to her ways. | 23. How do you say: 'I am not defiled, I have not walked ‎after the idols of the nations'? Lift up your eves upon your ways and see when you were dwelling in the ‎valley in front of Beth Peor, know what you did; you were like a swift young camel who corrupts her ways. |
| 24. A wild donkey accustomed to the desert, that snuffs up the wind in her desire, her tendency like the sea creatures, who can hinder her? All who seek her will not weary; in her month they will find her. | 24. Like a wild ass who dwells in the wilderness, walking in the pleasure of her soul, drinking the wind like a wild ass, ‎thus the assembly of Israel has rebelled and strayed from the Law, and does not wish to return. Say to her, O prophet,**’All those who seek ‎My Law will not be forgotten: in its time they will find it.‎'** |
| 25. Withhold your foot from going barefoot and your throat from thirst; but you said, "I despair. No, for I love strangers, and I will follow them." | 25. **Restrain your foot from associating with the nations.** and your mouth from worshipping the idols. But you said: 'I have turned away from ‎your worship. No; because I have loved to associate with the nations, so will I follow the worship of their idols.'  |
| 26. As the shame of a thief when he is found out, so have the house of Israel been ashamed; they, their kings, their princes, their priests, and their prophets. | 26. Like the shame of ‎a man who is considered trustworthy and is found to be a thief, **so is the house of Israel ashamed, they, their kings, their princes, and their ‎priests, and their prophets of falsehood.** |
| 27. They say to the wood, "You are my father," and to the stone, "You bore us," for they turned to Me their nape and not their face, and at the time of their misfortune they say, "Arise and save us." | 27. saying to an image of wood; 'You are our father’; and saying to something which is made of ‎stone: ‘You created us.' For they have turned their back on My worship, and have not set the fear of Me before their faces. But when ‎misfortune comes upon them, they renounce their idols, confessing before Me and saying: 'Have mercy on us and redeem us'. |
| 28. Now where are your gods that you have made for yourself; let them get up if they will save you at the time of your misfortune, for as many as your cities were your gods, O Judea. **{S}** | 28. But where ‎are your deities which you made for yourselves? Let them ‎ arise, if they can, to redeem you in the time of your misfortune: for the number of your towns is (the same) as (the number of) your deities, ‎‎O men of the house of Judah.‎ **{S}** |
|  |  |
| 1. **If you return, O Israel, says the Lord, to Me,** you shall return, and **if you remove your detestable things from My Presence, you shall not wander.** | 1. **‎"If you return, 0 Israel, to My worship**, says the LORD, your repentance will be received before your decree is sealed; and **if you remove your abominations from before Me, then you will not be exiled.**  |
| 2. **And you will swear, "As the Lord lives," in truth and in justice and in righteousness, nations will bless themselves with him and boast about him.**  **{S}** | 2. **And if you swear in My ‎Name, The LORD is He who Exists; in truth, in justice, and in righteousness/ generosity, then will the nations be blessed through ‎Israel, and will glorify themselves through him.‎ {S}** |
|  |  |

**Rashi’s Commentary for: Yirm’yahu (Jeremiah) 2:4-28 + 4:1-2**

**6 And they did not say,** Where is the Lord that we should follow other gods?

**plains** Heb. ערבה (planure in O.F.), related to pianoro in Old Italian, meaning ‘a plateau.’

**and pits** Heb. ושוחה (enfosses in O.F.), pitted.

**waste** Heb. ציה (degat in French).

**and darkness** Heb. וצלמות . An expression of darkness.

**7 to a forest land** To the land of Israel which is planted like כרמל , meaning: planted like a forest.

**8 and those who hold onto the Torah** The Sanhedrin.

**and the rulers** the kings.

**prophesied by Baal** In the name of Baal.

**9 Therefore, I will still contend** Before I bring misfortune upon you, I will still contend with you through My prophets, although I have already contended with you many days.

**10 the isles of the Kittites** To the isles of the Kittites. איי is (isles in French).

**and send to Kedar** And send to Kedar to see their custom.

**and consider diligently** And put your heart to it to consider the matter diligently.

**whether** Heb. הן , like אם , if. Whether either of those nations exchanged its god although they are no gods, yet My nation exchanged their glory, with which they were honored. The Kittites and the Kedarites were tent dwellers and cattle herders, who would travel, go, and wander from pasture to pasture and from desert to desert, and they carry their gods with them to the place where they encamp. But I carried you until I established you, yet you forsook Me. This is how Jonathan paraphrased it. Our Sages said however: The Kittites worshipped water and the Kedarites worshipped fire. And although they know that water quenches fire, they did not forsake their god.

**11 for what does not avail** For an idol that does not avail.

**12 O heavens, be astonished** Heb. שמו , an expression of astonishment, like השתוממוּ . It is the imperative form, with the same vowel points as (I Sam. 14:9): “If they say thus to us, “Wait (דּמּוּ) .” and storm Heb. ושערו , an expression of סער , a storm.

**become very desolate** As though you are becoming desolate because of the Temple that is destined to be destroyed.

**13 two evils** **Had they exchanged their Deity [lit. their fear] for one His equal, it would be one evil, and now that they have forsaken Me, that I am a spring of living waters, to follow idols, which are like cisterns of stored up water, and they are broken and cracked, and their water is absorbed in their cracks, these are two evils.**

**to dig** Heb. לחצב , lit. to hew.

**that do not hold** (Tendront in O.F.) their water, for the water will make their edge and their walls muddy, and they cave in.

**14 Is he a home born slave?** The son of a maidservant.

**15 roar** roar, a present tense.

**young lions** Symbolic of kings.

**were burnt** were burnt with fire.

**16 Also the children of Noph and Tahpanhes** They are the Egyptians upon whom you trust for aid.

**will break your crown** They will break your skull. ירעוּך is an expression of breaking (רציצה) , as we translate ורצוץ , “and crushed” (Deut. 28:33), וּרעיע .

**17 Is not this caused to you** Is not this misfortune and this retribution caused to you by the guilt and the iniquity that you have forsaken the Lord your God?

at the time He leads you by the way For He would teach you the good and the straight way.

**18 what have you to do in the way of Egypt** Why do you leave Me and trust in Egypt?

**to drink the water of the Shihor** For they drowned your male children in the Nile. Shihor is the Nile, as it is said: “From the Shihor which is before Egypt,” in the Book of Joshua (13:3).

**and what have you to do to rebel against Me** so that you should be exiled to the way of Assyria, to the other side of the Euphrates River?

**19 Your evil will chastise you** Eventually, your evil will bring suffering upon you.

**and your backslidings,** Heb. ומשבותיך , an expression related to “backsliding children (שובבים) ” (infra 3:22).

**will reprove you** Heb. תוכחך , an expression of reproof.

**and the fear of Me was not** **My fear was not in your heart that you should fear Me.**

**20 I broke your yoke** To the wooden yoke an expression of breaking applies, and to the yoke-bands which are of leather an expression of tearing open applies.

**yoke-bands** [ מוסרותיך are the] ropes used to shackle the yoke [to the animal].

**and you said, “I will not transgress.”** your words.

**but on every lofty hill** But you did not keep your promise, for on every lofty hill you recline (צעה) . This is an expression of a bed and a sheet (מצע) . [The word] כי serves as an expression of ‘but.’

**21 I planted you a noble vine stock** Heb. שורק is the branches of a good vine, that is to say the children of pious and righteous fathers. **Its midrashic interpretation is: I planted you שורק . I added for you to the seven commandments of the children of Noah, six hundred and six, as is the numerical value of שורק .**

**degenerate** Heb. סוּרי (Destoultours in O.F).

**wild vine** that grows in the forests.

**22 with natron** A type of earth with which garments are cleansed and rubbed.

**soap** Heb. בּֽרִית , cleanliness. Comp. “And pure (וּבַר) of heart” (Ps. 24:4). Some explain בּֽרִית as savon in French, soap.

**your iniquity is stained** Jon. renders: Like the mark of a stain that is unclean, so have your sins increased before Me. כתם is tka in O.F.

**your iniquity** This is said concerning the iniquity of the ‘Golden Calf,’ which remains in existence forever, as it is stated: “And on the day of My visitation, I will visit upon them their sin” (Exodus 32:34). **All visitations that come upon Israel have part of the iniquity of the Golden Calf in them.**

**23 See your way in the valley** See what you have done opposite Beth-Peor, and until now you adhere to that way like a swift she camel clinging to her ways.

**young she-camel** Heb. בכרה , a young female camel, **that loves to wander.** “The young camels (בכרי) of Midian” (Isa. 60:6) is translated “and they are young camels,” as we find in Sanhedrin 52a: There are many old camels laden with the skins of young camels (הוגני) .

**clinging** Adhering to the ways of her youth, an expression similar to: “it would have clung (מסריך סריך) ” (Chullin 51a). This may be associated with “a shoe thong (שרוך נעל) ” (Gen. 14:23). She binds the ways of her youth in her heart.

**24 A wild donkey** (salvatico in O.F.) wild, and some interpret it as poulain in O.F., a foal.

**accustomed to the desert** Accustomed to be in the deserts, s**o she loves to wander.**

**that snuffs up the wind** She opens her mouth and snuffs up the wind, and he always returns to his place.

**her tendency like the sea creatures, who can hinder her?** That trait of the sea creatures that she has, for also the sea creature snuffs up the wind, as it is said: “They snuff up the wind like sea creatures” (infra 14:6). Who can hinder her from that trait? So it is with you who can return you from your evil way?

**her tendency like a sea creature** Son dagronemant in O.F., **dragon nature**. Jonathan rendered it in this manner, כערודה . Another explanation: It is an expression of wailing, comp. “moaning and wailing”

**all who seek her will not weary** For they will weary needlessly, for they will be unable to overtake her. What will her end be? In her month, they will find her. There is one month in the year that she sleeps for the whole month, and then she is captured. You, too, - **one month (viz. Ab) was already prepared for you from the days of the spies, when your forefathers established** it as a time of vain weeping, therein, you will be captured. (תּאניה ואניה) (Lam. 2:5). Another explanation: (sa contree in French,) her country, comp. Taanath Shiloh (Josh. 16:6).

**25 Withhold your foot from going barefoot** This your habit, like the wild donkey that loves to wander. My prophets say to you, “Withhold your foot from idolatry lest you go barefoot into exile and withhold your throat from dying of thirst.”

**but you said** concerning the words of the prophets.

**I despair It is of no concern.** I despair of your words. נואש is (nonkalajjr in O. F.) nonchalair in modern French.

**26 when he is found out** At the beginning, when he is found to be a thief, and he was presumed to be faithful. In this manner, Jonathan rendered it.

**27 and at the time of their misfortune they say** i. e., they say to Me, “Arise and save us.” Jonathan, too, translates in this manner: And at the time that misfortune befalls them, they deny their idols and confess before Me, and say. “Have mercy upon us and save us.”

**28 as many as your cities were your gods** In every city was another god.

**Chapter 4**

**1 If you return,** O Israel with this repentance, to Me, you will return to your original glory and greatness.

**and if you remove your detestable things from My Presence** Then you shall not wander to go out in exile.

**2 And you will swear, “As the Lord lives,” in truth** When you swear by My name, you will swear in truth, not as now, that it is written concerning you, “And if they say, ‘As the Lord lives,’ surely they swear falsely” (5:2).

**nations will bless themselves with him** **If you do so, then nations will bless themselves with Israel. Every non-Jew will say to his son, “You shall be like So-and-so the Jew.”**

**boast** Heb. יתהללו , they will recite your praise. Another explanation of is יתהללו : Whoever is able to cleave to Israel will boast about the matter (porvanter in French).

**Verbal Tallies**

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

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

**Bereshit (Genesis) 22:1 – 23:20**

**Yeshayahu (Isaiah) 33:7-16 + 22**

**Tehillim (Psalm) 16**

**Mk 2:18-20, Lk 5:33-35, Acts 5:1-6**

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

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

Land / earth - ארץ, Strong’s number 0776.

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

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

Land / earth - ארץ, Strong’s number 0776.

**Bereshit (Genesis) 22:1-2** And it came to pass after <0310> these things, that God did tempt Abraham, and said <0559> (8799) unto him, Abraham: and he said <0559> (8799), Behold, here I am. 2 And he said <0559> (8799), Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land <0776> of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell <0559> (8799) thee of.

**Yeshayahu (Isaiah) 33:9** The earth <0776> mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

**Yeshayahu (Isaiah) 33:10** Now will I rise, saith <0559> (8799) the LORD; now will I be exalted; now will I lift up myself.

**Tehillim (Psalm) 16**:**2** O my soul, thou hast said <0559> (8804) unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

**Tehillim (Psalm) 16**:**3** But to the saints that are in the earth <0776>, and to the excellent, in whom is all my delight.

**Greek:**

| **Greek** | **English** | **Torah Seder****Gen 22:1-23:20** | **Psalms****Ps 16:1-11** | **Ashlamatah****Is. 33:7-16, 22** | **Peshat****Mk/Jude/Pet****Mk 2:18-20** | **Remes 1****Luke****Lk 5:33-35** | **Remes 2****Acts/Romans****Acts 5:1-6** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy |  | Psa 16:3  |  |  |  | Act 5:3 |
| **ἀκούω** | hearkened | Gen 23:6 Gen 23:8 Gen 23:10 Gen 23:11 Gen 23:13 Gen 23:15 Gen 23:16  |  | Isa 33:13Isa 33:15  |  |  | Act 5:5 |
| **ἄνθρωπος** | man |  |  | Isa 33:8  |  |  | Act 5:4  |
| **ἀνίστημι** | raise up | Gen 22:3Gen 22:19 Gen 23:3 Gen 23:7 |  | Isa 33:10 |  |  | Act 5:6  |
| **γυνή** | woman | Gen 23:19 |  |  |  |  | Act 5:2 |
| **δύναμαι** | able |  |  |  | Mar 2:19  | Luk 5:34  |  |
| **εἴδω** | seeing | Gen 22:4 Gen 22:13 Gen 22:14  | Psa 16:10 | Isa 33:15 |  |  |  |
| **ἔπω** | said | Gen 22:1 Gen 22:2 Gen 22:3 Gen 22:5 Gen 22:7 Gen 22:8, Gen 22:9 Gen 22:11 Gen 22:12 Gen 22:14 Gen 23:3 Gen 23:10  | Psa 16:2  |  | Mar 2:19 | Luk 5:33 Luk 5:34  | Act 5:3 |
| **ἔρχομαι** | come | Gen 22:3 Gen 22:9 Gen 23:2  |  |  | Mar 2:18 Mar 2:20  | Luk 5:32Luk 5:35 |  |
| **ἡμέρα** | days | Gen 22:3 |  |  | Mar 2:20 | Luk 5:35 |  |
| **θάπτω** | entomb, bury | Gen 23:4 Gen 23:6 Gen 23:8 Gen 23:11 Gen 23:13 Gen 23:15 Gen 23:19 |  |  |  |  | Act 5:6  |
| **θεός** | GOD | Gen 22:1Gen 22:3 Gen 22:8 Gen 22:9 Gen 22:12 Gen 23:6  |  | Isa 33:22  |  |  | Act 5:4 |
| **καρδία** | hearts |  | Psa 16:9  |  |  |  | Act 5:3 Act 5:4  |
| **λέγω** | speak, say | Gen 22:15 Gen 22:16 Gen 22:20 Gen 23:3 Gen 23:5 Gen 23:8 Gen 23:10 Gen 23:14  |  | Isa 33:10  | Mar 2:18  |  |  |
| **μαθητής** | disciples |  |  |  | Mar 2:18  | Luk 5:33  |  |
| **μέγας** | great |  |  | Isa 33:22 |  |  | Act 5:5 |
| **μέρος** | part | Gen 23:9  |  |  |  |  | Act 5:2  |
| **νηστεύω** | fast |  |  |  | Mar 2:18 | Luk 5:33 Luk 5:34 Luk 5:35 |  |
| **νυμφίος** | groom |  |  |  | Mar 2:19 | Luk 5:34 Luk 5:35 |  |
| **νυμφών** | chamber |  |  |  | Mar 2:19 | Luk 5:34 |  |
| **ὄνομα** | name | Gen 22:14 Gen 22:24  | Psa 16:4 |  |  |  | Act 5:1 |
| **πᾶς** | all, every | Gen 22:18 Gen 23:10 Gen 23:11 Gen 23:17 Gen 23:18  | Psa 16:3  |  |  |  | Act 5:5  |
| **πληρόω** | fulfill, filled |  | Psa 16:11 |  |  |  | Act 5:3  |
| **πνεῦμα** | wind, spirit |  |  | Isa 33:11 |  |  | Act 5:3 |
| **φόβος** | fear |  |  | Isa 33:7Isa 33:8 |  |  | Act 5:5  |
| **χρεία** | need |  | Psa 16:2 |  |  |  |  |

**Pirqe Abot – MeAm Lo’ez**

**Pereq Alef**

**Mishnah 2:2+3**

**By:**

**Rabbi Yitschaq Magriso**

**Rabban Gamaliel‎, the son of Rabbi Yehudah the Prince, said: The study of Torah is good together with the way of the world since the effort ‎of both of them makes one forget sin. And all Torah that is not accompanied by work will be abandoned in the end, and ‎it will bring about sin. All who work with the community should work with them for the sake of heaven, since the merit ‎of their fathers help them, and their righteousness/generosity endures forever." And you, I credit with great reward as if you ‎did it. ‎**

In the previous Mishnah, we heard from Rabbi Yehudah the Prince, redactor of the Mishnah. Now we hear from his son, Rabban Gamaliel.

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He is addressing himself to those who think highly of themselves because they are learned, and consider themselves to be above the populace at large. This leads to arrogance, which is a very bad trait. He therefore says, "The study of Torah is good with the way of the world.***(Derekh Eretz)***. ‎When a scholar studies, he must do so with humanitarian outlook. Together with his studies, he must learn to be humble and able to get along with people ***(Da’ato M’U’urev Im Hav’riot). ‎***

When a scholar sees someone doing wrong and wishes to correct him, he should not do so with strong language or in disrespectful tones. Rather, it should be with ‎sweet language, and in a calm tone. ‎

In such a manner, the scholar is able to make the public forget sin. ‎

Since he shows respect for the public and speaks to them in kind terms, they hold him in high regard and esteem him. Then, when he admonishes them for some ‎error, they will heed him and respect his views. Thus, the study of Torah and noble manners can allow the scholar to banish sin. ‎

Conversely, when a Torah scholar does not behave with noble manners toward the public, he causes them to sin. They will not take him as an example and if he ‎corrects them, they will not listen to his admonition.

 ‎

According to other authorities, when the Mishnah speaks of **"the way of the world"** ***(Derekh Eretz)***, it is speaking of a worldly occupation, that is, a ‎profession, trade, or business.

 ‎

Of course, there is an obligation to study the Torah diligently day and night, as it is written, "You will meditate on it day and night" (Joshua 1:8). But one must, ‎first of all, prepare the wherewithal to support himself. He will then be able to set aside part of the day to study Torah, and part of the day to earn a living. When ‎a person keeps himself busy, with both studying Torah and earning an honest living, he will forget sin.

 ‎

A person should not think that he will be able to loaf and support himself through public assistance. If he does, he will not be successful in his Torah studies. When ‎Torah is not accompanied by honest work by which a Scholar supports himself, it is doomed to be utterly lost, and can cause one to sin. The Scholar will eventually ‎close his books, and use the cleverness and sharpness that he gained from his Torah studies to reap dishonest gain. He will be guilty of all sorts of crimes against ‎the public, justifying himself by his need to support his family. And even when his acts are patently criminal, he will use his vast Torah knowledge to justify them ‎for himself. When he is caught in the end, it ‎ will result in a terrible **desecration of God's name** ***(Chillul Ha-Shem).*** ‎

The master therefore says, **“Torah is fine with a worldly occupation."** If one wishes to study Torah effectively, he must have an honest means by which to earn a ‎living. One must have Torah together with an occupation. Both are necessary; one cannot exist without the other.

**All who work with the community ... ‎**

A person may hesitate to assume a position of leadership over the community as **a rabbinical judge *(Dayan)***, **a functionary *(Memuneh)****,* or **representative ‎(Muresheh).** He may fear that the community may have trouble with the government, and as a leader, he will be the one who will be blamed. endangering ‎his life. Even if he is miraculously spared, it would mean that his merit will be diminished. This being the case, why should he join the fray of community ‎leadership?

 ‎

To this, the master said, **“All who work with the community should work with them for the sake of heaven.”** A person should not refuse a position of leadership ‎or community service because he fears loss or danger. If he does so for personal gain. he might indeed experience such loss. But if he does so for the sake of ‎heaven. **the merit of the Patriarchs *(Abot Olam),*** the fathers of the community. stands up for him and protects him. ‎

Of course, there is always the danger that a community leader will be singled out for blame by the government when it wishes to persecute the community. But ‎in such cases, God will intervene miraculously to save the community leaders. Moreover, such a miraculous intervention does not reduce the merit of the leaders. ‎Rather, **"their righteousness/generosity endures forever."** Their merit remains intact, and absolutely none is ‎lost. ‎

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Beyond that, God says to the community leaders, **"I credit you with great reward as if you actually did it."** There are times when you will work to benefit the ‎community and find that your work was not successful. Do not think that your effort was in vain. Although you did not accomplish anything in the end on a ‎worldly level, I (God) consider it is if you were successful, and I grant you merit accordingly. ‎

It is thus taught, "God counts a good thought as a deed" The only condition that the Mishnah places on such community service is that it be **for the sake of heaven *(Le-Shem Shamayim).*** One must not ‎assume leadership in order to gain personal status or for other personal interest. But if it is for the sake of heaven, then the community leader is assured that he ‎will not experience any danger. ‎

**Be careful with [those in] authority, for they do not draw a person near except for their own needs. They appear as friends ‎when it is to their advantage, but they do not stand up for a person in his hour of distress. ‎**

The master continues, referring back to Shemaya's teaching, **"Do not make yourself known to [those in] power" *(Al Titvada LaRashut)*** (1:10). As a ‎general rule, one should not have any dealings with the government, since no good will come out of it. ‎

Still, there are times when it is a **virtuous act** ***(mitzvah)*** to gain entry and make oneself known to the rulers and government for the sake of the ‎community. We thus find that Mordecai constantly appeared in the royal palace. Similarly, Rabbi Yehudah the Prince was very friendly with ‎the Roman emperor Antoninus. All this was for the sake of the community, and this is a great virtue. When a person is known to those in ‎power, he can work out things for the advantage of the community, and his word carries weight.

To such people, the master says: it is true that you must associate with the ruling powers and become friends with them for the sake of the ‎community. But be very careful when giving them gifts of community money or charity funds. You may think that through your generosity, ‎you will become friends with them, and then, when there is some trouble or false accusation against the community, they will come ‎to your aid. You assume that you can buy their aid through the money you give them in advance. ‎

You must realize that you cannot trust them, even in their friendship. Of course, they appear friendly when you present them with money. ‎What else do you expect? But when you need them to resolve a pressing problem they will act as if they do not even know you. Your ‎relationship with them can be absolutely useless in a time of need. ‎

Therefore, if you work for the community, do so for the sake of heaven. You then have God's promise that He will rescue you in times of ‎trouble. **Everything is in the hand of God, even the kings heart.** ‎

It is thus written, ***"As streams of water, the king’s heart is in the hand of God, He turns it wherever He wills"*** (Proverbs 21:1). Man has the power ‎to divert the heart of a king. When God wills to do good or evil, He directs the heart of the king, making him act accordingly. There is nothing ‎that the king can do, good or evil, that is not directed by God's will. ‎

If you work for the sake of heaven, then you will be assured that God will direct the kings heart to do only good. ‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 22:1 – 23:20**

**“V’HaElohim Nisah” “And G-d testing”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luke 5:33-35)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mark 2:18-20)****Mishnah א:א** |
| **And they said to him, "The talmidim of Yochanan often fast and offer prayers, the talmidim of the P’rushim** (Pharisees) **also do the same, but yours eat[[104]](#footnote-104) and drink." And Yeshua said to them, "You cannot make the sons** (groomsmen) **of the Chuppah** (wedding canopy) **fast while the groom is with them, can you? But the time** (days) **will come; and when the groom is taken away from them, then they will fast in that time** (day)**."** | **The talmidim of Yochanan and those** talmidim **of the P’rushim** (Pharisees) **were fasting[[105]](#footnote-105)** on the 9th of Av**.[[106]](#footnote-106) And they[[107]](#footnote-107) came and asked him** (Yeshua)**, “Why do Yochanan’s talmidim and those** talmidim **of the P’rushim fast, but your talmidim do not fast?” And Yeshua said to them, “Can the sons** (groomsmen) **of the Chuppah** (wedding canopy) **fast while the groom is present with them? As long as they have the groom with them they are not able to fast. But the days will come[[108]](#footnote-108) when the groom will be taken away from them, and they will fast in that day.** |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 5:1-6)****Pereq א:א****And a certain husband** (groom)**[[109]](#footnote-109) named Chananyah,[[110]](#footnote-110) sold a field[[111]](#footnote-111) with the consent of his wife[[112]](#footnote-112) Shaphira; And he kept back[[113]](#footnote-113) a part of the price, his wife also conspiring with him, and brought only a portion and laid it at the emissaries’** (Nazarean Hakhamim/Rabbis) **feet. But Hakham Tsefet said, Chananyah, why has your Yetser HaRa** (satan – the adversary) **filled your heart** (mind) **for you to lie against the Oral Torah, and to keep back part of the price of the land, while it remained yours, was it not your own? And after it was sold, were** its proceeds **not under your authority? Why have you conceived this thing in your heart** (mind)**? You have not only lied to men** and bore false witness**, but** you have **bore false witness against God. And hearing these words, Chananyah fell down and expired. And great fear** (awe) **came upon all those who heard these things. And the young ones** (young men) **arose, wrapped up his body, carried him out, and they buried him.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen 22:1-23:20 | Ps. 16 | Is. 33:7-16, 22 | Mk 2:18-20 | Lk 5:33-35 | Acts 5:1-6 |

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

With the opening of chapter two, the Mesorah of Mordechai (Mark) has begun an investigation into halakhic issues that might seem difficult to some scholars. Many scholars have taken advantage of the difficulties of these pericopes in order to propagate their personal theories, doctrines and agendas. We have noted the halakhic issues as they have risen in each pericope. This is not to say that we have exhausted these issues. In continuity with the previous discussions, where Yeshua has questioning parties, the present pericope addresses new issues. We will see in this pericope the solution and elucidation of a question concerning “fasting” on the minor fasts. The explanation will cover this pericope and the next few pericopes as we will see Yeshua’s answer unfolds in several aggadic examples.

The present pericope posits a problem in that it does not name the party who questions Yeshua concerning the “fasting” issue on the minor fasts. The text simply says **“And they came and asked to him”** with no explanation as to who “they” are. We surmise that it is not the talmidim of Yochanan as some suggest. We further note that “they” cannot be the P’rushim or their talmidim unless the question was asked in the third person. Most scholars agree this is not the case. Therefore, we are left with the question as to who “they” are. Rav Yitzchak Kanpanton in his “*Darchei ha Gemarah*” has taught us to ask several questions of the text. One of those questions is “who is speaking”? When we realize who is speaking in the present case we will be able to more readily understand the question and Yeshua’s answer. The coming pericope of Hakham Tsefet (Mk. 2:21-22) is a part of the answer to the present question by way of contiguity. The answer is VERY detailed with regard to those being addressed. However, if we do not have the answer to who is asking the question we CANNOT fully answer or understand the question! Furthermore Hakham Tsefet has placed these pericopes in a specific sequential order for specific reasons. Each pericope harmonizes with the Torah Seder and the previous halakhic solution. Therefore, a review of the previous pericope might be helpful.

**Understanding The Kallah – Bride**

Firstly, let us point out that the word “Kallah” here refers to the “Bride” and not “Challah” the Shabbat bread.

We do not have time or space here to elaborate at length on the Sanhedrin, Yeshivot of the first century and Kallah. Nevertheless, we will offer a brief overview so that we can more readily understand our present pericope and questions concerning halakhah. We must also note that the ancient Yeshivot of the first century were extensions of the Sanhedrin. This is because; contrary to popular opinion the Sanhedrin was NOT exclusively a judicial body. When we refer to the Sanhedrin we are referring to the two distinct courts which met in Yerushalayim (Jerusalem) and later in other parts of Eretz Yisrael (the Land of Israel). The two courts being, the Great Sanhedrin composed of 71 members, and the Smaller Sanhedrin composed of 23 members. The Sanhedrin was **firstly** an **educational body** and **secondly a judicial body**. However, the two greater Bate Din (Houses of Judgment), were more educational than judicial, because Judaism functions by “precedent,” and the members the Bet Din relied on precedential cases to solve halakhic issues. When questions were dispatched from lesser courts and sent to the greater courts, the Sanhedrin “**sat**” and deliberated these halakhic issues.

**m. San 4:3** The sanhedrin was [arranged] in the shape of a half of a round threshing floor [that is, as an amphitheater], so that [the judges] should see one another. And two judges’ clerks stand before them, one at the right and one at the left. And they write down the arguments of those who vote to acquit and of those who vote to convict. R. Judah says, “Three: one writes the opinion of those who vote to acquit, one writes the opinion of those who vote to convict, and the third writes the opinions both of those who vote to acquit and of those who vote to convict.”[[114]](#footnote-114)

The Hebrew word “Yeshiva” means, “**to sit**.” However, this is only an elementary definition of the word. Its uses developed into the idea of **study**, which in turn became the academy and court sessions. It is noteworthy to scrutinize the similarity between the “**sitting**” of the Judges in the Sanhedrin and the “**sittings**” of the Hakhamim in the Yeshivot or academies. However, we must note that the Sanhedrin is an assembly of Hakhamim primarily studying Torah. Their office is educational as well as judicial. This gives insight into the occupation of the Hakhamim of the Great Sanhedrin.

**b. Bava Bathra 12a** Further on,[[115]](#footnote-115) Scripture enumerates them[[116]](#footnote-116) according to their age[[117]](#footnote-117) and here[[118]](#footnote-118) according to their wisdom, this [is evidence] in support of R. Ammi. For R. Ammi said: At a **session**, (**Yeshiva**)[[119]](#footnote-119) priority is to be given to[[120]](#footnote-120) wisdom; at a festive gathering[[121]](#footnote-121) age takes precedence.[[122]](#footnote-122) R. Ashi said: This,[[123]](#footnote-123) [only] when one is distinguished in wisdom; and that,[[124]](#footnote-124) [only] when one is distinguished in old age.

*The word Yeshiva is frequently translated “session.” In some of those cases, the intention is a court, or session of the Sanhedrin. On other occasions, the word “session” implies an educational setting where the Hakhamim taught their Talmidim.*[[125]](#footnote-125)

Here Goodblatt sees the juxtaposition of the judicial “**session,**” “Yeshiva” with that of the festival gathering. In the judicial setting of the Sanhedrin, the Hakhamim sit in a semi-circle[[126]](#footnote-126) so they can see one another. The juxtaposition of the festive gathering is one of sitting around a table at festival meals discussing the Festival.[[127]](#footnote-127) Both sessions have the title “**yeshiva**.”

In antiquity, as is the case today Yisrael is viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. The term “Kallah” is often used to refer to either “academic instruction” or an “academic institution.”[[128]](#footnote-128) These institutions were held in apparent sessions.[[129]](#footnote-129)

Superficially, it seems odd to call a Rabbinic Academy the “Bride,” “Kallah.” However, when we look at the allegorical imagery of the festivals the idea of a rabbinic session being the “Kallah” (Bride of G-d) is clear. Without delving deeply into the imagery of the Festival of Shavuot, we understand that Har Sinai was covered with smoke as if a “**wedding canopy**” and the voices of G-d were heard audibly. However, on a mystical note the “voices” were said to have been seen.

**Shemot (Ex.) 19:16** So it came about on the third day, when it was morning, that there were thunder (the voices of the Hakhamim) and lightning flashes (the Hakhamim running back and forth to elucidate the Torah) and a thick cloud upon the mountain (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) and a very loud voice of the shofar, so that all the people who *were* in the camp (world) trembled.

It was from Har Sinai that G-d gave the Torah and betrothed the B’ne Yisrael as His “Bride.” Consequently, the connection to the Torah and Torah Study is very relevant to the Rabbinic Academy as the “Bride” of G-d. This information is given on an elemental level for the sake of understanding our pericope. The development of Yeshivot – Kallah Academies during the third and fourth centuries can be seen from the present pericope, which pictures the embryonic stages of these Kallot (Academies).

In our previous pericope we saw that Yeshua and the School of Hillel would have embraced the Am HaAretz ("the people of the land" i.e. the uneducated Jews in the Torah)‎ trying to bring them to teshuba (repentance). The Kallot Academies had very much the same agenda. Much like the 10 (11) Takanot of Ezra HaSopher[[130]](#footnote-130) (Ezra the Scribe & Prophet) the Kallot Academies tried to develop a “**Nation of Hakhamim**.” In the words of Hayim Solomon, who designed the American one dollar bill, “One nation united **under one God** with freedom and liberty for every citizen.”[[131]](#footnote-131) The statement “One nation united **under one God** with freedom and liberty for every citizen” was intended to mean, Shema – One G-d not three. And “freedom and liberty” was for the sake of Torah study and its observance.

**B’ne Pirkei**

Besides the *benei kallah* (the “members of the *Kallah”*) **who participated in the studies during the whole day**, many of the **ordinary people,** (Am HaAretz, "the people of Land" i.e. the uneducated Jews in the Torah‎ known as *B’ne Pirkei*) would come just for the public sermon (**of the day**) and were called *benei pirkei* (Ket. 62a).[[132]](#footnote-132)

While much is to be said concerning these matters, we suggest that there are a number of possibilities. We have seen the Soferim (scribes), The P’rushim” (Pharisees) and Doctors of the Torah (Hakhamim) ask Yeshua questions in the past few pericopes. At present none of these voices are questioning Yeshua. Each of those parties has their normative halakhic practices. Therefore, we would surmise that the questioning parties of this pericope are “B’ne Pirkei,” the Am HaAretz, "the people of Land" i.e. the uneducated Jews in the Torah‎ known asand also known as *B’ne Pirkei*.

A possible hint to the B’ne Pirkei in our present pericope is the word “day.” The word “day” is used first in the plural and then in the singular. “**But the time** (days) **will come when the groom will be taken away from them, and they will fast in that time** (day).” Some translations of the phrase “B’ne Pirkei” translate this phrase as “**Day Students**” as noted above. However, the point of interest is that Yeshua also mentions the “B’ne Chuppah” “Sons of the Groom” in the present pericope. The attendees of the Kallah Sessions/Academies were called “B’ne Kallah” – “children/sons of the Bride.” Consequently, the whole dialogue makes perfect sense if we realize that this question is a legitimate question coming from those students who work to support themselves by regular labor. In many ways the entrepreneurial Am HaAretz was the financial and economic engine of Yisrael at that time as it ia also the case today.

The question at hand is what is the “B’ne Pirkei” to do about fasting during the minor fasts? We see their logic in the process of presenting the question. “The talmidim of Yochanan fast [during the minor fasts],” “the Talmidim of the P’rushim fast [during the minor fasts].” We have noticed that your Talmidim do not fast [during the minor fasts]. **What is the appropriate thing to do for the Am HAretz (B’ne Pirkei)?** Again, the question is a legitimate one, not some convoluted trap set by some beguiling P’rushim or Soferim as certain scholars would have it. We see that the Soferim, P’rushim and Hakhamim would all have been much closer in agreement with Yeshua than past and present scholars would admit.

**Peroration**

**Mark 2 א:1“Can the sons** (groomsmen) **of the Chuppah** (wedding canopy) **fast while the groom is present with them? As long as they have the groom with them they are not able to fast. But the time** (days) **will come when the groom will be taken away from them, and they will fast in that time** (day)**.**

During the days of Messiah, King Yeshua we experienced the “first-fruits” of the “Days of Messiah. Or we might say that we experienced a token of what it will be like in the “days of Messiah.” The allegorical narrative that Hakham Tsefet uses here teaches us that the four fasts of Z’kharyah (Zechariah) 8:19 will end during the Days of Messiah. In the following passage Messiah is equated with the “groom.”

**Yesha’yahu 61:10** I will rejoice greatly in the Lord, My soul will exult in my God; For He has clothed me with garments of **salvation**, He has wrapped me with a robe of righteousness/generosity, As a **groom** decks himself with **beauty (Tiferet)**[[133]](#footnote-133), And as a bride adorns herself with her jewels.

The word “Salvation” is an allegorical reference to Messiah King Yeshua. Pəsiqtâ de-Raḇ Kahănâ elucidates this passage as follows.

*The splendor of the garment He puts on the Messiah will stream forth from world’s end to world’s end, as implied by the words As a bridegroom putteth on a priestly diadem (Isa. 61:10) ). Israel will live in his radiance and say:* ***Blessed is the hour in which the Messiah was created! Blessed is the womb whence he came!*** *Blessed is the generation whose eyes behold him! Blessed is the eye which has been given the privilege of seeing him whose lips open with blessing and peace, whose diction is pure delight, whose garments are glory and majesty, who is confident and serene in his speech, the utterance of whose tongue is pardon and forgiveness, whose prayer is a sweet savor, whose supplication during his study of Torah is purity and holiness.[[134]](#footnote-134)*

The Hakhamim have debated on just how long the Days of Messiah will last.

***And how long is the “day” of the Messiah?*** *R. Eliezer asserted: A thousand years, as it is said* ***For a thousand years in Your sight are but as yesterday when it is past*** *(Ps. 90:4).… R. Joshua said: Two thousand years for the plural days* ***in According to the days wherein You have afflicted us*** *implies two days, one day of the Holy One, blessed be He, being a thousand years, as is said* ***For a thousand years in Your sight are but as yesterday when it is past.*** *R. Berechiah and R. Dosa the Elder said: Six hundred years, as is said* ***For the days of my people will be as the days of a tree*** *(Isa. 65:22), and the trunk of a sycamore-tree remains standing in the ground for six hundred years. R. Jose said: Sixty years, as is said* ***They will fear You … so long as the moon, throughout a generation and generations*** *(Ps. 72:5);* ***a generation*** *implies twenty years, and generations implies forty years, making sixty. R. Akkiba said: Forty years, for* ***According to the days wherein You have afflicted us*** *refers to the forty years which the people of Israel spent in the wilderness, years of which is said* ***And He afflicted you, and suffered you to hunger*** *(Deut. 8:3). The Rabbis said: Four thousand years, as is said* ***And the time of My acts of redemption is come*** *(Isa. 63:4). R. Abba said:* ***Seven thousand years, reckoning by the days of a bridegroom in the marriage chamber****, as is said* ***For as a young man espouses a virgin so will your sons espouse you; and as the bridegroom rejoices over the bride, so will your God rejoice over you*** *(Isaiah 62:5). And how many are the days of the bridegroom? Seven days, for Laban said to Jacob:* ***Fulfill the week of this one*** *(Genesis 29:27).[[135]](#footnote-135)*

It should be very obvious to our readers that there is a link between Yeshua HaMashiach and Yitzach as noted in His Honor’s commentary to the Psalms and elucidation by His Eminence Rabbi Dr. Yosef ben Haggai. Yeshua is the “missing groom” and in the Torah Seder Yitzchaq disappears for “three days” allegorically speaking. The wise will understand.

**Remes Commentary to Hakham Shaul**

The overwhelming connection of our Remes comments by Hakham Shaul raises a flag to tell us where we are in the season. (2nd of Av) His “retelling” of the Abrahamic story in these few words reveals his true genius. The Greek **ἀλληγορέω** *allegoreo –* allegory means “another meaning.” In the hermeneutic of allegorical interpretation there are three basic types of allegory.

1. Figurative
2. Narrative, and
3. Typological (symbolic)[[136]](#footnote-136)

Of the three types of allegorical hermeneutic Hakham Shaul prefers the first two, his preference being “Narrative allegory.” Hakham Tsefet’s Peshat cannot be anchored in any allegorical style, but vacillates between “figurative” and “narrative speech.” The present “narrative” is demonstrative of this fact. Hakhham Shaul weaves an ethical (Mussar) aggadic narrative to teach us how to behave in the Nazarean community.

**Days of Sorrow**

The Sages tell us that the phrase “and it came to pass” as in the opening phrase of our Torah Seder, indicates sorrow.[[137]](#footnote-137) On some occasions it can be a reference to joy.[[138]](#footnote-138) In the present setting the relation is to the “test” of our father Abraham. In the present Remes Hakham Shaul uses this hint to launch his allegorical narrative by saying…

And a certain husband (groom) named Chananyah, **sold a field** with the consent of his wife Shaphira; And he kept back a part of the price,

The unwritten subtlety is so great that we cannot comment on all the facets of this allegory. The allegorical understanding as we use inductive hermeneutic is that Chananyah is about to be tested. The translation of B’resheet 22:1 suffers when we read it in any other language than Hebrew. The text tells us that the “testing of Abraham is “*nisah*” indicating that Abraham’s test will bring elevation. This specific case demonstrates the richness of the allegorical nature of the Talmud, which our Nazarean Codicil has inspired. This Remes teaches us that the Oral Torah MUST be passed from Hakham to talmid. The multifaceted allegory looks like a tree when we begin to examine its construct. From this allegorical view the trees of Gan Eden are in sight.

**And so the field of Ephron**

The connection between Hakham Shaul’s Remes and the Torah Seder is immediately noticed. Ephron **“sold a field**” to Abraham, is matched in the words “Chananyah, **sold a field** with the consent of his wife Shapphira.” Therefore, Hakham Shaul notes allegorically speaking, that Chananyah is Ephron. Rashi’s translation calls Ephron “the merchant.”[[139]](#footnote-139) To a certain degree, this translation places Ephron in negative light and therefore depicts Ephron as a shyster. This matches the Greek νοσφίζομαι (*nosphizomai*) means to “embezzle.” These words are far-reaching and implicative. However, we must note that from these allegorical statements we are to derive halakhah as well. The case of Abraham and Ephron is slightly different than our Remes. Our Remes against Chananyah and Shaphira builds upon three Mishnayot.

**m. Abot 2:10** They [each] said three things. R. Eliezer says, “Let the respect owing to your fellow be as precious to you as the respect owing to you yourself. “And don’t be easy to anger. “And repent one day before you die. “And warm yourself by the fire of the sages, but be careful of their coals, so you don’t get burned. “For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake. “And everything they say is like fiery coals.”[[140]](#footnote-140)

**m. Abot 4:12** R. Eleazar b. Shammua says, “The honor owing to your disciple should be as precious to you as yours.” “And the honor owing to your fellow should be like the reverence owing to your master.” “And the reverence owing to your master should be like the awe owing to Heaven.”

**m. Abot 4:13** R. Judah says, “Be meticulous about learning,” “for error in learning leads to deliberate violation [of the Torah].” R. Simeon says, “There are three crowns: the crown of Torah, the crown of priesthood, and the crown of sovereignty.” “But the crown of a good name is best of them all.” [[141]](#footnote-141)

The summary halakhah can be said, “**A son honors his father, a servant honors his master and a talmid honors his Hakham**.”

This halakhic conclusion is not the sum of our aggadic narrative. Hakham Shaul will reinforce this halakhah with further allegorical continuity.

**Machpelah Door to Gan Eden**

Rashi tells us that Kiriath-Arba means “the city of the four.” His reference to Adam and Havah is of special interest to us. Allegorically, Chananyah and Shapphira represent Adam and Havah. The “sin” of Adam and Havah was a breach of Oral Torah. We have already stated that the Oral Torah came before the written Torah and that Adam and Hava were taught the Oral Torah daily.[[142]](#footnote-142)

Hakham Tsefet said, Chananyah, why has your Yetser HaRa (satan – the adversary) filled your heart (mind) for you to lie against the Oral Torah.

This translation is extremely difficult. When scholars and translators have their minds fixed on a translation such as “Ruach HaKodesh” being the “Holy Spirit” as an object of Deity the text will be butchered each place that phrase occurs. When we understand that the “Ruach” is the “breath” of the “Holy,” i.e. the Divine, we see that the “Breath of the Divine” refers to the Oral Torah. Thus, whenever anyone speaks the Oral Torah he is speaking from the Divine Breath or his mouth is said to be filled with the Divine Breath. This cannot happen unless they are saturated, filled” with the Oral Torah.[[143]](#footnote-143) When the Hakhamim use these words correctly they become words of prophecy.

So, how is it that Chananyah violates the Oral Torah? Or, we can further refine the question by asking, what was the sin that Chananyah and Shaphira deserved to die at the hands of the Heavenly Bet Din?

One can ponder this question for hours before coming to a resolve. The truth (answer) is often so simple that we have a tendency to overlook it.

**m. Mak 1:4** Witnesses are declared to be **perjurers** only if they **will incriminate themselves**. How so? [If] they said, “We testify concerning Mr. So-and-so, that he killed someone,” [and] they said to them, “How can you give any testimony, for lo, this one who is supposed to have been killed, or that one who is supposed to have killed, was with us on that very day and in that very place”— they are not declared perjurers. But if they said to them, “How can you give testimony, and lo, you your—selves were with us on that very day in that very place”— lo, these are declared perjurers, and they are put to death on the basis of their own testimony [against the third party]. [[144]](#footnote-144)

The cited Mishnah is more restrained speaking of capital cases. However, from Sevarah (logical deduction) we can understand that false witnesses are put to death. In the present case Chananyah and Shaphira are put to death at the hands of the Divine court, therefore we deduce that they bore false witness. However, we must determine how they really committed the crime of being a false witness. Firstly, we must say that Shaphira only perjures herself by admitting that her statement was a “lie.” Technically, as a woman she does not qualify as a “witness.” This is in no way biased. This was a means of protecting women. By conspiring with his wife, Chananyah has jeopardized her life. The undertow of our allegorical narrative leaves several points indeterminate. On one hand the conspiracy is the machination of Chananyah. Our translation suggests that Chananyah needs permission from Shaphira. This vague detail leaves many things to be speculated. Nevertheless we can determine that the conspiracy is a combined effort.

We have yet to define whether Chananyah and Shaphira were “false-witnesses.” Before we answer the question we should consider the matter of perjury as stated in Scripture.

**Isa 5:21-24** Woe to those who are Hakhamim in their own eyes and knowing in their own sight! Woe to those who are great when they drink wine, and valiant men in mixing strong drink, Who justify the wicked for a bribe, And take away the righteousness/generosity of the ones who are the righteous/generous! Therefore, as a tongue of fire consumes stubble, and dry grass collapses into the flame, So their root will become like rot and their blossom blow away as dust; For they have rejected the (Oral) Torah of the Lord of Hosts And despised the Word (Mesorah) of the Holy One of Israel (i.e. Messiah).

Note the similarity of thought between Hakham Yaakov (James) and Yesha’yahu (Isaiah) HaNabi.

**Jam 1:26** If anyone thinks himself to be a man of piety, and yet does not control his tongue is deceived by his heart (mind), this man's piety is worthless.

**Jam 3:5-6** So also the tongue is a small part of the body, and *yet* it boasts of great things. See how great a forest is set aflame by such a small fire! And the tongue is a fire, the world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of life, and is set on fire by hell.

We could elaborate at length on the subject of perjury, however, this suggestion will suffice for the readers to understand the implications of this heinous crime. Literally translated “perjury” is “a violation of an oath.” Therefore, when perjury is committed justice is perverted..

The astute will know that Chananyah and Shaphira did commit perjury. The parties in our narrative are the community and the Bet Din. Chananyah and Shaphira bear false-witness before them. They have borne false-witness against them by saying “he gave me so much for my field,” when this was untrue then they took only part of that money and gave it to the emissaries (Nazarean Hakhamim/Rabbis) as if they had given the total sum, clearly defrauding the community and the Bet Din. This is a crime equal to murder, allegorically speaking.

**Like Master like Talmid**

Our Hakhamim teach us how to act when we have to enter into judgment. Notice the similarity between the Hakham (Yeshua) and the talmid who has become a Hakham (Hakham Tsefet).

**And immediately the leprosy went from him and he was clean. And after harshly reprimanding him [for gossip – Lashon HaRa] he (Yeshua) sent him away immediately, saying see never speak [Lashon HaRa – gossip] against anyone; now go!**

But Hakham Tsefet said, Chananyah, why has your Yetser HaRa (satan – the adversary) filled your heart (mind) for you to lie against the Oral Torah,

**Hakham Shaul has demonstrated that the lesser cannot speak evil of one greater**. While the Oral Torah concerning perjury is far greater than we have room to comment on we can determine the severity of the crime. Even if we attribute the punishment for the crime of perjury to hyperbole we can see that standard which is to be upheld in the Nazarean community.[[145]](#footnote-145)

Note that Hakham Tsefet does not simply accuse Chananyah of perjury against men.

**You have not only lied to men, but (you have) bore false witness against God.**

The accusation (judgment of a Hakham) notes that Chananyah bore false witness against G-d – i.e. the Bet Din. Hakham Tsefet’s reference to G-d in the first clause of his indictment is as follows.

**Chananyah, why has your Yetser HaRa (satan – the adversary) filled your heart (mind) for you to lie against the Oral Torah?**

The indictment is that Chananyah lied against the Oral Torah – the G-d breathed Torah. As such, the penalty allegorically speaking is death by the hands of and according to the Heavenly Bet Din[[146]](#footnote-146).

**Peroration**

Shaphira a woman of beauty is an allegory for the beautiful Sarah. Rashi’s and the Midrash Rabba’s comments demonstrate Sarah’s natural beauty. On more than one occasion we have seen that Abraham comments on her beauty as do the Scriptures. The word “Shaphira” is associated with the word Tiferet – beauty. However, like all names, the potential we have is in our name. This potential is for us to achieve. If we fail, the usual case is to become the opposite of our name. The present allegorical narrative demonstrates that the two names Chananyah (The Lord is gracious) and Shaphira “beauty,” have great potential. However, the present pericope of 2 Luqas demonstrates the distortion of character and true essence because of sin. Unlike Abraham, Chananyah and Shapphira failed the test and brought reproach upon themselves well as upon the Nazarean Community. Had they succeeded in their evil plan they would have succeeded in dividing the Nazarean Community, destroying the “one mind and one soul.” That single-mindedness was to walk (Peshat) and think (Remes) like the Master.

Our God, God of our forefathers! Remember us favorably before You and evoke for us a remembrance of salvation and compassion from the earliest and highest heavens. Remember for our sake, Adonai our God, the love of the ancients – Your servants, Abraham Yitzchaq, and Yisrael, [and] the covenant, and the kindness, the oath that You swore to our Patriarch Abraham at Mount Moriah, and the binding that he bound Yitzchaq his son upon the altar…

**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. 22:1?
3. What questions were asked of Rashi regarding Gen. 22:2?
4. What questions were asked of Rashi regarding Gen. 22:3?
5. What questions were asked of Rashi regarding Gen. 22:4?
6. What questions were asked of Rashi regarding Gen. 22:13?
7. What questions were asked of Rashi regarding Gen. 22:14?
8. What questions were asked of Rashi regarding Gen. 23:4?
9. What questions were asked of Rashi regarding Gen. 23:9?
10. What questions were asked of Rashi regarding Gen. 23:17?
11. What are some of the eight co-incidental similarities between the binding of Yitchaq upon the altar and the binding of His Majesty King Yeshua the Messiah to a cross?
12. After having read the Torah Sedarim on Abraham thus far, what in your opinion is the main characteristic of Abraham and his true and genuine sons?
13. Allegorically in Jewish thought who are the Kallah?
14. In Jewish thought, who are considered B’nei Pirkei?
15. Why are the Talmidim of His Majesty King Yeshua the Messiah obliged to fast on the fast days described in Zechariah 8:19, but not so whilst he was teaching on earth?
16. What was/and should be to this very day the major goal of the Kallot Academies? And what does 1 John 3:1-2 has to say about this matter?‎
17. Is there any support in the Nazarean Codicil for the Halakha **"**“**A son honors his father, a servant honors his master and a Talmid honors his Hakham**”?
18. To what is one obliged under the ruling **“the lesser cannot speak evil of one greater”** and do we find a similar ruling in the Nazarean Codicil?
19. What is the “rebuke” or “rebukes” that G-d has for all of us this week, and what is/are the remedies?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Ab 09, 5772 – 3rd Sabbath of Rebuke**

**Shabbat: “V’Abraham Zaqen” & Shabbat: Chazon**

**Sabbath: “And Abraham was old” & Sabbath: “The Vision”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאַבְרָהָם זָקֵן** |  |  |
| **“V’Abraham Zaqen”** | Reader 1 – B’resheet 24:1-9 | Reader 1 – B’resheet 24:42-44 |
| **“And Abraham was old”** | Reader 2 – B’resheet 24:10-14 | Reader 2 – B’resheet 24:45-47 |
| **“Y Abraham [era] anciano”** | Reader 3 – B’resheet 24:15-18 | Reader 3 – B’resheet 24:42-47 |
| B’resheet (Gen.) 24:1-41 | Reader 4 – B’resheet 24:19-21 |  |
| Ashlamatah: Isaiah 51:2-11 | Reader 5 – B’resheet 24:22-26 |  |
| Special Isaiah 1:1-27 | Reader 6 – B’resheet 24:27-33 | Reader 1 – B’resheet 24:42-44 |
| Psalms 17:1-15 | Reader 7 – B’resheet 24:34-41 | Reader 2 – B’resheet 24:45-47 |
|  |  Maftir – B’resheet 24:39-41 | Reader 3 – B’resheet 24:42-47 |
| N.C.: Mark 2:21-22Luke 5:36-39 & Acts 5:7-11 |  Isaiah 1:1-27‎  |   |

**Coming Fast:**

**Fast of the 9th of Ab celebrated on the 10th of Ab**

**(Sunday July 28/29, 2012)**

**For further study and information see:**

[**http://www.betemunah.org/tishabav.html**](http://www.betemunah.org/tishabav.html)

**Fast of the 9th of Ab celebrated on the 10th of Ab**

**(Sunday July 28/29, 2012)**

**Evening Service:**

 Torah: No Torah Reading Service

 Prophets: Lamentations 1:1 – 5:22

**Morning Service:**

 Torah: Deuteronomy 4:25-41

 Reader 1 – Deut. 4:25-29

 Reader 2 – Deut. 4:30-34

 Reader 3 – Deut. 4:35-41

 Prophets: Jeremiah 8:13 - 9:23

**Afternoon Service:**

Torah: Exodus 32:11-15; 34:1-11

 Reader 1 - Ex. 32:11-15

 Reader 2 - Ex. 34:1-4

 Reader 3 - Ex. 34:5-11

Prophets: Hosea 14:2-10 & Micah 7:18-20

 Nazarean Codicil: Matityahu (Matthew) 9:14-17

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. See Rambam's discussion of this problem, ibid., III, 24. [↑](#footnote-ref-1)
2. Psalms 11:5. See ‎also Beresheet Rabba 34:2. "The Holy One, blessed be He, tries **only** the righteous." ‎ [↑](#footnote-ref-2)
3. II Chronicles 3:1. ‎ [↑](#footnote-ref-3)
4. The Chamber of Hewn Stone (Lishchat ‎HaGazith), the seat of the Great Sanhedrin, which was the highest court in Israel, was located in the Court of the Temple. See Deuteronomy 17:8-11. [↑](#footnote-ref-4)
5. Hence ‎the name Moriah: the mountain on which mor (myrrh), as part of the incense, was to be burnt. Thus according to Rashi's understanding of Onkelos. Ramban will ‎later differ with this interpretation in the meaning of Onkelos. [↑](#footnote-ref-5)
6. 55:9. [↑](#footnote-ref-6)
7. Song of Songs 4:6. [↑](#footnote-ref-7)
8. Chapter 31. [↑](#footnote-ref-8)
9. Verse 9 here. ‎ [↑](#footnote-ref-9)
10. Song of Songs 4:6. [↑](#footnote-ref-10)
11. Proverbs 7:17. [↑](#footnote-ref-11)
12. Yerushalmi Peah 7:3. [↑](#footnote-ref-12)
13. But myrrh, aloes and cinnamon actually do not grow on mount Moriah itself. It was, however, called by that name, in order to give praise to the land where ‎these things grow. [↑](#footnote-ref-13)
14. II Chronicles 3:1 [↑](#footnote-ref-14)
15. "The City." The Tur, quoting Ramban, has "the land." [↑](#footnote-ref-15)
16. Psalms 68:17. [↑](#footnote-ref-16)
17. Verse 14 here. ‎ [↑](#footnote-ref-17)
18. Isaiah 42:21. ‎ [↑](#footnote-ref-18)
19. 55:5. [↑](#footnote-ref-19)
20. Midoth 2:5. [↑](#footnote-ref-20)
21. Beresheet Rabba 56:2. [↑](#footnote-ref-21)
22. Verse 2 here. [↑](#footnote-ref-22)
23. As explained above, Abraham recognized the land of Moriah from a distance as he was acquainted with that whole land, and when he came near the mountain, G-d told him, "This is the place which ‎I had designated to you." All this is in line with the plain meaning of Scripture, as Ramban mentioned above. ‎ [↑](#footnote-ref-23)
24. See Ruth 2:12. [↑](#footnote-ref-24)
25. Further, 48:16. [↑](#footnote-ref-25)
26. Above, 15:5. [↑](#footnote-ref-26)
27. Above, 13:16. ‎ [↑](#footnote-ref-27)
28. Verse 17 here. ‎ [↑](#footnote-ref-28)
29. Verse 17 here. [↑](#footnote-ref-29)
30. Above, 11:29. [↑](#footnote-ref-30)
31. Ibid., Verse 28. [↑](#footnote-ref-31)
32. Abraham was older than Nahor for Scripture says, Abram, Nahor, and Haran, (ibid., Verse 27). Since Nahor was older than Haran, ‎Ramban refers to him as "the older" brother. ‎ [↑](#footnote-ref-32)
33. Ibid., 12:4. [↑](#footnote-ref-33)
34. And if Nahor and his wife had had children many years ago, Abraham would have heard of it previously. [↑](#footnote-ref-34)
35. Yalkut Shimoni Numbers, ‎‎746. [↑](#footnote-ref-35)
36. Iscah, Milcah's sister (above, 11: 29), is another name for Sarah. (Rashi, ibid.) [↑](#footnote-ref-36)
37. And Bethuel is already the eighth: Uz , Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph, Bethuel, Hence the verse does not intend to mention the children of Bethuel, ‎namely, Laban. Rebekah, his daughter, however, was mentioned for the reason explained in the text. ‎ [↑](#footnote-ref-37)
38. Verse 21 here. [↑](#footnote-ref-38)
39. Further, 24:38. [↑](#footnote-ref-39)
40. The Heavenly Court does not punish one for sin before the age of twenty. The verse thus indicates that at the age of a hundred, Sarah never sinned, just as at ‎the age of twenty she had never sinned. [↑](#footnote-ref-40)
41. Further, 25:7. [↑](#footnote-ref-41)
42. Ramban does not disagree with Rashi's interpretation as this is based on the Rabbis' comment in ‎Beresheet Rabba. However, Ramban does dispute which words in the Torah-text are the basis for their interpretation. Thus according to Ramban a similar ‎interpretation would not follow in the verses concerning Abraham and Ishmael. [↑](#footnote-ref-42)
43. Further, 25:17. [↑](#footnote-ref-43)
44. Further, 25:7. [↑](#footnote-ref-44)
45. See Ramban, ibid. [↑](#footnote-ref-45)
46. Beresheet Rabba 58:1. ‎ [↑](#footnote-ref-46)
47. Above, 22:19. [↑](#footnote-ref-47)
48. Beresheet Rabba 58:5. [↑](#footnote-ref-48)
49. In his commentary to ‎Verse 2. [↑](#footnote-ref-49)
50. Above, 21:33. ‎ [↑](#footnote-ref-50)
51. Ibid., Verse 34. ‎ [↑](#footnote-ref-51)
52. Ibid., 22:4. [↑](#footnote-ref-52)
53. Joshua 20:7; 21:11. ‎ [↑](#footnote-ref-53)
54. Above, 22:19. [↑](#footnote-ref-54)
55. Ibid., 20:1. [↑](#footnote-ref-55)
56. Ibid., Verse 15. [↑](#footnote-ref-56)
57. Ibid., 21 :22. [↑](#footnote-ref-57)
58. Further, 26:26. [↑](#footnote-ref-58)
59. Above, 21 :32. [↑](#footnote-ref-59)
60. Ibid., Verse 8. [↑](#footnote-ref-60)
61. Ibid., Verse 14. [↑](#footnote-ref-61)
62. Ibid., 22:4. [↑](#footnote-ref-62)
63. Psalms 68:17. A reference to the fact that in the future the Temple of Jerusalem was to be built on that mountain. See Ramban, above, 22:2. [↑](#footnote-ref-63)
64. Above 22:19. [↑](#footnote-ref-64)
65. Further,24:62. [↑](#footnote-ref-65)
66. Ibid., 31 :33. [↑](#footnote-ref-66)
67. Tamid, IV, 3. [↑](#footnote-ref-67)
68. Bechoroth 20 a. [↑](#footnote-ref-68)
69. Exodus 22:14. [↑](#footnote-ref-69)
70. Verse 15: *Land worth four hundred shekels of silver -- what is that bctwcen me and you*? [↑](#footnote-ref-70)
71. I Kings, Chapter 28. [↑](#footnote-ref-71)
72. Deuteronomy 2:28. [↑](#footnote-ref-72)
73. Verse 17 here. [↑](#footnote-ref-73)
74. 55:10. [↑](#footnote-ref-74)
75. Verse 18 here. ‎ [↑](#footnote-ref-75)
76. Judges 4:18. [↑](#footnote-ref-76)
77. Ibid., 11:25. ‎ [↑](#footnote-ref-77)
78. II ‎Chronicles 32:17. [↑](#footnote-ref-78)
79. Further, 37:30. [↑](#footnote-ref-79)
80. Ecclesiastes 2:12. [↑](#footnote-ref-80)
81. Ibid., Verse 13. [↑](#footnote-ref-81)
82. Numbers 16:3 [↑](#footnote-ref-82)
83. Above, 14:23. Here too, there is a redundant "if." [↑](#footnote-ref-83)
84. Judges 18:8. ‎ [↑](#footnote-ref-84)
85. Further, 25:2. See also Ramban there. ‎ [↑](#footnote-ref-85)
86. Beresheet Rabba 58:9. [↑](#footnote-ref-86)
87. Daniel 8:4. A reference to the Midrash (ibid.) which says that Abraham gave Ephron shekels of large size. [↑](#footnote-ref-87)
88. Above, Verse 2. [↑](#footnote-ref-88)
89. Ibid., 10:15. ‎ [↑](#footnote-ref-89)
90. Ibid., 21:34. ‎ [↑](#footnote-ref-90)
91. Ibid., 20:l. [↑](#footnote-ref-91)
92. Further, ‎‎26:17-18. [↑](#footnote-ref-92)
93. Above, 22:19. [↑](#footnote-ref-93)
94. Numbers 14:45. [↑](#footnote-ref-94)
95. Above, Verse 6. [↑](#footnote-ref-95)
96. Ibid., 12:2. [↑](#footnote-ref-96)
97. I Samuel 26:19. A reference to the land of Israel. [↑](#footnote-ref-97)
98. Sanhedrin ‎111a. ‎ [↑](#footnote-ref-98)
99. Ta'anit 26b [↑](#footnote-ref-99)
100. The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-100)
101. Yochanan (John) 10:18 [↑](#footnote-ref-101)
102. Midrash Rabbah - Genesis LVIII:5 [↑](#footnote-ref-102)
103. II Luqas (Acts) 2:25-31, and II Luqas (Acts) 13:33. [↑](#footnote-ref-103)
104. Verbal connection to B’resheet 22.6 However, this is a most unusual connection to the Hebrew word knife use in that location. Rashi explains that the Hebrew word means that the knife “consumes” flesh. [↑](#footnote-ref-104)
105. This “fasting” is not the fasting which was practiced by some as a semi-weekly fast. Cf. Lk. 18:12, Zech 7:3-48:19 Fasting is covered in many tractates of the Mishnah. However, we can briefly look at the following tractates. Hullin, Yoma, Ya’anit. [↑](#footnote-ref-105)
106. While this reference seems most plausible we can believe that a number of fast days were possible, excluding Yom Kippur. We have excluded Yom Kippur because the text says that the talmidim of Yochanan and the P’rushim were fasting. Yom Kippur is a Festival fast day. Regardless of the specific fast date we believe that the Scripture Zech 8:19 is at the heart of the question. This scripture suggests four fast dates. From the possible four we have selected the 9th of Ab because it matches the materials and best fits the context of our pericope. [↑](#footnote-ref-106)
107. The “they” is undefined and unspecified. We will posit our thesis as to who “they” are below. Indefinite, meaning “people.” [↑](#footnote-ref-107)
108. The phrase “Days to come” and “in that day” are a reference to the Y’mot HaMashiach. [↑](#footnote-ref-108)
109. **ἀνήρ** *aner* can mean man, husband, or groom to be married and or betrothed. [↑](#footnote-ref-109)
110. The name Chananyah means the Lord is gracious. [↑](#footnote-ref-110)
111. ***landed property, field, piece of ground,*** Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 572. **Verbal and thematic connection to B’resheet 23:9-20** [↑](#footnote-ref-111)
112. This translation is consistent with the New Revised Standard Version. This implies that there might have been a piece of property from a previous marriage owned by Shapphira and then sold conspiringly in mutual consent. These idea are fostered by other scholars. However, they need to be more thoroughly researched. [↑](#footnote-ref-112)
113. Cf. Joshua 7 where the same verb used for financial fraud is used of Achan who took of the booty from Jericho (specifically: “a beautiful mantle from Shinar, two hundred shekels of silver, and a bar of gold weighing fifty shekels”) and hid the loot in his tent. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 1:54, Bock, D. (2007). *Acts - Baker Exegetical Commentary on the New Testament.* (R. W. Yarbrough, & R. H. Stein, Eds.) Grand Rapids : Baker Academic. p. 221 [↑](#footnote-ref-113)
114. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 590 [↑](#footnote-ref-114)
115. Where their marriages are reported. [↑](#footnote-ref-115)
116. Zelophehad's daughters. [↑](#footnote-ref-116)
117. V. Num. XXXVI, II. [↑](#footnote-ref-117)
118. Ibid. XXVII, I, dealing with their right of inheritance. [↑](#footnote-ref-118)
119. In connection with matters of Law or study. [↑](#footnote-ref-119)
120. Lit., go after. [↑](#footnote-ref-120)
121. Heb. mesibah a banqueting party reclining on couches round the room or round the tables. [↑](#footnote-ref-121)
122. Num. XXXVI, II, speaking of marriages, enumerates Zelophehad's daughters according to age, the elder ones being given priority of place as is done at festive assemblies. In Num. XXVII, I, however, where a question of Law is discussed, the enumeration is according to their wisdom, those possessing more wisdom being given priority of place as is done at Law, or similar sessions. [↑](#footnote-ref-122)
123. That wisdom is the determining factor at sittings of Law or study. [↑](#footnote-ref-123)
124. That age takes precedence at festive gatherings. [↑](#footnote-ref-124)
125. David M. Goodblatt, *Rabbinic instruction in Sasanian Babylonia*, Brill Academic Pub, 1975 p.71 [↑](#footnote-ref-125)
126. Cf. San 4:4 [↑](#footnote-ref-126)
127. David M. Goodblatt, *Rabbinic instruction in Sasanian Babylonia*, Brill Academic Pub, 1975 p.71 [↑](#footnote-ref-127)
128. Ibid p.155 [↑](#footnote-ref-128)
129. ﻿B. Berakhot 6b I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions. [↑](#footnote-ref-129)
130. B. B.Ḳ. 82a [↑](#footnote-ref-130)
131. Jones, V. (1983). *Will the Real Jesus Please Stand,.* Institute of Judaic-Christian Research. p. 2-19ff [↑](#footnote-ref-131)
132. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 11). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p.741 My brackets for the sake of elucidation and emphisis. [↑](#footnote-ref-132)
133. Note the verbal connection to 2 Luqas 5:1-6 [↑](#footnote-ref-133)
134. Huckel, T. (1998). *The Rabbinic Messiah*. Philadelphia: Hananeel House. Is 61:10 [↑](#footnote-ref-134)
135. Ibid Ge 29:27 [↑](#footnote-ref-135)
136. The Biblical student must be VERY CAREFUL with this type of allegory. It must be STRICTLY monitored and NEVER abused for the sake of contorting text for personal ambitions! [↑](#footnote-ref-136)
137. B. Meg 10b [↑](#footnote-ref-137)
138. Beresheet Rabba 42:3 [↑](#footnote-ref-138)
139. Cf. Beresheet 23:16 [↑](#footnote-ref-139)
140. Neusner, J. (1988). *The Mishnah: A new translation.*. New Haven, CT: Yale University Press. p. 677 [↑](#footnote-ref-140)
141. Ibid p. 683 [↑](#footnote-ref-141)
142. Cf. Gen 3:8 where the phrase “cool of the day” is the “Ruach of the Day” meaning the breath G-d breathed (Oral Torah) daily. [↑](#footnote-ref-142)
143. Cf. Yermiyahu (Jeremiah) 31:31 [↑](#footnote-ref-143)
144. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 610 [↑](#footnote-ref-144)
145. See following footnote. [↑](#footnote-ref-145)
146. The allusion here is just as the ten spies perjured themselves by bringing a false testimony against the land and were condemned to death at the hands of the Heavenly Bet Din, so too Chananyah and Shaphira for their perjury (false witness) were similarly condemned. [↑](#footnote-ref-146)