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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** |
| **Ellul 14, 5772 – Aug. 31 / Sept 01, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. Aug 31 2012 – Candles at 7:37 PMSat. Sept 01 2012 – Habdalah 8:30 PM | **Brisbane, Australia**Fri. Aug 31 2012 – Candles at 5:16 PMSat. Sept 01 2012 – Habdalah 6:09 PM | **Bucharest, Romania**Fri. Aug 31 2012 – Candles at 7:36 PMSat. Sept 01 2012 – Habdalah 8:37 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Aug 31 2012 – Candles at 7:51 PMSat. Sept 01 2012 – Habdalah 8:46 PM | **Jakarta, Indonesia**Fri. Aug 31 2012 – Candles at 5:35 PMSat. Sept 01 2012 – Habdalah 6:24 PM | **Manila & Cebu, Philippines**Fri. Aug 31 2012 – Candles at 5:51 PMSat. Sept 01 2012 – Habdalah 6:40 PM |
| **Miami, FL, U.S.**Fri. Aug 31 2012 – Candles at 7:23 PMSat. Sept 01 2012 – Habdalah 8:14 PM | **Olympia, WA, U.S.**Fri. Aug 31 2012 – Candles at 7:35 PMSat. Sept 01 2012 – Habdalah 8:38 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Aug 31 2012 – Candles at 7:06 PMSat. Sept 01 2012 – Habdalah 8:02 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Aug 31 2012 – Candles at 7:10 PMSat. Sept 01 2012 – Habdalah 8:10 PM | **Singapore, Singapore** Fri. Aug 31 2012 – Candles at 6:51 PMSat. Sept 01 2012 – Habdalah 7:40 PM | **St. Louis, MO, U.S.**Fri. Aug 31 2012 – Candles at 7:14 PMSat. Sept 01 2012 – Habdalah 8:11 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

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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!**

**Shabbat: “VaYetse Ya’aqob” & Shabbat: Nachamu V**

**Sabbath: “And left Jacob” & “Comfort/Strengthening - V”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּצֵא יַעֲקֹב** |  |  |
| **“VaYetse Ya’aqob”** | Reader 1 – B’resheet 28:10-15 | Reader 1 – B’resheet 29:31-33 |
| **“And left Jacob”** | Reader 2 – B’resheet 28:16-22 | Reader 2 – B’resheet 29:33-35 |
| **“Y salió Jacob”** | Reader 3 – B’resheet 29:1-3 | Reader 3 – B’resheet 29:31-35 |
| B’resheet (Gen.) 28:10 – 29:30 | Reader 4 – B’resheet 29:4-9 |  |
| Ashlamatah: Hos. 12:13 – 13:5 + 14:9-10 | Reader 5 – B’resheet 29:10-12 |  |
| Special: Isaiah 54:1-10 | Reader 6 – B’resheet 29:13-17 | Reader 1 – B’resheet 29:31-33 |
| Psalms23:1-6 | Reader 7 – B’resheet 29:18-30 | Reader 2 – B’resheet 29:33-35 |
|  |  Maftir – B’resheet 29:27-30 | Reader 3 – B’resheet 29:31-35 |
| N.C.: Mk. 3:13-19a; Luke 6:12-16;Acts 6:1-6 |  Isaiah ‎54:1-10  |   |

**Blessings 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: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎28:10 – 29:30‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 10. And Jacob left Beer sheba, and he went to Haran. | 10. **Five miracles were wrought for our father Ya’aqob at the time that he went forth from Beersheba. The first sign: the hours of the day were shortened, and the sun went down before his time, forasmuch as the Word had desired to speak with him. The second sign: the four stones which Ya’aqob had set for his pillow he found in the morning, had become one stone. Sign the third: the Stone which, when all the flocks were assembled, they rolled from the mouth of the well, he rolled away with one of his arms. The fourth sign: the well overflowed, and the water rose to the edge of it, and continued to overflow all the days that he was in Haran. The fifth sign: the country was shortened before him, so that in one day he went forth and came to Haran.** **JERUSALEM:** Five signs were wrought for our father Ya’aqob at the time he went forth from Beersheba to go unto Haran. The first sign: the hours of the day were shortened for him, and the sun was hidden from him before its time, because His Word had desired to speak with him. The second sign: after our father Ya’aqob had lifted up his feet from Beersheba, the country was shortened before him, and he found himself sitting in Haran. The third sign: the stones which Ya’aqob our father had taken in the evening, and set as the resting-place of his head, when he had risen in the morning he found had all become one stone; and that is the stone which he set up in the first covenant, pouring oil upon the top of it. The fourth sign: when all the shepherds had gathered together at the stone to roll it from the mouth of the well, and could not, then came our father Ya’aqob and lifted it with one hand, and watered the flock, of Laban his mother's brother. The fifth sign: after our father Ya’aqob had lifted the stone from the mouth of the well, the well overflowed, and was overflowing twenty years; all the days that our father Ya’aqob dwelt in Haran. These five signs were wrought for our father Ya’aqob in the time when he departed from Beersheba to go to Charan. |
| 11. And he arrived at the place and lodged there because the sun had set, and he took some of the stones of the place and placed [them] at his head, and he lay down in that place. | 11. And he prayed in the place of the house of the sanctuary, and lodged there, because the sun had gone down. And he took four stones of the holy place, and set his pillow, and slept in that place. |
| 12. And he dreamed, and behold! a ladder set up on the ground and its top reached to heaven; and behold, angels of God were ascending and descending upon it.  | 12. And he dreamed, and, behold, a ladder was fixed in the ground, and the top of it reached to the height of heaven. And, behold, the two angels who went unto Sedom, and who had been expelled from the midst of them, because they had revealed the secrets of the LORD of the world; and being cast forth they had walked till the time that Ya’aqob went out from the house of his father, and had accompanied him with kindliness unto Bethel, in that day had ascended to the high heavens, and said, Come, see Ya’aqob the pious, whose likeness is inlaid in the throne of glory, and whom you have so greatly desired to behold. Then the rest of the angels of the holy LORD descended to look upon him.**JERUSALEM: And he dreamed, and, behold, a ladder was fixed in the earth, and the summit of it reached to the height of heaven. And, behold, the angels who had accompanied him from the house of his father, ascended to make known to the angels on high, saying, Come, see Ya’aqob the pious, whose likeness is in the throne of glory, and whom you have been desirous to see! And, behold, the holy angels from before the LORD ascended and descended, and looked upon him.** |
| 13. And behold, the Lord was standing over him, and He said, "I am the Lord, the God of Abraham your father, and the God of Isaac; the land upon which you are lying to you I will give it and to your seed. | 13. And, behold, the Glory of the LORD stood above him, and He said to him, I am the LORD the God of Abraham your father, and the God of Yitschaq, The land on which you are lying I will give to you and to your sons. |
| 14. And your seed shall be as the dust of the earth, and you shall gain strength westward and eastward and northward and southward; and through you shall be blessed all the families of the earth and through your seed. | 14. And your sons will be many as the dust of the earth, and will become strong on the west and on the east, on the north and on the south: and all the kindred of the earth will through your righteousness/generosity and the righteousness/generosity of your sons be blessed. |
| 15. And behold, I am with you, and I will guard you wherever you go, and I will restore you to this land, for I will not forsake you until I have done what I have spoken concerning you." | 15. And, behold, My Word is for your help, and will keep you in every place where you will go, and will bring you (again) to this land; for I will not leave you until the time when I have performed all that I have told you. |
| 16. And Jacob awakened from his sleep, and he said, "Indeed, the Lord is in this place, and I did not know [it]." | 16. And Ya’aqob awoke from his sleep, and said, Verily the Glory of the LORD's Shekinah dwells in this place, and I knew it not. |
| 17. And he was frightened, and he said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." | 17. And he was afraid, and said, How dreadful and glorious is this place! This place is not common, but the sanctuary of the Name of the LORD, the proper spot for prayer, set forth before the gate of heaven and founded beneath the throne of glory. |
| 18. And Jacob arose early in the morning, and he took the stone that he had placed at his head, and he set it up as a monument, and he poured oil on top of it. | 18. And Ya’aqob arose in the morning, and took the stone which he had placed for his pillow, and set it standing, and poured oil on the top of it. |
| 19. **And he named the place Beth El, but Luz was orignally the name of the city.** | 19. **And he called the name of that place Beth El; but Luz was the name of the city at the first.** |
| 20. And Jacob uttered a vow, saying, "If God will be with me, and He will guard me on this way, upon which I am going, and He will give me bread to eat and a garment to wear; | 20. And Ya’aqob vowed a vow, saying, If the Word of the LORD will be my Helper, and will keep me from shedding innocent blood, and from strange worship, and from impure converse, in this way that I am going; and will give me bread to eat, and raiment to wear, |
| 21. And if I return in peace to my father's house, and the Lord will be my God; | 21. and will bring me back in peace to my father's house; the LORD will be my God: |
| 22. Then this stone, which I have placed as a monument, shall be a house of God, **and everything that You give me, I will surely tithe to You.** | 22. and this stone which I have set (for) a pillar will be ordained for the house of the sanctuary of the LORD, and upon it will generations worship the Name of the LORD; **and of all that You may give me, the tenth will I separate before You.** |
|  |  |
| 1. Now Jacob lifted his feet and went to the land of the people of the East.  | 1. And Ya’aqob lifted up his feet lightly to proceed, and he came to the land of the children of the cast.  |
| 2. And he looked, and behold! a well in the field, and behold! three flocks of sheep lying beside it, because from that well they would water the flocks, and a huge rock was upon the mouth of the well. | 2. And he looked and saw, and behold (there was) a well in a field, and behold there three flocks of sheep lying near it; because from that well they watered the flocks; and a great stone was laid upon the mouth of the well. |
| 3. And all the flocks would gather there, and they would roll the rock off the mouth of the well and water the sheep, and [then] they would return the rock onto the mouth of the well, to its place. | 3. And they gathered the flocks there, and rolled the stone from the well's mouth, and watered the sheep, and set the stone on the mouth of the well in its place. |
| 4. And Jacob said to them, "My brothers, where are you from?" And they said, "We are from Haran."  | 4. And Ya’aqob said to them, My brethren, from where are you? And they said, From Haran are we. |
| 5. And he said to them, "Do you know Laban the son of Nahor?" And they said, "We know [him]." | 5. And he said to them, Do you know Laban bar Nachor? And they said, We know. |
| 6. And he said to them, "[Are things going] well with him?" And they said, "[Things are going] well, and behold, his daughter Rachel is coming with the sheep." | 6. And he said, Has he peace? And they said, Peace; and, behold, Rachel his daughter comes with the sheep. |
| 7. And he said, "The day is yet long; it is not the time to take in the livestock. Water the sheep and go, pasture." | 7. And he said, Behold, the time of the day is great; it is not time to gather home the cattle; water the sheep, and let them go (again) to pasture.JERUSALEM: It is not time to gather? |
| 8. And they said, "We cannot [do that], until all the flocks are gathered together, and they will roll the rock off the mouth of the well, and we shall [then] water the sheep." | 8. And they said, We cannot until all the flocks are gathered together, and we roll the stone from the mouth of the well and water the sheep. |
| 9. While he was still talking with them, Rachel came with her father's sheep, for she was a shepherdess. | 9. While they were speaking with him, Rachel came with her father's sheep; for she was a shepherdess at that time, because there had been a plague from the LORD among the sheep of Laban, and but few of them were left, and he had dismissed his shepherds, and had put the remaining (flock) before Rachel his daughter. |
| 10. And it came to pass, when Jacob saw Rachel, the daughter of Laban, his mother's brother and the sheep of Laban, his mother's brother, that Jacob drew near and rolled the rock off the mouth of the well, and he watered the sheep of Laban, his mother's brother. | 10. And it was when Ya’aqob saw Rachel the daughter of Laban his mother's brother that Ya’aqob went near, and rolled the stone with one of his arms from the mouth of the Well; and the well rose up, and the waters ascended to the top of it; and he watered the sheep of Laban his mother's brother; and it uprose for twenty years. |
| 11. And Jacob kissed Rachel, and he raised his voice and wept. | 11. And Ya’aqob kissed Rachel, and lifted up his voice and wept. |
| 12. And Jacob told Rachel that he was her father's kinsman and that he was Rebecca's son, and she ran and told her father. | 12. And Ya’aqob told unto Rachel, that he was come to be with her father to take one of his daughters. And Rachel answered him You cannot dwell with him, for he is a man of cunning. And Ya’aqob said to her, I am more cunning and wiser than he; nor can he do me evil, because the Word of the LORD is my Helper. And when she knew that he was the son of Rivqah, she ran and made it known to her father. |
| 13. Now it came to pass when Laban heard the report of Jacob, his sister's son, that he ran towards him, and he embraced him, and he kissed him, and he brought him into his house. He told Laban all these happenings. | 13. And it was when Laban heard the account of the strength and piety of Ya’aqob the son of his sister; how he had taken the birthright and the order of blessing from the hand of his brother, and how the LORD had revealed Himself to him at Bethel; how the stone had been removed, and how the well had up-flowed and risen to the brink; he ran to meet him and embrace him, and kissed him and led him into his house; and he related to Laban all these things. |
| 14. And Laban said to him, "Indeed, you are my bone and my flesh." And so he stayed with him a full month. | 14. And Laban said to him, Truly you are my near one and my blood; and he dwelt with him a month of days. |
| 15. And Laban said to Jacob, "Because you are my kinsman, should you work for me gratis? Tell me what your wages shall be." | 15. And Laban said to Ya’aqob, Though you are reputed my brother, should you serve me for nothing? Tell me, what will be your wages? |
| 16. Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. | 16. And Laban had two daughters, the name of the elder Leah, and the name of the younger Rachel.  |
| 17. Leah's eyes were tender, but Rachel had beautiful features and a beautiful complexion. | 17. **And the eyes of Leah were moist, (or dropping, running,) from weeping and praying before the LORD that He would not destine her for Esau the wicked**; and Rachel was beautiful in appearance, and of a fair countenance.**JERUSALEM: And the eyes of Leah were tender, for she had wept and prayed that she might not be brought up in the lot of Esau;** and Rachel was beautiful in appearance, and of fair countenance. |
| 18. And Jacob loved Rachel, and he said, "I will work for you seven years for Rachel, your younger daughter." | 18. And Ya’aqob loved Rachel; and he said, I will serve you seven years for Rachel your younger daughter. |
| 19. And Laban said, "It is better that I give her to you than I should give her to another man. Stay with me." | 19. And Laban said with deceit, It is better that I give her to you, than to another man abide with me. |
| 20. So Jacob worked for Rachel seven years, but they appeared to him like a few days because of his love for her. | 20. And Ya’aqob served for Rachel seven years; and they seemed in his eyes as a few days, because he loved her. |
| 21. And Jacob said to Laban, "Give me my wife, for my days are completed, that I may come to her." | 21. And Ya’aqob said to Laban, Give me my wife: for the days of my service are completed, and I will go in with her. |
| 22. So Laban gathered all the people of the place, and he made a feast. | 22. And Laban gathered all the men of the place, and made them a feast. Answering he said to them, Behold, seven years since Ya’aqob came to us the wells have not failed and the watered places are multiplied: and now come, let us counsel against him cunning counsel, that he may remain with us. And they gave him cunning counsel that he should take Leah to him instead of Rachel.JERUSALEM: And Laban gathered all the people of the place, and made a feast. And Laban answered and said to them, **Behold seven years are from the coming of this just man to us; our waterings have not failed, and our springs are many:** and now come, give me counsel how we may settle (or subject) him among us yet seven years. And they gave him cunning counsel to take Leah to him instead of Rachel. |
| 23. And it came to pass in the evening that Laban took his daughter Leah, and he brought her to him, and he came to her. | 23. And it was in the evening that he brought Leah his daughter, and introduced her to him, and he went in with her.JERUSALEM: And it was in the evening that he brought Leah his daughter, and introduced her to him, and he went in with her. |
| 24. And Laban gave Zilpah his maidservant to his daughter Leah as a maidservant.  | 24. And Laban gave to him Zilpha his daughter, whom his concubine had borne to him, and he delivered her to Leah his daughter to be her handmaid. |
| 25. And it came to pass in the morning, and behold she was Leah! So he said to Laban, "What is this that you have done to me? Did I not work with you for Rachel? Why have you deceived me?" | 25. And it was the time of the morning and he saw her, and behold, she was Leah, whom all the night he had thought to be Rachel; because Rachel had delivered to her all the things with which Ya’aqob had presented her. But when he saw this, he said to Laban, what is this that you have done to me? Was it not for Rachel that I served with you? Why have you deceived me? |
| 26. And Laban said, "It is not done so in our place to give the younger one before the firstborn. | 26. And Laban said, It is not so done in our place, to give the younger before the elder. |
| 27. Complete the [wedding] week of this one, and we will give you this one too, for the work that you will render me for another seven years." | 27. Fulfil now the seven days of the feast of this, and I will give you also that for the service which you will serve with me yet seven other years.JERUSALEM: Fulfil the seven days of this feast of Leah, and I will give ... |
| 28. And Jacob did so, and he completed the week of this one, and he gave his daughter Rachel to him as a wife. | 28. And Ya’aqob did so, and fulfilled the seven days of the feast of Leah, and he gave him Rachel his daughter to wife. |
| 29. And Laban gave his daughter Rachel his maidservant Bilhah, for a maidservant. | 29. And Laban gave to Rachel his daughter Bilhah, whom his concubine bare him, and he delivered her unto her to be her handmaid. |
| 30. And he came also to Rachel, and he also loved Rachel more than Leah; and he worked with him yet another seven years. | 30. And he went in also unto Rachel; and he loved Rachel also more than Leah. And he served with him for her yet seven other years. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎28:10 – 29:30‎**

* Jacob’s Dream – Genesis 28:10-22
* Jacob & Laban – Genesis 29:1-30

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

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

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎‎‎28:10 – 29:30‎‎‎**

**10 And Jacob left** Because, it was due to the fact that the daughters of Canaan were displeasing in the eyes of his father Isaac, that Esau went to Ishmael, Scripture interrupted the account dealing with Jacob and it is written (above verse 6): “When Esau saw that Isaac had blessed [Jacob], etc.” And as soon as Scripture finished [the account of Esau’s marriage], it returned to the previous topic.

**And Jacob left**-Scripture had only to write: “And Jacob went to Haran.” Why did it mention his departure? **But this tells [us] that the departure of a righteous man from a place makes an impression, for while the righteous/generous man is in the city, he is its beauty, he is its splendor, he is its majesty. When he departs from there, its beauty has departed, its splendor has departed, its majesty has departed. And likewise (Ruth 1:7): “And she went forth from the place,” stated in reference to Naomi and Ruth.** -[From Gen. Rabbah 68:6]

**and he went to Haran** He left in order to go to Haran.-[From Gen. Rabbah 68:8,]

**11 And he arrived at the place** Scripture does not mention **which place**, but [it means] **the place** mentioned elsewhere, **which is Mount Moriah**, concerning which it is said (Gen. 22:4): “**And he saw the place from afar**.” [From Pes. 88a]

And he arrived Heb. וַיִפְגַע , as in (Josh. 16:7): “and it reached (וּפָגַע) Jericho”; (ibid. 19:11): “and it reached (וּפָגַע) Dabbesheth.” Our Rabbis (Gen. Rabbah 88:9, Ber. 26b) interpreted it [the word וַיִפְגַע ] as an expression of prayer, as in (Jer. 7:16): “And do not entreat (תִּפְגַּע) me,” **and this teaches us that he [Jacob] instituted the evening prayer.** [Scripture] did not write וַיִתְפַּלֵּל , [the usual expression for prayer], to teach that the earth sprang toward him [i.e. the mountain moved toward him], as is explained in the chapter entitled הַנָּשֶׁה גִיד (Chullin 91b).

**because the sun had set** Heb. כִּי בָא הַשֶּׁמֶשׁ [Scripture] should have written [in reverse order]: “And the sun set (וַיָּבֽא), and he stayed there overnight.” [The expression] כִּי בָא הַשֶּׁמֶשׁ implies **that the sun set suddenly for him, not at its usual time, so that he would have to stay there overnight.** [From Gen. Rabbah 68:10, Chullin 91b]

**and placed [them] at his head** He arranged them in the form of a drainpipe around his head because he feared the wild beasts. They [the stones] started quarreling with one another. One said, “Let the righteous/generous man lay his head on me,” and another one said, “Let him lay [his head] on me.” Immediately, the Holy One, blessed be He, made them into one stone. This is why it is stated (verse 18): “and he took the stone [in the singular] that he had placed at his head.” [From Chullin 91b]

and he lay down in that place [The word הַהוּא ] is a restrictive expression, meaning that [only] in that place did he lie down, **but during the fourteen years that he served in the house of Eber, he did not lie down at night, because he was engaged in Torah study.** [From Gen. Rabbah 68:11]

**12 ascending and descending** Ascending first and afterwards descending. **The angels who escorted him in the [Holy] Land do not go outside the Land, and they ascended to heaven, and the angels of outside the Holy Land descended to escort him.** [From Gen. Rabbah 68:12]

**13 And behold, the Lord was standing over him** to guard him.

**and the God of Isaac** Although we do not find in Scripture that the Holy One, blessed be He, associates His name with that of the righteous during their lifetimes by writing “the God of so-and-so,” for it is said (Job 15:15): “Lo! He does not believe in His holy ones,” **[i.e., God does not consider even His holy ones as righteous/generous until after their deaths, when they are no longer subject to the evil inclination,]** nevertheless, here He associated His name with Isaac because his eyes had become dim, and he was confined in the house, and he was like a dead person, the evil inclination having ceased from him (Tanchuma Toledoth 7).

**upon which you are lying** -(Chullin ad loc.) The Holy One, blessed be He, folded the entire Land of Israel under him. He hinted to him that it would be as easily conquered by his children (as four cubits, which represent the area a person takes up [when lying down]). [From Chullin 91b]

**14 and you shall gain strength** Heb. וּפָרַצְ תָּ , as in וְכֵן יִפְרֽץ , “and so did they gain strength” (Exod. 1:12). [after targumim]

**15 And behold, I am with you** [God promised Jacob this] because he was afraid of Esau and Laban.

**until I have done** - אִם is used in the sense of כִּי , [meaning that].

**I have spoken concerning you** Heb. לָךְ , for your benefit and concerning you. What I promised to Abraham concerning his seed, I promised in reference to you and not in reference to Esau, for I did not say to him, “for Isaac will be called your seed,” [which would signify that all of Isaac’s descendants would be regarded as Abraham’s] but “for in Isaac,” [meaning part of Isaac’s descendants] but not all [the descendants] of Isaac (Nedarim 31a). Likewise, wherever לִי , לוֹ , לָךְ and לָהֶם are used in conjunction with a form of the verb “speaking” (דִּבּוּר) they are used in the sense of “concerning.” This [verse] proves it, because heretofore, He had not spoken to Jacob.

**16 and I did not know [it]** For had I known, I would not have slept in such a holy place. [from Beresheet Rabbathi, attributed to Rabbi Moshe Hadarshan]

**17 than the house of God** Said Rabbi Eleazar in the name of Rabbi Jose ben Zimra: This ladder stood in Beer-sheba and the middle of its incline reached opposite the Temple, for Beer-sheba is situated in the south of Judah, and Jerusalem [is situated] in its north, on the boundary between Judah and Benjamin, and Beth-el was in the north of the territory of Benjamin, on the boundary between Benjamin and the sons of Joseph. Consequently, a ladder whose foot is in Beer-sheba and whose top is in Beth-el-the middle of its slant is opposite Jerusalem. This accords with what our Sages said, that the Holy One, blessed be He, said, “This righteous/generous man has come to My lodging place [i.e., the Temple Mount]. Shall he leave without lodging?” And furthermore, they said: Jacob called Jerusalem Beth-el. But this place [which he called Beth-el] was Luz, and not Jerusalem. So, from where did they learn to say this? [i.e., that Luz was Jerusalem.] I believe that Mount Moriah was uprooted from its place, and it came here, [to Luz, i.e., at that time, Luz, Jerusalem and Beth-el were all in the same place], and this is the “springing of the earth” mentioned in Tractate Chullin, i.e., that the [site of the] Temple came towards him until Beth-el. This is the meaning of ויפגע במקום “And he met the place.” Now if you ask, “When Jacob passed by the Temple, why did He not detain him there?” [The answer is:] If he did not put his mind to pray in the place where his forefathers had prayed, should they detain him from heaven? He went as far as Haran, as it is stated in the chapter entitled, “Gid HaNasheh” (Hullin 91b), and the text, “and he went to Haran” (verse 10) supports this. When he arrived in Haran, he said, “Is is possible that I have passed the place where my forefathers prayed, and I did not pray there?” He decided to return, and he went back as far as Beth-El, and the earth “sprang toward him.” [This Beth-El is not the one near Ai, but the one near Jerusalem, and because it was the city of God, he called it Beth-El, the house of God, and that is Mount Moriah where Abraham prayed, and that is the field where Isaac prayed, and so did they say in Sotah (sic.) (Pes.88a) [concerning the verse] (Micah 4:2): “Come, let us go up to the Mount of the Lord, to the House of God of Jacob.” [It is] not [called] as did Abraham, who called it a mountain, and not as did Isaac, who called it a field, but as did Jacob, who called it the House of God. An exact edition of Rashi.

**How awesome** The Targum renders: How awesome (דְְּחִילוּ) is this place! דְּחִילוּ is a noun, as in (Targum Exodus 31: 3): “understanding” סוּכְלָתָנוּ ; (below verse 20): “a garment (וּכְסוּ) to wear.”

**and this is the gate of heaven** A place of prayer, where their prayers ascend to heaven (Pirkei d’Rabbi Eliezer, ch. 35). And its midrashic interpretation is that the Heavenly Temple is directed exactly towards the earthly Temple. [From Gen. Rabbah 69:7]

**20 If God will be with me** If He keeps these promises that he promised me to be with me, as He said to me, “And behold, I am with you.” [from Gen. Rabbah 70:4]

**and He will guard me** As He said to me, “and I will guard you wherever you go.”

**and He will give me bread to eat** As He said, “for I will not forsake you,” for if one must seek bread, he is called “forsaken,” as it is said, (Ps. 37:25): “and I have not seen a righteous/generous man forsaken and his seed seeking bread.” [from Gen. Rabbah 69:6]

**21 And if I return** As He said to me, “and I will restore you to this land.”

**in peace** Perfect from sin, that I will not learn from the ways of Laban.

**and the Lord will be my God** that His name will rest upon me from beginning to end, that no disqualification should be found among my seed, as it is written: “[I will do] that which I have spoken concerning you.” And this promise He promised to Abraham, as it is said (17:7): “to be a God to you and to your seed after you.” (“Your seed” [means that they should be] of pure lineage, that no disqualification should be found in him.) [from Sifrei Va-etchanan 31]

**22 Then this stone** Heb. וְהָאֶבֶן הַזּֽאת , lit., and this stone. This “vav” of וְהָאֶבֶן is to be explained as follows: If You will do these things for me, I too will do this: “And this stone, which I have placed as a monument, etc.” As the Targum paraphrases: “I will worship upon it before the Lord.” And so he did when he returned from Padan-aram, when He said to him, (35:1): “Arise, go up to Beth-el.” What is stated there? (ibid. verse 14): “And Jacob erected a monument, etc., and he poured a libation upon it.” [from Mishnath Rabbi Eliezer, ch. 14]

**Chapter 29**

**1 Now Jacob lifted his feet** As soon as he was given the good tidings that he was assured protection, his heart lifted his feet, and he became fleet-footed. So it is explained in Gen. Rabbah (70:8).

**2 they would water the flocks** The shepherds would water the flocks. The verse is elliptical.

**3 would gather there** They were accustomed to gather because the rock was huge.

**and they would roll** Heb. וְגָלְלוּ [like] וְגוֹלְלִין . The Targum renders: וּמְגַנְדְרִין , and they would roll. Every present tense [i.e. every verb expressing continuous action] changes to speak [sometimes] in the future tense and [sometimes] in the past tense, because everything that occurs constantly has already transpired and is destined to transpire [again].

**and [then] they would return** Heb. וְהֵשִׁיבוּ , which the Targum renders: וּמְתִיבִין , and they would return.

**6 is coming with the sheep** Heb. בָָּאָה . The accent is on the “aleph,” and the Targum renders אַתְיָא . [In verse 9,] “and Rachel came בָּאָה ,” the accent is on the first syllable, on the “beth,” and the Targum renders. The former is in the present tense, whereas the latter is in the past tense.

**7 The day is yet long** Since he saw them lying down, he thought that they wished to gather the livestock to return home and that they would no longer graze. So he said to them, “The day is yet long,” i.e., if you have been hired for the day, you have not completed the day’s work, and if the animals are yours, it is, nevertheless, not the time to take in the livestock, etc. (Gen. Rabbah 70:11).

**8 We cannot water [them]** because the stone is huge.

**and they will roll** Heb. וְגָלְלוּ . This is translated וִיגַנְדְרוּן , and they will roll, because it is the future tense.

**10 that Jacob drew near and rolled** **As one who removes the stopper from a bottle, to let you know that he possessed great strength** (Gen. Rabbah 70:12).

**11 and wept** Since he foresaw with the holy spirit that she (Rachel) would not enter the grave with him. Another explanation: Since he came empty- handed, he said, “Eliezer, my grandfather’s servant, had nose rings, and bracelets and sweet fruits in his possession, and I am coming with nothing in my hands. [He had nothing] because Eliphaz the son of Esau had pursued him to kill him at his father’s orders; he (Eliphaz) overtook him, but since he had grown up in Isaac’s lap, he held back his hand. He said to him (Jacob), “What shall I do about my father’s orders?” Jacob replied, “Take what I have, for a poor man is counted as dead.”-[from Bereishit Rabbathi by Rabbi Moshe Hadarshan]

**12 that he was her father’s kinsman** Heb. אֲחִי אָבִיהָ , lit., her father’s brother. Related to her father, as (above 13:8): “we are kinsmen (אַחִים) ” (Pirkei d’Rabbi Eliezer, ch. 36). Its midrashic interpretation is: If he (Laban) comes to deceive me, I, too, am his brother in deception, and if he is an honest man, I, too, am the son of his honest sister Rebecca. [from Gen. Rabbah 70:13]

**and told her father** Since her mother was dead, she had no one to tell but him.[from Gen. Rabbah 70:13]

**13 that he ran towards him** He thought that he (Jacob) was laden with money, for the servant of the household (Eliezer) had come here with ten laden camels.[from Gen. Rabbah 70:13]

**and he embraced** When he (Laban) did not see anything with him (Jacob), he said, “Perhaps he has brought golden coins, and they are in his bosom.” [from Gen. Rabbah 70:13]

**and he kissed him** He said, “Perhaps he has brought pearls, and they are in his mouth.” [from Gen. Rabbah 70:13]

**He told Laban** that he had come only because he was compelled to do so because of his brother (Esau), and that they had taken his money from him.-[from Gen. Rabbah 70:13]

**14 Indeed, you are my bone and my flesh** -“In view of this, I have no reason to take you into the house, because you have nothing. Because of kinship, however, I will put up with you for a month’s time.” And so he did, but this too was not gratis, for he (Jacob) pastured his sheep.-[from Gen. Rabbah 70:14]

**15 Because you are my kinsman** Heb. הֲכִי , an interrogative expression: Because you are my kinsman, should you work for me gratis?-[from Targum Onkelos]

**should you work for me** Heb. וַעֲבַדְתַּנִי like וְתַעַבְדֵנִי , and likewise, any word that is in the past tense, [Scripture] prefixes to it a “vav,” which converts the word to the future tense.

**17 tender** **Because she expected to fall into Esau’s lot, and she wept, because everyone was saying, “Rebecca has two sons, and Laban has two daughters. The older [daughter] for the older [son], and the younger [daughter] for the younger [son]"** (B.B. 123a).

**features** Heb. תּֽאַר . That is the form of the countenance, an expression similar to (Isa. 44:13) “he fixes it (יְתָאֲרֵהוּ) with planes (בַשֶׂרֶד) ,” conpas in Old French, outline, shape.

**complexion** That is the shine of the countenance.

**18 I will work for you seven years** -(Gen. Rabbah 67:10, 70:17) **They are the few days of which his mother said, “And you shall dwell with him for a few days.”** (27:44 above) You should know that this is so, because it is written: “and they appeared to him like a few days.” (verse 20)

**for Rachel, your younger daughter** Why were all these signs necessary? Since he (Jacob) knew that he (Laban) was a deceiver, he said to him, “I will work for you for Rachel,” and lest you say [that I meant] another Rachel from the street, Scripture states: “Your daughter.” Now, lest you say, “I will change her name to Leah, and I will name her (Leah) Rachel,” Scripture states: “[your] younger [daughter].” Nevertheless, it did not avail him, for he (Laban) deceived him.-[from Gen. Rabbah 70:17]

**21 for my days are completed** [The days] of which my mother told me. Moreover, my days are completed, for I am already eighty-four years old. When will I raise up twelve tribes? This is what he [meant when he] said, “that I may come to her.” Now, isn’t it true that even the most degenerate person would not say this? But he (Jacob) meant [that he intended] to beget generations.-[from Gen. Rabbah 70:18]

**25 And it came to pass in the morning, and behold she was Leah** But at night, she was not Leah, because Jacob had given signs to Rachel, but when she saw that they were bringing Leah, she (Rachel) said, “Now, my sister will be put to shame. So she readily transmitted those signs to her.”-[from Meg. 13b]

**27 Complete the [wedding] week of this one** Heb. שְׁבֻעַ . This is the construct state, because it is vocalized with a chataf (a sheva), [and means] the week of this one, which are the seven days of feasting [celebrated by a newly wedded couple]. [This appears in the] Talmud Yerushalmi , Mo’ed Katan (1:7). It is impossible to say [that it means] really a week [in the absolute state and should be rendered: this week,] because, if so, the “shin” would have to be vowelized with a “patach,” (he means to say a “kamatz” שָׁבֻעַ ). Furthermore, שָׁבֻעַ is in the masculine gender, for it is written: (Deut. 16:9) ”You shall count seven weeks (שִׁבְעָה שָׁבֻעֽת) .” Therefore, it does not signify a week but seven [days], septaine in Old French.

**and we will give to you** [This is] a plural expression, similar to (above 11;3,7), “Let us descend and confuse”; “and let us fire them.” This, too, is an expression of giving.

**this one too** immediately after the seven days of feasting, and you will work after her marriage.-[from Pirkei d’Rabbi Eliezer, ch. 36]

**30 yet another seven years** -(Gen. Rabbah 70:20) Scripture compares the other ones to the first ones. Just as [he worked for him during] the first ones faithfully, so [did he work for him during] the other ones faithfully, although he (Laban) had dealt with him deceitfully.

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎‎‎‎28:10 – 29:30‎**

‎**12. AND BEHOLD A LADDER SET UP ON THE EARTH AND THE TOP OF IT REACHED TO HEAVEN; AND BEHOLD THE ANGELS OF ‎GOD ASCENDING AND DESCENDING ON IT.** In a prophetic dream, He showed Jacob that whatever is done on earth is effected by means ‎of the angels, and everything is by decree given to them by the Supreme One. The angels of G-d, *whom the Eternal has sent to walk to and ‎fro through the earth*,[[1]](#footnote-1) would not do anything minor or major until they return to present themselves before the Master of the whole earth, ‎saying before Him, "*We have traversed the earth*,[[2]](#footnote-2) and behold it dwells in peace, ‎or it is steeped in war and blood," and He commands them to return, to descend to the earth and fulfil His charge. And He further showed him ‎‎[Jacob] that He, blessed be He, stands above the ladder, and promises Jacob with supreme assurance to inform him that he will not be under ‎the power of the angels, but he will be *God's portion*,[[3]](#footnote-3) and that He will be with him always, as He said, .*And, behold, I am with you, and will keep ‎you wherever you go*[[4]](#footnote-4) for his [Jacob's] excellence is superior to that of the other righteous ones of whom it is said, *For He will give His angels charge over you, to keep you in all your ways*.[[5]](#footnote-5) ‎

And in the opinion of Rabbi Eliezer the Great[[6]](#footnote-6) this vision was akin to the one seen by Abram at the time of the covenant "between the parts"[[7]](#footnote-7) ‎for He also showed Jacob the dominion of ‎the Four Kingdoms,[[8]](#footnote-8) their ascent and descent. This is the meaning of angels of God (mentioned here), just as it is said in the visions of Daniel: ‎the prince of the kingdom of Greece,[[9]](#footnote-9) and the prince of the kingdom of Persia.[[10]](#footnote-10) And He promised him that He, exalted be He, will be with him ‎wherever he will go among the nations, and He will guard him and rescue him from them. Thus the Rabbis have said:[[11]](#footnote-11) "The Holy One, blessed ‎be He, showed him the Four Kingdoms, their dominion and their destruction. He showed him the prince of the kingdom of Babylon ascending ‎seventy rungs[[12]](#footnote-12) and then descending the ladder. Then He showed him the prince of the kingdom of Media ascending one hundred and eighty ‎rungs[[13]](#footnote-13) and then descending. And then He showed him the prince of the kingdom of Edom ascending and not coming down. Jacob then said ‎to the prince of Edom, Yet you will be brought down to the nether-world.[[14]](#footnote-14) The Holy One, blessed be He, said to [the prince of Edom]' *‎Though you make your nest as high as the eagle, etc*."[[15]](#footnote-15)

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**17. THIS IS NONE OTHER THAN THE HOUSE OF GOD, AND THIS IS THE GATE OF HEAVEN.** This refers to the Sanctuary which is the ‎gate through which the prayers and sacrifices ascend to heaven. ‎

‎

Rashi comments, Rabbi Elazar the son of Rabbi Yosei the son of Zimra said, 'This ladder stood in Beer-sheba and its slope[[16]](#footnote-16) reached unto ‎the Sanctuary in Jerusalem. Beer-sheba is situated in the southern part of Judah, and Jerusalem is to its north on the boundary between Judah ‎and Benjamin, and Beth-El was in the northern portion of Benjamin's territory, on the boundary between Benjamin's territory and that of the ‎children of Joseph. It follows, therefore, that a ladder whose base is in Beer-sheba and whose top is in Beth-el has its slope reaching opposite ‎Jerusalem. Now regarding the statement of our Rabbis that the Holy One, blessed be He, said, 'This righteous man has come to the place where ‎I dwell, [namely, the Sanctuary in Jerusalem, and shall he depart without spending the night?'],[[17]](#footnote-17) and with regard to what they also said, ‎‎'Jacob gave the name Beth-el to Jerusalem'[[18]](#footnote-18) this place which he called Beth-el was **Luz** and not Jerusalem! And whence did they learn to say ‎so, **[implying that Luz is identical with Jerusalem]** ? I therefore say that Mount Moriah [the Temple site in Jerusalem] was forcibly removed ‎from its place and came here to **Luz**, and this movement of the Temple site is 'the springing of the earth' which is mentioned in Tractate ‎Shechitath Chullin.[[19]](#footnote-19) It means that the site on which the Sanctuary was later to stand came towards Jacob to Beth-el. And this too is what is ‎meant by ***vayiphga bama kom*** (and he met the place):[[20]](#footnote-20) [as two people meet, who are moving towards each other]. If you should ask, 'When ‎our father Jacob passed the site of the Sanctuary [on his way from Beer-sheba to Haran] why did He not detain him there?' The answer is: If ‎it never entered his mind to pray at the place where his fathers had prayed, should Heaven make him stop there? He had journeyed as far as ‎Haran, as we say in the chapter of Gid Hanasheh,[[21]](#footnote-21) and Scripture itself helps us clarify this point by ‎saymg, *And he went to Haran*.[[22]](#footnote-22) When he arrived at Haran he said, 'Is it possible that I have passed the place where my fathers prayed ‎without praying there myself?' He decided to return and had returned as far as Beth-el, whereupon the ground of the Temple site sprang for ‎him until Beth-el." ‎

All these are the words of the Rabbi.[[23]](#footnote-23) But I do not agree with them at all for 'the springing of the earth' which the Rabbis mention in ‎connection with Jacob is like that which they have said happened to Eliezer, the servant of Abraham, namely, that he reached Haran in one ‎day. As they have said in Tractate Sanhedrin,[[24]](#footnote-24) **"The earth sprang for three persons: Eliezer, the servant of Abraham, our father Jacob, and ‎Abishai the son of Zeruiah."**[[25]](#footnote-25) And the Rabbis explained: "Eliezer, the servant of Abraham: for it is written, *And I came this day unto the ‎fountain*,[[26]](#footnote-26) which teaches that on that very day he embarked on his journey. Jacob: for it is written, *And he met the place*.[[27]](#footnote-27) When he ‎arrived at Haran he said, 'Is it possible that I have passed the place where my fathers prayed without praying there myself?' As soon as the ‎thought of returning occurred to him, the earth sprang for him, and immediately he met the place." Thus the Rabbis explicitly say that as soon ‎as the thought to return occurred to him in Haran, the earth sprang for him and he met the place where his fathers prayed, but not that he ‎returned to Beth-El, nor that Mount Moriah sprang and came there to Beth-El. In Beresheet Rabba[[28]](#footnote-28) the Rabbis further equated them both ‎‎[Eliezer and Jacob] with respect to "the springing of the earth." Thus they said: "*And he arose, and went to Aram-naharaim[[29]](#footnote-29)* on the very ‎same day. *And I came this day unto the fountain[[30]](#footnote-30)* this day I embarked on the journey, and this day I arrived." With respect to Jacob the ‎Rabbis interpreted in a similar vein: "*And he went to Haran[[31]](#footnote-31)* - the Rabbis say on the very same day." And furthermore, what reason is there ‎for Mount Moriah to "spring" ‎and come to Beth-El, as Rashi claims, after Jacob had troubled himself to return from Haran to Beth-El, a journey of many days?[[32]](#footnote-32) ‎Moreover, Beth-El does not lie on the border of the Land of Israel which faces towards Haran for Haran is a land which lies to the east [of the ‎Land of Israel while Beth-el lies in its western part].[[33]](#footnote-33) Additionally, the middle part of a ladder is not referred to as its "slope."[[34]](#footnote-34) And, finally, ‎what reason is there for the middle of the ladder to be opposite Beth-El, [where, according to Rashi, the side of the Sanctuary had been ‎transported], when the middle part of an object does not possess significance beyond that of its whole?

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There is, however, another intent to these Midrashim. The Rabbis have said in Beresheet Rabba,[[35]](#footnote-35) "Rabbi Hoshayah said, 'It has already ‎been stated, *And Jacob hearkened to his father and his mother, and was gone to Paddan-aram*.[[36]](#footnote-36) What then does Scripture teach by ‎repeating, *And Jacob went out from Beer-sheba*?[[37]](#footnote-37) Rather, the redundancy teaches us that Jacob said, "When my father desired to leave the ‎Land of Israel, at what location did he seek permission for it? Was it not in Beer-sheba? I, too, shall go to Beer-sheba to seek this permission. ‎If He grants me permission, I shall leave, and if not, I shall not go." Therefore Scripture found it necessary to state, *And Jacob went out from ‎Beer-sheba*.'

The intent of this Midrash is that the Rabbis were of the opinion that Jacob was blessed by his father in Hebron, the land of his father's ‎sojournings, and it was to Hebron that he came when he returned to his father from Paddan-aram, as it is said, *And Jacob came unto Isaac his ‎father to Mamre, to Kiriath-arba - the same is Hebron - where Abraham and Isaac sojourned*.[[38]](#footnote-38) Now if so, the verse stating, *And Jacob went ‎out from Beer-sheba*, teaches that when his father commanded him to go to Laban[[39]](#footnote-39) he went to Beer-sheba to receive Divine permission, ‎and that is the ‎place wherein he spent the night and saw visions of God, and it was there that He gave him permission to exit from the Land of Israel, even as ‎He said, *And I will keep you wherever you go and will bring you back unto this land.* And the ladder which he saw, in the opinion of ‎Rabbi Yosei the son of Zimra, he saw with its feet in Beer-sheba, in the very place where he lay, and with the end of its slope which is the top ‎of the ladder reaching to a point opposite the Sanctuary. It was supported by heaven at the gate through which the angels enter and exit. The ‎revered God stood over him, **and therefore he knew that Beer-sheba was the gate of heaven,** suitable for prayer, and the Sanctuary was the ‎house of G-d. And in the morning Jacob continued his journey from Beer-sheba and arrived at Haran on the same day, and this was "the ‎springing of the earth" mentioned with respect to Jacob. ‎

This is the opinion of Rabbi Yosei the son of Zimra who said in Beresheet Rabbah,[[40]](#footnote-40) "This ladder stood in Beer-sheba and its slope reached ‎to the Sanctuary, as it is said, *And Jacob went out from Beer-sheba*;[[41]](#footnote-41) And he was afraid and said, *How fearful is this place*.[[42]](#footnote-42) And the stone ‎which he erected as a pillar[[43]](#footnote-43) he did not erect in the place where he slept, for Beer-sheba is not Beth-el and it was in Beth-el that he erected ‎it, and there he went upon his return from Paddan-aram, as it is said, *Arise, go up to Beth-el .. , and make there an altar unto G-d who appeared ‎unto you, etc*.[[44]](#footnote-44) But he erected it [after carrying the stone from Beth-el to Jerusalem][[45]](#footnote-45) opposite the slope, at the place where the head of the ‎ladder stood, which he had called the house of G-d, **and this is the city which had previously been called Luz**.[[46]](#footnote-46) ‎

Thus in the opinion of Rabbi Yosei the son of Zimra, **Luz was Jerusalem which Jacob called Beth-el.** Possibly this may be so, according to ‎the verses in the book of Joshua.[[47]](#footnote-47) It is certainly true that it is not the Beth-el near Ai[[48]](#footnote-48) for that Beth-el was originally so named in the days ‎of Abraham and prior to that. ‎

But Rabbi Yehudah the son of Rabbi Shimon differs there[[49]](#footnote-49) with Rabbi Yosei the son of Zimra, and he says: "This ladder stood upon the ‎Sanctuary site and its slope reached to Beth-el. What is his reason? *And he was afraid, and said*,[[50]](#footnote-50) etc. *And he called the name of that place ‎Beth-el*."[[51]](#footnote-51)Thus in the opinion of Rabbi Yehudah the son of Rabbi Shimon the verse stating, *And he lighted upon the place*,[[52]](#footnote-52) means Mount ‎Moriah. *And he tarried there all night, because the sun was set* for him not at its proper time [so that he should spend the night there], for as ‎our Rabbis have stated:[[53]](#footnote-53) "[The Holy One, blessed be He, said], 'This righteous man has come to the place where I dwell. Shall he then depart ‎without staying there over night?' " And so Jacob saw the ladder with its feet standing in that place, and its slope, which is its top, reached to ‎a point which was opposite that particular Beth-el [which was mentioned in connection with Ai during Abraham's era],[[54]](#footnote-54) **and that was the city ‎of Luz**. And Jacob said that the very place where he spent the night was the house of God, and the slope of the ladder was the gate of heaven, ‎thus Mount Moriah is excellent for prayer, and Beth-el also is a suitable place for the worship of God. And he erected the pillar in Beth-el, for ‎in the opinion of all Rabbis he erected it opposite the slope of the ladder.

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The opinion of Rabbi Yehudah the son of Rabbi Shimon, [i.e., that Jacob slept on Mount Moriah, and he erected the pillar in Beth-el], is in ‎agreement with the Midrash in the Gemara of the chapter concerning Gid Hanasheh,[[55]](#footnote-55) and that of Chapter Cheleck."[[56]](#footnote-56) which states that ‎Jacob left Beer-sheba and came to Haran, and when he reconsidered and decided to return and pray at Mount Moriah, the place where his ‎fathers had prayed, then the earth "sprang" for him and he lighted immediately upon Mount Moriah. Perhaps it is the Rabbis' opinion that the ‎earth "sprang" for him both when going from Haran to Mount Moriah and when returning from Mount Moriah to Haran. This would be in ‎agreement with the opinion of the Rabbi who says:[[57]](#footnote-57) "*And he ‎went to Haran[[58]](#footnote-58)* - on the same day. *And he lighted upon the place[[59]](#footnote-59)* - at once, very suddenly." ‎

I found it more explicitly in Pirkei D’Rabbi Eliezer Hagadol:[[60]](#footnote-60) "Jacob was seventy-seven years of age when he left his father's house,[[61]](#footnote-61) and ‎he followed the well that travelled before him from Beer-sheba to Mount Moriah, a two-day journey, and he arrived there at midday, etc. The ‎Holy One, blessed be He, said to him, 'Jacob, you have bread in your travelling-bag, the well is before you, enabling you to eat and drink and ‎lie down in this place.' Jacob replied, 'Master of all worlds, the sun has yet to descend fifty stages, and shall I lie down to sleep in this place?' ‎Prematurely, the sun then set in the west. Jacob looked and saw that the sun had set in the west, *so he tarried there all night; because the sun ‎was set*. Jacob took twelve stones from the stones of the altar upon which his father Isaac had lain bound as a sacrifice[[62]](#footnote-62) and put them ‎under his head. By the fact that his resting-place contained twelve stones, G-d informed him that twelve tribes were destined to be established ‎from him. But then all twelve stones were transformed into one stone to inform him that all twelve tribes were destined to become one nation ‎in the earth, as it is said, *And who is like Your people, like Israel, a nation one in the earth*?[[63]](#footnote-63) In the morning Jacob awoke with great fright, ‎and said, 'The house of the Holy One, blessed be He, is in this place,' as it is said, *And he was afraid, and said: How fearful is this place*! ‎From here you learn that whosoever prays in Jerusalem is considered as if he prayed before the Throne of Glory, for the gate of heaven is open ‎there to receive the prayer of Israel, as it is said,.*And this is the gale of heaven*. Jacob then wanted to collect the stones [which he had used ‎as a resting-place for his head in order to build an altar], but he found them all to be one stone, and so he set it up as a pillar in that place. ‎Thereupon oil flowed down ‎for him from heaven, and he poured it on top of the stone, as it is said, *And he poured oil upon the top of it*.[[64]](#footnote-64) What did the Holy One, blessed ‎be He, do? With His right foot He sank the anointed stone unto the depths of the abyss to serve as the key-stone of the earth, just as one inserts ‎a key-stone in an arch. It is for this reason that it is called ***Even Hashethiyah*** (The Foundation Stone),[[65]](#footnote-65) for there is the center of the earth, and ‎from there the earth unfolded, and upon it stands the Temple of G-d, as it is said, *And this stone, which I have set up for a pillar, shall be G-d's ‎house*.[[66]](#footnote-66) From there he [Jacob] went on his journey, and in the twinkling of an eye he arrived in Haran." Thus far [extends the quotation from ‎the Pirkei Rabbi Eliezer Hagadol]. ‎

Thus, all Midrashim - despite some minor differences among them - acknowledge that "the springing of the earth" occurred to Jacob through ‎which he travelled a journey of many days in the twinkling of an eye. It is possible that all Midrashim concede to one another, and that on all ‎these journeys of his - when going from Beer-sheba to Haran, when he desired to return to Mount Moriah, and when he left there to go to ‎Haran - the earth "sprang" for him. But there is not one of all these Midrashim which says, as Rashi said, [that Mount Moriah was forcibly ‎removed from its location and was transported to meet him in Beth-el]. ‎

‎**18. AND HE SET IT UP FOR A PILLAR.** Our Rabbis have explained[[67]](#footnote-67) the difference between a pillar and an altar by saying that a pillar ‎consists of one stone while an altar is composed of many stones. It further appears that a pillar is made for pouring ‎libations of wine upon it and for the pouring of oil upon it, but not for sacrifices and not for offerings, whereas an altar is for bringing ‎Burnt-offerings and Peace-offerings thereon. **When Israel entered the Land, the pillar was prohibited to them**[[68]](#footnote-68) because the Canaanites had ‎established it as an ordinance of an idolatrous character to a greater extent than the altars. Even though it is written concerning the altars, *You ‎will break down their altars*,[[69]](#footnote-69) [since the altars were not as prevalent as pillars among the Canaanites, He did not prohibit the Israelites from ‎making their own altars]. It may be that He did not want to prohibit all sacrifices, and so He retained the altar as fit for libations and sacrifices. ‎

‎**20. IF (IM) GOD WILL BE WITH ME.** Rashi comments: "If He will keep for me these promises which He made to me." The reason for the ‎condition is lest the sin cause the abrogation of the promises. And so the Rabbis said in Beresheet Rabba.[[70]](#footnote-70) "Rabbi Huna said in the name ‎of Rabbi Acha, '*And behold, I am with you*,[[71]](#footnote-71) and yet it is written, *If God will be with me*! However, from here you infer that there is no ‎assurance to the righteous/generous in this world.' " ‎

In line with the simple meaning of Scripture it is further possible that the word ***im*** does not indicate a doubt in the matter, but such is the way ‎of Scripture when referring to future events, such as: until ***'im asithi'*** (I have done). And so also: ***'Ve'im'*** *there will be the jubilee of the ‎children of Israel.[[72]](#footnote-72)* In all these cases it means if there will come a time when the condition is satisfied, then the deed will be fulfilled, that is ‎to say, ***ve'im*** does not mean "if it occurs," but rather "when it occurs." ‎

‎

**21. THEN THE ETERNAL WILL BE MY G-D.** This is not a condition, as Rashi would have it. It is rather a vow, and its purport is as follows: ‎‎"If I will return to my father's house, I will worship the proper Name of the Eternal in the Chosen Land at the ‎location of this stone which will be for me a house of God, and there I will set aside the tithe." There is in this matter a secret relating to that which ‎the Rabbis have said:[[73]](#footnote-73) "He who dwells outside the Land of Israel is like one who has no God." [Thus, according to the meaning of the above ‎quotation, the Eternal will be Jacob's God only when he returns to the Land of Israel.] ‎

‎**29:2. AND HE LOOKED, AND BEHOLD A WELL IN THE ‎FIELD, AND LO THREE FLOCKS OF SHEEP LYING THERE BY IT.** Scripture tells this story at length in order to let us know that *they that ‎wait for the Eternal will renew their strength*,[[74]](#footnote-74) and the fear of Him gives strength. For here our father Jacob is coming from the journey and ‎he is tired, yet he alone rolls away the stone, a task which required all the shepherds. The many shepherds and all the watchmen of the three ‎flocks of sheep could not shift the rock. ‎

With respect to this chapter, our Rabbis in Beresheet Rabba[[75]](#footnote-75) also have a secret which alludes to the future. For it happened to him that he ‎came to Haran by way of the well, and only three of all the flocks were gathered. He arrived at the time when the stone was yet upon the mouth ‎of the well, and the flocks waited for the water thereof. Likewise, the matter which is narrated here is all for the purpose of letting it be known ‎that Jacob will succeed in this venture and will have children worthy of the fulfillment of this allusion. **For the well alludes to the Sanctuary**, ‎**and the three flocks of sheep are symbolic of the pilgrims ascending to the Sanctuary during the three festivals.**[[76]](#footnote-76) The expression, *For out of ‎that well they watered the flocks*, alludes to the fact that they drew holy inspiration from the pilgrimages to the Sanctuary. It may be that it ‎alludes to the verse, *For out of Zion shall go forth Torah[[77]](#footnote-77)* - **which has been likened to water**,[[78]](#footnote-78) *and the word of the Eternal from Jerusalem*.[[79]](#footnote-79) - *And thither were all the flocks ‎gathered[[80]](#footnote-80)* - f*rom the entrance of Hamath unto the Brook of Egypt*.[[81]](#footnote-81) - *And they rolled the stone from the well's mouth and watered*,[[82]](#footnote-82) for ‎they drew holy inspiration therefrom *And they put the stone back* to lie dormant until the next festival.

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‎**5. DO YOU KNOW LABAN THE SON OF NAHOR?** Laban was recognized and known by the name of his father's father Nahor since Nahor was ‎more important than Laban's father [Bethuel], and he was the head of their family, as it is written, the God of Abraham and the God of Nahor.[[83]](#footnote-83) [Thus, Laban being the son of Bethuel,[[84]](#footnote-84) was nevertheless known by his father's father's name, Nahor].[[85]](#footnote-85) It is possible that Bethuel was ‎a dishonorable person, and Laban wanted people to ascribe his lineage only to his father's father, for so we find, *And Laban and Bethuel ‎answered*.[[86]](#footnote-86) [Laban is thus mentioned before his father, which indicates that Bethuel was not regarded as the head of the family.] Perhaps ‎all this is in honor of Abraham for [by virtue of Laban's being known by Nahor's name], the whole family traced its lineage to Nahor the ‎brother of Abraham,[[87]](#footnote-87) [and thus demonstrated its connection with its illustrious relative Abraham].

‎**9. FOR SHE WAS A SHEPHERDESS.** The intent of this is to relate that Laban's sheep had no shepherd other than Rachel, since her father ‎turned over the flock to her alone. She alone tended them all the days, and Leah did not go with the flock at all. The matter was thus unlike ‎that of the daughters of Jethro, where all seven daughters tended the flock simultaneously, as it is said, *And they came and drew water*.[[88]](#footnote-88) ‎Perhaps due to Leah's eyes being tender,[[89]](#footnote-89) the rays of the sun would have hurt her, or because Leah was older and of marriageable age, her ‎father was more concerned about her. Jethro however was honored in his community and he was the priest of the country, and he was ‎confident that people would be afraid of approaching his daughters. It may be that Laban was more modest than Jethro for ‎Abraham's family was proper and modest, but Rachel was yet young and there was no concern for her. This is the sense of the verse, *And ‎Jacob kissed Rachel*.[[90]](#footnote-90) It may be as Rabbi Abraham ibn Ezra said that where the Hebrew word for ***"kissing"*** is followed by the letter ***lamed*** - ‎‎[as here: ***Vayishak Yaakov L'Rachel***, instead of the word ***Et***] - it means not on the mouth, hut that he kissed her on her head or on her shoulder. ‎

‎**12. AND SHE TOLD HER FATHER.** Rashi comments: "Her mother was dead." And so it is stated in Beresheet Raba.[[91]](#footnote-91) But according to ‎the plain meaning of Scripture, Rachel related it to her father in order to inform him of the arrival of his relative and so that he should go forth ‎to meet him and horror him. For, as regards her mother, what was Jacob to her and what could she do for him? However, Rebekah did show ‎her mother the jewels which Eliezer gave her,[[92]](#footnote-92) as is the custom of maidens. ‎

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**15. IS IT BECAUSE YOU ARE MY BROTIIER, THAT YOU SHOULD SERVE ME FOR NOTHING?** Scripture did not relate that ‎Jacob served Laban. It is possible that from the time Scripture stated, *And he watered the flock of Laban his mother's brother*,[[93]](#footnote-93) the flock ‎never left his care, for when he saw that Rachel was a shepherdess, Jacob had compassion for her and desired that she no longer tend the ‎sheep. So, out of his love for her, he tended them. ‎

It is also possible to say that Laban spoke with cunning. First he said to him that he *is his bone and his flesh*,[[94]](#footnote-94) and that he will have ‎compassion for him as a man has compassion for his own bone and flesh, but when he saw that Jacob tarried there, supporting himself from ‎Laban's belongings, he said to him, "*Is it because you are my brother, that you should serve me for nothing?* For I know that you will ‎henceforth serve me for you are an ethical man, and you will not support yourself from the property of others. Nor do I desire that the labor ‎you perform for me be free without full compensation. Therefore tell me what you ‎want for your hire, and I will give it." Jacob then discerned Laban's mind, and he told him that he would serve him for seven years for Rachel. ‎Undefined, "serving" here means tending the sheep, for this is what was needed and this was the subject of their conversation.

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‎**21. FOR MY DAYS ARE FULFILLED.** This means "the time which my mother told me to remain away from home." Another explanation is: ‎For my days are fulfilled - "I am now eighty-four years old and when will I beget twelve tribes?" These are the words of Rashi. ‎

‎**27. FULFILL 'SHVUA' (THE WEEK OF) THIS ONE.** The word ***shvua*** is in the construct state for it is punctuated with a *sheva*. It thus means ‎the seven days of this wife, referring to the seven days of the wedding feast. These too are the words of Rashi. ‎

But if so, [i.e., if Rashi interprets ***shvua*** as referring to the seven days of the wedding feast rather than, more simply, the seven years of labor, ‎thus implying that the seven years of work had been completed], why did not the Rabbi [Rashi] explain the verse above, *my days are fulfilled*, ‎as referring to the years of work and the condition which were completed, as Onkelos has it,[[95]](#footnote-95) and which is the true sense of the verse, [instead ‎of explaining it as referring to the length of time his mother told him to remain there or to his advanced age]? For merely because the days his ‎mother told him to remain with him were completed or because of his advanced age, Laban would not give him his daughter before the ‎mutually agreed time, and it is enough to expect of Laban that he fulfill his condition. It is according to Onkelos, [who says that Jacob's seven ‎years of work had been completed], that we are bound to explain, *fulfill* ***'shvua'*** *this one*, as referring to the seven days of the wedding feast ‎for as Jacob had told him, the days of work had already been completed. So also did Rabbi Abraham ibn Ezra explain it. And I do not know ‎‎[how the reference here could be to "the seven days of the marriage feast," as Rashi claims] , for ‎‎"the seven days of the wedding feast" is an ordinance established for Israel by our teacher Moses.[[96]](#footnote-96)

Perhaps we may say that the dignitaries of the nations had already practiced this custom of old, just as was the case with mourning, as it is ‎written, *And he made a mourning for his father seven days*.[[97]](#footnote-97) And that which the Rabbis have deduced from here in the Yerushalmi[[98]](#footnote-98) and ‎in Beresheet Rabba,[[99]](#footnote-99) **"One must not mix one rejoicing with another,"** that is merely a Scriptural intimation based upon the customary ‎practices of the ancient ones prior to the giving of the Torah. But in our Gemara,[[100]](#footnote-100) the Rabbis did not derive it from here, [i.e., from Laban's ‎statement], but instead they deduced it from the verse, *And Solomon held the feast etc.[[101]](#footnote-101)*

Now it is possible to say that this was part of "the changing of the hire ten times"[[102]](#footnote-102) of which Jacob accused Laban. For Jacob told Laban ‎originally that the days were fulfilled, and Laban kept quiet and gave him Leah. Later, Laban told him, "*Fulfill* ***'shvua'*** *this one*, for the work ‎period for Leah has not been fulfilled, and I gave her to you before the time I had agreed upon." And Jacob listened to Laban and completed ‎the days as defined by Laban, for he desired Rachel, and what could he do? Therefore, Scripture does not say at first, "And it came to pass ‎when the days were fulfilled, and Jacob said, etc.," [for this would have indicated mutual agreement concerning the completion of the work ‎period, whereas Laban, as explained, claimed that that time had not yet arrived]. ‎

It is also possible to say that when the seventh year arrived, Jacob said to Laban, *Give me my wife, for my days are fulfilled*, meaning that this ‎is the year in which the days will be fulfilled. Similarly, The aged with him that is full of *days*,[[103]](#footnote-103) which means, "he who is attaining his final ‎year." Similarly, *Until the day of your consecration be fulfilled*,[[104]](#footnote-104) which means, "until the seventh day in which the days of your consecration ‎will be fulfilled." It is possible that Jacob said, *My days are fulfilled*, because they were about to be fulfilled and are considered as if fulfilled. ‎There are many similar examples in Scripture. Likewise, in the next Seder (portion of the Torah), *As her soul was departing, for she died*,[[105]](#footnote-105) ‎which means, "when she was near death, and was considered as if she had already died." And this is the meaning of the expression, *that I may ‎come unto her*,[[106]](#footnote-106) that is to say, Jacob said, "My request is not that you give her to me and I will then leave, but rather that I marry her and ‎complete the few days which are still obligatory upon me for now that the period is almost over, you will not be afraid that I might leave you." ‎Our Rabbis have given a Midrashic interpretation to the words, t*hat I may come unto her*,[[107]](#footnote-107) because it is not the ethical way to mention it in ‎this manner, the more so with righteous/generous people, but the intent is as I have said. ‎

Laban then told Jacob, "Fulfill the seven years of this one, Leah, for perhaps since I transgressed your will by giving you Leah instead of ‎Rachel you will not fulfill them." Perhaps he mentioned it in order that it be known when the days of work for Rachel begin, and then he told ‎him, "I will give you the other daughter, Rachel, *for the service which you will serve with me* after the wedding." ‎

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**'VENITNAH' (AND WE WILL GIVE) YOU.** The verb is plural, as in, *Let us go down, and let us confound there*;[[108]](#footnote-108) *And let us ‎burn*.[[109]](#footnote-109) Here too it is a form of ***venitein*** (and we will give). This is Rashi's comment, but he did not say why an individual person [Laban] would ‎use the plural form. Perhaps Rashi thought that this is the manner in which dignitaries speak in the Sacred Language, i.e., as if others are ‎speaking. And Rabbi Abraham ibn Ezra said here that ***nitnah*** is in the (niphal) passive tense and the prefix vav converts it from the past to the ‎future, thus meaning, "and it will be given to you." ‎

The correct interpretation appears to me to be that Laban's words were spoken with cunning. He said to Jacob, "*It is not so done in our place*,[[110]](#footnote-110) for the people of the place will not let me do so, [i.e., to marry off the younger before the firstborn], for this would be a shameful act in their ‎eyes. But you fulfill the week of this one, and we - I and all the people of the place - will give you also this one, for we will all consent to the ‎matter, and we will give you honor and a feast as we have done with the first one." ‎

‎**30. AND HE LOVED RACHEL MORE THAN LEAH.** The reason why Scripture mentions that he also loved Rachel more than Leah is that ‎it is natural for a man to have more love for the woman with whom he first had relations, just as the Sages have mentioned with reference to ‎women:[[111]](#footnote-111) "And she makes a firm commitment only to he who marries her first." Thus Jacob's loving Rachel more than Leah was unnatural. ‎This is the sense of the word ***gam***: [*and he loved* ***'gam'*** *Rachel than Leah*] . ‎

**Ketubim: Psalms ‎‎‎23:1-6‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. A song of David. The Lord is my shepherd; I shall not want.  | 1. A psalm of David. It is the LORD who fed His people in the wilderness; they did not lack anything.  |
| 2. He causes me to lie down in green pastures; He leads me beside still waters. | 2. In a place of thirst He will settle me in pleasant grass; He led me to the waters of rest. |
| 3. He restores my soul; He leads me in paths of righteousness for His name's sake. | 3. He will restore my soul with manna; He led me in the paths of righteousness/generosity for the sake of His name. |
| 4. Even when I walk in the valley of darkness, I will fear no evil for You are with me; Your rod and Your staff-they comfort me. | 4. Indeed, when I go into exile by the plain of the shadow of death, I will fear no evil; for Your Word is my help, Your straight staff and Your Torah, they will comfort me. |
| 5. You set a table before me in the presence of my adversaries; You anointed my head with oil; my cup overflows. | 5. You have set before me a high table of manna in front of my oppressors; You have fattened my body with stuffed fowl, and with anointing oil You have fattened the heads of my priests; my goblet is wide. |
| 6. May only goodness and kindness pursue me all the days of my life, and I will dwell in the house of the Lord for length of days. | 6. Indeed grace and favor will follow me all the days of my life, while I sit in the sanctuary of the LORD for length of days. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎23:1-6**

**1 A song of David** The Rabbis said: Wherever it says: “A song of David,” he would play [his musical instrument] and afterwards the Shechinah would rest on him. It is a song to bring the holy spirit upon David. **And, wherever it says: “Of David, a song,” the Shechinah rested on him [first] and then he recited a song.**

**The Lord is my shepherd** In this desert where I am going, [therefore] I am confident that I will lack nothing.

**2 in green pasture** In grassy pastures. Since he commences to compare his sustenance to the pasture of an animal by saying, “The Lord is my shepherd,” “green pastures” is appropriate for the expression, “the Lord is my shepherd.” David recited this psalm in the forest of Hereth (I Sam. 22:5). Why was it called Hereth? Because it was as dry as a potsherd (חרס) and the Holy One, blessed be He, moistened it with the good of the world to come (Mid. Ps. 23:6).

**3 He restores my soul** My spirit, which has been weakened by troubles and haste, He will restore to its previous status.

**in paths of righteousness/generosity** In straight paths, so that I should not fall into the hands of my enemies.

**4 in the valley of darkness** Heb. צלמות , in a land of darkness. He alludes to the desert of Ziph (I Sam. 23:13 28). Every [mention of] צלמות is an expression of darkness. Dunash ben Labrat defined it [in this manner].

**Your rod and Your staff** The pains that came upon me, and the support, that I rely upon Your loving-kindness both of them will comfort me, for they will serve to expiate my iniquity, **and I am confident that You will set a table before me. That is the throne.**

**5 You anointed my head with oil** I have already been anointed king by Your orders.

**my cup overflows** Heb. רויה , an expression of fullness.

**Meditation from the Psalms**

**Psalms ‎‎23:1-6**

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

David composed this psalm during one of the most dangerous and discouraging periods of his life. He was a forlorn fugitive, fleeing from King Saul and his army. In desperation, David hid himself in a barren desolate forest called the “forest of Hareth”,[[112]](#footnote-112) so named because it was parched and dry, like baked earthenware.[[113]](#footnote-113) But HaShem did nor forsake David. He soaked this dry forest with moisture which had the flavor of the World to Come, making even the grass and leaves of the forest succulent and edible.[[114]](#footnote-114) This pictures Gan Eden and suggests that the end is like the beginning. The Midrash, however, sees the entire psalm as speaking to how HaShem treated the Bne Israel in the wilderness on their way to the Promised Land. In this imagery, our verbal connection to the Torah (walk - ילך) takes on a very vivid picture of our travels in the wilderness. Similarly, the Targum also speaks of the manna as an allusion to the wilderness experience.

“He restores my soul”, in v.3, is referring to Torah study, as David also wrote: “The Torah of HaShem is whole, restoring the soul”.[[115]](#footnote-115) According to the Midrash, the words, “He restores my soul,” are alluding to the Torah that HaShem taught us when we were journeying through the wilderness.

The Midrash teaches us that Psalm 23 speaks about the journeys of the Bne Israel in the Wilderness. The wilderness journeys are concisely detailed in a parasha called *Masei* – **מַסְעֵי***.* In the Triennial, or Septennial, Torah cycle, we read this portion on the Shabbat closest to Tu B’Shebat (late winter) in the Tishri cycle, and around the second or *third Shabbat of Nachamu* in the Nisan cycle. This suggests that the proper time to contemplate the wilderness experience is during the summer.

The whole trip the Bne Israel took from Mitzrayim (Egypt) to the Promised Land is understood spiritually as a metaphor for the journey that we all take from leaving the straits of the birth canal, to the many years of our life that we spend trying to do the right thing (traveling in the desert and messing up for forty years), to the moment of our own death (The Promised Land). The forty-two journeys, therefore, relate to forty-two states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Jericho, the Messianic redemption. These stages are not only a record of the past, but also an allusion to the future exiles and the ultimate redemption throughMashiach. This seems to be David’s vision as he penned this psalm. Now this begs the question: If David is commenting on our Torah portion, then how are *Yaaqov’s journeys* related to the journeys mentioned in Parashat *Masei* – **מַסְעֵי**?[[116]](#footnote-116) One answer might be that Yaaqov is beginning his journeys with this parasha. He is going out without wealth of any kind because Eliphaz, the father of Amalek and the son of Esav, stole his wealth.[[117]](#footnote-117) It is this journey that reminded David of the journeys in Bamidbar 33.

Our psalm has many points of congruency with the Torah portion. In our Torah portion we see Yaaqov going to Haran to shepherd sheep for Laban. Our psalm opens with David declaring that HaShem is his shepherd.

Our Torah portion speaks of Yaaqov getting wives and becoming complete. David speaks, then, about HaShem restoring his soul. Additionally, David speaks of goodness and mercy following him. We see from Proverbs that Yaaqov’s wives are a good thing:

***Mishlei (Proverbs) 18:22*** *Whosoever finds a wife finds a good thing, and obtains favour of HaShem.*

Our Torah portion speaks of Yaaqov dwelling, and eating at his table, with Laban who deceives him in our Torah portion. We will see, next week, that Laban repeatedly demonstrates that he is Yaaqov’s enemy and is out to defraud him as often as possible. David then speaks of a table prepared in the midst of his enemies.

David speaks of his head being anointed while Yaaqov anoints his pillow and sets it up as a pillar.[[118]](#footnote-118)

Finally, David speaks of dwelling in the *House of HaShem* forever, while Yaaqov sleeps in the awesome place, which was none other than the *House of G-d*.

Thus we can clearly see that King David is giving us a commentary on the Torah portion in front of him.

Finally, Arizal explains that there is a connection between Psalm 23 and the meal.[[119]](#footnote-119) This psalm contains fifty-seven words, the numerical equivalent of the word ‘nourishes’. Furthermore, it contains 227 letters, the numerical equivalent of ‘blessing’. Arizal concludes that those who recite this psalm and live by its message will always be blessed with ample provisions.[[120]](#footnote-120)

**Ashlamatah: ‎Hos. 12:13 – 13:5 + 14:9-10‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Ephraim has surrounded me with lies, and the house of Israel with deceit, but Judah still rules with God, and with the Holy One he is faithful. | 1. ‎1. The house of Ephraim have multiplied lies before Me, and the house of Israel, deceit. But the people of the house of Judah ‎were fervent in worship until the people of God were exiled from their land, and they who worshipped before Me in the Sanctuary were ‎called a holy people. Thus were they established. |
| 2. Ephraim joins the wind and chases the east wind; all day he increases deceit and plunder, and they make a treaty with Assyria, and oil is brought to Egypt. | 2. The house of Israel is like one who sows the wind and reaps the whirlwind. They ‎multiply lies and violence all day long. They make a covenant with Assyria and carry tribute to Egypt. |
| 3. Now the Lord has a contention with Judah, and to visit upon Jacob according to his ways; according to his deeds He shall recompense him. | 3. There is an indictment before the ‎LORD against the people of the house of Judah, to punish Jacob according to his ways; according to his good deeds He will reward him. |
| 4. In the womb, he seized his brother's heel, and with his strength he strove with an angel.  | 4. O prophet say to them: Was it not said of Jacob even before he was born, that he would be greater than his brother? And by his might ‎he contended with the angel? |
| 5. He strove with an angel and prevailed; he wept and beseeched him; In Bethel he shall find Him, and there He shall speak with us. | 5. Thus he contended with the angel and prevailed, he wept and pleaded with him. In Bethel He was revealed ‎to him and there He would speak with us. |
| 6. And the Lord is the God of the hosts; the Lord is His Name. | 6. He is the LORD, the God of hosts, who was revealed to Abraham, Isaac and Jacob. And as was ‎said through Moses, "The LORD" is His memorial to every generation. |
| 7. And you shall return by your God: keep loving-kindness and justice, and hope to your God always. | 7. And as for you, be strong in the worship of your God. Hold fast ‎to kindness and justice, and hope constantly for the deliverance of your God. |
| 8. A trafficker who has deceitful scales in his hand; he loves to oppress. | 8. Be not like traders in whose hands there are‎ false scales; they love to oppress..  |
| 9. And Ephraim said: Surely I have become rich; I have found power for myself; all my toils shall not suffice for my iniquity which is sin.  | 9. And the people of the house of Ephraim said, "But we have become rich, we have acquired power." O ‎prophet. say to them. 'Look! None of your wealth will remain for you on the day of punishment for sins. |
| 10. And I am the Lord your God from the land of Egypt; I will yet make you dwell in tents as in the days of the [early] times. | 10. I am the LORD your God ‎who brought you out of the land of Egypt. I will again let you dwell in tents as in the days of old. |
| 11. And I spoke to the prophets, and I increased their visions; and to the prophets I assumed likenesses. | 11. I spoke with the prophets; and I ‎multiplied prophecies. and sent word through My servants the prophets. |
| 12. If there is violence in Gilead, it is because they were but vanity; in Gilgal they sacrificed oxen; also their altars were like heaps on the furrows of the field. | 12. If in Gilead there were oppressors, truly in the house of ‎Gilgal they have sacrificed bullocks to idols; their heathen altars also they have multiplied like stone heaps on the boundaries of the ‎fields. |
| 13. And Jacob fled to the field of Aram; and Israel worked for a wife, **and for a wife he guarded.**  | 13. O prophet. say to them. "Did not Jacob yourfather go to the fields of Aram? And Israel served for a wife, **and for a wife he ‎guarded sheep?** |
| 14. And, through a prophet, the Lord brought up Israel from Egypt, and **through a prophet they were guarded.** | 14. Indeed. when your forefathers went down to Egypt, the LORD sent a prophet and brought Israel up from Egypt, ‎**and through a prophet they were guarded.** |
| 15. Ephraim provoked, yea bitterness; therefore his blood shall be cast upon him, and his disgrace his Lord shall requite upon him. | 15. The people of the house of Ephraim provoke to anger. they continue to sin. And the guilt ‎of innocent blood which is shed will turn upon them. and their LORD will turn back on them their shame. |
|  |  |
| 1. When Ephraim spoke with trembling, he became exalted in Israel; when he became guilty through Baal, he died.  | 1. When one of the people of the house of Ephraim spoke, trembling gripped the nations. They were exalted in Israel; but when they ‎incurred guilt through worshipping idols, they were killed.  |
| 2. And now, they continue to sin, and they have made for themselves a molten image from their silver according to their pattern, deities, all of it the work of craftsmen; to them say, "Those who sacrifice man may kiss the calves." | 2. And now they continue to sin; they have made for themselves a molten image ‎from their silver, idols in their own image, all the work of craftsmen. The false prophets lead them astray; they sacrifice to the work of ‎man's hands, they slaughter bullocks for calves, |
| 3. Therefore, they shall be like a morning cloud, and like dew that passes away early, like chaff that is driven with the wind out of the threshingfloor, and like smoke out of a chimney. | 3. Therefore they will be like the morning clouds and like the dew that vanishes quickly; ‎like the chaff which the wind blows from the threshing-floor, and like the smoke which passes from the smoke-hole.' |
| 4. And I am the Lord your God from the land of Egypt, **and gods besides Me you should not know, and there is no savior but Me.** | 4. And I am the LORD ‎your God who brought you up from the land of Egypt; **you know no God but Me, and there is no other saviour than Me.** |
| 5. I knew you in the desert, in a land of deprivation. | 5. I supplied your ‎need in the wilderness, in the land where you were in need of everything. |
| 6. When they grazed and were sated, they were sated and their heart became haughty; therefore, they forgot Me. | 6. When I fed ‎ them, they were filled. They were filled and their hearts grew proud, therefore they abandoned My worship.  |
| 7. And I was to them as a lion, as a leopard by the way I will lurk. | 7. So My Memra became like ‎a lion to them, like a leopard lurking by the way. |
| 8. I will meet them as a bereaving bear, and I will rend the enclosure of their heart, and I will devour them as a lion, the beast of the field shall rend them asunder. | 8. My Memra comes on them like a bear robbed of her cubs; I have smashed the ‎wickedness of their hearts, and have killed them there like young lions. like a beast of the crag that rends I have destroyed them. |
| 9. **You have destroyed yourself, O Israel, for [you have rebelled] against Me, against your help.** | 9. **When you corrupt your deeds. O house of Israel, the Gentiles rule over you, but when you return to My Law. My Memra is your support.** |
| 10. I will be, where is your king? Now let him save you in all your cities, and your judges, concerning whom you said, "Give me a king and princes." | 10. Where now is your king, that he may save you in all your cities? And your judges, of whom you said, "Appoint over me a king and ‎rulers"? |
| 11. I gave you a king with My wrath and I took [him] away with My fury. **{P}** | 11. I have appointed a king over you in my anger, and I have removed him in my wrath. **{P}** |
| 12. The iniquity of Ephraim is bound up; his sin is laid away. | 12. The iniquities of the house ‎‎of Ephraim are stored up. all their sins are collected for punishment. |
| 13. Pangs of a woman in confinement shall come to him: he is an unwise son, for it is a time that he shall not stand in the birthstool of the children. | 13. Distress and agitation like the pangs of a woman giving birth will ‎come upon him. He is a son who has grown up but has not learned to know the fear of Me, Now I will bring upon him distress like that ‎of a woman who sits on the birth-stool but has no strength to give birth, |
| 14. From the clutches of the grave I would ransom them, from death I would redeem them; I will be your words of death; I will decree the grave upon you. Remorse shall be hidden from My eyes. | 14. I have delivered the house ‎ of Israel from the power of death and rescued them from the destroyer. But now My Memra will be against them to kill. and My decree ‎will be to destroy. Because they have transgressed My Law. I will remove My Shekinah from them,. ‎ |
| 15. For though he flourish among the marshes, an east wind shall come, a wind of the Lord, ascending from the desert, and his spring shall dry up, and his fountain shall be parched; he shall plunder the treasure of all coveted vessels. | 15. For they are called sons. but they ‎have multiplied corrupt deeds. Now I will bring against them a king strong as the east wind. by the Memra of the LORD. He will come up by ‎way of the desert and destroy their treasure-house and lay waste their royal city. He will plunder the treasures, every precious object. |
|  |  |
| 1. Samaria shall be accounted guilty, for she has rebelled against her God: they shall fall by the sword, their infants shall be dashed, and their pregnant women shall be ripped up. **{P}** | 1. Samaria is guilty, for she has rebelled against the Memra of her God. They will be killed' by the ‎sword, their youths' will be dashed in pieces, and their pregnant women ripped open. **{P}** |
| 2. Return, O Israel, to the Lord your God, for you have stumbled in your iniquity. | 2. Return, O Israel, to the fear ‎of the LORD your God, for you have fallen because of your sin. |
| 3. **Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips.** | 3. **Bring with you words of confession and return to ‎the worship of the LORD. Say before Him, "It is near before You to forgive iniquities: then we will be accepted as ‎good. Let the words of our lips be accepted before You with favour like bullocks on your altar.**  ‎ |
| 4. **Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy."** | 4. **The kings of Assyria will not save us. We will not put our trust in horsemen, and ‎no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were ‎like orphans in Egypt.** |
| 5. I will remedy their backsliding; I will love them freely, for My wrath has turned away from them. | 5. I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they freely ‎repent. for My anger has turned away from them. |
| 6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon.  | 6. My Memra will be like dew to Israel; they will bloom like the lily, and they will dwell ‎in their fortified land like the tree of Lebanon which puts forth its branches. |
| 7. **Its branches shall go forth, and its beauty shall be like the olive tree, and its fragrance like the Lebanon.** | 7. **Sons and daughters will multiply, and their light ‎will be like the light of the holy candelabrum, and their fragrance like the fragrance of incense.** |
| 8. **Those who dwelt in its shade shall return; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon.** | 8. **They will be gathered from ‎among their exiles, they will dwell in the shade of their Anointed One (Messiah). The dead will be resurrected and goodness will increase ‎in the land, The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the ‎ matured wine when it was poured out in the Sanctuary.** |
| 9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found. | 9. The house of Israel will say, "Why should we worship idols any more?" I, ‎by My Memra, will hear the prayer of'Israel and have compassion on them, I, by My Memra, will make them like a beautiful cypress ‎tree. Because forgiveness for their waywardness is found before Me. |
| 10. **Who is wise and will understand these, discerning and will know them; for the ways of the Lord are straight, and the righteous/generous shall walk in them, and the rebellious shall stumble on them.** **{P}** | 10. **Who is wise and will consider these things? Who is prudent and will ‎take note of them? For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting life through them. but ‎the wicked will be delivered to Gehinnam because they have not walked in them.** **{P}** |
|  |  |

**Rashi’s Commentary for: Hos. 12:13 – 13:5 + 14:9-10‎**

**Chapter 12**

**1 has surrounded Me** Ephraim and the house of Israel have already surrounded Me with lies and deceit, i.e., the kings of the Ten Tribes and all the people, but Judah still...

**rules with God** Still rules with fear of God.

**rules** Heb. רָד . Comp. (Num. 24:19) “And there shall rule (וְיֵרְדְּ) out of Jacob.” Their kings are still with the Holy One, blessed be He.

**2 joins the wind** Heb. רֽעֵה . An expression of רֵעַ , a friend. He joins words of the wind, viz. idolatry.

**and oil** Their oil they carry to Egypt to give a bribe to Egypt to aid them.

**3 Now the Lord has a contention with Judah** He relates to them the matters of His contention which their brethren, the house of Israel, have done to Him, so that they should not wonder when He visits retribution on Jacob according to his ways.

**4 In the womb, he seized his brother’s heel** All this I did for him, he held him by the heel, as a sign that he would be a master over him.

**5 he wept** i.e., the angel wept. [from Chullin 92a]

**and beseeched him** When he said to him, “I will not let you go unless you bless me” (Gen. 32:26), and the angel was begging him, “Let me go now. Eventually, the Holy One, blessed be He, will reveal Himself to you in Bethel, and there you will find Him, and there He will speak with us, and He and I will agree with you concerning the blessings that Isaac blessed you.” Now that angel was Esau’s genius, and he was contesting the blessings.

**6 And the Lord is the God of the hosts** Just as I was then, so am I now, and had you walked with Me wholeheartedly, like Jacob your father, I would have acted toward you as I acted toward him.

**7 And you shall return by your God** On His promise and His support, which He promises you, you can rely, and return to Him. Only...

**keep loving-kindness and justice** **and you may be assured to hope for His salvation always.**

**8 A trafficker who has deceitful scales in his hand** You rely on your gain, for you are traffickers and deceivers, and concerning your wealth you say...

**9 Surely I have become rich** Now why should I worship the Holy One, blessed be He?

**I have found power for myself** Heb. אוֹן , meaning strength. Rabbi Simon, however, explained it homiletically as follows: I found אוֹן for myself: I found a deed of indebtedness for myself, that I possess kingship over Israel. (Gen. 50:18) “And his brothers too wept and fell etc. ‘Behold we are slaves to you etc.’” אוֹן means the laws of a deed. Comp. (Gittin 43b) “They may write his deed (אוֹנוֹ) for it.” Comp. (Gittin 43b) “They may write his deed אוֹנוֹ for it.” Comp. also (Gen. Rabbah 2:2) With one deed (אוֹנוֹ) and with one price. “And this is its explanation:

**“And Ephraim said: Surely I have become rich; I have found a deed for myself.**” Jeroboam son of Nebat, who was of the tribe of Ephraim, boasts and declares: Surely I have become rich, I have found a deed for myself, one deed, that all Israel are my slaves, for my father acquired them, as it is written: And his brothers too went and fell before him, and said: Behold we are your slaves. And whatever a slave acquires belongs to his master. Hence, all their property is mine. Therefore, I have no sin if I take all that is theirs, for they are my slaves. What is written after this? And I am the Lord your God from the land of Egypt. The greatness that came to your father in Egypt was from Me. Said the Holy One, blessed be He. ‘Behold we are your slaves,’ you have not forgotten, but ‘I am the Lord your God,’ which was stated in the Decalogue, you have forgotten, for you have erected two calves, one in Bethel and one in Dan. And according to the simple meaning of the verse, you say, “I have found power for myself through oppression and deceitful scales.” And I am the Lord your God from the land of Egypt. There I distinguished between a droplet [of seed] of a firstborn and a droplet which was not of a firstborn. I also know and exact retribution from deceitful scales made without understanding and from one who hides his weights in salt in order to deceive.

**all my toils shall not suffice for my etc**. It would have been better for you had you said to yourself: All my money shall not suffice to atone for my iniquity which I have sinned. In this manner Jonathan renders it: The prophet said to them: All your wealth will not remain with you on the day of the retribution of your sins.

**shall not suffice** Heb. לֹא יִמְצְאוּ , usually translated ‘shall not find.’ They shall not suffice. Comp. (Num. 11:22) “and suffice (וּמָצָא) for them.” But it cannot be explained: יְגִיעַי כָּֽל- , all those who toil to seek my iniquity shall not find any iniquity with me, for, were that the case, it should be spelled יְגֵעַי without a “yud,” and it should be vowelized with a “tseireh,” but now it is not an expression of one who toils but an expression of toil.

**10 I will yet make you dwell in tents** I will cut off from your midst deceitful traffickers, and I will cause you to dwell in tents. **I will set up from among you students engaging in the Torah.**

**as in the days of the [early] times** As in the days of the early times, when Jacob, the unpretentious man, was sitting in tents.

**11 And I spoke to the prophets to admonish you** and to bring you back to do good.

**and to the prophets I assumed likenesses** I appeared to them in many likenesses. Another explanation. **I gave My words likenesses to them through allegories in order to make them comprehensible to their listeners.**

**12 If there is violence in Gilead** If they suffered from destruction and violence, they caused it to themselves, for they were but vanity in Gilgal, and they sacrificed oxen to pagan deities.

**also their altars were as numerous as heaps** which are on the furrows of the field.

**the furrows of the field** The furrow made by the plowshare is called תֶלֶם .

**13 And Jacob fled to the field of Aram** etc. Like a person who says, “Let us return to the previous topic,” for we spoke above (verse 5): And he strove with an angel, and moreover, I did this for him; when he was forced to flee to the field of Aram, you know how I guarded him.

**and for a wife** he **guarded** the flocks.

**14 And, through a prophet, the Lord brought up etc**. And, insofar as you disgrace the prophets and mock their words, is it not so that through a prophet God brought us etc.?

**15 Ephraim provoked his Creator** by despising His prophets and betraying Him.

**yea, bitterness** (Heb. תַּמְרוּרִים ,) they are to him for his blood which he shed by causing Israel to sin by clinging to idolatry and one who causes a person to sin is worse to him than one who kills him, as we learn from Ammon and Moab, who misled Israel to cling to Baal-Peor, and Scripture punished them more severely than an Egyptian and an Edomite, who drowned them in the river and went forth toward them with the sword...

**shall be cast upon him** The Holy One, blessed be He, shall cast it upon him.

**and his disgrace which he disgraced** Solomon, as the matter is stated: (I Kings 11:26) “He raised his hand against the king,” that he rebuked him in public because Solomon had built up the Millo, as is explained in [the chapter entitled] Chelek (San. 101b).

**his Lord shall requite upon him** I.e., the Holy One, blessed be He, since he surpassed him in his evil deeds.

**Chapter 13**

**1 When Ephraim spoke with trembling** When Jeroboam showed zeal for the Omnipresent and spoke harshly against Solomon, and tremblingly, for Solomon was a great king.

**he became exalted in Israel** Thence he merited to be elevated to he king over Israel.

**when he became guilty through Baal** As soon as he assumed greatness and became guilty with Baal.

**he died** i.e., Jeroboam’s dynasty was terminated, and so was Ahab’s dynasty. Jonathan renders: When one of the house of Ephraim would speak, fear would seize the nations. They were great among Israel, but when they sinned by worshipping idols, they were slain.

**2 And now Jehu’s dynasty**, who saw all this, continue to sin.

**according to their pattern** Heb. כִּתְבוּנָם .

**Those who sacrifice man may kiss the calves** The priests of Molech say to Israel, “Whoever sacrifices his son to the idol is worthy of kissing the calf” for he has offered him a precious gift. So did our Sages explain this in Sanhedrin (63b), and it fits the wording of the verse better than Jonathan’s translation.

**3 and like dew that passes away early** Jonathan renders: And like dew, the water of which evaporates.

**like chaff that is driven with the wind out of the threshing floor** Jonathan renders: Like chaff which the wind blows from the threshingfloor. e wind lifts up.

**4 And I am the Lord your God** and you should not have rebelled against Me

**5 I knew you** I set My heart to know your necessity, and I provided you.

**deprivation** Heb. תַלְאוּבֽת . There is no similarity to this in Scripture, and its interpretation is, according to the context, תֵּל , a heap, שֶאוֹבִין , where they long for all good and do not find it.

**6 When they grazed** When they entered the land of their pasture and they were sated, then...

**they were sated and their heart became haughty** (Ex. 7:20) “And he lifted (וַיָרֶם) the staff,” is an expression of lifting something else. “Became haughty (וַיָרָם) ” here means that he himself was lifted.

**7 by the way I will lurk** Heb. אָשּׁוּר . Every instance of אָשּׁוּר in Scripture is punctuated with a “dagesh,” but this one is “weak,” since it is not a place name but it means, “I will lurk and ambush.” Comp. (Num. 24:17) “I see him (אֲשּׁוּרֶנוּ) but not near.”

**8 as a bereaving bear** Heb. שַׁכּוּל . Like שּׁוֹכֵל , as you say חָנּוּן , gracious, and רַחוּם , merciful, so שַּׁכּוּל , i.e., entirely attired with bereavements and ready to bereave people.

**and I will rend the enclosure of their heart** like the habit of the bear, which holds its nails on the chest and rends until the heart. Another explanation:

**the enclosure of the heart** Their heart which is closed from understanding to return to Me.

**9 You have destroyed yourself**, O Israel Heb. שִּׁחֶתְךָ .

**for against Me you have rebelled:** you have rebelled against your help. This is an ellipsis, but [to] one who understands the language of the Scriptures, it makes sense. For against Me was the rebellion which you rebelled, and if you ask, “What does it mean to You?” Against your help you rebelled when you rebelled against Me.

**10 I will be, where is your king?** Heb. אֱהִי מַלְכְּךָ אֵפוֹא . Jonathan renders: Where is your king? But I say that it is unnecessary to interpret it other than its apparent meaning. I will be standing from afar to see where your king is, for I will make Myself see what your end will be, where your savior is.

**12 The iniquity of Ephraim is bound up** I did not overlook it; it is laid up with Me.

**13 for [it is] a time** For a time of trouble has come upon him, from which he will not be able to stand and endure.

**in the birthstool of the children** upon which the woman in confinement sits to give birth. And in Old French they call a birthstool sele.

**in the birthstool of the children** i.e., in the birthstool made for the birth of children.

**14 From the clutches of the grave** I would ransom them I am He Who would ransom them from the clutches of the grave and redeem them from death, but now...

**I will be your words of death** Heb. אֱהִי דְבָרֶיךָ . I will place Myself to speak of you words of death.

**I will decree...upon you** Heb. קָטָבְךָ . I will decree upon you the decree of the grave.

Remorse shall be hidden from My eyes Heb. נֽחַם . I will not regret this evil. נֽחֵם is an expression of regret (נִחוּם) , and the “mem” is a radical like the “mem” of נֽעַם , pleasantness, for the accent is on the first syllable, and the “heth” is vowelized with a “pattah.” Were it an expression of resting (נָח) , with the “mem” serving as a suffix denoting the plural, the accent would be under the “heth,” and it would be vowelized with a “kamatz” [like כּֽחָם their strength; רוּחָם , their spirit.]

**15 For though he flourish among the marshes** Heb. כִּי הוּא בֵּין אַחִים יַפְרִיא . Jonathan renders: For they are called sons, but they increased corrupt deeds. אַחִים An expression of an evil thing. Comp. (Ezekiel 21:20) “Woe! (אָח) It is made for a blade.” Also (ibid. 6:11) “And say, ‘Woe!’ (אָח) to all the... abominations.” יַפְרִיא An expression similar to (Deut. 29:17) פּֽרֶה רֽאשׁ וְלַעֲנָה , that hears (פּֽרַה) hemlock and wormwood.” But I say that אַחִים is an expression similar to (Gen. 41:2) “And they grazed in the marsh (בָּאָחוּ) .”

**For though he flourish among the marshes** Heb. יַפְרִיא . Blossoms and grows in the marsh. Among the marshes, among those growing in the marshes, which always flourish. And, since He compares him to a marsh, He says: An east wind shall come... and his spring shall dry up. Another explanation: For he decreased among the brothers, i.e., Jeroboam. He was a son who decreased the brotherhood [other versions: the heritage] of Israel. Through him, they were divided into two kingdoms. Decreased יַפְרִיע . An expression similar to (Gen. 16:12) “One who decreases men (פֶּרֶא אָדָם) .”

**an east wind shall come** A king, strong as the east wind, shall come up by the word of the Lord from the way of the desert.

**he shall plunder** That king shall plunder the treasures of all coveted vessels.

**Chapter 14**

**1 Samaria shall be accounted guilty** From now on, her guilt will be revealed.

**and their pregnant women** Heb. וְהָריּוֹתָיו . The pregnant women in its midst.

**2 Return, O Israel** You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה , with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3 You shall forgive all iniquity** Heb. עָוֹן כָּל-תִּשָׂא . Forgive all our iniquities.

**and teach [us the] good [way]** Heb. וְקַח-טוֹב . And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** that we should have sacrificed before you, let us render them with the placation of the words of our lips.

**4 Assyria shall not save us** Say this also before Him, **“We no longer seek the aid of man, neither from Assyria nor from Egypt.”**

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer to the work of our hands** that they are our gods.

**for in You alone shall our hope be**, You Who grant mercy to the orphans.

**5 I will remedy their backsliding** Said the prophet: So has the Holy Spirit said to me. After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.

**6 and it shall strike** I. e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7 Its branches shall go forth** Sons and daughters shall increase.

**and it shall be Their beauty shall be like the beauty of the menorah** of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8 Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon** Jonathan renders: Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple. For they would blow the trumpets over the libations when the Levites would recite the song.

**9 Ephraim will say, “What more do I need to follow the images?”** And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; i.e., **I will be accessible to him.**

**from Me your fruit is found** Am I not He? **For all your good emanates from Me.**

**10 Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**Special Ashlamatah: ‎Yeshayahu (Isaiah) 54:1-10‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord. | 1. Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not ‎become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD. |
| 2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; **lengthen your cords and strengthen your stakes.** | 2. Enlarge ‎the place of your camping, and cause the cities of your land to be inhabited; hold not back, **increase the people of your armies and ‎strengthen your rulers.** |
| 3. For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities. | 3. For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause ‎desolate cities to be inhabited. |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. | 4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will ‎forget the shame of your youth, and the reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. | 5. For your Maker is your husband, ‎the LORD of hosts is His name; and the Holy One of Israel is Your Redeemer, the God of the whole earth he is called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah ‎of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. In ‎a little anger I forsook you, but with great compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, **and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord.** | 8. In a brief hour. for a time. I took up the face of My Shekhinah from you, **but with everlasting benefits which do not cease I will have ‎compassion on you, says the LORD, your Redeemer.** |
| 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. | 9. This is like the days of Noah before Me: as I swore by My Memra that the ‎waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that my anger will not turn upon ‎you and I will not rebuke you. |
| 10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, **neither shall the covenant of My peace totter**," says the Lord, Who has compassion on you. | 10. For the mountains may pass and the hills be split, but My goodness will not pass from you. ‎Jerusalem. **and My covenant of peace will not be cast away,** says He who is about to have compassion on you, says the LORD.‎ |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 54:1-10**

**1 Sing, you barren woman** Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs** Heb. חָלָה , an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one** The daughter of Edom.

**2 and let them stretch forth** far off.

**lengthen your cords** These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

**3 shall you prevail** Heb. תִּפְרֽצִי , shall you prevail.

**4 your youth** Heb. עֲלוּמַיִךְ , your youth.

**6 who was rejected** When she is rejected at times that her husband is a little wroth with her.

**8 With a little wrath** Heb. שֶׁצֶף . Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.

**and with everlasting kindness** that will exist forever.

**9 For this is to Me [as] the waters of Noah** [i.e.,] it is an oath in My hand, and He proceeds to explain His words, “as I swore that the waters of Noah shall never again pass over the earth, etc.”

**10 For the mountains shall depart** Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 28:10 – 29:30**

**Tehillim (Psalm) 23**

**Hosea 12:13 – 13:5 + 14:9-10**

**Special Ashlamatah: Yesahahu (Isaiah) 54:1-10**

**Mk 3:13-19a, Lk 6:12-16, Acts 6:1-6**

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

Went / walk - ילך, Stong’s number 03212.

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

Place - מקום, Strong’s number 04725.

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

Went / walk - ילך, Stong’s number 03212.

**Beresheet (Genesis) 28:10** And Jacob <03290> went out <03318> (8799) from Beersheba <0884>, and went <03212> (8799) toward Haran <02771>.

11 And he lighted <06293> (8799) upon a certain place <04725>, and tarried there all night <03885> (8799), because the sun <08121> was set <0935> (8804); and he took <03947> (8799) of the stones <068> of that place <04725>, and put <07760> (8799) them for his pillows <04763>, and lay down <07901> <00> in that place <04725> to sleep <07901> (8799).

**Hoshea 14:9** Who is wise <02450>, and he shall understand <0995> (8799) these things? prudent <0995> (8737), and he shall know <03045> (8799) them? for the ways <01870> of the LORD <03068> are right <03477>, and the just <06662> shall walk <03212> (8799) in them: but the transgressors <06586> (8802) shall fall <03782> (8735) therein.

**Yeshayahu (Isaiah) 54:2** Enlarge <07337> (8685) the place <04725> of thy tent <0168>, and let them stretch forth <05186> (8686) the curtains <03407> of thine habitations <04908>: spare <02820> (8799) not, lengthen <0748> (8685) thy cords <04340>, and strengthen <02388> (8761) thy stakes <03489>;

**Tehillim (Psalm) 23:4** Yea, though I walk <03212> (8799) through the valley <01516> of the shadow of death <06757>, I will fear <03372> (8799) no evil <07451>: for thou art with me; thy rod <07626> and thy staff <04938> they comfort <05162> (8762) me.

**Pirqe Abot – MeAm Lo’ez**

**Mishnah 2:9**

**By:**

**Rabbi Yitschaq Magriso**

**Rabban Yochanan ben Zakkai received from Hillel and Shammai. He used to say: If you have learned much Torah, do ‎not consider yourself great, for it was for this [purpose] that you were created. ‎**

Rabban Yochanan ben Zakkai received the oral tradition from Hillel and Shammai, who were mentioned earlier (1:12). They taught that a person was brought into ‎this world to engage in the study of the Torah and keep its commandments, and for no other reason. Thus, Rabban Yochanan, who knew their teaching, maintained ‎that the person who has studied much Torah should not display pride and superiority, because he is merely fulfilling his purpose in creation.

God took an active role in creating the world with the understanding that the nation of Israel study the Torah and keep the commandments. If they had not accepted ‎the Torah, the world would have reverted to "emptiness and void" ***(Tohu Va-Bohu)*** as it was before. It was for this purpose that mankind was created. ‎

God also made an expressed condition ***(Tanai Meforash)*** with the world. If people study the Torah, the world can exist. If not, the world no longer ‎has any reason for existing. ‎

This being the case, how can one who studies much Torah consider it a great accomplishment? How can he display pride for what he has done? He has not done ‎anything more than fulfill his purpose in creation. He is like a person who has repaid a debt, for which he does not deserve any special credit.

 ‎

It is appropriate for this lesson to have been taught by Rabban Yochanan ben Zakkai. He was one of the greatest Sages, and he knew the entire Torah. There was ‎no area in Torah in which he was not expert.

 ‎

Moreover, we see that the human body contains 248 major parts, paralleling the 248 positive commandments of the Torah, and 365 nerves, paralleling the 365 ‎negative commandments of the Torah. This is clear evidence that the human being was created to keep the commandments of the Torah, and hence, to study its ‎Laws. This is the entire purpose of man ***(Ecc 12:13 - The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole man)***..

 ‎

The master also had another lesson in his teaching, "For this is why you were created." If a person studied Torah day and night all his life, and devoted every ‎moment to keeping the commandments and doing good deeds, it still would not constitute even a one percent payment to God for creating his body. He would ‎always remain indebted to God for creating Him out of nothing, yet complete in every respect, with all his organs functioning in harmony.

‎

The master therefore taught that one should not feel proud if he has gained much Torah knowledge. No matter how much one devotes himself to the Torah, he ‎cannot in any way discharge his debt to God. God does so much for each individual every minute and every second, that one's debt to God is infinite. Therefore, ‎no matter how much one does for God, he has no reason to display pride.‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet Gen. 28:10 – 29:30**

**“VaYetse Ya’aqob”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School Of Hakham Shaul****Tosefta****(Luke 6:12-16)****Mishnah א** | **School of Hakham Tsefet****Peshat****(Mark 3:13-19)****Mishnah א** |
| **And it happened in those days that he went out into the mountain to pray, and he was spending the night in prayer to G-d. And when it was day, he called his talmidim. And he appointed twelve of them, who he also named his emissaries: Shim’on, whom he also surnamed Tsefet, and Adam his brother; Ya’aqov and Yochanan; Peresh and Bar-Telem; Matityahu and T’om; Ya’aqov ben Chalfai, and Shim’on who was called HaK’na’ani; Y’hudah the brother of Ya’aqov, and Y’hudah Ish Q’riyot who also became the betrayer.**  | **And he** (Yeshua) **went up into the mountain and appointed** (Yif’qod) **those whom he would have near him. And they turned towards[[121]](#footnote-121) him** as their Hakham and source of Wisdom**. And he appointed twelve, that they should be with him, and that he might** send them out **as emissaries[[122]](#footnote-122) to herald** (the Mesorah)**, and to have the authority to heal sicknesses, and to cast out shedim** (demons)**. And** as the **chief**[[123]](#footnote-123)he **appointed Shim’on** bar Yonah **whom he surnamed[[124]](#footnote-124) Tsefet** (Peter)**. And he appointed Ya’aqov ben Zabdeyel, and Yochannan** ben Zabdeyel **the brother of Ya’aqov, he surnamed** both **B'ne Rogaz which is sons of short temper. And he appointed Adam** (Andrew) bar Yonah**, and Peresh** (Philip)**,[[125]](#footnote-125) and Bar-Telem** (Bartholomew)**,[[126]](#footnote-126) and Matityahu** (Matthew) ben Chalfai HaLevi, **and T’om** (Thomas)ben Chalfai HaLevi**, and Ya’aqov** ben Chafai HaLevi**, and Yehudah** (Thaddeus) ben Ya’aqob**, and Shim’on HaK’na’ani** (Simon the Cananite),**[[127]](#footnote-127) And Y’hudah Ish Q’riyot, who also betrayed him.**  |
|  |
| **School of Hakham Shaul****Remes****(Acts 6:1-6)****Pereq א** |
| **Now in those days, the talmidim were multiplied, and a complaint from the Hellenists arose against the Hebrews, because their widows were overlooked in the daily rationing. And the Twelve called to themselves the congregation of the talmidim and said, It is not beneficial for us, to leave the Word of G-d,** in order **to serve the bench. Therefore, brothers, appoint seven men from among yourselves of good reputation and standing, full of the Mesorah** (Oral Torah) **and wisdom** (Hokhmah)**, who we may appoint to this duty** (as Paqidim)**. But we will give ourselves continually to the service of the Torah** at the bench **and to prayer. And the saying pleased the whole congregation. And they chose Stephen, a man full of faithful obedience and of the Mesorah, and Peresh** (Philip)**, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a** Jewish **proselyte of Antioch. They set these before the emissaries** (Nazarean Hakhamim/Rabbis)**. And having prayed, they laid hands on them.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Gen 28:10 – 29:30 | Psa. 23 | Hos 12:13 – 13:5 + 14:9-10 | Mk 3:13-19a | Lk 6:12-16 | Acts 6:1-6 |

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

Concurring with Mann the Greek text of the present pericope is confusing[[128]](#footnote-128) and strained. What is evident from the text is that Yeshua selects and appoints those who will be essential for the dissemination and proclamation of the Mesorah. Their occupation is superficially stated as those who would proclaim the Mesorah with authority over sickness and *shedim* (demons). However, what is principle is the proclamation of the Mesorah. The declaration of the Mesorah is an essential way of life. All who are sick and controlled by shedim (demons) are not able to conduct themselves according to the Mesorah. Therefore, Yeshua authorizes his talmidim with the appropriate tools for this proclamation. What scholars fail to understand is that these men are all essential to the master plan of Yeshua. Their inability to find these names in other places does not minimize anyone on the list of appointment.[[129]](#footnote-129) Each Talmid was significant to the overarching plan of the Master.

**The Chief of the Nazarean Movement**

Concurring with Taylor[[130]](#footnote-130) we find the text should read “**And** as the **chief** he **appointed Shim’on** bar Yonah **whom he surnamed Tsefet** (Peter)**.**” This is attested to in various manuscripts and most importantly, in the order of selection and appointment.

Gal 2:8—9 For he who worked in Tsefet (Peter) in that he was sent of the Jews also worked in me and sent me to the Gentiles. 9And when they knew of the mercy that was given to me, Ya’aqov and Tsefet and Yochanan, those who were considered to be pillars, gave to me and to Bar-Nabbi the right hand of fellowship that we [should work] among the Gentiles and they among the circumcision.

Throughout the Greek Nazarean Codicil Hakham Tsefet is called by three titles. Simon, Peter and Cephas. When we look at the Peshitta, Hakham Tsefet is NEVER called Cephas but an Aramaic translation of the Greek/Latin word “Petros” – i.e. Kepha. I will not, at present, deal with the arguments concerning the possibility of the two names referring to two individuals. However, I will rest on the fact that the Peshitta never calls Hakham Tsefet “Cephas” as an evidence of the singularity of person. And, it is not the focus of this document to argue these points at the present time. My question is what does the name “Tsefet” mean, and how does this relate to his being the Chief of the Nazarean Jews of his time.

Yeshua makes the following statement about Hakham Tsefet.

Joh 1:42 And he brought him to Yeshua. And Yeshua looked at him and said, "You are Shim’on, Bar Yona. You will be called Tsefet (Peter)."[[131]](#footnote-131)

That Hakham Tsefet must have been “Shim’on,” is clear but Yeshua says that he would be called Tsefet (Peter). Why does Yeshua call Shim’on “Tsefet”? And, why is the name not found in scripture for any other individual? While the name “Tsefet” does not appear as a proper name, it does appear in the Tanakh.

2Ch 3:15 Also he made before the house **two pillars** of thirty and five cubits high, and the **chapiter** (*v’ha’tzephet*) that *was* on the top of each of them *was* five cubits.[[132]](#footnote-132)

I will include the Hebrew text of the cited passage for clarification.

15 **וַיַּ֜עַשׂ לִפְנֵ֤י הַבַּ֙יִת֙ עַמּוּדִ֣ים שְׁנַ֔יִם אַמּ֕וֹת שְׁלֹשִׁ֥ים וְחָמֵ֖שׁ אֹ֑רֶךְ וְהַצֶּ֥פֶת אֲשֶׁר־עַל־רֹאשׁ֖וֹ אַמּ֥וֹת חָמֵֽשׁ׃ ס**

The highlighted Hebrew text reads ***v’ha’tzephet***. The phrase ***v’ha’tsefet*** would read “and the chapiter.” The word cha**piter** is translated “tsefet” which is not the pillar itself. The “tsefet” is the cap or head (chief) of the pillar. Therefore, Hakham Tsefet is not only seen as a “pillar” himself, but also as the cap or head (chief) of the pillar. The “tsefet” is the upper portion of the pillar, which supports the edifice. Consequently, Hakham Tsefet is not only one of the “pillars” of the Nazarean Community; he is also the primary support for the whole community.

Tsefet is also the name of a Biblical and modern city in Eretz Yisrael.

Jud. 1:17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited **Tz’fat (**צְפַת **Tz’phath** – watchman or watch-tower), and utterly destroyed it. And the name of the city was called Hormah.

Tz’fat is so titled because it is one of the highest “mountains” within Eretz Yisrael. Please note that I said “within” Eretz Yisrael. I realize that Mount Hermon is higher than Tz’fat.

**Holy Mountains**

There are “mountains” in the northern part of Yisrael. However, we are concerned with only those places which we would deem “Holy.” The three names which serve as the most prominent in terms of “holiness” are Har Sinai (Mount Sinai) which is not located in Eretz Yisrael. The Har HaBayit (Mountain of the House) is where the Temple is located and finally Har Tz’fat situated in the Northern part of the Galil. Each mountain bears significance and from each we have received spiritual instruction. From Har Sinai we received the gift of the Torah. From Har HaBayit we received instruction on how to conduct ourselves and Kohanim (Priests). From Har Tz’fat we received the fullness of the Oral Torah. Therefore, we find strong evidence for the setting of the present pericope. It is from this mountain that the River PaRDes flows into Eretz Yisrael and thereby the entire world.

Structured Nomos of the Esnoga (Synagogue)

The Nazarean Codicil gives us a peek into the structure of the Esnoga (Synagogue) in various passages. While there is a specific need for understanding the structured universe as a *Nomos* – Torah, there is a greater need to understand the Esnoga as a microcosm of that structure. The **seven** officers are superficially alluded to in our Remes of 2 Luqas.

* Masoret – Catechist
* Sheliach – Chazan/Bishop
* Darshan – Magid Prophet
* Parnas – Pastor I (Bitahon Confidence)
* Parnas – Pastor II (Temimut Sincerity)
* Parnas – Pastor III (Emet Truth/Honesty)
* Meturgeman – Moreh/Zaqen [Teacher/Elder]

We will not endeavour to delve into legitimate ecclesiology at this present juncture. Suffice it to say that the Master believed in corporate structure. Theses Rabbinic qualities may be seen as mimicry of G-d’s character demonstrated in the ordered creation of the universe. As it is our duty to study the *Nomos* – Torah to be best educated in how to conduct ourselves within that structured nomos, we need to understand with clarity the structure of the Esnoga.

**Peroration**

The selection of the Nazarean Paqidim is very intentional. It is also the infrastructure for the Nazarean community that will soon be birthed. The Torah Seder tells us that Ya’aqov “went out from Beersheba, and went toward Haran.” This is preparatory activity for becoming the nation of Israel. In similar fashion Yeshua’s appointment of Nazarean Paqidim is preparatory of the Nazarean community which would disseminate the Masters Mesorah. Just as Ya’aqov’s sons became the Nation of Priests, the Nazarean Paqidim became the heralds of the Mesorah on a global level. The importance of proclaiming the Mesorah has been stated in the previous commentary. Nevertheless we will reiterate the point for further clarification. The Mesorah is the *Nomos* - Torah for the perfected community. It has been the salvation of Judaism in the diaspora to this present day. In the future it will be the infrastructure for the community of Messiah and the eventual structure for the Olam BaBa. If we are to be principle agents of those communities we need to begin study, implementation and practice now. This means that Messiah needs what he established in this pericope to be re-established and fully developed now in the present preparatory age. We need Paqidim, Rabbis and Esnogas in every place. This process may begin in strategic areas of the globe. Nevertheless **we need to begin NOW!**

**Determinate Halakhah**

* **It is the duty of the Nazarean Community to fully develop the Esnoga in their place.**
* **Each Esnoga should work to develop the appropriate infrastructure of Bate Din and Paqidim for the propagation of the Mesorah on a global level.**

**Remes Commentary to Hakham Shaul**

We have discussed the Mountain of Tz’fat in the previous pericope and briefly above. Therefore, we will try not elaborating further on subject materials already discussed. Here we wish to discuss Tz’fat as the place of Yeshua’s “home town” as it relates to the present materials.

**a mountain and an appointment**

“**And now it happened in those days, Yeshua came from the** city of **Branches of the Galil.”[[133]](#footnote-133)**

There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years and possibly parts of his ministry years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. Nor is there any archaeological evidence to suggest that it was ever a Jewish city. Archaeological evidence suggests that this area was not populated until the 1500’s. The etymology of the word “Nazareth” seems to be related to the idea that Messiah would be from the stock or “**branch**” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “**Guardians**” or “**City of Watchmen**” is Tzfat. Our Ashlamatah from the previous Torah Seder used the word “Watchman” in Yesha’yahu 52:8. The Hebrew word for “watchman” used in that verse is **צָפָה** - ***tzaphah*.** One can easily see the connection between **Tzfat** and ***tzaphah****.* Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “**guardian, watchman of the “soul**,” “Oral Torah,” “Wisdom” – Hokhmah and **Tzfat** was the “secret garden” or “garden of secrets” (So’od). We would also note that it was in Tzfat that Yeshua passed his messianic mission on to his talmidim.

Therefore, Yeshua passes his messianic mission to his talmidim who are now the **guardians** of the Mesorah, access to Gan Eden (Delight) or the garden of secrets (Hokhmah). We see Hokhmah allegorically being the teachings G-d gave daily to Adam and Havah in Gan Eden and the primordial teachings of G-d before they were in written words and letters.

Though the world was brought to the brink of destruction in earlier generations, G-d in His infinite wisdom (Hokhmah) saw that in the future (*eschatos*) the Nazarean Hakhamim would labor for its repair and elevation. Therefore, it is the duty of the Nazarean Hakhamim to elevate the world back to G-d by bringing their talmidim to the heights of Hokhmah. Teshubah is the return to Binah, the return to Hokhmah is the return to complete oneness (unity).

**A Mountain called Beth-El?**

The present Torah Seder is deeply seated in allegory. Note the opening statements of the Torah Seder.

B’resheet 28:10. And Jacob went out from Beersheba, and went toward Haran. And he **lighted upon a certain place**, and remained there all night, **because the sun was set**; and he **took of the stones of that place**, and put them for his pillows, and lay down in that place to sleep.

Each of the bolded remarks bears deep allegorical implications. Some of which plumb depths approaching of So’od.

Of particular interest are the statements…

B’resheet 28:17. And he was awestruck, and said, How awesome is this place! **This is no other but the house of God, and this is the gate of the heavens**. And Ya’aqob rose up early in the morning, **and took the stone[[134]](#footnote-134) that he had used for his pillows,[[135]](#footnote-135) and set it up for a pillar[[136]](#footnote-136) (chief stone), and poured oil (anointed – Mashiach) upon its top**. And **he called the name of that place Beth-El**; but the name of that city was called **Luz** at the first.

Here we find the exact same nomenclature used in the pericope of Markos and Luqas.

When reviewing Yeshua’s mountain experiences we are forced to question which mountain we are seeing in the words of the text.

**Mat 28:16-20** Then the eleven talmidim went away into the Galil, **into the mountain** (Tzfat) where Yeshua had **appointed them (Ordained them as Hakhamim).** And when they saw him, they honored him (as their Hakham): but some (of those from the community) doubted. And Yeshua came and spoke unto them, saying, All authority is given unto me in heaven and in earth (as Messiah the King). Now you go therefore, and teach (talmudize) all nations, immersing them (bringing them to conversion) by the authority of the Father, and of the (His) son (Messiah), and of the Ruach HaKodesh (Oral Torah): Teaching them to observe all commandments (the mitzvoth as I have taught) you: and, behold, I am always with you, even unto the end of the age.

It was at the mountain of Tz’fat where the talmidim were ordained as Hakhamim as we have learned. We find the particular statement in the words, “**appointed them (Ordained them as Hakhamim).**” Our Greek text use the verb **ἐτάξατο** rooted in **τάσσω** *tasso*. Before we delve further into the meaning of these words, we must correct the word order of the verse. Some try to read the verse as if Yeshua “designated a specific mountain where they were to meet.” We must note that the mountain (Tzfat) was a prearranged meeting place.

**Mordechai (Mk) 16:7 But go and say to his talmidim (disciples) and to Tsefet (the capital of the Pillar), “He goes before you into the Galil. You will see him there just as he told you.”**

We can see that the meeting was prearranged. We are forced to opine that the prearranged meeting was arranged when they were “appointed” as Paqidim. However, the statement in Matityahu is specific (particular) with regard to “ordination.” **Tάσσω** *tasso* as a “legal appointment.” **Tάσσω** *tasso* is also a **setting in order or establishing a well-ordered government**.[[137]](#footnote-137) Therefore, we see in Matityahu’s passage cited above that Yeshua “ordains” the eleven Talmidim and sets the order of their governance. Yeshua divided the hierarchy among them, ordaining **Tsefet** (the capital of the Pillar – Chief Hakham)**,** who together with Ya’aqov and Yochanan formed the Triad of the Bet Din’s Hakhamim. We opine that the place of “ordination,” Tz’fat was also the place of appointment as Paqidim. It was from this “mountain” that Yeshua initiated the governance of his soon to be Hakhamim.

We also find it very interesting that during the 16th century, R. Jacob (I) Berab, (of Tzfat) tried to reestablish the Sanhedrin and renew rabbinical ordination (*semikhah*). **It is also noteworthy to point out the Tzfat was frequently titled Beth-El** and that “there were 300 rabbinical scholars, 18 schools, 21 synagogues and a large *yeshivah* with 100 pupils, and 20 teachers at the beginning of the 17th century” were in residence there.[[138]](#footnote-138) The history of Tzfat is closely related to Jewish scholarship and education. Tzfat is still a place where thousands congregate on Lag B’Omer.[[139]](#footnote-139)

During the Middle Ages, Lag B’Omer earned the title “**the Scholars Festival**.”[[140]](#footnote-140) Perhaps there is more to Lag B’Omer than meets the eye. It would appear that there was an ancient custom linking Lag B’ Omer with graduating students, particularly in *Yeshivot*. Of course, the big question is, why? We would here opine based again on the 4th – 5th and 12th hermeneutic rules of R. Ishmael, noted above that Yeshua ordained his Talmidim as Hakhamim at Tzfat on Lag B’Omer. Interestingly we find that Tzfat and Lag B’ Omer seem to be intimately entwined. **This connection with Lag B’ Omer is most fascinating since this week of consolation and strengthening has passed the 33rd day of consolation. This Sabbath being the 35th day of consolation.** Herein we see that Tz’fat has a point of connection with Rosh Chodesh (the New Moon) and the near “Full Moon.” Tz’fat’s connection with Rosh Chodesh is that it was one of the locations where the signal fires were light to signal Rosh Chodesh to all the communities of Eretz Yisrael and the orient. Rosh Chodesh would indicate the talmidim’s appointment as Paqidim. Lag B’ Omer, the near full Moon would therefore indicate the Ordination as Hakhamim. Consequently we see the initiation of communal structuring of the Nazarean Esnoga and the Perfected Community in Lag B’ Omer or the near full Moon. Consequently this Sabbath we see the ministry of the second Parnas – Pastor II[[141]](#footnote-141) (Temimut Sincerity) connected with the Meturgeman – Moreh/Zaqen [Teacher/Elder]. Again this connection to 2 Luqas is amazing in that the “Hellenists” need ministry. The Hellenists would require a Meturgeman and Moreh capable of conveying Torah wisdom in Greek. We find just such a person in Stephen. Those who see these **Seven** men as “table waiters” have a problem to solve in that both Stephen and Phillip are parnasim – Pastors who pray and preach.[[142]](#footnote-142)

Also of great interest is that Tz’fat was a place of learning and a place where the deepest wisdom of the Torah was taught. When did this propensity for learning Torah wisdom (Hokhmah) begin? Who brought the prominence of Tz’fat to its place as “Capital” of Jewish Torah education? It is not problematic to suggest that the place of initial appointment as Paqidim was also the place of ordination as Hakhamim.

What is further amazing is that the text of 2 Luqas shows the Bet Din of the Nazarean Hakhamim “appointing” their Paqidim who will serve the bench of the Bet Din. In wisdom (Hokhmah) Hakham Tsefet and Hakham Shaul wove these two pieces of material together for the sake of understanding that **during this season our greatest priority is to build up the officers of the Perfected community, a temple of living stones.** Hakham Tsefet presents the full cycle of appointment to Paqidim to Appointment as Hakhamim through his carful collaboration with Hakham Shaul.

Here we will reiterate the statement we made above. The Nazarean Codicil gives us a peek into the structure of the Esnoga (Synagogue) in various passages. While there is a specific need for understanding the structured universe as a *Nomos* – Torah, **there is a greater need to understand the Esnoga as a microcosm of that structure**! The **seven** officers are superficially alluded to in our Remes of 2 Luqas.

* Masoret – Catechist
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| --- |
| Parnas 2/Moreh |

**Peroration**

From the Mountain of Eden, the waters of delight flowed into the Garden becoming four rivers. These rivers flowed through the land disseminating the delight of that mountain. From Har Sinai a river of words flowed into a new garden called Yisrael. From the Mountain of the Pillar (Tzfat) flowed the original river of words that initiated creation making it a Torah – *nomos* (structured universe). From that same mountain, Yeshua appointed his talmidim as Paqidim with a commission to spread the Mesorah. It was on this mountain where Yeshua communed with Moshe and Eliyahu representing the Torah and the Prophets (the written Torah). It was this mountain again, where Yeshua appointed his Paqidim as Hakhamim and the river of the Mesorah gushed out of these Hakhamim flooding the whole earth.

The halakhic implications of these statements are simple.

**It is the duty of every Nazarean Jew to do everything within his power to become a Hakham, and Study the Oral and Written Torah as much as possible.**

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. 28:10?
3. What questions were asked of Rashi regarding Gen. 28:11?
4. What questions were asked of Rashi regarding Gen. 28:12?
5. What questions were asked of Rashi regarding Gen. 28:13?
6. What questions were asked of Rashi regarding Gen. 28:17?
7. What questions were asked of Rashi regarding Gen. 28:22?
8. What questions were asked of Rashi regarding Gen. 29:1?
9. What questions were asked of Rashi regarding Gen. 29:10?
10. What questions were asked of Rashi regarding Gen. 29:17?
11. What determinate Halakhot are found in Mark 3:13-19‎?
12. Is the city of Luz the same as the city of Jerusalem? Why? Please explain your answer.
13. Why “One must not mix one rejoicing with another,"‎?
14. What do we learn from wherever it says: “Of David, a song,”?
15. Why should every Nazarean Jew do everything within his power to become a Hakham?
16. There are seven Sabbaths of Strengthening/Consolation and there are seven Paqidim (officers) in the congregation. Who of the seven officers is addressed this Shabbat by all the readings for this Sabbath?
17. What consolation/s (strengthening/s) are offered in the readings for this very special Sabbath?
18. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “VaYar’ Adonai” & Shabbat: Nachamu VI**

**Sabbath: “And saw Adonai” & “Comfort/Strengthening - VI”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיַּרְא יְהוָה** |  |  |
| **“VaYar’ Adonai”** | Reader 1 – B’Midbar 29:31-33 | Reader 1 – B’resheet 30:22-24 |
| **“And saw Ha-Shem”** | Reader 2 – B’Midbar 29:34-30:2 | Reader 2 – B’resheet 30:25-27 |
| **“Y vió Ha-Shem”** | Reader 3 – B’Midbar 30:3-5 | Reader 3 – B’resheet 30:28-30 |
| B’Midbar (Num.) 29:31 – 30:21 | Reader 4 – B’Midbar 30:6-8 |  |
| Ashlamatah: 1 Sam. 1:2-11 + 2:28 | Reader 5 – B’Midbar 30:9-13 |  |
| Special: Isaiah 60:1-22 | Reader 6 – B’Midbar 30:14-16 | Reader 1 – B’resheet 30:22-24 |
| Psalm 24:1-10 | Reader 7 – B’Midbar 30:17-21 | Reader 2 – B’resheet 30:25-27 |
|  |  Maftir – B’Midbar 30:19-21 | Reader 3 – B’resheet 30:28-30 |
| N.C.: Jude 1-2, Luke 6:19-23, Acts 6:7 |  Isaiah ‎60:1-22 |   |

**Coming Festival:**

**Rosh HaShanah 5773 – New Year 5773**

**Sunday Evening 16th of September – Tuesday Evening 18th of September**

**For further study see:**

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

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

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

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Zechariah 1:10. [↑](#footnote-ref-1)
2. See ibid., verse 11. [↑](#footnote-ref-2)
3. Deuteronomy 32:9. [↑](#footnote-ref-3)
4. Verse 15, here. [↑](#footnote-ref-4)
5. Psalms 91:11. [↑](#footnote-ref-5)
6. Pirke D’Rabbi Eliezer, 35. [↑](#footnote-ref-6)
7. Above 15:9-18. [↑](#footnote-ref-7)
8. See Ramban above, 14:1 and 15:12. The Four Kingdoms represent the great world powers seen in a vision by Daniel (Chapter 7), who in succession will subject ‎Israel until such time when Israel's final and complete deliverance will be effected by the Messiah. The power of the fourth kingdom, that of Rome, is still in sway. ‎See Ramban further at the beginning of Seder Vayechi. Jacob, like Abraham, was thus shown the events that will happen to his descendants during all, the ‎generations of their exiles. [↑](#footnote-ref-8)
9. Daniel 10:20. [↑](#footnote-ref-9)
10. Ibid., Verse 13. Similarly, the angels mentioned in the verse before us are to be understood as the representatives ‎of the various nations. [↑](#footnote-ref-10)
11. Pirke D’Rabbi Eliezer, 35. [↑](#footnote-ref-11)
12. Symbolic of the seventy years of the Babylonian exile. [↑](#footnote-ref-12)
13. See my Hebrew commentary, (p. 158, n.12), which asserts that the correct ‎reading is: ‎‎"He showed him the prince of the kingdom of Media going up fifty-two rungs and then descending. And He showed him the prince of the kingdom of Greece going ‎up one hundred-eighty rungs and then descending." The number of rungs represent the amount of years that these kingdoms held sway over Israel. [↑](#footnote-ref-13)
14. Isaiah ‎‎14:15. [↑](#footnote-ref-14)
15. Obadiah 1:4. *And though you set it among the stars, I will bring you down from thence, says the Eternal.* [↑](#footnote-ref-15)
16. "Its slope." In our text of Rashi: "the middle of its slope." Ramban will explain later that the reference is to "the end" of the slope, which is the head of the ladder. [↑](#footnote-ref-16)
17. Chullin 91b. [↑](#footnote-ref-17)
18. Pesachim 88b. [↑](#footnote-ref-18)
19. "The slaughtering of unconsecrated beasts." This tractate is now generally called Chullin (Unconsecrated Beasts). 91 ‎b. [↑](#footnote-ref-19)
20. Verse 11 here. [↑](#footnote-ref-20)
21. "The sinew of the hip." It is the seventh chapter of Tractate Chullin (see Note 19) 91b. [↑](#footnote-ref-21)
22. Verse 10 here. ‎ [↑](#footnote-ref-22)
23. Rashi. See also Seder Beresheet.. ‎ [↑](#footnote-ref-23)
24. 95a. [↑](#footnote-ref-24)
25. II Samuel 21 :17. In coming to the rescue of David, a miracle occurred, and he reached him at once though he was far away from him. [↑](#footnote-ref-25)
26. Above,24:42. [↑](#footnote-ref-26)
27. Verse 11. [↑](#footnote-ref-27)
28. 59:15. [↑](#footnote-ref-28)
29. Above, 24:10. [↑](#footnote-ref-29)
30. Above,24:42. [↑](#footnote-ref-30)
31. Verse 10 here. [↑](#footnote-ref-31)
32. If such a miracle was to be performed, why did not Mount Moriah spring all the way to Haran? [↑](#footnote-ref-32)
33. Above, 12:8. [↑](#footnote-ref-33)
34. Thus Rabbi Elazar who said that "its ‎slope" reached to the Sanctuary did not refer to its middle, as Rashi has it. [↑](#footnote-ref-34)
35. 68:6. [↑](#footnote-ref-35)
36. Above, 28:7. [↑](#footnote-ref-36)
37. Verse 10 here. [↑](#footnote-ref-37)
38. Further, 35:27. [↑](#footnote-ref-38)
39. Above, 28:5. [↑](#footnote-ref-39)
40. 69:5. [↑](#footnote-ref-40)
41. Verse 11 here. [↑](#footnote-ref-41)
42. Verse 17 here. [↑](#footnote-ref-42)
43. Verse 18 here. [↑](#footnote-ref-43)
44. Further, ‎35:1. [↑](#footnote-ref-44)
45. Thus comments Rabbi David Luria (R'dal) in explanation of Ramban's words. See my Hebrew commentary, p. 160. [↑](#footnote-ref-45)
46. Verse 19 here. [↑](#footnote-ref-46)
47. The source ‎intended is not clear to me. See my Hebrew commentary, p. 160, for further discussion of this matter. [↑](#footnote-ref-47)
48. Above, 12:8. Whereas the Beth-el referred to here had ‎previously been called Luz. ‎ [↑](#footnote-ref-48)
49. Beresheet Rabba 69:8. [↑](#footnote-ref-49)
50. Verse 17 here. [↑](#footnote-ref-50)
51. Verse 19 here. [↑](#footnote-ref-51)
52. Verse 11 here. [↑](#footnote-ref-52)
53. Chullin 91b. [↑](#footnote-ref-53)
54. Above, 12:8. [↑](#footnote-ref-54)
55. Chullin 91b. [↑](#footnote-ref-55)
56. "Portion," i.e., in the World to Come. ‎This is the tenth chapter of Tractate Sanhedrin, 95b. ‎ [↑](#footnote-ref-56)
57. Beresheet Rabba 68:9. [↑](#footnote-ref-57)
58. Verse 10, here. [↑](#footnote-ref-58)
59. Verse 11, here. [↑](#footnote-ref-59)
60. Chapter 35. [↑](#footnote-ref-60)
61. He was sixty-three when he was blessed by his ‎father (Megillah 16a), and for the following fourteen years he was secluded in the house of Shem and Eber for the purpose of studying Torah. This makes Jacob ‎seventy-seven years old when he left Haran. The Pirkei d'Rabbi Eliezer refers to it as "when he left his father's house," but the intent is as explained. (Rabbi David ‎Luria.) [↑](#footnote-ref-61)
62. Above,22:9. [↑](#footnote-ref-62)
63. II Samuel 7:23. ‎ [↑](#footnote-ref-63)
64. Verse 18, here. [↑](#footnote-ref-64)
65. On this stone, the Ark of G-d, which contained the two Tablets of the Law, rested in the Holy of Holies in the Sanctuary in Jerusalem. (Yoma 53b). [↑](#footnote-ref-65)
66. Verse ‎‎22 here. The use of the present tense in the Pirkei d'Rabbi Eliezer - "and upon it stands the Temple of G-d" - may either be a reference to the remains of the ancient ‎Sanctuary and its environs, which were still visible in the days when the Pirkei d'Rabbi Eliezer was composed, or it may preferably indicate that although the Temple ‎is now in ruins the place thereof is still deemed sacred as in the days when the House of G-d was firmly established on the sacred mountain. [↑](#footnote-ref-66)
67. Yerushalmi Abodah ‎Zarah IV, 5. ‎ [↑](#footnote-ref-67)
68. Deuteromony 16:22. [↑](#footnote-ref-68)
69. Exodus 34:13. [↑](#footnote-ref-69)
70. 76:2. [↑](#footnote-ref-70)
71. Verse ‎‎15 here. [↑](#footnote-ref-71)
72. Numbers 36:4. [↑](#footnote-ref-72)
73. Kethuboth 110 b. [↑](#footnote-ref-73)
74. Isaiah 40:31. [↑](#footnote-ref-74)
75. 70:8. [↑](#footnote-ref-75)
76. Pesach, ‎Shabuot, and Succot. See Deuteronomy 16:16. [↑](#footnote-ref-76)
77. Isaiah 2:3. **Thus both prophecy and Law emanated from the Sanctuary.** [↑](#footnote-ref-77)
78. Ibid., 55:1, Baba Kamma 17 a. ‎ [↑](#footnote-ref-78)
79. Isaiah 2:3. [↑](#footnote-ref-79)
80. Verse 3 here. [↑](#footnote-ref-80)
81. I Kings 8:65. The verse refers to the gathering of ‎pilgrims for the festival of Succoth. [↑](#footnote-ref-81)
82. Verse 3, here. [↑](#footnote-ref-82)
83. Further, 31:53. [↑](#footnote-ref-83)
84. Above, 28:5. [↑](#footnote-ref-84)
85. Ibid., 22:22. [↑](#footnote-ref-85)
86. Above, 24:50. [↑](#footnote-ref-86)
87. Ibid., 22:23. [↑](#footnote-ref-87)
88. Exodus 2:16. [↑](#footnote-ref-88)
89. Further, ‎Verse 17. [↑](#footnote-ref-89)
90. Verse 11 here. ‎ [↑](#footnote-ref-90)
91. 70:12. [↑](#footnote-ref-91)
92. Above, 24:28. [↑](#footnote-ref-92)
93. Verse 10 ‎here. [↑](#footnote-ref-93)
94. Verse 14 here. [↑](#footnote-ref-94)
95. The days of my work are fulfilled. (Onkelos, Verse 27.) ‎ [↑](#footnote-ref-95)
96. Yerushalmi Kethuboth I, 1. [↑](#footnote-ref-96)
97. Further, 50:10. Thus the seven-day period of mourning was already an established practice in the days of the patriarchs. [↑](#footnote-ref-97)
98. Moed Katan I, 7. [↑](#footnote-ref-98)
99. 70:18. [↑](#footnote-ref-99)
100. Moed Katan 9 a. [↑](#footnote-ref-100)
101. I Kings 8:65. The verse reads: *And Solomon held the feast at that time ... seven days and seven days, even ‎fourteen days*. The Rabbis explain that the first seven days were a feast of dedication of the new Temple, and the second seven days were the feast of Tabernacles, ‎**and he did not combine the two festivities into one because "we must not mix one rejoicing with another."** - The explanation for this principle is stated by Tosafoth ‎Moed Katan 8 b. **"For just as we must not perform religious duties bundle-wise, but pay exclusive attention to each singly, so must we turn our heart completely ‎toward one rejoicing only, without interference from another."** [↑](#footnote-ref-101)
102. Further, 31:41. [↑](#footnote-ref-102)
103. Jeremiah ‎‎6:11. [↑](#footnote-ref-103)
104. Leviticus 8:33. [↑](#footnote-ref-104)
105. Further, 35:18. ‎ [↑](#footnote-ref-105)
106. Verse 21 here. [↑](#footnote-ref-106)
107. Beresheet Rabba 70:17; also mentioned in ‎Rashi, Verse 21: his mind was intent upon having children and rearing them in the religious traditions of his fathers. [↑](#footnote-ref-107)
108. Above, 11:7 [↑](#footnote-ref-108)
109. Ibid., Verse 3.‎ [↑](#footnote-ref-109)
110. Verse 26, here. [↑](#footnote-ref-110)
111. Sanhedrin 22b. [↑](#footnote-ref-111)
112. I Samuel 22:5 [↑](#footnote-ref-112)
113. 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-113)
114. Midrash Rabbah - Numbers 19:26 [↑](#footnote-ref-114)
115. Psalm 19:8 [↑](#footnote-ref-115)
116. Starting in Bamidbar (Numbers) 33. [↑](#footnote-ref-116)
117. Rashi to Beresheet (Genesis) 29:11 - **11** **and wept** Since he foresaw with the holy spirit that she (Rachel) would not enter the grave with him. Another explanation: Since he came empty-handed, he said, “Eliezer, my grandfather’s servant, had nose rings, and bracelets and sweet fruits in his possession, and I am coming with nothing in my hands. [He had nothing] because Eliphaz the son of Esau had pursued him to kill him at his father’s orders; he (Eliphaz) overtook him, but since he had grown up in Isaac’s lap, he held back his hand. He said to him (Jacob), “What will I do about my father’s orders?” Jacob replied, “Take what I have, for a poor man is counted as dead.”- [from *Beresheet Rabbathi* by Rabbi Moshe Hadarshan] [↑](#footnote-ref-117)
118. One might reasonably ask: If Eliphaz stole all his possessions, then where did Yaakov get the oil to anoint his pillow stone? The Midrash answers by telling us: That night Yaakov had a dream about angels descending and ascending a ladder stretched to the heavens. One of the angels gave Yaakov a miraculous Pach Katan (a small jug). This jug contained pure olive oil that when empty, suddenly became full again. Yaakov used his jug to obtain the funds necessary to finance his trip to Lavan. That was the miraculous jug that Yaakov left on the banks of the river and returned to retrieve, and it is the small bottle that was found to relight the menorah in the days of the Maccabees. (How come all the “good stuff” is in the footnotes?) [↑](#footnote-ref-118)
119. We sing this psalm just before we eat. See the Mishnah Beruah (Orach Chaim 166:1). [↑](#footnote-ref-119)
120. Ibid. 113 ArtScroll Tanach series, Tehillim. [↑](#footnote-ref-120)
121. The phrase ἀπῆλθον πρὸς αὐτόν is hard to translate. However, when we allow the Torah, which sets the rhythm of life to govern our hermeneutic we see that Yeshua appointed his talmidim (in the wake of having read “Yif’qod HaShem” last week) we see that the talmidim turn (shub) towards him as an indicator that we have entered the month of Elul. [↑](#footnote-ref-121)
122. The “twelve” are named as apostles” See Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary.* Yale University. pp. 262-3 This is also attested to by the manuscripts א, B, C\* [↑](#footnote-ref-122)
123. See Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. pp. 230-1 [↑](#footnote-ref-123)
124. **ὄνομα** – named, equivalent to the Hebrew **שֵׁם** meaning he conferred upon Tsefet authority and a position of status. [↑](#footnote-ref-124)
125. Cf. 1 Chronicles 7:16 [↑](#footnote-ref-125)
126. Cf. Joshua 15:24 & Ezra 10:24. [↑](#footnote-ref-126)
127. A Jew from Phoenicia - Sidon [↑](#footnote-ref-127)
128. Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible).* New York: Bantam Doubleday Dell Publishing Group Inc. p. 248 [↑](#footnote-ref-128)
129. Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary.* Yale University. p262ff. [↑](#footnote-ref-129)
130. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. pp. 230-1 [↑](#footnote-ref-130)
131. My modification of the Magiera, J. M. (2006). *Aramaic Peshitta New Testament Translation.* Light Of The Word Ministry. [↑](#footnote-ref-131)
132. KJV [↑](#footnote-ref-132)
133. Cf. Mk 1:9 [↑](#footnote-ref-133)
134. Cf. Zechariah 3:9 – describing the 7 men of the congregation. [↑](#footnote-ref-134)
135. Note that the word used here is in the plural – pillows. [↑](#footnote-ref-135)
136. Note here that the plural “pillows” has become a single “pillar.” [↑](#footnote-ref-136)
137. TDNT 8:28 [↑](#footnote-ref-137)
138. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 17). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 661 [↑](#footnote-ref-138)
139. Ibid. [↑](#footnote-ref-139)
140. Ibid. [↑](#footnote-ref-140)
141. See connection with Psal 23:1 – “The LORD is my Pastor.” [↑](#footnote-ref-141)
142. Oxford University Press. (2011). *The Jewish Annotated New Testament, New Revised Standard Version.* (A.-J. Levine M. Z. Brettler, Ed.) New York, New York: Oxford University Press Inc. pp. 209-10 footnote on 6:1­­–7 (specifically pg. 210) [↑](#footnote-ref-142)