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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 18, 5773 – Nov 02/03, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Nov 02 2012 – Candles at 6:25 PMSat. Nov 03 2012 – Habdalah 7:19 PM | **Brisbane, Australia**Fri. Nov 02 2012 – Candles at 5:49 PMSat. Nov 03 2012 – Habdalah 6:44 PM | **Bucharest, Romania**Fri. Nov 02 2012 – Candles at 4:46 PMSat. Nov 03 2012 – Habdalah 5:47 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Nov 02 2012 – Candles at 6:28 PMSat. Nov 03 2012 – Habdalah 7:24 PM | **Jakarta, Indonesia**Fri. Nov 02 2012 – Candles at 5:29 PMSat. Nov 03 2012 – Habdalah 6:19 PM | **Manila & Cebu, Philippines**Fri. Nov 02 2012 – Candles at 5:09 PMSat. Nov 03 2012 – Habdalah 6:00 PM |
| **Miami, FL, U.S.**Fri. Nov 02 2012 – Candles at 6:20 PMSat. Nov 03 2012 – Habdalah 7:13 PM | **Olympia, WA, U.S.**Fri. Nov 02 2012 – Candles at 5:35 PMSat. Nov 03 2012 – Habdalah 6:39 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Nov 02 2012 – Candles at 5:38 PMSat. Nov 03 2012 – Habdalah 6:35 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Nov 02 2012 – Candles at 5:22 PMSat. Nov 03 2012 – Habdalah 6:23 PM | **Singapore, Singapore** Fri. Nov 02 2012 – Candles at 6:32 PMSat. Nov 03 2012 – Habdalah 7:22 PM | **St. Louis, MO, U.S.**Fri. Nov 02 2012 – Candles at 5:41 PMSat. Nov 03 2012 – Habdalah 6:39PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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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

His Excellency Adon John Hope & beloved family

**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: “VaY’hi BaEt Hahi” - ‎"And it came to pass at that time”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי בָּעֵת הַהִוא** |  |  |
| **“VaY’hi BaEt Hahi”** | Reader 1 – B’resheet 38:1-5 | Reader 1 – B’resheet 39:1-3 |
| **“And it came to pass at that time”** | Reader 2 – B’resheet 38:6-8 | Reader 2 – B’resheet 39:4-6 |
| **“Y aconteció en aquel tiempo”** | Reader 3 – B’resheet 38:9-11 | Reader 3 – B’resheet 39:7-9 |
| B’resheet (Gen) 38:1-30 | Reader 4 – B’resheet 38:12-14 |  |
| Ashlamatah: Is. 37:31-35 + 38:1-6 | Reader 5 – B’resheet 38:15-19 |  |
|  | Reader 6 – B’resheet 38:20-23 | Reader 1 – B’resheet 39:1-3 |
| Psalm 31:1-25 | Reader 7 – B’resheet 38:24-30 | Reader 2 – B’resheet 39:4-6 |
|  |  Maftir – B’resheet 38:27-30 | Reader 3 – B’resheet 39:7-9 |
| N.C.: Jude 17-19; Lk. 7:24-30; Acts 8:26-38 |  Is. 37:31-35 + 38:1-6  |   |

**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) ‎‎‎‎‎‎‎‎‎38:1-30‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. Now it came about at that time that Judah was demoted by his brothers, and he turned away until [he came] to an Adullamite man, named Hirah. | 1. It was at that time that Yehudah had gone down from his property, and separated himself from his brethren, and had inclined to a man an Adullemite whose name was Hira,  |
| 2. And there Judah saw the daughter of a merchant named Shua, and he took her and came to her. | 2. that Yehudah saw there the daughter of a merchant man whose name was Shuva, and he proselytized her, and entered with her. |
| 3. And she conceived and bore a son, and he named him Er. | 3. And she conceived and bare a son, and called his name Er, because he was to die without a child. |
| 4. And she conceived again and bore a son, and she named him Onan. | 4. And she conceived again, and bare a son, and called his name Onan, because his father would have to mourn for him. |
| 5. Once again she bore a son, and she named him Shelah, and he (Judah) was in Chezib when she gave birth to him. | 5. And she added, and bare a son, and called his name Shela, because her husband had forgotten her and was in cessation when she bare him.JERUSALEM: And it was that she ceased. |
| 6. And Judah took a wife for Er, his firstborn, **named Tamar.** | 6. And Yehudah took a wife for Er his firstborn, **a daughter of Shem the great, whose name was Tamar.** |
| 7. Now Er, Judah's firstborn, was evil in the eyes of the Lord, and the Lord put him to death. | 7. But Er the firstborn of Yehudah was evil before the LORD **because he had not given his seed unto his wife, and the anger of the LORD prevailed against him, and the LORD slew him.** |
| 8. So Judah said to Onan, "Come to your brother's wife and perform the rite of the levirate, and raise up progeny for your brother." | 8. And Yehudah said unto Onan, Enter you to your brother's wife, and marry her, and raise up seed unto the name of your brother. |
| 9. Now Onan knew that the progeny would not be his, **and it came about, when he came to his brother's wife, he wasted [his semen] on the ground, in order not to give seed to his brother.**  | 9. And Onan knew that they would not call the children after his name, **and it was, when he entered to the wife of his brother, that he corrupted his work upon the earth, that he might not raise up children to his brother's name.** |
| 10. Now what he did was evil in the eyes of the Lord, and He put him to death also. | 10. And what he did was evil before the Lord and he cut off his days also. |
| 11. Then Judah said to his daughter in law Tamar, "Remain as a widow in your father's house until my son Shelah grows up," for he said, "Lest he too die, like his brothers." So Tamar went, and she remained in her father's house. | 11. And Yehudah said to Tamar his daughter--in--law, Remain a widow in your father's house, till Shela my son be grown up. For he said, Lest he also die as his brethren Tamar went and remained in her father's house. |
| 12. Many days passed, and Shua's daughter, Judah's wife, died; and Judah was consoled, and he went up [to watch] over his sheepshearers he and Hirah, his Adullamite friend to Timnah. | 12. And days multiplied and the daughter of Shuva, Yehudah's wife, had died, and Yehudah was comforted. And Yehudah went up to the shearing of his flock, he and Hira his friend the Adullemite, to Timnath. |
| 13. And it was told to Tamar, saying, "Behold, your father in law is going up to Timnah to shear his sheep." | 13. And it was told to Tamar, saying, Behold, your father--in--law comes up to Timnath to shear his flock. |
| 14. So she took off her widow's garb, covered [her head] with a veil and covered her face, and she sat down at the crossroads that were on the way to Timnah, for she saw that Shelah had grown up, but as for her she was not given to him for a wife. | 14. And she put the dress of her widowhood from her, and covered herself with a veil, and wrapped herself, and sat in the dividing of the road where all eyes see, upon the way of Timnath. For she knew that Shela was grown up, yet she had not been given to him to be his wife.JERUSALEM: For she had enwrapped her face. |
| 15. When Judah saw her, he thought she was a harlot, because she covered her face. | 15. And Yehudah saw her; but she seemed in his face as an harlot, because she had provoked him to anger in his house, and Yehudah did not love her. |
| 16. So he turned aside toward her to the road, and he said, "Get ready now, I will come to you," for he did not know that she was his daughter in law, and she said, "What will you give me that you should come to me?" | 16. And he inclined to her in the way and said, Let me now go in with you: for he knew not that she was his daughter--in--law. And she said What will you give me to go in with me?  |
| 17. And he said, "I will send a kid from the herd," and she said, "[Only] if you give me a pledge until you send [it]." | 17. And he said, I will send you a kid of the goats from the flock. And she said, If you will give me a pledge until you will have sent. |
| 18. So he said, "What is the pledge that I should give you?" And she said, "Your signet, your cloak, and the staff that is in your hand." So he gave them to her, and he came to her, and she conceived his likeness. | 18. And he said, What pledge will I give you? And she answered, Your seal, and your mantle, and your staff which is in your hand. And he gave (them) to her, and went in with her; and she conceived by him. |
| 19. Then she arose and went away, and she took off her veil, and she donned her widow's garb. | 19. And she arose and went, and put her veil from her, and put on the dress of her widowhood.JERUSALEM: Her veil. |
| 20. And Judah sent the kid by the hand of his Adullamite friend to take the pledge from the woman's hand, but he did not find her. | 20. And Yehudah sent the kid of the goats by the hand of his friend the Adullemite, to bring back the pledge from the hand of the woman; but he found her not. |
| 21. So he asked the people of the place, saying, "Where is the harlot who was at the crossroads on the way?" and they said, "No harlot was here."  | 21. And he asked the men of the place, saying, Where is the harlot who was in the sight of the eyes by the way? And they said, There is no harlot here. |
| 22. So he returned to Judah, and he said, "I have not found her, and the people of the place also said, 'No harlot was here.' " | 22. And he returned to Yehudah and said, I could not find her: and the men of the place also said that no harlot was there. |
| 23. So Judah said, "Let her take [them] for herself, lest we become a laughingstock. Behold, I sent this kid, but you did not find her." | 23. And Yehudah said, Lest she should have taken the pledge, lest we become a laughing stock, behold, I have sent this goat, and you cannot find her. |
| 24. Now it came about after nearly three months, that it was told to Judah, saying, "Your daughter in law Tamar has played the harlot, and behold, she is pregnant from harlotry." So Judah said, "Bring her out, and let her be burned." | 24. And it was at the time of three months, that she was known to be with child: and it was told to Yehudah, saying Tamar your daughter--in--law has committed fornication and, behold, she is with child by fornication. And Yehudah said, **Is she not the daughter of a priest. Let her be brought forth and burned.** |
| 25. She was taken out, and she sent to her father in law, saying, "From the man to whom these belong I am pregnant," and she said, "Please recognize whose signet ring, cloak, and staff are these?" | 25. Tamar was brought forth to be burned, and she searched for the three pledges, but found them not. Uplifting her eyes to the heavens above, she thus said, Mercy I implore from You, O LORD: answer me in this hour of need, and enlighten mine eyes to find the three witnesses; and I will dedicate unto You from my loins three saints who will sanctify Your name, and descend to the furnace of fire in the plain of Dura. In that hour the Holy One, blessed be He, signed to Michael, who enlightened her eyes, that she found (the witnesses) and took and cast them before the, feet of the judges, and said, The man to whom these pledges belong is he by whom I am with child. Yet though I may be burned I do not make him manifest: nevertheless the LORD of the world will cause him in his heart to acknowledge them, and will deliver me from this great judgment. Now when Yehudah saw them, he recognised them, and said in his heart, It is better for me to be ashamed in this world that passes away, than be ashamed in the faces of my righteous/generous fathers in the world to come. It is better that I burn in this world by a fire that is extinguished, than burn in the world to come with fire devouring fire. For measure is set against measure. This is according to that which I said to Ya’aqob my father, Know now the robe of your son; so am I now constrained to hear at the place of judgment, Whose are this seal and mantle and staff ?JERUSALEM: Tamar was brought forth to be burned with fire; and she sought the three witnesses but found them not. She lifted up her eyes on high and said For mercy I pray before the LORD. You are He, O LORD God, who answers the afflicted in the hour of their affliction ; answer me in this the hour of my affliction, and I will dedicate to You three saints in the valley of Dura, Hananva, Mishael, and Azarya. |
| 26. Then Judah recognized [them], and he said, "She is right, [it is] from me, because I did not give her to my son Shelah." But he no longer continued to be intimate with her. | 26. And Yehudah, acknowledged and said, Tamar is innocent; she is with child by me. And the Bath Kol fell from heaven, and said, From before Me was this thing done, and let both be delivered from judgment. And Yehudah said, Because I gave her not to Shela my son, has this happened to me. But he added not to know her again. |
| 27. And it came about at the time she was giving birth, that behold, there were twins in her womb.  | 27. But it was in the time of her giving birth, that, behold, twins were in her womb. |
| 28. And it came about when she gave birth, that he (the infant) stretched out his hand. So the midwife took and bound a crimson thread on his hand, saying, "This one came out first." | 28. And it was in being born that the child stretched forth his hand; and the midwife took it, and bound it with a scarlet thread, saying, This came the first. |
| 29. And it came about, as he was drawing back his hand, behold, his brother emerged, and she said, "With what strength you have strengthened yourself!" And he (Judah) named him Perez. | 29. And after the child had withdrawn his hand, behold, his brother came forth, and she said, With what great power have you prevailed, and for you will it be to prevail; for you will possess the kingdom. And she called his name Pharets. |
| 30. Afterwards, his brother emerged, the one upon whose hand was the crimson thread, and he named him Zerah. | 30. And afterward came forth his brother, upon whose hand was bound the scarlet thread, and she called his name Zarach. |
|  |  |

**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎38:1-30**

* Yehudah’s Marriage to a Convert And Evil Offspring – Gen. 38:1-11
* Yehudah Falls Into the Trap Set by Tamar – Gen. 38:12-23
* Yehudah is Served the Same Medicine He Served His Father – Gen. 38:24-30

**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. 271-298

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎38:1-30**

**1 Now it came about at that time Why was this section placed here, where it interrupts the section dealing with Joseph? To teach us that his (Judah’s) brothers demoted him from his high position when they saw their father’s distress. They said, “You told [us] to sell him. Had you told [us] to return him, we would have obeyed you.”** [from Tanchuma Buber, Vayeshev 8]

**and he turned away** from his brothers.

**to an Adullamite man** He entered into a partnership with him.

**2 merchant** Heb. כְּנַעֲנִי **(K’na’ani)** [Onkelos renders] תַּגְרָא , **a merchant (trafficker)**.

**5 and he (Judah) was in Chezib** The name of the place. I say, however, that it was called Chezib because she stopped giving birth; [this is] an expression similar to “You are to me as a failing spring (אַכְזָב) ” (Jer. 15:18); “whose water does not fail (יְכַזְבוּ) ” (Isa. 58:11). Otherwise, what does Scripture intend to tell us? Moreover, in Genesis Rabbah (85:4) I saw: And she named him Shelah… She stopped [bearing].

**7 was evil in the eyes of the Lord** [His evil was] like the evil of Onan, viz. that he wasted his semen, as it is written in connection with Onan: “and He put him to death also,” meaning that, as Er’s death, so was Onan’s death. Now, why should Er waste his semen? So that she (Tamar) would not become pregnant and her beauty be impaired. [From Yev. 34b]

**8 and raise up progeny** The son shall be called by the name of the deceased. [From Targum Jonathan ben Uzziel]

**9 he wasted [his semen] on the ground** He practiced coitus interruptus. [From Gen. Rabbah 85:5]

**11 for he said, etc.** Meaning that he dismissed her with a straw (with a lame excuse), for he did not intend to marry her to him (Shelah).

**for he said, “Lest he too die…”** This is a woman whose husbands presumably die young. [From Yev. 64b]

**12 and he went up [to watch] over his sheepshearers** He went up to Timnah to stand over his sheepshearers [i.e. to oversee them].

**13 is going up to Timnah** In connection with Samson, however, Scripture says (Jud. 14:1): “And Samson went down to Timnah.” It was situated on a mountain slope, so that they would go up to it from here and go down to it from there. [From Sotah 10a]

**14 and covered her face** Heb. וַתִּתְעַלָף . She covered her face so that he would not recognize her.

**at the crossroads** Heb. בְּפֶתַח עֵינַיִם , lit., at the opening of the eyes. At the crossroads, on the road to Timnah. Our Sages, however, explained it midrashically to mean, at the entrance (פֶתַח) [to the residence] of our father Abraham, which all eyes (עֵינַיִם) looked forward to see. [From Sotah 10a]

**for she saw that Shelah had grown up, etc.** Therefore, **she made herself available to Judah, for she longed to bear sons from him.**

**15 he thought she was a harlot** because she was sitting at the crossroads.

**because she covered her face and he could not see her and recognize her.** Our Sages midrashic interpretation is: because she had covered her face when she had stayed in her father-in-law’s house and she was modest. Therefore, he did not suspect her. [From Sotah 10b]

**16 So he turned aside toward her to the road** From the road he was following, he turned aside to the road where she was. In Old French, destorner, to turn aside.

**“Get ready now…”** Prepare yourself and your mind for this. Every expression of הָבָה signifies preparation, except where it can be translated as an expression of giving, and even those instances [of הָבָה ] meaning preparation are close to an expression of giving.

**17 a pledge** Heb. **עֵרָבוֹן , security**. [From Targum Onkelos]

**18 Your signet, your cloak** Heb. חֽתָמְךָ וּפְתִילֶךָ [Onkelos renders:] עִזְקָתָךְ וְשׁוֹשִׁיפָךְ . Your ring, with which you seal, and your cloak, with which you cover yourself.

**and she conceived his likeness** lit., “and she conceived to him.” **Mighty men like him, righteous/generous men like him.** [From Gen. Rabbah 85:9]

**21 the harlot** Heb. הַקְדֵשָׁה , prepared (מְקֻדֶשֶׁת) and ready for harlotry.

**23 Let her take [them] for herself** Let her keep what she has.

**lest we become a laughingstock** If you seek her further, the matter will become known, and it will be a disgrace, for what more am I required to do to keep my word?

**Behold, I sent this kid Since Judah had deceived his father with the kid in whose blood he immersed Joseph’s coat, he too was deceived with a kid.** [From Gen. Rabbah 85:9]

**24 Now it came about after nearly three months** Heb. חֳדָשִׁים כְּמִשְׁלשׁ . The greater part of the first, the greater part of the third, and the complete middle one. The expression כְּמִשְׁלשׁ חֳדָשִׁים means, “upon the tripling of the months,” like “sending portions (מִשְׁלוֹחַ מָנוֹת) ” (Esther 9:19) “[and] shall they stretch forth their hand (מִשְׁלוֹחַ יָדָם) (Isa. 11:14) (lit., the stretching forth of their hand). And so did Onkelos render: כְּתַלְתוּת יַרְחַיָא , at the tripling of the months. [From Gen. Rabbah 85:10]

**she is pregnant from harlotry** Heb. הָרָה . This is an adjective, “pregnant,” like “a pregnant (הָרָה) woman” (Exod. 21:22), and like “clear (בָּרָה) as the sun” (Song 6:10).

**and let her be burned** Ephraim Miksha’ah said in the name of Rabbi Meir: **She was the daughter of Shem, who was a priest. Therefore, they sentenced her to be burned.** [From Gen. Rabbah 85:10]

**25 She was taken out to be burned** [from targumim]

**and she sent to her father-in-law** She did not want to embarrass him and say, “From you I am pregnant,” but, “From the man to whom these belong.” She said, “If he confesses by himself, let him confess, and if not, let them burn me, but I will not embarrass him.” **From this they (our Rabbis) said, “It is better for a person to be cast into a fiery furnace than to embarrass his fellow in public.”** [from Sotah 10b]

**Please recognize** Heb. הַכֶּר-נָא . נָא is only an expression of supplication. “Please recognize your Creator and do not destroy three souls.” [from Sotah 10b, Gen. Rabbah 85:11]

**26 She is right** in what she said.

**from me she is pregnant** (Targum Onkelos). Our Sages, however, explained this midrashically to mean that a “bath-kol” came forth and declared, “From Me and from within Me these matters have emerged. Since she was modest in her father-in- law’s house, I decreed that kings should be descended from her, and from the tribe of Judah I [already] decreed to raise up kings in Israel.” [from Sotah 10b]

**because I did not give her to my son Shelah** For she did this justifiably, because I did not give her to my son Shelah. [From Beresheet Rabbathi]

**But he no longer continued** Heb. וְלֽא-יָסַף . Some say: he did not continue [to know her] (Targum Onkelos), and others say: **he did not cease** (Sotah 10b). (A similar instance is found in connection with Eldad and Medad (Num. 11:25), [where the verse reads:] וְלֽא יָסָפוּ , they did not continue, which the Targum renders: וְלֽא פָסְקוּ , they did not cease).

**27 at the time she was giving birth** But concerning Rebecca, Scripture states: “And her days to give birth were completed” (Gen. 25:24). In the latter instance, the months were complete, but here they were short of full term. [From Gen. Rabbah 85:13]

**behold, there were twins** **This is written with the full spelling (תאוֹמִים) ; in the other instance, [with Rebecca,] it is written defectively (תוֹמִם) , because one [child, Esau,] was wicked, but these [twins] were both righteous/generous.** [From Gen. Rabbah 85:13]

**28 that he (the infant) stretched out his hand** One of them stretched his hand to the outside, and after she (the midwife) bound the crimson thread on it, he drew it back.

**29 you have strengthened yourself** Heb. פָּרַצְתָּ with what strength you have strengthened yourself! [from Targum Onkelos]

**30 the one upon whose hand was the crimson thread** Four hands are written here, corresponding to the four devoted things (charamim) by which Achan, who was descended from him (Zerah), committed a trespass. Some say [that they] correspond to the four things that he took: a Babylonish garment, two pieces of silver weighing two hundred shekels, and a wedge of gold (Jos. 7:21) (Gen. Rabbah 85:14).

**and he named him Zerah** because of the shining appearance (זְרִיחַת) of the crimson.

**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) ‎‎‎‎‎‎‎‎‎‎‎‎‎38:1-30**

‎**38:2. A DAUGHTER OF A CERTAIN CANAANITE.** [In ‎translating "Canaanite," Onkelos said "merchant." That is to say, a merchantman who came to dwell in the land of Canaan for business ‎reasons. His intent is to say that Jacob's sons guarded themselves from marrying Canaanitish women, as Isaac and Abraham, their fathers, ‎had commanded.[[1]](#footnote-1) And thus did the Sages mention in the Gemara of Tractate Pesachim.[[2]](#footnote-2) They took as wives women from Egypt, ‎Ammon, Moab, and from the noble families of the children of Ishmael and the sons of Keturah. It is for this reason that Scripture singles out ‎Shaul, the son of Simeon, as the son of a Canaanitish woman,[[3]](#footnote-3) as he was the only one among them. And even there the Rabbis expounded[[4]](#footnote-4) that the reference is to Dinah who had relations with a Canaanite [Shechem].

 ‎

Our Rabbis, however, have differed in this matter. Thus they have said:[[5]](#footnote-5) "Rabbi Yehudah says, 'Twin sisters were born with each of Jacob's ‎sons, and they took them as wives.' Rabbi Nechemyah says, 'Their wives were Canaanitish women.''' It is possible that Rabbi Nechemyah was ‎not particular about [the term "Canaanitish" and did not mean it to indicate] their genealogy. He meant to say only that they took women ‎from the land of Canaan as wives. However, they were from among the strangers and the sojourners who had come there from all lands, either ‎Ammonite or Moabite women, and other peoples. His purpose[[6]](#footnote-6) was only to differ with Rabbi Yehudah and say that they did not marry their ‎sisters, since a maternal sister is forbidden to the sons of Noah. But according to Rabbi Yehudah it will be necessary to ‎say that the sons of Leah married the twin sisters of the six other brothers,[[7]](#footnote-7) and they in turn wed the twin sisters of the sons of Leah. It may ‎be that Rabbi Nechemyah does not at all admit the existence of these twins, with Jacob not having any daughter other than Dinah, as the ‎literal interpretation of Scripture would indicate. ‎

It is not logically correct to say that they all married Canaanitish women since there would then have been descendants of Canaan, the ‎accursed servant, among those who inherited the land, just as there were representatives of the seed of Abraham, and Scripture has ‎commanded that he be destroyed until neither remnant nor survivor remain.

‎

In any case,[[8]](#footnote-8) this man [the Canaanite referred to here] was a merchant, for why should Scripture find it necessary to state that he was a ‎Canaanite by descent when all people of the land were Canaanites, of the Perizzites and Jebusites and their brothers, as all of these traced their ‎genealogy to Canaan? Adullam, [from where this man came] furthermore, was in the land of Canaan.[[9]](#footnote-9) It would then have been proper for ‎the verse to say: "And Judah took there a wife with such-and-such a name," just as it mentions the names of the women in the case of Tamar, ‎and Esau's wives,[[10]](#footnote-10) and others. But the true explanation is that he was a merchant, not of the land of Canaan, which belonged to the Hivite ‎or the Amorite. This then is the meaning of the verse: *And Judah saw there a daughter of a certain Canaanite*, implying that he married her ‎on account of her father.[[11]](#footnote-11) And concerning the verse ‎which states, *The sons of Judah: Er, and Onan, and Shelah; which three were born unto him of Bath-shua the Canaanitess*,[[12]](#footnote-12) this is due to ‎the fact that being the daughter of the man called "the Canaanite," she was also so called, since this man was called "the merchant" by them ‎as he was known for, and expert in, his trade, on account of which he settled there. ‎

Rabbi Abraham ibn Ezra says[[13]](#footnote-13) that because this woman was a Canaanitess, and Judah had transgressed the opinion of his fathers, her ‎children were evil and they died. And this is why concerning Shaul,[[14]](#footnote-14) Scripture mentions only that he was the son of a Canaanitish woman, ‎but with respect to Shelah the son of Judah it was not necessary for Scripture to mention it[[15]](#footnote-15) [when enumerating the descendants of Jacob ‎who entered Egypt] . ‎

If so,[[16]](#footnote-16) the expression, *And Judah saw there a daughter*, would mean that he saw her and desired her, even as it says of Samson, *And he saw ‎a woman in Timnah*.[[17]](#footnote-17) And in the Parshah of Vayechi Yaakov, Rashi wrote: "And his sons bore him,[[18]](#footnote-18) but not his sons' sons. For thus indeed ‎did Jacob command them; '*My bier shall not be borne by any of your sons since they are children of Canaanitish women*.' "[[19]](#footnote-19) ‎

It may be that, according to Rashi, Jacob said this of Shaul the son of Simeon, and Shelah the son of Judah, who were of the daughters of ‎Canaan, and therefore Jacob excluded all the other [grandsons although their mothers were not Canaanitish] . However, in all of our texts of ‎Beresheet Rabba[[20]](#footnote-20) we find this version: "My bier shall not be borne by any of your sons' sons, as ‎there is among them of the daughters of Canaan."[[21]](#footnote-21) Tamar likewise was the daughter of one of the strangers living in the land, not the ‎daughter of a man who was a Canaanite by descent. Far be it that our lord David[[22]](#footnote-22) and the Messiah our just one, who will speedily reveal ‎himself to us, be of the seed of Canaan, the accursed servant. Our Rabbis have also said[[23]](#footnote-23) concerning Tamar that she was the daughter of ‎Shem, of whom it is said, *And he was a priest of the most high God*.[[24]](#footnote-24)‎

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**3. AND HE CALLED HIS NAME ER.** Judah called his son Er, said name being derived from the expression, *Stir up* ***('Or'rah')*** *Your might*.[[25]](#footnote-25) ‎His wife called the name of the second son Onan,[[26]](#footnote-26) but Scripture does not relate the reason for this name. Now it is possible that she ‎experienced difficult labor, for it is customary for women to name their children after such an experience, as did the mother of Jabez who so ‎named him, saying: *Because I bore him with pain*.[[27]](#footnote-27) And so did Atarah, the mother of Onam,[[28]](#footnote-28) [call him by the name Onam on account ‎of her difficult labor], the name being derived from the expression, *And the people were* ***'k'mithon'nim'*** *(as murmurers);[[29]](#footnote-29)* *Wherefore does ‎a living man* ***'yithonen'*** *(complain)*?[[30]](#footnote-30) This is similar in expression to *ben oni (the son of my sorrow)[[31]](#footnote-31)* mentioned in the case of Rachel. ‎Judah was not particular about changing Onan's name as his father Jacob had done.[[32]](#footnote-32) ‎

In Beresheet Rabba[[33]](#footnote-33) our Rabbis said, by way of explaining the name ***Er,*** that he was destined to be thrown off ***(she'hu'ar)*** ‎from the world.[[34]](#footnote-34) Now this is not to say that such was Judah's intent. **However, the Rabbis made their exposition since the names indicate ‎the future. ‎**

‎

**5. AND SHE CALLED HIS NAME SHELAH, AND HE [Judah] WAS AT CHEZIB, WHEN SHE BORE HIM.** Rashi wrote: "I am of the ‎opinion that because it was there that she ceased bearing children, the place was called ***Chezib*** (deceit). It is similar in expression to the verse, ‎*Will you indeed be unto me as a deceitful* ***('achzav')*** *brook*.[[35]](#footnote-35) If this be not so, what is the verse teaching us by mentioning that Judah was ‎in Chezib?" ‎

Now I do not know why a place should be named for that reason, [i.e., because there she ceased bearing children], there being nothing ‎outstanding in such an event as three sons were sufficient for her.[[36]](#footnote-36) Moreover, at the time she gave birth to the third son it was not yet known ‎whether she had ceased bearing or would give birth afterwards. Only at the time of her demise did it become established [that she had ceased ‎bearing with the third son].[[37]](#footnote-37) ‎

Now some scholars[[38]](#footnote-38) say that it was their custom for the father to name the firstborn, and the mother the second one. It is for this reason that ‎Scripture states concerning the first son, *And he called his name*,[[39]](#footnote-39) and concerning the second one, *And she called*.[[40]](#footnote-40) Now concerning the ‎third son, [the naming of whom was the father's prerogative, Scripture nevertheless] says, *And she called*, explaining that this was because ‎Judah was in Chezib when she gave birth to him, and he was not there to name him. This interpretation lacks rhyme or reason. ‎

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In the opinion of Rabbi Abraham ibn Ezra Scripture relates where they were born; the statement, when she bore 'him,' is as if it had said 'them,' ‎as all three sons were born in one place. ‎

In my opinion, the name Shelah is an expression meaning a thing which stops and deceives. Thus, *do not* ***'thashleh'*** *(deceive) me*,[[41]](#footnote-41) which ‎the Targum there renders as, "Let not your word deceive your handmaid." Perhaps it is related to the concept of error, **for he who commits an ‎error deceives his thinking.** Thus Scripture is saying that she called him Shelah, [a word which is traceable to the root of the Hebrew word ‎meaning 'error,'] because of the name of the place, as he was in Chezib - [a word which means 'deceive'] - when she bore him. And [the word ‎***v'hayah*** (and he was), although it should really be saying, ***v'haytha***, (and she was), is identical with the expression ***'V'hayah hana'arah'*** (And ‎the damsel shall be).[[42]](#footnote-42) This is the intent of the saying of the Rabbis in Beresheet Rabba:[[43]](#footnote-43) "***Paskath*** was the name of the place."[[44]](#footnote-44)

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**7. AND ER, JUDAH'S FIRSTBORN, WAS WICKED IN THE SIGHT OF THE ETERNAL.** Scripture does not specify the nature of his ‎wickedness as it did in the case of his brother.[[45]](#footnote-45) Instead, it simply states that he died for his own sin. It informs us that this was not by way ‎of punishment of Judah for his role in the sale of Joseph, since the saving of Joseph's life by Judah compensated for his role in the sale. There ‎was no case of death of a child in the house of the patriarchs except this one who was wicked in the sight of the Eternal, since the race of the ‎righteous is blessed. This is why Jacob mourned many days for his son Joseph, and he refused to comfort himself,[[46]](#footnote-46) for he considered this to ‎be a great punishment to himself, quite apart from his love for him. ‎

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‎**8. AND MARRY HER AS BROTHER-IN-LAW, AND RAISE SEED TO YOUR BROTHER.** The son will be called by the name of the deceased. ‎This is Rashi's language. ‎

But this is not true, for in the same commandment of the Torah it likewise says, *And it will be, that the firstborn that she bears will ‎succeed in the name of his brother that is dead, that his name be not blotted out of Israel*,[[47]](#footnote-47) and yet the brother-in-law is not commanded ‎to call his son by the name of his dead brother.[[48]](#footnote-48) In the case of Boaz it says, *Moreover Ruth the Moabitess, the wife of Machlon, have I ‎acquired to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his ‎brethren, and from the gate of his place,[[49]](#footnote-49)* **and yet she called him Obed**,[[50]](#footnote-50) **not Machlon**. Moreover, it says here, *And Onan knew that the ‎seed would not be his*.[[51]](#footnote-51) Now what misfortune would have befallen him - to the point that he wasted his seed from before her - if his son was ‎to be called by the name of his dead brother? Most people even desire to do so. Again, Scripture does not say, "And Onan said," but instead ‎it says, *And Onan* ***'knew'*** that the seed would not be his.[[52]](#footnote-52) This would indicate **that Onan had some definite kind of knowledge in this matter ‎which made him certain that the seed would not be his**.[[53]](#footnote-53) ‎

The subject is indeed one of the great secrets of the Torah,[[54]](#footnote-54) concerning human reproduction, and it is evident to those observers who have ‎eyes to see, and ears to hear.[[55]](#footnote-55) The ancient wise men who were prior to the Torah knew of the great benefit in marrying a childless dead ‎brother's wife, and that it was proper for the brother to take precedence in the matter, and upon his failure to do so, his next of kin would come ‎after him, for any kinsman who was related to him, who would inherit his legacy, would derive a benefit from such a marriage. And it was ‎customary for the dead man's wife to be wed by the brother or father or the ‎next of kin in the family. We do not know whether this was an ancient custom preceding Judah's era. In Beresheet Rabba[[56]](#footnote-56) they say that ‎Judah was the one who inaugurated the commandment of marrying a childless person's widow, for since he had received the secret[[57]](#footnote-57) from ‎his ancestors he was quick to fulfil it. Now when the Torah came and prohibited marrying former wives of certain relatives, it was the will of ‎the Holy One, blessed be He, to abrogate the prohibition against marrying a brother's wife in case he dies childless, but it was not His will that ‎the prohibition against marrying a father's brother's wife or a son's wife or similar wives of relatives be set aside. It was only in the case of a ‎brother that the custom had established itself,[[58]](#footnote-58) and the benefit is likely with him and not with the others,[[59]](#footnote-59) as I have mentioned. Now ‎it was considered a matter of great cruelty when a brother did not want to marry his dead brother's wife, and they would call it the house of him ‎that had his shoe loosed,[[60]](#footnote-60) for [after his dead brother's wife had performed Chalitzah (the loosening of the shoe) of the brother-in-law], he[[61]](#footnote-61) ‎‎was now removed from them, and it is fitting that this commandment be fulfilled through the loosening of the shoe. Now the ancient wise ‎men of Israel, having knowledge of this important matter, established it as a custom to be practised among all those inheriting the legacy, ‎providing there is no prohibition against the marriage, and they called it ***Ge’ulah*** (Redemption).[[62]](#footnote-62) This was the matter concerning Boaz, and ‎the meaning of the words of Naomi and the women neighbors.[[63]](#footnote-63) **The man of insight**[[64]](#footnote-64) will understand. ‎

‎**11. ABIDE A WIDOW AT YOUR FATHER'S HOUSE.** The meaning thereof is that "you should conduct yourself there as a widow until Shelah ‎be grown up." He suggested to her: "Place yourself in mourning, put on mourning garments, do not anoint yourself with oil, as a woman girded ‎with sack-cloth for the bridegroom of her youth,[[65]](#footnote-65) until Shelah be grown up and he will marry you." Such was the custom of a widow waiting ‎to be married: she who desires to be married to a stranger wears mourning garments only for a short period as is the custom, and then feigning ‎comfort arrays herself in scarlet. And she covered herself with a veil,[[66]](#footnote-66) until she be married to a man. ‎

**FOR HE SAID, LEST HE ALSO DIE, LIKE HIS BRETHREN.** ‎That is to say, he dismissed her with a paltry reply because he never intended to give her to him in marriage. For he said, *Lest he also die, like ‎his brethren*, for she has established herself as one whose husbands die young. This is Rashi's Language. ‎

Now I do not know why Judah, a ruler of his generation, should be shy towards this woman and not tell her, "Go in peace from my house," and ‎why should he mislead her when she is even forbidden to Shelah, just as the Rabbis have said concerning a married woman:[[67]](#footnote-67) "Twice ‎establishes a presumption [that the woman is a katlanith - a woman whose husbands die] ." However since Judah was angered by her harlotry ‎to the extent of condemning her to be burned, it would appear that he originally did wish her to remain in his family. It is also unreasonable ‎to say that Judah did not hear about how his children sinned against G-d, thus causing Him to deliver them into the hands of their fate, while ‎Tamar was guiltless in their death.[[68]](#footnote-68) ‎

The correct view appears to me to be that Shelah was fit for the marriage, but his father did not want him to marry Tamar while he was still ‎a youth, lest he commit some sin with her as had his brothers who died young, for they were boys, none of them having attained twelve years[[69]](#footnote-69) of age. His intention was that when he would mature and would listen to the instruction of his father, he would then give her to him as a wife. ‎But when she had waited a long time and it appeared to her that Shelah had grown up - although in the eyes of his father he was still a boy as ‎‎.he was not yet ten years old and therefore his father was bent on waiting longer - then Tamar, in her craving to give birth from the sacred race, ‎hastened and did this deed. ‎

**‎12. AND JUDAH, WENT UP UNTO HIS SHEEP-SHEARERS. ‎**He would go there continually to console himself after his wife's death so that he may turn his attention to the sheep and forget his poverty.[[70]](#footnote-70) Now when it was told to Tamar that he goes up there daily without fail, she waited for him on one of those days. It may be that since Judah ‎was prominent in the land, people would assemble there to make a feast at the time of the shearing, similar to a royal feast, and the poor would ‎go there, and it was told to her before he went up there. ‎

‎**15. AND HE THOUGHT HER TO BE A HARLOT.** This was because she was sitting at the cross-roads. For she had covered her face, and he ‎could not see her. A Midrash of our Rabbis explains: ‎For she had covered her face, i.e., that when she stayed in Judah's house, she had acted modestly, always covering her face, and therefore he ‎did not suspect her. This is Rashi's language. ‎

Now the Rabbi's [Rashi's] literal interpretation is feasible since it was the way of the harlot to sit at the cross-roads, just as it is written, ***And ‎she sits at the door of her house, on a seat in the high places of the city, to call to them that pass by, etc*.**[[71]](#footnote-71)‎

Accordingly, the verse states that because her face was veiled he did not recognize her. But according to the Midrasn of our Rabbis which ‎states that she covered her face in her father-in-law's house, meaning that she hid herself from him while being in his house and that he never ‎saw her face, how would he recognize her even if she were not veiled? ‎

It further appears to me to be correct, In line with the literal sense of Scripture, that the verse is stating that he thought her to be a harlot because ‎her face was veiled, since afterwards it states, *For he knew not that she was his daughter-in-law*.[[72]](#footnote-72) The reason for the covering of the face ‎is that it was the way of the harlot to sit at the cross-roads wrapped up in a veil, with part of the face and hair uncovered, gesticulating with the ‎eyes and lips, and baring the front of the throat and neck. Now since she would speak to the by-passer in an impudent manner, catching him ‎and kissing him,[[73]](#footnote-73) she therefore veiled part of the face. Furthermore, harlots sitting by the roadside veil their faces because they commit ‎harlotry even with relatives. Sodomites still do it to this day in our countries, and when they return to the city they remain anonymous. ‎

Thus we have learned in a Mishnah:[[74]](#footnote-74) "There are three kinds of head-nets: that of a girl, which is susceptible to ***midras[[75]](#footnote-75)*** uncleanness; that ‎of an old woman, which is susceptible to the uncleanness of a corpse, while that of a ***yotza'ath chutz***, [literally, 'she who goes outside'], is not ‎susceptible to any uncleanness." Now a ***yotza’ath chutz*** refers to the harlot, the ***nafkat bro*** of Onkelos,[[76]](#footnote-76) who places the head-net on part of the ‎head. It does ‎not serve her the purpose of lying on it, for in that case it would be susceptible to ***midras*** - uncleanness.[[77]](#footnote-77) Nor does she cover her head with it, ‎for in that case it would be susceptible to corpse-uncleanness. Instead, she uses it to dress up the ends of her hair, in order that it be partly visible ‎from beneath the net, and this is why it is not susceptible to any uncleanness. ‎

‎**18. YOUR SIGNET 'UP'THILECHA.'** Onkelos renders it as "your signet and your cloak," meaning "the ring which you use as a seal, and the cloak ‎with which you cover yourself." This is Rashi's language.

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Bu t it is not correct to say that he would give his cloak, and go away from her unclothed. And how is it that a cloak is called ***p'thil*** in the Hebrew ‎language? And how can it be referred to later on as ***p'thilim***,[[78]](#footnote-78) in the plural? Now should you say that on account of its fringed strings ***(p ‎‎'thilim)***, the garment was called ***p'thil***, far be it that Judah should fulfil the Commandment of ***Tzitzith*** (Fringes),[[79]](#footnote-79) yet treat it so lightly as to ‎give it away in unchastity! Perhaps, he had with him a small scarf which he occasionally wound around part of the head, and which was called ‎***p'thil*** because it was short as a ***p'thil*** (fringe), and it is this which the Targum [Onkelos] rendered as ***shashifa***, [which Rashi incorrectly took ‎to mean "a cloak"]. Now you will not find that Onkelos will translate *simlah* (a garment) as shashzfa wherever it is found in the Torah. Instead, ‎he translates it throughout by a term denoting "cover" or "garment," excepting the verse, ***And they will spread the 'simlah' (garment)***,[[80]](#footnote-80) ‎concerning which he says, "*And they will spread the shashifa*," because this is the ***sudar*** referred to in the Talmud[[81]](#footnote-81) through which virginity ‎is established. So did Jonathan ben Uziel translate ***hama 'ataphoth[[82]](#footnote-82)*** (the mantlets) as ***shashifa***, these being small scarfs which they wound ‎around the head, and distinguished persons spread them over their bonnets and headbands. This custom still prevails in eastern countries. ‎

It is further possible that Judah possessed a seal impressed with the form of a lion or some other known figure, as rulers do, and he also had ‎fringes in his hand, woven in the same design, with which to stroll about, as well as a rod in his hand, as becomes a ruler or lord, even as it is ‎written, *A strong rod, to be a sceptre to rule*,[[83]](#footnote-83) and it is further written, *The sceptre will not depart from Judah*.[[84]](#footnote-84) It was these that he gave ‎into Tamar's hand. ‎

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**24. AND JUDAH SAID: BRING HER FORTH, AND LET HER BE BURNT!** Ephraim Makshoah,[[85]](#footnote-85) a disciple of Rabbi Meir, said in the ‎name of Rabbi Meir: "Tamar was the daughter of Shem who was a priest.[[86]](#footnote-86) They therefore sentenced her to be burnt."[[87]](#footnote-87) Rashi quoted this ‎Midrash but did not explain it. And I do not know this law, for a priest's daughter is not liable to be burned except for harlotry in conjunction ‎with a binding relation to a husband, either espoused or married, as is explained in the Gemara in Tractate Sanhedrin.[[88]](#footnote-88) However, a priest's ‎daughter who is waiting to be married by a brother-in-law is not at all liable to death for harlotry. Whether she is an Israelite's daughter or a ‎priest's daughter, her punishment is only that of having violated a simple negative precept.[[89]](#footnote-89) And should you say that marrying a childless ‎brother's wife was customary among the Sons of Noah, and that she was regarded by them as having the status of a married woman, and that ‎their prohibitions were punishable by death, it would not be correct. The Rabbis say in Beresheet Rabba[[90]](#footnote-90) **that Judah was the one who first ‎inaugurated the observance of the commandment that a brother marry a childless brother's widow**. And again, in the Gemara in Tractate ‎Sanhedrin,[[91]](#footnote-91) it is made clear that a childless brother's widow of the Sons of Noah is not at all liable to any punishment for harlotry. ‎

It appears to me that since Judah was a chief, an officer, and a ruler of the land, his daughter-in-law who committed harlotry against him **was ‎not judged by the same law as other people, but as one who degraded royalty**. It is for this reason that it is written, *And Judah said: Bring her ‎forth, and let her be burnt*, for the people came before him to do unto her in accordance with his command, **and he declared her guilty of a ‎capital crime because of the superior rank of royalty.** Thus he judged her as if she had profaned her father in respect of his priesthood, but this ‎was not the judgment meted out to commoners. ‎

In line with the literal interpretation of Scripture, it is possible that their law was similar to that which is presently customary in some of the ‎countries of Spain, i.e., that a married woman who commits a faithless act is turned over to her husband who decrees death or life for her, as ‎he wishes. Now Tamar was designated for his son Shelah, and in the eyes of their laws she was considered as a married woman.

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‎**26. SHE IS RIGHTEOUS FROM ME.** "She is righteous in her words. From me is she with child. Our Rabbis expounded that a bath kol (a ‎Divine voice) came forth and said the word ***mimeni***, i.e., 'From Me and from My authority did these events unfold.' " This is Rashi's language.

‎

The correct interpretation is that it is similar to the verses: *Men more righteous/generous and better than he*;[[92]](#footnote-92) *And he [Saul] said to David, You are ‎more righteous/generous than I; for you have rendered unto me good, whereas I have rendered unto you evil*.[[93]](#footnote-93) Here too the meaning is: "She is more ‎righteous/generous than I, for she acted righteously/generously and I am the one who sinned against her by not giving her my son Shelah." The purport of the ‎statement is that Shelah was the brother-in-law, [hence he was the first designated to marry her], and if he did not wish to take her as his wife, ‎his father is next in line to act as the redeemer, as I have explained above[[94]](#footnote-94) when I discussed the law of marrying a childless brother's widow. ‎

**AND HE KNEW HER AGAIN NO MORE ('v'lo yasaph').** After having established progeny for his children, he did not wish to be with her again ‎even though this was dependent upon his wish as she was not forbidden to him, being, in fact, considered as his wife, as is the law when the ‎widow of a childless man has relations with a relative. This is the reason for the explanation given by a certain Sage,[[95]](#footnote-95) who explains the verse ‎as saying, "And he did not cease to know her,"[[96]](#footnote-96) since here the expression used is, ***v'lo yasaph***, and elsewhere it is written, *A great voice '****v'lo ‎yasaph '***.[[97]](#footnote-97)

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**29. HOW HAVE YOU BURST FORTH? THIS BURSTING UPON YOURSELF ('PARATZTA ALECHA').** "What a strong effort you have ‎made!" thus the language of Rashi. ‎

But the word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*;[[98]](#footnote-98) *Why have You broken down* ***('paratzta')*** *her fences*?[[99]](#footnote-99) And in the language of the Rabbis: ***"Pirtzah*** (a breach in a wall) calls ‎forth to the thief."[[100]](#footnote-100) Indeed, the Sacred Language[[101]](#footnote-101) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you ‎will break forth* ***('upharatzta')*** *to the west, and to the east*;[[102]](#footnote-102) *And the man broke forth* ***(‘vayiphrotz ')*** *exceedingly*.[[103]](#footnote-103) It is for this reason ‎that the verse here is saying, at the time that the first child drew back his hand, and this one hurriedly came out, "What great breach have you ‎made in the fence in order to hurry out before him?" The verse ‎says, ***alecha*** (upon you), to indicate that 'the fence' was upon him, and he was imprisoned in it. The sense of the verse is thus: "What great ‎breach did you take upon yourself to make in the fence, with the result that you came out of it?"

 ‎

Rabbi Abraham ibn Ezra said in explanation of the verse: "***Mah paratzta***? What have you broken, in the manner of a man who makes a ‎breach in a fence and exits through it, and now the responsibility for this breach is upon you."[[104]](#footnote-104) ‎

There is no point to this interpretation. In the Midrash of Rabbi Nechunya ben Hakaneh[[105]](#footnote-105) there is mentioned a mystic principle in ‎connection with the name of these children, ***Peretz*** and ***Zerach***. Thus they said: "He was called ***Zerach*** (shining) on account of the sun which ‎always shines, and ***Peretz***: (breaking) on account of the moon which is sometimes dismantled[[106]](#footnote-106) and sometimes whole. Now was not ***Peretz*** ‎the firstborn, and yet the sun is greater than the moon?[[107]](#footnote-107) This presents no difficulty, for it does indeed say, *And he [****Zerach****] put out his hand*, ‎[[108]](#footnote-108) and it is further written, *And afterwards came out his brother*."[[109]](#footnote-109) Now according to their opinion, the moon is associated with the name ‎***Peretz*** on account of the kingdom of the House of David.[[110]](#footnote-110) ***Peretz*** and ***Zerach*** were born twins since the moon functions by means of the sun. ‎Thus ***Peretz*** is the twin of ***Zerach*** who gives forth the hand, while he[[111]](#footnote-111) is the firstborn by virtue of the power of the Supreme One, as is said, *‎I also appoint him first-born*.[[112]](#footnote-112) This is the purport of ‎the saying of the Sages with respect to the Sanctification of the Moon: **"*David King of Israel lives and exists*."**[[113]](#footnote-113) The man learned [in the ‎mystic teachings of the Cabala] will understand. ‎

**Ketubim: Psalms ‎‎‎31:1-25**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. To the conductor, a song of David. | 1. For praise; a psalm of David.  |
| 2. I took refuge in You, O Lord; let me not be shamed forever; rescue me with Your righteousness.  | 2. In your word, O LORD, I have placed my hope; I will never be disappointed; by your generosity save me. |
| 3. Incline Your ear to me, quickly rescue me; be a rock of strength to me, a stronghold to save me. | 3. Incline your ear to me, in haste save me. Be for me a strong fortress, a fortified stronghold to redeem me. |
| 4. For You are my Rock and my Stronghold, and for Your name's sake, You shall lead me and guide me. | 4. For you are my strength and trust; and for the sake of your name, guide me and sustain me. |
| 5. You shall free me from this net which they have hidden for me, for You are my stronghold. | 5. Take me out of this net that they spread for me, for you are my strength. |
| 6. In Your hand I entrust my spirit; You have redeemed me, O Lord, God of truth. | 6. Into your hand I will place my spirit; you have redeemed me, O LORD, true God. |
| 7. I hated those who await worthless vanities, but I hoped for the Lord. | 7. I hate those who observe practices that are like vanity and lies; but I have relied on the LORD. |
| 8. I will exult and rejoice in Your kindness, for You have seen my affliction; You have known the troubles of my soul. | 8. I will rejoice and be glad in your kindness, for you have seen my affliction, you know the troubles of my soul. |
| 9. And you did not deliver me into the hands of an enemy; You have placed my feet in a broad place. | 9. And you have not handed me over to the hand of my enemy; you have made my feet stand in a broad place. |
| 10. Be gracious to me, O Lord, for I am in distress; my eye is dimmed from anger, my soul and my belly. | 10. Have mercy on me, O LORD, for I am in distress. My eye is wasted from agitation; my soul and my belly are destroyed. |
| 11. For my life is spent in grief and my years in sighing; my strength has failed because of my iniquity, and my bones have decayed. | 11. For my life is ended in misery, and my years in sighing; my strength has failed because of my sin, and my limbs are used up.  |
| 12. From all my tormentors I have become a reproach-and very much so to my neighbors-and fright to my acquaintances; those who see me outside avoid me. | 12. I have become a more shameful thing than all my oppressors, and more so to my neighborsÐ a fearful thing to those who know me, those who see me in the street flee from my presence. |
| 13. I was forgotten like a dead person, out of mind; I was like a lost utensil.  | 13. I am forgotten like a dead man from the mind; I have become like a broken vessel of the potter. |
| 14. For I heard the gossip of many, terror from all sides when they take counsel together against me; they plotted to take my soul. | 14. Because I have heard an evil report which many peoples say about me; terror is all around when they gather together against me; they have planned to take my soul.  |
| 15. But I trusted in You, O Lord; I said, "You are my God." | 15. But I have put my trust in you, O LORD; I said, "You are my God. |
| 16. My times are in Your hands; rescue me from the hands of my enemies and from my pursuers. | 16. In your hand are the times of my redemption; save me from the hand of my enemies and persecutors. |
| 17. Cause Your countenance to shine upon Your servant; save me with Your kindness. | 17. Shine your countenance on your servant; redeem me by your goodness. |
| 18. O Lord, let me not be shamed because I called out to You; let the wicked be shamed, let them be silenced to the grave. | 18. O LORD, I will not be disappointed, for I have called upon you; let the wicked be disappointed, let them be silent and descend to Sheol. |
| 19. Let lying lips become mute, those that speak against a righteous man falsely, with haughtiness and disdain. | 19. Let the lips of falsehood be stopped up, the lips that speak slander against the righteous in pride and contempt. |
| 20. How great is Your goodness that You have laid away for those who fear You, that You have worked for those who take refuge in You, in the presence of the sons of men! | 20. How great is your goodness that you have hidden for those that fear you; you have acted for those who hope in you, to pay them a good reward in front of the sons of men.  |
| 21. You shall hide them in the secrecy of Your countenance, from bands of men; protect them in a shelter from the strife of tongues. | 21. You will hide them in a hiding place in the time of your anger from troops of warriors; you will conceal them as in a shelter from the strife of tongues. |
| 22. Blessed is the Lord for He has been wondrously kind to me in a besieged city. | 22. Blessed be the LORD, for he has exhibited his kindness to me in the walled city. |
| 23. But I said in my haste, "I have been cut off from before Your eyes," but You heard the voice of my supplications when I cried out to You. | 23. And I thought when I sought to flee, I have been eliminated from the presence of your glory; but in truth you heard the sound of my prayer when I made supplication to you. |
| 24. Love the Lord, all His pious ones. The Lord guards those who believe [in Him] and He pays with a bowstring him who works with haughtiness. | 24. Love the LORD, all his devotees; the LORD keeps the faithful from harm, and pays back the haughty who act proudly. |
| 25. Strengthen yourselves, and He will give your heart courage, all who hope to the Lord. | 25. Be strong, and let your mind be sturdy, all you who have confidence in the word of the LORD. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎31:1-25**

**3 a stronghold** Pleysiz in Old French, **a fortress.**

**4 You shall lead me** Heb. תנחני , mene moi in French, lead me, as (in Exod. 32:34): “go lead (נחה) the people.”

**6 I entrust** Heb. אפקיד , komondere in Old French, I will entrust. I always entrust my spirit because You redeemed me from trouble.

**7 those who await worthless vanities** Who await the salvation of pagan deities.

**9 deliver me** Heb. הסגרתני , livras moi in French, but Menachem (p. 125) associated it as an expression of closing, and likewise every expression of סגר .

**10 is dimmed** Heb. עששה , an expression of a lantern, עששית . If a person puts glass in front of his eyes to see something on the other side of the glass, the appearance (of that thing) is unclear.

**11 and my bones have decayed** Heb. עששו , an expression of decay, as though a moth (עש) had eaten them.

**12 From all my tormentors** From all my tormentors [not because of my tormentors].

**I have become a reproach** Heb. חרפה , a reproach.

**to my neighbors** I am very much a reproach.

**and fright to my acquaintances** A mes connaissances in French, to my acquaintances. They are frightened by what happens to me.

**13 like a lost utensil** Which is in the process of becoming lost. Any expression of אבדה , loss, does not refer to the owner of the lost article, saying that he lost it, but that the lost article is lost from him, as is stated (in Deut. 22: 3): “which will be lost from him”; (in Ezek. 34:4), “the lost one you did not seek.”

**14 the gossip of many** Heb. דבת , the counsel of many. דבת is an expression of (Song 7:10): “making the lips of the sleeping speak (דבב) .” Likewise, every דבת in Scripture, parledic in Old French, gossip (so Gen. 37:2, Num. 14:36, Ezek. 36:3).

**terror from all sides** that they scare and frighten me.

**when they take counsel** Heb. בהוסדם , when they take counsel.

**they plotted** Heb. זממו , an expression of thought.

**16 My times are in Your hands** **The times that pass over me are through Your orders and by Your decrees.**

**18 let me not be shamed because I called out to You** Since I called You, it is not fitting that I should be shamed.

**let them be silenced to the grave** Heb. ידמו , let them be silenced and made dumb to die.

**19 that speak against a righteous man falsely** That say to Saul concerning me, “David seeks to harm you.”

**falsely** Heb. עתק , untruth, something unfounded, as (Gen. 12:8): “And he moved (ויעתק) from there” [i.e., something removed from the truth]. Dunash (pp. 17f.) however, interpreted it as an expression of a great and strong thing, as (in Job 21:7): “grow strong (עתקו) and powerfully rich”; (Prov. 8:18), “powerful (עתק) wealth”; (Isa. 23: 18), “and for stately (עתקו) clothing.”

**20 How great is Your goodness** I knew that those who fear You have good reward in the world to come, nevertheless, in this world, because the wicked surround them, I pray for them that You hide them in the secrecy of Your countenance.

**21 from bands of men** Heb. מרכסי , from the groups of wicked men who group together to harm them.

**22 for He has been wondrously kind to me in a beseiged city** In Keilah, when Saul said concerning me (I Sam. 23:7): “for he has been shut in by coming into a city with doors and bars.”

**23 But I said in my haste** When I left Keilah and came to the desert of Maon, I was hastening to leave because Saul and his men were surrounding me and my men, to seize us.

**I said** in my heart.

**I have been cut off** Heb. נגרזתי , I have been cut off, an expression of an ax (גרזן) which cuts the tree. Because of its cutting (גרזתו) , it is called גרזן , an ax. This is how Dunash explained it (p. 57). (Menachem, however, defined it like נגרשתי , I have driven out, but it has no parallel in the Torah. (p. 59).

**24 The Lord guards those who believe in His salvation** and rely on Him.

**with a bowstring** Heb. יתר (with measure for measure and with exactitude, like an arrow on a bowstring. Not in all editions.) Or, יתר can be interpreted as a rope for a rope, a line for a line. Another interpretation: יתר is an expression of haughtiness, as (in Isa. 15:7): “Because of the haughtiness (יתרה) with which they acted.”

**25 Strengthen yourselves, and He will give your heart courage** as you see that He did for me, to save me because I hoped for Him.

**Meditation from the Psalms**

**Psalms ‎‎31:1-25**

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

David composed this psalm while fleeing from the wrath King Saul.[[114]](#footnote-114)

We are reading this psalm on Heshvan 18, which is 33 days after the first day of Succoth – Tishri 16. This date lines up, in the bi-modality of the months, with Iyar 18, which is Lag B’Omer. Thus in this triennial cycle of readings, the Nisan cycle, we will read this psalm on the Sabbath of Heshvan[[115]](#footnote-115) 18. In the Tishri cycle of readings we will read this on the Sabbath closest to Iyar 18 – Lag B’Omer – the thirty-third day of the counting of the omer.[[116]](#footnote-116) It is this timing which our Psalm is bringing out through our verbal tally.[[117]](#footnote-117)

Psalm 31 contains a pasuk that is often quoted in the Talmud, Midrash, and the Zohar:

***Tehillim (Psalm) 31:20*** *How great is the good* (Tob) *that You have secreted away for those who fear You.*

The thirty-third word in the Torah is ‘Tob’:

***Bereshit (Genesis) 1:4*** *And God saw the* ***light****, that it was good (Tob).*

This is the light that was hidden away for the Tzaddikim. It is this light that was revealed to Rebbe Shimon bar Yochai on the thirty-third day of the Omer, the Zohar that lights up the world.[[118]](#footnote-118) As an aside, it is interesting to note that this concept is the basis of the custom to light bonfires on the eve of Lag B'Omer. It is this hidden ‘Tob’ that is unveiled as the thirty-third day begins. As is stated:

***Tehillim (Psalm) 119:18*** *Open (Gal) thou mine eyes, that I may behold wondrous things out of thy law*. - “Gal” - Lamed-Gimmel (לג).[[119]](#footnote-119)

This is the Tov that we find in our psalm:

***Tehillim (Psalm) 31:20*** *How great is the good (Tob) that You have secreted away for those who fear You.*

This light will be seen[[120]](#footnote-120) and enjoyed by the righteous/generous in the Olam HaBa. This light is called ‘Tob’ by our Psalm.

Lets explore this connection that our psalm makes with Lag B’Omer. On Heshvan 17 the flood, in the days of Noach, began. Thus we understand that the first full day of flooding was on Heshvan 18. Noach left the ark 365 days later on Heshvan 27.

***Bereshit (Genesis) 7:11*** *In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.*

HaShem made a covenant with Noach, and He made the rainbow the sign of the covenant that He will never destroy all of life again by water. It is this rainbow that forms the symbol of Lag B’Omer (Iyar 18). Curiously, the ‘second month’, in the days of Noach, was Heshvan. However, in the days of Moshe, HaShem changed the ‘second month’ to Iyar.

***Shemot (Exodus) 12:2*** *This month shall be unto you the beginning of months: it shall be the first month of the year to you.[[121]](#footnote-121)*

This change, of the second month from Heshvan to Iyar, is reflected in the septennial Torah readings where the first triennial reading of Genesis 1:1 takes place in Tishri and in the second triennial cyle it is read In Nisan.

Our Sages teach that whenever a rainbow appears in the clouds, it is a sign that the world deserves to be flooded again. It is only because of HaShem’s covenant that He does not flood the world. He sees the rainbow and He remembers His covenant. This covenant is remembered on Iyar 18, Lag B’Omer.

On Lag BaOmer it is customary to take the children to picnics to play with bows and arrows. One of the explanations given for this custom is that we are told that in the course of Hakham Shimon’s lifetime, no rainbow appeared in the sky. The rainbow is a sign of human failing: as related in the ninth chapter of Genesis, HaShem promised that whenever mankind shall be as *undeserving* as it was in the generation of the flood, the rainbow will remind Him of His vow to never again destroy His world. But as long as Hakham Shimon was alive, his merit alone was enough to ensure that HaShem would not regret His creation. Hence the connection of the bow (*keshet*) to Lag BaOmer. One of the most complete expressions of unity is the establishment of oneness between adults and children, two opposites. For this reason, Lag BaOmer is celebrated by activities with Jewish children. A second explanation can be found in the bi-modality of the months where we understand that Iyar is *like* Heshvan. This bi-modality is also expressed in the septennial Torah readings.

Additionally, the rainbow is intimately connected with Mashiach, according to the Zohar:

***Zohar, Bereshit, 1:72b*** *R. Judah said, ‘This is assuredly so, but the rainbow that appears in the sky has a profound mystic significance, and when Israel will go forth from exile that rainbow is destined to be decked out in all the finery of its colors, like a bride who adorns herself for her husband.’ The Judean said to him, ‘This is what my father said to me when he was on the point of departing this world: “Do not expect the coming of the Messiah until the rainbow will appear decked out in resplendent colors which will illumine the world. Only then expect the Messiah.”*

A rainbow reveals the hidden secrets of white light. White light seems indivisible, yet with a prism we can reveal it’s hidden colors. No color can be discerned in its pure whiteness. The rainbow reveals the secret of the white light. It shows us how the white light is really composed of all the colors.



Lag B'Omer is the day of the passing of Rabbi Shimon Bar Yochai. The day on which he left this world, Rabbi Shimon revealed many of the hidden secrets of the Torah, the hidden light.

The revelation of the hidden light of the Torah and Mashiach is like the revelation of the colors in the rainbow. This is the ‘Tob’ the good that HaShem has hidden for the righteous.

***Tehillim (Psalm) 31:20*** *How great is the good* (Tob) *that You have secreted away for those who fear You.*

**Ashlamatah: Yeshayahu (Isaiah) ‎‎37:31-35 + 38:1-6‎**

| **Rashi** | **Targum** |
| --- | --- |
| 31. And the remaining survivors of the house of Judah shall **continue to take root below and they shall produce fruit above.** | 31. And the delivered of the house of Judah will continue and will be left **as a tree which sends its roots downward, and raises its top ‎upward;** |
| 32. **For from Jerusalem shall come forth a remnant, and survivors from Mt. Zion;** the zeal of the Lord of Hosts shall do this.' **{S}** | 32. **for out of Jerusalem will go forth a remnant of the righteous/generous. and out of the Mount of Zion a survival of those who ‎uphold the Law.** By the Memra of the LORD of hosts this will be accomplished. **{S}** |
| 33. Therefore, so has the Lord said concerning the king of Assyria; 'He shall not enter this city, neither shall he shoot there an arrow, nor shall he advance upon it with a shield, nor shall he pile up a siege mound against it.  | 33. Therefore thus says the LORD concerning the ‎king of Assyria: He will not come into this city, or shoot an arrow there, or come before it with shields, or cast up a siege mound ‎against it. |
| 34. By the way he comes he shall return, and this city he shall not enter,' says the Lord. | 34. By the way that he came, by the same he will return, and he will not come into this city, says the LORD. |
| 35. **'And I will protect this city to save it, for My sake and for the sake of My servant David.' ' "**  **{S}** | 35. **For ‎I will defend this city to save it for My Memra's sake and for the sake of David my servant."** **{S}** |
| 36. And an angel of the Lord went forth and slew one hundred eighty-five thousand of the camp of Assyria. And they arose in the morning, and behold they were all dead corpses. | 36. And the angel of the LORD went ‎forth, and killed a hundred and‎ eighty-five thousands in the camps of the Assyrians; and when men arose early in the morning, behold, these were all dead bodies. |
| 37. And Sennacherib, the king of Assyria, left and went away, and he returned and dwelt in Nineveh. | 37. Then ‎Sennacherib king of Assyria departed, and went and returned and dwelt at Nineveh. |
| 38. And he was prostrating himself in the temple of Nisroch his god, and Adra-melech and Sharezer, his sons, slew him by the sword, and they fled to the land of Ararat, and his son Esarhaddon reigned in his stead. **{S}** | 38. And as he was worshipping in the house of Nisroch ‎his idol. Adrammelech and Sharezer, his sons, killed him with the sword, and escaped to the land of Curdistan. And Esarhaddon his son ‎reigned in his stead. ‎**{S}** |
|  |  |
| 1. In those days Hezekiah became critically ill, when Isaiah the son of Amoz, the prophet, came to him and said to him, "So has the Lord said, 'Give orders to your household, for you are going to die and you shall not live.  | 1. In those days Hezekiah was sick and at the point of death. And Isaiah the prophet the son of Amoz came to him and said to him, "Thus says ‎the LORD: command concerning the men of your house; for you will die, you will not recover from your illness."  |
| 2. " And Hezekiah turned his face to the wall, and he prayed to the Lord. | 2. Then Hezekiah ‎turned his face to the wall of the sanctuary, and prayed before the LORD, |
| 3. And he said, **"Please, O Lord, remember now, how I walked before You truly and wholeheartedly, and I did what is good in Your eyes." And Hezekiah wept profusely.** **{S}** | 3. and said, "**Attend, O LORD, to my request, remember now how ‎I served before You in truth and with a whole heart, and have done what is correct before You." And Hezekiah wept bitterly.** **{S}** |
| 4. And the word of the Lord came to Isaiah, saying, | 4. Then the ‎word of prophecy from the LORD was with Isaiah: |
| 5. "Go and say to Hezekiah, 'So has the Lord God of your father David said, "I have heard your prayer; I have seen your tears. Behold I will add fifteen years to your life. | 5. "Go and say to Hezekiah, Thus says the LORD, the God of David your father, your ‎prayer is heard before Me, your tears are disclosed before Me; behold, I will add fifteen years to your life. |
| 6. And from the hand of the king of Assyria will I save you and this city, and I will protect this city." | 6. I will deliver you and this city ‎out of the hand of the king of Assyria, and defend this city. |
| 7. And this is your sign from the Lord, that the Lord will fulfill this word that He spoke. | 7. And this is the sign to you from the LORD that the LORD will do the thing that ‎He has promised: |
| 8. Behold I return the shade of the steps that it went down on the steps of Ahaz by the sun backwards ten steps, and the sun returned ten steps on the steps that it had descended. **{S}** | 8. Behold, I will make the shadow cast by the declining sun on the stone hours, on the steps of Ahaz, turn back ten hours." ‎So the sun turned back ten hours by the marking of the stone hours where it had declined.‎ **{S}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎‎37:31-35 + 38:1-6‎ ‎**

**32 the zeal of the Lord of Hosts that He will be zealous for His Name** and not because of the merit you possess. **We learn that the merit of the Patriarchs has been depleted.**

**33 nor shall he advance upon it with a shield** (Heb. יְקַדְּמֶנָּה .) He shall not set a shield before it, since the Aramaic of “before” is קֳדָם .

**nor shall he pile up a siege mound against it** [Targum renders:] He should not pile up against it a landfill. I say that they pour out earth and pile it up against the walls and towers so that they can build a rampart.

**a siege mound** (סֽלְלָה) since it is trodden (סוֹלְלִים) and pressed down with sledge hammers in order that it harden. The Targum renders: מִלֵּיתָא , since they first make for it two walls of a fence of reeds and pour the earth between them and press it down there after they have filled (מִלְאוּ) the walls. And I heard that they interpret it as the throwing of huge stones, called perere in O.F., but the expression of piling up, lit., spilling, does not apply to stones, neither is the expression of pressing down, nor the rendering of the Targum, appropriately for this interpretation.

**Chapter 38**

**1 In those days** Three days before Sennacherib’s downfall, Hezekiah became ill, and the third day, when he went up to the house of the Lord, was the day of Sennacherib’s downfall, **and it was the first festive day of Passover.**

**for you are going to die and you shall not live** You are going to die in this world, and you shall not live in the world to come, for you have not married, as it is stated in Berachoth 10b. Please, O Lord (אָנָּה) Where is Your mercy?

**5 Behold I will add** ( יוֹסִיף , lit., he will add.) Behold I am He Who will add to your life.

**6 And from the hand of the king of Assyria will I save you** We deduce that he became ill before the downfall of Sennacherib.

**7 And this is your sign** That you shall be cured, and that your days shall be increased, as is explained below (v. 22), and in Kings (2 20: 8) he asked, “What is the sign that I will go up?”

**8 Behold I return the shade backwards ten steps** which it went down.

**the shade of the steps** A sort of steps made opposite the sun to determine the hours of the day, like the clocks (horloge in French) that craftsmen make (sectarians make [Parshandatha]).

**that it went down** It hastened to go down, and the day was shortened by ten hours on the day Ahaz died, in order that they should not eulogize him, and now they went backwards on the day Hezekiah recovered, and ten hours were added to the day.

**Verbal Tallies**

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

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

**Bereshit (Genesis) 38:1-30‎**

**Yeshayahu (Isaiah) 37:31-35 + 38:1-6‎**

**Tehillim (Psalm) 31‎**

**Jude 17-19, Lk 7:24-30, Acts 8:26-38‎**

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

**Judah** - ‎יהודה‎, Strong’s n umber 03063.‎

**Saw / seen / considered** - ‎ראה‎, Strong’s number 07200.‎

**Went in / come** - ‎בוא‎, Strong’s number 0935.‎

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

**Time** - ‎עת‎, Strong’s number 06256.‎

**Turned / bowed down** - ‎נטה‎, Strong’s number 05186.‎

**Man** - ‎איש‎, Strong’s number 0376.‎

**Name** - ‎שם‎, Strong’s numberf 08034.‎

**Saw / seen / considered** - ‎ראה‎, Strong’s number 07200.‎

**Took / Take** - ‎לקח‎, Strong’s number 03947.‎

**Beresheet (Genesis) 38:1** And it came to pass at that time <06256>, that Judah <03063> went ‎down from his brethren, and turned <05186> (8799) in to a certain <0376> Adullamite, whose ‎name <08034> was Hirah.‎

‎**2**  And Judah <03063> saw <07200> (8799) there a daughter of a certain <0376> Canaanite, ‎whose name <08034> was Shuah; and he took her <03947> (8799), and went in <0935> (8799) ‎unto her.‎

**Yeshayahu (Isaiah) 37:31** And the remnant that is escaped of the house of Judah <03063> shall ‎again take root downward, and bear fruit upward:‎

**Yeshayahu (Isaiah) 38:5**  Go, and say to Hezekiah, Thus saith the LORD, the God of David thy ‎father, I have heard thy prayer, I have seen <07200> (8804) thy tears: behold, I will add unto thy ‎days fifteen years.‎

**Yeshayahu (Isaiah) 37:33**  Therefore thus saith the LORD concerning the king of Assyria, He ‎shall not come <0935> (8799) into this city, nor shoot an arrow there, nor come before it with ‎shields, nor cast a bank against it.‎

**Tehillim (Psalm) 31:2** Bow down <05186> (8685) thine ear to me; deliver me speedily: be thou ‎my strong rock, for an house of defence to save me.‎

**Tehillim (Psalm) 31:3** For thou art my rock and my fortress; therefore for thy name’s <08034> ‎sake lead me, and guide me.‎

**Tehillim (Psalm) 31:7** I will be glad and rejoice in thy mercy: for thou hast considered <07200> ‎‎(8804) my trouble; thou hast known my soul in adversities;‎

**Tehillim (Psalm) 31:15**  My times <06256> are in thy hand: deliver me from the hand of mine ‎enemies, and from them that persecute me.‎

**Tehillim (Psalm) 31:13** For I have heard the slander of many: fear was on every side: while they ‎took counsel together against me, they devised to take away <03947> (8800) my life.‎

**Tehillim (Psalm) 31:20** Thou shalt hide them in the secret of thy presence from the pride of man ‎‎<0376>: thou shalt keep them secretly in a pavilion from the strife of tongues.‎

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen. 38:1-30** | **Psalms****Ps 31:1-25** | **Ashlamatah****Is. ‎37:31-35 + 38:1-6‎** |
| --- | --- | --- | --- | --- |
| ba' | father | Gen 38:11 |  | Isa 38:5 |
| vyai | certain, man | Gen 38:1Gen 38:2Gen 38:21Gen 38:22Gen 38:25 | Ps 31:20 |  |
|  |  |  | Ps 31:14 | Isa 38:5 |
| rm;a' | said | Gen 38:8Gen 38:11Gen 38:16Gen 38:17Gen 38:18Gen 38:21Gen 38:22Gen 38:23Gen 38:24Gen 38:25Gen 38:26Gen 38:28Gen 38:29 | Ps 31:14Ps 31:22 | Isa 37:33Isa 38:1Isa 38:3Isa 38:4Isa 38:5 |
| tm,a/  | truth |  | Ps 31:5 | Isa 38:3 |
| rv,a] | what, whom | Gen 38:10Gen 38:14Gen 38:25Gen 38:30 | Ps 31:7Ps 31:19 | Isa 38:3 |
| aAB  | go, went | Gen 38:2Gen 38:8Gen 38:9Gen 38:16Gen 38:18 |  | Isa 37:33Isa 37:34Isa 38:1 |
| zWB  | laughingstock, contempt | Gen 38:23 | Ps 31:18 |  |
| ~a'AT  | womb | Gen 38:27 | Ps 31:9 |  |
| tyIB; | house | Gen 38:11 |  | Isa 37:31Isa 38:1 |
| !Be  | son | Gen 38:3Gen 38:4Gen 38:5Gen 38:11Gen 38:26 | Ps 31:19 | Isa 38:1 |
| dwID'  | David |  | Ps 31:1 | Isa 37:35Isa 38:5 |
| %r,D, | road, way | Gen 38:14Gen 38:16Gen 38:21 |  | Isa 37:34 |
| hy"h' | came, come, took place | Gen 38:1Gen 38:9Gen 38:21Gen 38:22Gen 38:23Gen 38:27Gen 38:28Gen 38:29 | Ps 31:11Ps 31:12 | Isa 38:4 |
| %l;h'  | come, go, walk, way | Gen 38:11Gen 38:19 |  | Isa 38:3Isa 38:5 |
| hNEhi | behold | Gen 38:13Gen 38:23Gen 38:24Gen 38:27Gen 38:29 |  | Isa 38:5 |
| dy" | hand | Gen 38:18Gen 38:20Gen 38:28Gen 38:29Gen 38:30 | Ps 31:5Ps 31:8Ps 31:15 |  |
| [d;y"  | knew | Gen 38:9Gen 38:16Gen 38:26 | Ps 31:7Ps 31:11 |  |
| hd'Why> | Judah | Gen 38:1Gen 38:2Gen 38:6Gen 38:7Gen 38:8Gen 38:11Gen 38:12Gen 38:15Gen 38:20Gen 38:22Gen 38:23Gen 38:24Gen 38:26 |  | Isa 37:31 |
| hwhy  | LORD | Gen 38:7Gen 38:10 | Ps 31:1Ps 31:5Ps 31:6Ps 31:9Ps 31:14Ps 31:17Ps 31:21Ps 31:23Ps 31:24 | Isa 37:32Isa 37:33Isa 37:34Isa 38:1Isa 38:2Isa 38:3Isa 38:4Isa 38:5 |
| ~Ay  | time, day | Gen 38:12 |  | Isa 38:1Isa 38:5 |
| @s;y"  | another, again | Gen 38:5Gen 38:26 |  | Isa 37:31Isa 38:5 |
| ac'y" | bring, brought, came | Gen 38:24Gen 38:25Gen 38:28Gen 38:29Gen 38:30 | Ps 31:4 | Isa 37:32 |
| rWc  | rock |  | Ps 31:2Ps 31:16 | Isa 37:35 |
| !Ke  | thus, so | Gen 38:26 |  | Isa 37:33 |
| aol  | no | Gen 38:21Gen 38:22 |  | Isa 37:33 |
| ble | heart |  | Ps 31:12 | Isa 38:3 |
| xq;l' | took, take | Gen 38:2Gen 38:6Gen 38:20Gen 38:23Gen 38:28 | Ps 31:13 |  |
| hm' | what  | Gen 38:16Gen 38:18Gen 38:29 | Ps 31:19 |  |
| tWm  | took, his life, die | Gen 38:7Gen 38:10Gen 38:11Gen 38:12 | Ps 31:12 | Isa 38:1 |
| !mi | than | Gen 38:26 | Ps 31:11 |  |
| ![;m;  | sake |  | Ps 31:3 | Isa 37:35 |
| an" | now | Gen 38:16Gen 38:25 |  | Isa 38:3 |
| hj'n" | visited | Gen 38:1Gen 38:16 | Ps 31:2 |  |
| lc;n" | rescue |  | Ps 31:2Ps 31:15 | Isa 38:6 |
| db,[, | servant |  | Ps 31:16 | Isa 37:35 |
| !yI[;  | sight, eye | Gen 38:7Gen 38:10 | Ps 31:9Ps 31:22 | Isa 38:3 |
| l[;  | inasmuch, against | Gen 38:26 | Ps 31:13Ps 31:18Ps 31:23 | Isa 37:33 |
| t[e | time  | Gen 38:1Gen 38:27 | Ps 31:15 |  |
| ~ynIP' | face | Gen 38:15 | Ps 31:16Ps 31:19Ps 31:20Ps 31:22 | Isa 38:2Isa 38:3 |
| ar'q'  | named, call | Gen 38:3Gen 38:4Gen 38:5Gen 38:29Gen 38:30 | Ps 31:17 |  |
| ha'r' | saw | Gen 38:2Gen 38:14Gen 38:15 | Ps 31:7Ps 31:11 | Isa 38:5 |
| bWv  | return, drew | Gen 38:22Gen 38:29 |  | Isa 37:34 |
| ~v' | there | Gen 38:2 |  | Isa 37:33 |
| ~ve  | name  | Gen 38:1Gen 38:2Gen 38:3Gen 38:4Gen 38:5Gen 38:6Gen 38:29Gen 38:30 | Ps 31:3 |  |
| [m;v' | heard, hear |  | Ps 31:13Ps 31:22 | Isa 38:5 |
| hn"v' | years |  | Ps 31:10 | Isa 38:5 |
| ry[i  | city |  | Ps 31:21 | Isa 37:33Isa 37:34Isa 37:35Isa 38:6 |
| hf'[' | did, bear, perform, done | Gen 38:10 | Ps 31:23 | Isa 37:31Isa 37:32Isa 38:3 |

**Greek**

| **Greek** | **English** | **Torah Seder****Gen** **38:1-30** | **Psalms****Psa 31:1-24** | **Ashlamatah****Is 37:31-35** **+ 38:1-6** | **Peshat****Mk/Jude/Pet****Jude 17-19** | **Remes 1****Luke****Lk 7:24-30** | **Remes 2****Acts/Romans****Acts 8:26-38** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἄγγελος | angel, messenger |  |  |  |  | Luk 7:24 Luk 7:27  | Act 8:26 |
| ἄγω | led, leading | Gen 38:25  |  |  |  |  | Act 8:32  |
| ἀκούω | heard |  | Psa 31:13  | Isa 38:5  |  | Luk 7:29 | Act 8:30 |
| ἀναβαίνω | ascend | Gen 38:13  |  |  |  |  | Act 8:31 |
| ἀνήρ | man | Gen 38:21 |  |  |  |  | Ac 8:27  |
| ἄνθρωπος | men, man | Gen 38:1 Gen 38:2 Gen 38:22 Gen 38:25  | Psa 31:19 Psa 31:20  |  |  | Luk 7:25  |  |
| ἀνίστημι | rise up | Gen 38:8 Gen 38:19  |  |  |  |  | Act 8:27  |
| ἀπέρχομαι | go forth | Gen 38:11 Gen 38:19  |  |  |  | Luk 7:24  |  |
| ἀποστέλλω | sent, send | Gen 38:17 Gen 38:20 Gen 38:23 Gen 38:25  |  |  |  | Lu k 7:27 |  |
| ἄρχομαι | begin, begun |  |  |  |  | Luk 7:24 | Act 8:35 |
| βαπτίζω | immersed |  |  |  |  | Luk 7:29 Luk 7:30  | Act 8:36Act 8:38 |
| βασιλεύς | kings |  |  | Isa 37:33Isa 38:6 |  |  |  |
| γῆ | earth, ground, land | Gen 38:9  |  |  |  |  | Act 8:33  |
| γινώσκω | knew, know | Gen 38:9 Gen 38:16 Gen 38:26  |  |  |  |  | Act 8:30  |
| γυνή | woman, wife | Gen 38:6 Gen 38:8 Gen 38:9 Gen 38:12 Gen 38:14 Gen 38:20 |  |  |  | Luk 7:28  |  |
| δικαιόω | justified, justice | Gen 38:26 |  |  |  | Luk 7:35 |  |
| δύναμαι | able |  |  |  |  |  | Act 8:31  |
| εἴδω | behold | Gen 38:2 Gen 38:14 Gen 38:15 |  | Isa 38:5  |  | Luk 7:25 Luk 7:26 |  |
| εἷς | one | Gen 38:28 |  |  |  |  |  |
| ἐναντίον | before | Gen 38:10 | Psa 31:19  |  |  |  | Act 8:32 |
| ἐξέρχομαι | come forth | Gen 38:28 Gen 38:29 Gen 38:30  |  | Isa 37:32 |  | Luk 7:24 Luk 7:25 Luk 7:26  |  |
| ἔπω | said | Gen 38:8 Gen 38:11 Gen 38:16 Gen 38:17 Gen 38:18 Gen 38:21 Gen 38:22 Gen 38:23 Gen 38:24 Gen 38:25 Gen 38:26 Gen 38:29  | Psa 31:14 Psa 31:22  | Isa 38:1 Isa 38:5  |  |  | Act 8:29 Act 8:30 Act 8:31 Act 8:34 Act 8:37  |
| ἔρημος | wilderness |  |  |  |  | Luk 7:24 | Act 7:36 Act 7:38  |
| ἔρχομαι | come  |  |  | Isa 37:34 Isa 38:1  |  |  | Act 8:27 |
| ζωή | life |  | Psa 31:10 |  |  |  | Act 8:33  |
| θεός | GOD | Gen 38:7 Gen 38:10 | Psa 31:2 Psa 31:5 Psa 31:14  | Isa 38:5  |  | Luk 7:28 Luk 7:29 Luk 7:30  | Act 8:37  |
| ἰδού | behold, see | Gen 38:13Gen 38:23Gen 38:24Gen 38:27Gen 38:29 |  | Isa 38:5 |  | Luk 7:25 Luk 7:27  | Act 8:27 Act 8:36 |
| ἱμάτιον | garments | Gen 38:14 Gen 38:19  |  |  |  | Luk 7:25 |  |
| ἵστημι | set |  | Psa 31:8  |  |  |  | Act 8:38 |
| κάθημαι | sit | Gen 38:11 |  |  |  |  | Act 8:28  |
| καθίζω | sit | Gen 38:14 |  |  |  |  | Act 8:31  |
| καρδία | heart |  | Psa 31:12 Psa 31:24  | Isa 38:3 |  |  | Act 8:37 |
| κύριος | LORD |  |  | Isa 37:32 Isa 37:33 Isa 37:34 Isa 38:1 Isa 38:2 Isa 38:3 Isa 38:4 Isa 38:5  |  |  |  |
| κατά | according to, against |  | Psa 31:18  |  | Jud 1:18  | Act 8:26 Act 8:36  |
| καταβαίνω | went, went down | Gen 38:1 |  |  |  |  | Act 8:26 Act 8:38  |
| κείρω | shearing | Gen 38:12 |  |  |  |  | Act 8:32 |
| κύριος | LORD | Gen 38:7 | Psa 31:1 Psa 31:4 Psa 31:5 Psa 31:6 Psa 31:9 Psa 31:14 Psa 31:17 Psa 31:19 Psa 31:21 Psa 31:23 Psa 31:24  | Isa 37:32Isa 37:33Isa 37:34Isa 38:1Isa 38:2Isa 38:3Isa 38:4Isa 38:5 | Jud 1:17 |  | Act 8:26 |
| λαλέω | speak, spoke |  | Psa 31:18 |  |  |  | Act 8:26  |
| λέγω | speak. Say | Gen 38:8Gen 38:11Gen 38:16Gen 38:17Gen 38:18Gen 38:21Gen 38:22Gen 38:23Gen 38:24Gen 38:25Gen 38:26Gen 38:28Gen 38:29 |  | Isa 37:33Isa 38:1Isa 38:3Isa 38:4Isa 38:5 | Jud 1:18 | Luk 7:24 Luk 7:26 Luk 7:28  | Act 8:26 Act 8:34 |
| λόγος | word |  |  | Isa 38:4 Isa 39:5  |  |  |  |
| μέγας | great, older | Gen 38:11 Gen 38:14 Gen 38:11 Gen 38:14  |  | Isa 38:3  |  |  |  |
| μιμνήσκω | remember |  |  | Isa 38:3  | Jud 1:17 |  |  |
| ναί | yes, truly, verily |  |  |  |  | Luk 7:26 |  |
| ὁδηγέω | guide |  | Psa 31:3  |  |  |  | Act 8:31  |
| ὁδός | way | Gen 38:16 Gen 38:21 |  | Isa 37:34  |  | Luk 7:27  | Act 8:26  |
| παρακαλέω | comfort, appeal to | Gen 38:12 |  |  |  |  | Act 8:31 |
| πᾶς | all, every |  | Psa 31:11 Psa 31:23  |  |  | Luk 7:29 | Act 8:27 |
| περιοχή | encompassed, section |  | Psa 31:21 |  |  |  | Act 8:32  |
| περισσός | extra |  |  |  |  | Luk 7:26  |  |
| πνεῦμα | spirit |  | Psa 31:5 |  | Jud 1:19 |  | Act 8:29 |
| ποιέω | made, did, do | Gen 38:10 | Psa 31:23 | Isa 37:31Isa 37:32Isa 38:3 |  |  |  |
| πόλις | city |  | Psa 31:21 | Isa 37:33 Isa 37:34 Isa 37:35 Isa 38:6 |  |  |  |
| πονηρός | wicked | Gen 38:7 Gen 38:10  |  |  |  |  |  |
| πούς | foot, feet |  | Psa 31:8 |  |  |  |  |
| πρόβατον | sheep | Gen 38:12 Gen 38:13 Gen 38:17  |  |  |  |  | Act 8:32 |
| πρόσωπον | face | Gen 38:15 | Psa 31:16 Psa 31:20 Psa 31:22  | Isa 38:2Isa 38:3 |  | Luk 7:27  |  |
| προφήτης | prophet |  |  | Isa 38:1 |  | Luk 7:26 Luk 7:28  | Act 8:28 Act 8:30  |
| ταπείνωσις | humiliation |  | Psa 31:7 |  |  |  | Act 8:33 |
| υἱός | son | Gen 38:3Gen 38:4Gen 38:5Gen 38:11Gen 38:26 | Psa 31:19 | Isa 38:1 |  |  | Act 8:37  |
| Χριστός | Christ |  |  |  | Jud 1:17  | Act 8:37  |
| χρόνος | time |  |  | Isa 38:5 | Jud 1:18  |  |

# NAZAREAN TALMUD

**Sidra Of B’resheet (Gen.) 38:1 – 30**

**“VaY’hi BaEt Hahi” - ‎‏"‏And it came to pass at that time”‎**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luke Lk 7:24-30)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Yehudah 17-19)****Mishnah א:א** |
| **And the messengers of Yochanan the immerser having departed, Yeshua began to speak to the congregations about Yochanan: What did you go out into the desert to look at? A reed shaken** and **swayed by the wind? Then what did you go out to see? A man dressed up in soft robes? Behold, those who wear fine apparel and live in luxury are in the palaces of kings. What then did you go out to see? A prophet? Yes, I tell you, and far more than a prophet. This is the one of whom it is written*, “Behold, I will send my messenger, and he will prepare the way before me: and the Lord, whom you seek, will suddenly come to His temple, even the messenger of the covenant, whom you delight in: behold, he will come, says the LORD of hosts.* (Mal 3:1) I tell you, among those born of women there is no one greater than Yochanan; but the least in the kingdom** (governance) **of God** (through the Hakhamim and Bate Din as opposed to human kings), **is greater** in privilege **than he. And all the people who heard him, even the tax collectors, acknowledged the justice of God (**in Yochanan’s calling them to repentance and in predicting future wrath on the impenitent)**, being immersed with the immersion** of repentance **by Yochanan. But the** Shammite **P’rushim[[122]](#footnote-122)** (Pharisees) **and their lawyers** (of the Torah) **rejected God's purpose concerning themselves, by** (refusing) **to be immersed by him** Yochanan**.** | **But you beloved,[[123]](#footnote-123) must remember, the predictions[[124]](#footnote-124) which were made by the Sh’l’achim[[125]](#footnote-125)** (apostles – emissaries and special messengers)[[126]](#footnote-126) **of our master Yeshua HaMashiach** (Messiah, the Anointed One). **They told you beforehand, In the acharit-hayamim (**last days – the end time) **there will be scoffers[[127]](#footnote-127) who seek to gratify their own impious desires**.[[128]](#footnote-128) **It is these[[129]](#footnote-129) who are** (agitators) **setting up distinctions[[130]](#footnote-130) and causing divisions –merely sensual** creatures, carnal, worldly-minded people, **devoid of the Nefesh Yehudi,** destitute of genuine spiritual life. |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 8:26-38)****Pereq א:א** |
| **But the messenger** (angel) **of the Lord said to Peresh** (Philip)**, Rise and go southward on the road that goes** down **from Yerushalayim down to Gaza.** (This is the desert path)**. So he got up and went. And behold, an Ethiopian proselyte[[131]](#footnote-131) of great authority under Candace the queen of the Ethiopians, who was in charge of all her treasure, had come to Yerushalayim to worship. And he was returning** (home)**, and sitting in his chariot** and **he was reading the book of the prophet Yesha’yahu** (Isaiah)**. Then the messenger** (spirit) **said to Peresh, Go forward and join yourself to his chariot. So Peresh, ran up to him,** and **heard reading the prophet Yesha’yahu and asked, “Do you really understand what you are reading?” And he said, “How is it possible for me to do so unless someone explains it to me** and **guides me?” And he requested of Peresh to come up and sit beside him. Now this was the passage of Scripture, which he was reading: *Like a sheep He was led to the slaughter, and as a lamb before its shearer is dumb, so He opens not His mouth. “He was oppressed and he was afflicted, Yet He did not open his mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So he did not open His mouth. By oppression and judgment, he was taken away; And as for his generation, who considered That he was cut off out of the land of the living, For the transgression of my people to whom the stroke was due?*** (Yesha’yahu 53:7-8) **And the Ethiopian proselyte said to Peresh, I beg of you, tell me “is the prophet speaking of himself, or about someone else?” Then Peresh opened his mouth, and beginning with this portion of Scripture, he announced to him the Mesorah of Yeshua. And as they continued along on the way, they came to some water, and the Ethiopian Proselyte exclaimed, “See,** here is **water!” What is to hinder my being immersed?** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 38:1-30** | **Psa. 31** | **Is 37:31-35 + 38:1-6** | **Jude 17-19** | **Lk 7:24-30** | **Acts 8:26-38** |

## Commentary to Hakham Tsefet’s School of Peshat

**Hakham Yehudah and The Mesorah**

The present pericope of Hakham Yehudah is entwined with the language of the Oral Torah. We must therefore, opine that the manifold repetition of these words teach us how to be “spiritual.”

**But you beloved, must remember, the predictions which were made by the Sh’l’achim** (apostles – emissaries and special messengers).

We have underlined the idea that the Sh’l’achim are **special messengers**. This demonstrates their cosmic awareness. The period they are speaking of is *the* ***acharit-hayamim*** “last days.” This follows that notion that they could see from one end of the world to the other. However, the point we see here that is necessary for us to apprehend is that the language is laced with nuances of the Oral Torah. Therefore, we see the accusations that are levelled against those who will not follow the ***Rhema*** – Oral Teachings of the Hakhamim and the Master.

This passage demonstrates that the Hakhamim received the “mantle” of prophecy, per se. The use of **ῥημάτων** – *rhematon* emphasizes **oral transmission**, while the Greek word **λέγω** emphasizes the faculty of reason. When the Greek word **λέγω** is used, we are to think about what has been said or written. To be more specific we must contemplate how these words of the Oral Torah will guide our lives. The use of word προειρημένων, also rooted in **ῥῆμα** – ***rhema*** teaches us to remember (memorize) the oral transmissions (Mesorah) of the Sh’l’achim. Therefore, we are not only to remember the words of the Hakhamim we are to preserve the Oral Teachings of the Hakhamim.

Christian commentaries on Yehudah (Jude) have a great deal to say about the “Sh’l’achim.” They posit a number of pointless theories that are not worth paper and ink. Contrary to the norm Bauckham[[132]](#footnote-132) following Kelly[[133]](#footnote-133) sees the Sh’l’achim as an “Apostolic College.” Kelly goes on to say that Hakham Yehudah is citing a “body of teachings authoritatively **handed down** in the Church.”[[134]](#footnote-134) Here the “Apostolic College,” are the Hakhamim as a collegiate body entrusted with the Mesorah of the Master.

**Clean and Unclean – Spiritual and Carnal**

Hakham Shaul’s letter to the Corinthians explains Hakham Yehudah’s word **ψυχικός –** *psuchikos*. However, we must note that the language originated here. By this, we are suggesting that Hakham Shaul received this knowledge from Hakham Tsefet/Hakham Yehudah.

**1 Cor. 2:14-16** But the natural man does not rreceive the things of the Breath of God (Oral Torah): for they are foolishness unto him: nor can he know *them*, because they are spiritual judgments. However, he that is spiritual judges everything, yet he himself is judged of no man. For who has known the mind of the Lord, that he may instruct Him? But, we have the mind of Messiah (i.e. his Mesorah resident within us).

The language of the Mishnah is furthered by the notion of clean and unclean. Neyrey aptly notes the thought of “division”and demonstrates Hakham Yehudah’s notion of clean, **πνευματικῶς –** *pneumatikos* as opposed to unclean, **ψυχικός –** *psuchikos*. The term **πνευματικῶς –** *pneumatikos* indicates purity and holiness (that which is separated) and **ψυχικός –** *psuchikos* indicates the more animalistic nature of man. Man devoid the Oral Torah is therefore **ψυχικός –** *psuchikos* animalistic and devoid of true spirituality. In Hebrew, the contrast is between the *Ruach* (breath) and “*basar*” meat – flesh as in the meat or flesh of animals. When we apply these notions to the Body of Messiah, we can see that these pseudo-prophets/teachers would render the body “unclean. While scholars wrestle with the words **ψυχικός –** *psuchikos* (soul) and **πνευματικῶς –** *pneumatikos* (spirit) Judaism understands the composite structure of the “soul” to have five parts or levels. The *nefesh* (soul) is the base human desire. The *Ruach* suggests that man is reaching to a higher level of development and refinement.

Our pericope speaks of, “Walking according to personal desire.” Nothing could be more blatantly opposed to the Oral Torah than “walking after one’s personal desires.” This is a blatant affront to G-d and his hierarchy. This means walking according to the most rudimentary essentials of human pleasure. G-d deposits a soul in the body of man to teach him to conduct his life after and seek the wisdom of the Torah. These thoughts are derived from the present Torah Seder. Er and Onan are only interested in physical pleasure. That which does not procreate – expand the Divine image is devoid “spirit.” These men mock – challenge Divine authority committing blasphemies against G-d.[[135]](#footnote-135) Note the parallel between the scoffers and Yehudah 4 “**changing the loving-kindness of our G-d into licentiousness and the only Lord G-d.”** These words are similar to the Marcion heresy. This is seen as a supreme act of dishonour. These mocking’s are an attempt to bring dishonour to the Hakhamim.[[136]](#footnote-136)

**Peroration**

G-d’s design of humanity gave man a Yester HaRa. Therefore, we must conclude that there is nothing wrong with having a Yester HaRa. The trouble begins when the Yester HaRa becomes unrestrained. Likewise when we do not fully understand the purpose of the Yetser HaRa we tend to think of it as the “Evil Inclination.” As we will see in the coming Torah Seder the Yetser HaRa plays a vital role in our Torah observance. There are 365 prohibitive mitzvot. The Mitzvot (commandments) teach man to control his physical appetites. The Positive Mitzvot teach man proper conduct. Therefore, the elevation of man’s being occurs through his understanding of the Oral Torah. Hakham Yehudah has laced his pericope with its metaphors hinting to deeper things.

**Remes Commentary Of Hakham Shaul**

**Mishle (Proverbs) 9:1** Wisdom has built her house; She has hewn out her seven pillars:

How it is that Peresh (Philip) was able to determine that he was to connect himself to the chariot of the EthiopianOfficer?

Peresh from the present pericope and Stephen from our previous pericopes are two of the pillars for the edifice (Esnoga) of wisdom. They are a personification of the Oral Torah. As we have repeatedly said over the past few weeks, the soul is animated by the Oral Torah. Both Peresh who represents the characteristic of Chesed – unlimited loving-kindness and Stephen representing G’vurah – Din limited chesed, found it impossible to resist the beckoning of G-d’s breath (voice) as did Moshe Rabbenu.

**Shemot (Exo) 3:2** **And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. 3 And Moshe said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moshe, Moshe. And he said, Here *am* I.**

It seems clear that both of these men Stephen and Peresh) found it possible and practical to connect with the Oral Torah in a very personal way. They managed to imitate their Hakhamim who had patterned their life after the Master. While Judaism sets forth a normative lifestyle, it by no means seeks to manufacture robots. By giving us a window into the lives of these two men, we see that personification of the Master’s Mesorah and that the embodiment of the Oral Torah was not limited to Yeshua. Furthermore, the seeming supernatural unfolding of events in their lives are told in a very natural way. This is because Hakham Shaul (Paul) wants us to know that it is natural to respond to the Oral Torah in the same way as Peresh and Stephen. These men acquired the skills to follow the Oral Torah and act as an interface between the present world and the world of the spheres.[[137]](#footnote-137) By understanding the word mitzvah as a “connection” to G-d and the Divine, we can see the vehicles that propel us down the path of spirituality. Hakham Shaul mastered the understanding of the supernal realms. He understood that the Torah is life and life is the Torah, and both are inseparable. When man divorces himself from the Torah, he stands in opposition to the cosmos. When he submits to the Torah, everything is subservient to him. Reverence for the Torah is a demonstration of our love for G-d. Peresh and Stephen demonstrated their love through practical application of the Oral Torah. They understood that apprehension of the Oral Torah’s true message is by means of the higher functions of the soul, namely Ruach, Neshamah, Chayah and Yechidah.

The heavens (spheres) move in synchronous harmony. Their message is simple. Everything is structured and subservient to the rhythm of the Torah. The heavens move to the melodious voice of the Chazan. The Chazan sings out the weekly Torah Seder calling the earth and heavens into harmony with the Torah. Because everything in the Torah demands practice of a septennial cycle, we must opine that the Torah’s voice is best heard through the septennial cycle as well. This week’s harmonious choir sings of the sin of wasted seed. The harmony of the Nazarean Codicil speaks of a man who is incapable of the fruitfulness of procreation receiving the Master’s Mesorah. This is accomplished through the allegorical procreative organ of the Hakhamim – i.e. the mouth. The Ethiopian Officer’s acclamation “here is water” shows his acceptance of the Masters Mesorah. Furthermore it represents the dissolution of one lifestyle and the acceptance of another. Contrary to Onan, who heard the words of his father’s voice (Oral Torah), but would not submit to his authority. Allegorically speaking the Ethiopian Officer became impregnated with the “zera Isha,” “seed of woman,” and became infused with its life. The Ethiopian Officer forms the octave to Onan. The musical scale contains seven levels. The eighth (octave) is a new beginning. The concert of the Septennial Torah is fully understood by Hakham Shaul, and he adds his accompaniment of words and melody.

How was it that Stephen **fully[[138]](#footnote-138) belonged[[139]](#footnote-139) to the Oral Torah, and gazed** (with spiritual vision) **into the** highest **heavens and saw the Kabod** (glory) **of God and Yeshua standing at the right hand of God?** How did Stephen and Peresh find such awe-inspiring awareness of G-d? The answer is sublime. They learned to be active contributors rather than incessant takers. Just as the positive mitzvot construct the cosmos, they filled their lives with relentless building (Heb. ***banah*).**

Wisdom (חכמה – ***chokmah*)** builds (בּנה – ***banah*)** her house (Esnoga) on seven pillars (עמד – ***amad***). If we word the Proverb in a more literal way, we can see what is being said. Wisdom builds an Esnoga on seven **standing** pillars. Or, we might say Wisdom, as an Esnoga builds up seven pillars (Paqidim) making them **stand.**

**And as it is said: “Moshe received the Torah from Sinai and handed it down to Yehoshua, and Yehoshua handed it down to the Elders, the Elders to the Prophets, and the Prophets handed it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make many talmidim stand, and make a fence around the Torah” (P. Abot 1:1).**

In turn for making, these two Paqidim, pillars they built the Esnoga (Synagogue).

**The Paradox**

Largely Judaism is a paradox. To fail to appreciate paradox is to misunderstand Judaism.

**Then the messenger** (spirit) **said to Peresh, Go forward and join yourself to his chariot.**

What sublime thought did Hakham Shaul have when he penned the words above and joined Hakham/Paqid Peresh to this particular Torah Seder? We repeatedly see tikun in the Nazarean Codicil without even noticing what we are looking at. Hakham Shaul shows us the tikun for the sins committed by the sons of Yehudah in our Torah Seder. As we have noted above Peresh represents the characteristic of loving-kindness (Chesed). This loving-kindness was poured out on the city of Shomron in our previous pericope. However, the process of conversion, receiving the Nefesh Yehudi was not complete until Hakham Tsefet and Hakham Yochanan went down to Shomron. Why was it necessary for the two Hakhamim to go to Shomron? The truth is revealed in that all ministerial powers and offices must be balanced. Hakham/Paqid Peresh (Chesed) must be balanced by the characteristic of justice (Din). In the absence of Stephen who represented justice, Hakham Tsefet and Hakham Yochanan came to accomplish his office and role. It was not by accident that the Master sent out his talmidim two by two. Each Talmid bore specific characteristics and travelled with his counterpart to insure a balanced ministry. When we look at the paring of the talmidim, we will note their paradoxical unity and the Master’s genius.

Stephen is paradoxical in and of himself. When we look at Stephen who at first glance seems spotless, however Stephen has a flaw. How so? Furthermore, how could Paqid Shaul (Paul) a Paqid from the P’rushim stand by and watch Stephens stoning, and condone it? Was Paqid Shaul justified in his mind because the Jews that he persecuted believed Yeshua to be the Messiah? The paradoxical answer is yes and no. Paqid Shaul persecuted those from the House of Hillel who believed that the Gentile had a place in the Kingdom (Governance) of G-d. The eighteen edicts of Shammai were still a “dogma” for the Jewish people. This dogma was not rescinded until Hakham Tsefet goes to the house of Cornelius in 2 Luqas 10. Therefore, the great contention was not so much Yeshua as Messiah as it was a contention over gentiles joining the Nazarean Jews. One of the reasons that Paqid Shaul would have been so vehemently opposed to Stephen, is that he the bore characteristics of Din in exactly the same manner. The two magnets opposed one another. Stephen represented justice of the Master and Paqid Shaul represented the justice of the House of Shammai. However, the paradox finds its depth in the notion that the Kohanim of the Tz’dukim (Sadducees) could not cope with Stephen’s, character of justice, nor could the Shammite Paqid Shaul. Stephen’s flaw was that he demonstrated unrestrained justice. Only the right agency can balance and control this energy.

**Peroration**

Oppositional paradox is a part of G-d’s creation. As we have learned, “iron sharpens iron.” Excelling in the plan of G-d for our lives means that we have to deal with oppositional forces. In the coming Torah Seder we will see the dynamic tension between the Yetser HaTov and the Yetser HaRa and the beauty of their paradox.

**Halakhic Implications**

**Abot 1:6** Joshua b. Perahiah says, “Set up a Hakham for yourself. “And get yourself a fellow disciple. (3) “And give everybody the benefit of the doubt.”[[140]](#footnote-140)

**Abot 3:6** R. Halafta of Kefar Hananiah says, “Among ten who sit and work hard on Torah the Presence comes to rest, “as it is said, *God stands in the congregation of God* (Ps. 82:1). “And how do we know that the same is so even of five? *For it is said, And* *he has founded his group upon the earth* (Am. 9:6). “And how do we know that this is so even of three? Since it is said, *And* *he judges among the judges* (Ps. 82:1). “And how do we know that this is so even of two? Because it is said, *Then they that feared the Lord spoke with one another, and the Lord hearkened and heard* (Mal. 3:16). “And how do we know that this is so even of one? Since it is said, *In every place where I record my name I will come to you and I will bless you* (Ex. 20:24).”[[141]](#footnote-141)

**m. Peah 1:1** These are things which have no [specified] measure: [the quantity of produce designated as], *peah*

[the quantity of produce given as] firstfruits, [the value of] the appearance offering, [the performance of] righteous deeds, and [time spent in] study of Torah. These are things the benefit of which a person enjoys in this world, while the principal remains for him in the world to come: [deeds in] honor of father and mother, [performance of] righteous deeds, and [acts which] bring peace between a man and his fellow. But the study of Torah is as important as all of them together.[[142]](#footnote-142)

**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. 38:1?
3. What questions were asked of Rashi regarding Gen. 38:2?
4. What questions were asked of Rashi regarding Gen. 38:7?
5. What questions were asked of Rashi regarding Gen. 38:9?
6. What questions were asked of Rashi regarding Gen. 38:11?
7. What questions were asked of Rashi regarding Gen. 38:14?
8. What questions were asked of Rashi regarding Gen. 38:17?
9. What questions were asked of Rashi regarding Gen. 38:23?
10. What questions were asked of Rashi regarding Gen. 38:25?
11. In Gen. 38:17 Tamar asks Yehudah for an ***“Eravon”*** (a pledge – Strong’s # H6162). This term is equivalent to the Greek ***Arrabon*** (a pledge, an earnest = Strong’s # G728) in Ephesians 1:14. Since we are in Ephesians which is a Remes text, if we apply the rule of **Binyan ab,** then it follows that what applies as a pledge in Gen 38:17 ff. also applies to the pledge in Ephesians 1:13ff – i.e. ‎"Your signet, your cloak, and the staff that is in your ‎hand."‎ If these pledges are the same, at least in their allegorical substance, what is exactly that which we have received as “pledge” of our inheritance?
12. According to our Sages what does the name of a person indicates?
13. In Gen. 38:8 we read: **וַיֵּדַע - “And 'knew' Onan”.** What exactly is the Torah hinting at when it uses the word “knew” (Heb. ***Da’at***) ‎?
14. Why did Yehyudah dictates the “death penalty by burning” for Tamar even though she was guilty at most of stripes‎? And what does this has to say about Nazarean Jews?
15. What is “Tob” according to Psalm 31? Further, how does Yochanan states in the So’od in John 1:7-9 explains this Tob?
16. In Isaiah 37:32 Rashi comments: **“We learn that the merit of the Patriarchs has been depleted.”** Is this so, in our days? And if so, how come does our Siddur prays claiming the merit of the Patriarchs on our behalf? Please explain your answer.
17. In Yehudah 19 we read about men who “are devoid of the **“Nefesh Yehudi”**, destitute of genuine spiritual ‎life‎.” But in Ephes. 1:13 ff. it is said that the **“Nefesh Yehudi”** was given to us as a **“pledge”** for accepting the commandments and the kingdom of G-d, and being faithfully obedient to them. What is so important about this **“Nefesh Yehudi”**?
18. We now that the Written and Oral Torah are very economical with words, and makes every word count. Taking this into consideration, of what benefit is for us to be informed according to Christian translations of the Nazarean Codicil that the Ethiopian officer met by Peresh was an “eunuch”? Does it make more sense to translate based on the Aramaic that the Ethipian Officer was a “proselyte”? Please explain your rationale.
19. Taking into consideration all the readings for this Shabbat, what hints do these texts provide to show that the New Moon is coming soon upon us?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “V’Yosef Hurad” - ‎"And Joseph was brought”‎**

**& Shabbat Mevar'chim HaHodesh Kislev**

**(& Sabbath of the Proclamation of the New Moon of Kislev)**

**Evening Wednesday 14th of Nov. – Evening Thursday 15th of Nov. 2012**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְיוֹסֵף הוּרַד** |  |  |
| **“V’Yosef Hurad”** | Reader 1 – B’resheet 39:1-6 | Reader 1 – B’resheet 41:1-4 |
| **“And Joseph was brought”** | Reader 2 – B’resheet 39:7-12 | Reader 2 – B’resheet 41:5-7 |
| **“Y José fue llevado”** | Reader 3 – B’resheet 39:13-18 | Reader 3 – B’resheet 41:8-13 |
| B’resheet (Gen) 39:1 – 40:23B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 39:19-23 |  |
| Ashlamatah: Is. 52:3-10 + 53:4-5 | Reader 5 – B’resheet 40:1-6 |  |
| Special: I Samuel 20:18,42 | Reader 6 – B’resheet 40:7-17 | Reader 1 – B’resheet 41:1-4 |
| Psalm 32:1-11 | Reader 7 – B’resheet 40:18-23 | Reader 2 – B’resheet 41:5-7 |
|  |  Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 41:8-13 |
| N.C.: Jude 20-25; Lk. 7:31 – 8:3; Acts 8:39 – 9:9 |  Is. 52:3-10 + 53:4-5 I Samuel 20:18,42 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Above, 28:1. 24:3. [↑](#footnote-ref-1)
2. Pesachim 50 a. [↑](#footnote-ref-2)
3. Further, ‎46:10. ‎ [↑](#footnote-ref-3)
4. Beresheet Rabba 80:10. [↑](#footnote-ref-4)
5. Ibid., 84:19. [↑](#footnote-ref-5)
6. Ramban is pointing out that Rabbi Nechemyah agrees with the ‎Talmudic sages who said that Jacob's sons did not marry Canaanitish women. Cf. Note 2 above. [↑](#footnote-ref-6)
7. This is because "the sons of Noah" were forbidden to marry a maternal sister. Prior to the giving of the Torah on Sinai, our ancestors had the status of B'ne ‎Noach (sons of Noah). Consequently they could marry a paternal sister but not a maternal sister. See Sanhedrin 58a; Rambam, ‎Hilchoth Melachim 9:5. [↑](#footnote-ref-7)
8. I.e., whatever the correct opinion be in the ‎matter discussed above. [↑](#footnote-ref-8)
9. In Joshua 12:15, the king of Adullam is ‎mentioned among the kings of Canaan. Thus if the word "Canaanite" is to be understood literally, why should Scripture have even mentioned it? [↑](#footnote-ref-9)
10. Above, ‎‎26:34. [↑](#footnote-ref-10)
11. This is implied in the expression, *And he saw there,* meaning that he saw a man there who was not of the regular community. The word "Canaanite" ‎must therefore mean merchant, for they were all Canaanites, and if "Canaanite" were to refer to his genealogy it would not be significant enough to be mentioned. ‎ [↑](#footnote-ref-11)
12. I Chronicles 2:3. This would seem to indicate that she was indeed a Canaanitess. [↑](#footnote-ref-12)
13. In his commentary on Genesis 46:10. [↑](#footnote-ref-13)
14. Further 46:10. [↑](#footnote-ref-14)
15. Since it is so stated in this ‎present chapter. Shaul, on the other hand, was not mentioned above. Hence in mentioning the seventy souls, it states that he was of a Canaanitish woman (46:10). ‎These are the words of Ibn Ezra, and Ramban now proceeds to comment upon them. [↑](#footnote-ref-15)
16. If Judah, according to Ibn Ezra, went against the command of Abraham ‎and Isaac. [↑](#footnote-ref-16)
17. Judges 14:1. [↑](#footnote-ref-17)
18. Further, 50:13. [↑](#footnote-ref-18)
19. Now this text of Rashi would apparently contradict the opinion of Ibn Ezra who states that only Shaul the ‎son of Simeon, and She1ah the son of Judah, were born of Canaanitish women. Ramban, however, proceeds to reconcile the position of Rashi with that of Ibn Ezra. [↑](#footnote-ref-19)
20. Mentioned in Yalkut Shimoni 161. [↑](#footnote-ref-20)
21. The Midrash there concludes: "For it is said, And Shaul the son of a Canaanitish woman (46:10)." Thus it is clear from this Midrash that only Shaul was born ‎of a Canaanitish woman, but not Shelah the son of Judah. [↑](#footnote-ref-21)
22. He was a descendant of Tamar and Judah through Peretz, who was the ancestor of David. See Ruth ‎‎4:15-22. [↑](#footnote-ref-22)
23. Beresheet Rabba 85:1l. [↑](#footnote-ref-23)
24. Above, 14:18. [↑](#footnote-ref-24)
25. Psalms 80:3. [↑](#footnote-ref-25)
26. A word which suggests grief and mourning. Ramban makes the point that ‎the name Judah chose for his son can easily be surmised, as it suggests strength. But why his wife should choose a name like "Onan" is not indicated. [↑](#footnote-ref-26)
27. I ‎Chronicles 4:9. The name "Yavetz " contains the Hebrew letters of atzev (pain). [↑](#footnote-ref-27)
28. Ibid., 2:26. [↑](#footnote-ref-28)
29. Numbers 11:1. [↑](#footnote-ref-29)
30. Lamentations 3:39. [↑](#footnote-ref-30)
31. Above, ‎‎35:18. [↑](#footnote-ref-31)
32. Ibid. [↑](#footnote-ref-32)
33. 85:5. ‎ [↑](#footnote-ref-33)
34. Since, as Scripture relates, he died on account of his sin. (Verse 7, and see Ramban there.) [↑](#footnote-ref-34)
35. Jeremiah 15:18. [↑](#footnote-ref-35)
36. Had she been barren that would be ‎a tragedy of some significance. [↑](#footnote-ref-36)
37. Why then would the place have been called Chezib at the time she gave birth to the third son? [↑](#footnote-ref-37)
38. R'dak in his commentary. ‎Also in Da'ath Z'keinim ba'alei Tosafoth. [↑](#footnote-ref-38)
39. Verse 3 here. [↑](#footnote-ref-39)
40. Verse 4 here. [↑](#footnote-ref-40)
41. II Kings 4:28. [↑](#footnote-ref-41)
42. Above, 24:14. There, too, it should be saying, ***v 'haytha hana'arah*** in the feminine, except that the word ***v'haya*** does not refer to ***na'arah*** ‎but to the event itself and is therefore to be understood as: ‎‎"And it shall come to pass that the damsel, etc." Here, likewise, it is to be so understood. [↑](#footnote-ref-42)
43. 85:5. [↑](#footnote-ref-43)
44. This contradicts the opinion of Rashi, who maintains that it was the ‎mother who named the place ***Chezib*** because she ceased bearing children. [↑](#footnote-ref-44)
45. Verse 9 here. [↑](#footnote-ref-45)
46. Above, 37:34-35. [↑](#footnote-ref-46)
47. Deuteronomy 25:6. [↑](#footnote-ref-47)
48. Yebamoth 24 a. [↑](#footnote-ref-48)
49. Ruth 4:10. ‎ [↑](#footnote-ref-49)
50. Ibid., Verse 21. [↑](#footnote-ref-50)
51. Verse 9 here. [↑](#footnote-ref-51)
52. Ibid. [↑](#footnote-ref-52)
53. Ibid. [↑](#footnote-ref-53)
54. Ramban here hints to the mystic doctrine of the transmigration of souls. Onan "knew" that when he married his ‎brother's wife his brother's soul would become incarnate in his son. Therefore Onan did not consider the child to be his own. See my Hebrew commentary, pp. ‎‎214-5. [↑](#footnote-ref-54)
55. Deuteronomy 29:3. ‎ [↑](#footnote-ref-55)
56. 85:6. [↑](#footnote-ref-56)
57. See note 54 above. [↑](#footnote-ref-57)
58. Prior to the giving of the Torah. [↑](#footnote-ref-58)
59. Ramban's ‎intent is that when two brothers come from one father, the soul of the dead one finds closer identification with the child that his brother will beget rather than with ‎that of any of the other relatives. (Abarbanel; see my Hebrew commentary, p. 215). [↑](#footnote-ref-59)
60. Deuteronomy 25:10. [↑](#footnote-ref-60)
61. The soul of the dead brother. The Cabala has ‎considered the subject of Chalitzah, as one of profound mystery. [↑](#footnote-ref-61)
62. Ruth 4:7. [↑](#footnote-ref-62)
63. Reference is to what the neighbors said; *There is a son born to Naomi* (Ruth ‎‎4:17), meaning that she was thereby given back the son Machlon whom she had lost. This explains why the women did not say, "There is a son born to Ruth or ‎Boaz." [↑](#footnote-ref-63)
64. A term denoting the student of the Cabala, the mystic doctrine of the Torah. ‎ [↑](#footnote-ref-64)
65. Joel 1:8. [↑](#footnote-ref-65)
66. Verse 14 here. Ramban thus interprets the verse; ‎*And she removed the garments of her widowhood, and covered herself with a veil*, as an indication that she was no longer mourning. See Ramban further, Verse 16. [↑](#footnote-ref-66)
67. Kethuboth 43:2. [↑](#footnote-ref-67)
68. Ramban thus raises two questions against Rashi's interpretation. It is obvious that Judah did care to have Tamar in the family, and as ‎for her part in the death of Er and Onan, did not Judah hear how his sons had sinned against G-d, and that Tamar was guiltless? ‎ [↑](#footnote-ref-68)
69. Seder Olam 2. See my Hebrew commentary, p. 216. [↑](#footnote-ref-69)
70. Proverbs ‎31:7. [and remember his trouble no more.] ‎ [↑](#footnote-ref-70)
71. Proverbs 9:14-15. [↑](#footnote-ref-71)
72. Verse 16 here. This indicates that if her face were not veiled, he would have recognized her to be his daughter-in-law. This again is at odds with the Midrash ‎which states that he never saw her face. [↑](#footnote-ref-72)
73. See Proverbs 7:13. [↑](#footnote-ref-73)
74. Keilim 24,16. [↑](#footnote-ref-74)
75. A term applied to the uncleanness conveyed by a Zav or Zavah - (see ‎Leviticus 15:2-6; 25-26) - to an object which is used as a seat. An object not so used, but which serves as a garment or a container, is susceptible only to ‎corpse-uncleanness (see Numbers 19: 14-1 7). If it serves none of these purposes, it is not susceptible to any uncleanness. [↑](#footnote-ref-75)
76. Verse 15 here. This is the Aramaic ‎form of the Hebrew term, ***yotza 'ath chutz*** (she who goes outside). ‎ [↑](#footnote-ref-76)
77. See note 75 above. [↑](#footnote-ref-77)
78. Verse 25 here. ‎ [↑](#footnote-ref-78)
79. See Numbers 15:38. [↑](#footnote-ref-79)
80. Deuteronomy ‎‎22:17. [↑](#footnote-ref-80)
81. Kethuboth 10 a: "*Bring me the* ***sudar****.*" See also Ramban to ‎Deuteronomy 22:17. [↑](#footnote-ref-81)
82. Isaiah 3:22. ‎ [↑](#footnote-ref-82)
83. Ezekiel 19:14. ‎ [↑](#footnote-ref-83)
84. Further, 49:10. [↑](#footnote-ref-84)
85. There are two ‎interpretations for the name 'Makshoah': (a) he was a watchman in a cucumber field (kishuim); (b) he was a scholar famous for his great ability in debate (kasheh). ‎See Commentaries to Beresheet Rabba 84:11. [↑](#footnote-ref-85)
86. See Ramban above, 14:18. [↑](#footnote-ref-86)
87. See Leviticus 21:9. [↑](#footnote-ref-87)
88. Sanhedrin 51b. [↑](#footnote-ref-88)
89. This would be stripes, but ‎not the death penalty. [↑](#footnote-ref-89)
90. 85:6. [↑](#footnote-ref-90)
91. Sanhedrin 58a. [↑](#footnote-ref-91)
92. I Kings 2:32. [↑](#footnote-ref-92)
93. I Samuel 24:18. [↑](#footnote-ref-93)
94. In Verse 8 here. ‎ [↑](#footnote-ref-94)
95. Shmuel the Elder (Sotah 10 b). [↑](#footnote-ref-95)
96. Since Tamar did in fact ‎become his legitimate wife, as explained above, he did not cease living with her. [↑](#footnote-ref-96)
97. Deuteronomy 5:19. Reference there is to the Divine Voice that came forth ‎from Mount Sinai, concerning which Scripture says, ***v’lo yasaph*** [with a ***kamatz***], meaning "and it did not cease," or "it did not diminish in strength," unlike the ‎human voice which decreases and eventually stops completely. Here also the identical expression, ***v'lo yasaph*** [with a patach], means "and he did not cease." [↑](#footnote-ref-97)
98. Isaiah 5:5. [↑](#footnote-ref-98)
99. Psalms 80:13. [↑](#footnote-ref-99)
100. Sotah 26a. [↑](#footnote-ref-100)
101. Hebrew. See Ramban on Exodus 30:13, as to why Hebrew is called "a sacred" language. [↑](#footnote-ref-101)
102. Above, ‎‎28:14. Here referring to the conquest of land. [↑](#footnote-ref-102)
103. Ibid., 30 :43. Here referring to an unusual increase in wealth. It is thus clear that the word ***p'rotz*** is used to refer ‎to anything which breaks forth from its normal boundary. ‎ [↑](#footnote-ref-103)
104. That is, "if in the process of your hurried exit you would have caused harm or death to your brother, you would have been held responsible." [↑](#footnote-ref-104)
105. Sefer ‎Habahir, 196. [↑](#footnote-ref-105)
106. Referring to the days when the moonlight decreases, and to the end of the month when its light completely ‎disappears. [↑](#footnote-ref-106)
107. In which case Zerach, whose name is symbolic of the sun, should have been the first born. [↑](#footnote-ref-107)
108. Verse 28 here. Thus ***Zerach*** was indeed the ‎firstborn. [↑](#footnote-ref-108)
109. Verse 30 here, referring to Zerach. And the verse concludes; *that had the shining red thread upon his hand*, thus indicating the importance of his ‎having put out his hand first. [↑](#footnote-ref-109)
110. Having gone through various periods of ascendancy and decline in its history, the kingdom of the Hcuse of David resembles ‎the light of the moon which is constantly changing. [↑](#footnote-ref-110)
111. That is, Peretz. In other words, by putting forth his hand, Zerach indicated that the birthright was to have ‎been his, but Peretz, by coming out first, indicated the consent of the Supreme One to his being appointed the firstborn. [↑](#footnote-ref-111)
112. Psalms 89:28. [↑](#footnote-ref-112)
113. Rosh Hashanah 25a. Ramban’s meaning is that since the kingdom of David evolved from Peretz, and Peretz is symbolized by the moon, the Sages of the Talmud, when wishing to inform the Jews in other countries that the New Moon had appeared and been sanctified by the Great Court, would use the message: David, king …” This they did in order to circumvent a prohibition by the Romans against transmitting news regarding the times set for the festivals. [↑](#footnote-ref-113)
114. Radak - 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-114)
115. Also called “Mar-Cheshvan”—mar meaning both “bitter” and “water” [↑](#footnote-ref-115)
116. Vayikra (Leviticus) 23:15ff [↑](#footnote-ref-116)
117. *Time* - עת, Strong’s number 06256. [↑](#footnote-ref-117)
118. Daniel 12:3 [↑](#footnote-ref-118)
119. Lamed-gimel (לג) is how we write the number 33. [↑](#footnote-ref-119)
120. This word is a verbal tally between our psalm and our Torah portion. *Saw / seen / considered* - ראה, Strong’s number 07200. [↑](#footnote-ref-120)
121. Nisan, the month of Passover, became the first month. [↑](#footnote-ref-121)
122. Here we make reference of the second school of P’rushim. This is not to say that there was no other P’rushim. Nor does this mean that all of Hillel’s P’rushim were considerate of Yochanan. [↑](#footnote-ref-122)
123. We should note the change of address. Hakham Yehudah has been speaking towards the pseudo-prophets and teachers. He now turns to the “beloved ones.” [↑](#footnote-ref-123)
124. See commentary below [↑](#footnote-ref-124)
125. We cannot agree with Martin Luther who posits the notion that the author cannot be Hakham Yehudah because of his mention of the ***Sh’l’achim***. We have already seen that Hakham Yehudah shows great humility by not trying to laud his place in the community of Messiah. Cf. Yehudah 1. Luther, M. (1990). *Commentary on Peter and Jude.* (J. N. Lenker, Ed., & J. N. Lenker, Trans.) Grand Rapids, MI: Kregel Classics. p. 301 [↑](#footnote-ref-125)
126. We have underlined the idea that the ***Sh’l’achim*** are special messengers. This demonstrates their cosmic awareness. The period they are speaking of is *the acharit-hayamim* “last days.” This follows that notion that they could see from one end of the world to the other. [↑](#footnote-ref-126)
127. see commentary below [↑](#footnote-ref-127)
128. Note the connection between these thoughts and the Torah Seder’s mention of Er and Onan. B’resheet 38:4-9. The text suggests “walking according to personal desire.” Nothing could be more blatantly opposed to the Oral Torah than “walking after one’s personal desires.” This is a blatant affront to G-d and his hierarchy. [↑](#footnote-ref-128)
129. Οὗτοί – “these,” not the repetition of this phrase. Richard notes that this calls to mind the previous five sets of charges made against “these” pseudo-prophets/teachers. Richard, E. J. (2000). *Reading 1 Peter, Jude and 2 Peter, A Theological Commentary.* (C. H. Talbert, Ed.) Macon, Georgia: Smyth & Helwys. [↑](#footnote-ref-129)
130. Here the language picks up the mimicry of the Mishnah (Oral Torah) using the concept of ***sederim***. The “distinctions” are the divisions of the pseudo-prophets/teachers, which they have generated in opposition to the authentic Oral Torah. Because they are void the “Spirit” Breath of G-d, they cannot be deemed “spiritual.” The divisions mentioned here are not G-dly distinctions. These distinctions are unholy divisions better described as factions. They divorce themselves from the true ***sederim*** of the Oral Torah. [↑](#footnote-ref-130)
131. The Aramaic word **“mhymna”** can mean either “proselyte” or “eunuch”. Greek versions mistranslate this as “eunuch” instead of the more contextually correct “proselyte” (to Judaism). See Aramaic English New Testament, Andre Gabriel Roth, Netzari Press, p. 326. We propose that this Ethiopian officer was a Proselyte of the Gate, and not yet a proselyte of righteousness. [↑](#footnote-ref-131)
132. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p.104 [↑](#footnote-ref-132)
133. Kelly, J. N. (1969). *The Epistles of Peter and Jude* (Black's New Testament Commentary ed.). Peabody, MA: Hendrickson Publishers, Inc. p. 281 [↑](#footnote-ref-133)
134. Ibid [↑](#footnote-ref-134)
135. The text of the Torah Seder does not directly tell us the sin of Er. Rashi tells us that Er was young when he married Tamar. While there are Midrashic connotations here we will constrain ourselves by Peshat hermeneutics. According to Rashi, Er did not want to mar the beauty of Tamar and therefore spilled his seed rather than cause Tamar to become pregnant. The Torah Seder seems to imply that Onan did not want to raise seed after his brother’s name. A cursory reading of the text would suggest that the only reason that Onan did not cause Tamar’s pregnancy was that it would be to his brother’s credit. However, the text implies repeated sexual encounters between Onan and Tamar. **B’resheet 38:9** But Onan, knowing that the seed would not count as his, let it go to waste﻿, **whenever** he joined with his brother’s wife, so as not to provide offspring for his brother. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text*. Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. Philadelphia: Jewish Publication Society. Ge 38:9. [↑](#footnote-ref-135)
136. See Green, G. L. (2008). *Jude & 2 Peter* (Vol. Baker Exegetical Commentary on the New Testament). Grand Rapids, MI: Baker Academic. p. 115 [↑](#footnote-ref-136)
137. Here we speak of those angelic spheres, which promote Torah observance, which the world is structured upon. [↑](#footnote-ref-137)
138. **5639** ὑπάρχω (*hyparchō*): vb.; ≡ Str 5225 & 5224—**1.** LN 13.5 **be** am, was, were, etc.; in a state (Ac 5:4); **2.** LN 13.4 **be identical** (Lk 8:41); **3.** LN 13.77 **belong to** (Ac 28:7), for another focus, see next; **4.** LN 57.2 **belong to** (Ac 28:7); **5.** LN 57.16 τὰ ὑπάρχοντα (*ta hyparchonta*), possessions (Mt 19:21; 25:14; Lk 11:21; 12:33; 16:1; 1Co 13:3+) [↑](#footnote-ref-138)
139. The Greek idea here is that Stephen fully belonged to the Mesorah or that he was “identical” to the Mesorah, i.e. the living embodiment of the Mesorah [↑](#footnote-ref-139)
140. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 673 [↑](#footnote-ref-140)
141. Ibid [↑](#footnote-ref-141)
142. Ibid p. 14 [↑](#footnote-ref-142)