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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2015**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Heshvan 25, 5776 – Nov 06/07, 2015** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Nov 06 2015 – Candles at 5:30 PM  Sat. Nov 07 2015 – Habdalah 6:27 PM | **Austin & Conroe, TX, U.S.**  Fri. Nov 06 2015 – Candles at 5:22 PM  Sat. Nov 07 2015 – Habdalah 6:16 PM | **Brisbane, Australia**  Fri. Nov 06 2015 – Candles at 5:51 PM  Sat. Nov 07 2015 – Habdalah 6:47 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Nov 06 2015 – Candles at 5:24 PM  Sat. Nov 07 2015 – Habdalah 6:21 PM | **Manila & Cebu, Philippines**  Fri. Nov 06 2015 – Candles at 5:08 PM  Sat. Nov 07 2015 – Habdalah 5:59 PM | **Miami, FL, U.S.**  Fri. Nov 06 2015 – Candles at 5:18 PM  Sat. Nov 07 2015 – Habdalah 6:11 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Nov 06 2015 – Candles at 4:34 PM  Sat. Nov 07 2015 – Habdalah 5:31 PM | **Olympia, WA, U.S.**  Fri. Nov 06 2015 – Candles at 4:30 PM  Sat. Nov 07 2015 – Habdalah 5:35 PM | **Port Orange, FL, U.S.**  Fri. Nov 06 2015 – Candles at 5:17 PM  Sat. Nov 07 2015 – Habdalah 6:11 PM |
| **San Antonio, TX, U.S.**  Fri. Nov 06 2015 – Candles at 5:26 PM  Sat. Nov 07 2015 – Habdalah 6:20 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Nov 06 2015 – Candles at 4:17 PM  Sat. Nov 07 2015 – Habdalah 5:19 PM | **Singapore, Singapore**  Fri. Nov 06 2015 – Candles at 6:32 PM  Sat. Nov 07 2015 – Habdalah 7:22 PM |
| **St. Louis, MO, U.S.**  Fri. Nov 06 2015 – Candles at 4:38 PM  Sat. Nov 07 2015 – Habdalah 5:36 PM | **Tacoma, WA, U.S.**  Fri. Nov 06 2015 – Candles at 4:28 PM  Sat. Nov 07 2015 – Habdalah 5:32 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Eliseo Peña and beloved wife HE Giberet Eva Peña

His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith

His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty

His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

**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 loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**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 delight. 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Sabbath: “Vay’hyu B’ne Noach” & “Vay’hi Kol HaAretz”**

**“And were the sons of Noah” & “And was all the earth”**

**& Shabbat Mevar’chim Rosh Vhodesh Kislev**

**Sabbath of the Proclamation of the moon for the Month of Kislev**

**(Evening November 11 – Evening November 13, 2015)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּהְיוּ בְנֵי-נֹחַ**  **וַיְהִי כָל-הָאָרֶץ** |  |  |
| **Vay’hyu B’ne Noach**  **“Vay’hi Kol HaAretz”** | Reader 1 – B’resheet 9:18-29 | Reader 1 – B’resheet 12:1-3 |
| **“And were the sons of Noah”**  **“And was all the earth”** | Reader 2 – B’resheet 10:1-14 | Reader 2 – B’resheet 12:4-6 |
| **“**Y fueron los hijos de Noé**”**  “Era entonces toda la tierra” | Reader 3 – B’resheet 10:15-24 | Reader 3 – B’resheet 12:7-9 |
| B’resheet (Gen.) Gen. 9:18 – 10:32  B’resheet (Gen.) Gen. 11:1-32 | Reader 4 – B’resheet 10:25-32 |  |
| Ashlamatah: Isaiah 49:9-17 + 23  & Zeph. 3:9-17. 20 | Reader 5 – B’resheet 11:1-9 |  |
|  | Reader 6 – B’resheet 11:10-21 | Reader 1 – B’resheet 12:1-3 |
| Psalms 7:1-18 + 8:1-10 | Reader 7 – B’resheet 11:22-25 | Reader 2 – B’resheet 12:4-6 |
|  | Maftir – B’resheet 11:26-32 | Reader 3 – B’resheet 12:7-9 |
| N.C.: Mark 1:16-20 + 1:21-22  Luke 5:1-11 + Luke 4:31-32  & Acts 2:41-47 + 3:1-10 | Isaiah 49:9-17 + 23 |  |

**Contents of the Torah Sedarim**

        Planting a Vineyard – Genesis 9:18-29

        He Family of Nations – Genesis 10:1-32

        The Building of the Tower – Genesis 11:1-9

        From Shem to Abraham – Genesis 11:10-32

**Rashi & Targumim for: B’resheet 9:18 – 11:32**‎

| **Rashi’s Translation &**  **Keter Crown Bible (Chorev)** | **Targum Pseudo Jonathan**  **& Jerusalem Targum** | **Targum Neofiti I** |
| --- | --- | --- |
| 18. And the sons of Noah who came out of the ark were Shem, Ham, and Japheth; and Ham he was the father of Canaan.  ***18. These are the sons of Noach going out from the ark: Shem, Cham and Yephet; Cham is the father of Canaan.*** | 18. And the sons of Noah who went forth from the ark were Shem, Cham, and Japhet; and Cham is the father of Kenaan. | 18. And the sons of Noah who came out of the ark were Shem, Ham, and Japheth. And Ham was the father of the Canaanites. |
| 19. These three were the sons of Noah, and from these, the entire earth spread out.  ***19. These three are Noach’s sons and from these the entire earth was dispersed.*** | 19. These are the three sons of Noah, and from them they were spread abroad to dwell in all the earth. | 19. These three, they are the sons of Noah. And from these the whole earth was filled. |
| 20. And Noah began to be a master of the soil, and he planted a vineyard.  ***20. Noach began [to be] a man of the ground and he planted a vineyard.*** | 20. And Noah began to be a man working in the earth. And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flourished in a day; and its grapes became ripe, and he pressed them out.  JERUSALEM: **And Noah began to be a righteous/ generous man,** and he planted a vineyard. | 20. **And Noah, a just man,** began to till the earth, and he planted a vineyard. |
| 21. And he drank of the wine and became drunk, and he uncovered himself within his tent.  ***21.*** ***He drank from the wine, became drunk and he was exposed in his tent.*** | 21. And he drank of the wine and was drunken; and he made himself naked in the midst of his tent. | 21. And he drank some of the wine and became drunk and uncovered himself within his tent |
| 22. And Ham, the father of Canaan, saw his father's nakedness, and he told his two brothers outside.  ***22. Cham, father of Canaan, saw his father’s nakedness and told his two brothers outside.*** | 22. And Cham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without. | 22. And Ham, the father of the Canaanites, saw his father’s nakedness, and told his two brothers in the market place. |
| 23. And Shem and Japheth took the garment, and they placed [it] on both of their shoulders, and they walked backwards, and they covered their father's nakedness, and their faces were turned backwards, so that they did not see their father's nakedness.  ***23. Shem and Yephet took the garment, placed it on the shoulders of both of them, went backwards and covered the nakedness of their father; their faces were backwards and they did not see their father’s nakedness.*** | 23. And Shem and Japhet took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold. | 23. Then Shem and Japheth took his mantle and placed (it) over both their shoulders. They walked backward and covered their father’s nakedness, and turned their faces backward and did not see their father’s nakedness. |
| 24. And Noah awoke from his wine, and he knew what his small son had done to him.  ***24. Noach awoke from his wine and he realized what his younger son did to him.*** | 24. And Noach awoke from his wine, and knew, by the relation of a dream, what had been done to him by Cham his son, who was inferior in worth, on the account that he had not begotten a fourth son. | 24. And Noah awoke from his wine and came to know what his youngest son had done to him. |
| 25. And he said, "Cursed be Canaan; he shall be a slave among slaves to his brethren."  ***25. He said, “Cursed is Canaan! A slave of slaves he will be to his brothers.”*** | 25. And he said, Accursed is Kenaan who is his fourth son, a serving servant shall he be to his brethren. | 25. And he said: “Cursed be Canaan; he shall be for his brothers an enslaved servant.” |
| 26. And he said, "Blessed be the Lord, the God of Shem, and may Canaan be a slave to them.  ***26. He said, “Blessed is the LORD, GOD of Shem, and let Canaan be a slave to them.*** | 26. And he said, Blessed be the LORD, the God of Shem, whose work is righteous/generous; and therefore will Kenaan be servant unto him. | 26. And he said: “Blessed be the LORD, the GOD of Shem, and let Canaan be for them an enslaved servant. |
| 27. May God expand Japheth, **and may He dwell in the tents of Shem,** and may Canaan be a slave to them."  ***27. May GOD expand for Yephet and may He dwell in the tents of Shem and let Canaan be a slave to them.”*** | 27. The LORD will beautify the borders of Japhet, **and his sons will be proselytized and dwell in the schools of Shem**, and Kenaan will be a servant to them. | 27. May the LORD enlarge the borders of Japheth, **and may the Glory of His Shekinah dwell in the midst of the tents of Shem,** and let Canaan be for them an enslaved servant.” |
| 28. And Noah lived after the Flood, three hundred and fifty years.  ***28. Noach lived after the flood three hundred and fifty years.*** | 28. And Noach lived after the deluge three hundred and fifty years. | 28. And Noah lived after the flood three hundred and fifty years. |
| 29. And all the days of Noah were nine hundred and fifty years, and he died.  ***29. All the days of Noach were nine hundred and fifty years, then he died.*** | 29. And all the days of Noach were nine hundred and fifty years; and he died. | 29. And all the days of the life of Noah were nine hundred and fifty years; and he died and was gathered from the midst of the world. |
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| 1. And these are the generations of the sons of Noah: Shem, Ham, and Japheth, and sons were born to them after the Flood.  ***1. These are the descendants of the children of Noach: Shem, Cham and Yephet; there were born to them children after the flood.*** | 1. These are the generations of the sons of Noach, and (of the) sons (who) were born to them after the deluge. | 1. These are the genealogies“ of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the deluge. |
| 2. The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal, and Meshech and Tiras.  ***2. The sons of Yephet: Gomer, Magog, Madai, Yavan and Tuval; Meshech and Tiras.*** | 2. The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshek, and Thiras. And the names of their provinces, Afriki, and Germania, and Medi, and Makadonia, and Iatinia, and Asia, and Tharki. | 2. And the sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. And the name of their provinces: Phrygia, Germania, Media, Macedonia, Bithynia, Mysia, and Thracia. |
| 3. And the sons of Gomer were Ashkenaz and Riphath and Togarmah.  ***3. The sons of Gomer: Ashkenaz, Riphfat and Togarmah.*** | 3. And the sons of Gomer, Ashkenaz, and Riphath, and Togarma. | 3. And the sons of Gomer: Ashkenaz, Riphath, and Togorma. And the name of their provinces: Asia, Barkewi, and Barbaria. |
| 4. And the sons of Javan were Elishah and Tarshish, Kittim, and Dodanim.  ***4. The sons of Yavan: Elishah and Tarshish; Kittim and Dodanim.*** | 4. And the sons of Javan, Elisha, Alas, and Tarsas, Akazia, and Dordonia.  JERUSALEM: The sons of Japheth, Gomer; and the name of their provinces, Afriki, and Garmania, and Madai, and Mokdonia, and Yatania, and Asia, and Tharki. And the sons of Gomer, and the name of their provinces, Asia and Pharkui (Phrygia?) and Barberia. And the sons of Javan, Elisha, and the name of their provinces, Alastarasom, Italia, and Dordonia. | 4. And the sons of Javan: Elisha, Tarshish, Kittim, and Dodanim. And the name of their provinces: Hellas, Tarsis, Italy, and Dardania. |
| 5. From these, the islands of the nations separated in their lands, **each one to his language**, according to their families, in their nations.  ***5.*** ***From these were separated the isles of the nations among their lands, each one by its language, according to their families in their nations.*** | 5. From these were distributed the tribes of the islands of the Gentiles, **every one according to his language**, to his kindred in their nations. | 5. From these were spread abroad the islands of the nations in their lands: **each according to his language**, according to their families, in their nations. |
| 6. And the sons of Ham were Cush and Mizraim and Put and Canaan.  ***6. The sons of Cham: Cush, Mitzrayim [Egypt], Put and Canaan.*** | 6. And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the name of their provinces, Arabia, and Mizraim, and Alichrok, and Kenaan. | 6. And the sons of Ham: Cush, Misrayim, Put, and Canaan/3 7. 8. 9. 10. 26 11. 8 |
| 7. And the sons of Cush were Seba and Havilah and Sabta and Raamah and Sabtecha, and the sons of Raamah were Sheba and Dedan.  ***7. The sons of Cush: Seva, Chavilah, Savtah, Ra’mah and Savtecha; the sons of Ra’mah: Sheva and Dedan.*** | 7. And the sons of Kush, Seba, and Havilah, and Sabta, and Raama, and Sabteka, and the name of their provinces, Sinirai, and Hindiki, and Semadi, and Lubai, and Zingai. And the sons of Mauritinos, Zmargad and Mezag. | 7. And the sons of Cush: Seba, Havilah, Sabta, Raamah, and Sabteca. And the sons of Raamah: Sheba and Deda. |
| 8. And Cush begot Nimrod; he began to be a mighty man in the land.  ***8. Cush fathered Nimrod; he began to be a mighty man in the earth.*** | 8. And Kush begat Nimrod: he began to be mighty in sin, and to rebel before the LORD in the earth. | 8. And Cush begot Nimrud. He began to be a giant on the earth. |
| 9. He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod, a mighty hunter before the Lord."  ***9. He was a mighty hunter before the LORD; therefore it will be said, “Like Nimrod, a mighty hunter before the LORD.”*** | 9. He was a mighty rebel before the LORD; therefore it is said, From the day that the world was created there has not been as Nimrod, mighty in hunting, and a rebel before the LORD.  JERUSALEM: He was mighty in hunting and in sin before the LORD; for he was a hunter of the sons of men in their languages. And he said to them, **Leave the judgments of Shem, and adhere to the judgments of Nimrod.**On this account it is said, As Nimrod the mighty, mighty in hunting and in sin before the LORD. | 9. He was a giant in sins before the LORD, wherefore is it said: “Like Nimrod, a giant in sin before the LORD.” |
| 10. And the beginning of his kingdom was Babylon and Erech and Accad and Calneh, in the land of Shinar.  ***10. The beginning of his kingdom was Bavel [Babylon] and Erech, Akad and Calneh, in the land of Shin’ar.*** | 10. And the beginning of his kingdom was Bavel the Great, and Hadas, and Netsibin, and Ketispon, in the land of Pontos.  JERUSALEM: And the beginning of his kingdom was Bavel, and Hadas, and Netsibin, and Katispa in the land of Bavel. | 10. And the beginning of his kingdom was Babel, Edessa, Isibis, and Ctesiphon in the land of Babel. |
| 11. From that land emerged Asshur, and he built Nineveh and Rehoboth ir and Calah.  ***11. From that land Ashur [Assyria] went forth; he built Ninveh, the town of Rechovot and Kalach.*** | 11. From that land went forth Nimrod, and reigned in Athur, because he would not be in the counsel of a divided generation. And he left those four cities; and the LORD thereupon gave him a place; and he built four other cities, Nineveh and Pelatiath, Kartha and Parioth.  JERUSALEM: From that land he went out towards Athur, and built Nineveh, and Pelatiath-Kartha, and Hadiath. | 11. From that land the Assyrian came out and built Nineveh, city streets and Adiabene, |
| 12. And Resen, between Nineveh and between Calah; that is the great city.  ***12. And Ressen, between Ninveh and Kalach; it is the large town*** | 12. And Talesar, which was builded between Nineveh and Hadiath; that is a great city.  JERUSALEM: And Talesar, between Nineveh and Hadiath, which is a great city. | 12. and Talsar between Nineveh and Adiabene: that is the big city. |
| 13. And Mizraim begot the Ludim and the Anamim and the Lehabim and the Naphtuhim,  ***13. Mitzrayim fathered Ludim, Anamim, Lehavim, and Naphtachim.*** | 13. And Mizraim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee,  JERUSALEM: And Mizraim begat the Mariotaee, and Pentepolitaee, and Lusetaee, and Pelusaee, and the Pantaskenaee, from whom went forth the Philistaee and Kapodekaee. | 13. And Misrayim begot the Lydians, the Anamim, the Lehabim, the Naphtuhin. |
| 14. And the Pathrusim and the Casluhim, **from whom the Philistines emerged**, and the Caphtorim.  ***14. And Patrusim and Casluchim, out of whom came the Pelishtim [Philistines] and the Caphtorim.*** | 14. and the Pathrosim, and the Nasiotaee, and the Pantapolotee, **from whom went forth the Philistaee** and the Kaphodikaee. | 14. the Pathrusin, and the Casluhin, **whence came the Philistines** and the Cappadocians. |
| 15. And Canaan begot Zidon his firstborn and Heth.  ***15. Canaan fathered Tzidon his firstborn, and Chet.*** | 15. And Kenaan begat Zidon his firstborn, and Heth, | 15. And Canaan begot Sidon, as first-born, and Heth; |
| 16. And the Jebusites and the Amorites and the Girgashites.  ***16.The descendants Yevusite, the Emorite and the Girgashite.*** | 16. and the Jebusaee, and the Emoraee, and the Gergeshaee, | 16. the Jebusites, the Amorites, the Girgashites, |
| 17. And the Hivvites and the Arkites and the Sinites.  ***17. The Chivvite, the Arkite and the Sinite.*** | 17. and the Hivaee, and the Irkaee, and the Antosaee,  JERUSALEM: And the Tripolaee, and the Arkaee, and the Kaphrusaee. And the Antridanaee, and the Chamatsaee, and the Antukeia: from Bavel, **after then, were distinguished the islands of the peoples.** | 17. the Hivvites, the Arkites, the Orthosites, |
| 18. and the Arvadites and the Zemarites and the Hamathites, and **afterwards the families of the Canaanites were scattered.**  ***18. The Arvadite, the Tzemarite and the Chamatite; afterwards the families of the Canaanite were dispersed.*** | 18. and the Lutasaee, and the Chomtsaee, and the Antekoee; and **after then the seed of the Kenaanaee were scattered.** | 18. the Arwidites, the Zemarites, and the Antiochenes. **And afterward the families of the Canaanites were divided.** |
| 19. **And the border of the Canaanites was** from Sidon as you come to Gerar, until Gaza, as you come to Sodom and Gomorrah, and Admah and Zeboiim, until Lesha.  ***19. The boundary of the Canaanite from Sidon going towards Gerar till Azzah [Gaza]; going toward Sodom, Amorah, Admah and Tzevoyim, till Lasha.*** | 19. **And the limit of the Kenaanaee was from** Kothanis, going up to Gerar, unto Azah, unto Sedom and Amorah, Admah and Zeboim, unto Kaldahi. | 19. **And the territory of the Canaanites was from** Sidon in the direction of Gerara as far as Gaza in the direction of Sodom and Gomorrah, Admah and Zeboim, as far as Callirrhoe. |
| 20. These are the sons of Ham according to their families, **and their tongues,** in their lands, in their nations.  ***20. These are the descendants of Cham according to their families, by their languages, in their lands, by their nations.*** | 20. These are the sons of Cham, according to the seed of their genealogies, **after their languages,** in the dwelling of their lands, in the kindred of their people.  JERUSALEM: These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people. | 20. These are the sons of Ham according to their families, **according to their languages,** in their lands, in their nations. |
| 21. And to Shem were also born [children; **he was] the father of all the people of the other side [of the river],** **the brother of Japheth the elder.**  *21.* ***To Shem too there were born: the father of all the children of Ever, the brother of the older Yephet.*** | 21. And to Shem also was born a son. **He is the father of all the sons of the Hebrews,** **the brother of Japheth, great in the fear of the LORD.** | 21. And (children) were also born to **Shem: he is the father of all the sons of the Hebrews, the elder brother of Japheth**. |
| 22. The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram.  22. ***The sons of Shem: Eilam, Ashur, Arpachshad, Lud and Aram.*** | 22. The sons of Shem: Elim, and Athur, and Arphakshad, and Lud, and Aram. | 22. The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. |
| 23. And the sons of Aram were Uz and Hul and Gether and Mash.  ***23. The sons of Aram: Utz, Chul, Geter and Mash.*** | 23. \_\_\_ | 23. And the sons of Aram: Uz, Hul, Gether, and Mash. |
| 24. And Arpachshad begot Shelah, and Shelah begot Eber.  ***24. Arpachshad fathered Shelach and Shelach fathered Ever.*** | 24. Arphakshad begat Shelach, and Shelach begat Eber. | 24. And Arpachshad begot Shelah. And Shelah begot Eber. |
| 25. And to Eber were born two sons: one was named Peleg, **because in his days the earth was divided,** and the name of his brother was Joktan.  ***25. Ever fathered two sons; the name of one was Peleg, for in his days the earth was split, and the name of his brother was Yoktan.*** | 25. And to Eber were born two sons: the name of the one was Peleg, **because in his days the earth was divided;** and the name of the other Joktan. | 25. And two sons were born to Eber. The name of one of them was Peleg, **for in his days the in- habitants of the earth were divided.** And his brother’s name was Joktan. |
| 26. And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah.  ***26. Yoktan fathered Almodad and Shelef, Chatzarmavet and Yerach.*** | 26. And Joktan begat Elmodad, who measured (or lined) the earth with lines; and Shaleph, who led forth the waters of rivers, and Chatsarmaveth, and Jarach, and | 26. Joktan begot Almodad, Sheleph, Hazar Maveth, Jerah, |
| 27. And Hadoram and Uzal and Diklah.  ***27. Hadoram, Uzal and Diklah.*** | 27. Harodam, and Uzal, and Dikla, | 27. Hadoram, Uzal, Diklah, |
| 28. And Obal and Abimael and Sheba.  ***28. Oval, Avimael and Sheva.*** | 28. and Oval, and Avimael, and Sheba, | 28. Obal, Abimael, Sheba, |
| 29. And Ophir and Havilah and Jobab; all these were the sons of Joktan.  ***29. Ophir, Chavilah and Yovav; all these are the children of Yoktan.*** | 29. and Ophir, and Havila, and Jobab. All these are the sons of Joktan. | 29. Ophir, Havilah, and Jobab. All these were sons of Joktan. |
| 30. And their settlement was from Mesha, as you come to Sephar, the mountain of the east.  ***30. Their settlements were from Meisha coming toward Sepharah, the eastern mountain.*** | 30. And the house of their dwelling was from Mesha, by which you go up to Sepharvae, a mountain of the east. | 30. And their dwelling-places were from Meshah in the direction of the Sepharites, the mountains of the east. |
| 31. These are the sons of Shem according to their families, **according to their tongues, in their lands, according to their nations.**  ***31. These are the descendants of Shem according to their families, by their languages, in their lands, by their nations.*** | 31. These are the sons of Shem, according to their houses, **in the dwelling of their lands, according to the kindred of their people.** | 31. These are the sons of Shem according to their families, **according to their languages, in their lands, in their nations.** |
| 32. These are the families of the sons of Noah according to their generations, in their nations, **and from these, the nations were separated on the earth after the Flood.**  ***32. These are the families of Noach’s sons, according to their generations, in their nations and from these were the nations dispersed in the earth after the Flood.*** | 32. These are the houses of the sons of Noah, according to their houses in their peoples, **and from them are the peoples distinguished in the earth after the deluge.** | 32. These are the families of the sons of Noah according to their genealogies in their nations. **And from these the nations were separated abroad on the earth after the flood.** |
|  |  |  |
| 1. **Now the entire earth was of one language and uniform words.**  ***1. The earth was of one language and of common speech.*** | 1. **And all the earth was (of) one language, and one speech, and one counsel. In the holy language spoke they, that by which the world had been created at the beginning.**  **JERUSALEM: And all the inhabitants of the earth were (of) one language, and of one speech, and one counsel: for they spoke the holy language by which the world was created at the beginning: while their hearts erred afterwards from the Word of Him who spoke, and the world was, at the beginning; and they found a plain in the land of Pontos and dwelt there.** | **1. Now, all the inhabitants of the earth had one language and one speech. And they used to converse in the language of the sanctuary by which the world was created in the beginning.** |
| 2. And it came to pass when they traveled from the east, that they found a valley in the land of Shinar and settled there.  ***2.*** ***And so it was, while traveling from the east, they found a valley in the land of Shin’ar and settled there.*** | 2. And it was while they were journeying from the east that they found a plain in the land of Bavel, and dwelt there. | 2. And when they caused their hearts to move away (from the LORD), they found a valley in the land Babel and settled there. |
| 3. And they said to one another, "Come, let us make bricks and fire them thoroughly"; so the bricks were to them for stones, and the clay was to them for mortar.  ***3. They said to each other, “Let us make bricks and burn them in fire”; the brick served them as stone and the clay served them as mortar.*** | 3. And they said, a man to his fellow, Come, we will cast bricks, and put them in the furnace. And they had brick for stone, and slime for cement. | 3. And they said to one another: “Come, let us make bricks and heat them in a furnace.” And they had bricks for stones and had asphalt for mortar. |
| 4**. And they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make ourselves a name,** **lest we be scattered upon the face of the entire earth."**  ***4. They said, “Let us build for ourselves a town and a tower whose top is in the heavens and let us make a name for ourselves, lest we disperse over the face of all the earth.”*** | 4. **And they said, Come, we will build us a city and a tower, and the head of it will come to the summit of the heavens; and we will make us (an image for) worship on the top of it, and put a sword in his hand to act against the array of war, before that we be scattered on the face of the earth.**  JERUSALEM: **And they said, Come now, and we will build us a city and a tower, and the head of it will reach to the summit of the heavens, and we will make us in it a house of worship at the top. And we will put a sword in his hand, lest there be set against him the array of war, before we be scattered upon the face of all the earth.** | 4. **And they said: “Come, let us build ourselves a city and a tower, with its top reaching toward the heavens; and let us make ourselves an idol on top of it and let us put in its hand a sword to make war against Him before we are scattered abroad upon the face of all the earth.”** |
| 5. And the Lord descended to see the city and the tower that the sons of man had built.  ***5. The LORD descended to see the town and the tower that the sons of the man had built.*** | 5. And the LORD was revealed to punish them for the work of the city and the tower which the sons of men built. | 5. And the Glory of the Shekinah of the Lord was revealed to see the city and the tower which the sons of man had built. |
| 6. And the Lord said, "Lo! [they are] one people, and they all have one language, and this is what they have commenced to do. Now, will it not be withheld from them, all that they have planned to do?  ***6. The LORD said, “See, the people are one, and all of them have one language, and this is what they have begun to do; so now, they will not be prevented from anything that they design to do!*** | 6. And the LORD said, Behold, the people is one, and the language of all of them one: and this they have thought to do: and now they will not be restrained from doing whatever they imagine. | 6. And the LORD said: “Behold, one people and all of them have one language and behold, now they have begun to act, and, now, nothing they plan to do will be held back from them. |
| 7. Come, let us descend and confuse their language, so that one will not understand the language of his companion."  ***7. Let us descend and confuse their language there, so that they will not comprehend each other’s language.”*** | 7. And the LORD said to the seventy angels which stand before Him, Come, we will descend and will there commingle their language, that a man will not understand the speech of his neighbour. | 7. Come, now, and 1 will be revealed and there we shall confound their tongues so that one will not give heed to the language of the other.” |
| 8. And the Lord scattered them from there upon the face of the entire earth, and they ceased building the city.  ***8. The LORD dispersed them from there over all the earth and they stopped building the town.*** | 8. And the Word of the LORD was revealed against the city, and with Him seventy angels, having reference to seventy nations, each having its own language, and thence the writing of its own hand: and He dispersed them from there upon the face of all the earth into seventy languages. And one knew not what his neighbour would say: but one slew the other; and they ceased from building the city. | 8. And the LORD scattered them abroad from there over the face of all the earth, and they were held back from building the city. |
| 9. Therefore, He named it Babel, for there the Lord confused the language of the entire earth, and from there the Lord scattered them upon the face of the entire earth.  ***9. Therefore it is called Bavel [Babylon], for there the LORD confused the language of all the earth and from there the LORD dispersed them over the entire earth.*** | 9. Therefore He called the name of it Bavel, because there did the LORD commingle the speech of all the inhabitants of the earth, and from there did the LORD disperse them upon the faces of all the earth. | 9. For this reason he called its name Babel, for thus did the LORD confound the tongues of all the inhabitants of the earth, and from there the LORD scattered them abroad upon the face of all the earth. |
| 10. These are the generations of Shem: Shem was one hundred years old, and he begot Arpachshad, two years after the Flood.  ***10. These are the descendants of Shem; Shem was one hundred years old when he fathered Arpachshad, two years after the Flood.*** | 10. These are the generations of Shem. Shem was a son of a hundred years, and he begat Arphakshad, two years after the deluge. | 10. This is the genealogical pedigree of Shem: Shem was a hundred years when he begot Arpachshad two years after the deluge. |
| 11. And Shem lived after he had begotten Arpachshad five hundred years, and he begot sons and daughters.  ***11. Shem lived, after he fathered Arpachshad, five hundred years, and he fathered sons and daughters.*** | 11. And Shem lived after he had begotten Arphakshad five hundred years, and begat sons and daughters. | 11. And Shem lived after he had begotten Arpachshad five hundred years, and during these years he begot sons and daughters. |
| 12. And Arpachshad lived thirty five years, and he begot Shelah.  ***12. Arpachshad lived thirty-five years and he fathered Shelach.*** | 12. And Arphakshad lived thirty and five years, and begat Shelach. | 12. And Arpachshad lived thirty-five years and begot Shelah. |
| 13. And Arpachshad lived after he had begotten Shelah four hundred and three years, and he begot sons and daughters.  13. ***Arpachshad lived, after he fathered Shelach, four hundred and three years and he fathered sons and daughters.*** | 13. And Arphakshad lived after he had begotten Shelach four hundred and thirty years, and begat sons and daughters. | 13. And Arpachshad lived after he had begotten Shelah four hundred and thirty years, and during these years he begot sons and daughters. |
| 14. And Shelah lived thirty years, and he begot Eber.  ***14.*** ***Shelach lived thirty years and he fathered Ever.*** | 14. And Shelach lived thirty years, and begat Eber. | 14. And Shelah lived thirty years and begot Eber. |
| 15. And Shelah lived after he had begotten Eber, four hundred and three years, and he begot sons and daughters.  ***15. Shelach lived, after he fathered Ever, four hundred and three years and he fathered sons and daughters.*** | 15. And Shelach lived after he had begotten Eber four hundred and three years, and begat sons and daughters. | 15. And Shelah lived after he had begotten Eber four hundred and three years, and during those years he begot sons and daughters. |
| 16. And Eber lived thirty four years, and he begot Peleg.  ***16. Ever lived thirty-four years and he fathered Peleg.*** | 16. And Eber lived thirty-four years, and begat Peleg. | 16. And Eber lived thirty-four years and begot Peleg. |
| 17. And Eber lived after he had begotten Peleg, four hundred and thirty years, and he begot sons and daughters.  ***17. Ever lived, after he fathered Peleg, four hundred and thirty years and he fathered sons and daughters.*** | 17. And Eber lived after he had begotten Peleg four hundred and thirty years, and begat sons and daughters. | 17. And Eber lived after he had begotten Peleg four hundred and thirty years, and during those years he begot sons and daughters. |
| 18. And Peleg lived thirty years, and he begot Reu.  ***18. Peleg lived thirty years and he fathered Re’u.*** | 18. And Peleg lived thirty years, and begat Reu. | 18. And Peleg lived thirty years and begot Reu. |
| 19. And Peleg lived after he had begotten Reu, two hundred and nine years, and he begot sons and daughters.  ***19. Peleg lived, after he fathered Re’u, two hundred and nine years and he fathered sons and daughters.*** | 19. And Peleg lived after he had begotten Reu two hundred and nine years, and begat sons and daughters. | 19. And Peleg lived after he had begotten Reu two hundred and nine years, and during those years he begot sons and daughters. |
| 20. And Reu lived thirty two years, and he begot Serug.  ***20. Re’u lived thirty-two years and he fathered Serug.*** | 20. And Reu lived thirty-two years, and begat Serug. | 20. And Reu lived thirty-two years and begot Serug. |
| 21. And Reu lived after he had begotten Serug two hundred and seven years, and he begot sons and daughters.  21. ***Re’u lived, after he fathered Serug, two hundred and seven years and he fathered sons and daughters.*** | 21. And Reu lived after he had begotten Serug two hundred and seven years, and begat sons and daughters. | 21. And Reu lived after he had begotten Serug two hundred and seven years, and during these years he begot sons and daughters. |
| 22. And Serug lived thirty years, and he begot Nahor.  ***22. Serug lived thirty years and he fathered Nachor.*** | 22. And Serug lived thirty years, and begat Nahor. | 22. And Serug lived thirty years and begot Nahor. |
| 23. And Serug lived after he had begotten Nahor, two hundred years, and he begot sons and daughters.  ***23. Serug lived, after he fathered Nachor, two hundred years and he fathered sons and daughters.*** | 23. And Serug lived after he had begotten Nahor two hundred years, and begat sons and daughters. | 23. And Serug lived after he had begotten Nahor two hundred years, and during those years he begot sons and daughters. |
| 24. And Nahor lived twenty nine years, and he begot Terah.  ***24.*** ***Nachor lived twenty-nine years and he fathered Terach.*** | 24. And Nahor lived twenty-nine years, and begat Terah. | 24. And Nahor lived twenty-nine years and begot Terah. |
| 25. And Nahor lived after he had begotten Terah one hundred and nineteen years, and he begot sons and daughters.  ***25.*** ***Nachor lived, after he fathered Terach, one hundred and nineteen years and he fathered sons and daughters.*** | 25. And Nahor lived after he had begotten Terah one hundred and sixteen years, and begat sons and daughters. | 25. And Nahor lived after he had begotten Terah one hundred and nineteen years, and during those years he begot sons and daughters. |
| 26. And Terah lived seventy years, and he begot Abram, Nahor, and Haran.  ***26. Terach lived seventy years and he fathered Avram, Nachor and Haran.*** | 26. And Terah lived seventy years, and begat Abram and Nahor and Haran. | 26. And Terah lived seventy years and begot Abraham, Nahor, and Haran. |
| 27. And these are the generations of Terah: Terah begot Abram, Nahor, and Haran, and Haran begot Lot.  ***27. These are the generations of Terach; Terach fathered Avram, Nachor and Haran; Haran fathered Lot.*** | 27. These are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. | 27. This is the genealogy of Terah: Terah begot Abram, Nahor, and Haran. And Haran begot Lot. |
| 28. And Haran died during the lifetime of Terah his father in the land of his birth, in Ur of the Chaldees.  ***28.*** ***Haran died in the lifetime of his father Terach, in the land of his birth, in Ur of the Chaldeans.*** | 28. **And it was when Nimrod had cast Abram into the furnace of fire because he would not worship his idol, and the fire had no power to burn him, that Haran's heart became doubtful, saying, If Nimrod overcome, I will be on his side: but if Abram overcome, I will be on his side.**And when all the people who were there saw that the fire had no power over Abram, they said in their hearts, Is not Haran the brother of Abram full of divinations and charms, and has he not uttered spells over the fire that it should not burn his brother? **Immediately (min yad, out of hand)**there fell fire from the high heavens and consumed him; and Haran died in the sight of Terah his father, where he was burned in the land of his nativity, in the furnace of fire which the Kasdai had made for Abram his brother. | 28. And Haran died during the lifetime of Terah his father in the land of his birth, **in the furnace of fire of the Chaldeans.** |
| 29. And Abram and Nahor took themselves wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah.  ***29. Avram and Nachor took themselves wives; the name of Avram’s wife was Sarai and the name of Nachor’s wife was Milkah daughter of Haran, father of Milkah and Yiskah.*** | 29. And Abram and Nahor took to them wives: the name of Abram's wife was Sara, and the name of the wife of Nahor, Milcha, the daughter of Haran, the father of Milcha and the father of Iska, who is Sara. | 29. And Abram and Nahor took wives for themselves. The name of the wife of Abram was Sarai, the name of the wife of Nahor was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. |
| 30. And Sarai was barren; she had no child.  ***30. Sarai was barren; she had no child.*** | 30. And Sara was barren, she had no child.  JERUSALEM: And Sara was barren, she had no son. | 30. And Sarai was barren; she had no children. |
| 31. And Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter in law, the wife of Abram his son, and they went forth with them from Ur of the Chaldees to go to the land of Canaan, and they came as far as Haran and settled there.  ***31.*** ***Terach took Avram his son, Lot son of Haran, his grandson, and Sarai his daughter-in-law, wife of his son Avram. They went out with them from Ur of the Chaldeans to go to the land of Canaan; they came to Charan and settled there.*** | 31. And Terah took Abram his son, and Lot bar Haran, the son of his son, and his daughter-in-law Sara the wife of Abram his son, and went forth with them from Ura of the Kasdai, to go to the land of Kenaan. And they came unto Haran, and dwelt there. | 31. And Terah took Abram his son and Lot, his grandson, and Sarai his daughter-in-law, his son Abram’s wife, and went forth with them from the furnace of the fire of the Chaldeans, to go to the land of Canaan; and they arrived at Haran and dwelt there. |
| 32. And the days of Terah were two hundred and five years, and Terah died in Haran.  ***32. The days of Terach were two hundred and five years; Terach died in Charan.*** | 32. And the days of Terah were two hundred and five years. And Terah died in Haran. | 32. And the days o the life of Terah were two hundred and five years; and Terah died in Haran. |
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**Rashi and Targum Pseudo Jonathan for: B’Midbar (Num.) 28:9-15‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
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| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation. | 9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 1: Genesis**

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

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

Vol. 1 – “Genesis,” pp. 389-442.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 9:18 – 11:32**

**18 and Ham-he was the father of Canaan** Why was it necessary to say this here? Because the chapter proceeds to deal with Noah’s drunkenness, in which Ham sinned, and because of him Canaan was cursed, and since the generations of Ham were not yet written, and we do not know that Canaan was his son, it was necessary to say here, “and Ham-he was the father of Canaan.”

**20 [And Noah] began** Heb. וַיָחֶל [This can be understood as] he made himself profane, for he should have first engaged in planting something different.-[Gen. Rabbah 36:3] [i.e., He should not have planted a vineyard, from which wine is produced, but other trees.]

**a master of the soil** - **אִישׁ הָאֲדָמָה, the master of the earth,** like (Ruth 1:3): “Naomi’s husband (אִישׁ) .” Rashi explains that Elimelech was called אִישׁ נָעָמִי because of his mastery over her. Cf. Commentary Digest ad loc.

**and he planted a vineyard**When he entered the ark, he brought with him vine branches and shoots of fig trees.-[from Gen. Rabbah 36:3]

**21 his tent** it is written אָהֳלֹה [and not the usual אָהֳלוֹ ]. **This alludes to the Ten Tribes,** who were referred to by the name of Samaria, which was called Oholah [ אָהֳלָה ] (Ez. 23:4), who were exiled on account of wine, as is written: (Amos 6:6): “who drink from basins of wine.”- [from Tan. Buber, Noach 21]

**and he uncovered himself**Heb. וַיִתְגַָּל , the הִתְפָעֵל conjugation, [the reflexive].

**22 And Ham, the father of Canaan, saw** - (Gen. Rabbah 36:7) Some of our Sages say: Canaan saw and told his father; therefore, he was mentioned regarding the matter, and he was cursed.

**saw his father’s nakedness** **Some say that he castrated him, and some say that he sodomized him**.-[from Sanh. 70a]

**23 And Shem and Japheth took** Heb. וַיִקַח It does not say וַיִקְחוּ , (the plural form), but וַיִקַח , the singular form. **This teaches us about Shem, that he exerted himself to fulfill the commandment more than Japheth. Therefore, his sons merited a tallith with fringes,** and Japheth merited burial for his sons, as it is said: (Ezek. 39:11): “I will give Gog a place there as a grave in Israel.” But Ham, who disgraced his father-it is stated about his seed (Isa. 20:4): “So shall the king of Assyria lead the captivity of Egypt and the exile of Cush, youths and old men, naked and barefoot, with bare buttocks, etc.”-[from Tan Buber Noach 16, Gen. Rabbah 36:6]

**and their faces were turned backwards** Why is this stated a second time? This teaches that when they drew near to him and they had to turn around to cover him, they turned their faces backwards.

**24 his small son** The worthless and despicable one, like (Jer. 49:15): “Behold I have made you small among the nations; despised among men.”-[from Gen. Rabbah 16:7]

**25 Cursed be Canaan** **You have caused me to be incapable of begetting another fourth son (Gen. Rabbah, manuscripts, and early editions read: a fourth son) to serve me. Cursed be your fourth son, that he should minister to the children of these older ones [Shem and Japhet], upon whom the burden of serving me has been placed from now on**(Gen. Rabbah 36:7). Now what did Ham see (what reason did he have) that he castrated him? He said to his brothers, “The first man [Adam] had two sons, and one killed the other so as to inherit the world, and our father has three sons, and he still desires a fourth son!”-[from Gen. Rabbah ibid. 5, 22:7]

**26 Blessed be the Lord, the God of Shem**Who is destined to keep His promise to his seed to give them the land of Canaan. be [and let] Canaan be to them a vassal paying tribute.

**27 May God expand Japheth**Translated by the Targum as יַפְתֵּי , meaning: He will widen [or expand]. Cf. Targum Onkelos, Deut. 12:20,19:8.

**and may He dwell in the tents of Shem** May He cause His Presence to rest in Israel. The interpretation of the Sages, however is: Although God will beautify Japheth, insofar as Cyrus, who was of the sons of Japheth, built the Second Temple, the Shechinah did not rest therein. But where did it rest? In the First Temple, built by Solomon, who was of the sons of Shem.-[from Yoma 9b, 10a]

**and may Canaan be a slave** Even after the descendants of Shem are exiled, some of the descendants of Canaan will be sold to them as slaves.

Chapter 10

**2 Tiras** This is Persia.-[from Gen. Rabbah (ad loc., Yoma]

**8 he began to be a mighty man** to cause the entire world to rebel against the Holy One, blessed be He, with the plan of the Generation of the Dispersion.-[from Eruv. 53a, Chul. 89a]

**9 a mighty hunter**He ensnared people’s minds with his speech and misled them to rebel against the Omnipresent.-[from Gen. Rabbah 37:2]

**before the Lord** He intended to provoke Him to His face.-[from Sifra Bechukkothai 2:2]

**therefore it is said** About any man who is brazenly wicked, who recognizes his Master and intends to rebel [ לִמְרֽד ] against Him, it is said, “This one is like Nimrod [ נִמְרֽד ], a mighty hunter.”

**11 From that land** Since Asshur saw his sons obeying Nimrod and rebelling against the Omnipresent by building the tower, he departed from their midst.-[from Gen. Rabbah 37:4]

**12 the great city**This is Nineveh, as it is said (Jonah 3:3): “Now Nineveh was an exceedingly great city to God.”-[from Gen. Rabbah 37:4, Yoma 10a] [i.e., Scripture is referring to Nineveh, not to Resen or Calah.]

**13 Lehabim** Heb. לְהָבִים [people] whose faces were like flames (לַהַב) .

**14 And the Pathrusim and the Casluhim**, from whom the Philistines emerged They [the Philistines] descended from them both, for the Pathrusim and the Casluhim exchanged the intimacy of their wives with each other, and the Philistines descended from them.-[from Gen. Rabbah 37:5]

**18 and afterwards...were scattered** From these were scattered many families.

**19 the border of the Canaanites** Heb. גְּבוּל , the end of his land. Every mention of גְּבוּל denotes an end and an edge.

**as you come** Heb. בָּֽאֲכָה is a noun [i.e., the approach to]. And it appears to me that [it is an expression] as when a person says to his friend, “This border extends until you come to such and such a border.”

**20 according to...their tongues, in their lands** Although they were divided into tongues and lands, they are all the sons of Ham.

**21 the father of all the people of the other side** of the river was Shem. See below 14:13.

**the brother of Japheth, the elder** I do not know [from the wording of the verse] whether Japheth is the elder or Shem. [The verse may be rendered: the elder brother of Japheth.] When Scripture says (11:10): “Shem was a hundred years old, etc.” two years after the Flood, you must say that Japheth was the elder, because Noah was five hundred years old when he first had children, and the Flood came to pass in the six hundredth year. Consequently, the eldest of his sons was a hundred years old [at the time of the Flood], and Shem did not reach [the age of] a hundred until two years after the Flood.-[from Gen. Rabbah 37:7]

**the brother of Japheth**But not the brother of Ham, for these two honored their father, and that one [Ham] disgraced him. [See Targum Jonathan, which renders: the brother of Japheth, who was great in the fear of the Lord. Perhaps this was Rashi’s source, but it is unlikely.]

**25 was divided**The tongues became confused, and they were scattered from the valley and were dispersed throughout the entire world. We learn that Eber was a prophet, since he named his son for a future event [i.e. פֶּלֶג resembles the word נִפְלְגָה meaning “dispersed.”]. And we learned in Seder Olam (ch. 1) that at the end of his [Peleg’s] days, they were dispersed. For if you say that [they were dispersed] at the beginning of his days, behold his brother Joktan was his junior, and he begot many families before that, as it is said (verse 26): “And Joktan begot, etc.,” and [only] afterwards, [is it written] (11:1): “And the whole earth was one language.” Now if you say [that they were dispersed] in the middle of his [Peleg’s] days, [this is not so, because] Scripture does not come to make things obscure but to explain. Hence, you learn that in the year of Peleg’s death, they were dispersed.

**Joktan**Because he was humble and considered himself small (קָטָן) . Therefore, he merited to raise all these families.-[from Gen. Rabbah 37:7]

**26 Hazarmaveth** lit. yard of death, graveyard. He was so called because of his place. [These are] the words of the Aggadah (Gen. Rabbah 37:7).

**Chapter 11**

**1 one language** the Holy Tongue.-[from Tan. Buber, Noach 28]

**and uniform words** Heb. דְבָרִים אֲחָדִים . They came with one scheme and said, “He had no right to select for Himself the upper regions. Let us ascend to the sky and wage war with Him.” Another explanation: [they spoke] against the Sole One of the world. Another explanation of אֲחָדִים דְבָרִים (other editions read: דְבָרִים חַדִים , sharp words): They said, “Once every 1,656 years, the sky totters, as it did in the time of the Flood. Come and let us make supports for it.”-[from Gen. Rabbah 28:6, Tan. Buber Noach 24]

**2 when they traveled from the east**where they had settled, as is written above (10:30): “And their dwelling place was, etc., the mountain of the east.” And they traveled from there to seek out a place that would accommodate them all, and they found only Shinar.-[from Gen. Rabbah 38:7]

**3 And they said to one another** One nation to another nation, Mizraim to Cush; and Cush to Put; and Put to Canaan. -[from Gen. Rabbah 38:8]

**Come** Heb. הָבָה , prepare yourselves. Every הָבָה is an expression of preparation, meaning that they prepare themselves and join for work, or for counsel, or for [bearing] a load. הָבָה , prepare yourselves, aparicler in Old French, to get ready.-[from Zohar, vol. 1, 75a]

**bricks**Because there are no stones in Babylon, which is a valley.-[from Pirkei d’Rabbi Eliezer ch. 24]

**and fire them thoroughly**This is how they make bricks, which are called tivles in Old French (tuilles in modern French): They fire them in a kiln.

**for mortar** to plaster the wall.

**4 lest we be scattered** That He should not bring upon us any plague to scatter us from here.-[from Tan. Buber, Noach 28]

**5 And the Lord descended to see He did not need to do this, except to teach judges not to condemn a defendant until they see [the case] and understand [it].** [This is] in the Midrash of Rabbi Tanchuma (Buber Noach 18).

**the sons of man**But the sons of whom else [could they have been]? The sons of donkeys and camels? Rather, [this refers to] the sons of the first man, who was ungrateful and said (above 3:12): “The woman whom You gave [to be] with me.” These, too, were ungrateful in rebelling against the One Who lavished goodness upon them, and saved them from the Flood.-[from Gen. Rabbah 38:9]

**6 Lo! [they are] one people** All this goodness they have: that they are one people, and that they all have one language, and they have commenced to do this!-[from Seder Eliyahu Rabbah, ch. 31]

**they have commenced** Heb. הַחִלָם , lit. their beginning, like אָמְרָם , their saying; עֲשׂוֹתָם , their doing; they have commenced to do.

**will it not be withheld** This is a question. The word יִבָָּצֵר means withholding, as its Aramaic translation (יִתְמְנַע) . And similar to it, (Ps. 76:13): “He will withhold (יִבְצֽר) the spirit of princes.”

**7 Come, let us descend** He took counsel with His tribunal due to His extraordinary humility.-[from Sanh. 38b]

**Come** Measure for measure. They said, “Come, let us build,” and He meted corresponding [punishment] out to them by countering with, “Come, let us descend.”-[from Tan. Buber, Noach 25]

**and confuse** [The word וְנָבְלָה means] וּנְבַלְבֵּל , and let us confuse. The “nun” is used for the [prefix for the first person] plural, and the final “hey” is superfluous like the “hey” of נֵרְדָה let us descend.-[from Targum Onkelos]

**will not understand** This one requests a brick, and that one brings mortar; this [first] one stands and cracks his skull.- [from Gen. Rabbah 38:10]

**8 And the Lord scattered them** from there in this world. **That which they said, “lest we be scattered” (verse 4) was fulfilled upon them.** This is what Solomon said, (Prov. 10:24): “The dread of a wicked man-that will befall him.”-[from Tan. Buber, Noach 28]

**9 and from there... scattered them** This teaches [us] that they have no share in the world to come (Mishnah Sanh. 107b). Now which [sins] were worse, those of the Generation of the Flood or those of the Generation of the Dispersion? The former did not stretch forth their hands against God, whereas the latter did stretch forth their hands against God, to wage war against Him. Nevertheless, the former were drowned, while the latter did not perish from the world. That is because the Generation of the Flood were robbers and there was strife between them, and therefore they were destroyed. But these behaved with love and friendship among themselves, as it is said (verse 1): **“one language and uniform words.” Thus you learn that discord is hateful, and that peace is great.-[from Gen. Rabbah 38:6]**

**10 Shem was one hundred years old when he begot Arpachshad** two years after the Flood.-[from Targum Jonathan]

**28 during the lifetime of Terah his father**lit. on the face of Terah his father. During his father’s lifetime (Tan. Acharei 7). **And the Midrash Aggadah (Gen. Rabbah 38: 13) tells us that he died on account of his father. For Terah complained about Abram his son before Nimrod for crushing his idols; so he [Nimrod] cast him [Abram] into a fiery furnace, and Haran sat and thought, “If Abram is victorious, I am on his side, and if Nimrod is victorious, I am on his side.” When Abram was saved, they said to Haran, “Whose side are you on?” Haran said to them, “I am on Abram’s side!” They cast him into the fiery furnace and he was burned.** This is the meaning of אוּר כַּשְׂדִים the fire of the Chaldees. Menachem (Machbereth, p. 32), however, explains אוּר as a valley, and so (Isa. 24:15): “in the crevices (בָָּאוּרִים) honor the Lord,” and so, (ibid. 11: 8): “over the hole of ( מְאוּרַת ) an old snake.” Any hole or deep crevice is calledאוּר .

**29 Iscah**This is **Sarah [called Iscah] because she would see (סוֹכָה) through Divine inspiration, and because all gazed (סוֹכִין) at her beauty.** Alternatively, יִסְכָָּה is an expression denoting princedom, (נְסִיכוֹת) , just as Sarah is an expression of dominion (שְׁרָרָה) . -[from Meg. 14a]

**31 and they went forth with them** And Terah and Abram went forth with Lot and Sarai.

**32 and Terah died in Haran** [This happened] after Abram had left Haran and had come to the land of Canaan, and had been there for over sixty years, for it is written (below 12:4): “And Abram was seventy-five years old when he left Haran,” and Terah was seventy years old when Abram was born, making Terah one hundred and forty-five years old when Abram left Haran. Accordingly, many of his [Terah’s] years were left. Why then did Scripture relate Terah’s death before Abram’s departure? So that the matter should not be publicized to all, whereby they would say: “Abram did not fulfill [the commandment of] honoring his father, for he left him in his old age and went away.” Therefore, Scripture calls him dead, for the wicked, even in their lifetime are called dead, whereas the righteous, even in their death, are called living, as it is said (II Sam. 23:20): “And Benayahu the son of Jehoiada, the son of a living man.”- [from Gen. Rabbah 39:7, Ber. 18b] Note that the keri is בֶּן אִישׁ חַיִל , a valiant man. The Rabbis here expound on the kethib: בֶּן אִישׁ חַי . in Haran The “nun”of חָרָן is inverted, to tell you that until Abram [appeared], the wrath of the Omnipresent was kindled (חֲרוֹן) , [the inverted “nun” symbolizes the change from Divine anger to Divine mercy].- [based on Sifrei, Ha’azinu 311]

**Ketubim: Psalms**‎‎**7:1-18 + 8:1-10**‎

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. A shiggayon of David, which he sang to the Lord concerning Cush the Benjamite. | 1. A rendition of the thanksgiving of David, who gave praise to the LORD; for he spoke a song about the ruin of Saul son of Kish, from the tribe of Benjamin. |
| 2. O Lord, my God, I have taken refuge in You; save me from all my pursuers and deliver me. | 2. O LORD my God, I have trusted in Your Word; deliver me from all my persecutors and save me. |
| 3. Lest he tear my soul like a lion, rending it to pieces with no one to save [me]. | 3. Lest he crush my soul like a lion; he will tear and there is no one who will deliver me. |
| 4. O Lord, my God, if I have done this, if there is any injustice in my hands; | 4. O LORD my God, if I have made this song with evil intent, if there is oppression in my hand, |
| 5. if I repaid the one who did evil to me, and I stripped my adversary into emptiness, | 5. If I have repaid my ally with evil, or thrust away my oppressor for nothing, |
| 6. may the enemy pursue my soul and overtake [me] and trample my life to the ground, and cause my soul to rest in the dust forever. | 6. May the enemy pursue my soul, and may he overtake and trample my life to the ground, and may my honor rest in the dust forever. |
| 7. Arise, O Lord, with Your wrath; exalt Yourself with anger upon my adversaries, and awaken for me the judgment that You commanded. | 7. Arise, O LORD, in Your might; be lifted up in anger against my oppressors; and bring hastily to me the justice that You commanded. |
| 8. And [if] a congregation of kingdoms surrounds You, return on high over them. | 8. The gathering of the nations will surround You; because of it return to the place of Your presence. |
| 9. May the Lord judge the peoples; judge me, O Lord, according to my righteousness and according to my innocence, which is upon me. | 9. The word of the LORD will judge the Gentiles; judge me, O LORD, by my merit, and for my innocence recompense me. |
| 10. May evil destroy the wicked, and may You establish the righteous, for the righteous God tests the hearts and the reins. | 10. Now may the evil of the wicked perish; and let the righteous be firmly established; and the righteous God examines hearts and minds. |
| 11. My shield is upon God, Who saves the upright in heart. | 11. My shield is on God, redeemer of the upright of heart. |
| 12. God is a righteous judge, and God is incensed every day. | 12. God is the righteous/generous judge, and in might is angry at the wicked every day. |
| 13. If he does not repent, He will whet His sword; He has trodden His bow and made it ready. | 13. If one does not repent and reverence Him, His sword is whetted, His bow drawn and ready. |
| 14. And He has prepared deadly weapons for him; He will make arrows for pursuers. | 14. On his account, He has prepared the weapons of death; He will make his arrows for those who pursue the righteous/generous. |
| 15. Behold, he travails with iniquity; he conceives mischief, and gives birth to lies. | 15. Behold, he will be in pains with falsehood, and will conceive trouble, and give birth to falsehood. |
| 16. He dug a pit and deepened it, and he fell into the pit that he made. | 16. He has dug a pit and deepened it; and he fell in the pit he made. |
| 17. His mischief will return upon his head, and his violence will descend upon his crown. | 17. His misery will return on his head; and on his pate his rapacity will descend. |
| 18. I will thank the Lord according to His righteousness, and I will sing praise to the name of the Lord Most High. | 18. I will thank the LORD according to His righteousness/generosity; and I will praise the name of God Most High. |
|  |  |
| 1. To the conductor, on the gittith, a song of David. | 1. For praise, on the lyre that he brought from Gath. A hymn of David. |
| 2. O Lord, our Master, how mighty is Your name in all the earth, for which You should bestow Your majesty upon the heavens. | 2. O God our Master, how lofty is Your name and praiseworthy in all the earth, You who have placed Your splendor above the heavens. |
| 3. Out of the mouth of babes and sucklings You have established strength because of Your adversaries, in order to put an end to enemy and avenger. | 3. From the mouth of children and infants You have established strength because of Your oppressors, to bring to naught the enemy and the violent man. |
| 4. When I see Your heavens, the work of Your fingers, the moon and stars that You have established, | 4. Because I see Your heavens, the works of Your fingers, the moon and the stars that You have fixed in place, |
| 5. what is man that You should remember him, and the son of man that You should be mindful of him? | 5. What is a son of man, because You will remember his deeds, and a son of man, because You will punish him? |
| 6. Yet You have made him slightly less than the angels, and You have crowned him with glory and majesty. | 6. And You have made him a little less than the angels, and You will crown him with glory and brightness. |
| 7. You give him dominion over the work of Your hands; You have placed everything beneath his feet. | 7. You made him ruler over the works of Your hands; all things You have placed under his feet. |
| 8. Flocks and cattle, all of them, and also the beasts of the field; | 8. Sheep and oxen, all of them, and also the beasts of the field. |
| 9. the birds of the sky and the fish of the sea, he traverses the ways of the seas. | 9. The birds of the air, and the fish of the sea, and Leviathan, who passes along the paths of the sea. |
| 10. O Lord, our Master, how mighty is Your name in all the earth! | 10. O God our Master, how lofty and praiseworthy is Your name in all the earth! |
|  |  |

**Rashi’s Commentary on Psalm**‎**7:1-18 + 8:1-10**‎

**1 A shiggayon of David** Menachem says (p. 170) that this, too, is one of the names of a melody named for the instrument, and so he explained “on shigyonoth,” [in Habakkuk 3:1]. But our Sages (Mid. Ps. 7:18) explained it as an expression of error, that he confessed and prayed about the error that he had [committed by] reciting a song upon Saul’s downfall, as it is stated (in II Sam. 22:1): “And David spoke to the Lord, etc.” The contents of the psalm, however, do not indicate this, because it speaks of the nations (in verse 9): “May the Lord judge the peoples.” I, therefore, say that he recited it concerning Ishbi in Nob (II Sam. 21:16), who came upon him as a punishment for Saul; as our Rabbis explained, that the Holy One, blessed be He, said to him, “Through you, Doeg the Edomite was banished; through you, Saul and his sons were slain, etc.” as is stated in “Chelek” (Sanh. 95a). The errors that David asked of the Holy One, blessed be He, [were] that he [himself] be delivered into the hands of his enemies and that his descendants should not be destroyed. (The last sentence does not appear in all editions.) [Therefore, because his life was endangered,] David reversed his prayer and prayed that he should not fall into the hands of his enemies. Now this is its meaning: An error that David sang to the Lord because he had erred in saying to the Holy One, blessed be He, to deliver him into the hands of his enemies on account of Saul, who was slain because of him. Another explanation: Concerning the error of the skirt of Saul’s coat, which he had severed.

**Cush**Just as a Cushite has unusual skin, so did Saul have unusual deeds.

**3 rending it to pieces** Heb. פרק , an expression of (Exod. 32:2): “Break off (פרקו) the golden rings.”

**4 if I have done this** What is delineated after it.

**5 if I repaid the one who did evil to me** If I repaid him according to his deeds.

**and I stripped my adversary into emptiness** I destroyed his garment when I severed the skirt of his coat. Did I do it to destroy and to strip him and cause him to stand empty, and [was it done] with hatred? Only to let him know that he was delivered into my hand to kill him, and I did not kill him. [The word] חלצה is an expression of stripping off clothing.

**7 Arise, O Lord, with Your wrath against my enemies**, such as Ishbi and his brothers and the Philistines, that I should not be delivered into their hands.

**exalt Yourself**boast, to show me the revenge of Your anger when You become angry with them.

**and awaken for me** that I should be able to execute upon them the judgment of revenge that You commanded. Now where did You command [it]? “You shall break them with an iron rod” (above 2:9). “Then I will be an enemy to your enemies” (Exod. 23:22). I found this in the Midrash (Mid. Ps. 7:6; Tan. Ki Thissa 20, Buber 13 with variations).

**8 And [if] a congregation of kingdoms surrounds You** If troops of nations follow You to save them, do not hearken to their voice. Distance Yourself from them and go back to sit in Your place on high; repoxa in Old French, repose. Another interpretation: Return on high to show them that You have the upper hand.

**9 May the Lord judge the peoples** Reverse the sentence from upon us and place it upon the nations.

**judge**An expression of chastisements.

**judge me, O Lord, according to my righteousness** But judge Israel according to the good deeds they have done and not according to the sins.

**10 destroy** Heb. יגמר , lit. finish. An expression of destruction, and so did Menachem (p. 57) interpret: (77:9), “destroyed (גמר) His word”; (12:2), “a pious man has perished (גמר) ,” and so all of them. (This does not appear in certain editions.)

**and may You establish the righteous...tests the hearts**You know who is the righteous/generous man that You may establish him.

**the righteous God**That is Your name.

**12 a righteous judge are You** to judge with righteousness/generosity.

**is incensed every day**when He sees the deed of the wicked.

**13 If he does not repent** [i.e., if] the wicked [does not repent] of his wickedness.

**He will whet His sword**The Holy One, blessed be He, [will whet His sword] for him. ילטוש means forbira in Old French, to polish, furbish; and He will tread His bow.

**14 And...for him**And for the wicked man, the Holy One, blessed be He, has prepared deadly weapons.

**for pursuers** Heb. לדלקים , for pursuers, as (in Gen. 31: 36): “that you pursued (דלקת) me.” And this is its meaning: His arrows to slay the wicked who pursue the righteous, the Holy One, blessed be He, will make and prepare them to slay them. Every [instance of] דליקה is an expression of pursuit.

**15 Behold, he travails** Heb. יחבל an expression of conception and birth, as (in Song 8:5): “there your mother was in travail with you (חבלתך) .”

**he conceives mischief, and gives birth to lies** Whatever he begets and toils, everything betrays him. The adage says: Whatever lies beget, diminution takes.

**18 I will thank the Lord according to His righteousness** When He executes strict justice with righteousness, to judge the wicked according to their wickedness.

**1 the gittith** A musical instrument that came from Gath, where craftsmen were found to make it (Machbereth Menachem p. 60). But our Sages said (Mid. Ps. 8:1): Concerning a nation [Edom] that is destined to be trodden like a winepress, as it is written (in Isaiah 63:3): “A winepress I trod alone.” However, the contents of the psalm do not indicate it.

**2 how mighty is Your name** more than the strength of the measure of the earthlings. The earthlings did not deserve that You should cause Your Shechinah to rest among them.

**for which You should bestow Your majesty upon the heavens** It is fitting that You bestow it upon the heavens. But You, with Your great humility...

**3 Out of the mouth of babes and sucklings** You have established strength You caused Your Shechinah to rest in the Temple, and You decreed that we thank You. This is strength [that emerges] from the mouth of the Levites and the priests, who are people raised in filth like babes and sucklings. [The word] עוללים is an expression of (Job 16: 15) “and sullied my radiance in the dust,” and because of the filth, all infants are called עוללים .

**because of Your adversaries** To inform them that we are Your people.

**to put an end to the disgrace of the enemy and avenger**, who says, “You are no better than the other nations.” But I, when I see Your heavens, etc.,... I wonder in my heart, what is man that You should remember him?

**6 Yet You have made him slightly less than the angels, etc.** Heb. מאלהים , which is an expression of angels, for You gave power to Joshua to still the sun and to dry up the Jordan, and to Moses to split the waters of the Sea of Reeds and to ascend to the heavens, and to Elijah to resurrect the dead.

**8 Flocks and cattle** Heb. צנה ואלפים [equivalent to] צאן ובקר , like (Deut. 7:13), “the young of your cattle (אלפך) .” צנה is an expression of industry, as (in Num. 32:24), “and enclosures for your flocks (לצנאכם) ”; oveyledic in Old French, enclosures to pen the small livestock. There are many Aggadic midrashim, but they do not fit the verses.

**Meditation from the Psalms**

**Psalm 7 & 8**

**By: H.Em. Rabbi Dr. Hillel ben David**

This Psalm is dedicated to King Saul,[[1]](#footnote-1) whom David considered his most difficult enemy.[[2]](#footnote-2) For, unlike the rest of his foes, Saul was a truly great and righteous man. In many ways, his excellence even surpassed that of David. Moreover, although Saul relentlessly pursued David with large armies, David could not strike back, for he, more than anyone, appreciated Saul’s exalted and privileged status as ‘The Anointed of HaShem’. Although constantly in mortal danger, David never compromised his firm conviction that harming Saul would be the equivalent of defying HaShem Himself, for HaShem had chosen Saul to be His first king.

Twice Saul unwittingly fell into David’s hands. Once, while pursuing him, Saul entered a cave not knowing that the fugitive and his men were hiding in the depths of that very cavern. David could have slain Saul easily; instead, unbeknown to Saul, he merely cut off the corner of the royal robe as evidence of the opportunity he forfeited.[[3]](#footnote-3)

Another time David stood over the slumbering, helpless Saul but instead of slaying him, he took the king’s spear as a token of what he could have done.[[4]](#footnote-4)

In both cases, Saul, overwhelmed by David’s generosity, solemnly swore never to harm him again. But he did not keep his word, for God punished him with a spiritual malady, a dark, jealous depression. ‘An evil spirit from G-d descended upon Saul and he raved madly in the palace’.[[5]](#footnote-5) Saul himself admitted that he was inconsistent and untrustworthy in his dealings with David. ‘And Saul said: I have sinned . . . behold I have acted like a fool and erred very much’.[[6]](#footnote-6)

In this psalm, David proclaims that he has been completely upright and just in all of his dealings with Saul. Through it all, he has made but one minor ‘error’. Although he mourned Saul’s death bitterly and eloquently eulogized him, he also sang in gladness over his personal salvation from mortal danger with the death of his pursuer.[[7]](#footnote-7) David fears now that this was wrong for it displayed a lack of total grief over the demise of one as great as King Saul.

The Sages taught that this psalm was the ‘Song of the day’ for Purim.[[8]](#footnote-8)

Yaavetz[[9]](#footnote-9) tells us, as the reason why this psalm is the psalm of Purim, that Mordecai was a descendant of Saul. Furthermore, the verse ‘He digs a pit, digs it deep, only to fall into his own trap’[[10]](#footnote-10) describes Haman who was hung on the very gallows which he prepared for Mordecai.[[11]](#footnote-11)

***Midrash Rabbah - Esther X:2*** *TO HANG MORDECAI ON THE GALLOWS THAT HE HAD PREPARED FOR HIM. A teacher commented: He prepared for himself; and to him can be applied the verse, He hath also prepared for himself[[12]](#footnote-12) the weapons of death, yea, his arrows which he made sharp... he hath digged a pit, and hollowed it, and is fallen into the ditch which he made.[[13]](#footnote-13)*

I would like to examine the background story which links Mordechai and King Saul. Let us take a brief look at Haman's ancestry:

King Saul receives instructions, G-d, to eradicate the entire nation of Amalek. He is not to spare one of them. Such is the message that Saul receives from the Prophet Samuel. But Saul, in his mercy, takes pity on Agag King of Amalek. Although Agag is ultimately put to death, he succeeds during his captivity to father a child, and so the Amalek dynasty continues. Ultimately, Haman descends from Agag’s son. We can see that Megillat Esther makes this connection for us by explicitly linking Agag and Haman:

***Esther 3:1*** *After these things did king Ahasuerus promote Haman the son of Hammedatha the* ***Agagite****, and advanced him, and set his seat above all the princes that were with him.*

Saul is heavily criticized for sparing Agag.[[14]](#footnote-14) At first glance this harsh criticism seems a little misplaced. Surely it was due to Saul's commendable traits of kindness and mercy that Agag was spared. Never the less, so serious is Saul’s transgression, at Saul’s immense spiritual level, that he loses the kingship.[[15]](#footnote-15)

It is worth noting that our Torah portion and psalm both speak about exceedingly great men who had minor ‘imperfections’. Our psalm speaks of King Saul and our Torah portion speaks of Noach. The Gemara tells us of King Saul’s greatness:

***Yoma 22b*** *R. Huna said: How little does he whom the Lord supports need to grieve or trouble himself! Saul sinned once and it brought [calamity] upon him, David sinned twice and it did not bring evil upon him — What was the one sin of Saul? The affair with Agag.[[16]](#footnote-16) But there was also the matter with Nob,[[17]](#footnote-17) the city of the priests? — [Still] it was because of what happened with Agag that Scripture says: It repenteth Me that I have set up Saul to be king.[[18]](#footnote-18) What were the two sins of David? — The sin against Uriah[[19]](#footnote-19) and that [of counting the people to which] he was enticed.[[20]](#footnote-20)*

A number of years later finds David, Saul's successor, as King. David has a long-standing dispute with Shimi ben Gerah.

***II Shmuel (Samuel) 16:5*** *And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shim* *Es 2:5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; the son of Gera: he came forth, and cursed still as he came. 6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. 7 And thus said Shimi when he cursed, Come out, come out, thou bloody man, and thou man of Belial: 8 HaShem hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and HaShem hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. 9 Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. 10 And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because HaShem hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? 11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for HaShem hath bidden him. 12 It may be that HaShem will look on mine affliction, and that HaShem will requite me good for his cursing this day.*

It seems that David would have been well within his rights to have Shimi put to death; challenging the monarchy is a capital offense. However, David in an apparent display of sympathy spares Shimi. And who is descended from Shimi? The hero of the Purim story -- Mordechai![[21]](#footnote-21)

***Esther 2:5*** *Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair,* ***the son of Shimi****, the son of Kish, a Benjamite;*

Here are two stories, which seem remarkably similar. But the results could not be more different. Why did David's noble act of mercy produce Mordechai, whereas Saul's benevolent sympathy resulted in the wicked Haman?

Saul's fault was in not adhering to G-d's command. G-d had sent instructions to Saul via Samuel's prophecy. The message was clear: Do not leave even one. From that one individual would ultimately sprout all those Hamans and Hitlers who have tormented and killed Jews for so many generations. There is a time for mercy and there is a time for might.

David, however, with his mercy, was observing the Torah precept of not taking revenge. It may be true that according to the letter of the law David could have had Shimi put to death, but revenge, although sweet, is certainly not advocated by the Torah.

These two stories contain a powerful message. Only HaShem can look into the distant future; only HaShem can know of the suffering that can be caused by a seemingly harmless act. Similarly, when we follow HaShem’s will, we need not worry about the potential side affects.

There is an additional allusion to Purim in:

***Tehillim (Psalms) 7:4****HaShem my God, if I have done this; if there be iniquity in my hands;* ***5****If I have requited him that did evil unto me, or spoiled mine adversary unto emptiness;* ***6****Let the enemy pursue my soul, and overtake it, and tread my life down to the earth; yea, let him lay my glory in the dust. Selah*

The most powerful lesson in our Psalm is that David was not afraid to admit that he made a mistake[[22]](#footnote-22) and to print it in writing and publicize it. David’s mission in life was to bring out the Honor of HaShem and to teach the world how to properly repent.[[23]](#footnote-23) The verse[[24]](#footnote-24) states, “*when* the king will sin….” and goes on to describe the sacrifice that he must bring. The verse does not state, “ifthe king sins,” it is not *only a****possibility***, rather it states, “when the king sins,” ***it is inevitable***! As King David’s son Shlomo states,[[25]](#footnote-25) “there is no one in the world who is free from sin.” ***Everyone makes mistakes, but only a real man can admit a mistake***! Rashi[[26]](#footnote-26) states, “Praiseworthy is a nation whose leader was willing to contemplate bringing a sacrifice on account of his sin”. One of David’s greatest messages was the power of repentance and being honest with oneself. David took full responsibility for his actions. This way he was able to apologize, rectify the situation and charge forward with growth. This was the exact theme of Purim. The Jews admitted that they had gone against the advice of their sages and had turned their backs on HaShem and were thus deserving of death. When they repented and admitted their sins, they were saved miraculously and gained a most amazing day of celebration for eternity.

Now that we have explored this background story, lets return to our chapter of Psalms.

Psalm seven precedes psalm six chronologically. The verbal tallies between the Torah and Psalm seven are *son* and *earth*. The ‘son’ applies to King Saul and the earth refers to the location that will receive King David, the composer of this psalm, if HaShem gives him over to his enemies. This psalm was inspired mainly by King Saul’s downfall. David recognizes his rejoicing at the downfall of King Saul as an error[[27]](#footnote-27) on his part.[[28]](#footnote-28) The Gemara gives us some insight on this issue:

***Mo’ed Katan 16b*** *And David spoke unto the Lord the words of this song in the day that the Lord delivered him out of the hand of all his enemies and out of the hand of Saul.[[29]](#footnote-29) The Holy One, blessed ‘be He, said to David, David do you compose a song on the downfall of Saul? Had you been Saul and he David, I would have annihilated many a David out of regard for him. Hence it is written, ‘Shiggaion[[30]](#footnote-30) of David, which he said unto the Lord, concerning Cush a Benjamite.[[31]](#footnote-31) Was Cush that Benjamite’s name? And was not his name Saul? — But, just as a Cushite [Ethiopian][[32]](#footnote-32) is distinguishable by his skin, so was Saul distinguished by his deeds.*

The first pasuk of our psalm uses an interesting Hebrew word which elicits comments from many commentators:

***Tehillim (Psalms) 7:1****Shiggaion[[33]](#footnote-33) of David, which he sang unto HaShem, concerning Cush a Benjamite.*

Our psalm uses this word to introduce the content of this psalm. Lets explore David’s background for this word.

David restrained himself from taking vengeance upon Shaul. However, Chazal teach that HaShem did hold David accountable for cursing him.[[34]](#footnote-34) HaShem said to David, “Why do you curse my anointed one? You said,[[35]](#footnote-35) ‘Let all my foes by shamed and utterly confounded, they will regret and be shamed in an instant.’ Who are your enemies? Surely Shaul, about whom you said,[[36]](#footnote-36) ‘On the day that HaShem delivered him from the hand of all his enemies and from the hand of Shaul.’ But one may not curse the king, as it says,[[37]](#footnote-37) ‘Even in your thoughts do not curse a king.’” David replied, “Master of the Universe! You are accusing me of willfully sinning! But that was not my intention, for “who can discern mistakes – מי שגיאות יבין?”.[[38]](#footnote-38) David expressed his regret by saying,[[39]](#footnote-39) “… לדוד שגיון – A [song of the] Shiggaion, by David.” The word שגיון (a type of musical instrument) is similar to the word שגיות (mistakes).

This accords well with what the Midrash tells us:

***Midrash Rabbah - Leviticus XXXII:2*** *Who was your enemy? Was it not Saul? Is it not in fact written, In the day that the Lord delivered him from the hand of all his enemies, to wit,[[40]](#footnote-40) from the hand of Saul?[[41]](#footnote-41) Thereupon David said to the Holy One, blessed be He: ‘Sovereign of the Universe! Account it not unto me as presumptuous sin but as error!’ Hence it is written,[[42]](#footnote-42) An error[[43]](#footnote-43) of David.[[44]](#footnote-44)*

As we have seen, Shaul HaMelech and David HaMelech were both very righteous individuals and should be judged only at their level. Their level is so far beyond this generation that it is hard for us to even fathom their sins. Our psalm speaks of these righteous men while our Torah portion speaks of the righteous/generous Noach and his progeny. Both speak of subtle sins that are difficult for this generation to relate to. When we turn on the television we see more nakedness that Ham saw, yet we think nothing of it. This speaks to the descent of our generation.[[45]](#footnote-45)

**Psalm 8**

Rambam[[46]](#footnote-46) derives from the rapturous verses of this psalm a set of guidelines leading to the loftiest accomplishments to which man can aspire — the love and fear of HaShem.

What is the path to love and reverence for HaShem? When a person contemplates His great and wondrous acts and creations, obtaining from them a glimpse of HaShem’s endless wisdom which is beyond compare, then he will promptly love, praise and glorify Him, longing exceedingly to know the great Name of HaShem, as David said, ‘My soul thirsts for HaShem, the living HaShem’.[[47]](#footnote-47) When this man continues to ponder this subject in greater depth, he will be startled and recoil in fear, filled with the realization that he is no more than a lowly, insignificant, obscure creature possessing a weak, miniscule Intellect, standing in the presence of He Who is perfect in His wisdom. All this is as David said, ‘When I behold the heavens, the work of Your fingers, the moon and the stars which You have set in place. What is the frail human that You should keep him in mind? And what is the son of mortal man that You should care for him?[[48]](#footnote-48)

These profound words of Rambam encourage the study of nature as being the preferred way to come to love HaShem. Guided by Torah, observation of the natural phenomena can lead to an awareness of the One Who created them.[[49]](#footnote-49)

The formula is: First study Torah. Then you will discern G-d in the natural phenomena of the universe.

Thus, the superscription על הגתית ‘On the Gitit’. Meiri explains that the Holy Ark is called ‘Gitit’ because it was safeguarded in the home of Oved Edom, the גתי ‘Giti’ for three months. After this, David took the Ark to its permanent abode. The King rejoiced ecstatically in honor of the Torah. He danced and leaped with all of his might in its honor.[[50]](#footnote-50) At that time he composed this impassioned psalm to refute all of those who deny the Torah which demonstrates that G-d created and forever rules the cosmos.

Psalm eight was written by David as we see in the first pasuk. The material for this psalm came to David prophetically while he was listening to the music of a gitit.[[51]](#footnote-51) How fitting that Vilna Gaon designates this as the שיר של יום ‘the Song of the Day’ for Simchat Torah, ‘The Rejoicing of the Torah’.[[52]](#footnote-52) Let’s look at bit closer at how the Torah is viewed by Chazal through this psalm.

This suggests that the theme of this psalm is rapturus rejoicing *with* the Torah. This psalm thus forms a fitting connection to Shavuot, the day we were given the Torah. In the same way that Shavuot is the atzeret, the conclusion, of the seven day festival of Pesach, so also is Simchat Torah (Shemini Atzeret) the conclusion to the seven day festival of Succoth. This bi-modality of the year is, therefore, perfectly synchronized with the triennial Torah reading cycle.

Let’s begin by noting the pasukim that contains our verbal tally:[[53]](#footnote-53)

***Tehillim (Psalms) 8:1*** *« To the chief Musician upon Gittith, A Psalm of David. » HaShem our Lord, how excellent is thy name in all the* ***earth****! Who hast set thy glory above the heavens.*

***Bereshit (Genesis) 11:1****And the whole earth was of one language and of one speech.*

Clearly David was looking at a nearly ideal world where men were completely unified. He could see that they had everything they needed to praise HaShem. Yet, that was not the path they wanted to follow. They wanted to make bricks instead of praising HaShem they wanted to oppose Him. Instead of the following The Word they wanted to go their own way. Language is only possible with words. Instead of using the words properly, they wanted to use them to battle HaShem. David turned this paradigm upside down and saw that The Word (Torah) was the ideal and that these foolish people would lose the power of their words. The solution to this problem was the Torah. Thus the Gemara relates this pasuk, in our psalm, to the giving of the Torah:

***Shabbath 88b*** *R. Joshua b. Levi also said: When Moses ascended on high, the ministering angels spake before the Holy One, blessed be He, ‘Sovereign of the Universe! What business has one born of woman amongst us?’ ‘He has come to receive the Torah’, answered He to them. Said they to Him, ‘That secret treasure, which has been hidden by Thee for nine hundred and seventy-four generations before the world was created. Thou desirest to give to flesh and blood! What is man, that thou art mindful of him, And the son of man, that thou visitest him? O Lord our God, How excellent is thy name in all the* ***earth****!*

Since this is the song for Simchat Torah, let’s explore this holiday in a bit more detail and try to understand this holiday and the Torah that we love.

Tishri 22, the day after the seventh day of Succoth, is the holiday of Shemini Atzeret. In Israel, Shemini Atzeret is also the holiday of Simchat Torah. Outside of Israel, where extra days of Yom Tov are held, only the second day of Shemini Atzeret is Simchat Torah:

**Shemini Atzeret / Simchat Torah, in eretz Israel, is a one day holiday, the 8th day of cessation, assembly, or gathering, occurs right after the seven days of Succoth.**

Simchat Torah is characterized by joyful dancing with the Torah. The final portion of the Book of Devarim (Deuteronomy) is read in the synagogue followed by the beginning of the Book of Bereshit (Genesis). In this manner, the cycle of Torah readings by the community continues without ending.

**The Torah Portion** for Shemini Atzeret for the first day in the diaspora is:

Devarim (Deuteronomy) 14:22 - 16:17

Bamidbar (Numbers) 29:35 - 30:1

**Ashlamatah**: 1 Melachim (Kings) 8:54-66

**The Torah Portion** for Simchat Torah and Shemini Atzeret in Eretz Israel and the second day of Shemini Atzeret in the diaspora is:

Devarim (Deuteronomy) 33:1-34:12 **(**Vezot Habracha[[54]](#footnote-54)**)**

Bereshit (Genesis) 1:1-2:3

**Maftir:** Bamidbar (Numbers) 29:35-30:1

**Ashlamatah**: Joshua 1:1-1:18

This **“Reading of the Torah”** refers to the fact that Moshe instituted the public reading of the Torah on each Shabbat, at the time of the exodus from Egypt. The completion of this reading of the Torah was later celebrated as Simchat Torah.

The Hakhel (gathering) was the time when the populace gathered, once in seven years, for a public reading of the Law. This reading came at the time that the whole community had already spent seven years reading through the Torah twice, on successive Shabbatot of the seven years, until they arrived at Simchat Torah in a Shmita, or Sabbatical year. They began the Torah reading cycle in Tishri, seven years earlier. Now, on this fateful day, the whole community will listen as the Torah is read by the King in the Temple. What a magnificent day!

In many communities it is customary to read the Torah on the *evening* of Shemini Atzeret [or on Simchat Torah outside the land of Israel]; this is the **ONLY** time of the year when the Torah is read at night.

The practice of reading the final portion of the Torah, *Devarim (Deuteronomy) 33-34*, on this day was set by the Talmud.[[55]](#footnote-55) From this practice, there gradually grew a tradition of a special, joyous celebration to mark that completion. The basis for such a celebration is found in the Midrash, which described Solomon as having made a special feast after he was granted wisdom:

***Midrash Rabbah - Ecclesiastes I:1*** *‘Seest thou a man diligent in his business? He shall stand before kings’ (Melachim)--read the phrase as ‘He shall stand before angels’ (mal’akim). R. Simon said in the name of R. Simeon b. Halafta: It may be likened to a councillor who became great in the royal palace. The king said to him, ‘Ask what you will and I shall give it you.’ The councillor thought to himself, ‘If I ask for silver and gold, or precious pearls, or garments, he will give them to me; but I will ask for his daughter [in marriage] and then everything will be given to me included with his daughter.’ Similarly, In Gibeon the Lord appeared to Solomon in a dream by night; and God said: Ask what I shall give thee (I Kings III, 5). Solomon thought to himself, ‘If I ask for silver and gold and pearls, He will give them to me; but I shall ask for wisdom and then everything will be included.’ That is what is written; Give Thy servant therefore an understanding heart (ib. 9). The Holy One, blessed be He, said to him: ‘Thou hast asked for wisdom and didst not ask riches, honour, and the life of thine enemies for thyself; therefore wisdom and knowledge will be granted thee and thereby riches and possessions also will I give thee’ (cf. ib. 11 ff.). Immediately, Solomon awoke, and, behold it was a dream (ib. 15). R. Isaac said: A dream stands upon its foundation. [Solomon became so wise that] when a bird chirped he knew for what it chirped, and when an ass brayed he knew for what it brayed. At once, He came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants (ib.). (R. Isaac said: we learn from this that a feast should be held after completing [the study of] the Torah.) Forthwith the Holy Spirit alighted upon him and he composed the following three Books: Proverbs, Song of Songs, and Ecclesiastes. Hence it is written, THE WORDS OF KOHELETH, THE SON OF DAVID.*

There are two commonly heard misconceptions about Shemini Atzeret (Simchat Torah):

(1) That the Simcha, the joy of the Holiday, is the **result of the** **Siyum,**[[56]](#footnote-56) the ending of the Torah reading cycle.

(2) That we read the last parsha of the Torah, Vezot Habrachah [‘And this is the blessing’], **because** we finish the reading annual cycle.

Nothing could be further from the truth than these two misconceptions. First, the excessive joy on Shemini Atzeret is a Torah commandment, one of the 613, where as the ending of the reading of the Torah in a cycle of one year is a relatively **late** rabbinical custom. Hence the Simcha, the joy,of the holiday is a part of the laws of Shemini Atzeret,rather than a result of the Siyum*.* And secondly, the reading of Vezot Habrachah on Shemini Atzeret is an ancient custom dictated by the **Talmud** and has nothing to do with the Annual reading cycle. In fact, we may clearly say the opposite, that **they instituted the ending of the cycle** on Shemini Atzeret, **because we read on this day the last parsha of the Torah.** So why did the Talmud elect the Vezot Habrachahreading for Shemini Atzeret*?*

**The Reasons for the Readings**[[57]](#footnote-57)

Shemini Atzeret is an open, yet concealed, feast. Chazal, our sages, apparently aware of the dilemma, and being fearful that the meaning of the holiday would be forgotten or overlooked, especially in the diaspora, instituted the requirement to read the main story of the holiday, the story of King Solomon building the Holy Temple, not less than three times throughout Succoth and Shemini Atzeret. Yet the story remains concealed from our heart and mind. We read it, time and again during the Shemini Atzeret holiday, year after year, totally unimpressed. We read it in the Haftarah of the second day of Succoth, on the first day of Shemini Atzeret, and on the second day of Shemini Atzeret [the reading from Joshua is wrong, say the Tosafot in Megillah].Yet, the halachic literature of the last two thousand years almost ignores it.

Moreover, as if to engrave the story in our mind even more so that we will not forget it, we read in the Torah from Vezot Habrachah [‘And this is the blessing’]*,* the last chapters of the Torah, *in the memory* of the story of King Solomon . Why, indeed, do we read that section in Shemini Atzeret? Everyone assumes that it is because we end the Torah reading cycle on Shemini Atzeret, but the Talmud in Megillah already says that we read it not for the Siyum but for the Holiday itself. And at the time of the Talmud there was no Simchat Torahand they used to finish the cycle once every three and a half years. So why does the Talmud elect the reading from Vezot Habrachah?Explains Rashi: Since the Haftarah says, “And on the eighth day he sent the people away and they blessed the King” (1 Melachim [Kings] 1:8). And Abudarham concurs: The people blessed the king, and the king, in turn, blessed the people. And it became a custom throughout the first Temple time that on Shemini Atzeret the people came to visit the King from the house of David, and the King in turn blessed the people. Since Moshe was not only a prophet but also a King, it is appropriate to read on this day his blessings too. **Hence, not only do we read repeatedly the Haftarah from Melachim (Kings) about the story of King Solomon, but we also read because of it, from the Torah itself, the blessing of the King who is Moshe.** Moreover: We encounter the story of Solomon even when we study the Halachot of the holiday. According to the Talmud, the essence of Shemini Atzeret may be summarized in the acronym of the six letter כשו פזר, which means: ‘Pazer’ - disperse, ‘Keshev’- Listen. Hence we have two opposing messages in the same acronym. One part פזר will disperse your mind away, so to speak, whereas the second part - כשו - will lead you to the real meaning of the holiday.

On Simchat Torah we read Vezot Habracha to complete the Book of Devarim (Deuteronomy) and thus the whole Torah. This Torah portion begins with the blessing of Moshe, right before he dies, for the Jewish people and each tribe. Then Moshe ascends Mt. Nebo where HaShem shows him all of the land the Jewish people are about to inherit. He dies, is buried in an unknown spot, and the Jewish people mourn for thirty days. The Torah then concludes with the words, “Never again has there arisen in Israel a prophet like Moshe, whom the Almighty had known face to face...” At the end of each Book of the Torah the congregation calls out in unison, “Chazak, chazak, v’nizchazeik” which means “Be strong! Be strong! And may we be strengthened!” This is the eternal battle cry of the Jewish people. We then read the Book of Bereshit (Genesis), symbolizing that the Torah truly has no beginning or end; it is eternal and through our learning and fulfilling the Torah, the Jewish people is eternal!

**How do we celebrate?**

On Shemini Atzeret, which corresponds to Simchat Torah, we remove the Torah scrolls from the ark and make seven circles around the bimah (the raised platform where the Torah is read in the synagogue). The congregation dances before the Torah with intense joy. Some have the tradition of placing a lighted candle in the ark while the scrolls are removed so that the ark will not be without light.

Hallel, Psalms 113-118 is recited after the Shacharit[[58]](#footnote-58) Amidah on Shemini Atzeret.

The Torah reading at Shacharit, the morning service, is the last sedra in the Torah, Devarim (Deuteronomy) 33:1 - 34:12. It is customary that every male congregant is called up to the Torah for reading, on this day. Therefore, this portion is read through a number of times. The reading is concluded with calling up three people for aliyot, which is unique to this day. After this reading, another person is called to read the first portion of Bereshit (Genesis). The person given this honor is called the Chazzan Bereshit, the bridegroom of Genesis.

There is a special aliyah called “All the Children”. This is the only time in the year when children are given an aliyah. A tallit is spread like a canopy over their heads and they say the blessing along with an adult who accompanies them. After the second blessing, the congregation recites:

***Bereshit (Genesis) 48:16*** *“The angel who has redeemed me from all evil, bless the youths; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth”.*

It is customary for the Chazzan Torah, the most distinguished congregant who reads the conclusion of the Torah, to invite the entire congregation to a festive Kiddush to celebrate Simchat Torah.

On Simchat Torah it is customary to hand out flags to be reminiscent of the tribal flags under which the Israelites marched in the desert.

On Simchat Torah it is customary to put an apple on top of the flagstaff, or an apple with a hole carved out for a lighted candle, to evoke images of the Torah as light.

In some synagogues it is customary to allow some good-natured fooling around during musaf,[[59]](#footnote-59) particularly by the children, who tie the tzitzith together or throw water on the Chazzan when he recites, “Who brings forth wind and brings down rain”.

On Simchat Torah, taking hold of the Torah, and touching it, are privileges that are given to the whole congregation, in fulfillment of:

***Mishlei (Proverbs) 3:13-18*** *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace.* ***She is a tree of life to those who embrace her; those who lay hold of her will be blessed.***

It is worth noting that the imagery, the rejoicing, and the prayers all picture the culmination and consummation of a wedding feast.[[60]](#footnote-60)

**The Development**

While the tradition of added merriment on this last day of the holiday in honor of completing the Torah began during the ninth and tenth centuries of the Common Era, at the time of the Geonim, the name Simchat Torah came into use even later. **The custom of reading of the last portion of the Torah was set by the Talmud, but that of reading of the first chapter of Bereshit (Genesis) was not introduced on Simchat Torah until sometime after the 12th century.** The reasons given for this additional reading were:

1) To indicate that “just as we were privileged to witness its completion, so shall we be privileged to witness its beginning” and

2) To prevent Satan from accusing Israel that they were happy to finish the Torah (in the sense of getting it over with) and did not care to continue to read it.

Initially it was the custom for the same person who completed Devarim (Deuteronomy) to read the Bereshit (Genesis) portion from memory without using a scroll, on account of the general rule that “two scrolls are not taken out for one reader.” Eventually the practice developed of calling two different persons, one for the reading of the last portion of Devarim (Deuteronomy) and one for the first portion of Bereshit (Genesis), and two different scrolls began to be used.

The celebration of Simchat Torah in concert with Shemini Atzeret grew gradually during the middle ages. Until the Middle Ages there was more than one Torah reading cycle[[61]](#footnote-61). Another widespread reading cycle was the triennial or septennial cycle in which the Torah was read through in three and a half years. After the adoption of a single reading cycle, the annual cycle, the obvious desire to celebrate the concluding and the beginning of the Torah reading developed.

The ritual custom most closely identified with Simchat Torah is that of the Hakafot. Hakafot is the term used to designate ceremonial processional circuits, whether in the synagogue or elsewhere. On Simchat Torah, all the Torah scrolls are removed from the Ark, and carried around the central platform, the bimah, in seven Hakafot. This takes place during the evening service and also before the readings from the two Torah scrolls (described above) during the morning service (shacharit). Hasidic practice in the Diaspora is to conduct Hakafot also at the evening service of the first day of Shemini Atzeret, as in Israel.

**Origins**

Although the custom of Hakafot on Simchat Torah is of rather late origin, dating from about the last third of the 16th century, in the city of Safed, the practice of Hakafot goes back much further. Processional circuits are first mentioned in the Tanach, in the book of Joshua, as a build-up to the downfall of the walls of Jericho. There were seven circuits around Jericho; once a day (starting on Passover) for six days, and seven times on the seventh day.

The lulav (and aravot too) were carried around the Temple altar during the seven days of Succoth; once a day during the first six days, and seven times on the seventh day (see above). From there developed the custom of Hakafot around the synagogue with the lulav and the etrog. At traditional Jewish wedding ceremonies the custom of Hakafot is still to be seen in the circling by the bride around the bridegroom at the very start of the ceremony, usually seven circuits. Three such circuits (Persian custom) can be said to symbolize the three-part passage from the Prophets, which describes Israel’s relationship to HaShem in terms of an idyllic betrothal and marriage:

*I will betroth you unto me forever; I will betroth you unto me in righteousness and judgment, in loving-kindness and mercy; I will betroth you unto me in faithfulness and you shall know the Lord.*[[62]](#footnote-62)

**Song and Circuit Dancing**

In addition to the prescribed passages, it is commonplace for the congregation to join in the singing of many additional songs, generally verses from the Tanach or the prayer book that have been put to music. It is also the practice in the more traditional congregations for the worshippers to join a circle and dance in between each circuit.

Every other time of the year we have the opportunity to honor the Torah by studying it. On Simchat Torah, however, the Torah scroll remains covered! It is not available for intellectual study, only for being rejoiced through our dancing. And while we each attain our own unique personal level in Torah-study, when it comes to circling around the Torah together, we are all equal, we all have two feet! Distinctions based on level of intellect or even commitment are irrelevant. We just dance. Then the Torah is “happy,” HaShem is happy, and we have a good time too. Afterwards, we should find that the dancing itself arouses us to increase our Torah study efforts throughout the new year.

Those holding Torah scrolls also join the dancing. In the Yeshivot, the schools of higher Jewish learning, and in those congregations where traditional youth predominates, the singing and dancing that accompany the Hakafot can last for many hours. It is sometimes even carried outdoors. The whirling bodies and the stomping feet, perhaps a performance of acrobatic feats by someone inside the dancing circle, all accompanied by continuous song, provide a scene of ecstatic joy. Small children are generally given decorative flags or miniature scrolls and they too follow the Torah scrolls in the processions.

**In Eretz Israel**

In Jerusalem, it is now customary on Simchat Torah morning for some congregations to join together in a mass dancing procession through the city to the Western Wall. Led by scrolls of the Torah carried under the canopies, literally thousands of people, young and old, eight and ten abreast, dance and sing their way to the Western Wall in a procession that stretches for as far as the eye can see. The original custom of holding the Hakafot at the conclusion of Simchat Torah inspired the custom in Israel of carrying the Simchat Torah celebration also into the night after the holiday. Public gatherings with bands and music featuring Hakafot and singing and dancing are then held. In one public square of Jerusalem, it is customary for the Chief Rabbis and high government officials to participate. At that celebration there is featured the varied practices of the different Jewish communities: Hasidic, Yemenite, Bukharan, native Israeli, etc. A different group is responsible for each of the Hakafot, doing it in their respective traditional dress and with their traditional melodies.

**Atzeret:**

The Shemini Atzeret festival is related to the festival of the giving of the Torah, meaning the festival of Shavuot, which the Talmud always refers to as **Atzeret**.[[63]](#footnote-63) We find the name Atzeret also applied by the Torah to the Seventh day of Passover,[[64]](#footnote-64) although that day is an integral part of the festival. Thus, the term appears in connection with all three pilgrimage holidays.

Shavuot, the time of the giving of the Torah, is the last festival of the year (From Tishri to Tishri). Simchat Torah is the last Biblical festival of the months (From Nisan to Nisan).

Shemini Atzeret / Simchat Torah represents two climaxes in the Jewish calendar. It comes at the end of the holiday season, which begins in the month of Elul and continues through Rosh Hashanah, Yom HaKippurim, and Succoth. And it also marks the end of the harvest season, which began with Passover in the spring.

**Rain:**

In the Musaf prayer of Shemini Atzeret we begin saying “He causes the wind to blow and the rain to descend.” This can be connected to the coming of Mashiach: The phrase “he causes the wind (*ruach*) to blow” uses the same word as the verse “The spirit (*ruach*) of G-d hovered on the surface of the waters,” and our Sages say “This is the spirit of King Mashiach.”

“He causes the rain (geshem) to descend” means that the coming of Mashiach actually occurs, in physicality (*Gashmiyut* - related to *geshem*). Not only “the spirit of Mashiach,” but a soul in a body, i.e. Mashiach in the simple, literal sense in this physical world.

Moreover, “*geshem*” has the numerical value of 343, and this is connected to the prophecy that in the Messianic future “the light of the sun will be seven-fold as the light of the seven days.” *Rashi* paraphrases this as “seven sevens as the light of the seven days, i.e. forty-nine sevens, equaling three hundred forty-three”.[[65]](#footnote-65)

**Second Thoughts**

Now that I have had a chance to meditate on the aspects of this study, I have come to understand another very interesting concept that King Shlomo spoke about many years ago:

***Kohelet (Ecclesiastes) 1:9*** *That which hath been is that which shall be, and that which hath been done is that which shall be done; and there is nothing new under the sun.*

The essence of Simchat Torah is the rejoicing we have with Torah and HaShem. This is the picture that HaShem established in the beginning:

***Bereshit (Genesis) 2:15*** *And HaShem God took the man, and put him into the garden of Eden to dress it and to keep it.*

Thus it seems that not only is Simchat Torah a re-enactment of Sinai, and a re-enactment of the Temple, it is also a re-enactment, a returning to Gan Eden. Just as HaShem walked with Adam in the garden, so also in the end, the second Adam will walk with HaShem in the garden. May it happen speedily in our day, Amen v’Amen!

**Ashlamatah # 1: Isaiah 49:9-17 + 23**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ Hearken, you islands, to me, and listen closely, you nations, from afar; the Lord called me from the womb, from the innards of my mother He mentioned my name. | 1. Attend to My Memra, O islands, and hearken, you kingdoms from afar. The LORD appointed me before I was, from the body of my ‎mother He made mention of my name. |
| 2. And He made my mouth like a sharp sword, He concealed me in the shadow of His hand; and He made me into a polished arrow, He hid me in His quiver. | 2. He placed His words in my mouth like a sharp sword, in the shadow of His might He ‎protected me; He made me like a select arrow which in a quiver is hidden. |
| 3. And He said to me, "You are My servant, Israel, about whom I will boast." | 3. And he said to me, "You are My servant, Israel, in‎whom I will be glorified." |
| 4. And I said, "I toiled in vain, I consumed my strength for nought and vanity." Yet surely my right is with the Lord, and my deed is with my God.**{S}** | 4. But I said, "I have laboured in vain, I have spent my strength for nothing and vanity; yet surely my ‎judgment is disclosed before the LORD, and the recompense of deeds before my God." |
| 5. And now, the Lord, Who formed me from the womb as a servant to Him, said to bring Jacob back to Him, and Israel shall be gathered to Him, and I will be honored in the eyes of the Lord, and my God was my strength. | 5. And now the LORD speaks, who prepared ‎me from the womb to be a servant serving before Him, to bring those of the house of Jacob back to His service, and that Israel might be ‎brought near to His fear, for I am honoured before the LORD, and the Memra of my God has become my help- |
| 6. And He said, "It is too light for you to be My servant, to establish the tribes of Jacob and to bring back the besieged of Israel, but I will make you a light of nations, so that My salvation shall be until the end of the earth."**{S}** | 6. **he says: "Is it a ‎small thing to you that you are called My servants to raise up the tribes of Jacob and to restore the exiles of Israel? I will give you as ‎a light to peoples, that My salvation may be to the ends of the earth."** |
| 7. So said the Lord, the Redeemer of Israel, his Holy One, about him who is despised of men, about him whom the nation abhors, about a slave of rulers, "Kings shall see and rise, princes, and they shall prostrate themselves, for the sake of the Lord Who is faithful, the Holy One of Israel, and He chose you."**{S}** | 7. Thus says the LORD, the Redeemer of Israel and His Holy ‎One, to those despised among the Gentiles, to those cast out among the kingdoms, to those who are servants to rulers: "Kings will look ‎to them and princes arise; and they will worship; because of the LORD, who is faithful, the Holy One of Israel, who is pleased with ‎you." |
| 8. So said the Lord, "In a time of favor I answered you, and on a day of salvation I helped you; and I will watch you, and I will make you for a people of a covenant, to establish a land, to cause to inherit the desolate heritages. | 8. Thus says the LORD, "In a time that you do my pleasure I accept your prayer, in a day of distress I raise up salvation and ‎help you: I will prepare you and give you as a covenant of people, to raise up the righteous/ generous who lie in the dust, to apportion desolate ‎heritages; |
| 9. To say to the prisoners, "Go out!" and to the darkness, "Show yourselves!" By the roads they shall graze, and by all rivers is their pasture. | 9. saying to the prisoners among the Gentiles, 'Come forth,' and to those who are jailed among the kingdoms as in the ‎ darkness, 'Be revealed to light.' They will lie down along the ways, in all bare heights will be their place of staying; |
| 10. They shall neither hunger nor thirst, nor shall the heat and the sun smite them, for He Who has mercy on them shall lead them, and by the springs of water He shall guide them. | 10. they will not ‎hunger or thirst, neither heat nor the sun will smite them, for He who is about to have pity on them will lead them, and by springs of water will ‎make them lie down. |
| 11. And I will make all My mountains into a road, and My highways shall be raised. | 11. And I will make the mountains level before them. as a way, and the highways will be raised up. |
| 12. Behold, these shall come from afar, and behold these from the north and from the west, **and these from the land of Sinim.** | 12. Lo, these ‎will come from afar, and lo, these from the north and from the west, **and these from the land of the south."** |
| 13. Sing, O heavens, and rejoice, O earth, and mountains burst out in song, for the Lord has consoled His people, and He shall have mercy on His poor.**{S}** | 13. Sing for joy, O heavens, ‎and rejoice, O earth; exult, O mountains, in singing! For the LORD is about to comfort His people, and will have compassion on His poor. ‎‎ |
| 14. And Zion said, "The Lord has forsaken me, and the Lord has forgotten me." | 14. Because Zion said, "The LORD has taken up His Shekhinah from me, the LORD has rejected me." |
| 15. Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you. | 15. "Is it possible that a woman ‎can forget her son, that she should have no compassion on the son of her womb? Even all these may forget, but My Memra will not reject you. |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | 16. Behold, as on hands you are portrayed before me; your walls are continually before me. |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | 17. They hasten, they build your ruins, ‎those who razed you and those who laid you waste go away from you into exile." ‎ |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | 18. ‎"Lift up your eyes roundabout, O Jerusalem, and see all the sons of the people of your exiles; they gather, they come into your midst. As ‎I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride’s ornament. |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | 19. Surely your waste and desolate places and your devastated land - surely now you will be too pressed for inhabitants, and those who annihilated ‎you will be rejected. |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | 20. From now on the sons of the people of your exiles will say, each one in your midst, 'The place is too narrow for‎me; make room for me to dwell in.' |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?"**{P}** | 21. Then you will say in your heart: 'Who has brought me up these? I was bereaved and alone, exiled ‎and cast out, but who has brought up these? Behold, I was left alone; whence are these?'" |
| 22. So said the Lord God, "Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]. | 22. Thus says the LORD God: "Behold, I will ‎disclose My might among the peoples, and raise My signal over the kingdoms; and your sons will come in litters and your daughters will ‎be carried on couches. |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed. **{S}** | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground ‎they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD; the righteous who waits ‎for My salvation will not be put to shame."‎ |
|  |  |

**Rashi’s Commentary for: Isaiah 49:9-17 + 23‎‎‎‎**

**1 called me from the womb** When I was still in the womb, the thought came before Him that my name should be Isaiah (יְשַׁעְיָה) to prophesy salvations (יְשׁוּעוֹת) and consolations.

**2 And He made my mouth like a sharp sword**to castigate the wicked and to prophesy retribution upon them.

**He concealed me in the shadow of His hand** that they be unable to harm me.

**into a polished arrow** Heb. בָּרוּר , [lit. clear,] polished, kler in O.F.

**in His quiver**A receptacle used as a case for arrows, called koujjbre in O.F.

**4 And I said,**I toiled in vain when I saw that I admonish them and they do not obey.

**Yet surely my right is with the Lord**He knows that it is not from me but from them [i.e., He knows that their failure to obey is not due to my laziness, but to their obstinacy].

**5 shall be gathered to Him**To Him they shall return in repentance.

**6 And He said, “It is too light for you to be, etc.”**In My eyes, it is too small a gift that you should have this alone, that you be My servant to establish Jacob and to bring back to Me the besieged of Israel, and behold I add more to you, “And I will make you a light for the nations,” to prophesy concerning the downfall of Babylon, which will be a joy for the whole world.

**and the besieged of Israel**Heb. וּנְצוּרֵי . Comp. (Prov. 7:10) “With a heart surrounded by evil thoughts (וּנְצֻרַת) ,” that their heart is surrounded by the inclination of sinful thoughts, like a city besieged by a bulwark of those who besiege it.

**7 about him who is despised of men** Heb. נֶפֶשׁ לִבְזֽה , a despised soul, about Israel, who are despised.

**about him whom the nation abhors** About him whom the nation abhors, and he is a slave to those who rule over him.

**Kings shall see him** and rise.

**Who is faithful to keep His promise**that He promised Abraham concerning the kingdoms, as the matter is stated (Gen. 15:17): “And behold a smoking stove, etc.”

**the Holy One of Israel** is He, and He chose you.

**8 In a time of favor**In the time of prayer, when you seek My favor and appease Me.

**and on a day of salvation** When you need salvation.

**and I will watch you** Heb. וְאֶצָּרְךָ , and I will watch you.

**for a people of a covenant** to be a people of a covenant to Me.

**to establish a land** The land of Israel, chosen by Me from all lands.

**9 To say to the prisoners, “Go out!”** At the time I will say to the prisoners of the exile, “Go out!”

**rivers**Jonathan renders: נַגְדִּין , streams of water.

**10 heat** Heb. שָׁרָב , heat.

**11 And I will make all My mountains into a road** In contrast to what he said concerning the days of its ruin (supra 33:8) “The wayfarer has stopped,” now the wayfarers shall return and go therein.

**and My highways shall be raised**In contrast to what he said (ibid.): “Highways have become desolate,” deteriorated with no one to repair them, now My highways shall be raised, they shall repair the deterioration of the roads and raise them as is customary, with smooth pebbles and earth.

**12 from the land of Sinim** [Jonathan renders:] from the southland.

**(Hakham’s note:** the “land of the South” is called in Latin: “Terra Australis,” and therefore “the land of Sinim” is what today is called Australia and New Zealand).

**13 for the Lord** **has consoled** His people.

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

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

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

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

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

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

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

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

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

**21 and solitary** solede in O.F.

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

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

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

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

**Ashlamatah # 2: Zephaniah 3:9-17, 20‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ Woe to her who is filthy and polluted-the dove-like city. | 1. Woe to her who rushes on and is delivered, the city which multiplies provocations. |
| 2. She did not obey, she did not accept reproof. She did not trust in the Lord. She did not draw near to her God. | 2. She has not listened to the voice of His servants ‎the prophets nor has she received instruction she has not trusted in the Memra of the LORD, nor drawn near ‎to the service of her God. |
| 3. Her princes in her midst are roaring lions; her judges, wolves of the evening. They did not leave over the bones for morning. | 3. Her princes in her midst are like roaring lions, her judges are evening wolves; they do not wait for the morning. |
| 4. Her prophets are unstable, treacherous people. Her priests have profaned the sanctuary; they have removed the Torah. | 4. The false prophets who are in her midst are evil, deceitful men; her priests desecrate what is holy; they do violence to the Law. |
| 5. The Lord is just in her midst; He commits no injustice. Every morning He brings His judgment to light. It does not fail. But the one who commits injustice knows no shame. | 5. The ‎LORD, the righteous/generous One, has promised to make His Shekinah dwelt within her; He cannot act deceitfully. Behold, as the morning light ‎which increases in strength, so His judgement goes out forever and is not held back; but the wicked do not know shame. |
| 6. I have cut off nations; their towers have become desolate. I have destroyed their streets so that no one passes by. Their cities have become waste so that there is no man-so that there is no inhabitant. | 6. I have ‎destroyed nations; their fortresses are laid waste; I have left their streets desolate so that there is none that passes by; their cities have been ‎laid waste, without people, without inhabitant. |
| 7. I said, "Surely you will fear Me, you will accept reproof, and her dwelling shall not be cut off, all that I ordained upon her." But they arose early and corrupted all their deeds. | 7. I said, "Surely you will fear from before Me, you will accept instruction, and their dwelling ‎will not cease from the land of the house of My Shekinah all the blessings which I promised to them I will bring to them. Then were they quick to ‎make all their works corrupt. |
| 8. Therefore, wait for Me, says the Lord, for the day that I will rise up to meet [with you]. For it is My judgment to assemble nations, to gather kingdoms, to pour out My fury upon them; yea, all the kindling of My wrath, for with the fire of My jealousy all the earth shall be consumed. | 8. Therefore wait for My Memra, says the LORD, for the day of My appearing to give judgement; for My ‎decision is to gather nations, to bring kingdoms near, in order to pour out My wrath upon them, even all the force of My anger; for all the ‎wicked of the earth will perish in the fire of my retribution. |
| 9. **For then I will convert the peoples to a pure language that all of them call in the name of the Lord, to worship Him of one accord.** | 9. **For then I will bring again upon the nations one chosen language, so that ‎they may all pray in the name of the LORD, that they may serve before Him with one accord.** |
| 10. From the other side of the rivers of Cush, My supplicants, the community of My scattered ones-they shall bring Me an offering. | 10. From beyond the rivers of India the exiles ‎of My people who were exiled will return in mercy, and they will be bringing them as offerings. |
| 11. On that day you shall not be ashamed of all your deeds [with] which you rebelled against Me, for then I will remove from your midst those who rejoice in your pride, and you shall no longer continue to be haughty on My holy mount. | 11. At that time you will not be ‎ashamed of all your evil works with which you have rebelled against My Memra, for then I will banish from your midst the mighty ones in‎whom you glory and you will no longer vaunt ‎‎‎yourself in My holy mountain. |
| 12. And I will leave over in your midst a humble and poor people, and they shall take shelter in the name of the Lord. | 12. But I will leave in your midst a people lowly and suffering humiliation and they will trust in the name ‎of the LORD. |
| 13. The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth, for they shall graze and lie down, with no one to cause them to shudder. **{P}** | 13. The remnant of Israel will not act deceitfully and will not speak lies. Nor will a deceitful tongue be found in their mouth, for ‎they will maintain themselves and will settle down and there will be none to make them afraid. |
| 14. Sing, O daughter of Zion! Shout, O Israel! Rejoice and jubilate wholeheartedly, O daughter of Jerusalem! | 14. Give praise, O congregation ‎of Zion, shout for joy, O Israel; rejoice and exult with all (your) heart, O congregation of Jerusalem. |
| 15. The Lord has removed your afflictions; He has cast out your enemy. The King of Israel, the Lord, is in your midst-you shall no longer fear evil. **{P}** | 15. The LORD has banished the ‎deceitful judges from your midst. He has re moved your enemies; the King of Israel, the LORD, has promised to make His Shekinah‎dwell in your midst; no longer be afraid of evil. |
| 16. On that day it shall be said to Jerusalem, "Have no fear! O Zion, let your hands not be slack. | 16. At that time it will be said to Jerusalem, "Do not be afraid, O Zion; do not let your hands ‎be slack." |
| 17. The Lord your God is in your midst-a Mighty One Who will save. He will rejoice over you with joy. **He will be silent in His love.** He will jubilate over you with song." | 17. The LORD your God has promised to make His Shekinah dwell in your midst; the mighty deliverer will rejoice over you with ‎joy, **He will subdue your sins by his love,**He will exult over you with exultation. |
| 18. Those who are removed from the appointed season I have destroyed. They were of you-it was a burden of shame upon her. | 18. Those who were delaying among you the times of ‎your festivals I have removed from your midst. Woe to them, for they were taking up their arms against you and were reviling you. ‎‎ |
| 19. Behold, I wreak destruction upon all those who afflict you at that time. And I will save the one who limps, and I will gather the stray one, and I will make them a praise and a name throughout all the land where they suffered shame. | 19. Behold, at that time I will make a full end of all those who enslave you, and I will deliver those who are exiled and will bring near ‎those who are scattered and will set them for glory and for renown in all the land where they were in shame. |
| 20. At that time I will bring them, and at [that] time I will gather you, for I will make you a name and a praise among all the peoples of the earth when I restore your captivities before your eyes, said the Lord. **{P}** | 20. At that time I will bring ‎you in, and at that time I will gather you for I will make you for renown and for glory among all the nations of the earth when I bring back ‎your exiles before your eyes, says the LORD. ‎ |
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**Rashi’s Commentary for: Zephaniah 3:9-17, 20‎ ‎‎‎**

**1** **Woe to her who is filthy and polluted** Until now, Zephaniah was speaking of Ninveh, but now he refers to Jerusalem: Woe to her who is destined to be plundered and sullied like dung. It will be polluted with the filth of its iniquity.

**filthy** as in (Lev. 1:16) “its crop”; and (Nahum 3:6) “And I will make you like dung.”

**the dove like city**Like a silly dove, without a heart.

**3** **wolves of the evening** who hasten to devour their prey at night.

**They did not leave over the bones for morning** They did not leave over even the bones to gnaw in the morning.

**4** **they removed the Torah** They did not teach it to those who inquired of them.

**5** **The Lord is just** He caused His Shechinah to rest in their midst; therefore, He cannot look upon their evil deeds. He is just, and there is no injustice before Him.

**He brings His judgment to light** He judges a true judgment to its absolute truth.

**But the one who commits injustice knows no shame** But the unjust judges do not take it to heart, to be ashamed because of the Righteous One Who dwells among them.

**6** **I have cut off nations** I brought retribution upon the nations so that you should see and fear as He concludes, “I said, ‘Surely you will fear Me.’”

**7** **I said, “Surely you will fear Me... and her dwelling shall not be cut off”** Her dwellings shall not be destroyed.

**all that I ordained upon her** And all the good that I ordained to bring upon her shall not be cut off from her.

**8** **That I will rise up to meet** When I will rise to meet with you.

**10** **From the other side of the rivers of Cush** They will bring Me an offering.

**My supplicants** those who pray to me.

**the community of My scattered ones** The gatherings of My scattered ones, whom I scattered.

**11** **you shall not be ashamed of all your deeds** Because you have already suffered, and your iniquity has been expiated.

**12** **a humble and poor people** A humble people that submits to humiliation.

**15** **your afflictions** justice in French.

**17** **A Mighty One will save** He is a Mighty One, Who will save [Israel] from the enemy.

**He will be silent in His love** He will conceal your transgressions with His love. So did *Jonathan* render: He will cover your sins with His love.

**18** **Those who are removed from the appointed season** I destroyed those removed from My appointed seasons, those who did not keep the Sabbaths and the festivals.

**I have destroyed** lit., I gathered in.

**they were of you** They were of your people.

**it was a burden of shame upon her** That guilt was a burden of shame to you.

**Those who are removed** an expression of taking out, as in (Prov. 25:4) “Take away the dross from the silver"; and (II Sam. 20:13) “When he was removed from the highway." The only radical letter is the “gimel."

**19** **Behold, I wreak destruction** *Jonathan*rendered: Behold I wreak destruction. It may also be interpreted as an expression of crushing, as in (Mal. 3:21): “And you shall crush the wicked.”

**throughout all the land where they suffered shame** Every place where they were for their shame, there I will make them to be a praise and a name.

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

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

**Sidra Of B’resheet (Genesis) 9:18 – 10:32**

**“Vayihyu B’ne Noach” “And were the sons of Noach”**

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

**Hakham Dr. Yosef ben Haggai**

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| **School of Hakham Shaul**  **Tosefta**  **(Luke 5:1-11)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:16-22)**  **Mishnah א:א** |
| And now it happened that Yeshua was standing at the shore of the Kineret (The Galil) **and the congregation was insisting on him to hear the Torah of God** (his oral elucidation of the Torah) **and he saw two boats sitting at the shore of the sea** (the Kineret); **the fishermen were out cleaning their nets. So he** (Yeshua) **got in one of the boats belonging to Shimon** (later called Hakham Tsefet), **and he** (Yeshua) **asked him to push off from the shore a little. Then he sat down in the boat and taught the congregation from there.**  **When he had finished speaking, he said to Shimon, “launch out into the deeper waters and let down your nets for a catch.” Shimon said, “Master we have worked all night and caught nothing. However, at your word, I will let down the nets.” When they had followed his commands they caught so many fish that their nets were beginning to break. And called to their partners in the other boats to come and help them. And they came and filled both boats with so many fish that they were ready to sink**.  **And when Shimon HaTsefet saw this he fell down to his knees before Yeshua saying, ‘Master, leave us for I am a sinful man.” For he and his partners were overwhelmed by the catch of** (so many) **fish that they caught, as were Ya’akov and Yochanan the sons of Zabdeyel, who were partners with Shimon. And Yeshua said to Shimon, “do not be afraid;[[66]](#footnote-66) from now on you will be catching[[67]](#footnote-67) people.[[68]](#footnote-68)” When they had landed their boats on shore they departed** leaving the work for the hired help **and followed him.**  **And he** (Yeshua) **went down** (from Tzfat) **to K’far Nachum** (Capernaum), **a town on the Galil and was teaching them on Shabbat. And they were astonished at his teaching, because he spoke with the authority** of the house of Hillel. | **And walking about the sea of the Galil (Kineret), he (**Yeshua**) saw Shimon[[69]](#footnote-69) bar Yonah and his brother Adam bar Yonah casting a net into the sea, for they were fishermen. And Yeshua said to them, come follow me and I** will **make you into fishers of men.[[70]](#footnote-70) And immediately[[71]](#footnote-71) they left their nets and followed after him. And he going a little further he saw Ya’akov ben Zabdeyel and his brother Yochanan, who were in their boats preparing their nets. And immediately, he called them; and they left their father Zabdeyel in the boat with the hired men and followed[[72]](#footnote-72) after him (Yeshua).**  **And they entered into K’far Nachum** (Capernaum), **and immediately, when the Sabbaths came, he** (Yeshua) **went into the Synagogue and taught, and** hearing him **they were astonished at his teachings, for he taught them with authority** of the House of Hillel **and not as the** local **soferim (scribes).** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 2:41-47)**  **Pereq ב:א** | |
| **So those who received his message with gladness** (on this day of Shavuot) **were immersed and that day three-thousand souls were added. And, they devoted themselves to the teachings of the *sh’lachim*** (apostles) **and their community, eating together and the** reciting the **prayers**. **And awe came on every soul because of the many wonders signs that were happening through the *sh’lachim*** (apostles). **And all the faithfully obedient were together and possessed all things in common; and** (some) **would sell their** excess **possessions and goods to be distributed to all those in need. Day by day they spent time together in the Bet HaMikdash and they ate with gladness together at home in generosity/righteousness giving praise to G-d and having good will towards all people. And** great **numbers were added day by day to the whole.**  **And Hakham Tsefet and Yochanan were going up to the Bet HaMikdash at the hour of prayer for the ma’ariv. And a man cripple from birth was being carried in. He was laid daily at the gate called “Beautiful” so that he could ask for alms from those entering the Bet HaMikdash. Seeing Hakham Tsefet and Yochanan as they were about to enter the Bet HaMikdash he asked them for alms. But Hakham Tsefet and Hakham Yochanan looked at him attentively and said “look at us.” When he looked at them, he expected to receive something from them. But Hakham Tsefet said to him, I do not have any silver or gold, but what I have I give to you. On the authority of Yeshua HaMashiach the Nazarean, stand up and walk.” And he took him by the right hand and raised him up; and his feet and ankles were made strong immediately. Then he leaped up and stood and began to walk, and he entered the Bet HaMikdash with them, walking and jumping and praising God. And all the people saw him walking and praising God, and they recognized him as the one who used to sit at the Beautiful Gate of the Bet HaMikdash and ask for alms; and they were filled with amazement at the things that happened to him. But he held onto Hakham Tsefet and Hakham Yochanan, and all the people together ran to them in the portico called Sh’lomo’s Portico, in total astonishment**. | |

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

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| --- | --- | --- | --- | --- | --- |
| Gen. 9:18 – 11:32 | Ps 7:1-18, 8:1-10 | Isaiah 49:9-17 + 23 | Mk 1:16-22 | 1 Luqas 5:1-11, 4:31-32 | 2 Luqas 2:41-3:1-10 |

Connection to the “call words” of B’resheet 9:18 “**And were the sons of Noah**” can readily be made by slightly rewording the opening phrase of the present Mishnaic text of Hakham Tsefet.

**“And walking about the sea of the Galil (Kineret), he (**Yeshua**) saw Shimon[[73]](#footnote-73) bar Yonah and his brother Adam bar Yonah”**

These words can be read as… “**And as** Yeshua **was walking about the Kineret he saw the sons of Yonah, Shimon and his brother Adam were casting a net into the sea.”** Herein we have a perfect connection to the present Torah Sederim.

The mention of “**Ya’akov and Yochanan ben Zabdeyel”** cam also be read as… **And he going a little further he saw Ya’akov and Yochanan sons of Zabdeyel, who were in their boats preparing their nets.**

**The Word of G-d**

The Peshat text of Hakham Tsefet of the second section of our readings tells us that Yeshua went to the Esnoga (Synagogue) every Shabbat and taught. The Lukan Tosefta of Hakham Shaul fills in the missing pieces by telling us that the attendees of the Esnoga wanted Yeshua to teach the “Word of G-d.” The Lukan account does not place Yeshua in the Esnoga literally as does the Peshat materials, nevertheless they hint to Yeshua attending Shabbat services. Nevertheless, we should note that Yeshua teaches with “authority.” In other words, we should note that Yeshua is a fully ordained Rabbi (Hakham)[[74]](#footnote-74). We should not read too much into the idea that the soferim (scribes) were not able to teach with “authority.” This only stands to reason. The soferim were not Rabbis, nor were they Kohanim (Priests). Therefore, they could read the text to their audiences without being able to determine halakhic protocols. Their skill in reading and interpretation the text was the extent of their duties. Yeshua’s teaching with authority demonstrates the coming paradigmatic shift of authority noted in Yeshua’s immersion. The defunct Kohanic priesthood would yield its authority to the Hakhamim and Bate Din.

Again, the Lukan account of the events tells us that the congregation “pressed” Yeshua. As a result, Yeshua is forced to enter a boat and push off shore in order to teach. However, the Greek word **ἐπίκειμαι** (*epikeimai*) also conveys the thought of imposition. Therefore, we understand that the congregations impose on this Rabbinic Scholar with the authority of the Academy of the School of Hillel to teach the “Word of G-d.” We have translated this phrase as the “Torah of G-d” because the “Torah of G-d” is the “G-d-breathed” Torah and Oral Torah. Therefore, the congregation is not merely looking for another sermon. They want the Torah elucidated in a halakhic way. This congregation wants to know how to “walk” out the written Torah. This wording informs us of the spiritual desire this particular congregation possessed.

We find in these materials a subtle allusion to Shavuot. Firstly in the statement noted that they want to hear the “Torah of G-d.” Secondly, the wise and crafty Serpent Hakham Shaul carefully picks his words. He cites Yeshua telling Hakham Tsefet “not to be afraid.” Moshe Rabbenu in Shemot (Exodus) 20:20 (on Shavuot) used this same nomenclature.

**Abandoning All?**

Josephus notes the place of the Torah in the life of the Jewish people of the first century.

Apn 2:175 for he did not suffer the guilt of ignorance to go on without punishment, but demonstrated the Law to be the best and the most necessary instruction of all others, permitting the people to stop their other employments, and to assemble together for the hearing of the Law, and learning it exactly, and this not once or twice, or oftener, **but every week**; which thing all the other legislators seem to have neglected.

Josephus does not teach us that abandonment of life and livelihood is the way of the Torah, nor does Hakham Tsefet or Hakham Shaul. The Peshat makes it clear that the business is placed in the hands of Zabdeyel and hired hands. The interpretation here is that the talmidim now make becoming Hakhamim a priority in life. Furthermore, we should learn a lesson from this. We can become and should strive for becoming Hakhamim in the Master’s service. However, this does not suggest an abandonment of life and livelihood.

We should also note the threefold immediacy of their commitment. This characteristic is found in Abraham Abinu who “rose early” to saddle his donkey in the story of Yitzach’s binding. His Eminence Rabbi Dr Yosef ben Haggai teaches us that this is “*the quintessential characteristic of a true TALMID (Rabbinic Disciple/Apprentice), and the much the more of a Nazarean TALMID (Nazarean Rabbinic Disciple/Apprentice).*” We will further one more characteristic of the talmidim as will be unfolded. That is the characteristic of **faithful obedience.**

Yeshua teaches the congregations with “authority.” We must derive hermeneutically that Yeshua taught his talmidim with the same authority. We must contend that M. Hengel’s assessment that this is not a formal Rabbi – talmid relationship is incorrect.[[75]](#footnote-75)

**Peroration**

We surmise that Yeshua’s selection of these talmidim is intentional and determinate. Yeshua selects men that will be the perfect embodiment of the Mesorah. These men are hardworking and deeply spiritual. Hakham Tsefet’s statement that he is a “sinful man” can hardly mean that he is truly a sinner. If this were truly the case, he would most likely be disqualified as a talmid. Hakham Tsefet is noting for us that Yeshua is a righteous /generous Tsaddiq. We must here also note that the Hakham (Yeshua) was understood for his righteousness and generosity. This is because in the Lukan account the Master uses the boat of Hakham Tsefet. As rental, the Master performs the miracle of fishes. Herein we see the Master and talmid have a positive reciprocal relationship supporting and encouraging one another. The talmid supplied the Master by means of his occupation and craft. The Master reciprocates with his occupation and abilities.

**Remes Commentary to Hakham Shaul**

From time to time, the Remes interpretation of our Peshat materials leaves us perplexed. And as we usually note, what could Hakham Tsefet and Hakham Shaul possibly be “hinting” at? Meditating on the questions presented by these textual relationships often leaves one “scratching his head” as he tries to determine connection and intent.

**γαρ αλιεις (gar alieis) – for they were fishermen**

γαρ αλιεις (*gar alieis*) – for they were fishermen. γενεσθαι αλιεις ανθρωπων (*genesthai alieis anthrōpōn*) – you will become fishermen of men. We cannot accept the traditional interpretation of these words. These words have been translated and interpreted to mean the talmidim would go about searching for “sinners,” which they would bring to Teshuba (repentance) as if every man in Eretz Yisrael was a sinner because he did not know Yeshua as the Messiah. This interpretation does not fit with the idea of the Nazarean Codicil being a Mesorah. Or the talmidim being the agents of the Mesorah. A Mesorah – Oral Presentation of the Torah is not a search for sinners or men of depravity, in the Calvinistic sense of the word. A Mesorah appeals to those who are looking for a true and honest application of the Torah. As the vehicles of the Mesorah, we see the talmidim teaching men to walk by the Mesorah of the Master. The present text of 2 Luqas is an allegorical hint to these matters. The “right hand” (authority) of Hakham Tsefet raises the cripple man (a man incapable of walking on his own). His elevation is allegory for teaching him to follow the Mesorah of the Master, which the Talmidim readily taught in the Portico of Sh’lomo. The Portico of Sh’lomo is allegory for a covering of Shalom. These ideas are faithful in keeping the concept of transmitting the Mesorah albeit allegorically.

**Mishnah of Mordechai: And Yeshua said to them, come follow me and I (will) make you into fishers of men. And immediately they left their nets and followed[[76]](#footnote-76) after him.**

**Gemarah of Hakham Shaul:** And Hakham Tsefet and Yochanan were going up to the Bet HaMikdash at the hour of prayer for the ma’ariv. And a man cripple from birth was being carried in. He was laid daily at the gate called “Beautiful” so that he could ask for alms from those entering the Bet Mikdash…

…“stand up and walk.” And he **took him by the right hand** and **raised him up**; and his **feet and ankles were made strong immediately**. Then he leaped up and **stood beginning to walk**, and **he entered the Bet HaMikdash with them, walking and jumping and praising God**.

Morna Hooker tells us that the statement “fishers of men” was not “obvious” to the newly found talmidim.[[77]](#footnote-77) We beg to differ. Noting from the text, the **immediacy** of departure from the physical business of fishing, the talmidim **IMMEDIATELY** devote themselves to spiritual occupation of fishing for men. Undoubtedly, the talmidim knew exactly what “fishing for men” implied.

In last week’s commentary, we wrote…

France writes, “But he remains in the **north**, and for most of the time within Galilee proper;.[[78]](#footnote-78)” We have noted that the place of Yeshua’s development in ministry was most likely Tzfat. This argument is strengthened by the understanding that Yeshua spent the dominate portion of his ministry years near Tzfat and the northern end of the Galil.

France and other scholars tell us that Yeshua spends the dominate portion of his ministry in the north, in the Galil. It would appear, to the logical mind that the Galil would not have been the most opportune place for Messiah to propagate his Mesorah. It would appear that it might have been better to spend more time in the metropolis of Yerushalayim than the rural regions of northern Yisrael. Obviously, there was a reason why the Galil was chosen as the matrix for the Mesorah. Yehuda HaNasi and the final Sanhedrin resided near the Galil during the redaction of the Mishnah. This is true of the Mesorah of the Master as well as the Mesorah of Rabbinic Judaism. Some might suggest that because it was away from the bustling metropolis it was a better-suited environment for Torah study. It is true that the Galil was better suited for hard labour and unimpeded Torah study. However, we can hardly believe that this would have been the reason for selecting Northern Yisrael.

The answer, as usual is staring at us right in the face as we derive the answer from Corral Hermeneutic.

**B’resheet 11:9** Therefore, He named it Babel, for there the Lord confused the language of the entire earth, and **from there the Lord scattered them upon the face of the entire earth.**

When the two kingdoms of Yisrael split it was the Northern kingdom, which was carried away captive first. We would surmise that it was here that the tikun (healing and repair) must begin. We further note that the Babylonian King Nebuchadnezzar carried away in the captivity artisans and skilled labor leaving Yisrael to the unskilled and untrained. Yeshua inherited the craft of stonemason from his father Yosef. Likewise we are told of many other craftsmen in the Galil. Residing in the Northern part of Yisrael, they brought a measure of tikun for the Babylonian exile. It was the northern kingdom, which fell into idolatry before the southern kingdom was also exiled.

**Shabbat, something smells fishy to me**

Our Peshat Mishnah of Mordechai places special emphasis on **Shabbats.** This teaches us that to Yeshua and his talmidim Shabbat was special. Many stories are told concerning the special place of Shabbat in northern Yisrael, specifically Tzfat.

Shabbat carries many symbolic gestures and practices. According to some authorities, eating fish on Shabbat is considered a blessing. The eating of fish on Shabbat is interpreted as an allegory of the blessing that the children of Israel would multiply like the stars in the heavens and the sand of the seas.[[79]](#footnote-79) Furthermore, fish on Shabbat is a symbol of the deep unity experienced by husband and wife on Shabbat.

**Yesha’yahu (Isa.) 58:13-14** If you turn away your foot because of the sabbath, from pursuing your business on My holy day; and call the sabbath a **delight**, and the holy of the LORD honourable; and will honour it, not doing your ways, nor pursuing your business, or speaking thereof; Then will you delight yourself in the LORD, and I will make you to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob your father; for the mouth of the LORD has spoken it.

In antiquity there seems to have been a relationship between fish and **delight** (blessing).

**b. Shab 118b** In what way does one show his delight in the Sabbath? R. Judah b. R. Samuel bar Shilat in the name of Rab said, “With a beet dish, a large fish, and plenty of garlic.”

**Fisherwomen?**

**b. Sot 11b** R. Avira expounded, “**It was as a reward to the righteous women** who were in that generation that the Israelites were redeemed from Egypt. “When the women would go to draw water, **the Holy One, blessed be he, would provide little fishes for their jars, and they would draw half water and half fish and come and heat up two pots, one to warm the water, the other for the fish**. These they would bring to their husbands in the fields, and they would wash them and anoint them and feed them [fish] and give them water to drink, and then have sexual relations with them among the sheepfolds. “So it is said, ‘When you lie among the sheepfolds’ (Psa. 68:13). “As a reward for ‘When you lie among the sheepfolds,’ the Israelites enjoyed such merit as to plunder Egypt, as it is said, ‘As the wings of a dove covered with silver and her pinions with yellow gold’ (Psa. 68:13). “When the women conceived, they came to their houses, and, when the time to deliver had come, they would go and give birth in the field under an apple tree, “as it is said, ‘Under the apple tree I brought you forth from your mother’s womb’ (Son. 8: 5). “The Holy One, blessed be he, sent from the highest heaven someone to wash and straighten the babies’ limbs, just as a midwife straightens the baby’s limbs, “as it is said, ‘And as for your birth in the day you were born your navel was not cut, and you were not washed in water to be cleaned’ (Eze. 16: 4). “And he collected for them two cakes, one of oil and the other of honey, as it is said, ‘And he made him suck honey out of the rock, and oil...’ (Deu. 32:13). “But when the Egyptians became aware of them, they would come to kill them. A miracle was done for them, and they were swallowed up into the earth. So the Egyptians brought oxen and ploughed on top of them, as it is said, ‘The plowers plowed upon my back’ (Psa. 129: 3). “When they had gone their way, [the women and babies] broke through and sprouted up like the plants of the field, as it is said, ‘I caused you to multiply as the bud of the field’ (Eze. 16: 7). “When the babies had grown up, they came in herds to their houses, as it is said, ‘And you increased and became great and came with ornaments’ (Eze. 16: 7). “Do not read ‘with ornaments’ but ‘in flocks.’ “When the Holy One, blessed be he, revealed himself at the sea, they [babies, having seen him before] recognized him first of all [among the Israelites], as it is said, ‘This is my God, and I shall praise him’ (Exo. 15: 2).”[[80]](#footnote-80)

The Peshat Mishnah of Mordechai, connects Shabbat, Fish, fishermen and Messiah. How can we tie all of these connections together with the Torah Seder and the concept of “fishers of men”?

**Dead Sea Bass**

One of the joys of visiting Eretz Yisrael is to visit the Dead Sea. At almost 1,300 feet below sea level, this is the lowest place on earth. This area was the home of the ascetic group of Qumran. In the tours we have hosted we tell the group that we will spend partial day fishing for Dead Sea bass. We always find some gullible soul who believes we will actually catch a Dead Sea bass. We have yet to catch any fish from the Dead Sea. At the entrance to the location where tourists can floats in the Dead Sea, hangs a lonely fish reported to be the only fish caught from the Dead Sea. However, the Prophet Yechezkel promises that there will be a day when the Dead Sea will teem with fish.

**Ezekiel 47:1-10** And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward, for the forefront of the house looked toward the east; and the waters came down from under, from the right side of the house, on the south of the altar. Then brought he me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looked toward the east; and, behold, there trickled forth waters on the right side. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again, he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again, he measured a thousand, and caused me to pass through waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me: Have you seen this, O son of man?' Then he led me, and caused me to return to the bank of the river. Now when I had been brought back, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me: 'These waters issue forth toward the **eastern region**, and shall go down into the **Arabah**; and when they will enter into the (Dead) sea, into the sea of the putrid waters, the waters will be healed. And it will come to pass, that every living creature that swarms, wherever the rivers will come, will live; and there will be a very great multitude of fish; for these waters are come here, that all things be healed and may live wherever the river goes. **And it will come to pass, that fishermen will stand by it from En-gedi even unto En-eglaim; there will be a place for the spreading of nets; their fish will be after their kinds, as the fish of the Great Sea, exceeding many.**

Therefore, there will be a day when we can catch Dead Sea Bass. This tikun (healing) will take place in the Y’mot HaMashiach. Nevertheless, the talmidim knew something about the spiritual nature of fishing for men as found in the words of Yeshua.

Certainly, Yeshua was speaking in a Remes hint that they grasped.

**Peroration**

**Yermiyahu (Jer) 16:14-16** Therefore, behold, the days come, says the LORD, that it will no more be said: 'As the LORD lives, that brought up the children of Israel out of the land of Egypt,' but: 'As the LORD lives, that **brought up the children of Israel from the land of the north**, and **from all the (Gentile) countries** where He had driven them'; and I will bring them back into their land that I gave to their fathers. **Behold, I will send for many fishers (for the lost souls of the Babylonian and present Diaspora)**, says the LORD; and afterward I will send for many **hunters**, and they will **hunt** them from every mountain (government), and from every hill, and out of the clefts of the rocks.

The Prophet Yermiyahu (Jeremiah) looked forward to the day when G-d would bring back the exiles of Babylon. Furthermore, his vision looked forward to the day when Yisrael would be brought back from the present exile. Yeshua’s talmidim knew exactly what he was HINTING at. They understood that they would be seeking out those souls, which had been lost in the Babylonian Exile. Fishing for these souls in the waters of Gentile nations where they had been scattered.

The shrewd serpent Hakham Shaul smartly writes our Remes of 2 Luqas.

…“stand up and walk.” And he **took him by the right hand** and **raised him up**; and his **feet and ankles were made strong immediately**. Then he leaped up and **stood beginning to walk**, and **he entered the Bet HaMikdash with them, walking and jumping and praising God**.

Scattered among the nations, the souls of the returning exiles need to be taught the Mesorah. The authority invested in the Nazarean talmidim by the Nazarean Hakhamim will strengthen their feet and ankles. This strengthening enables them to “walk” in the Mesorah jumping (ever being elevated) and praising G-d. The Ashlamatah from our Torah Seder teaches us…

**Yeshayahu 49:11-13** I will make all My Mountains a road, And My highways shall be built up. ﻿﻿Look! These are coming from afar, These from the north and the west, And these from the land of Sinim.﻿ ﻿Shout, O heavens, and rejoice, O earth! Break into shouting, O hills! For the Lord has comforted His people, And has taken back His afflicted ones in love.

It was the duty of the Nazarean Talmidim of Yeshua to initialize the search for those lost exiles of Babylon. It is now the duty of Yeshua’s talmidim to search for those exiles among the nations as “fishers of men” teaching them to walk, stand and praise G-d through the teachings of the Mesorah of the Master. It is also the duty of the Nazarean Jews to embrace the souls and teach them The Masters Mesorah restoring their relationship with the Torah.

**b. Shab. 118b** “May my portion be among those who tell the disciples to take their seats in the house of study and not among those who tell the disciples to rise and leave the house of study.”

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 question/s (no more than two questions) about the Torah Seder for this Shabbat arose for which Hakham Tsefet’s Mishnah provides an adequate answer/s?
3. 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 Sabbath: “Lekh L’kha” - “Get up get out”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **לֶךְ-לְךָ** |  |  |
| **Lekh L’kha** | Reader 1 – B’resheet 12:1-5 | Reader 1 – B’resheet 14:1-3 |
| **“Get up get out”** | Reader 2 – B’resheet 12:6-9 | Reader 2 – B’resheet 14:4-6 |
| **“**Levántate y vete**”** | Reader 3 – B’resheet 12:10-13 | Reader 3 – B’resheet 14:7-9 |
| B’resheet (Gen.) Gen. 12:1 – 13:18 | Reader 4 – B’resheet 12:14-20 |  |
| Ashlamatah: Joshua 24:3-10 + 14 | Reader 5 – B’resheet 13:1-4 |  |
|  | Reader 6 – B’resheet 13:5-12 | Reader 1 – B’resheet 14:1-3 |
| Psalms 9:1-21 | Reader 7 – B’resheet 13:13-18 | Reader 2 – B’resheet 14:4-6 |
|  | Maftir – B’resheet 13:16-18 | Reader 3 – B’resheet 14:7-9 |
| N.C.: Mark 1:23-28  Luke 4:33-37  & Acts 3:11-16 | Joshua 24:3-10 + 14 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Mo'ed Katan 16b Hence it is written, ‘Shiggaion of David, which he said unto the Lord, concerning Cush a Benjamite. Was Cush that Benjamite's name? And was not his name Saul? — But, just as a Cushite [Ethiopian] is distinguishable by his skin, so was Saul distinguished by his deeds. [Our Torah portion speaks of Cush and his descendants. It is likely that this caught David’s eye for this Psalm.] [↑](#footnote-ref-1)
2. Moed Katan 16b [↑](#footnote-ref-2)
3. I Shmuel (Samuel) Chapter 24. [↑](#footnote-ref-3)
4. I Shmuel (Samuel) Chapter 26. [↑](#footnote-ref-4)
5. I Shmuel (Samuel) 18:10. [↑](#footnote-ref-5)
6. I Shmuel (Samuel) 26:21. [↑](#footnote-ref-6)
7. cf. comm. Tehillim (Psalms) 18:1. That entire psalm was inspired mainly by Saul’s downfall. [↑](#footnote-ref-7)
8. Sofrim 18:2 [↑](#footnote-ref-8)
9. Joseph ben Hayyim Jabez (also "Yaavetz") (15th century-16th century) was a Spanish-Jewish theologian. He lived for a time in Portugal, where he associated with Joseph Hayyun, who inspired him with that taste for mysticism which he subsequently displayed in his writings. [↑](#footnote-ref-9)
10. Tehillim (Psalms) 7:16. [↑](#footnote-ref-10)
11. This introduction was edited and excerpted from: *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-11)
12. This comment refers KING to God. [↑](#footnote-ref-12)
13. Tehillim (Psalms) 7:14ff [↑](#footnote-ref-13)
14. I Shmuel (Samuel) 15:20-33. [↑](#footnote-ref-14)
15. I Shmuel (Samuel) 15:28 [↑](#footnote-ref-15)
16. I Shmuel (Samuel) 15:2ff [↑](#footnote-ref-16)
17. I Shmuel (Samuel) 22:19 [↑](#footnote-ref-17)
18. I Shmuel (Samuel) 15:11 [↑](#footnote-ref-18)
19. II Shmuel (Samuel) 11:2-27 [↑](#footnote-ref-19)
20. II Shmuel (Samuel) 24:1 [↑](#footnote-ref-20)
21. Jewish Encyclopedia: Targum Sheni (to Esth. ii. 5) traces the complete genealogy of Mordecai back to Benjamin through Shimi (identifying this Shimi with Shimei, son of Gera; comp. II Sam. 16:5-6, 13; I Kings 2:8, 36-46), Jonathan, and Saul. Still the discrepancy in Esth. 2:5, which makes Mordecai a descendant of both Judah and Benjamin, puzzled the Rabbis considerably, and various explanations of it are given, among others the following: (1) Mordecai, was on his father's side a descendant of Benjamin, and on his mother's a descendant of Judah. (2) He was a Benjamite; but his birth was caused through David, who was of Judah; for had David followed the advice of Abishai and killed Shimi (comp. II Sam. 16:7); Mordecai would never have come into existence. [↑](#footnote-ref-21)
22. Tehillim (Psalms) 7:1 [↑](#footnote-ref-22)
23. Avodah Zarah 5a [↑](#footnote-ref-23)
24. Vayikra (Leviticus) 4:22 [↑](#footnote-ref-24)
25. Kohelet 7:20 [↑](#footnote-ref-25)
26. Kohelet 7:20. based on Horayoth 10b [↑](#footnote-ref-26)
27. Some translations translate *Shiggaion* as *mistake*, see: *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y. Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-27)
28. *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-28)
29. II Shmuel (Samuel) 22:1 [↑](#footnote-ref-29)
30. שגין (from שגה ) is here taken to mean an error. It was an error on his part to celebrate in song the downfall of Saul. [↑](#footnote-ref-30)
31. Tehillim 7:1 [↑](#footnote-ref-31)
32. Aithiops in Greek means ‘fiery-looking’, ‘flashing’. [↑](#footnote-ref-32)
33. From the root “shagah" which means "to wander, go astray, to reel”. [↑](#footnote-ref-33)
34. Midrash Tehillim 7:1 [↑](#footnote-ref-34)
35. Tehillim (Psalms) 6:11 [↑](#footnote-ref-35)
36. ibid. 18:1 [↑](#footnote-ref-36)
37. Kohelet (Ecclesiastes) 10:20 [↑](#footnote-ref-37)
38. Tehillim (Psalms) 19:13 [↑](#footnote-ref-38)
39. Tehillim (Psalms) 7:1 [↑](#footnote-ref-39)
40. This is how the copula is here understood; E.V. ’and’. [↑](#footnote-ref-40)
41. Tehillim (Psalms) 18:1 [↑](#footnote-ref-41)
42. In the immediate context. [↑](#footnote-ref-42)
43. E.V. ’shiggaion’. [↑](#footnote-ref-43)
44. Tehillim (Psalms) 7:1 [↑](#footnote-ref-44)
45. Yeridat ha-dorot (Hebrew: ירידת הדורות), meaning literally "the decline of the generations", or nitkatnu ha-dorot (נתקטנו הדורות), meaning "the diminution of the generations", is a concept in classical Rabbinic Judaism and contemporary Orthodox Judaism expressing a belief of the intellectual inferiority of subsequent, and contemporary Torah scholarship and spirituality in comparison to that of the past. It is held to apply to the transmission of the "Revealed" ("Nigleh") aspects of Torah study, embodied in the legal and homiletic Talmud, and other mainstream Rabbinic literature scholarship. Its reasoning derives from the weaker claim to authoritative traditional interpretation of Scripture, in later stages of a lengthening historical chain of transmission from the original Revelation of the Torah at Mount Sinai, and the codification of the Oral Torah in the Talmud. This idea provides the basis to the designated Rabbinic Eras from the Tannaim and Amoraim of the Talmud, to the subsequent Gaonim, Rishonim and Acharonim. Additionally, it has an extra metaphysical explanation in Kabbalah, regarding lower levels of souls in succeeding generations. [↑](#footnote-ref-45)
46. Hilchot Yesodei haTorah 2:2 [↑](#footnote-ref-46)
47. Tehillim (Psalms) 42:3 [↑](#footnote-ref-47)
48. v. 4-5 [↑](#footnote-ref-48)
49. cf. Sefer HaMitzvot 3; footnote to v. 3 [↑](#footnote-ref-49)
50. II Shmuel (Samuel) 6 [↑](#footnote-ref-50)
51. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-51)
52. Masseh Rav 234; This introduction was edited and excerpted from: *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-52)
53. Earth - ארץ, Strong’s number 0776. [↑](#footnote-ref-53)
54. Hebrew for “and this is the blessing”. [↑](#footnote-ref-54)
55. Megillah 31a [↑](#footnote-ref-55)
56. Completion of a text, or of a course of study; a graduation. [↑](#footnote-ref-56)
57. This explanation is excerpted and edited *from Sod Siach Shemini Azeret* [www.mjol.com](http://www.mjol.com), by Dr Zvi Aviner [↑](#footnote-ref-57)
58. The morning prayer [↑](#footnote-ref-58)
59. The additional prayers said after shacharit on Shabbat and festivals. [↑](#footnote-ref-59)
60. It is also worth noting that the betrothal took place on Shavuot. [↑](#footnote-ref-60)
61. *The Jewish Holidays*, A Guide and Commentary, by Michael Strassfeld, page 150 [↑](#footnote-ref-61)
62. See also weekday morning prayer for putting on tefillin [↑](#footnote-ref-62)
63. Atzeret means “conclusion” and Shavuot is the conclusion of Passover. [↑](#footnote-ref-63)
64. Devarim (Deuteronomy) 16:6 [↑](#footnote-ref-64)
65. Likutei Sichos [↑](#footnote-ref-65)
66. Cf. Shemot 20:20 Moshe said “do not fear” at the receiving of the Torah. [↑](#footnote-ref-66)
67. **ζωγρέω** (*zogreo*) – catching alive. [↑](#footnote-ref-67)
68. Cf. Amos 4:2 [↑](#footnote-ref-68)
69. Here Hakham Tsefet (Simeon Peter) is referred to as Shimon. He will receive the name “Tsefet” in Mk 3:16 [↑](#footnote-ref-69)
70. Cf. Amos 4:2. [↑](#footnote-ref-70)
71. See Targum Pseudo Jonathan Gen. 11:28. [↑](#footnote-ref-71)
72. **ἀκολουθέω** (*akoloutheo*) – devotion of spiritual allegiance. [↑](#footnote-ref-72)
73. Here Hakham Tsefet (Simeon Peter) is referred to as Shimon. He will receive the name “Tsefet” in Mk 3:16 [↑](#footnote-ref-73)
74. A person teaching “without authority” would be described today in terms of a “lay preacher.” However an ordained Rabbi always “teaches with authority,” since he has been authorized by his teacher to do so on his own responsibility. [↑](#footnote-ref-74)
75. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* Grand Rapids MI: Wm. B. Eerdmand Publishing Co. p. 96 see M. Hengel, *The Charismatic Leader and his Followers*. ET Edinburg: T&T Clark, 1981. [↑](#footnote-ref-75)
76. **ἀκολουθέω** (*akoloutheo*) – devotion of spiritual allegiance. [↑](#footnote-ref-76)
77. Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* London: A & C Black Publishers Ltd. p 60 [↑](#footnote-ref-77)
78. France, R. T. (2002). *The Gospel of Mark: A commentary on the Greek text*. Grand Rapids, Mich.; Carlisle: W.B. Eerdmans; Paternoster Press. p 88 [↑](#footnote-ref-78)
79. Cf. B’resheet 22:17 [↑](#footnote-ref-79)
80. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 11 Sotah). Peabody, MA: Hendrickson Publishers. pp. 53 – 4. [↑](#footnote-ref-80)