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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2012**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2012**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 04, 5773 – Oct 19/20, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Oct 19 2012 – Candles at 6:37 PM  Sat. Oct 20 2012 – Habdalah 7:30 PM | **Brisbane, Australia**  Fri. Oct 19 2012 – Candles at 5:40 PM  Sat. Oct 20 2012 – Habdalah 6:34 PM | **Bucharest, Romania**  Fri. Oct 19 2012 – Candles at 6:07 PM  Sat. Oct 20 2012 – Habdalah 7:07 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Oct 19 2012 – Candles at 6:43 PM  Sat. Oct 20 2012 – Habdalah 7:38 PM | **Jakarta, Indonesia**  Fri. Oct 19 2012 – Candles at 5:28 PM  Sat. Oct 20 2012 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**  Fri. Oct 19 2012 – Candles at 5:16 PM  Sat. Oct 20 2012 – Habdalah 6:05 PM |
| **Miami, FL, U.S.**  Fri. Oct 19 2012 – Candles at 6:31 PM  Sat. Oct 20 2012 – Habdalah 7:23 PM | **Olympia, WA, U.S.**  Fri. Oct 19 2012 – Candles at 5:58 PM  Sat. Oct 20 2012 – Habdalah 7:00 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Oct 19 2012 – Candles at 5:54 PM  Sat. Oct 20 2012 – Habdalah 6:50 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Oct 19 2012 – Candles at 5:42 PM  Sat. Oct 20 2012 – Habdalah 6:42 PM | **Singapore, Singapore**  Fri. Oct 19 2012 – Candles at 6:34 PM  Sat. Oct 20 2012 – Habdalah 7:23 PM | **St. Louis, MO, U.S.**  Fri. Oct 19 2012 – Candles at 5:59 PM  Sat. Oct 20 2012 – Habdalah 5:55PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

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

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**This Torah Seder is dedicated on the happy occasion of His Excellency Adon Barth Lindemann’s birthday. We join together to wish His Excellency together with loved ones a most joyful Yom Huledet Same'ach and may His Excellency have a very long and procustive life, with much good health, ample sustenance, much shalom, and bringing many near to the Torah, and may his beloved young daughter Giberet Rachel bat Sarah be healed and made whole again speedily soon, amen ve amen!.**

**Shabbat: “Vayera Elohim” - ‎“And appeared** again **G-d”‎**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּרָא אֱלֹהִים** |  |  |
| **“Vayera Elohim”** | Reader 1 – B’resheet 35:9-15 | Reader 1 – B’resheet 37:1-3 |
| **“And appeared** again **G-d”** | Reader 2 – B’resheet 35:16-26 | Reader 2 – B’resheet 37:3-5 |
| **“Y se apareció** otra vez **Dio”** | Reader 3 – B’resheet 35:27-29 | Reader 3 – B’resheet 37:6-8 |
| B’resheet (Gen) 35:9 – 36:43 | Reader 4 – B’resheet 36:1-8 |  |
| Ashlamatah: Isaiah 43:1-7 + 19-21 | Reader 5 – B’resheet 36:9-19 |  |
|  | Reader 6 – B’resheet 36:20-30 | Reader 1 – B’resheet 37:1-3 |
| Psalm 29:1-11 | Reader 7 – B’resheet 36:31-43 | Reader 2 – B’resheet 37:3-5 |
|  | Maftir – B’resheet 36:40-43 | Reader 3 – B’resheet 37:6-8 |
| N.C.: Jude 11-13; Lk. 7:11-17; Acts 8:5-13 | Is. 43:1-7 + 19-21 |  |

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎‎‎‎35:9 – 36:43‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
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| 9. And God appeared again to Jacob when he came from Padan aram, and He blessed him. | 9. And the LORD revealed Himself to Ya’aqob again on his return from Padan of Aram, and the LORD blessed him by the name of His Word, **after the death of his mother.**  JERUSALEM: The God of eternity, whose name be Blessed forever and ever, has taught us precepts which are beautiful and statutes that are comely: He has taught us the blessing of matrimony from Adam and his bride, as the scripture expounds *And the Word of the Lord blessed them, and the Word of the Lord said to them, Be strong and multiply, and fill the earth, and subdue it.* He has taught us to visit the afflicted, from our father Abraham the Righteous/Generous, when He revealed Himself to him in the plain of Vision, and gave him the precept of circumcision, and made him to sit in the door of his tent in the heat of the day; as the scripture expounds and says, *And the Word of the LORD revealed Himself to him in the plain of Vision*. And again He has taught us to bless those who mourn, from our father Ya’aqob the Righteous?Generous: for He revealed Himself to him on his coming from Padan of Aram, when the way of the world had happened to Deborah, the nurse of Rivqah his mother, and Rachel died by him in the way, and Ya’aqob our father sat weeping and bewailing her, and mourning and crying. Then were You, O LORD of all worlds, in the perfection of Your free mercies revealed to him, and did comfort him, and blessing the mourners did bless him concerning his mother, even as the scripture expounds and says, *The Word of the LORD revealed Himself unto Ya’aqob the second time on his coming from Padan Aram, and blessed him.* |
| 10. God said to him, "Your name is Jacob. Your name shall no longer be called Jacob, but Israel shall be your name." And He named him Israel. | 10. And the LORD said to him, Heretofore was your name Ya’aqob: your name will be no more called Ya’aqob, but Israel will be your name. |
| 11. And God said to him, "I am the Almighty God; be fruitful and multiply; a nation and a multitude of nations shall come into existence from you, and kings shall come forth from your loins. | 11. And the LORD said to him, I am El Shadai: spread forth and multiply; a holy people, and a congregation of prophets and priests, will be from your sons whom you have begotten, and two kings will yet from you go forth. |
| 12. And the land that I gave to Abraham and to Isaac, I will give to you and to your seed after you will I give the land." | 12. And the land which I gave to Abraham and to Yitzchaq will I give unto you, and to your son, after you will I give the land. |
| 13. And God went up from him in the place where He had spoken with him. | 13. And the Shekinah of the LORD ascended from him in the place where He had spoken with him |
| 14. Now Jacob had erected a monument in the place where He had spoken with him, a stone monument, and he poured a libation upon it, and [then] he poured oil upon it. | 14. And Ya’aqob erected there a pillar of stone in the place where He had spoken with him, a pillar of stone; **and he outpoured upon it a libation of wine, and a libation of water, because thus it was to be done at the feast of Tabernacles**; and he poured oil of olives thereupon. |
| 15. Jacob named the place where God had spoken with him Beth el. | 15. And Ya’aqob called the name of the place where the LORD had spoken with him Beth El. |
| 16. And they journeyed from Beth el, and there was still some distance to come to Ephrath, and Rachel gave birth, and her labor was difficult. | 16. And they proceeded from Beth El; and there was yet much space of provision land in the coming to Ephrath and Rachel travailed, and had hard labour in her birth.  JERUSALEM: And there was a space, as much ground, to come unto Ephrath; and Rachel travailed, and had hard labour in her birth. |
| 17. It came to pass when she had such difficulty giving birth, that the midwife said to her, "Do not be afraid, for this one, too, is a son for you." | 17. And it was in the hardness of her travail that the midwife said to her, Fear not, for this also is to you a male child. |
| 18. And it came to pass, when her soul departed for she died that she named him Ben oni, but his father called him Benjamin. | 18. And it was in the going forth of her soul, for death came upon her, that she called his name The son of my woe: but his father called him Benjamin.  JERUSALEM: But his father called him in the language of the sanctuary, Benjamin. |
| 19. So Rachel died, and she was buried on the road to Ephrath, which is Bethlehem. | 19. And Rachel died, and was buried in the way to Ephrath, which is Bet Lehem. |
| 20. And Jacob erected a monument on her grave; that is the tombstone of Rachel until this day. | 20. And Ya’aqob erected a pillar over the house of burying: which is the pillar of the tomb of Rachel unto this day. |
| 21. **Israel journeyed, and he pitched his tent at some distance past the Tower of Eder.** | 21. **And Ya’aqob proceeded and spread his tent beyond the tower of Eder, the place from whence, it is to be, the King Messiah will be revealed at the end of the days.** |
| 22. And it came to pass when Israel sojourned in that land, that Reuben went and lay with Bilhah, his father's concubine, and Israel heard [of it], and so, the sons of Jacob were twelve. | 22. And it was while Israel dwelt in this land that Reuben went and confounded the bed of Bilhah the concubine of his father, which had been ordained along with the bed of Leah his mother; and this is reputed with regard to him, as if he had lain with her. And Israel heard it, and it afflicted him, and he said, Alas, that one should have come forth from me so profane, even as Ishmael came forth from Abraham, and Esau from my father! **The Spirit of Holiness answered and thus spoke to him: fear not, for all are righteous/generous and none of them is profane!** So, after Benjamin was born, the sons of Ya’aqob were twelve. |
| 23. The sons of Leah [were] Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun. | 23. The sons of Leah, the first--born of Ya’aqob, Reuben, and Shimeon, and Levi, and Jehudah, and Issakar, and Zabulon. |
| 24. The sons of Rachel: Joseph and Benjamin. | 24. The sons of Rachel, Joseph and Benjamin. |
| 25. The sons of Bilhah, Rachel's maidservant: Dan and Naphtali. | 25. The sons of Bilhah, the handmaid of Rahel, Dan and Naphtali; |
| 26. The sons of Zilpah, Leah's maidservant: Gad and Asher. These are Jacob's sons who were born to him in Padan aram. | 26. and the sons of Zilpha, the handmaid of Leah, Gad and Asher. These are the sons of Ya’aqob who were born to him in Padan Aram. |
| 27. And Jacob came to his father Isaac, to Mamre, Kiriath arba, which is Hebron, where Abraham and Isaac dwelt. | 27. And Ya’aqob came to Yitzchaq his father, at Mamre the city of Arba, which is Hebron, for there Abraham and Yitzchaq had dwelt. |
| 28. The days of Isaac were a hundred and eighty years. | 28. And the days of Yitzchaq were an hundred and eighty years. |
| 29. And Isaac expired and died and was gathered in to his peoples, old and sated with days, and his sons, Esau and Jacob, buried him. | 29. And Yitzchaq expired and died and was gathered to his people, old and full of days, and Esau and Ya’aqob his sons buried him. |
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| 1. And these are the generations of Esau, that is, Edom. | 1. These are the genealogies of Esau, who is called Edom. |
| 2. Esau took his wives from the daughters of Canaan: Adah, daughter of Elon the Hittite; and Oholibamah, daughter of Anah, daughter of Zibeon the Hivvite; | 2. Esau took wives of the daughters of Kenaan, Adah the daughter of Elon the Hittah, and Ahalibama the daughter of Ana, the daughter of Sibeon the Hiva, |
| 3. also Basemath, daughter of Ishmael, sister of Nebaioth. | 3. and Basemath the daughter of Ishmael whom Nebaioth her brother gave to him. |
| 4. Adah bore Eliphaz to Esau and Basemath bore Reuel. | 4. And Adah bare to Esau Eliphaz, and Basemath bare Reuel. |
| 5. Oholibamah bore Jeush and Jalam and Korah; these are the sons of Esau who were born to him in the land of Canaan. | 5. And Ahalibama, bare to Esau Jehus, and Jaalam, and Korach. These are the sons of Esau who were born to him in the land of Kenaan. |
| 6. And Esau took his wives, his sons, and his daughters and all the people of his household, and his cattle and all his animals and all his property that he had acquired in the land of Canaan, and he went to a[nother] land, because of his brother Jacob. | 6. And Esau had taken his wives and his sons and his daughters, and all the souls of his house, and his flocks and his cattle, and all the substance which he had gotten in the land of Kenaan, and had gone into another land; for there fell upon him a fear of Ya’aqob his brother: |
| 7. For their possessions were too numerous for them to dwell together, and the land of their sojournings could not support them because of their livestock. | 7. for their possessions would be too great for them to dwell together, neither would the land of their sojourning maintain them, on account of their flocks. |
| 8. So Esau dwelt on Mount Seir Esau, that is Edom. | 8. And Esau dwelt in the mountain of Gabal. He is Esau the prince of the Edomites. |
| 9. And these are the generations of Esau the progenitor of Edom, on Mount Seir. | 9. And these are the kindreds of Esau the prince of the Edomites, the place of whose dwelling was in the mountain. of Gabal. |
| 10. These are the names of Esau's sons: Eliphaz, son of Adah, the wife of Esau, Reuel, son of Basemath, the wife of Esau. | 10. These are the names of the sons of Esau, Eliphaz bar Adah, wife of Esau; Reuel bar Basemath, wife of Esau. |
| 11. The sons of Eliphaz were Teman, Omar, Zepho, Gaatam, and Kenaz. | 11. And the sons of Eliphaz were Teman Omar, Zephu, and Gaatam, and Kenaz, and Timna. |
| 12. And Timna was a concubine to Eliphaz, son of Esau, and she bore to Eliphaz, Amalek. These are the sons of Adah, the wife of Esau. | 12. And Timna was the concubine of Eliphaz bar Esau, and she bare to Eliphaz Amalek. **He is Eliphaz the companion of Job.** These are the sons of Adah wife of Esau. |
| 13. And these are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These are the sons of Basemath, the wife of Esau. | 13. And these are the sons of Reuel, Nachath and Zerach, Shammah and Mizzah. These are the sons of Basemath wife of Esau. |
| 14. And these are the sons of Oholibamah, daughter of Anah, daughter of Zibeon, the wife of Esau; she bore to Esau: Jeush, Jaalam, and Korah. | 14. And these are the sons of Ahalibama the daughter of Anah the daughter of Sebeon wife of Esau; and she bare to Esau, Jehus, and Jaalam, and Korach. |
| 15. These became the chieftains of the sons of Esau: the sons of Eliphaz, Esau's firstborn: Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz, | 15. These are the chieftains of the sons of Esau; the sons of Eliphaz, the first--born of Esau, Rabba Teman, Rabba Omar, Rabba Zephu, Rabba Kenaz, |
| 16. Chief Korah, Chief Gaatam, Chief Amalek. These are the chieftains of Eliphaz in the land of Edom; these are the sons of Adah | 16. Rabba Korach, Rabba Gaatam, Rabba Amalek: these are the chieftains of Eliphaz, whose habitation was in the land of Edom; they are the sons of Adah. |
| 17. And these are the sons of Reuel the son of Esau: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These are the chieftains of Reuel in the land of Edom; these are the sons of Basemath, the wife of Esau. | 17. And these are the sons of Reuel bar Esau; Rabba Nachath, Rabba Zerach,, Rabba Shammah, Rabba Mizzah; these are the chieftains of Reuel, whose habitation was in the land of Edom. These are the sons of Basemath wife of Esau. |
| 18. And these are the sons of Oholibamah, the wife of Esau: Chief Jeush, Chief Jaalam, Chief Korah. These are the chieftains of Oholibamah, daughter of Anah, the wife of Esau. | 18. And these are the sons of Ahalibama wife of Esau; Rabba Jeush, Rabba Jaalam, Rabba Korach; these are the chieftains of Ahalibama, daughter of Adah wife of Esau. |
| 19. These are the sons of Esau and these are their chieftains, he is Edom. | 19. These are the sons of Esau, and these their chieftains. He is the father of the Edomites. |
| 20. These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, and Anah; | 20. These are the sons of Gebal, the generations who before that had dwelt in that land: Lotan, and Shobal, and Sebeon, and Anah, |
| 21. Dishon, Ezer, and Dishan. These are the chieftains of the Horites, the sons of Seir in the land of Edom. | 21. and Dishon, and Etser, and Dishon. These are the chieftains of the generations of the sons of Gebal, whose habitation was of old in the land of the Edomites. |
| 22. The sons of Lotan were Hori and Hemam, and the sister of Lotan was Timna. | 22. And the sons of Lotan were the Chori and Heman; and the sister of Lotan was Timna. |
| 23. And these are the sons of Shobal: Alvan, Manahath, and Ebal, Shepho and Onam. | 23. And these are the sons of Shobal, Alvan, and Manachoth, and Ebal, Shepho, and Onam. |
| 24. And these are the sons of Zibeon: Aiah and Anah he is Anah who found the mules in the wilderness when he pastured the donkeys for his father Zibeon. | 24. And these are the sons of Sebeon, Aja and Anah: he is Anah who coupled the onagers with the she--asses, and after a time found mules which had come forth from them, when he was tending the asses of Sebeon his father. |
| 25. And these are the sons of Anah: Dishon and Oholibamah, the daughter of Anah. | 25. And these are the children of Anah: Dishon; and Ahalibama was the daughter of Anah. |
| 26. And these are the sons of Dishan: Hemdan, Eshban, Ithran, and Cheran. | 26. And these are the sons of Dishon, Hemdan, and Jisban, and Jithran, and Keran. |
| 27. These are the sons of Ezer: Bilhan, Zaavan, and Akan. | 27. These are the sons of Etser, Bilhan, and Zaavan, and Akan. |
| 28. These are the sons of Dishan: Uz and Aran. | 28. These are the sons of Dishan, Hutz and Aram |
| 29. These are the chieftains of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah, | 29. These are the chieftains of the families: Rabba Lotan, Rabba Shobal, Rabba Sebeon, Rabba Anah, |
| 30. Chief Dishon, Chief Ezer, and Chief Dishan; these are the chieftains of the Horites according to their chieftains in the land of Edom. | 30. Rabba Dishon, Rabba Etser, Rabba Dishan: these are the chieftains of the families, according to their principalities, whose habitation was of old in the land of Gabla. |
| 31. And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel: | 31. These are the kings who reigned in the land of Edom before any king reigned over the sons of Israel. |
| 32. Bela, son of Beor reigned in Edom, and the name of his city was Dinhabah. | 32. In Edom reigned Bileam. the son of Behor, and the name of the city of the house of his kingdom was Dinhaba. |
| 33. Bela died, and Jobab, son of Zerah of Bozrah, reigned in his stead. | 33. And Bela died, and in his stead reigned Jobab the son of Zerach of Botsra. |
| 34. And Jobab died, and Husham of the land of the Temanites reigned in his stead. | 34. And Jobab died, and in his stead reigned Husham of the South country; |
| 35. Husham died, and Hadad, son of Bedad, who defeated Moab in the field of Midian, reigned in his stead. The name of his city was Avith. | 35. and Husham died, and in his stead reigned Hadad the son of Bedad, who slew the Midianites when he arrayed war with them in the fields of Moab, and the name of the city of the house of his kingdom was Avith. |
| 36. Hadad died, and Samlah of Masrekah reigned in his stead. | 36. And Hadad died, and in his stead reigned Simlah of Masrekah. |
| 37. Samlah died, and Saul of Rehoboth by the river reigned in his stead. | 37. And Simlah died, and instead of him reigned Shaul, who was of Rohoboth on the Pherat. |
| 38. Saul died, and Baal Hanan, son of Achbor, reigned in his stead. | 38. And Shaul died, and in his stead reigned Baal Hanan bar Akbor. |
| 39. Baal Hanan, son of Achbor died, and Hadar reigned in his stead. The name of his city was Pau; his wife's name was Mehetabel, daughter of Matred, the daughter of Me zahab. | 39. And Baal Hanan bar Akbor died, and instead of him reigned Hadar; and the name of the city of the house of his kingdom was Pahu; and the name of his wife was Mehetabel the daughter of Matred. He was the man who laboured with perseverance and vigilance, and who, after he had become wealthy and had gotten riches, turned to become more lofty in his heart, saying What is silver and what is gold?  JERUSALEM: **And after him reigned Hadar; and the name of his city was Pahu, andthe daughter of Matred, the daughter of the changer of gold: the man who had perseverance all the days of his life; but who, after he had eaten and was satisfied, converted and said, What is gold, and what is silver?** |
| 40. And these are the names of the chieftains of Esau, according to their clans, according to their places, by their names: Chief Timna, Chief Alvah, Chief Jetheth; | 40. And these are the names of the chieftains of Esau after their kindreds, after the place of their habitation,with their names Rabba Timna, Rabba Alva, Rabba Jetheth, |
| 41. Chief Oholibamah, Chief Elah, Chief Pinon, | 41. Rabba Aholibama, Rabba Elah, Rabba Phinon, |
| 42. Chief Kenaz, Chief Teman, Chief Mibzar, | 42. Rabba Kenaz, Rabba Teman, Rabba Mibzar, |
| 43. Chief Magdiel, Chief Iram. These are the chieftains of Edom according to their dwelling places in the land of their possession. That is Esau, progenitor of the Edomites. | 43. Rabba Magdiel, he was called Magdiel from the name of his city whose (migdol) tower was strong, Rabba Hiram. These are the chieftains of Edom, according to their habitations in the land of their possessions. He is Esau the father of the Edomites. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎35:9 – 36:43‎‎‎‎‎**

* Death and Mourning of Rivqah and Yitschaq – Gen. 35:9-29
* The Generations of Esau – Gen. 36:1-43

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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Vol. 3a – “The Twelve Tribes,” pp. 185-228

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎35:9 – 36:43**

**9 again** The second time in this place: once when he went away and once when he returned.

**and He blessed him [with] the blessing of [the consolation bestowed upon] mourners.**-[from Gen. Rabbah 82:3]

**10 Your name shall no longer be called Jacob** Heb. יַעֲקֽב , an expression of a man who comes with stealth and guile (עָקְבָה) , but [ יִשְׂרָאֵל ], a term denoting a prince (שַׂר) and a chief.-[from Zohar vol. 1, 1712, vol. 3, 45a, and Chullin 92a]

**11 I am the Almighty God** Heb. שַׁדַּי . For I have the power (כְּדַי) to bless, because the blessings are Mine.

**be fruitful and multiply-**[God bestowed this blessing upon Jacob] because Benjamin was not yet born, although (Rachel) was already pregnant with him.

**a nation-** Benjamin.-[from Gen. Rabbah 82:4]

**nations** Manasseh and Ephraim, who were destined to emanate from Joseph, and [were counted] in the number of the tribes.-[from Gen. Rabbah loc. cit.]

**and kings** Saul and Ishbosheth, who were of the tribe of Benjamin, who had not yet been born. (Abner interpreted this verse [in this sense] when he crowned Ishbosheth, and the tribes too interpreted it [in this sense] and became friendly again with Benjamin, as it is written: “No man from us shall give his daughter to Benjamin for a wife” (Jud. 21: 1)—they retracted this and said, “Were he (Benjamin) not to be counted among the tribes, the Holy One, blessed be He, would not have said to Jacob, ‘and kings shall come forth from your loins.’”) [Old Rashi manuscript from Tanchuma Buber Vayishlach 29]

**a nation and a multitude of nations** This means that his children are destined to be like [the foreign] nations, according to the number of the nations, who are the seventy nations. Likewise, the entire Sanhedrin is [composed of] seventy [members. When Jacob and his household migrated to Egypt, they numbered seventy, as it is stated in Gen. 46:27]. Another explanation: This means that his sons are destined to offer up sacrifices at the time of the prohibition of the high places, just as the gentile nations [did] in the days of Elijah.-[Old Rashi manuscript from Gen. Rabbah 82:5]

**14 in the place where He had spoken with him** I do not know what this teaches us.

**16 some distance** Heb. כִּבְרַת הָאָרֶץ . Menachem (Machbereth Menachem p. 102) explained [ כִּבְרַת ] as an expression of כַּבִָּיר , meaning “much”—in this case, a long distance. The Aggadah (Gen. Rabbah 82:7) explains it as: during the time [when] the ground is riddled like a sieve, when plowed fields are common, when the winter has passed, and the heat has not yet come. This, however, is not the simple meaning of the verse, for we find concerning Na’aman, “and he went some distance (כִּבְרַת אָרֶץ) from him” (II Kings 5:19). I therefore believe that it is the name of a land measure, like the distance of a parasang or more. Just as you say [in measuring an area], “yokes of a vineyard (צִמְדֵי כֶּרֶם) ” (Isa. 5:10),”a plot of land (חֶלְקַת הַשָׂדֶה) ” (above 33:19), so with a man’s journey (land approximately the journey of a mil), one calls the measure כִּבְרַת אָרֶץ .

**17 for this one, too, is Added to Joseph for you.** Our Sages interpreted [ גַם as intimating that] with each tribe a twin sister was born, and with Benjamin, an extra twin sister was born.-[from Gen. Rabbah 82:8]

**18 Ben-oni-The son of my pain.** [from Gen. Rabbah 82:9] Benjamin—It seems to me that since he was the only one who was born in the land of Canaan, which is in the South for a person [who is] coming from [the direction of] Aram-naharaim, as it is said: “in the South, in the land of Canaan” (Num. 33: 40); “continually traveling southward” (Gen. 12:9).

**Benjamin The son of the South**, an expression of “North and South (וְיָמִין) You created them” (Ps. 89:13). For this reason, it is [written here] plene, [with a “yud” after the “mem”]. (Another explanation: Benjamin means “the son of days” (בֶּן יָמִים) , because he was born in his (Jacob’s) old age, and it is spelled with a “nun” like “at the end of the days (הַיָמִין) ” (Dan. 12:13).

**22 when Israel sojourned in that land** Before he came to Hebron, to Isaac, all these [incidents] befell him.

**and lay** Since he (Reuben) disarranged his (Jacob’s) bed, Scripture considers it as if he had lain with her. Now why did he disarrange and profane his bed? [It was] because when Rachel died, Jacob took his bed, which had been regularly placed in Rachel’s tent and not in the other tents, and moved it in to Bilhah’s tent. Reuben came and protested his mother’s humiliation. He said, “If my mother’s sister was a rival to my mother, should my mother’s sister’s handmaid [now also] be a rival to my mother?” For this reason, he disarranged it.-[from Shab. 55b]

**and so, the sons of Jacob were twelve** [Scripture] commences with the previous topic (i.e. the birth of Benjamin). When Benjamin was born, the marriage bed (i.e. the destined number of sons) was completed, and from then on, it was proper that they be counted, and [so] it (Scripture) counted them. Our Sages, however, interpreted that these words are intended to teach us that all of them (Jacob’s sons) were equal, and all of them were righteous, for Reuben had not sinned.-[from Shab. 55b]

**23 Jacob’s firstborn** Even at the time of [Reuben’s] error, [Scripture] calls him the firstborn [with all its honors].-[from Gen. Rabbah 82: 11]

**Jacob’s firstborn** Firstborn in regard to inheritance, firstborn to perform the service, firstborn regarding the counting (when the names of the tribes were enumerated, he was always counted first.) The birthright was given to Joseph only in respect to the tribes, in that he founded two tribes (Ephraim and Manasseh).

**27 Mamre** The name of the plain.

**Kiriath-arba** The name of the city. [Therefore,] מַמְרֵא קִרְיַת הָאַרְבַָּע means “the plain of Kiriath-arba.” If you say that it should have been written: מַמְרֵא הַקִרְיַת אַרְבַָּע , [the answer is that] this is biblical style. In every case of a compound name such as this (קִרְיַת הָאַרְבַָּע) , and such as בֵּית-לֶחֶם , אֲבִי עֶזֶר , בֵּית-אֵל , when a “hey” needs to be added, it is prefixed to the second word: “the Bethlehemite (בֵּיתהַלַחְמִי) ” (I Sam. 16:1); “in Ophrah of the Abiezrites (אַבִי הָעֶזְרִי) ” (Jud. 6:24); “Hiel the Bethelite (בֵּית-הָאֱלִי) built” (I Kings 16:34).

**29 And Isaac expired There is no order of earlier and later events (chronological order) in the [narrative of] Torah.** The selling of Joseph [actually] preceded Isaac’s demise by 12 years, for when Jacob was born, Isaac was 60 years old, and Isaac died in Jacob’s 120th year, for it is stated: “and Isaac was sixty years old” (Gen. 25:26)—if you subtract 60 from 180 [Isaac’s age at his death], you have 120 left. Joseph was 17 years old when he was sold, and that year was Jacob’s 108th year. How so? He was blessed at the age of 63 [as Rashi explains Gen. 28:9], for 14 years he hid in the academy of Eber, totaling 77. He worked 14 years for a wife, and at the end of the 14 years, Joseph was born, as it is said: “Now it came to pass when Rachel had borne Joseph, etc.” (Gen. 30:25). The total is 91. [Add to this] the 17 [years] until Joseph was sold, and it totals 108. (Moreover, it is explicit that from when Joseph was sold until Jacob came to Egypt, 22 years had passed, as it is said: “And Joseph was thirty years old, etc.” (Gen. 41:46), and the seven years of plenty and two years of [the] famine [had elapsed before Jacob’s arrival.] This totals 22. And it is written: “The days of the years of my sojournings are one hundred thirty years” (Gen. 47:9). [Since Jacob arrived in Egypt at age 130, 22 years after Joseph had been sold,] it follows that Jacob was 108 when he (Joseph) was sold.) [from Seder Olam, ch. 2]

**Chapter 36**

**2 Adah daughter of Elon** This is [actually] Basemath the daughter of Elon (mentioned above 26:34). She was called Basemath because she burnt incense (בְּשָָׂמִים) to idols.

**Oholibamah** She is [identical to] Judith (mentioned above 26: 34). He (Esau) nicknamed her Judith (יְהוּדִית) to imply that she denied the validity of idolatry, so that he might deceive his father.

**daughter of Anah, daughter of Zibeon** If she was the daughter of Anah, she could not have been the daughter of Zibeon: Anah was the son of Zibeon, as it is said: “And these are the sons of Zibeon: Aiah and Anah” (below verse 24). [This] teaches [us] that Zibeon was intimate with his daughter-in-law, the wife of Anah, and Oholibamah emerged from between them both [i.e., from Zibeon and Anah]. **Scripture teaches us that they were all mamzerim (illegitimate), products of adultery and incest.**-[from Tanchuma Vayeshev 1]

**3 Basemath, daughter of Ishmael**Elsewhere [Scripture] calls her Mahalath (above 28:9). I found in the Aggadah of the midrash on the Book of Samuel (ch. 17): There are three people whose iniquities are forgiven (מוֹחֲלִים) : One who converts to Judaism, one who is promoted to a high position, and one who marries. The proof [of the last one] is derived from here (28:9). For this reason she was called Mahalath (מָחֲלַת) , because his (Esau’s) sins were forgiven (נְמְחֲלוּ) .

**sister of Nebaioth** Since he (Nebaioth) gave her hand in marriage after Ishmael died, she was referred to by his name.-[from Meg. 17a]

**5 Oholibamah bore…and Korah** This Korah was illegitimate. He was the son of Eliphaz, who had been intimate with his father’s wife, Oholibamah, the wife of Esau. This is evidenced by the fact that he [Korah] is [also] listed among the chieftains of Eliphaz at the end of this chapter.-[from Gen. Rabbah 82:12]

**and he went to a[nother] land to dwell** wherever he would find.

**7 and the land of their sojournings could not provide [sufficient] pasture for their animals.** The Midrash Aggadah (Gen. Rabbah 82:13), however, explains “because of his brother Jacob,” [as follows:] Because of the note of obligation of the decree: “that your seed will be strangers” (Gen. 15:13), which was put upon the descendants of Isaac. He (Esau) said, “I will get out of here. I have neither a share in the gift-for the land has been given to him-nor in the payment of the debt.” [He left] also on account of the shame that [he felt because] he had sold his birthright.-[from Gen. Rabbah 82:13]

**9 And these are the generations** that his sons begot after he went to Seir.

**12 And Timna was a concubine** [This passage is here] to proclaim the greatness of Abraham-how much [people] longed to attach themselves to his descendants. This Timna was a daughter of chieftains, as it is said: “and the sister of Lotan was Timna” (below verse 22). Lotan was one of the chieftains of the inhabitants of Seir, from the Horites, who had dwelt there before. She said, “I may not be worthy of marrying you, but if only I could be [your] concubine” (Gen. Rabbah 82:14). In (I) Chronicles (1:36) [the Chronicler] enumerates her among the children of Eliphaz [here she is counted as the daughter of Seir the Horite, and the concubine of Eliphaz]. This teaches [us] that he (Eliphaz) was intimate with the wife of Seir, and Timna emerged from between them (Seir’s wife and Eliphaz), and when she grew up, she became his (Eliphaz’s) concubine. That is the meaning of “and the sister of Lotan was Timna.” [Scripture] did not count her with the sons of Seir, because she was his (Lotan’s) sister through his mother but not through his father.-[from Tanchuma Vayeshev 1]

**15 These became the chieftains of the sons of Esau** The heads of the clans.

**20 the inhabitants of the land** They were its inhabitants before Esau came there. Our Rabbis explain [that they were called, “inhabitants of the land”] (Shab. 85a) because they were skilled in making the land habitable. [They would say,] “The length of this [measuring] stick is [good] for [planting] olives; the length of this [measuring] stick is [good] for [planting] grapevines,” for they would taste [the soil] and know what was suitable to plant in it.

**24 Aiah and Anah** Heb. וֲעֲנָה וְאַיָה . The “vav” is superfluous. It is equivalent to וְאַיָה וֲעֲנָה . There are many [such instances] in the Scriptures, [e.g.] “permitting the Sanctuary (תֵּת וְקֽדֶשׁ) and the host to be trampled” (Dan. 8: 13); “chariot and horse were stunned (נִרְדָָּם וְרֶכֶב וָסוּס) ” (Ps. 76:7).

**he is Anah** Who is mentioned above (verse 20) to be the brother of Zibeon, but here [Scripture] calls him his son. This teaches us that Zibeon was intimate with his mother, and fathered Anah.-[from Pes. 54a]

**who found the mules in the wilderness**-Heb. הַיֵמִם , mules. **He mated a donkey with a mare (female horse), and it gave birth to a mule.** He (Anah) was illegitimate, and he brought illegitimate offspring into the world (Gen. Rabbah 82:15). Why were they called יֵמִם (signifying “dreaded beings”) ? Because their dread (אֵימָתָן) was cast upon people; Rabbi Hanina said, “In all my days no one has ever recovered from a wound from a white female mule.” (But we see that [those bitten by white female mules] do live. Do not read: “who has lived (וְהָיָה) ,” but “that was healed (וְחָיתָה) ,” because [such a] wound will never heal.-[from an old Rashi manuscript]) It was unnecessary to list the genealogy of the Horites except to mention Timna, and thereby inform us of the greatness of Abraham, as I explained above (verse 12). [from Chullin 7b]

**31 And these are the kings, etc.** They were eight, and, corresponding to them, Jacob set up [eight kings] and nullified the kingdom of Esau during their time. They are the following (kings): Saul, Ish-bosheth, David, Solomon, Rehoboam, Abijah, Asa, and Jehoshaphat. During the days of his (Jehoshaphat’s) son Joram, however, it is written: “In his days, Edom revolted from under the power of Judah, and they appointed a king over themselves” (II Kings 8:20), [whereas] during Saul’s days it is written: “There was no king in Edom; a governor was king” (I Kings 22:48). [from Gen. Rabbah 83:2]

**33 Jobab, son of Zerah of Bozrah** Bozrah was [one] of the Moabite cities, as it is said: “And to Kerioth and to Bozrah, etc.” (Jer. 48:24). Since it (Bozrah) appointed a king for Edom, it is destined to be punished with them (the Edomites), as it is said: “for the Lord has a slaughter in Bozrah” (Isa. 34:6). [from Gen. Rabbah 83:3]

**35 who defeated Moab in the field of Midian** For Midian came against Moab to wage war, and the king of Edom went to aid Moab. From here we learn that Midian and Moab were quarreling with one another, and in the days of Balaam they made peace, [in order] to band together against Israel.-[from Tanchuma Balak 3]

**39 the daughter of Me- zahab** [ מִי זָהָב denotes:] What is gold? He was rich, and gold was of no importance to him.-[from Gen. Rabbah 83: 4]

**40 And these are the names of the chieftains of Esau** who were called by the names of their provinces after Hadar died and their kingdom had ceased. The first ones mentioned above (verses 15-19) are the names of their generations, and so it is delineated in (I Chronicles 1:51): And Hadar [sic] died, and the chiefs of Edom were Chief Timna, etc.”

**43 Magdiel This is Rome**.-[From Pirkei d’Rabbi Eliezer, ch. 38]

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎35:9 – 36:43‎**

**10. YOUR NAME IS JACOB.** God is saying, “Now you are still called Jacob even though the lord of Esau has changed your name[[1]](#footnote-1) because he was not sent to you to change your name. However, from now on, *your name will not be called any more Jacob, but Israel will be your name*," this being the meaning of the end of the ‎verse, *and He called his name Israel*. It may be that it alludes to the fact that He called his name Israel in addition to the name Jacob, but not ‎that it be forbidden for him to be called Jacob. ‎

‎**12. AND THE LAND WHICH I GAVE UNTO ABRAHAM AND ISAAC, TO YOU I WILL GIVE IT.** "As I have given it to them so will I give ‎it to you." **This alludes to an oath, for the land was given to them with an oath so that sin should not cause annulment of the gift,** but to Jacob ‎it was originally given without an oath. It is this which Scripture refers to when it says in all places, the land of which I swore unto Abraham, ‎to Isaac, and to Jacob.[[2]](#footnote-2) It may be that the repetition of the prophecy, [mentioned above, 28: 13, and repeated here] , constitutes an oath, as ‎I have already explained.[[3]](#footnote-3) ‎

‎

**13. AND GOD WENT UP FROM HIM.** I.e., just as it said with respect to Abraham, *And God went up from Abraham*.[[4]](#footnote-4) In both cases, it serves ‎to inform us that this was no mere vision or prophetic dream alone, or something like, *And it brought me in the visions of God to Jerusalem*,[[5]](#footnote-5) but that the Divine Presence rested upon him in the place where he stood. And by way of the Truth, [that is, the mystic lore of the Cabala], ‎‎"*God went up from him*," from the place where He spoke with him, this being similar in purport to that which is said, *Blessed be the glory of the ‎Eternal from His place*.[[6]](#footnote-6) Scripture is thus stating that which the Sages have mentioned:[[7]](#footnote-7) **"It is the patriarchs that constitute the Divine ‎Chariot." ‎**

‎

**14. AND JACOB SET UP A PILLAR.** Rabbi Abraham ibn Ezra explained it as meaning: "And Jacob had previously[[8]](#footnote-8) set up a ‎pillar, and now he poured out a drink-offering thereon, and poured oil thereon." This is correct. ‎

‎

**15. AND JACOB CALLED THE NAME OF THE PLACE ... ‎BETH-EL (HOUSE OF GOD).** He called it so time after time [since he had previously[[9]](#footnote-9) called it by that name]. This is to inform us that it is ‎truthfully and properly a House of G-d, and there the Divine Presence will ever be. The same was true with the name of Beer-sheba, [which was ‎so called by both Abraham and Isaac.[[10]](#footnote-10) Here too it could not refer to naming the city but rather to calling it by its name.] ‎

‎

**16. A 'KIVRATH' OF LAND.** Menachem ben Saruk[[11]](#footnote-11) explained the word as having the meaning of ***kabir*** (much), i.e., great distance. A ‎Midrashic explanation is: "At the time when the ground is full of holes like a sieve, when there was plenty of ploughed ground. The winter was ‎past, but the dry season had not yet come." This, however, cannot be the literal sense of the verse, for in the case of Naaman we find, *And he ‎departed from him a 'kivrath' of land*,[[12]](#footnote-12) [which cannot possibly have this meaning since the sense there is that he had walked away but a ‎small distance from Naaman when Gehazi immediately ran after him] . I think that it is a name for a measure of land. This is Rashi's language. ‎

The correct interpretation is that which Rabbi David Kimchi[[13]](#footnote-13) has advanced, i.e., that the letter kaph in the word kivrath is the kaph of ‎comparison and is not a root letter of the word, the basic word being as in the verses: *They were their* ***'levaruth****' (food)*;[[14]](#footnote-14) ***'Vethavreini'*** *(and ‎give me to eat) bread*,[[15]](#footnote-15) meaning a small amount of food in the morning.[[16]](#footnote-16) And here the meaning of ***kivrath*** is the distance a pedestrian covers from mornmg to the time of eating, for all travellers measure distances in this manner. ‎

This I originally wrote when still in Spain, but now that I was worthy and came to Jerusalem[[17]](#footnote-17) - praise to G-d Who is kind and deals kindly! ‎‎- I saw with my eyes that there is not even a mile between Rachel's grave and Bethlehem. This explanation of Rabbi David Kimchi has thus ‎been refuted, as have the words of Menachem [ben Saruk, who said that there was a great distance between the grave and Bethlehem]. Rather ‎***kivrath*** is a name for a measure of land, as Rashi has said, and there is no adjectival part in the word but only a substantive as in most nouns, ‎with the kaph serving a formative purpose to indicate that it was not an exact measure. And if the word be adjectival, modifying eretz, it is ‎possible that ***brath*** is like ***bath***, as in the expression, *What* ***'brie'*** *(my son)? and what* ***"bar"*** *(O son) of my womb?[[18]](#footnote-18)* The word ***bath*** is thus the ‎name for a small measure of land by which travellers measure the way, similar to the present day mile. It is called ***"bath of the land"*** for this ‎small measure is as "a daughter" to the Persian mile or some other measure known in those days. ‎

And I have also seen that Rachel's grave is not in Ramah nor near it, [as the plain meaning of the verse in Jeremiah, 31:15, would seem to ‎indicate: *A voice is heard in Ramah... Rachel weeping for her children*]. Instead, Ramah which is in Benjamin is about four Persian miles ‎distant from it, and Ramah of the hill-country of Ephraim[[19]](#footnote-19) is more than two days' travel from it. Therefore, I say that the verse stating, *A ‎voice is heard in Ramah*,[[20]](#footnote-20) **is a metaphor, in the manner of rhetorical expression, meaning to say that Rachel wept so loudly and bitterly that ‎her voice was heard from afar in Ramah, which was on top of the mountain of [the territory of] her son Benjamin.** [She cried for her children ‎who went into exile] because they were not there, ‎and she was desolate of them. Thus Scripture docs not say, "In Ramah, Rachel weeps for her children." but it says that the voice was heard ‎there. ‎

It appears to me that Jacob buried Rachel on the road and did not bring her into Bethlehem in Judah, which was near there, because he saw ‎by the prophetic spirit that Bethlehem Ephrathah will belong to Judah,[[21]](#footnote-21) and he wished to bury her only within the border of her son ‎Benjamin, and the road on which the monument over Rachel's grave stands is near to Beth-el in the border of Benjamin. And so the Rabbis ‎have said in the Sifre:[[22]](#footnote-22) "Rachel died in the portion of Benjamin," as it is found in the Parshath V'zoth Habrachah. Now I have seen in ‎the Targum of Yonathan ben Uziel[[23]](#footnote-23) that he discerned this, and he translated: ‎‎"A voice is heard high in the world." [I.e., thus interpreted Ramah, not as the name of a place, since Rachel was not buried in Ramah, as ‎explained above, but rather on the basis of its root ram (high)], and he thus translated the whole verse[[24]](#footnote-24) as applying to the congregation of ‎Israel rather than Rachel. ‎

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**18. 'BEN ONI' (THE SON OF MY SORROW).** I am of the opinion that he was so called because he alone was born in the land of Canaan which ‎lies to the south ***(yamin)*** as one comes from Aram-Naharaim, just as it is said: *In the south, in the land of Canaan*;[[25]](#footnote-25) *Going on still toward ‎the south*.[[26]](#footnote-26) ***Binyamin*** thus means a son of the south, just as in the verse: *The north* ***'V'Yamin'*** *(and the south)* *You have created them*.[[27]](#footnote-27) For ‎this reason the name ***Binyamin*** is here written "full" [with a yud after the mem to indicate that the name is derived from the word ***yamin*** (south)]. ‎This is Rashi's language. ‎

But I do not understand this claim that the Land of Israel lies to the south of Aram-Naharaim for Aram is eastward of the Land of Israel, as ‎it is written, *And he came to the land of the children ‎of the east*,[[28]](#footnote-28) and it is further written, *From Aram Balak brings me, the king of Moab from the mountains of the East*,[[29]](#footnote-29) and Jacob crossed ‎the Jordan which is to the east of the Land of Israel, and he returned by way of Edom which is south of the Land of Israel. Thus you find that ‎Aram is south-east of the Land of Israel, and the Land of Israel is to its north. However, if Benjamin was born within the border of Bethlehem ‎Ephrathah which is in the land of Judah - as it is written, *Bethlehem in Judah*,[[30]](#footnote-30) and it is further written, *But you, Bethlehem Ephratha, which ‎are little to be among the thousands of Judah[[31]](#footnote-31)* - this was in the south of the Land of Israel, and he was thus born between Beth-el and ‎Bethlehem Ephrath. And if the place was in the hill country of Ephraim, then it is in the north of the Land of Israel, as it is written, J*udah will ‎abide in his border on the south, and the house of Joseph will abide in their border on the north*.[[32]](#footnote-32) And if it was in the portion of ‎Benjamin, it was also not in the south, for it is written, *And their border was on the north side*.[[33]](#footnote-33) Thus in any case there was no reason to ‎call Benjamin "a son of the south." ‎

The correct interpretation appears to me to be that his mother called him ***ben oni***, and she meant to say, "the son of my mourning, similar in ‎expression to: *bread of* ***'onim'*** (mourners);[[34]](#footnote-34) *I have not eaten thereof* ***'b'oni'*** *(in my mourning)*.[[35]](#footnote-35) And his father understood the word ***oni*** ‎in the sense of "my strength," similar in expression to: *the first-fruits of* ***'oni'*** *(my strength)*;[[36]](#footnote-36) *And to those who have no* ***'onim'*** *(power)*.[[37]](#footnote-37) ‎And therefore he called him ***Binyamin***, "the son of power" or "the son of strength," for in the right hand ***(yamin)*** there is strength and success, ‎just as it is written: *A wise man's understanding is at his right hand*;[[38]](#footnote-38) *Your right hand will overtake all those that hate you*;[[39]](#footnote-39) *The right ‎hand of the Eternal is exalted*.[[40]](#footnote-40) Jacob wanted to call him by the name his mother had called him, for all his children were called by ‎the names their mothers had called them, and he thus rendered it to good and to strength. ‎

Now I have seen in Bereshith Rabbah:[[41]](#footnote-41) "***Ben ani***, 'the son of my sorrow.' And his father called him Benjamin, i.e., in the Sacred Language." ‎I do not know what this means for it's all the Sacred Language, and so are the names of all his sons in the Sacred Language. However, the ‎Rabbis have alluded to that which I have said, namely, that Jacob rendered the expression so that it signified good. ‎

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**22. AND ISRAEL HEARD OF IT.** Scripture relates Jacob's humility. He heard that his son had profaned his couch, but yet he did not ‎command them to remove him from his house and from inclusion among his sons so that he should not inherit with them. Instead, he is ‎counted among them, as it is written, *And the sons of Jacob, were twelve*, and he is counted first. It is for this reason that Scripture has ‎combined the two sections of the Torah[[42]](#footnote-42) through one verse. For although this is the beginning of a subject wherein Scripture commences to ‎count the tribes now that they were all born, it hints that Reuben was not rejected on account of his deed. ‎

In line wi th the simple meaning of Scripture it is possible that Reuben disturbed the couch of Bilhah [Rachel's handmaid] because he feared ‎that she might give birth again from Jacob, for he, being the first-born and thinking of taking two portions of the inheritance, would thus lose ‎more than all the brothers. He had no fear of his mother for she was elderly. Zilpah had perhaps died, or it may be that he had concern for his ‎mother's honor, and since Zilpah was her handmaid, he did not disturb her. It was for this reason that the right of the first-born was taken away ‎from Reuben, measure for measure. And this is the purport of the verse, *And the sons of Jacob were twelve*, meaning that he did not beget ‎children after that. ‎

‎**28. AND THE DAYS OF ISAAC WERE. There is no strict ‎chronological order in the narrative of the Torah.** The sale of Joseph preceded Isaac's death. This is Rashi's language. Now I have already written[[43]](#footnote-43) that such is the customary way of Scripture with respect to all generations: it tells of a person and his children end his death and then begins ‎with the account of the next generation even though the generations overlapped. ‎

‎Now it would have been proper for Scripture to present Isaac's death prior to the experiences of Jacob, just as it did in the case of Abraham and all former generations. But by this delay, Scripture intended to state that Isaac died *in a good old age, an old man, and full ‎of years*[[44]](#footnote-44) - [just as is said of Abraham] - after his blessed son Jacob, the inheritor of his high rank, returned to him, and his sons Esau and ‎Jacob, great men of the world, buried him.[[45]](#footnote-45) It was not necessary for Scripture to mention that they buried him in the cave of Machpelah ‎since it mentioned that Isaac was in the city of Hebron,[[46]](#footnote-46) and where should they bury him if not near the gravesite of his father? ‎

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‎**36:2. ADAH THE DAUGHTER OF ELON.** She is identical ‎with Basmath the daughter of Elon,[[47]](#footnote-47) and she was called ‎Basmath because she burned incense (besamim) to the idols. And Oholibamah, (mentioned here), is identical with Judith.[[48]](#footnote-48) In order to ‎deceive his father, the wicked Esau changed her name to Judith (Jewess) to suggest that she had abandoned idol-worship. ‎

‎**3. BASMATH ISHMAEL'S DAUGHTER.** But elsewhere Scripture calls her Mahalath![[49]](#footnote-49) I have found in the Agadic Midrash on the Book of ‎Samuel:[[50]](#footnote-50) **There are three persons all of whose sins are pardoned: a proselyte on conversion, one who is exalted to a high position, and a man ‎on his marriage.** It derives the proof for the latter case from here. The reason she was called Mahalath, [from the word ***mechilah*** (pardon)], is ‎that Esau's sins were pardoned when he married her. All this, [including the comment on Verse 2 above], is the language of Rashi. ‎

But Rashi has not explained the reason why the father of Oholibamah, who, according to Rashi, is identical with Judith, is there[[51]](#footnote-51) called ‎***Be'eri*** and here called ***Anah***. And ***Basmath*** Ishmael's daughter is here a proper name while there, according to Rashi, is an adjectival noun ‎on account of her burning the incense! And in Beresheet Rabba, the Sages have said:[[52]](#footnote-52) "Esau set his mind to repent. Mahalath means that ‎the Holy One, blessed be He, did pardon him for his sins. Basmath means that he was content [with his well-born wives and his decision to ‎repent]." Thus according to the Midrash, both names (Mahalath and Basmath) are descriptive, and their proper names are unknown. For this ‎reason Rabbi Abraham ibn Ezra has said that she had two names, Adah and Basmath. Also in the case of Abijah, [king of Judah, we find that ‎his mother had two names, Micaiah - II Chronicles 13: 2 - and Maacah - ibid., 11: 20] . ‎

It is possible to say that those two women [mentioned above, 26:34, i.e., Judith and Basmath], died childless perhaps as a punishment ‎because they were a bitterness of spirit unto Isaac and to Rebekah.[[53]](#footnote-53) Esau then married his wife's sister Adah, the daughter of Elon, and ‎another woman by the name of Oholibamah, the daughter of Anah. But as regards Ishmael's daughter, sister of Nebaioth, [who was originally ‎called Mahalath],[[54]](#footnote-54) because of the repugnance of her name, [which suggests choli, (sickness)] in the Sacred Language, Esau called her by ‎the honorable name of his first wife Basmath, derived from the word besamim (spices). This was because she was beloved by him since she ‎was of his family and was not evil in the eyes of Isaac his father.[[55]](#footnote-55) ‎

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**6. AND ESAU TOOK HIS WIVES, AND HIS SONS, AND HIS DAUGHTERS.** This journey took place after his brother had returned from ‎Haran and established himself in the land of Canaan, as it says here, *and he went into a land away from his brother Jacob*. It is possible that ‎this was also after the death of their father. Now when his brother Jacob was still in Haran, Esau was ‎already in Seir, as is written above![[56]](#footnote-56) But the explanation of the matter is that Esau went to Se'ir in the days of the chieftains of the Horites, ‎the inhabitants of the land,[[57]](#footnote-57) and he became a lord with a following of four hundred men[[58]](#footnote-58) while his children and family remained in the ‎land of Canaan. It is possible that Esau had some land there in another location, in the plain, not on mount Se'ir. Therefore Scripture speaks ‎of him as living in the land of Se'ir, the field of Edom.[[59]](#footnote-59) And after his brother returned to the land of Canaan he vacated before his coming ‎for he knew that the land of Canaan was the inheritance of his brother which his father had given him in his blessing. So he took his sons *... ‎and all the souls of his house* - a multitude of people - and went to Se'ir to settle there. He then fought with *the sons of Se'ir the Horite, the ‎inhabitants of the land*,[[60]](#footnote-60) for perhaps they feared him, and they did not permit him to enter their territory into mount Se'ir, where the ‎fortifications were. However, he settled in the field of Edom, in his original location, and the Eternal destroyed them from before them, and they ‎succeeded them, and dwelt in their stead, as it said in Mishneh Torah,[[61]](#footnote-61) It therefore says there, *Because I have given mount Se'ir unto Esau ‎for a possession*.[[62]](#footnote-62)

**AND HE WENT INTO A LAND.** According to Onkelos, the meaning of this expression is "into another land." But Rashi explained, "He went ‎to stay wherever he could find room" for he went to no particular country but sought a country where he would find room to settle, until he ‎came to mount Se'ir and settled there. In my opinion, the correct interpretation is that Scripture is saying: "And he went to the land of Se'ir," ‎the name of the place being omitted from the verse as it is self-understood since it has already been mentioned that he dwelled in the land of ‎Se'ir, and it is understood that he led his family there, and right nearby, it is mentioned, *And Esau dwelled in mount Se'ir*.[[63]](#footnote-63) A similar case is ‎found in this verse: *He went into the castle of the king's house, and burnt the king's house over him with fire*,[[64]](#footnote-64) ‎which means that house of the king in which he was. Similarly, *And he burned the hig place and stamped it small to powder, and burned the ‎Asherah*,[[65]](#footnote-65) which means the high place which belonged to Jeroboam, who was mentioned in the beginning of the verse. So also: *And Joab ‎said to the Cushite: Go tell the king ... And Cushite bowed down to Joab*,[[66]](#footnote-66) [which means "the Cushite" mentioned]; *And an ass and the ‎lion*,[[67]](#footnote-67) [which means "the ass" mentioned above in Verse 24]. So also: *For ships were broken at Etzion-geber*,[[68]](#footnote-68) which means "the ships" ‎‎[mentioned in the beginning of that verse] ; and there are many similar verses. Here also the expression, *And he went into a land*, is as if it said, ‎‎"into the land," i.e., the land of Se'ir which was mentioned. ‎

‎**7. AND THE LAND OF THEIR SOJOURNINGS.** The meaning thereof is "the city of their sojournings," which is Hebron, where Abraham and ‎Isaac sojourned,[[69]](#footnote-69) for the land of Canaan could support a thousand times more than Jacob and Esau. But when Esau saw that he could ‎not stay in his city and in his place, he left the entire country to his brother and went his way. ‎

‎**9. AND THESE ARE THE GENERATIONS OF ESAU THE FATHER OF EDOM.** Scripture comes to mention the generations which his ‎children begot after they went with him to Se'ir for Esau did not beget there. Thus Scripture begins from him by saying that he had already ‎begotten Eliphaz and Re'uel,[[70]](#footnote-70) and they begot these children in the land of Se'ir. It also mentions together with them the children of ‎Oholibamah,[[71]](#footnote-71) who were born in the land of Canaan,[[72]](#footnote-72) even though it does not mention any children that were born to them in the land ‎of Se'ir,[[73]](#footnote-73) so that they be counted together with their brothers, the sons of Esau, mentioned in the beginning of the section. It is also ‎mentioned because they became chieftains in Se'ir since Scripture mentions all their chieftains. ‎

‎**12. AND TIMNA WAS CONCUBINE TO ELIPHAZ ESAU'S SON.** Because Scripture was not particular to tell us the names of the mothers of ‎all the others, our Rabbis have interpreted that this was to tell us of the esteem in which Abraham our father was held, i.e., how eager people ‎were to attach themselves to his descendants. This Timna was a descendant of chieftains, as it is said, *And Lotan's sister was Timna*,[[74]](#footnote-74) [and ‎Lotan was one of the chieftains of Se'ir]. She said to Eliphaz, "If I am unworthy to become your wife, would that I might become your ‎concubine," as Rashi has written. ‎

It is possible that the five sons of Eliphaz, mentioned in the preceding verse, were generally known as his children since he had begotten them ‎from his wives. But Amalek, [born of Timna, the concubine of Eliphaz], was not known among his brothers, [who were the recognized children ‎of Eliphaz], and he might have been included among Esau's children because he was his descendant. Therefore, Scripture found it necessary ‎to say that his mother so-and-so, to whom Amalek was known to have belonged, bore him to Eliphaz, but he is not listed among the ‎descendants of Esau and did not dwell with them on mount Se'ir. Only the sons of the mistresses, and not the son of a concubine, are called ‎Esau's seed, since the son of the handmaid will not be heir with his sons, In keeping with the practice of his father's father.[[75]](#footnote-75) ‎

Now concerning the descendants of Esau, we have been commanded not to abhor them[[76]](#footnote-76) or take their land.[[77]](#footnote-77) This refers to all his known ‎sons who dwell in Se 'ir, as they are called Edomites by his name, but the son of the concubine is not part of the descendants of Esau, and he ‎did not inherit together with them in their land, and in fact with respect to him we have been commanded to the contrary, i.e., to abhor him and ‎blot out his name.[[78]](#footnote-78)

Now Rashi wrote further: "In the book of Chronicles[[79]](#footnote-79) Scripture enumerates Timna among the children of Eliphaz! This ‎implies that he lived with Se'ir the Horite's wife and from this union Timna was born. When she grew up she became his concubine. And this ‎is why Scripture says, *And Lotan's sister was Timna*,[[80]](#footnote-80) [since Lotan's father was Se'ir the Horite]. And the reason why Scripture does not ‎enumerate her among Se'ir's children is that she was Lotan's sister maternally but not paternally."

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But I do not agree with this SInce In the book Chronicles, it should have said, "and Timna his daughter."[[81]](#footnote-81) Why should Scripture enumerate ‎the woman among the sons? Perhaps Scripture is not particular about this when a matter is known for so we find there in Chronicles: *And the ‎sons of Amram: Aaron and Moses, and Miriam. And the sons of Aaron: Nadab and Abihu, etc*.[[82]](#footnote-82) [Scripture thus enumerates a woman among ‎the sons.] If so, it is fitting that we say that this Timna was the daughter of Eliphaz, who had been born to him of the wife of Se'ir the Horite ‎after the death of her husband, and she was thus Lotan's sister from one mother. Eliphaz took her as a concubine, this being permissible to an ‎idolater.[[83]](#footnote-83) Or we shall say, in accordance with the opinion of our Rabbis [that Timna was illegitimate, as explained above in the words of ‎Rashi], that the Timna mentioned in Chronicles[[84]](#footnote-84) is identical with Timna the chieftain mentioned further on,[[85]](#footnote-85) for he is enumerated there ‎in Chronicles[[86]](#footnote-86) among the sons of Eliphaz, just as Korah is enumerated there[[87]](#footnote-87) among the sons of Esau [while here in Verses 15-16 Korah ‎is listed among the sons of Eliphaz. You must therefore conclude that he was illegitimate, as was Timna]. Furthermore, Korah is listed here in ‎Verse 5 as the son of Oholibamah [and Esau, and further in Verse 16 he is enumerated among the sons of Eliphaz. You must therefore ‎conclude] that both Korah and Timna were illegitimate, born of one father, and enumerated with the children of another, for it is far-fetched ‎to say that the woman Timna was enumerated among the sons, as was suggested above. ‎

In line with the simple meaning of Scripture it is feasible to conjecture that Timna, the concubine of Eliphaz, after having given birth to ‎Amalek [as stated in our present verse], gave birth to a son, and she had hard labor and died. As her soul was departing she called his name ‎Timna so that her name be remembered, while his father Eliphaz called him Korah. Scripture, however, does not ascribe this son Timna to ‎Timna his mother in order not to prolong the account for the intent is only to enumerate Amalek by himself. However, the sons of Eliphaz were ‎seven, [as they are enumerated here in Verses 15-16, and Korah is among them]. Now Scripture enumerates there the chieftains who were the ‎sons of Eliphaz in the order of their importance. Therefore, it gave Kenaz and Korah precedence over Gatam [although the order of their birth ‎as stated in Verse 11 was: Zepho, and Gatam, and Kenaz]. ‎

I have an additional opinion concerning this verse in connection with that which our Rabbis have said in the Midrash of "Thirty-two Rules ‎by which Agadah[[88]](#footnote-88) is explained." There they mentioned this rule: "There should have been one arrangement for [two verses, meaning that ‎there are verses which should really be combined] but the prophets divided them for some reason! An example is the verse which says, *For a ‎multitude of the people, etc*."[[89]](#footnote-89) Those who pursue the plain meaning of Scripture apply this to other verses. And so too this verse says: *(And) ‎the sons of ‎Eliphaz were Teman, Omar, Zepho, and Gatam and Kenaz*,[[90]](#footnote-90) *and Timna.* Then Scripture returns to say, *there was a concubine to Eliphaz ‎Esau's son, and she bore to Eliphaz Amalek,* but Scripture does not mention the name of the concubine. But in truth she was Timna, as it is ‎said, *Lotan's sister was Timna*,[[91]](#footnote-91) and this is the reason that Scripture did not mention her name here since it did not want to say "and Timna" ‎twice, once in reference to the male chieftain and once in reference to the female concubine. Thus Eliphaz had seven sons, [who are ‎enumerated in Verses 11-12: ‎Ternan, Omar, Zepho, Gatam, Kenaz, Timna, and Amalek], and they are the same chieftains ascribed to Eliphaz in Verses 15-16, but they ‎changed the name of this youngest son of Eliphaz - namely Timna - to Korah because his name was like that of the concubine and so that he ‎should not be thought of as her son. He was named Korah upon his ascending to the position of chieftain. ‎

Now Rabbi Abraham ibn Ezra said that Korah the son of Esau's wife Oholibamah is counted twice; [in Verse 5 he is mentioned as ‎Oholibamah's son while in Verse 16 he is listed as Adah's son], because he was the youngest of Oholibamah's sons, [as indicated in Verse 5 ‎where he is mentioned last. Upon his mother's death] Adah raised him, [which explains why he is mentioned among Adah's children in Verse ‎‎16]. So also the verse, *the five sons of Michal the daughter of Saul*,[[92]](#footnote-92) as our Rabbis have said.[[93]](#footnote-93)‎

According to this opinion [of Ibn Ezra, i.e., that because Adah raised Korah he is counted among her children], the explanation of Scripture ‎in the book of Chronicles (I,1:36)' [where it mentions seven sons of Eliphaz, and among them, and Timna and Amalek, while here in Verses ‎‎11-12, it mentions only six sons of Eliphaz, is as follows: The expression in Chronicles, and Timna and Amalek, means] that Timna gave birth ‎to Amalek, the sense of the verse thus being, "and to Timna, Amalek." The letter lamed ‎meaning "to" is missing just as in the verse: *And there were two men that were captains of bands Saul's son*,[[94]](#footnote-94) which means "to Saul's son." ‎‎[Thus it was Timna who was his mother, but because Adah raised him he is enumerated here in Verse 12 among the sons of Adah]. ‎

The correct interpretation however is, as I have suggested, [that Timna, Lotan's sister, bore Amalek to Eliphaz], and the verse stating, *And ‎these are the sons of Adah* - [namely, Verse 16, which mentions Amalek among them], refers to the majority of the names mentioned there, ‎for Amalek was not her son. Similarly the verse, *These are the sons of Jacob, who were born to him in Padan-aram*,[[95]](#footnote-95) does not apply to ‎Benjamin, [who was born in the Land of Israel, although he is mentioned in the enumeration which follows].

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‎**20. THESE ARE THE SONS OF SE'IR 'HACHORI' (THE HORITE).** Hachori was the name of a man who was the father of an ancient nation ‎which was called by his name, just as the Amorite and the Perizzite, as it is said, *When He destroyed the Horites from before them*.[[96]](#footnote-96) And he ‎was called Se'ir because of the name of the land which was Se 'ir - a name derived from Esau who was a hairy man[[97]](#footnote-97) - from the day Esau ‎came there. The name Edom likewise stemmed from Esau. However, Scripture seems to distinguish between "Se'ir" and "Edom" for it says, ‎*These are the sons of Se'ir the Horite who were the inhabitants of the land from the first*, not the sons of Se'ir the Edomite who came there. ‎With the help of G-d, I will yet explain the genealogy of the Horite in the book of Mishneh Torah.[[98]](#footnote-98) ‎

Rabbi Abraham ibn Ezra wrote: "Scripture mentions this in order to delineate the genealogy of Se 'ir and Esau since Israel was to be ‎commanded, concerning the sons of Esau, [*not to abhor them or take their land*]."[[99]](#footnote-99) And Rashi wrote: "It would have been unnecessary to ‎write the genealogy of the Horites had it not been that Scripture wishes to mention Timna, thereby showing the esteem in which Abraham was ‎held." ‎

‎**22. AND LOTAN'S SISTER WAS TIMNA.** This is analogous to the verses: *And the sister of Tubal-cain was Naamah*;[[100]](#footnote-100) *And their sisters ‎were Zeruiah and Abigail*;[[101]](#footnote-101) *And Tamar was their sister*;[[102]](#footnote-102) *and Serah their sister*.[[103]](#footnote-103) It is the custom of Scripture to trace the genealogy ‎of a daughter through the brothers. Now it would have been proper that Timna be enumerated above with the sons of Se'ir by saying, "*And ‎Dishon, and Ezer, and Dishan[[104]](#footnote-104)* *and their sister Timna*." But since she was Lotan's sister both paternally and rnaternally, and not the ‎maternal sister of the other brothers, Scripture therefore wanted to trace her genealogy through Lotan. It may be that she was Lotan's maternal ‎but not paternal sister and she was not the daughter of Se'ir the Horite, [and therefore could not be listed among his children] . ‎

‎

**24. AND THESE ARE THE CHILDREN OF ZIBEON: AND AJAR, AND ANAH.** The letter vav in the word ***v'ayah*** - (and Ajah) is redundant. ‎Similarly: *Your father's servant* ***'va'ani'*** *(and I) have been in time past*, so ***'Va'Ani'*** *(and I) will now be your servant.[[105]](#footnote-105)* In both cases the ***vav*** is ‎redundant, and the meaning of the word is ***ani*** (I). *And there were the heads of their fathers' houses:* ***'Va'Epher'*** *(and Epher), and Ishi[[106]](#footnote-106)* - here ‎too the ***vav*** is redundant. And there are many others like them. ‎

Now this Zibeon was the third son of Se'ir the Horite,[[107]](#footnote-107) and he begot these two children, Ajah and Anah, and Scripture relates that this Anah, ‎Zibeon's son, was that same Anah who found the mules in the desert as he fed the asses of Zibeon his father, to differentiate between him and ‎his uncle Anah,[[108]](#footnote-108) the brother of his father, Zibeon. This Anah, Zibeon's son, was Esau's father-in-law.‎[[109]](#footnote-109)

**WHO FOUND THE 'YEIMIM' IN THE DESERT.** In the opinion of some of our Rabbis in the Talmud,[[110]](#footnote-110) the ***yeimim*** are mules, ‎and this man discovered that an ass and a mare, even though they were unlike species, could breed together as opposed to other unlike species. ‎Scripture says that he found them *in the wilderness as he fed the asses*, for he had there in the desert many asses seeking she-asses and he ‎mated them with mares, and they begot offspring. It would appear that in his generation it was accounted to him as an act of wisdom in that ‎he knew the various species which are nearly alike in nature and thus can produce offspring by cross-breeding. He was thus known by this ‎deed, and therefore Scripture described him by it. And Onkelos translated ***yeimim*** as valiant men. It would appear from his opinion that this ‎Anah was attacked by people from a nation called ***Emim***, as it is said, *The Emim ... a people great, and many and tall as the Anahim*,[[111]](#footnote-111) and ‎they wished to rob him of the asses of Zibeon his father. He was in the desert with no one to help him, but he overtook them and saved the asses ‎from their hand. The word ***matza*** in ***matza et hayeimim*** is thus to be associated with these expressions: *Your hand* ***'timtza'*** *(will overtake) ‎all your enemies*;[[112]](#footnote-112) *And I have not delivered you into the hand of Saul*.[[113]](#footnote-113) It may be that the word ***matza*** means that he found them ‎and they were thus saved, and he came to be known for this prowess. This is correct. ‎

‎**25. AND THESE ARE THE CHILDREN OF ANAH: DISHON AND OHOLIBAMAH TIlE DAUGHTER OF ANAH.** Such is the way of ‎Scripture when referring to daughters, as in the expression, *and his daughter Dinah*.[[114]](#footnote-114) Now this Anah was the fourth son of Se'ir the Horite, ‎enumerated above,[[115]](#footnote-115) after Zibeon his brother, for the section enumerates seven sons[[116]](#footnote-116) of Se'ir the Horite in the order of their birth. This ‎Anah had another son also called by the name Dishon as was his uncle,[[117]](#footnote-117) and he had a daughter called Oholibamah, which was also the ‎name of her relative, the daughter of Anah the daughter of Zibeon.[[118]](#footnote-118) This is why Scripture says concerning Esau's wife, Oholibamah the ‎daughter of Anah, the ‎daughter of Zibeon,[[119]](#footnote-119) in order to relate that she was the daughter of Anah who had found the mules, and granddaughter of Zibeon, not ‎Oholibamah the daughter of Anah, the son of Se'ir the Horite, Zibeon's brother. However, in the opinion of some of our Rabbis[[120]](#footnote-120) there is in ‎this entire section only one man called Anah, and he was Zibeon's son.[[121]](#footnote-121) Since Zibeon committed incest with his mother, the wife of Se'ir the ‎Horite, Scripture thus enumerates Anah among Se'ir the Horite's sons[[122]](#footnote-122) because people considered him as Se'ir's son and called him "Anah ‎the son of Se'ir," and he grew up among his sons because Se'ir thought he was his son. Scripture, however, enumerates him a second time as ‎Zibeon's son[[123]](#footnote-123) in keeping with the true facts. This is the interpretation of the symbolizing interpreters as is mentioned in Tractate Pesachim,[[124]](#footnote-124) but it is not the consensus of opinion in the Gemara and is not at all the plain meaning of Scripture. ‎

‎**26. AND THESE ARE THE CHILDREN OF DISHAN: ‎HEMDAN AND ESHBAN.** This Dishan is identical with Dishon, the fifth son of Se'ir,[[125]](#footnote-125) it being of no consequence whether he is called ‎Dishan or Dishon, except when both names are mentioned in one verse [[126]](#footnote-126) in order to distinguish between them. Similarly, *And Hiram made ‎the pots ...[[127]](#footnote-127)* *So Hiram made an end of doing all the work*.[[128]](#footnote-128) It was necessary for Scripture to call him Dishan here so that it should not be ‎thought that he is identical with Dishon the son of Anah mentioned nearby [in Verse 25] for the purpose of ascribing his children to him, for ‎so it would have appeared. ‎

‎

**31. AND THESE ARE THE KINGS THAT REIGNED IN THE LAND OF EDOM.** This was written in order to relate that the blessing of Isaac ‎was fulfilled in Esau, He had said to him, *And by your sword will you live*,[[129]](#footnote-129) and they prevailed over the sons of ‎Se'ir the Horite and reigned over them in their land. These crtres mentioned here were provinces in the land of Edom, for Bozrah[[130]](#footnote-130) belonged ‎to Edom, as it is written, *For the Eternal has a sacrifice in Bozrah, and a great slaughter in the land of Edam*.[[131]](#footnote-131) Similarly, the land of the ‎Temanites,[[132]](#footnote-132) is also of Edom, as it is said concerning it, *And your mighty men, O Teman, will be dismayed, to the end that everyone may be cut ‎off from the mount of Esau*,[[133]](#footnote-133) as are all the cities mentioned here. Scripture, however, relates that these kings did not succeed their fathers, as ‎was the case in Israel. ‎

The expression, *Before there reigned any king*, means "many years before." But *before there reigned any king* does not mean that these ‎kingdoms of Edom continued to exist until the kingdom of Israel. Instead, it means to say that at that time the Edornites will not have ‎sovereignty, in order to fulfill Isaac's words, *and you will serve your brother*.[[134]](#footnote-134) It is possible that all these kings had already passed away in ‎the days of Moses[[135]](#footnote-135) as they were old when they crowned them, and their lives were not prolonged. ‎

‎**35. WHO SMOTE MIDIAN IN THE FIELD OF MOAB.** The intent thereof is to tell of Hadad's prowess, for the Midianites had come into the ‎field of Moab to overpower them, but he was victorious over them all. ‎

Baal-hanan the son of Achbor[[136]](#footnote-136) was of the same place as *Shaul of Rehoboth by the River*,[[137]](#footnote-137) in whose stead he reigned, and therefore ‎Scripture does not ascribe another city to him. It is possible that "Hanan" is the name of a place, and he was the master thereof, which ‎accounts for his name Baal-hanan, and afterwards he became king. ‎

‎**40. AND THESE ARE THE NAMES OF THE CHIEFS THAT CAME TO ESAU.** At first[[138]](#footnote-138) Scripture enumerated Esau's ‎grandsons who were chieftains in that generation, and afterwards some of his descendants succeeded in: attaining sovereignty. After that their ‎kingdom ceased, and the Edomites once again appointed these chieftains as their head. And so it is said in the book of Chronicles:[[139]](#footnote-139) *And ‎Hadad died. And the chiefs of Edom were: the chief of Timna*. So did Rashi explain it here in his commentary on this verse. ‎

And that which Scripture says here, according to their families, after their places, by their names, [and in Verse 43], after their habitations ‎in the land of their possessions means that among the previous chiefs, [mentioned above in Verses 15-19], all the brothers who were the chiefs ‎dwelt in one city, ruling one people, or their position was analogous to the princes of the tribes and the heads of families [in Israel]. But these ‎latter ones were chiefs according to their families, meaning that each one was chief of all the families of Esau's descendants, and in all of their ‎dwelling places, for in that generation he alone was called "chief," no other person being so called in all the land they possessed. Thus they were ‎as kings in their countries, but they were not enthroned, and the glory of royalty was not bestowed upon them. ‎

**In the opinion of many commentators[[140]](#footnote-140) this section was written as a prophecy.** But this is not correct. Why should prophecy mention these ‎kings, and until what point in time was Scripture to enumerate them and stop? Rather the correct interpretation is that all these ruled before ‎the Torah was given in the days of Moses. Now we may say that they all ruled in one time, and then the explanation of after their places would ‎be that each one ruled in his place, or else their rule lasted but a short time, as Scripture says, *But the years of the wicked will be shortened*.[[141]](#footnote-141)

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**43. MAGDIEL.** This is Rome. Thus the words of Rashi. But I have not understood this. If we say that this is a prophecy for ‎many days to come, and of times that are far off,[[142]](#footnote-142) then many Roman kings have ruled over the Roman kingdom, and Rome is not a ‎chieftaincy, but rather it is a great empire, *terrible, and strong exceedingly*,[[143]](#footnote-143) there never having been her like among kingdoms. However, ‎the Rabbis have said in Pirkei d'Rabbi Eliezer,[[144]](#footnote-144) "In reward for having cleared out his utensils in the face of our father Jacob,[[145]](#footnote-145) God granted ‎him one hundred provinces, from Se'ir to Magdiel, and *Magdiel is Rome*, as it is said, *The chief of Magdiel, the chief of Iram*." By this the ‎Rabbis intended to say that of which I have already informed you several times, i.e., that that which occurred with the first ones contains ‎allusion to their descendants. **Now these last ten chiefs, together with Magdiel who is the tenth, allude that there will be ten Edomite kings[[146]](#footnote-146)** **‎in their sovereignty during the Fourth Kingdom[[147]](#footnote-147)** **who will rule over Edom, and the tenth of these will rule over Rome, and from there their ‎kingdom will spread over the whole world.** It is to this that the name ***Magdiel*** - [from the words ***gadol*** and all - hints that he will magnify himself ‎above every power, as it is said concerning him, *And the king will do according to his will, and he will exalt himself, and magnzfy himself ‎above every power*.[[148]](#footnote-148) And it is this which is written, *And as for the ten horns, [which were on the head of the fourth beast], out of this ‎kingdom will ten kings arise; and another will arise after them, and he will be diverse from the former*.[[149]](#footnote-149) And the Rabbis have said in ‎Beresheet Rabba,[[150]](#footnote-150) "All of the chiefs mentioned by Scripture are descendants of Esau." And the Rabbis have further interpreted:[[151]](#footnote-151) "*The ‎chief of Iram* - that he is destined to heap up ***[L'arom]*** treasures for the king Messiah." May he speedily reveal himself. ‎

**Ketubim: Psalms ‎‎‎29:1-11**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. A song of David. Prepare for the Lord, [you] sons of the mighty; prepare for the Lord glory and might. | 1. A psalm of David. Give praise in the presence of the LORD, O bands of angels; give glory and might in the LORD's presence. |
| 2. Prepare for the Lord the glory due His name; prostrate yourselves to the Lord in the place beautified with sanctity. | 2. Give the glory of His name in the presence of the LORD; bow down before the LORD in the splendor of holiness. |
| 3. **The voice of the Lord is upon the waters; the God of glory thunders; the Lord is over the vast waters.** | 3. **The voice of the LORD is heard above the waters; in His glorious might the LORD called out over many waters.** |
| 4. The voice of the Lord is in strength; the voice of the Lord is in beauty. | 4. The voice of the LORD is heard in strength; the voice of the LORD is heard in splendor. |
| 5. The voice of the Lord breaks the cedars, yea, the Lord breaks the cedars of Lebanon. | 5. The voice of the LORD shatters cedars; the word of the LORD has shattered the cedars of Lebanon. |
| 6. He causes them to dance like a calf, Lebanon and Sirion like a young wild ox. | 6. And He made them jump like a calf. Lebanon, and the Mount of Noisome Fruit, like the young of oxen. |
| 7. The voice of the Lord cleaves with flames of fire. | 7. The voice of the LORD splits flames of fire. |
| 8. The voice of the Lord causes the desert to quake; the Lord causes the desert of Kadesh to quake. | 8. The voice of the LORD shakes the wilderness; the word of the LORD shakes the wilderness of Rekem. |
| 9. The voice of the Lord will frighten the hinds and strip the forests, and in His Temple everyone speaks of His glory. | 9. The voice of the LORD impregnates the hinds, and makes the beasts of the forest give birth; and in His sanctuary above, all His servants say, "Glory," in His presence. |
| 10. The Lord sat [enthroned] at the flood; the Lord sat as King forever. | 10. In the generation of the Flood, the LORD sat on His throne of judgment to take vengeance on them; and the LORD sat on the throne of mercy and saved Noah; and He reigns over His children forever and ever. |
| 11. The Lord shall grant strength to His people; the Lord shall bless His people with peace. | 11. The LORD gave the Torah to His people; the LORD will bless His people in peace. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎29:1-11**

**1 Prepare for the Lord** Heb. הבו . Prepare for the Lord and prepare for Him, you sons of the mighty of the land. **From here we derive the ruling that [for the first blessing of the Amidah prayer] we should say the blessing אבות , the Patriarchs** (Meg. 17b, R.H. 32b, Mid. Ps. 29:2). But Menachem (p. 68) associated הבו as an expression of giving.

**mighty** Heb. אלים , princes.

**prepare for the Lord glory and might** **From here we derive that [for the second blessing of the Amidah prayer] we should say the blessing of גבורות , mighty deeds.**

**2 the glory due His name** **This is the blessing of the sanctity of the Name [the third blessing of the Amidah]. In this psalm, there are eighteen mentions of God’s name, and corresponding to them, they instituted eighteen blessings.**

**3 The voice of the Lord is upon the waters** Upon the Sea of Reeds, “The Lord thundered from heaven” (above 18:14).

**thunders** Heb. הרעים , tormanta in Old French.

**4 The voice of the Lord is in strength** At the time of the giving of the Torah, He moderated His voice according to the strength of Israel, as it is said (Exod. 19:19): “and God would answer him with a voice,” with Moses’ voice.

**5 The voice of the Lord breaks the cedars** The kings of the nations, as the matter that is written (in I Sam. 7:10): “and the Lord thundered with a loud noise etc. upon the Philistines”; (in Isa. 30:31): “For from the Lord’s voice Assyria shall be broken.” And at the time of the giving of the Torah (Deut. 5:23): “For who is there of all flesh who has heard the voice of the living God speak out of the fire as we have and remained alive?” You heard and remained alive, but the nations of the world would hear it and die.

**6 He causes them to dance like a calf** The cedars and the mountains that came to hear the giving of the Torah.

**Lebanon and Sirion** The names of mountains.

**7 cleaves with flames of fire** taylont in Old French, to cut. Our Sages (Mechilta ibid.) explained that the utterance of the Decalogue emanated from His mouth with a flame of fire and was engraved on the tablets according to their form.

**8 causes the desert to quake** Heb. יחיל , an expression of (Jer. 6:24), “pain (חיל) as a woman in travail.”

**the Lord causes the desert of Kadesh to quake** That is the desert of Sinai, as our Sages said in Tractate Shabbath (89a): It was called by five names: the desert of Sinai, the desert of Zin, the desert of Kadesh, the desert of Kedemoth, the desert of Paran. [It was called] the desert of Kadesh because Israel was sanctified on its account.

**9 The voice of the Lord will frighten the hinds** In the future, it will frighten the nations of the world and cause [them] to quake, those who are now standing firmly like hinds, as the matter that is stated (above 18:34): “He makes my feet like hinds.” Said Rabbi Phinehas: It does not say, “like harts,” but “like hinds,” like the females, because the feet of the females stand straighter than those of the males (Mid. Ps. 22:1). Another explanation: יחולל is kria in Old French, to create, as (in Prov. 8:25), “before the hills, I was created (חוללתי) .”

**and strip the forests** Like (Gen. 30:37), “by uncovering (מחשף) the white.” He will strip the forest trees, i.e., he will strip the nations, compared to forest trees, of their glory, as is stated (in Amos 2:9): “whose height is as the height of the cedar trees.”

**and in His Temple** which will be built.

**everyone speaks of His glory** Everyone will praise Him there and say...

**10 The Lord sat [enthroned] at the flood alone in His greatness**, and now also, the Lord sits alone forever, “but the idols will completely pass away,” (as in Isa. 2:18), yet to His people He will give strength and a blessing of peace. Our Sages, however, expounded upon it in Midrash Psalms (29:2) that the nations became frightened and startled, and they came to Balaam and said to him, “What is the sound of the stirring that we heard? Is He going to bring a flood upon the world?” He replied to them, “He already swore that He would not bring a flood. Rather, the sound of the stirring that you heard is that the Holy One, blessed be He, is giving a Torah to His people.”

**Meditation from the Psalms**

**Psalms ‎‎29:1-11**

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

The superscription of this psalm attributes authorship to David. Because the words of this psalm bear a striking resemblance, in Hebrew, to the song which David sang as he transferred the Holy Ark from its temporary shelter in the house of Oved Edom to its permanent abode in Jerusalem,[[152]](#footnote-152) it strongly implies that this psalm was sung when the Ark travelled to Jerusalem in preparation for the inauguration of the Temple.[[153]](#footnote-153) Compare the following pesukim (verses):

***I Divre Hayamim (Chronicles) 16:28-29*** *Give unto HaShem, you kindreds of the people, give unto HaShem glory and strength. 29 Give unto HaShem the glory due unto His name: bring an offering, and come before Him: worship HaShem in the beauty of holiness.*

***Tehillim (Psalm) 29:1*** *« A Psalm of David. » Give unto HaShem, O you mighty, give unto HaShem glory and strength. 2 Give unto HaShem the glory due unto His name;[[154]](#footnote-154) worship HaShem in the beauty of holiness.*

**The name of HaShem is repeated eighteen times in this psalm. Because of this, Rashi says that the Rabbis made the Shemoneh Esre (Amida)[[155]](#footnote-155) to have eighteen benedictions.[[156]](#footnote-156)** We also learn something of the order of the blessings of the Amida from the Talmud:

***Megillah 17b*** *Our Rabbis taught: Whence do we derive that the blessing of the Patriarchs[[157]](#footnote-157) should be said? Because it says, Ascribe unto the Lord, O ye sons of might.[[158]](#footnote-158) And whence that we say the blessing of mighty deeds?[[159]](#footnote-159) Because it says, Ascribe unto the Lord glory and strength.[[160]](#footnote-160) And whence that we say sanctifications?[[161]](#footnote-161) Because it says, Ascribe unto the Lord the glory due unto His name, worship the Lord in the beauty of holiness.[[162]](#footnote-162) What reason had they for mentioning understanding[[163]](#footnote-163) after holiness? Because it says, They shall sanctify the Holy One of Jacob and shall stand in awe of the God of Israel,[[164]](#footnote-164) and next to this, They also that err in spirit shall come to understanding. What reason had they for mentioning repentance[[165]](#footnote-165) after understanding? Because it is written, Lest they, understanding with their heart, return and be healed.[[166]](#footnote-166) If that is the reason, healing should be mentioned next to repentance?[[167]](#footnote-167) — Do not imagine such a thing, since it is written, And let him return unto the Lord and He will have compassion upon him, and to our God, for he will abundantly pardon.[[168]](#footnote-168) But why should you rely upon this verse? Rely rather on the other! — There is written another verse, Who forgiveth all thine iniquity, who healeth all thy diseases, who redeemeth thy life from the pit,[[169]](#footnote-169) which implies that redemption and healing come after forgiveness. But it is written, ‘Lest they return and be healed’? That refers not to the healing of sickness but to the healing [power] of forgiveness. What was their reason for mentioning redemption in the seventh blessing?[[170]](#footnote-170) Raba replied: Because they [Israel] are destined to be redeemed in the seventh year [of the coming of the Messiah],[[171]](#footnote-171) therefore the mention of redemption was placed in the seventh blessing. But a Master has said, ‘In the sixth year will be thunderings, in the seventh wars, at the end of the seventh the son of David will come’? — War is also the beginning of redemption. What was their reason for mentioning healing in the eighth blessing? — R. Aha said: Because circumcision which requires healing is appointed for the eighth day, therefore it was placed in the eighth blessing. What was their reason for placing the [prayer for the] blessing of the years ninth? R. Alexandri said: This was directed against those who raise the market price [of foodstuffs], as it is written, Break thou the arm of the wicked; and when David said this, he said it in the ninth Psalm.[[172]](#footnote-172)*

Further the Mussaf Amida of the Sabbath has only seven benedictions which the Talmud teaches us from the seven ‘voices’ recorded in this psalm.

***Berachoth 29a*** *To what do the seven blessings said on Sabbath[[173]](#footnote-173) correspond? — R. Halefta b. Saul said: To the seven voices mentioned by David [commencing with] ‘on the waters’.*

The following paper is an excerpt from a letter that Rabbi Dr. Joseph ben Haggai received from one of his talmidim. In this paper, the Rabbi teaches us that the so called *Lord’s prayer* is a memory aid to remember the order of the blessings[[174]](#footnote-174) of the Amida (Shemoneh Esre). This is the *standing prayer* that is the central part of all Jewish prayer services. With this introduction, let us look at the Rabbi’s letter:

**Inquiry:**

Greetings my friend, the Rabbi! In continued pursuit of my short course on Yeshua that we've discussed I've come across another area that I need rabbinic advice. In Protestant churches (and Catholic, Orthodox, and Anglican) the so-called "Lord's Prayer" is very sacred. It is said at every service done and it is said privately and personally throughout the day by the more pious souls. Hence, it is a perfect teaching tool. I've encountered a rabbi who has told me that the "Lord's Prayer" is "as Jewish a prayer one could find" and that if you could find a Jew who did not know the words were attributed to Yeshua, that it would certainly pass as a Jewish prayer with any Jew.

**Response:**

This is absolutely true. I do not know the name of the Rabbi, nor the Rabbi he has asked, but his answer is most accurate.

**Further Inquiry**

It seems there is some kind of link between the Amidah and the "Lord's Prayer." Is it possible when Yeshua’s disciples asked him to teach them to pray that his response was an abbreviated version or shortened version of the Amidah? Can your Eminence give me some insight (including scholarly, worthy of footnoting in a manuscript/lecture) as to the Jewish nature of the "Lord's Prayer." I wish to show that the prayer Yeshua gave wasn't some new thing he invented in Galilee while fishing with the boys. I wish to show that the "Master's Prayer" demonstrates how Jewish Yeshua was.

**Further Answer**

Back some time ago ([tebeth2866](http://www.betemunah.org/sederim/tebeth2866.html)), when in the lectionary we reached the so called Master’s Prayer, or even better, an abbreviated version of the Amida, I wrote the following:

**Midrash of Matityahu (Matthew) 6:9-13**

*9. After this manner therefore you must pray: Our Father Who sits in the heavens, May You and Your Name be hallowed (sanctified).*

*10. May Your government come. May Your will be done in the heavens and in the land.*

*11. Give us of Your bread from day to day.*

*12. And forgive us our sins, as we forgive those that sin against us.*

*13. And do not bring us into the hand of testing, but watch over and guard us from all evil: For Yours is the government, and all the power, and all the glory, forever, and ever. Amen!*

**Commentary**

This week in the Midrash of Matityahu,[[175]](#footnote-175) the Master of Nazareth goes on to provide for us a summary of what is known as the main and central prayer of a Jewish service: The Amida. He is not making a new prayer to substitute for the Amida, but rather he is indicating that our chief prayer three times a day should be the Amida – the heart of a Jewish prayer service.

The first three blessings of praise appeal to G-d as the protector of our forefathers, and extol His powers and holiness. The blessings of petition ask for six personal needs: knowledge, repentance, forgiveness, redemption, health and economic prosperity. They also plead for six needs of the Jewish people: ingathering of the exiled, restoration of justice, destruction of Israel's enemies, reward for the righteous/generous, restoration of Jerusalem, and the coming of the Messiah. The final supplication asks God to hear our prayers. The closing three blessings speak of the hope of return to Temple worship, thanksgiving to God, and a prayer for peace. In summary:

| **Statements of the Master's Prayer (Mat. 6:9-13)** | **Shemoneh Esre** |
| --- | --- |
| 1. Worship (vs. 9)  *Our Father Who sits in the heavens, May You and Your Name be hallowed (sanctified).* | 1. G-d as the protector of the Forefathers  2. G-d as the power that makes for salvation  3. G-d as the source of holiness  4. For knowledge |
| 4. Repentance (vs. 12)  *And forgive us our sins, as we forgive those that sin against us.* | 5. For the strength to repent  6. For forgiveness |
| 3. Requests (vs. 11)  *Give us of Your bread from day to day.* | 7. For relief from affliction  8. For healing  9. For bounty and material prosperity  10. For the ingathering of the exiles |
| 2. Restoration (vs. 10)  *May Your government come. May Your will be done in the heavens and in the land.* | 11. For the establishment of the reign of true justice  14. For the rebuilding of Jerusalem  15. For the coming of the Messiah  16. For the acceptance of our prayers  17. For the restoration of the Sanctuary |
| 5. Protection for righteous (vs. 13a)  *And do not bring us into the hand of testing, but watch over and guard us from all evil:* | 12. Against slanderers and heretics.  13. For the support and protection of the righteous |
| 6. Thanksgiving (Praise) vs. 13b)  *For Yours is the government, and all the power, and all the glory, forever, and ever. Amen!* | 18. Gratitude as man's response to G-d's work in the world  19. For peace |

*[The above table is a brief outline of the Amida and is in part taken from the book: “Back to the Sources: Reading the Classic Jewish Texts” by Barry W. Holtz, pg. 41, Simon & Schuster; Reprint edition, 1986. Please, also note that there are variations in the Amida for the morning, afternoon and evening services, as well as on Shabbats and Festivals.]*

As can be seen, the Master’s Model prayer was not intended to be repeated verbatim as Christianity does but is given in the Midrashic style of literature as an obvious reference to the Amida, which is to be recited standing three times a day.

I have never made a trace to see if someone before me has discovered this, or has variants on what I see is the architecture of the Master’s Prayer. I have also not seen any Jewish Book or Journal article dealing with the Master’s Prayer in this manner. The scheme described above is completely the product of my own understanding and he can quote me for it, as I have never come across any piece of Jewish literature relating the so called Master’s Prayer to the Amidah. As to Christian or Messianic literature on the subject, as I said I have never made a trace on this, as it sufficed for me to express my own understanding. If someone anticipated me on this, great! And if not, well here is a piece of my mind. Perhaps he who is more acquainted with Christian books and journals can do a trace and let me know of the results on this. I would be very interested in reading whatever literature there is in Christianity or Messianics with regards to the relationship between the Amida and the so called Master’s Prayer.

There is an interesting Jewish principle of Hermeneutics called “Sevarah” (see Rabbi Nathan T. Lopes Cardozo, in: **The Written and Oral Torah: A Comprehensive Introduction**, pp. 123-131, 132, 136-137), which means “Logical Deduction.” In this principle one does not necessarily need to quote sources, although it is always nice if one knows to attribute the idea to the person one has heard it from. As far as I am concerned the words of our Master in the so called Master’s Prayer is a case of abbreviation of the Amida as per Sevarah. And this kind of argument I believe it is very hard to find fault with.

A further possibility is that the so called Master’s Prayer is an abbreviated Amidda which can be said in certain circumstances. Thus, Rabbi Joseph H. Hertz[[176]](#footnote-176) of blessed memory writes:

Since early times a briefer version of the Amidah has been known. One of Ben Syra’s hymns reads like such an abbreviation, and leading Rabbis of the Mishna and Talmud favoured the use of shortened forms of the Eighteen Benedictions. These abbreviations, sometimes in verse, appeared down to the Middle Ages. One of them gained general recognition in the Liturgy, namely the ***Havinenu*** prayer ascribed to Mar Samuel, the renowned Babylonian teacher of the third century. In it, the first three of the Benedictions of the Amidah are repeated in full, and so are the last three; but the thirteen “Petitions” are condensed into one paragraph. Each phrase skilfully represent one of the Petitions. The following is a recent paraphrase in verse:

Cause us O LORD to understand Your ways,

And fill our hearts with reverent fear, all our days.

Forgive us, we entreat You, each sin,

That redemption we may hope to win.

In Your merciful goodness pain and suffering allay,

And satisfy us with Your abundance we pray.

With Your all-powerful and tremendous hand

Our scattered ones gather together to our own land.

Transgressors, O Mighty Being, judge You,

Sinners to Your just wrath will submissively bow,

When Your sacred city with joy we rebuild

And Your Sanctuary with Your glorious presence be filled.

Then with a loud and exultant voice

Will the righteous, O God of Israel,, rejoice.

Let it be Your divine will speedily restore

The House of David, Your servant, as yore,

And may the light of the son of Jesse blaze

As in reverence Your hallowed Name we praise,

For You who hearkens to the voice of Prayer,

Are blessed Your people, O LORD! Declare.

(J. F. Stern)

Still shorter forms of Prayer were prescribed for times and places of imminent danger to life. In such cases, neither the opening nor the closing Benedictions of the Amidah were recited. One of the best known of these prayers is that of Rabbi Eliezer: “Let Your will be done in Heaven above; grant tranquillity of spirit to those that revence You below; and do that which is good in Your sight. Blessed are You O LORD, Who hears prayer.” Another of these “short prayers” is: “O God, the needs of Your people are many, their knowledge slender. Give everyone of Your creatures his daily bread, and grant him his urgent needs. Blessed are You, O LORD, Who hears prayer.”

Let me finish by quoting from the Talmud regarding a shortened form of the Amida:

***Berachoth 29a*** *‘AN ABBREVIATED EIGHTEEN’? Rab said: An abbreviated form of each blessing; Samuel said: Give us discernment, O LORD, to know Your ways, and circumcise our heart to fear You, and forgive us so that we may be redeemed, and keep us far from our sufferings, and fatten us in the pastures of Your land, and gather our dispersions from the four corners of the earth, and let them who err from Your prescriptions be punished,[[177]](#footnote-177) and lift up Your hand against the wicked, and let the righteous/generous rejoice in the building of Your city and the establishment of the Temple and in the exalting of the horn of David Your servant and the preparation of a light for the son of Jesse Your Messiah; before we call may You answer; blessed are You, O LORD, who hearkens to prayer.*

**Ashlamatah: Yeshayahu (Isaiah) 43:1-7 + 19-21‎‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 18. ¶ You deaf ones, listen, and you blind ones, look to see. | 18. ¶ You wicked who are as deaf, have you no ears? Hear! And you sinners who are as blind, have you no eyes? Consider and ‎see! |
| 19. Who is blind but My servant, and deaf as My messenger whom I will send? He who was blind is as the one who received his payment, and he who was blind is as the servant of the Lord. | 19. If the wicked repent, will they not be called My servant, even the sinners, against whom I sent My ‎prophets? But the wicked are about to be repaid the retribution of their sins, except that if they repent they ‎will be called the servants of the LORD. |
| 20. There is much to see but you do not observe, to open the ears but no one listens. | 20. You see many things, but do not observe them; your ears are ‎open, but you do not listen to teaching. |
| 21. The Lord desires [this] for His righteousness' sake; **He magnifies the Torah and strengthens it.** | 21. The LORD is pleased in order to justify Israel, **He will magnify ‎those who perform His Law and strengthen them.** |
| 22. And it is a robbed and pillaged people; all their youths are grieved, and they are hidden in dungeons; they are subject to plunderers, **and none rescues [them], to pillagers, and no one says, "Return."** | 22. But this is a people plundered and robbed, young men ‎are all of them covered with shame and their confinement is in prisons; **they have become booty with none to ‎rescue, spoil with none to say, "Restore!"** |
| 23. Who among you will hearken to this, will listen and hear for the future? | 23. Who among you will give ear to this, will listen and apprehend ‎to the end? |
| 24. Who subjected Jacob to plunder and Israel to spoilers? Was it not the Lord? This, that we sinned against Him, and they did not want to go in His way and did not hearken to His Torah. | 24. Who handed over Jacob for booty, and Israel to spoilers? Was it not the LORD, before whom ‎they sinned and did not wish to walk in ways that were correct before Him and did not listen to the teaching of ‎His Law? |
| 25. And He poured out upon them the fury of His anger and the strength of battle, and it blazed upon them all around and they did not know, and it burned among them and they did not take heed. | 25. So He poured out upon him the heat of His anger and the strength of His war-makers He brought ‎upon them; they killed among them, round about them, but they did not understand; they ruled them, but they ‎did not take His fear to heart.‎ |
|  |  |
| 1. And now, so said the Lord, your Creator, O Jacob, and the One Who formed you, O Israel, **"Do not fear, for I have redeemed you, and I called by your name, you are Mine.** | 1. But now thus says the LORD, He who created you, O Jacob, He who established you, .O Israel: **"Fear not, for I have redeemed you, I have ‎exalted you by your name, you are Mine.** |
| 2. When you pass through water, I am with you, and in rivers, they shall not overflow you; when you go amidst fire, you shall not be burnt, neither shall a flame burn amongst you. | 2. At the first when you passed through the reed sea, My Memra was your help; Pharaoh and ‎the Egyptians, who were as numerous as the waters of the river, did not prevail against you; the second time also, when you will walk ‎among the peoples who are as strong as fire, they will not prevail against you, and kingdoms which are as powerful as flame will not ‎destroy you. |
| 3. **For I am the Lord your God, the Holy One of Israel, your Savior**; I have given Egypt as your ransom, Cush and Seba in your stead. | 3. **For I am the LORD your God, the Holy One of Israel, your Saviour.** I give Egypt as your ransom, Ethiopia and Seba in ‎exchange for you. |
| 4. Since you are dear in My eyes, you were honored and I loved you, and I give men in your stead and nations instead of your life. | 4. Because you are cherished before Me, you are glorified, and I have compassion on you, and I hand over the peoples ‎in exchange for you, the kingdoms instead of your life. |
| 5. Fear not for I am with you; from the east I will bring your seed, and from the west I will gather you. | 5. Fear not, for My Memra is your help; I will bring your sons from the east, and ‎from the west I will bring near your exiles. |
| 6. I will say to the north, "Give," and to the south, "Do not refrain"; bring My sons from afar and My daughters from the end of the earth." | 6. I will say to the north, Bring, and to the south, Do not withhold; bring My sons from afar, and ‎the exiles of My people from the ends of the earth, |
| 7. Everyone that is called by My name, and whom I created for My glory, I formed him, yea I made him. | 7. all this because of your fathers, upon whom My name is called, whom I created for ‎My glory. I established their exiles and made wonders for them." |
| 8. To bring out a blind people, who have eyes, and deaf ones who have ears. | 8. He brought the peoplefrom Egypt who are as blind, yet have eyes, ‎who are as deaf, yet have ears! |
| 9. Were all the nations gathered together, and kingdoms assembled, who of them would tell this or let us know of the first events? Let them present their witnesses, and they shall be deemed just, and let them hear and say, "True." | 9. Let all the peoples gather together, and kingdoms draw near. Who among them can declare this? Let ‎them announce the former things to us, bring their witnesses to justify them, and let them hear and say, It is true. |
| 10. "You are My witnesses," says the Lord, "and My servant whom I chose," in order that you know and believe Me, and understand that I am He; before Me no god was formed and after Me none shall be. **{S}** | 10. "You are witnesses ‎before Me," says the LORD, "and My servant the Messiah with whom I am pleased, that you might know and believe before Me and ‎understand that I am He. I am He that was from the beginning, even the ages of the ages ‎ are Mine, and there is no God besides Me. **{S}** |
| 11. **I, I am the Lord, and besides Me there is no Savior.** | 11. **I am the LORD, and besides Me there is no saviour.** |
| 12. I told and I saved, and I made heard and there was no stranger among you, and you are My witnesses," says the Lord, "and I am God. | 12. I declared to Abraham ‎your father what was about to come, I saved youfrom Egypt, just as I swore to him between the pieces, I proclaimed to you the teaching ‎of My Law from Sinai, when you were present and there was no stranger among you; and you are witnesses before Me," says the ‎LORD,"and I am God, |
| 13. Even before the day I am He, and there is no saving from My hand; I do, and who retracts it?" **{S}** | 13. and also from eternity I am He; there is none who can deliver from My hand; I will do it and I will not ‎reverse it." **{S}** |
| 14. So said the Lord, your Redeemer, the Holy One of Israel, "Because of you, I sent [you] to Babylon, and I lowered, them all with oars, and Chaldees in the ships of their rejoicing. | 14. Thus says the LORD, your Redeemer, the Holy One of Israel: "For your sins' sake you were exiled to Babylon and ‎I have brought down all of them with rudders, even the Chaldeans in the ships of their praise. |
| 15. I am the Lord, your Holy One, the Creator of Israel, **your King**. **{S}** | 15. I am the LORD, your Holy One, the creator of Israel, **your King.**" **{S}** |
| 16. So said the Lord, who made a way in the sea, and a path in the mighty waters. | 16. Thus says the LORD, who prepared a way in the sea, a path in strong waters, |
| 17. Who drew out chariots and horses, army and power; they lay together, they did not rise; they were extinguished, like a flaxen wick they were quenched. | 17. who brought forth chariots and horses, armies and a numerous people; they were swallowed up together and did not rise; they were ‎extinguished, quenched like a dimly burning wick: |
| 18. Remember not the first events, and do not meditate over early ones. | 18. "Remember not the former things, nor consider that which was from the beginning. |
| 19. Behold I am making a new thing, now it will sprout, now you shall know it; yea I will make a road in the desert, rivers in the wasteland. | 19. Behold, I am doing a new thing, and now it is revealed, will you not perceive it? I will make a way in the wilderness and rivers in the ‎devastation. |
| 20. The beasts of the field shall honor Me, the jackals and the ostriches, for I gave water in the desert, rivers in the wasteland, to give My chosen people drink. | 20. They will give honour before Me, when I cause devastated provinces to be inhabited, even the place where jackals and ‎ostriches dwell; for I give water in the wilderness, rivers in the devastation, to give drink to the exiles of My people with whom I am pleased. |
| 21. This people I formed for Myself; they shall recite My praise. **{S}** | 21. This people I prepared for My service; they will be declaring My praises. **{S}** |
| 22. But you did not call Me, O Jacob, for you wearied of Me, O Israel. | 22. It is commanded by means of the prophets, but ‎you of the house of Jacob did not celebrate My service; but you have been weary of the teaching of My Law, 0 Israel! |
| 23. You did not bring Me the lambs of your burnt offerings, nor did you honor Me with your sacrifices; neither did I overwork you with meal-offerings nor did I weary you with frankincense. | 23. You have not ‎brought before Me lambs for a burnt offering, or given honour before Me with your holy sacrifices. I have not exacted from you offerings, ‎or burdened you with frankincense. ‎ |
| 24. Neither did you purchase cane for Me with money, nor have you sated Me with the fat of your sacrifices. But you have burdened Me with your sins; you have wearied Me with your iniquities. | 24. You have not bought before Me sweet cane with money, or fatted upon my altar the fat of your ‎holy sacrifices. But you have exacted before Me with your sins, you have burdened before Me with your iniquities. |
| 25. I, yea I erase your transgressions for My sake, and your sins I will not remember. | 25. I, I am He, ‎who forgives your sins for My name’s sake, and your sins will not be remembered. |
| 26. Remind Me, let us stand in judgment; you tell, in order that you be accounted just. | 26. Say now, let us judge together; set forth your case, ‎if you will be able you will be proved right. |
| 27. Your first father sinned, and your intercessors transgressed against Me. | 27. Your first father sinned, and your teachers rebelled against My Memra. |
| 28. And I profane the holy princes, and I deliver Jacob to destruction and Israel to revilings. **{P}** | 28. Therefore I ‎will profane the princes of holiness, I will hand over Jacob to the slaughter and Israel to reproaches." **{P}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 43:1-7 + 19-21‎‎‎ ‎**

Chapter 43

**1 And now despite all this**, so said the Lord, “...do not fear.”

**2 When you pass through water** When you passed through the Reed Sea, I was with you.

**and in rivers, they shall not overflow you** You dwelt among the Egyptians and the heathens (peoples [: mss.]) numerous as the waters of a river, and they could not prevail against you to destroy you.

**when you go amidst fire** In the future, “For behold, a sun is coming, burning like an oven” (Malachi 3: 19), for I will cause the sun to burn upon the wicked, “and the coming sun shall burn them.” There, too, you shall not be burnt.

**a flame** **which shall burn the heathens ([mss.:] the nations)**, as it is said (supra 33:12): “And the peoples shall be as the burnings of lime.” That too shall not burn amidst you.

**3 I have given Egypt as your ransom** And they were your ransom, for their firstborn died, and you, My firstborn son, although you were deserving of destruction, as it is said in Ezekiel (20:8): “And I thought to pour out My fury upon them...in the land of Egypt.”

**4 and I give** **I am always accustomed to this.**

**6 I will say to the north wind,** “Give the exiles who are in the north.”

**and to the south which is a strong wind**, “Do not refrain from blowing strongly to bring My exiles.” Similarly (Song 4:16), “Awaken, O north wind, and come, O south wind.” Since the north wind is weak, it needs strengthening. Therefore, it is written, “Awaken,” “Give.” But concerning the south wind which does not need straightening, it is written, “Come,” as it is, and so, “Do not refrain.”

**7 Everyone that is called by My name, and whom I created for My glory** All the righteous/generous, who are called by My name and everyone who was made for My glory, I formed him, yea, I made him. fixed him with all that is necessary for him, and I prepared everything. That is to say, that although they experienced exile and trouble, I prepared for them all the necessities of their redemption.

**8 To bring out a blind people** Heb. הוֹצִיא , like לְהוֹצִיא to bring out of the exile those who were exiled because they became like blind; although they had eyes, they did not see.

**9 Were all the nations gathered** If all the nations (of the peoples [Lublin;]) (of the heathens [Warsaw]; absent in all mss. and in K’li Paz) would gather together, who of them and of their prophets would tell the future, or the like, quoting their pagan Gods, or the first events, that have already passed, would they let us know, saying “We foretold them before they came about”?

**Let them present their witnesses** who heard that they prophesied concerning them prior to their occurrence, and they shall be deemed just. But I have witnesses, for you are My witnesses that I told Abraham your forefather about the exiles, and they came about.

**10 and My servant** Jacob.

**whom I chose.** He, too, shall testify that I promised him when he went to Mesopotamia, and I kept My promise.

**in order that you know** **I did all this in order that you put your heart to know Me.**

**12 I told of the exiles** to Abraham.

**and I saved to fulfill the word** at the time [designated for its] end.

**and I made heard to you** the first events.

**and there was no stranger among you In those days,** when I did all these, there did not appear among all of you, among the heathens (the children of the nations [mss., K’li Paz]) a strange God, to show his greatness and his Godliness. ([Other manuscripts read:] And I made My Torah heard to you, and none among you estranged himself from accepting.)

**and you are My witnesses** that I opened seven heavens for you, and you saw no image.

**13 Even before the day I am He** Not only that day was I alone, but even before it became day I am He alone. I do If I came to do, no one can retract.

**14 Because of you, I sent [you] to Babylon** Jonathan paraphrases: Because of your sins I exiled you to Babylon.

**and I lowered them all with oars** Heb. וְהוֹרַדְתִּי בָרִיחִים . Jonathan renders: And I lowered with oars (בִּמְשׁוֹטִין) , all of them. מְשׁוֹטִין denotes the wood that guides the ship and straightens it out.

**and Chaldees led you in the ships of their rejoicing**. This may also be explained as regards the news of the redemption, as follows:

**Because of you, I sent** I will send the kings of Media to Babylon, and I will lower the Chaldees in ships and oars into exile to the land of Media. And the Chaldees I will lower in ships which their rejoicing was [i.e., the Chaldees would be taken into captivity with the very boats in which they had previously rejoiced].

**16 Who made a way in the sea** in the Sea of Reeds, and there I drew the Egyptians out to pursue you, with chariots and horses, and an army and power, and all of them lay together dead on the seashore, not to rise.

**17 they were quenched** Jonathan renders: Like flax they dimmed, they were quenched.

**18 Remember not the first events** These miracles that I mention to you, that I performed in Egypt do not remember them from now on, for you shall be engaged in this redemption, to thank and to praise.

**do not meditate** Do not ponder about them; do not pay attention to them.

**20 The beasts of the field shall honor Me** The place that is desolate and a habitat of the beasts of the field, for the jackals and for the ostriches.

**for I gave water in the desert** i.e., in a desolate land I will place a settlement.

**21 This people I formed for Myself** **so that they recite My praise.**

**22 But you did not call Me** But you did not call Me in your turning after idolatry.

**for you wearied of Me** You quickly wearied of My worship.

**23 You did not bring Me the lambs of your burnt offerings** but to idolatry.

**neither did I overwork you** Cause you to do much work with the meal offering; merely a handful would be offered to the Most High, and even that I did not ordain upon you to sacrifice as an obligation but as a free-will offering.

**24 Neither did you purchase cane for Me with money for incense.** You did not have to purchase it with money, for it was very common in your land. Said Rabbi Abba: Cinnamon grew in the Land of Israel, and goats and deer would eat of it. In Midrash Eichah (Proem X). ([Some manuscripts read:]

**Neither did you purchase cane for Me with money for incense**, for you failed to offer to Me what you should have, and you were attracted to idolatry.)

**But you have burdened Me** [lit. you have overworked Me.] You have caused Me to be an attendant to pagans, as Ezekiel envisioned (1:4): “And behold a tempest was coming from the north.” For the chariot of the Shechinah was returning from Babylon, where it had gone to conquer the whole world under the domination of Nebuchadnezzar, lest they say that He delivered His children into the hands of an inferior nation, as is found in Hagigah (13b).

**25 I, yea I I am He Who erased them** from time immemorial [lit. from then], and I erase them even now.

**for My sake** Neither in your merit nor in the merit of your forefathers.

**26 Remind Me all the reward I owe you** and your forefathers.

**let us stand in judgment** [lit. let us be judged together.] Let us come to judgment.

**27 Your first father sinned** by saying (Gen. 15:8), “How will I know...?”

**and your intercessors transgressed against Me** You have none among all the intercessors upon whose merit you rely, in whom I have not found transgression. Isaac loved My enemy [Esau].

**28 And I profane the holy princes** because of your iniquities.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 35:9 – 36:43**

**Yeshayahu (Isaiah) 43:1-7 + 19-21**

**Tehillim (Psalm) 29**

**Jude 11-13, Lk 7:11-17, Acts 8:5-13**

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

God - אלהים, Strong’s number 0430.

Jacob - יעקב, Strong’s number 03290.

Came / bring - בוא, Strong’s number 0935.

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

Bless - ברך, Strong’s number 01288.

Name - שם, Strong’s number 08034.

**Beresheet (Genesis) 35:9** And God <0430> appeared unto Jacob <03290> again, when he came <0935> (8800) out of Padanaram, and blessed <01288> (8762) him.

10 And God said unto him, Your name <08034> is Jacob: Your name <08034> will not be called any more Jacob, but Israel will be your name <08034>: and he called his name <08034> Israel.

**Yeshayahu (Isaiah) 43:1** But now thus says the LORD that created you, O Jacob <03290>, and He that formed you, O Israel, Fear not: for I have redeemed you, I have called you by your name; you are Mine.

**Yeshayahu (Isaiah) 43:3** For I am the LORD your God <0430>, the Holy One of Israel, your Saviour: I gave Egypt for your ransom, Ethiopia and Seba for you.

**Yeshayahu (Isaiah) 43:5** Fear not: for I am with you: I will bring <0935> (8686) your seed from the east, and gather you from the west;

**Tehillim (Psalm) 29:2** Give unto the LORD the glory due unto his name <08034>; worship the LORD in the beauty of holiness.

**Tehillim (Psalm) 29:11** The LORD will give strength unto His people; the LORD will bless <01288> (8762) His people with peace.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 35:9 – 36:43** | **Psalms**  **Psa 29:1-11** | **Ashlamatah**  **Is 43:1-7, 19-21** |
| --- | --- | --- | --- | --- |
| **lae** | God | Gen 35:11 | Ps 29:1 Ps 29:3 |  |
| **~yhil{a/** | GOD | Gen 35:9 Gen 35:10 Gen 35:11 Gen 35:13 Gen 35:15 |  | Isa 43:3 |
| **rm;a'** | said | Gen 35:10 Gen 35:11 Gen 35:17 | Ps 29:9 | Isa 43:1 Isa 43:6 |
| **#r,a,** | ground, land, earth | Gen 35:12 Gen 35:16 Gen 35:22 Gen 36:5 Gen 36:6 Gen 36:7 Gen 36:16 Gen 36:17 Gen 36:20 Gen 36:21 Gen 36:30 Gen 36:31 Gen 36:34 Gen 36:43 |  | Isa 43:6 |
| **vae** | fire |  | Ps 29:7 | Isa 43:2 |
| **rv,a]** | which, whom, where | Gen 35:12 Gen 35:13 Gen 35:14 Gen 35:15 Gen 35:26 Gen 35:27 Gen 36:5 Gen 36:6 Gen 36:24 Gen 36:31 |  | Isa 43:4 |
| **aAB** | came | Gen 35:9 Gen 35:16 Gen 35:27 |  | Isa 43:5 Isa 43:6 |
| **!Be** | sons | Gen 35:17 Gen 35:22 Gen 35:23 Gen 35:24 Gen 35:25 Gen 35:26 Gen 35:29 Gen 36:5 Gen 36:6 Gen 36:10 Gen 36:11 Gen 36:12 Gen 36:13 Gen 36:14 Gen 36:15 Gen 36:16 Gen 36:17 Gen 36:18 Gen 36:19 Gen 36:20 Gen 36:21 Gen 36:22 Gen 36:23 Gen 36:24 Gen 36:25 Gen 36:26 Gen 36:27 Gen 36:28 Gen 36:31 Gen 36:32 Gen 36:33 Gen 36:35 Gen 36:38 Gen 36:39 | Ps 29:1 Ps 29:6 | Isa 43:6 |
| **%r;B'** | blessed | Gen 35:9 | Ps 29:11 |  |
| **tB;** | daughters | Gen 36:2 Gen 36:3 Gen 36:6 Gen 36:14 Gen 36:18 Gen 36:25 Gen 36:39 |  | Isa 43:6 |
| **%r,D,** | way | Gen 35:19 |  | Isa 43:19 |
| **%l;h'** | went | Gen 35:22 Gen 36:6 |  | Isa 43:2 |
| **[r;z<** | descendants, offspring | Gen 35:12 |  | Isa 43:5 |
| **hwhy** | LORD |  | Ps 29:1 Ps 29:2 Ps 29:3 Ps 29:4 Ps 29:5 Ps 29:7 Ps 29:8 Ps 29:9 Ps 29:10 Ps 29:11 | Isa 43:1 Isa 43:3 |
| **bqo[]y:** | Jacob | Gen 35:9 Gen 35:10 Gen 35:14 Gen 35:15 Gen 35:20 Gen 35:22 Gen 35:23 Gen 35:26 Gen 35:27 Gen 35:29 Gen 36:6 |  | Isa 43:1 |
| **bv;y"** | live, sat, inhabitants | Gen 36:7 Gen 36:8 Gen 36:20 | Ps 29:10 |  |
| **laer'f.yI** | Israel | Gen 35:10 Gen 35:21 Gen 35:22 Gen 36:31 |  | Isa 43:1 Isa 43:3 |
| **lKo** | all, every | Gen 36:6 | Ps 29:9 | Isa 43:7 |
| **aol** | no | Gen 35:10 |  | Isa 43:2 |
| **hb'h'l,** | fllames |  | Ps 29:7 | Isa 43:2 |
| **~yIm;** | water |  | Ps 29:3 | Isa 43:2 Isa 43:20 |
| **%l,m,** | kings | Gen 35:11 Gen 36:31 | Ps 29:10 |  |
| **!mi** | beyond, too, since | Gen 35:21 Gen 36:7 |  | Isa 43:4 |
| **rh'n"** | river | Gen 36:37 |  | Isa 43:2 Isa 43:19 Isa 43:20 |
| **vp,n<** | soul, life | Gen 35:18 |  | Isa 43:4 |
| **!t;n"** | give, given | Gen 35:12 | Ps 29:11 | Isa 43:3 Isa 43:4 Isa 43:6 Isa 43:20 |
| **l[;** | over, upon | Gen 35:20 | Ps 29:3 |  |
| **ar'q'** | called | Gen 35:10 Gen 35:15 Gen 35:18 |  | Isa 43:1 Isa 43:7 |
| **hd,f'** | field | Gen 36:35 |  | Isa 43:20 |
| **~ve** | name | Gen 35:10 Gen 35:15 Gen 35:18 Gen 36:10 Gen 36:32 Gen 36:35 Gen 36:39 Gen 36:40 | Ps 29:2 | Isa 43:1 Isa 43:7 |
| **tx;T;** | place | Gen 36:33 Gen 36:34 Gen 36:35 Gen 36:36 Gen 36:37 Gen 36:38 Gen 36:39 |  | Isa 43:3 Isa 43:4 |
| **arey"** | fear | Gen 35:17 Isa 43:1 Isa 43:5 |  |  |
| **dAbK'** | glory |  | Ps 29:1 Ps 29:2 Ps 29:3 Ps 29:9 | Isa 43:7 |
| **rB'd>mi** | wilderness | Gen 36:24 | Ps 29:8 | Isa 43:19 Isa 43:20 |
| **~[;** | people |  | Ps 29:11 | Isa 43:20 Isa 43:21 |
| **br;** | great | Gen 36:7 | Ps 29:3 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Gen 35:9 – 36:43** | **Psalms**    **Ps 29:1-11** | **Ashlamatah**    **Is 43:1-7,19-21** | **Peshat**  **Mk/Jude/Pet**  **Jude 11-13** | **Remes 1**  **Luke**  **Lk 7:11-17** | **Remes 2**  **Acts/Romans**  **Acts 8:5-13** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **αἰών** | eons,  ages |  | Psa 29:10 |  | Jud 1:13 |  | Act 8:6 |
| **ἄνυδρος** | waterless |  |  | Isa 43:19 Isa 43:20 | Jud 1:12 |  |  |
| **ἀποθνήσκω** | dies | Gen 35:19 Gen 35:29  Gen 36:33  Gen 36:34  Gen 36:35  Gen 36:36  Gen 36:37  Gen 36:38  Gen 36:39 |  |  | Jud 1:12 |  |  |
| **γίνομαι** | becoming, come  to pass | Gen 35:16  Gen 35:17  Gen 35:18  Gen 35:21  Gen 35:26  Gen 35:28  Gen 36:5  Gen 36:11  Gen 36:22 |  | Isa 43:4 |  | Luk 7:11 | Act 8:8  Act 8:13 |
| **γυνή** | woman,  wife | Gen 36:2  Gen 36:6  Gen 36:10  Gen 36:12  Gen 36:13  Gen 36:14  Gen 36:17  Gen 36:18  Gen 36:39 |  |  |  |  | Act 8:12 |
| **δίδωμι** | give,  given | Gen 35:12 | Ps 29:11 | Isa 43:3 Isa 43:4 Isa 43:6 Isa 43:20 |  | Luk 7:15 |  |
| **δοξάζω** | glorified |  |  | Isa 43:4 |  | Luk 7:16 |  |
| **ἐγγίζω** | approach | Gen 35:16 |  |  |  | Luk 7:12 |  |
| **ἔθνος** | nation | Gen 35:11 Gen 36:40 |  |  |  |  | Act 8:9 |
| **ἐξέρχομαι** | come  forth | Gen 35:11 |  |  |  | Luk 7:17 | Act 8:7 |
| **ἔπω** | speak,  say | Gen 35:10  Gen 35:11  Gen 35:17 |  |  |  | Luk 7:13 Luk 7:14 |  |
| **ἔρχομαι** | coming,  came | Gen 35:16  Gen 35:27 |  |  | Jud 1:14 |  |  |
| **θεός** | GOD | Gen 35:9 Gen 35:10 Gen 35:11 Gen 35:13 Gen 35:15 | Ps 29:1 Ps 29:3 | Isa 43:3 |  | Luk 7:16 | Act 8:10  Act 8:12  Act 8:14 |
| **ἰδού** | behold, |  |  | Isa 43:19 | Jud 1:14 | Luk 7:12 |  |
| **ἱκανός** | fit |  |  |  |  | Luk 7:11  Luk 7:12 | Act 8:11 |
| **ἵστημι** | stopped,  set up | Gen 35:14  Gen 35:20 |  |  |  | Luk 7:14 |  |
| **καλέω** | called | Gen 35:10 Gen 35:15 Gen 35:18 |  | Isa 43:1 Isa 43:7 |  | Luk 7:11 |  |
| **κύριος** | LORD |  | Ps 29:1 Ps 29:2 Ps 29:3 Ps 29:4 Ps 29:5 Ps 29:7 Ps 29:8 Ps 29:9 Ps 29:10 Ps 29:11 | Isa 43:1 Isa 43:3 |  | Luk 7:13 |  |
| **λαλέω** | speaks | Gen 35:13  Gen 35:14  Gen 35:15 |  |  |  | Luk 7:15 |  |
| **λαμβάνω** | took,  take | Gen 36:2 Gen 36:6 |  |  |  | Luk 7:16 |  |
| **λαός** | people |  | Psa 29:11 | Isa 43:8  Isa 43:21 |  | Luk 7:16 |  |
| **λέγω** | say,  speak |  | Psa 29:9 | Isa 43:1 |  | Luk 7:14 Luk 7:16 | Act 8:6  Act 8:9  Act 8:10 |
| **μέγας** | great |  |  |  |  | Luk 7:16 | Act 8:7  Act 8:8  Act 8:9  Act 8:10 |
| **ὁδός** | way | Gen 35:19 |  | Isa 43:19 | Jud 1:11 |  |  |
| **ὄνομα** | name | Gen 35:10 Gen 35:15 Gen 35:18 Gen 36:10 Gen 36:32 Gen 36:35 Gen 36:39 Gen 36:40 | Ps 29:2 | Isa 43:1 Isa 43:7 |  |  |  |
| **ὄχλος** | multitudes |  |  |  |  | Luk 7:11  Luk 7:12 | Act 8:6 |
| **πᾶς** | all,  every | Gen 36:6 | Ps 29:9 | Isa 43:7 |  | Luk 7:16  Luk 7:17 | Act 8:10 |
| **πόλις** | cities | Gen 35:27  Gen 36:32  Gen 36:35  Gen 36:39 |  |  |  | Luk 7:11  Luk 7:12 | Act 8:5  Act 8:8  Act 8:9 |
| **πολύς** | many,  much | Gen 36:7 | Psa 29:3 |  |  | Luk 7:11 | Act 8:7 |
| **πορεύομαι** | went | Gen 35:21 Gen 36:6 |  |  | Jud 1:11 | Luk 7:11 |  |
| **υἱός** | sons | Gen 35:17 Gen 35:22 Gen 35:23 Gen 35:24 Gen 35:25 Gen 35:26 Gen 35:29 Gen 36:5 Gen 36:6 Gen 36:10 Gen 36:11 Gen 36:12 Gen 36:13 Gen 36:14 Gen 36:15 Gen 36:16 Gen 36:17 Gen 36:18 Gen 36:19 Gen 36:20 Gen 36:21 Gen 36:22 Gen 36:23 Gen 36:24 Gen 36:25 Gen 36:26 Gen 36:27 Gen 36:28 Gen 36:31 Gen 36:32 Gen 36:33 Gen 36:35 Gen 36:38 Gen *36*:39 | Ps 29:1 Ps 29:6 | Isa 43:6 |  | Luk 7:12 |  |
| **φωνή** | voice,  sound |  | Psa 29:4  Psa 29:5  Psa 29:7  Psa 29:8  Psa 29:9 |  |  |  | Act 8:7 |

# NAZAREAN TALMUD

**Sidra Of B’resheet (Gen.) 35:9 – 36:43**

**“VaYizkhor Elohim” “And G-d remembered”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke Lk 7:11-17)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Yehudah 11-13)**  **Mishnah א:א** |
| **And now it happened later that he went to a town called Nain with his talmidim and a large congregation of** (people) **went with him. Approaching the town, he saw a man who had died being carried out of the city. The dead man was a mother’s only son and she was a widow, with her was a large congregation from the city. When the master saw her, he had compassion for her and said “Do not cry.” And he** (Yeshua) **held up his hand to stop the pallbearers.[[178]](#footnote-178) And he said, “Young man, I say to you, arise!” And the dead man sat up and began to talk, and Yeshua gave him to his mother. Now awe seized all of the** (congregation) **and they glorified the Lord, saying, “a great prophet has risen among us!”[[179]](#footnote-179) These sayings about him spread throughout all Yehudah** (Judea) **and all the surrounding country.** | **Woe to these** pseudo-prophets **because they go the way of Kayin** (Cain) **and wandering** they follow **Bil’am’s** (Balaam’s) **error for reward and perish as in Korach’s rebellion. These are a hidden danger[[180]](#footnote-180) in your Festivals[[181]](#footnote-181) while they feast with you they disrespectfully[[182]](#footnote-182) feed themselves first.[[183]](#footnote-183) They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 8:5-13)**  **Pereq א:א** | |
| **Now Hakham Peresh** (Philip)**, went down to Shomron** (Samaria) **and taught Messiah to them. And the congregations in unity eagerly listened to the teachings** (on the Master’s Mesorah) **by Peresh, and seeing the signs that he did, casting out unclean shedim[[184]](#footnote-184)** (spirits) **making loud noises[[185]](#footnote-185) and animalistic sounds when they came out of the possessed; and many others who were paralysed or lame were cured.[[186]](#footnote-186) This brought great joy to the city.**    **Now there was a certain man named Shim’on who had previously practiced magic in the city, amazing the people of Shomron boasting himself to be someone great.[[187]](#footnote-187) All of them** from the city of Shomron **listened** (to Shim’on) **from the smallest to the greatest** in deception **said, “This man is the power of God that is called great.” And they had listened to him for some time because he amazed them with his magic. But when Peresh taught the Mesorah** (of the Master) **they faithfully obeyed** its words **concerning the governance of God** through the Hakhamim as opposed to human kings **and were immersed** with the immersion of conversion **on the authority of Yeshua HaMashiach both men and women. Even Shim’on himself became faithfully obedient, was immersed** with the immersion of conversion**, and was awestruck when he saw** authentic **signs and the great things, which occurred there in that place.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 35:9 – 36:43** | **Psa 29** | **Is 43:1-7, 19-21** | **Jude 11-13** | **Lk 7:11-17** | **Acts 8:5-13** |

## Commentary to Hakham Tsefet’s School of Peshat

While Hakham Yehudah has pronounced sentence on the pseudo-prophets/teachers the present pericope is not an indictment. The present pericope is stylistic lamentation for the demise of these deceitful personas. His citation of Biblical infamous characters tells the tale of their woe. This dirge is presented to the congregations of the Master for illustrative perseverance. Hakham Yehudah does not need to illustrate the demise of these disreputable pseudo-prophets/teachers. They speak for themselves and their Biblical genre is well known.

**Reward of the Infamous**

**Kayin**

Kayin’s sin is mentioned first by Hakham Yehudah as a means of reaching back to the beginning of opposition against the established religious order of G-d. Kayin’s failure to bring the appropriate oblation to G-d demonstrated his disdain for religious obligations. This connects itself to the idea of the hidden danger of the pseudo-prophets/teachers attendance at the Moedim (appointed feasts). Kayin is believed to be the older of his twin Havel. Therefore, we should have expected Kayin to have modelled the appropriate conduct. However, because Hakham Yehudah knows that our pericope is read with the present Torah Seder he mentions Kayin because he was the wicked elder of the twins. This is a subtle reference to Esau/Edom. Again, Kayin’s disdain is for the religious principles taught to him by his father Adam. Consequently, Kayin was a “danger” to his righteous/generous brother. On a grander scale, we can say that Kayin was opposed to the Oral Torah. Our analogy therefore, makes Havel the embodiment of the Oral Torah along with the worship format taught to him by Adam. We have learned that Stephen from 2 Luqas personified the Oral Torah in imitation of the Master, Messiah. We opine that Havel was also a embodiment of the Oral Torah.

**Bil’am**

We will not belabour what is already known of Bil’am. We will abbreviate our statements to illuminate Hakham Yehudah’s thoughts. Bil’am was a Gentile prophet for profit. The Encyclopaedia Judaica notes that a possible translation of Bil’am is “bl” – meaning to swallow up and “am” meaning people. Therefore, the false prophecies of Bil’am were designed to “swallow up (destroy) people.”[[188]](#footnote-188) B’midbar 24:1 suggests that Bil’am was not a great prophet. The text there calls him a “diviner who seeks omens” (לִקְרַאת נְחָשִׁים). Pesiqta deRab Kahana shows that the Hakhamim are the defence of a city in the following words. Therefore, we suggest that Balak sought out Bil’am to “prophecy against the B’ne Yisrael because his execrations – “prophecies” were destructive.

**Pesiqta deRab Kahana XV:V 7** Said R. Abba bar Kahana, “No philosophers in the world ever arose of the quality of Balaam b. Beor and Abdymos of Gadara. The nations of the world came to Abnymos of Gadara. They said to him, ‘Do you maintain that we can make war against this nation?’ “He said to them, ‘Go and make the rounds of their synagogues and their study houses. So long as there are there children chirping out loud in their voices [and studying the Torah], then you cannot overcome them. If not, then you can conquer them, for so did their father promise them: “The voice is Jacob’s voice” (Gen. 27:22), meaning that when Jacob’s voice chirps in synagogues and study houses, The hands are not the hands of Esau [so Esau has no power].

While there is a great deal, of controversy over the character of Bil’am the Bible shows pieces of his character that when we study reveal his prophetic practices.

**B’midbar (Num) 23:9** For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

Note the position “from the top of the rocks.” While there is much to say from an allegorical point of view, we note from Peshat that he needed an elevated position to prophecy or “divine.” His prophetic posture mirrors the true prophetic ability to look down from the heavens.

Rashi connects Kayin with Bil’am in G-d’s asking Bil’am the question “Who are these men?”[[189]](#footnote-189) And a similar question is asked of Kayin, “where is your brother?”[[190]](#footnote-190) Regardless of the desired result, Bil’am could only prophecy what was destined for the B’ne Yisrael. In other words, Bil’am in his attempt to curse the B’ne Yisrael through prophecy was forcibly obliged to submit to the G-d’s authority. What is true of Bil’am is true of Gentile kings and presidents.

**Korah**

Again, we will not remark at length concerning what is already known of Korah other than to say that his sin is twofold. Firstly, he made himself a “prince” over the B’ne Yisrael in opposition to Moshe Rabbenu. And secondly, he tried to usurp the priestly role and authority of Aaron.

At the core of the uprising were Korah’s complaint against the religious authority of Moshe and Aaron. The complaint of Dathan and Abiram who had joined with Korah was against the leadership of Moshe in general. The charges the levelled against Moshe were that he had brought the B’ne Yisrael out of Mitzrayim to be master over them and to have them die in the wilderness.

Korah was vehemently opposed to the Rabbinic authority, he sought to negate it’s the Torah and wanted to demonstrate the injustice of the laws instituted by Moshe. The Aggadah elaborates in further detail his claims. However, we can see that the infamy of all three characters.

**Danger and the Festivals**

The typical translation of Yehudah 1:12 is rendered as follows…

**Jud 1:12** **These are sunken rocks** (blemishes, hidden reefs, hidden rocks) **in your love feasts, feasting together with you; feeding themselves without fear; waterless clouds being carried about by winds; fruitless autumn trees, having died twice, having been plucked up by the roots;**

The Amplified Bible translates the verse …

**Jud 1:12 These are hidden reefs (elements of danger) in your love feasts, where they boldly feast sumptuously [carousing together in your midst], without scruples providing for themselves [alone]. They are clouds without water, swept along by the winds; trees, without fruit at the late autumn gathering time--twice (doubly) dead, [lifeless and] plucked up by the roots;**

The Amplified Bible comes closest to being able to understand the Greek word σπιλάς (*spilas*). While we can clearly see that σπιλάς (*spilas*) carries the idea of a “spot” or “blemish” it also carries the idea of **hidden danger**. We can readily understand the words from verse 4 of Yehudah’s treatise, which says … “**For certain men have subtly entered in** among you secretly” which contains the idea of “hidden danger” as well.

These pseudo-prophets/teachers require the seats of honour at the festivals. This is dangerous because the less suspecting members may put ill-fated confidence in them and lose their way. Furthermore, we note that true Hakhamim see to it that their talmidim are served first before partaking in Festival pleasures.

If, as we have translated σπιλάς (*spilas*) is a “hidden danger” we further develop the question of “**how does this relate to the festivals**?” In simple logic, we understand that they would try to change the structure of the feasts, which in Christianity has happened. Secondly, they would try to change the day, date and times of the festivals, which has also happened in Christianity. It would behoove the reader to research the following quote. [[191]](#footnote-191)

The great question of dispute between the church of Asia Minor and the rest of Christendom was whether the paschal communion should be held on the 14th of Nisan , or on the Sunday of the of the Resurrection festival, without regard to Jewish chronology. [[192]](#footnote-192)

History has answered the question of how these pseudo-prophets/teachers have altered the Festivals and their appointed times.

**Peroration**

We will not address other issues of Hakham Yehudah’s pericope in the Remes commentary. Suffice it to say, that the things Hakham Yehudah teaches us to guard against are now a war/labour of restoration. The present occupation is to restore what was lost through the generations from the true teachings of the Master and his Talmidim.

It behoves therefore, all Nazarean Jews to research, practice and publish the true Mesorah of the Messiah. This can only happen if we divorce ourselves from the Christian Church and the lies taught by Esau.

**Jer 16:19** Then Yermiyahu said**, O Lord, my Strength and my Stronghold, and my Refuge in the day of affliction, to You will the nations come from the ends of the earth and will say, “Surely our fathers have inherited nothing but lies, emptiness, and futility, worthless things in which there is no profit!**

It is time to leave the lie of replacement theology and embrace the truth of Messiah!

**Halakhic Implications**

**It is the duty of the Nazarean Jew to study the Oral Torah and Mesorah of the Master to find their parallels. Upon discovery of these truths, all Nazarean Jews should implement and publish these truths thereby negating the lies taught by Lawless teachers.**

**Remes Commentary Of Hakham Shaul**

**B’resheet (Gen) 3:15 And I will put enmity between you and the woman, and between your seed and her seed; he will bruise your head, and you shall bruise his heel.**

**b. Sota 9b** ﻿We thus find it with the primeval serpent *nachash* [in the Garden of Eden] which set its eyes on that which was not proper for it; what it sought was not granted to it and what it possessed was taken from it. The Holy One, blessed be He, said: I declared: Let it be king over every animal and beast; but now, Cursed are you above all cattle and above every beast of the field. I declared, let it walk with an erect posture; but now it will go upon its belly. I declared: Let its food be the same as that of man; but now it will eat dust. It said: I will kill Adam and marry Eve; but now, I will put enmity between thee and the woman, and between thy seed and her seed. Similarly do we find it with **Cain, Korah, Balaam**, Doeg, Ahitophel, Gehazi, Absalom, Adonijah, Uzziah and Haman, who set their eyes upon that which was not proper for them; what they sought was not granted to them and what they possessed was taken from them.

The Gemarah of Sotah 9b reveals the idea that Kayin, Bil’am and Korah (**Cain, Balaam, Korah**) were all considered evil because they desired what was not allotted or appointed to them. This is such a powerful lesson that often goes on un-noticed. This message is the core of Hakham Yehudah’s pericope. We further mention the present Gemarah mimics Hakham Yehudah’s lesson. We can also suggest that Hakham Yehudah used “*pars pro toto*” as a means of mnemonic. His first – century audience would have understood to add the characters mentioned in the Gemarah. Furthermore, they would have understood the lesson clearly.

**Kayin**

On a grander scale of allegory, we can say that Kayin was opposed to the Oral Torah. We can deduce this through hermeneutics. How so? Because Kayin did not follow, the Oral Teachings his father taught him. We can also determine that he despised the ritual practices mentioned in the Oral Torah by bringing an illegitimate paschal offering.[[193]](#footnote-193) The reason his offering was illegitimate it was in defiance of the Oral Torah. His disdain for the Oral Torah caused him to eradicate the reminder of it, which filled his eyes. Our analogy therefore, makes Havel (Able) the Oral Torah along with the religious practice taught him by Adam. Havel – embodies the Oral Torah. Note the entry of the Theological Word Book of the Old Testament 463a הֶבֶל (Habel) vapor, breath. The basic meaning of *habel* is “wind” or “breath.” Havel was an embodiment of the Oral Torah and an allegorical picture of Messiah who is the Torah TABERNACLING in the flesh.

**2 Luqas (Acts) 7:55 When the Kohen Gadol,** Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim**[[194]](#footnote-194)** **heard these things, they were cut to the heart, grinding the teeth at Stephen. But he** (Stephen) **fully[[195]](#footnote-195) belonged[[196]](#footnote-196) to the Oral Torah, and he gazed** (with spiritual vision) **into the** highest **heavens and saw the Kabod** (glory) **of God and Yeshua standing at the right hand of God.**

**Bil’am**

Hakham Yehudah is very much like his mentor Hakham Tsefet. His words are loaded with every level of the Oral Teachings of the Master. While the one who writes in Peshat uses less restriction concerning his thoughts than the So’od, Hakham Tsefet has taught him to choose his words carefully. This is because when these are unfolded in So’od they must be VERY precise and intentional. In writing So’od, every word is a symbol. Furthermore, EVERY word is carefully weighed before use. Peshat follows a similar rule. Words of Peshat materials are carefully selected because they will be used and developed by the latter Hermeneutic levels. Such is the case in citing B’midbar (Num) 24:1, which suggests that Bil’am was not a great prophet. The text there calls him a “**diviner who seeks omens**” (לִקְרַאת נְחָשִׁים).

Note the Hebrew phrase from B’midbar (Num) 24:1. Bil’am “omen seeking” is translated לִקְרַאת נְחָשִׁים. This notion “*le’qrat nacshim*” is manifold. The Hebrew word “*nacshim*” can also be translated “serpents.” This can have either positive or negative connotations. If we look at this phrase from a positive perspective, it could mean that Bil’am sought the Hakhamim, re-enforcing the notion that the Hakhamim are serpents.[[197]](#footnote-197) Therefore, Bil’am may have sought the wisdom of the Hakhamim or this may be a reference to seeking Hokhmah.

Negatively, the allegory shows that Bil’am may have used his omens as a means of invoking calamity or destruction. Again, this is a possible reason for Balak’s searching out Bil’am. It is interesting to note that when the Breath of G-d (Oral Torah – Prophecy) rested on Bil’am the only thing he could do was speak the words of the Oral Torah. In this case, the Oral Torah refers to the Siddur where we have his recorded as a blessing on the B’ne Yisrael.

**Korah**

Korah’s rebellion fits Hakham Yehudah’s theme very well. To repeat the Gemara’s phrase they “set their eyes upon that which was not proper for them; what they sought was not granted to them and what they possessed was taken from them.”

Therefore, Kayin, Bil’am and Korah “**did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) and **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.”[[198]](#footnote-198)**

These men according to Hakham Tsefet/Yehudah are “twice dead.” Of course, the astute reader will note that it would appear that one only dies once. However, the hyperbole is that the judgment meted out on these souls is a divorce from this world and the Olam HaBa.

**Shedim/Wandering Spheres**

**2 Luqas (Acts) 8:7 Hakham Peresh, and seeing the signs that he did, casting out unclean shedim** (spirits) **making loud noises and animalistic sounds when they came out**…

In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written.

We opine that these **shedim** (demons – fallen ones) are most likely those powers who are opposed to the B’ne Yisrael as recipients of the Torah. We arrive at this conclusion because the *shedim* are specifically labelled “unclean.” While this needs much more investigation, we note that these shedim produce ritual impurity. Ritual impurity prohibits social interaction. It also proscribes interaction with G-d on certain levels. And most importantly, it prohibits certain interaction with the Torah.

**m. Berakhot 3:4** One who has had a seminal discharge recites [the ﻿ *Shema*] silently. And he may not recite either blessings before [the ﻿*Shema*﻿] nor [the blessings] after it. And [as for] the meal, he may recite the grace after it, but may not recite the blessings before it. R. Judah says, “He may recite the blessings before them [before the ﻿*Shema*﻿ and the meal] and after them.” [[199]](#footnote-199)

While these issues need to be investigated in references like the Mishneh Torah and Shulchan Arukh, they also need to be discussed with a Hakham. The entire Seder Tohorot of the Mishnah would apply to the ritual impurity brought about by these shedim.

**Peresh – Philip** engaged in determinate war with these shedim. The shedim of Shomrom were deep seated in that the Samaritans, pseudo-Jews had gained a stronghold in this region. On more than one occasion, they were the source of Yisrael’s pain. For Yeshua’s Talmidim, as recipients of the Masters Mesorah, there would have been an intensified rage. Not only did Yeshua support and undergird the Torah given at Har Sinai, he renewed the importance of the Oral Torah to the whole world. The feral noises made by the shedim as they are expelled demonstrate their opposition to the Oral Torah. The savage noises are inarticulate sounds that are similar to sounds made by animals. When the shedim are expelled, the delivered host can speak the words of the Oral Torah clearly. As long as the shedim has control over his host, he is unable to speak in a clear articulate manner and unable to speak regarding matters of the Torah. This teaches us that these shedim are opposed to the Oral Torah and are a part of the angelic rage.

In the **Luqan** **Tosefta** to our pericope, we see a **young man** had died prematurely. We determine that he must have died prematurely because Yeshua raises him back to life. Therefore, we opine that a shade (demon – sing.) had nearly succeeded in his mission of destruction. Had Yeshua not intervened, the shade would have succeeded. His premature death obviously renders him unable to speak. It is interesting that the Tosefta of Hakham Shaul says, “**And the dead man sat up and began to talk,**” that is, he proclaimed the Oral Torah. This relates to the idea that Adam was made a “speaking soul.”[[200]](#footnote-200) Why does the text say he “began to talk”? Perhaps the young man was teaching Torah for his community. However, the young man lacked the Hokhmah to deal with the shedim who sought to kill the recipients and teachers of the Oral Torah. This teaches us that we cannot teach certain aspects of the Oral Torah before we are ready. To do so leaves us unguarded against such shedim. We can also determine that he taught Torah without being properly submitted to a Hakham. We arrive at this conclusion hermeneutically because the text does not mention his father. In allegorical terms, he had no figure of authority. He was a mother’s only son. While the young man must have been well respected in the community and been a good teacher he was without authority. To try to teach without appropriate authority, subjects the teacher and his pupils to the advance of these shedim. These unwitting souls travel from teacher to teacher to find the latest teaching. When they have finished with one teacher, they move on to the next. This system can only leave a person unstable and susceptible to shedim that desire to destroy genuine truth concerning the Torah. These souls are like wandering spheres, ever learning but never able to arrive at the full knowledge of truth.[[201]](#footnote-201) In the case of this young man, whose life was taken prematurely a Hakham was required to restore his speaking soul. Unfortunately, this is often the case. The Hakhamim are left with broken shattered pieces, which have to be carefully rebuilt. Hakham Shaul defines these wandering spheres (souls who wander from teacher to teacher) as men of corrupt minds reprobate concerning faithful obedience.[[202]](#footnote-202)

**Peroration**

In Shomron those open minded, truth-seeking people eagerly received the masters Mesorah. However, Hakham Peresh encountered the typical ***shedim*** in his proclamation of the Mesorah. The Mesorah’s message is a direct affront to the Angelic Rage. How So? The Mesorah is the proclamation of the Kingdom – Governance of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents (in the present era).

The shedim prefer a monarchy because they can control a greater populace through one agent, i.e. the King/President. These shedim are violently opposed to the Governance of G-d through the Bate Din and Hakham, because the influence of the Hakham is more authoritative and far reaching than human Kings/Presidents. Furthermore, they speak/teach the words of the Oral Torah with Hokhmah. Their words are aligned with the angelic energies that dominate the world, insuring Torah observance, which are greater than the fallen shedim, in both number and power.

Amen v’Amen!

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 35:9?
3. What questions were asked of Rashi regarding Gen. 35:11?
4. What questions were asked of Rashi regarding Gen. 35:18?
5. What questions were asked of Rashi regarding Gen. 35:22?
6. What questions were asked of Rashi regarding Gen. 35:29?
7. What questions were asked of Rashi regarding Gen. 36:2?
8. What questions were asked of Rashi regarding Gen. 36:3?
9. What questions were asked of Rashi regarding Gen. 36:24?
10. What questions were asked of Rashi regarding Gen. 36:43?
11. According to the Ramban what important principle we learn from Gen 35:12?
12. According to the Ramban who is Magdiel, and hermeneutical principle does he use to make this determination‎?
13. In what ways have our Sages explained that Psalm 29 forms the blueprint for the Amidah?
14. For what two basic purposes did our Master crafted what is known as the Master’s Prayer?
15. In your opinion at what specific times is it proper to recite and abbreviation of the Amidah?
16. When G-d formed man from rich red soil, how did He animated him?
17. How was the dead man revived in our pericope of Luke?
18. What are the sheddim and what are their chief goals?
19. According to our Sages what unites the foolowing group of like-minded people: Cain, Korah, Balaam, Doeg, Ahitophel, Gehazi, Absalom, Adonijah, Uzziah and Haman‎?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “VaYeshev Ya’aqob” - ‎"And dwelt Jacob”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּשֶׁב יַעֲקֹב** |  |  |
| **“VaYeshev Ya’aqob”** | Reader 1 – B’resheet 37:1-3 | Reader 1 – B’resheet 38:1-3 |
| **“And dwelt Jacob”** | Reader 2 – B’resheet 37:4-8 | Reader 2 – B’resheet 38:4-6 |
| **“Y habitó Jacob”** | Reader 3 – B’resheet 37:9-11 | Reader 3 – B’resheet 38:7-9 |
| B’resheet (Gen) 37:1-36 | Reader 4 – B’resheet 37:12-17 |  |
| Ashlamatah: Is. 32:18 – 33:6,15 | Reader 5 – B’resheet 37:18-22 |  |
|  | Reader 6 – B’resheet 37:23-27 | Reader 1 – B’resheet 38:1-3 |
| Psalm 30:1-13 | Reader 7 – B’resheet 37:28-36 | Reader 2 – B’resheet 38:4-6 |
|  | Maftir – B’resheet 37:34-36 | Reader 3 – B’resheet 38:7-9 |
| N.C.: Jude 14-16; Lk. 7:18-23; Acts 8:14-25 | Is. 32:18 – 33:6,15 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Above, 32:29. See Rashi, ibid., Verse 24, that it was “the lord of Esau” who strove with Jacob and then finally blessed him. [↑](#footnote-ref-1)
2. Exodus 33:1. and elsewhere. But nowhere do we find that G-d swore to Jacob, except as implied in this verse. [↑](#footnote-ref-2)
3. Above, 26:3. [↑](#footnote-ref-3)
4. 17:22. [↑](#footnote-ref-4)
5. Ezekiel ‎‎8:3. [↑](#footnote-ref-5)
6. Ibid., 3:12. [↑](#footnote-ref-6)
7. See Ramban above, 17:22. [↑](#footnote-ref-7)
8. See above, 28:18; also Ramban, ibid., Verse 17. [↑](#footnote-ref-8)
9. Above, 28:19. ‎ [↑](#footnote-ref-9)
10. Ibid., 21:31; 26:33. [↑](#footnote-ref-10)
11. See Note 347, ‎Seder Noach [↑](#footnote-ref-11)
12. II Kings 5:19. [↑](#footnote-ref-12)
13. An elder contemporary of Ramban, Rabbi David Kimchi, wrote extensive commentaries upon most of the books of the ‎Bible which are deemed classical to this day. He also wrote a Hebrew grammar and lexicography. Ramban was influenced by his works. [↑](#footnote-ref-13)
14. Lamentations 4:10. [↑](#footnote-ref-14)
15. II Samuel ] 3:5. [↑](#footnote-ref-15)
16. R'dak's commentary on this verse is found in his Book of Roots under the root barah, and here in his commentary. ‎ [↑](#footnote-ref-16)
17. Ramban arrived in Jerusalem on the ninth day of Ellul in the year five thousand twenty-seven (1267). See my biography of Ramban (Hebrew, pp. 194-5; ‎English p. 14 and 11 7). [↑](#footnote-ref-17)
18. Proverbs 31:2. [↑](#footnote-ref-18)
19. I Samuel 1:1. [↑](#footnote-ref-19)
20. Jeremiah 31:15. [↑](#footnote-ref-20)
21. Micah 5:1. ‎ [↑](#footnote-ref-21)
22. Sifre, Deuteronomy 33:12. [↑](#footnote-ref-22)
23. The standard ‎Targum on the books of the Prophets. See Tractate Megillah 3a. See also Note 128, Seder Vayeitzei, on the three Targumim of the Pentateuch. [↑](#footnote-ref-23)
24. Jeremiah 31:15. [↑](#footnote-ref-24)
25. Numbers 33:40. ‎‎ [↑](#footnote-ref-25)
26. Above, 12:9. [↑](#footnote-ref-26)
27. Psalms 89:13. [↑](#footnote-ref-27)
28. Above, 29:1. ‎ [↑](#footnote-ref-28)
29. Numbers 23:7. [↑](#footnote-ref-29)
30. Judges 19:2. [↑](#footnote-ref-30)
31. Micah 5:1. [↑](#footnote-ref-31)
32. Joshua 18:5. [↑](#footnote-ref-32)
33. Ibid., Verse 12. [↑](#footnote-ref-33)
34. Hosea 9:4. [↑](#footnote-ref-34)
35. Deuteronomy 26:14. [↑](#footnote-ref-35)
36. Genesis 49:29. [↑](#footnote-ref-36)
37. Isaiah 40:29. ‎ [↑](#footnote-ref-37)
38. Ecclesiastes 10:2. [↑](#footnote-ref-38)
39. Psalms 21:9. [↑](#footnote-ref-39)
40. Ibid., 118:16. [↑](#footnote-ref-40)
41. 82:10. [↑](#footnote-ref-41)
42. In the written Torah the upper section concludes with the words, *And Israel heard of it*. Then a new section begins, *And the sons of Jacob were ‎twelve*. Ramban explains why the Masorah combines them into one verse. ‎ [↑](#footnote-ref-42)
43. Above, 11:32. [↑](#footnote-ref-43)
44. Ibid., 25:8. [↑](#footnote-ref-44)
45. Verse 29 here. ‎ [↑](#footnote-ref-45)
46. Verse 27 here. [↑](#footnote-ref-46)
47. Above, 26:34. [↑](#footnote-ref-47)
48. Ibid. [↑](#footnote-ref-48)
49. Ibid., 28:9. [↑](#footnote-ref-49)
50. Chapter 17. [↑](#footnote-ref-50)
51. Above 26:34. [↑](#footnote-ref-51)
52. 67:10. [↑](#footnote-ref-52)
53. Above,26:35. [↑](#footnote-ref-53)
54. Gen. 28:9. [↑](#footnote-ref-54)
55. Ibid., 28:8. [↑](#footnote-ref-55)
56. 32:4. ‎ [↑](#footnote-ref-56)
57. Verse ‎20 ‎here. ‎ [↑](#footnote-ref-57)
58. Above, 32:7. [↑](#footnote-ref-58)
59. 32:4. [↑](#footnote-ref-59)
60. Verse 20 here. [↑](#footnote-ref-60)
61. Deuteronomy 2:21. [↑](#footnote-ref-61)
62. Ibid., 2:5. ‎ [↑](#footnote-ref-62)
63. Verse 8 here. [↑](#footnote-ref-63)
64. I Kings 16:18. ‎ [↑](#footnote-ref-64)
65. II Kings 23: 15. [↑](#footnote-ref-65)
66. II Samuel 18: 21. [↑](#footnote-ref-66)
67. I Kings 13 :28. [↑](#footnote-ref-67)
68. Ibid., 22:49. ‎ [↑](#footnote-ref-68)
69. Above, 35:27. ‎ [↑](#footnote-ref-69)
70. Verse 10 here. ‎ [↑](#footnote-ref-70)
71. Verse 14 here. [↑](#footnote-ref-71)
72. Verse 5 here. [↑](#footnote-ref-72)
73. According to Ramban above, the justification for mentioning the birth of Eliphaz and Re'uel was in order to mention ‎their offspring. Why then was the birth of Oholibamah's children mentioned? The answer is: "in order that they, etc." ‎ [↑](#footnote-ref-73)
74. Verse 22 here. ‎ [↑](#footnote-ref-74)
75. Above, 21 :10. ‎ [↑](#footnote-ref-75)
76. Deuteronomy 23:8. ‎ [↑](#footnote-ref-76)
77. Ibid., 2:5. [↑](#footnote-ref-77)
78. Ibid., 25:19. [↑](#footnote-ref-78)
79. I Chronicles 1:36. ‎ [↑](#footnote-ref-79)
80. Verse 22 here. [↑](#footnote-ref-80)
81. See further, 46:15: "and Dinah his daughter." 5:29 [↑](#footnote-ref-81)
82. I Chronicles 5:29. [↑](#footnote-ref-82)
83. Sanhedrin 55b. [↑](#footnote-ref-83)
84. I Chronicles 1:36. [↑](#footnote-ref-84)
85. Verse 40 here. [↑](#footnote-ref-85)
86. I Chronicles 1:36. [↑](#footnote-ref-86)
87. I Chronicles 1:35. [↑](#footnote-ref-87)
88. The part of Rabbinic teaching which explains the Bible homiletically, as opposed to the Halachic (or legal) interpretation, which is governed by the famous ‎thirteen principles of interpretation mentioned by Rabbi Ishmael. This Midrash of "Thirty-two Rules" for Agadah was collated by Rabbi Eliezer the son of Rabbi ‎Yosei the Galilean. [↑](#footnote-ref-88)
89. *For a multitude of the people ... had not cleansed themselves, yet did they eat the passover otherwise that it is written. For Hezekiah had ‎prayed for them, saying: The good Lord pardon*, (II Chronicles 30:18). And then in Verse 19 it continues: *His whole heart he has set to seek God, the Eternal, the ‎God of his fathers, though not according to the purification that pertains to holy things*. Now Verse 18 does not explain whom God should pardon, while Verse ‎‎19 does not explain "who set his heart, etc." Combining the two verses makes the sense clear. Hezekiah prayed that the good Lord pardon everyone who, though ‎he had not cleansed himself according, etc., had set his whole heart to seek G-d. ‎ [↑](#footnote-ref-89)
90. This concludes Verse 11, while And Timna begins Verse 12. Ramban combines the two verses into one, with the result that Timna is also enumerated among ‎the sons of Eliphaz. [↑](#footnote-ref-90)
91. Verse 22 above. [↑](#footnote-ref-91)
92. II Samuel 21:8. [↑](#footnote-ref-92)
93. Sanhedrin 19 b: "But they were really Merab's children! [See I Samuel 18:19.] It is because Merab gave birth to ‎them. However Michal raised them; therefore, they are called by her name." [↑](#footnote-ref-93)
94. II Samuel 4:2. [↑](#footnote-ref-94)
95. Above, 35:26. ‎ [↑](#footnote-ref-95)
96. Deuteronomy 2:22. [↑](#footnote-ref-96)
97. Above, 27:11. [↑](#footnote-ref-97)
98. Deuteronomy 2:10. [↑](#footnote-ref-98)
99. Ibid., 23:8; 2:5. [↑](#footnote-ref-99)
100. Above, 4:22. [↑](#footnote-ref-100)
101. Chronicles 2:16. ‎ [↑](#footnote-ref-101)
102. Ibid., 3:9. ‎ [↑](#footnote-ref-102)
103. Genesis, 46:17. [↑](#footnote-ref-103)
104. Verse 21 here. [↑](#footnote-ref-104)
105. II Samuel 15:34. [↑](#footnote-ref-105)
106. Chronicles 5:24. [↑](#footnote-ref-106)
107. Verse 20 here. [↑](#footnote-ref-107)
108. Ibid. [↑](#footnote-ref-108)
109. Verse 2: ‎*Oholibamah the daughter of Anah*. [↑](#footnote-ref-109)
110. Pesachim 54a. [↑](#footnote-ref-110)
111. Deuteronomy 2:10 [↑](#footnote-ref-111)
112. Psalms 21:9. [↑](#footnote-ref-112)
113. II Samuel 3:8. "Saul." In the verse: "David." [↑](#footnote-ref-113)
114. Further, 46:15. [↑](#footnote-ref-114)
115. Verse 20 here. [↑](#footnote-ref-115)
116. Verses 20-21 here. [↑](#footnote-ref-116)
117. Verse 21 here. ‎ [↑](#footnote-ref-117)
118. Verse 2 here. ‎ [↑](#footnote-ref-118)
119. Ibid. [↑](#footnote-ref-119)
120. Pesachim 54a [↑](#footnote-ref-120)
121. Verse 24 here. [↑](#footnote-ref-121)
122. Verse 20 here. [↑](#footnote-ref-122)
123. Verse 24 here. [↑](#footnote-ref-123)
124. Pesachim 54a. [↑](#footnote-ref-124)
125. Verse 21 here. [↑](#footnote-ref-125)
126. Verse 21 here. [↑](#footnote-ref-126)
127. I Kings 7:40. [↑](#footnote-ref-127)
128. In the same verse. Since Hiram and Hiram refer to the same person, there is no objection even if both names are used ‎in the same verse. The case is different with Dishon and Dishan, who are two persons. [↑](#footnote-ref-128)
129. Above, 27:40. ‎ [↑](#footnote-ref-129)
130. Verse 33 here. ‎ [↑](#footnote-ref-130)
131. Isaiah 34:6. [↑](#footnote-ref-131)
132. Verse 34 here. [↑](#footnote-ref-132)
133. Obadiah 1:9. [↑](#footnote-ref-133)
134. Above, 27:40. [↑](#footnote-ref-134)
135. **Ramban here implies that the expression *before there reigned any king*, refers to Moses. This coincides with the opinion of Ibn Ezra ‎expressed in his commentary on Verse 31.** [↑](#footnote-ref-135)
136. Verse 38 here. [↑](#footnote-ref-136)
137. Verse 37 here. [↑](#footnote-ref-137)
138. Verses 15-19 here. [↑](#footnote-ref-138)
139. I, 1:5l. [↑](#footnote-ref-139)
140. **See Rashi on Verse 3l. In his opinion, before there reigned any king (Verse 31) refers to Saul, king of Israel. Moses who wrote the Torah could ‎therefore know it only by prophecy.** [↑](#footnote-ref-140)
141. Proverbs 10:27. [↑](#footnote-ref-141)
142. Ezekiel ‎12:27. [↑](#footnote-ref-142)
143. Daniel ‎7:7. [↑](#footnote-ref-143)
144. Chapter ‎38. ‎ [↑](#footnote-ref-144)
145. Above, Verse 6. [↑](#footnote-ref-145)
146. Daniel 7:23-24. [↑](#footnote-ref-146)
147. Ibid. [↑](#footnote-ref-147)
148. Ibid., 11:36. [↑](#footnote-ref-148)
149. Ibid., 7:24. Shmoth Rabbah 15:4. [↑](#footnote-ref-149)
150. It is found in Shmot Rabba 15:4. ‎ [↑](#footnote-ref-150)
151. Beresheet Rabba 83:3 [↑](#footnote-ref-151)
152. 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-152)
153. HaMikra V’HaMesora 5. [↑](#footnote-ref-153)
154. One of the verbal tally connections to the Torah seder. Name - שם, Strong’s number 08034. [↑](#footnote-ref-154)
155. *Shemoneh Esre* literally means “eighteen”. *Amida* means “standing”. [↑](#footnote-ref-155)
156. Ibid. 152 [↑](#footnote-ref-156)
157. The first blessing, containing the words, the God of Abraham, the God of Isaac, and the God of Jacob’. For the ‘Amidah prayer v. P.B. pp. 44ff. [↑](#footnote-ref-157)
158. Tehillim (Psalm) 29:1. ‘Sons of might’ is taken as a description of the Patriarchs. The Talmud renders: ‘Mention before the Lord the sons of might’, i.e., the Patriarchs. [↑](#footnote-ref-158)
159. The second blessing, mentioning the ‘mighty deed’ of the resurrection. [↑](#footnote-ref-159)
160. Tehillim (Psalm) 29:1. [↑](#footnote-ref-160)
161. The third blessing beginning, ‘You are holy’. [↑](#footnote-ref-161)
162. Tehillim (Psalm) 29:2. [↑](#footnote-ref-162)
163. In the fourth blessing, beginning, ‘You grant to man understanding’. [↑](#footnote-ref-163)
164. Yeshayahu (Isaiah) 29:23ff. [↑](#footnote-ref-164)
165. In the fifth blessing, commencing, ‘Bring us back, O Father’. [↑](#footnote-ref-165)
166. Yeshayahu (Isaiah) 6:10. [↑](#footnote-ref-166)
167. Whereas in fact it comes in the next blessing but one, ‘redemption’ being interposed. [↑](#footnote-ref-167)
168. Yeshayahu (Isaiah) 55:7. [↑](#footnote-ref-168)
169. Tehillim (Psalm) 103:3f. [↑](#footnote-ref-169)
170. Concluding, ‘Blessed art You, O Lord, who redeems Israel’. [↑](#footnote-ref-170)
171. Sanhedrin 97a. [↑](#footnote-ref-171)
172. In our books it is the tenth (v. 15), but the Talmud apparently reckoned the first and second Psalms as one. [↑](#footnote-ref-172)
173. Tehillim (Psalm) 29:3. [↑](#footnote-ref-173)
174. One of the verbal tally connections between our psalm and Torah seder. Bless - ברך, Strong’s number 01288. [↑](#footnote-ref-174)
175. Matityahu (Matthew) 6:9-13 [↑](#footnote-ref-175)
176. Hertz, J.H. (1975). *The Authorized Dayly Prayer Book*, New York: Bloch Publishing Company, pp. 159-160. [↑](#footnote-ref-176)
177. Rashi, following Halakoth Gedoloth emends, Let those who err in judgment, judge according to Your word. [↑](#footnote-ref-177)
178. ἥψατο from **ἀποτομία** never means “touch” see TDNT 8:106. The only possible translation for this thought is to “hold up the hand” in order to stop the pallbearers. In this case, Yeshua would have held up his hand to stop the procession. Contextually, we see that Yeshua speaks to the dead man as he did for the Centurion in the previous pericope. Cf. Mk 1:40-45 our translation where Yeshua halts a leper entering a community against Torah prohibition. [↑](#footnote-ref-178)
179. This is a direct reference to D’varim (De) 18:15 [↑](#footnote-ref-179)
180. First, we mention that this generates a catechistic question. If, as we have translated σπιλάς (*spilas*) is a “hidden danger” **how does this relate to the festivals**? While we can clearly see that σπιλάς (*spilas*) carries the idea of a “spot” or “blemish” it also carries the idea of hidden danger. We can readily understand the words from verse 4, which say … “**For certain men have subtly entered in** among you secretly” which contains the idea of “hidden danger” as well. **5069** σπιλάς (*spilas*), άδος (*ados*), ἡ (*hē*): n.fem.; ≡ Str 4694—**1. LN 21.5 hidden danger** (Jude 12+), for another interp, see next; **2.** LN 79.57 **spot**, blemish (Jude 12+) Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (GGK5069). Oak Harbor. [↑](#footnote-ref-180)
181. Festivals are not the so called “Love-feasts.” These Festivals are simply the Moedim – Divinely appointed times for the Festivals of the Lord. (Lev 23:2) where the B’ne Yisrael jointly gathered at the appointed time. Keeping in mind that Hakham Yehudah thought as a Hebrew, the Greek word **ἀγάπη –** *agape* would have been the equivalent to **אַהֲבָה** which is equal to unity. Therefore, we suggest that the “love – feasts” are the festivals where the B’ne Yisrael gathered together as a nation to observe the festivals. [↑](#footnote-ref-181)
182. **ἀφόβως** – *aphobos* means with fear or respect. This can refer to G-d as well as the congregation, maintaining continuity with our previous pericopes. [↑](#footnote-ref-182)
183. We find that the Greek word **ποιμήν –** *poimen* contains two ideas worth mentioning. Firstly, is our preference, as we have translated: “**they disrespectfully feed themselves first**” and secondly, they feed themselves and do not look after the needs of the congregation because of their self-centeredness. Because **ποιμήν –** *poimen* is used with **ἑαυτοῦ -** *heautou* we note that the text is not referring to “irresponsible leaders but, disrespectful leaders. Therefore, our translation maintains the unity and continuity of thought presented by Hakham Yehudah concerning the notion that these pseudo–prophets/teachers want to usurp the authority of the Hakhamim. [↑](#footnote-ref-183)
184. In view of our understanding of the angelic rivalry (those opposed to humanity because they will have Chesed – acts of righteousness and wickedness in their lives) and the angelic rage, which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written. Therefore, we opine that these shedim are most likely those powers, which are opposed to the B’ne Yisrael as recipients of the Torah. We arrive at this decision because the shedim are specifically determined as “unclean.” While this needs much more investigation, we note that these shedim produce ritual impurity. [↑](#footnote-ref-184)
185. These shedim cry out; making loud cries to frighten people by these loud screams, and shouting. Cf. (MK 1.23); (2) of an aroused multitude shout out, howl, yell (LU 23.18) Friberg, T., Friberg, B., & Miller, N. F. (2000). Vol. 4: Analytical lexicon of the Greek New Testament. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p. 50 [↑](#footnote-ref-185)
186. While **θεραπεύω** – *therapeuo* certainly means those who are “healed” we prefer the term “cured” here because the demons and other circumstances forbade Torah observance. When Hakham Peresh had administered the healing balm of the Mesorah to those possessed with shedim were cured of whatever physical ailments hindered them. [↑](#footnote-ref-186)
187. Note the connection between these words and the previous pericope. [↑](#footnote-ref-187)
188. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 3). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. 76 [↑](#footnote-ref-188)
189. Cf. B’midbar (Num) 22:9 [↑](#footnote-ref-189)
190. Cf. B’resheet (Gen) 4:9 [↑](#footnote-ref-190)
191. Philip Schaff, D. L., & Wace, W. H. (Eds.). (n.d.). *Nicene and Post-Nicene Fathers* (Second Series ed., Vol. 1). Hendrickson Publishers Marketing, LLC. pp. 241-4 [↑](#footnote-ref-191)
192. Philip Schaff, D. L., & Wace, W. H. (Eds.). (n.d.). *Nicene And Post-Nicene Fathers* (Second Series ed., Vol. 1). Hendrickson Publishers Marketing, LLC. p. 241 [↑](#footnote-ref-192)
193. Note the change from a yearly Passover repast to the daily Sunday eucharist. Kayin was the first to attempt to change the Passover sacrifice for some vegetable offerings. [↑](#footnote-ref-193)
194. This translation is logically derived from the 3rd hermeneutic rule of Hillel, **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. The key to the argument is Yeshua as being resurrected. The Sanhedrin proper had already heard this case with Hakham Tsefet and the other Talmidim in Acts 5. [↑](#footnote-ref-194)
195. **5639** ὑπάρχω (*hyparchō*): vb.; ≡ Str 5225 & 5224—**1.** LN 13.5 **be** am, was, were, etc.; in a state (Ac 5:4); **2.** LN 13.4 **be identical** (Lk 8:41); **3.** LN 13.77 **belong to** (Ac 28:7), for another focus, see next; **4.** LN 57.2 **belong to** (Ac 28:7); **5.** LN 57.16 τὰ ὑπάρχοντα (*ta hyparchonta*), possessions (Mt 19:21; 25:14; Lk 11:21; 12:33; 16:1; 1Co 13:3+) [↑](#footnote-ref-195)
196. The Greek idea here is that Stephen fully belonged to the Mesorah or that he was “identical” to the Mesorah, i.e. the living embodiment of the Mesorah [↑](#footnote-ref-196)
197. See Adar 02,5772 [↑](#footnote-ref-197)
198. See Tishri 13, 5773 [↑](#footnote-ref-198)
199. Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 7 [↑](#footnote-ref-199)
200. Unlike the other animals of the “earth” (adamah) man (Adam) emerged from the “earth” as a lifeless form. It was the **Divine Breath (Oral Torah)**, which when breathed into him animated his being making him a “speaking” soul full of life, imagination and intelligence, which he was able to articulate. See commentary to Ab 16, 5772 [↑](#footnote-ref-200)
201. 2Ti 3:7 [↑](#footnote-ref-201)
202. Ibid v.8 [↑](#footnote-ref-202)