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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Nisan 3, 5783 – March 24-25, 2023** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

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**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**.

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**Shabbat: “Abraham proceeded” -** **“Vayosef Avraham” – וַיֹּסֶף אַבְרָהָם**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֹּסֶף אַבְרָהָם** |  | **Saturday Afternoon** |
| **“Vayosef Avraham”** | Reader 1 – B’resheet 25:1-6 | Reader 1 – B’resheet 26:12-14 |
| **“****Abraham proceeded”** | Reader 2 – B’resheet 25:7-11 | Reader 2 – B’resheet 26:15-19 |
|  | Reader 3 – B’resheet 25:12-18 | Reader 3 – B’resheet 26:20-22 |
| B’resheet (Genesis) 25:1 – 26:11 | Reader 4 – B’resheet 25:16-18 |  |
| Ashlamatah: II Samuel 5:13-21 + 6:1 | Reader 5 – B’resheet 25:19-22 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’resheet 25:23-28 | Reader 1 – B’resheet 26:12-14 |
| Tehillim (Psalms) 20:7-10 & 21: 1-14 | Reader 7 – B’resheet 25:27-33 | Reader 2 – B’resheet 26:15-19 |
| N.C.: Mark 2:23 – 3:4  Luke 6:1-9 | Maftir – B’resheet 26:1-11  II Samuel 5:13-21 + 6:1 | Reader 3 – B’resheet 26:20-22 |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Contents of the Torah Seder**

* Abraham’s marriage to Keturah – Genesis 25:1-4
* Final Disposition of Abraham – Genesis 25:5-6
* Death and Burial of Abraham – Genesis 25:7-11
* The Descendants of Ishmael – Genesis 25:12-18
* These are the Generations – Genesis 25:19-34
* And there was a Famine – Gen 26:1-11

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet ‎‎‎‎(Genesis) 25:1– 26:11‎‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And Abraham took another wife and her name was Keturah. | 1. And Abraham added and took a wife, and her name was Keturah; she is Hagar, who had been bound to him from the beginning.  JERUSALEM: She is Hagar, who had been tied to him from the beginning. |
| 2. And she bore him Zimran and Jokshan and Medan and Midian and Jishbak and Shuah. | 2. And she bare to him Zimran, and Jokshan, and Medan, and Midyan, and Yishbak, and Shovack. |
| 3. And Jokshan begot Sheba and Dedan, and the sons of Dedan were Ashurim, Letushim, and Leumim. | 3. And Jokshan begat Sheva and Dedan; and the sons of Dedan were merchants, and negotiators, and chiefs of peoples.  JERUSALEM: Merchants, and artificers, and chiefs of peoples. |
| 4. And the sons of Midian [were] Ephah and Epher and Enoch and Abida and Elda'ah; all these were the sons of Keturah. | 4. And the sons of Midyan, Eipher, and Ephher, and Honok, and Abida, and Aldaah, all these were the sons of Keturah. |
| 5. And Abraham gave all that he possessed to Isaac. | 5. And Abraham gave the gift of all he had to Izhak. |
| 6. And to the sons of Abraham's concubines, Abraham gave gifts, and he sent them away from his son Isaac **while he [Abraham] was still alive,** eastward to the land of the East. | 6. And to the sons of the concubines of Abraham gave Abraham riches and moveable property as gifts, and sent them away from Izhak his son **while he (yet) lived**; and they went and dwelt eastward in the land of the orient. |
| 7. And these are the days of the years of Abraham's life that he lived: one hundred years and seventy years and five years. | 7. And this is the number of the days of the life of Abraham, who lived a hundred and seventy and five years. |
| 8. And Abraham expired and died in a good old age, old and satisfied, and he was gathered to his people. | 8. And Abraham expired, and died in a good old age, aged and satisfied with all good. **(Also Ishmael wrought repentance in his days, and afterwards was gathered to his people.)** |
| 9. And Isaac and Ishmael his sons buried him in the Cave of Machpelah in the field of Ephron the son of Zohar the Hittite, which faces Mamre, | 9. And Izhak and Ishmael his sons buried him in the double cavern, at the field of Ephron bar Zochar, the Hittite, which is before Mamre; |
| 10. The field that Abraham had bought from the sons of Heth there Abraham and his wife Sarah were buried. | 10. the field that Abraham purchased of the sons of Hittah: there was Abraham buried and Sarah his wife. |
| 11. Now it came to pass after Abraham's death, that God blessed his son Isaac, **and Isaac dwelt near Be'er Lachai Ro'i.** | 11. And because Abraham had not designed to bless Ishmael, therefore he blessed not Izhak; for had he blessed Izhak and not Ishmael, it would have kept them in enmity. But, after the death of Abraham, the LORD blessed Izhak; **and Izhak dwelt near the well at which was revealed the glory of the Living and Eternal One, who sees and is not seen.** |
| 12. Now these are the generations of Ishmael the son of Abraham, whom Hagar the Egyptian, the maidservant of Sarah, bore to Abraham. | 12. And these are the generations of Ishmael bar Abraham, whom Hagar the Mizreitha, the handmaid of Sarah, bare unto Abraham. |
| 13. And these are the names of the sons of Ishmael by their names, according to their births: the firstborn of Ishmael was Nebaioth, and Kedar and Adbe'el and Mibsam, | 13. And these are the names of the sons of Ishmael by their names, according to their generations. The firstborn of Ishmael, Neboi, and Arab, and Abdeel, and Mibsham, |
| 14. And Mishma and Dumah and Massa, | 14. --Hearing, Silence, Patience, |
| 15. Hadad and Tema, Jetur, Naphish, and Kedmah. | 15. and Sharpness: and Tema, Yetur, Naphish, and Kedemah. |
| 16. These are the sons of Ishmael, and these are their names in their open cities and in their walled cities, twelve princes to their nations. | 16. These were the sons of Ishmael, and these their names in their villages, and in their fenced dwellings, twelve chiefs of their peoples. |
| 17. And these are the years of the life of Ishmael: one hundred years and thirty years and seven years; and he expired and died and was gathered to his people. | 17. And these are the years of the life of Ishmael, a hundred and thirty and seven years; and he was coverted in repentance, and expired, and was gathered to his people. |
| 18. And they dwelt from Havilah to Shur, which borders on Egypt, going towards Asshur; before all his brothers he dwelt. | 18. And they dwelt from Hindiki unto Chalutsa, which is in face of Mizraim from going up to Athur. Before the face of all his brethren he dwelt in his possession.  JERUSALEM: In their villages, and in their fenced dwellings (or encampments). **Twelve chiefs of their peoples.** And they dwelt from Hindekaia unto Chalutsa, which is by the side of Mizraim, from thy going up towards Arthur. Before all his brethren he dwelt. |
| 19. And **these are the generations** of Isaac the son of Abraham; Abraham begot Isaac. | 19. **These are the generations** of Izhak bar Abraham. And because the appearance of Izhak resembled the appearance of Abraham, the sons of men said, In truth Abraham begat Izhak. |
| 20. And Isaac was forty years old when he took Rebecca the daughter of Bethuel the Aramean of Padan Aram, the sister of Laban the Aramean, to himself for a wife. | 20. And Izhak was the son of forty years when he took Rivekah, the daughter of Bethuel the Aramite, who was of Padan Aram, the sister of Laban the Aramite, unto him for a wife. |
| 21. And Isaac prayed to the Lord opposite his wife because she was barren, and the Lord accepted his prayer, and Rebecca his wife conceived. | 21. And Izhak went to the mountain of worship, the place where his father had bound him. And Izhak in his prayer turned the attention of the Holy One, blessed be He! from that which He had decreed concerning him who had been childless. And he was enlarged, and Rivekah his wife was with child. |
| 22. And the children struggled within her, and she said, "If [it be] so, why am I [like] this?" And she went to inquire of the Lord. | 22. And the children pressed in her womb as men doing battle. And she said, If this is the anguish of a mother, what then are children to me? And she went into the school of Rabba Shem to supplicate mercy before the LORD.  JERUSALEM: And the children pressed in her womb, and she said, If such be the anguish of a mother, what now is life, that children are to be mine? And she went to supplicate mercy before the LORD in the Beth Midrash of Rabba Shem. |
| 23. And the Lord said to her, "Two nations are in your womb, and two kingdoms will separate from your innards, and one kingdom will become mightier than the other kingdom, and the elder will serve the younger. | 23. And the LORD said to her, Two peoples are in your womb, and two kingdoms from your womb will be separated; and one kingdom will be stronger than the other, and the elder will serve the younger, if the children of the younger will keep the commandments of the Law. |
| 24. And her days to give birth were completed, and behold, there were twins in her womb. | 24. And the two hundred and seventy days of her being with child were completed to bring forth; and, behold, twins were in her womb. |
| 25. And the first one emerged ruddy; he was completely like a coat of hair, and they named him Esau. | 25. And the first came forth wholly red, as a garment of hair: and they called his name Esau, because he was born altogether complete, with the hair of the head, and the beard, and teeth, and grinders. |
| 26. And afterwards, his brother emerged, and his hand was grasping Esau's heel, and he named him Jacob. Now Isaac was sixty years old when she gave birth to them. | 26. Afterward came forth his brother, and his hand had hold on the heel of Esau. And they called his name Jakob (Yaakov). And Izhak was a son of sixty years when he beget them. |
| 27. And the youths grew up, and Esau was a man who understood hunting, a man of the field, whereas Jacob was an innocent man, dwelling in tents. | 27. And the lads grew; and Esau was a man of idleness to catch birds and beasts, a man going forth into the field to kill lives, as Nimrod had killed, and Hanok his son. But Jakob was a man peaceful in his words, a minister of the instruction-house of Eber, seeking instruction before the LORD. |
| 28. And Isaac loved Esau because [his] game was in his mouth, but Rebecca loved Jacob. | 28. And Izhak loved Esau, for words of deceit were in his mouth; but Rivekah loved Jakob. |
| 29. Now Jacob cooked a pottage, and Esau came from the field, and he was faint. | 29. On the day that Abraham died, Jakob dressed pottage of lentils, and was going to comfort his father. And Esau came from the wilderness, exhausted; for in that day he had committed five transgressions: he had worshipped with strange worship, he had shed innocent blood, he had gone in unto a betrothed damsel, he had denied the life of the world to come, and had despised the birthright. |
| 30. **And Esau said to Jacob, "Pour into [me] some of this red, red [pottage], for I am faint"; he was therefore named Edom.** | 30. **And Esau said to Jakob, Let me now taste that red pottage, for I am faint, -- therefore he called his name Edom.** |
| 31. And Jacob said, "Sell me as of this day your birthright." | 31. And Jakob said, Sell today, as (on this very) day, what you would hereafter appropriate, your birthright, unto me. |
| 32. Esau replied, "Behold, I am going to die; so why do I need this birthright?" | 32. And Esau said, Behold, I am going to die, and in another world I will have no life; and what then to me is the birthright, or the portion in the world of which you speak? |
| 33. And Jacob said, "Swear to me as of this day"; so he swore to him, and he sold his birthright to Jacob. | 33. And Jakob said, Swear to me today that so it will be. And he swore to him, and sold his birthright to Jakob. |
| 34. **And Jacob gave Esau bread and a pottage of lentils, and he ate and drank and arose and left, and Esau despised the birthright.** | 34. **And Jakob gave to Esau bread and the red pottage of lentils. And he ate and drank, and arose and went. And Esau scorned the birthright, and the portion of the world that comes.**  **JERUSALEM: And he arose, and went. And Esau despised the birthright, and vilified the portion in the world that comes, and denied the resurrection of the dead.** |
| **Chapter 26** |  |
| 1. And there was a famine in the land, aside from the first famine that had been in the days of Abraham, and Isaac went to Abimelech the king of the Philistines, to Gerar. | 1. And there was a mighty famine in the land of Kenaan, besides the former famine which had been in the days of Abraham; and Izhak went to Abimelek king of the Philistaee at Gerar. |
| 2. And the Lord appeared to him, and said, **"Do not go down to Egypt; dwell in the land that I will tell you.** | 2. It had been in Izhak's heart to go down to Mizraim; but the LORD appeared to him, and said, **Go not down to Mizraim; dwell in the land as I have told you;** |
| 3. Sojourn in this land, and I will be with you, and I will bless you, for to you and to your seed will I give all these lands, **and I will establish the oath that I swore to Abraham, your father.** | 3. sojourn in the land, and My Word will be for your help, and I will bless you; for to the end to your sons will I give all these lands, **and I will establish the covenant which I have covenanted with Abraham your father.** |
| 4. And I will multiply your seed like the stars of the heavens, and I will give your seed all these lands, **and all the nations of the earth will bless themselves by your seed,** | 4. And I will multiply your sons as the stars of the heavens, and will give to your sons all these lands, **and through your sons will all the nations of the earth be blessed (or, “grafted in”);** |
| **5. Because Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My instructions."** | **5. on account that Abraham obeyed My Word, and kept the keeping of My word, My statutes, My covenants, and My laws.** |
| 6. And Isaac dwelt in Gerar. | 6. And Izhak dwelt in Gerar. |
| 7. And the men of the place asked about his wife, and he said, "She is my sister," because he was afraid to say, "[She is] my wife," [because he said,] "Lest the men of the place kill me because of Rebecca, for she is of comely appearance." | 7. And the man of the place inquired concerning his wife; and he said, She is my sister: for he reasoned in his heart, Lest the men of the place should kill me for Rivekah, because she was of beautiful appearance. |
| 8. And it came to pass, when he had been there for many days, that Abimelech, the king of the Philistines, looked out of the window, and he saw, and behold, Isaac was jesting with Rebecca his wife. | 8. And it was when days had increased to him in abiding there, that Abimelek the king of the Philistaee looked from a window, and beheld, and Izhak was disporting with Rivekah his wife. |
| 9. So Abimelech called Isaac, and he said, "Behold, she is your wife; so how could you have said, 'She is my sister'?" And Isaac said to him, "Because I said, 'Lest I die because of her.'" | 9. And Abimelek called Izhak, and said, Nevertheless she is your wife; and why have you said, She is my sister? And Izhak answered him, Because I said in my heart, Lest they kill me on her account. |
| 10. And Abimelech said, "What have you done to us? The most prominent of the people might easily have lain with your wife, and you would have brought guilt upon us." | 10. And Abimelek said, Why have you done this to us? It might have been that the king, who is the principal of the people, had lain with your wife, and you would have brought guilt upon us.  JERUSALEM: And Abimelek said to him, What is this that you have done to us? Very possibly might one of the young men have lain with your wife, and there would have been great guilt brought upon us. |
| 11. And Abimelech commanded all the people, saying, "Whoever touches this man or his wife shall be put to death." | 11. And Abimelek instructed all the people, Whoever will go near to injure this man or his wife, will verily be put to death. |

**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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi 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, and are collected in the 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.

**Reading Assignment:**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol II: The Patriarchs**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1988)  **Vol. 2 – “The Patriarchs,” pp. 436-475** | **Ramban: Genesis Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 306 - 333** |

**Rashi’s Commentary for: ‎ B’resheet (Genesis) ‎‎‎25:1 – 26:11**

**1 Keturah** -(Gen. Rabbah 61:4) This is Hagar. She was called Keturah because her deeds were as beautiful as incense (קְטֽרֶת) , and because she tied ( קָטְרָה , the Aramaic for “tied”) her opening, for she was not intimate with any man from the day she separated from Abraham.

**3 Ashurim and Letushim** the names of the heads of nations (Gen. Rabbah 61:5). But I cannot reconcile the translation of Onkelos with the language of the verse [who translated אַשּׁוּרִם as לְמַשִׁירְיָן , meaning “camps.” And if you say that it is not so, because the “aleph” is not part of the root, we do have words that do not commence with an “aleph,” yet are prefixed with an “aleph.” For example (Amos 7:7): חוֹמַת אֲנָךְ (a wall made by a plumbline), which is derived from [the same root as] (II Sam. 4:4) נְכֵה רַגְלָיִם (“lame in his feet”); and like (II Kings 4: 2) אָסוּךְ שֶׁמֶן (“a jug of oil”), which is derived from [the same root as] (Ruth 3:3)וְרָחַצְתָּ וָסַכְתָּ (“and you shall bathe and anoint yourself”).

**and Letushim** They are tent dwellers who spread hither and thither, and travel each in “his palatial tents,” (using the expression from Dan. 11:45), and so Scripture states (I Sam. 30:16): “and behold, they are scattered (נְטֻשִׁים) over the entire earth,” for “lammed” and “nun” are interchangeable.]

**5 And Abraham gave, etc**. - (Gen. Rabbah 61:6) R. Nechemiah said: He gave him a permanent blessing, for the Holy One, blessed be He, had said to Abraham (above 12:2) ”and you shall be a blessing,” i.e., the blessings are delivered into your hand to bless whomever you wish. And Abraham gave them over to Isaac.-[Mid. Ps. 1:5]

**6 concubines** -(Gen. Rabbah 61:4) This [the word [ פִּילַגְשִׁם ] is spelled defectively [missing the letter “yud”], because there was only one concubine. That was Hagar, who was identical with Keturah. [The “yud,” denoting the plural, is absent, hence Rashi understands that the word פִּילַגְשִׁם denotes the singular. In our Torah scrolls, the plene spelling appears.] Wives are those who have a marriage contract, whereas concubines have no marriage contract, as is explained in Sanhedrin (21a) regarding David’s wives and concubines.

**Abraham gave gifts** Our Sages explained that he gave them “the name of impurity” (Sanh. 91a). Another explanation: All that was given to him because of Sarah and the other gifts that were given to him, all these he gave to them, for he did not wish to benefit from them.

**7 one hundred years and seventy years and five years** When he was one hundred years old, he was as one who is seventy years old, and when he was seventy years old, he was as one who is five years old, without sin.

**9 Isaac and Ishmael** -(Gen. Rabbah 30:4, 38:12) From here [we may deduce] that Ishmael repented and let Isaac go before him, and that is the meaning of “a good old age” which is stated regarding Abraham (above 15:15). -[B.B. 16b]

**11 Now it came to pass after Abraham’s death, that God blessed, etc.** He consoled him with the consolations of the mourners (Sotah 14b). Another explanation: Even though the Holy One, blessed be He, delivered the blessings to Abraham, he was afraid to bless Isaac because he foresaw Esau emanating from him. So he said, “May the Master of blessings come and bless whomever He pleases.” And the Holy One, blessed be He, came and blessed him. -[Tan. Lech Lecha 4]

**13 by their names,** according to their births in the order of their birth, one after the other.

**16 in their open cities** [These are] unwalled cities, and the Targum renders: בְּפַצְחֵיהוֹן , for they are מְפֻצָחִים meaning open, as in (Ps. 98:4): “Open [your mouths] (פִּצְחוּ) and sing praises.”

**17 And these are the years of the life of Ishmael, etc.** Said Rabbi Chiyya bar Abba: Why were Ishmael’s years counted? In order to trace through them the years of Jacob. From the years of Ishmael we learn that Jacob studied in the academy of Eber for fourteen years after he left his father before arriving to Laban, for when Jacob left his father, Ishmael died, as it is said (below 28:9): “And Esau went to Ishmael, etc.”, as is delineated at the end of [the chapter entitled] “The Megillah is read” (Meg. 16b, 17a).

**and he expired** Heb. וַיִגְוַע . [The term] גְוִיעָה is mentioned only regarding the righteous.-[B.B. 16b]

**18 he dwelt** [ נָפָל means] “he dwelt” as in (Jud. 7:12): “Now the Midianites and the Amalekites and all those of the East dwelt (נֽפְלִים) in the valley.” Here Scripture uses the term נְפִילָה , (falling), whereas there (above 16:12) it states: “And before all his brothers he will dwell (יִשְׁכּֽן) .” Before Abraham died, “he dwelt”; after Abraham died, “he fell.” -[Gen. Rabbah 62:5]

**19. And these are the generations of Isaac the son of Abraham** [ תּוֹלְדוֹת refers to] Jacob and Esau mentioned in this section.

**Abraham begot Isaac** - (Only after the Holy One, blessed be He, named him Abraham, did he beget Isaac. Another explanation:) Since Scripture wrote: “Isaac the son of Abraham,” it had to say: “Abraham begot Isaac,” because the scorners of the generation were saying that Sarah had conceived from Abimelech, for she had lived with Abraham for many years and had not conceived from him. What did the Holy One, blessed be He, do? He shaped the features of Isaac’s face to resemble Abraham’s, and everyone attested that Abraham had begotten Isaac. This is the meaning of what is written here: “Isaac, the son of Abraham,” because here is proof that “Abraham begot Isaac.”-[From Midrash Tanchuma, Toledoth 1]

**20 forty years old** For when Abraham came from Mount Moriah, he was informed that Rebecca had been born. Isaac was then thirty-seven years old, for at that time Sarah died, and from the time that Isaac was born until the “Binding” [of Isaac], when Sarah died, were thirty-seven years, for she was ninety years old when Isaac was born, and one hundred and twenty-seven when she died, as it is stated (above 23: 1): “The life of Sarah was [a hundred and twenty seven years.”] This makes Isaac thirty-seven years old, and at that time, Rebecca was born. He waited for her until she would be fit for marital relations—three years—and then married her.-[From Gen. Rabbah 57:1;

**the daughter of Bethuel the Aramean of Padan-Aram, the sister of Laban** Was it not already written that she was the daughter of Bethuel and the sister of Laban and from Padan-Aram? But this is to tell her praise, that she was the daughter of a wicked man and the sister of a wicked man and her place was [inhabited by] wicked people, but she did not learn from their deeds. [From Gen. Rabbah 63:4]

**of Padan-Aram** Because there were two Arams, Aram-naharaim and Aram-zobah, it is called Padan [meaning “pair”], an expression of a pair of oxen, which in Aramaic is פַּדַּן תּוֹרִין . Others interpret “Padan-aram” as “the field of Aram,” because in Arabic, a field is called “fadan.”

**21 prayed** Heb. וַיֶעְתַּר . He prayed much and entreated [God] with prayer.

**accepted his prayer** Heb. וַיֵעָתֶר . He (God) allowed Himself to be entreated and placated and swayed by him. I say that every expression of עתר is an expression of entreaty and increase, and similarly (Ezek. 8:11): “and a thick (וַעֲתַר) cloud of incense,” [meaning] the immensity of the ascent of smoke, and so (ibid. 35:13): “And you have multiplied (וְהַעְתַּרְתֶּם) your words against Me,” and so, (Prov. 27:6): “whereas the kisses of an enemy are burdensome (וְכַעְתָּרוֹת) .” They seem to be many and are burdensome, accroissement in Old French, excessive.

**opposite his wife** This one (Isaac) was standing in this corner and praying, and that one (Rebecca) was standing in that corner and praying.

**accepted his prayer** But not hers, for the prayer of a righteous man, the son of a righteous man, does not compare to the prayer of a righteous man, the son of a wicked man. Therefore, [He accepted] his prayer and not hers.- [Yev. 64a]

**22 struggled** Perforce, this verse calls for a Midrashic interpretation, for it does not explain what this struggling was all about, and [Scripture] wrote, “If it be so, why am I [like] this?” Our Rabbis (Gen. Rabbah 63:6) interpreted it [the word וַיִתְרוֹצֲצוּ ] as an expression of running (רוֹצָה) . When she passed by the entrances of [the] Torah [academies] of Shem and Eber, Jacob would run and struggle to come out; when she passed the entrance of [a temple of] idolatry, Esau would run and struggle to come out. Another explanation: They were struggling with each other and quarreling about the inheritance of the two worlds (Mid. Avkir).

**If [it be] so** that the pain of pregnancy is so great.

**why am I [like] this?** [Why did I] desire and pray to conceive?-[From Gen. Rabbah 63:6]

**And she went to inquire** to the academy of Shem.-[Aggadath Bereishith, ch. 73, Targum Jonathan and Yerushalmi]

**to inquire of the Lord** that He should tell her what would happen to her in the end.

**23 And the Lord said to her** through a messenger. Shem was told through Divine inspiration, and he told it to her.-[From Gen. Rabbah 63:7]

**Two nations are in your womb** [The word גוֹיִם ] is written גֵייִם [which is pronounced] like גֵאִים (exalted persons). These were Antoninus and Rabbi [Judah the Prince], from whose tables neither radishes nor lettuce were lacking either in the summer or in the winter.-[From Avodah Zarah 11a]

**and two kingdoms** - לְאֽם always means a kingdom.- [From Avodah Zarah 2b]

**will separate from your innards** From the womb they are separated, this one to his wickedness, and this one to his innocence.

**will become mightier than the other kingdom** They will not be equal in greatness; when one rises, the other will fall, and so [Scripture] states (Ezek. 26:2): “I shall become full from the destroyed city.” Tyre became full [gained power] only from the destruction of Jerusalem.-[From Meg. 6a, Pes. 42b]

**24 And her days...were completed** But regarding Tamar it is written (below 38:27): “And it came about at the time of her travail,” because her term [of pregnancy] was not filled, for she gave birth to them after seven months.-[From Gen. Rabbah 63:8, 85: 13]

**there were twins in her womb** [ תוֹמִם is spelled] defectively [missing an “aleph” and “yud”], but concerning Tamar, it is written תְּאוֹמִים , with the plene spelling, [with an “aleph” and “yud”] because they (Perez and Zerah) were both righteous, but here, one was righteous and one was wicked.-[From Gen. Rabbah 63:8]

**25 ruddy** That is a sign that he will be a person who sheds blood (Gen. Rabbah 63:8).

**he was completely like a coat of hair** full of hair like a woolen cloak, which is full of hair, flochede in Old French.

**and they named him Esau** They all called him this because he was complete (עָשׂוּי) [lit., made,] and fully developed with hair, like one many years old.

**26 And afterwards, his brother emerged, etc.** I heard a Midrash Aggadah that interprets it (the verse) according to its simple meaning: He (Jacob) held onto him lawfully, to restrain him. Jacob was formed from the first drop and Esau from the second. Go forth and learn from a tube that has a narrow opening. Insert two stones into it, one after the other. The one that entered first will emerge last, and the one that entered last will emerge first. The result is that Esau, who was formed last, emerged first, and Jacob, who was formed first emerged last, and Jacob came to restrain him so that he (Jacob) should be the first to be born as he was the first to be formed, and he would open her womb and take the birthright by law.-[From Gen. Rabbah 63:8]

**Esau’s heel** [This is] a sign that this one (Esau) will not manage to complete his reign until this one rises up and takes it from him.-[From Gen. Rabbah 63:9]

**and he named him Jacob** The Holy One, blessed be He [gave him this name]. (He said, “You named your firstborn [i.e. this refers to those who named Esau (verse 25)]. I too will name My firstborn.” This is what is written: “and He named him Jacob”) (Mid. Tanchuma Shemoth 4). Another explanation: His father called him Jacob (יַעֲקֽב) because of the holding of the heel (הֶעָקֵב) (Yerushalmi Ber. 1:6).

**sixty years old** Ten years since he had married her until she became thirteen years old and able to conceive, and the [following] ten years he looked forward and waited for her, as his father had done for Sarah. Since she did not conceive, he knew that she was barren, and he prayed for her, but he did not wish to take a maidservant [as Abraham had done] because he had been hallowed on Mount Moriah to be a perfect burnt offering.-[From Pirkei d’Rabbi Eliezer, ch. 32]

**27 And the youths grew up, and Esau was** As long as they were small, they were not recognizable through their deeds, and no one scrutinized them to determine their characters. As soon as they became thirteen years old, this one parted to the houses of study, and that one parted to idol worship.-[From Gen. Rabbah 63:10; Tanchuma, Ki Theze 4]

**who understood hunting** [He knew how] to trap and to deceive his father with his mouth and ask him, “Father, how do we tithe salt and straw?” His father thereby thought that he was scrupulous in his observance of the commandments (Tanchuma, Toeldoth 8).

**a man of the field** As its apparent meaning: an idler who hunts beasts and birds with his bow.-[From Targum Jonathan]

**an innocent man** He was not an expert in all these [matters]. Like his heart, so was his mouth. A person who is not astute at deceiving is called תָּם , innocent.

**dwelling in tents** the tent of Shem and the tent of Eber.-[From Gen. Rabbah 63:10]

**28 in his mouth** As the Targum renders: into Isaac’s mouth. The Midrashic interpretation is: with Esau’s mouth, for he would entrap him and deceive him with his words.-[From Tanchuma, Toledoth 8]

**29 cooked** Heb. וַיָּזֶד , an expression of cooking, as the Targum renders.

**and he was faint** Heb. עָיֵף (Gen. Rabbah 63:12) from committing murder, as it is said (Jer. 4:31): “for my soul is faint (עָיְפָה) before the murderers.”

**30 Pour into [me]** I will open my mouth, and [you] pour very much into it, as we learned (Shab. 155b): “We may not stuff a camel, etc. [on the Sabbath] but we may put food into its mouth (מַלְעִטִין) .”-[From Gen. Rabbah 63:12]

**some of this red, red [pottage] red lentils.** And on that day, Abraham died, lest he see Esau, his grandson, falling into bad ways, for that would not be the “good old age” that the Holy One, blessed be He, had promised him. Therefore, the Holy One, blessed be He, shortened his life by five years, for Isaac lived one hundred and eighty years, and this one (Abraham) [lived] one hundred and seventy-five years, and Jacob cooked lentils to feed the mourner (Isaac). But why lentils? Because they are [round as] a wheel, for mourning is like a wheel revolving in the world. (Also, just as lentils have no mouth [no crack], as other beans have, so does the mourner have no mouth, for he is prohibited from speaking. It is therefore the custom to feed the mourner eggs at the beginning of his meal, since they are round, and have no mouth. So too does a mourner have no mouth, as is discussed in Mo’ed Katan (21b): “A mourner, for the entire first three days, may not respond to anyone’s greeting, and may surely not initiate **a greeting**. From the third day to the seventh, he may respond, but may not greet, etc.” [This is found] in an old [edition of] Rashi.)-[From Gen. Rabbah 63:12, B.B. 16b]

**31 Sell me as of this day** As the Targum renders: כְּיוֹם דִילְהֵן , “like this day”; just as this day is clear, so sell it to me with a clear sale.

**your birthright** Since the [sacrificial] service was performed by the firstborn, Jacob said, “This wicked man does not deserve to sacrifice to the Holy One, blessed be He.”-[From Gen. Rabbah 63: 13]

**32 Esau replied, “Behold, I am going to die”** -(The birthright is something unstable, for the [sacrificial] service will not always be the function of the firstborn, for the tribe of Levi will take it. Furthermore,) said Esau [to Jacob], “What is the nature of this service?” He replied, “There are many prohibitions and punishments and death penalties involved with it, as we learned (Sanh. 83a): ‘These are the ones who are liable to death: Those [performing the Temple service] who have imbibed wine and those who have not cut their hair.’” He (Esau) said, “Behold, I am going to die because of it (i.e., the birthright); if so, why should I want it?”

**34 and Esau despised** Scripture attests to his wickedness, that he despised the service of the Omnipresent.

**Chapter 26**

**2 Do not go down to Egypt** For he had in mind to go down to Egypt as his father had gone down in the days of the famine. He [God] said to him, “Do not go down to Egypt.” You are [as] a perfect burnt offering, and being outside the Holy Land is not fitting for you. [Tanchuma Buber, Toledoth 6; Gen. Rabbah 64:3]

**3 these** הָאֵל is equivalent to הָאֵלֶּה

**4 will bless themselves by your seed** A man will say to his son, “May your seed be like the seed of Isaac,” and so it is throughout Scripture, and the following [verse] is the source of all such instances (below 48: 20): “Through you shall Israel bless, saying, ‘May God make you [as Ephraim and Manasseh].’ ” And also, regarding the matter of cursing, we find the same (Num. 5:27): “And the woman shall become a curse,” for one who curses his enemy will say, “May you be like that particular woman.” Similarly (Isa. 65:15): “And you shall leave your name as an oath for My elect,” for one who swears will say, “May I be like that particular person if I have done such and such a thing.”

**5 Because Abraham hearkened to My voice** when I tested him.

**and kept My charge** [Referring to] decrees to distance [himself] from transgressing the warnings in the Torah, e.g. secondary prohibitions to prevent incest from occurring, and the Rabbinic decrees to safeguard the prohibitions of the Sabbath.

**My commandments** [Referring to] things, which, had they not been written, would have been fit to be commanded, e.g. [prohibitions against] robbery and bloodshed.

**My statutes** [Referring to] things that the evil inclination and the nations of the world argue against, e.g. [the prohibitions against] eating pork and wearing garments of wool and linen for which no reason [is given], but [which are] the decree of the King and His statutes over His subjects.

**and My instructions** To include the Oral Law, the laws given to Moses from Sinai. [Yoma 28b]

**7 about his wife** Heb. לְאִשְׁתּוֹ , lit., to his wife, about his wife, like (above 20:13): “Say about me (לִי) , ‘He is my brother.’”

**8 when he had been there for many days** He said [to himself], “From now on, I need not worry since they have not violated her until now,” and he did not take precautions to beware.

**that Abimelech…looked, etc**.-He saw him engaging in marital relations. [Gen. Rabbah 64:5]

**10 The most prominent of the people** Heb. אַחַד הָעָם , the most prominent one of the people, meaning the king. [Gen. Targum Onkelos and Jonathan]

**and you would have brought guilt upon us**-Had he had relations, you would have brought guilt upon us.

**Ketubim: Tehillim (Psalms)** ‎**20:7-10 & 21:1-14**

| **JUDAICA PRESS TRANSLATION** | **TARGUM** | |
| --- | --- | --- |
| 20:7. Now I know that the Lord saved His anointed; He answered him from His holy heavens; with the mighty acts of salvation from His right hand. | 7. Now I know that the Lord has redeemed his anointed; he has *accepted his prayer* from his holy *dwelling* *in* the heavens; in might is the redemption of his right hand. | |
| 8. These trust in chariots and these in horses, but we-we mention the name of the Lord our God. | 8. Some by chariots, and some by horses, but we will swear by the name of the Lord our God. | |
| 9. They kneel and fall, but we rise and gain strength. | 9. They have stooped and fallen, but we have remained upright and become strong. | |
| 10. O Lord, save [us]; may the King answer us on the day we call. | 10. O Lord, redeem *us*, *mighty* king, *accept our prayer* in the day we call out. | |
|  |  | |
| 21:1. For the conductor, a song about David. | 1. For praise; a psalm of David. |
| 2. **O LORD, may the king rejoice with Your strength, and how greatly does he exult with Your salvation (Heb. UVishuat’kha)!** | 2. **O LORD, in Your strength the King Messiah will rejoice, and how greatly will he exult in Your redemption!** | |
| 3. You gave him his heart's desire, and the speech of his lips You have never withheld. | 3. You have given him the desire of his soul; and You have not withheld the expression of his lips forever. | |
| 4. For You have preceded him with the blessings of the good man; You have placed a gold crown on his head. | 4. For You will make good blessings go before him; You will place on his head a crown of refined gold. | |
| 5. He asked You for life; You gave it to him, length of days forever and ever. | 5. Eternal life he asked of You; You gave him length of days forever and ever. | |
| 6. His glory is great in Your salvation (Heb. Bishuatekha); majesty and beauty You place upon him. | 6. Great is his glory in Your redemption; praise and splendour You will place on him. | |
| 7. For You make him blessings forever; You will make him happy with joy before You. | 7. Because you will give him blessings forever; You will gladden him with the gladness that is from Your presence. | |
| 8. **For the king trusts in the LORD** and in the loving- kindness of the Most High, that he should not falter. | 8. **Because the King Messiah hopes in the LORD**; and through the favour of the Most High he is not shaken. | |
| 9. Your hand will suffice for all Your enemies; **Your right hand will suffice for those who hate You**. | 9. The blow of Your hand will reach all Your foes; **the vengeance of Your right hand will find all Your enemies**. | |
| 10. You will place them as a fiery furnace at the time of Your anger; may the LORD destroy them with His wrath and may fire consume them. | 10. You will make them like a fiery furnace at the time of Your anger, O LORD; in His anger He will swallow them up and the inferno of Gehenna will consume them. | |
| 11. You will destroy their fruit from the earth and their seed from the sons of man. | 11. You will make their children perish from the earth, and their progeny from the sons of men. | |
| 12. For they have directed evil against You; they have devised a plot that they cannot [execute]. | 12. Because they plotted evil against You, they thought evil thoughts, but they could not prevail against You. | |
| 13. For You will place them as a portion; with Your bowstrings **You will set [Your arrows] toward their faces.** | 13. Because for Your people You made them one porter in the ropes of Your tabernacle; **You will prepare their way before them.** | |
| 14. Exalt Yourself, O LORD, with Your strength; let us sing and chant of Your might. | 14. Stand up, O LORD, in Your might; let us sing praise and dance in Your strength. | |

**Rashi’s Commentary for: Tehillim (Psalms) 20:7-10 & 21:1-14**

**7** **Now I know:** This is the praise that we will sing now for this salvation that came to Joab and to Israel: I know that the Omnipresent desired me and has answered me from His holy heavens, for their salvation is my salvation.

**8** **These trust in chariots:** Some nations trust in their iron chariots, and some trust in horses, but we-we pray in the name of the Lord, because the salvation is His. נזכיר is an expression of burning sacrifices and of prayer, as (in Isa. 66:3): “he who burns (מזכיר) frankincense,” (and in Lev. 2:2): “its memorial part (אזכרתה).” Therefore, they kneel and fall…

**9** **but we rise and gain strength:** We gain strength over them, as (below 147:6): “strengthens (מעודד) the humble,” an expression of strength.

**21:2** **may the king rejoice with Your strength** **Our Rabbis (Mid. Ps. 21:1) interpreted it as referring to the King Messiah, but the matter may correctly be interpreted further as referring to David himself, in order to refute the sectarians (Christians), who became bold because of it.**

**3** **and the speech of** Heb. וַאֲרֶשֶׁת, an expression of speech, which has no similar word. Menachem (p. 167), however, brought a [word] similar to it (Ezra 3:7): “by the authorization (כְּרִשְׁיוֹן) of Cyrus, king of Persia.”

**4** **For You have preceded him with the blessings of the good man** Before I asked You, You preceded me with Your blessing through Nathan the prophet (in II Sam. 7:12f.): “then I will raise up your seed...and I will establish the throne of his kingdom forever.”

**You have placed a gold crown on his head** (As in II Sam. 12:30): “And he took the crown of Malkam...and it was [set] upon David’s head.”

**5** **He asked You for life** As I fled outside the Holy Land from before Saul, I would pray, “May I walk before the LORD in the lands of the living” (below 116:9).

**You gave it to him** For You restored me to the land of Israel.

**length of days** to his kingdom, for You said, “and I will establish the throne of your (sic) kingdom forever” (II Sam. 7:13).

**6** **You place** Heb. תְּשַׁוֶּה

**7** **You shall make him happy** Heb. תְּחַדֵּהוּ, an expression of joy.

**before You** in Paradise. **Our Rabbis, who interpreted it as referring to the King Messiah, brought proof on that matter (from Dan. 7:13): “and came to the Ancient of days and brought him near before Him.” Scripture also states (in Jer. 30:21): “and I will bring him near, and he will approach Me.”**

**8** **that he should not falter** And he trusts in the loving-kindness of the Most High that he should not falter.

**9** **Your hand will suffice for all Your enemies** All the smiting of Your hand that You have to bring, bring upon Your enemies.

**10** **at the time of Your anger** Heb. פָּנֶיךָ, at the time of Your fury.

**destroy them with His wrath** This is a prayer.

**11** **You shall destroy their fruit from the earth** He prays to the Holy One, blessed be He, that He destroy the descendants of the wicked/lawless Esau.

**12** **For they have directed evil against You** [This was said] regarding the wicked/lawless Titus, who said that he had killed Him (i.e. the GOD of Israel).

**that they cannot** execute.

**13** **For You will place them as a portion** For You will place them as a portion, that Israel will divide their money, as it is stated (in Isa. 23:18): “And her commerce and her hire will be...”

**with Your bowstrings You will set toward their faces** With the strings of Your bows, You will aim Your arrows at their faces.

**14** **Exalt Yourself, O LORD, with Your strength** over those who rise up [against You], and let us sing and chant.

**Meditation from the Psalms**

**Tehillim (Psalms) 20:7 – 21:1-14**

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

**Bereshit (Genesis) 25:1-18 - 26:11**

**Tehillim (Psalms) 20:7-10 - 21:1-14**

**Shmuel bet (II Samuel) 5:13-21 + 6:1**

**Mk 2:23-28 + 3:1-4, Lk 6:1-9**

I am going to repeat my opening for Psalms chapter 20 to maintain continuity.

**Psalms chapter 20** was placed after Psalm 19 in order to express the firm conviction that the salvation of Israel depends not on physical power but on prayer.[[1]](#footnote-1)

Rabbi Yochanan said: ‘Who is assured of a share in the World to Come? He who juxtaposes the benediction of 'redemption' with ‘prayer'. Rashi[[2]](#footnote-2) comments: David, in the Book of Psalms alludes to this juxtaposition. He concludes Psalms chapter 19 with ‘prayer', ‘Let the words of my mouth and the thoughts of my heart find favor before You, HaShem, my rock and my redeemer'.[[3]](#footnote-3) Thereupon, he immediately begins Psalms chapter 20 with 'redemption’. ‘May HaShem answer you on the day of the distress’.

Yerushalmi[[4]](#footnote-4) emphasizes this unique relationship between 'redemption' and ‘prayer': To whom can we compare the man who recites the benediction requesting redemption, but then fails to follow it with immediate prayer? — To the king's favorite who knocked on the door of the royal chambers but did not wait for the king to answer. When the king came to answer the knocking, the favorite had already turned his back and departed. What did the king do? He also turned away and departed! Therefore, the proper procedure is that a person should first draw G-d near to himself by reciting His praises and blessing Him for the ‘redemption' from Egypt. Then, while G-d is still near at hand, he should make his personal requests through prayer.

Another application of this juxtaposition is found in the weekday the Morning Service when supplications of distress are permissible. After concluding Shemone Esrei with the verse ‘May the expressions of my mouth find favor', we recite Psalm 20: ‘May HaShem answer you on the day of distress’ between Ashre, and Uba Letzion.

This practice is based on Midrash Shocher Tov: ‘Rabbi Shimon bar Abba said, ‘We find eighteen psalms from the beginning of this book up to this point,[[5]](#footnote-5) These correspond to the eighteen benedictions of the Shemoneh Esrei’. When a person concludes the Shemoneh Esrei, we wish him well, saying, ‘May your prayers be answered’. So, too, after David concluded eighteen psalms he was encouraged and he proclaimed ‘HaShem will answer you on the day of distress'.

**Psalms chapter 21** is dedicated to two. kings, David and Mashiach.[[6]](#footnote-6) Indeed, the future redeemer of Israel is also called David as the prophet says, 'And David, My servant, will be a prince for them forever'.[[7]](#footnote-7)

Both suffer from enemies who deny their sovereignty: David by those who taunt him about Bath Sheba,[[8]](#footnote-8) and Mashiach by Gog and Magog.[[9]](#footnote-9)

Ultimately, both overcome their enemies and are universally accepted. Rambam describes the magnificence of Messiah: 'That king who will arise from the seed of David will possess wisdom surpassing that of Solomon and he will be a great prophet, close to the level of Moses. Therefore, he will teach the entire nation and guide them on the path of HaShem. And all of the gentile nations will assemble to listen to him'.[[10]](#footnote-10)

Finally, this psalm teaches that the splendor of true kings is not an ordinary, earthly glow. It is a reflection of the great faith in HaShem which radiates from their ever-confident hearts 'For the king trusts in HaShem'. This is the true power behind the throne.[[11]](#footnote-11)

The superscription of Psalms chapter 21 declares that it was written by David. Psalms chapter 21 speaks of King David and King Mashiach[[12]](#footnote-12) the son of David. The psalm shows that what has happened to David will also happen to Mashiach. We see that both David and Mashiach point to HaShem as the one who should be praised because He enabled all of their accomplishments.

We can see that the commentators[[13]](#footnote-13) connect this psalm with King David and the Mashiach. When we get to v.5, the commentators introduce a new personality.

***Tehillim (Psalm) 21:5*** *He asked life of Thee, Thou gavest it him; even length of days for ever and ever.*

The Zohar and the Midrash both see that David was supposed to die three hours after he was born. However, David’s soul requested life and Adam donated seventy years of his life, to David. David is speaking of these seventy years when he asked for life and it was given to him.

***Midrash Rabbah - Numbers XIV:12*** *It is in allusion to the seventy years which Adam deducted from his total number of years and gave to David the son of Jesse.[[14]](#footnote-14) Adam, in fact, should by right have lived a thousand years; as it says, For in the day that thou eatest thereof, thou shalt surely die[[15]](#footnote-15) (ib. III, 17), and a day of the Holy One, blessed be He, is a thousand years; as it says, For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.[[16]](#footnote-16)*

***Soncino Zohar, Bereshit, Section 1, Page 91b*** *When God showed Adam all future generations, he saw them all in the Garden of Eden in the form which they were destined to assume in this world. When he saw David-so we have been told-with no span of life at all apportioned to him, he was grieved, and gave him seventy years of his own; that is why Adam lived seventy years short of the thousand, the rest being given to David. The fact of David's only having seventy years from Adam, the first man, symbolises something in the higher world, as does everything here below.*

In Kabbalah and in the Midrash, the three letters of ‘Adam – אדם’, the first man and all-inclusive soul-root of mankind, stand for א – **A**dam, ד – **D**avid, ם - **M**ashiach. As an aside, note that the order is *Adam* then *David*, followed by *Mashiach*.

The number seventy signifies a primary way of establishing an elevated connection, of building a community. It normally appears in situations of judgment – the establishment, or rendering, of justice. It nearly always appears as the *seventy* surrounding the *one*. In a sense, seventy will often appear at the conception of a community that will establish justice and will be contrasted by an exceptional one.

The number seventy speaks of an *elevated connection, of building a community*. Thus we understand that the seventy years that Adam gave to David are a signal that both Adam and David were responsible for building an elevated community. Adam was the basis for all mankind and David was the King who elevated the community of Israel to a kingdom that will be restored in the day of Mashiach. This will help us understand why the Master sent our seventy disciples, two by two:

***Luke 10:1*** *After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.*

**\* \* \***

Chazal speak of two Meshichim, Messiahs: Mashiach ben Yosef[[17]](#footnote-17) and Mashiach ben David. Each of these great men were the heads of their respective tribes and had different roles. These roles reverberated down through time, in the Tanach, through various personalities and institutions. In this study I would like to take a deeper look at these two Meshichim and the hints to them in the Tanach.

First of all, it must be known that in each generation, there is a person who has the potential to be Mashiach Ben Yosef and Mashiach ben David. This creates free choice for every generation to bring Mashiach, and when the Almighty decides to, He actualizes this potential and unleashes the role of Mashiach (on one or both of them) in a particular generation.

Discussions about messianic matters, be it ben Yosef or ben David are not matters of Jewish Law and do not fall into the category of belief in the coming of Mashiach which is one of the Thirteen Principles of the Jewish Faith as outlined by RaMBaM.[[18]](#footnote-18)

Where does the Theology of Messiah ben Joseph versus Messiah ben David come from? If we are supposed to have only one Messiah, where did the idea of these two Messiahs come from? They are mentioned in the Gemara, Succah 52a-b. (We will look at this passage later.) The Gemara there explains that the mourning described in Zechariah 12:10ff is for Mashiach ben Yosef's death; it further identifies the "four smiths"[[19]](#footnote-19) as including "Mashiach ben David and Mashiach ben Yosef".

The Prophet Ovadya seems to clearly emphasis a plurality of "saviors" in the Messianic encounter with Edom.[[20]](#footnote-20) Therefore while there is ultimately one king, there are others involved in the messianic redemption. Furthermore verse 18 had already emphasized the participation of the House of Yosef in the redemption.

It is also interesting to note that while G-d had already promised David HaMelech an eternal ("messianic") dynasty, when G-d gave kingship of the Northern Kingdoms to Jeroboam (who was from the tribe of Ephraim) he indicated that he too could have such a dynasty if he was obedient.[[21]](#footnote-21) Had Jeroboam (or other kings of the Northern Kingdom perhaps) been worthy we may really have "Two Messiahs".

Jewish tradition speaks of two redeemers, each one called Mashiach. Both are involved in ushering in the Messianic era. They are Mashiach ben David and Mashiach ben Yosef.[[22]](#footnote-22) Mashiach ben Yosef (Mashiach the descendant of Joseph) of the tribe of Ephraim (son of Joseph), is also referred to as Mashiach ben Ephraim, Mashiach the descendant of Ephraim.[[23]](#footnote-23) He will come first, before the final redeemer, and later will serve as his viceroy.[[24]](#footnote-24) Remember that the term Mashiach, although it literally means “anointed one” actually means a redeemer and savior. Therefore Mashiach Ben Yosef is to be the savior of the Jews. Another interesting point about ben Yosef mentioned in classical sources is that similar to Father Yosef his brothers, specifically those led by Yehuda, are said not to recognize him. We know the significance this played in the Biblical story, but we really do have to consider the ramifications of what this would mean if modern day Jews do not recognize Mashiach ben Yosef.

We understand that Yeshua was Mashiach ben Yosef. All of Christianity rests on the idea that Yeshua died for the sins of the world. What needs to be understood is where the idea comes from, and what it originally meant. The Talmud records the following:

***Sukkah 52a*** *What is the cause of the mourning [at the End of Days, as described in Zechariah 12:12]? Rabbi Dosa and the other Rabbis differ on the point. One explained: “The cause is the slaying of Mashiach ben Yosef” and the other explained: “The cause is the slaying of the Evil Inclination”. It is well according to him who explains that the cause is the slaying of Mashiach ben Yosef, since that agrees with the Scriptural verse, “And they shall look upon Me because they have thrust him through, and they shall mourn for him as one mourns for his only son”.[[25]](#footnote-25) But according to him who explains the cause to be the slaying of the Evil Inclination, is this an occasion for mourning? Is it not rather an occasion for rejoicing? Why then should they weep?*

Rav Yehudah explained: “In the time to come, the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread. Both the former and the latter will weep; the righteous will weep saying, ‘How were we able to overcome such a towering hill!’ The wicked also will weep saying, ‘How is it that we were unable to conquer this hair thread!’ And the Holy One, blessed be He, will also marvel together with them, as it is said, ‘Thus says the Lord of Hosts: If it be marvelous in the eyes of the remnant of this people in those days, it shall also be marvelous in My eyes.’”[[26]](#footnote-26)

First, we must remember that according to tradition there are two messiahs, or one messiah in two phases: Mashiach ben Yosef, and then Mashiach ben David. The former dies amidst the great battles of the End of Days. For this, the people at that time will mourn. Zechariah describes a great mourning like no other, with all the families of Israel in tears. This presents a problem in that Yeshua did not die in battle. On the other hand, Yeshua did not complete the task of Mashiach ben Yosef. The principal and final function ascribed to Mashiach ben Yosef is of political and military nature. He shall wage war against the forces of evil that oppress Israel. More specifically, he will do battle against Edom, the descendants of Esau.[[27]](#footnote-27) Edom is the comprehensive designation of the enemies of Israel,[[28]](#footnote-28) and it will be crushed through the progeny of Joseph. Thus it was prophesied of old, "The House of Jacob will be a fire and the House of Joseph a flame, and the House of Esau for stubble...":[[29]](#footnote-29) "the progeny of Esau shall be delivered only into the hands of the progeny of Joseph".[[30]](#footnote-30)

The Kol HaTor[[31]](#footnote-31) deals at length with the Messiah ben Yosef and his role in bringing back the exiles and rebuilding the Land of Israel. The Kol HaTor states that Joshua is the ancestor of Messiah ben Ephraim. Joshua was the first to wage war against Amalek. Messiah ben Yosef will likewise wage war against Amalek.[[32]](#footnote-32)

Remember that the essential *function* of Mashiach ben Yosef is to prepare Israel for the final redemption, to put them into the proper condition in order to clear the way for Mashiach ben David to come. Of that ultimate redemption it is said, that if Israel repent (return to G‑d) they shall be redeemed immediately (even before the predetermined date for Mashiach's coming). If they will not repent and thus become dependent on the final date, "the Holy One, blessed be He, will set up a ruler over them, whose decrees shall be as cruel as Haman's, thus causing Israel to repent, and thereby bringing them back to the right path".[[33]](#footnote-33) In other words, if Israel shall return to G‑d on their own and make themselves worthy of the redemption, there is no need for the trials and tribulations associated with the above account of events related to Mashiach ben Yosef. Mashiach ben David will come directly and redeem us.[[34]](#footnote-34)

Moreover, even if there be a need for the earlier appearance of Mashiach ben Yosef, the consequences need not be as severe as described. Our present prayers and meritorious actions can mitigate these. R. Isaac Luria (Ari-zal) notes that the descendant of Joseph, by being the precursor of the ultimate Mashiach, is in effect kissey David, the "seat" or "throne" of David, i.e., of Mashiach. Thus when praying in the daily Amidah, "speedily establish the throne of Your servant David," one should consider that this refers to Mashiach ben Yosef and beseech G‑d that he should not die in the Messianic struggle.16 As all prayers, this one, too, will have its effect.

The essential *task* of Mashiach ben Yosef is to act as precursor to Mashiach ben David: he will prepare the world for the coming of the final redeemer. Different sources attribute to him different functions, some even charging him with tasks traditionally associated with Mashiach ben David (such as the ingathering of the exiles, the rebuilding of the Bet HaMikdash, and so forth).[[35]](#footnote-35) The following four tasks are the essential tasks of the Mashiach ben Yosef:

1. Restore all Israel by bringing back the exiles.
2. Subjugate the goyim and removes evil. To do this He must directly engage with those who are doing evil and show them how to correct themselves. He must bring the light to those in darkness.
3. Reveal the original light and diminish the concealment of HaShem.
4. Build the Beit HaMikdash – the lively stones.

The following tasks are the essential tasks of the Mashiach ben David:

1. Destroy the sitra akra – the Yetzer HaRa.
2. Usher in the messianic age, the Yemot HaMashiach.

Mashiach ben David's mission relates to the ultimate redemption of the *soul*. Ultimate spiritual liberation from the Angel of Death will only be brought about through Mashiach ben David*.*

Mashiach ben Yosef’s mission is not yet complete. This suggests that Mashiach ben Yosef has to make a comeback to complete the role of Mashiach ben Yosef.

Now, the more important event that will happen at that same time, with the death of Mashiach ben Yosef, is the destruction of the Evil Inclination. This is, after all, the very purpose of having an “End of Days” to begin with: to destroy evil for good and usher in a perfect world. When Evil will be crushed, the people will weep. As our Sages explain, those who overcame evil and did good will weep because they will be amazed at how they were able to conquer the great temptations, while those who were evil will weep because they will realize how weak they were in falling to mere temptation.

Finally, the Talmud goes on to say what will happen to Mashiach ben Yosef next:

***Sukkah 52a*** *Our Rabbis taught: The Holy One, blessed be He, will say to Mashiach ben David (may he reveal himself speedily in our days!), “Ask of me anything, and I will give it to you,” as it is said, “I will tell of the decree… this day have I begotten you, ask of me and I will give the nations for your inheritance”.[[36]](#footnote-36) But when he will see that Mashiach ben Yosef is slain, he will say to Him: “Master of the Universe, I ask of You only the gift of life.” He would answer him: “As to life, your father David has already prophesied this concerning you, as it is said, ‘He asked life from You, You gave it to him…’”[[37]](#footnote-37)*

After his death, Mashiach ben David requests of HaShem to bring Mashiach ben Yosef back to life. It is important to remember that this is followed by a Resurrection of the Dead of all righteous souls, not just the messiahs. From the wording of the Talmud, we might conclude that there is indeed just one messiah: Mashiach ben Yosef dies and is resurrected as Mashiach ben David. (We can extract this from the fact that ben David seems to be asking for life for himself, and HaShem replies that it had already been granted to you.)

In the case of Yeshua, he was resurrected, but then ascended to Heaven, and hasn’t been heard from in two millennia. He will come at the End of Days. He comes, and then reigns on Earth as king of Israel. He comes, fights great battles that engulf the whole world (as described in detail by Ezekiel and Zechariah, among other prophets), dies for the sins of Israel specifically, and to destroy Evil once and for all (similar to the way the Arizal describes the deaths of Nadav and Avihu served to remove the zuhama[[38]](#footnote-38)), is mourned by all of Israel, and is then resurrected, finishes the great wars, brings peace to the world, reigns as king of Israel, regathers the Jews to the Holy Land, rebuilds the Temple, facilitates a Resurrection of the Dead, and completes his task once a perfect world is re-established. Rashi explains that Messiah ben Joseph is called a craftsman because he will help rebuild the temple. Nachmanides also commented on Messiah ben Joseph's rebuilding of the temple.[[39]](#footnote-39) [[40]](#footnote-40)

To summarize, the concept of unique righteous people dying to atone for the sins of others is an ancient Jewish one, and a valid one.

Now, let’s look for clues in historical figures which can give us insight into Mashiach and his mission.

Yehoshua

Yehoshua was responsible for gathering all the Jews and the Erev Rav into the promised land. He also led the wars to remove the Canaanites from the land.

A final hint to Yehoshua’s manifestation of the mission of Mashiach ben Yosef in his lifetime is the juxtaposition of Yehoshua’s burial to the burial of Yosef. Sefer Yehoshua 24:29-30 recounts Yehoshua’s death and burial. Yehoshua, like Yosef, died at the age of one-hundred and ten[[41]](#footnote-41) The following pasukim relate that Am Yisrael served HaShem throughout Yehoshua’s lifetime and throughout the generation of the Zikenim (Elders) that lived afterward. Then[[42]](#footnote-42) Yosef’s burial in Shechem is recounted, clearly pointing out the strong connection between Yosef and Yehoshua. Yehoshua, being the continuation of the spiritual legacy and mission of Yosef HaTzadik, who fully encompassed the role of Tikkun Olam, setting the precedent for all future Mashichei ben Yosef to follow. Until the final stage of the process is fulfilled and we merit the coming of Mashiach ben David, may he come speedily in our days, Amen.

Yosef became Jacob’s first-born by his father’s personal decree and received the appropriate double-portion of land inheritance in Eretz Yisrael. While Yehuda was certainly the singularly largest of the twelve tribes, the two Yosef tribes of Ephraim and Menashe were together bigger than he. Indeed, when Moshe Rabbeinu chose his own

personal successor to lead the Jewish people, he did not choose his brother in-law Caleb from the tribe of Yehuda, husband of his sister Miriam and by all means a worthy individual who could by right lead Israel. Rather Moshe Rabbeinu chose his servant, his assistant Yehoshua, a man descended from Yosef. No one questioned this choice, not even Caleb.

Yehoshua was a man of Yosef and as such was fit and proper to rule. Throughout the days of the Judges, until the Kingdom of David, the Yosef tribes were always looked to for leadership in Israel. And when David’s grandson took the throne and decreed edicts unacceptable to the people, what did the other tribes do? They rebelled and cast off Davidic (i.e. Yehuda) leadership and formed their own Kingdom under the leadership of no one other than a ben Yosef!

Yehoshua was a descendant of Efraim ben Joseph, the one who fought Amalek.

The Vilna Gaon taught[[43]](#footnote-43) that Yehoshua bin Nun began to manifest the mission of Mashiach ben Yosef from the time he led the battle against Amalek.[[44]](#footnote-44) War against Amalek, who represent the antithesis of Tikkun Olam, is one of the main aspects of Mashiach ben Yosef’s mission, whether it is on a physical or spiritual plane.

Part of what Moshe Rabbenu bestowed to Yehoshua when he assumed the leadership of the Jewish people, was the spiritual mission of Mashiach ben Yosef, in its entirety; as it says: “And you shall place, from your majesty, upon him…”

Yehoshua was the most fitting choice to receive the mission of Mashiach ben Yosef, as a descendant of Yosef’s son Ephraim, to whom Yosef had extended his right hand, bestowing exceptional blessing and spiritual strength, which would be required in the mission of Mashiach ben Yosef towards Tikkun Olam.

Thus it was Yehoshua bin Nun who lead the conquest of Eretz Yisrael, for the goals of Tikkun Olam depend upon the fulfillment of the Jewish people’s destiny in Eretz Yisrael.[[45]](#footnote-45)

**Meshichim**

|  |  |
| --- | --- |
| **Mashiach ben Yosef** | **Mashiach ben David** |
| Tree Of The Knowledge Of Good And Evil | Tree Of Life |
| Tikkun Olam | Tikkun Adam |
| Yosef ben Yaaqov | Yehudah ben Yaaqov |
| Northern Kingdom (Israel / Ephraim) | Southern kingdom (Judah) |
| Revealed / or explicit document | Hidden / or sealed document |
| Material | Spiritual |
| Body | Soul |
| Ashkenazim | Sephardim |
| Tzadik gamur[[46]](#footnote-46) | Baalei teshuva[[47]](#footnote-47) |
| Torah Shebiktav | Torah She’Baal Peh |
| Pshat | Sod |
| Tishri | Nisan |
| Ita'aruta de L'tata (arousal from below) | Ita'aruta de L'Eila (arousal from above) |
| Yetzer HaRa | Yetzer HaTov |
| West | East |
| Mission: Restoration and Purification | Mission: Elevation and Transformation |
| mashpia (giver) | mekabel (receiver) |

May we merit to see him soon.

**Ashlamatah: II Sam 5:13-21 + 6:1**

13. And David took more concubines and wives from Jerusalem, after he came from Hebron; and there were more sons and daughters born to David.

14. And these are the names of those who were born to him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15. Ibhar also, and Elishua, and Nepheg, and Japhia,

16. And Elishama, and Eliadah, and Eliphalet.

17. But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the fortress.

18. The Philistines also came and spread themselves in the valley of Rephaim.

19. And David inquired of the Lord, saying, Shall I go up to the Philistines? Will you deliver them into my hand? And the Lord said to David, Go up; for I will doubtless deliver the Philistines to your hand.

20. And David came to Baal-Perazim, and David defeated them there, and said, The Lord has broken forth upon my enemies before me, as the breach of waters. Therefore he called the name of that place Baal-Perazim.

21. And there they left their images, and David and his men burned them.

**Chapter 6:1**

6:1 Again, David gathered together all the chosen men of Israel, thirty thousand.

**Rashi’s Commentary on II Samuel 5:13-21 + 6:1**

5:18 **and they spread themselves:** and they stretched themselves out.

5:20 **to Baal-peratzim:**the plain of Peratzim.

**like the breach of waters:**as waters breach through the embankments.

5:21 **and David and his men burned them:** This follows Jonathan.

6:1 **And David continued:**to gather.

**All the chosen men of Israel, thirty thousand:**Since they had gathered to him when they coronated him in Hebron, and this being a second gathering, it states; “And David continued again.”

**Nazarean Talmud**

**Sidra Of B’resheet (Genesis) 25.1 - 26.11**

**“And Abraham took a Wife” & “And these are the Generations”**

By: H. Em. Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 6:1-9)** | **Hakham Tsefet’s School of Peshat**  **(Mark 2:23-28 + 3:1-4)** |
| And **now it happened on the Second-First-Sabbath, he went along the grain fields. And his talmidim plucked the heads of grain rubbing them in their hands and ate. And some of the Boethusians said to them** (Yeshua’s talmidim)**, Why do you do that which is unlawful on the Sabbath days?**  **And answering, Yeshua said to them, have you not read this, what David did when he was hungry, with those who were accompanied him; how he went into the house of God and took the loaves of the presentation, and ate** and also gave to those who were with him **which it is unlawful to eat, except for the priests alone? And he said to them, The Son of Man** (Aramaic: “Bar Enosh” – cf. Daniel 7:13) **is master also of the Sabbath.”**  **And it happened, also on another Sabbath, that He entered into the synagogue and taught. And there was a man whose right hand was withered. And the Soferim** (scribes) **and Boethusians watched him to see if he** (Yeshua) **would heal on the Sabbath day, so that they might find a fault in him. But he knew** (Da’at) **their thoughts and said to the man who had the withered hand, “Rise up and stand in the middle.” And he arose and stood. Then Yeshua said to them, “I will ask you one question: Is it** halakhically **acceptable to do good** (what is beneficial) **on the Sabbath days, or to do evil** (Ra – what is empty - vain)**, to restore life, or to destroy it?”** | **And now it happened that he** (Yeshua) **came[[48]](#footnote-48) to the grain-fields on a Second – First - Sabbath and his talmidim** (disciples) **began to make their way, plucking the heads** of barley**. And the Boethusians said to him, “Behold, why do they do that which is unlawful on the Sabbath?” And he said to them, “Have you never read what David did, when he had need and was hungry, he and those with him? How he went into the house[[49]](#footnote-49) of God, when `Abiathar was the chief priest,” and the loaves of the presentation which they ate, which is unlawful to eat, except to the priests, and he (**David) **gave[[50]](#footnote-50) also to those who were with him?’ And he said to them, “The Sabbath was made for man, not man for the Sabbath, so that the son of man** (Aramaic: “Bar Enosh” – cf. Daniel 7:13) **is master also of the Sabbath.'**  **And he entered again into the Synagogue, and there was there a man having a withered[[51]](#footnote-51) hand,[[52]](#footnote-52) And they** (the Boethusians)[[53]](#footnote-53) **watched him** (Yeshua)**, to see if he would heal on the Sabbath, so that they might accuse him. And he said to the man having the hand withered, “stand up where everybody can see you.”[[54]](#footnote-54) And he said to them, “Is it lawful** (Halakhically acceptable) **on the Sabbath, to do what is beneficial, or to do evil** (empty – Heb Ra)**? To restore[[55]](#footnote-55) life, or to destroy it?” but they were silent.** |

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

We have seen Yeshua dealing with various halakhic issues throughout the last several pericopes. This pericope addresses a very special issue as we can readily see.

**And now it came to pass that Yeshua was journeying along on a Second – First -Sabbath... –** Here the text does not need to exceed that which is permissible to do on a Sabbath – i.e. the Sabbath Journey (cf. 2 Luke (Acts) 1:12). It is important here to observe that Liturgical/Lectionary order does not need to correspond with chronological order as some try to do.

**along on a Second-First-Sabbath (cf. 1 Luke 6:1) through the grain-fields –** The Greek for “Second-first-Sabbath” is σαββατω δευτεροπρωτω (SABBATO DEUTEROPROTO). John Gill’s “Exposition on the Entire Bible” explains this phrase appearing in Luke 6:1 to mean:

“... what seems most likely is, that this Sabbath was, as it may be rendered, "the first Sabbath after the second"; that is, the first Sabbath after the second day of the Passover, when the sheaf of the First-fruits was offered, and harvest might be begun; which suits well with ears of corn being ripe at this time, which the disciples rubbed.”

The Reformed Pastor John Gill is correct in observing that this phrase is connected to the season immediately after Passover during the counting of the Omer leading to Shabuot (Pentecost). However, he makes a tragic mistake in not understanding that the First Day of Unleavened Bread (Nisan 15) is considered a Sabbath. Therefore the Greek phrase “Sabbato Deuteroproto” should be translated as **“second [day] after the First Sabbath (i.e. Nisan 16)”.** The grain that the Rabbinic Disciples of the Master were plucking to eat was a treat. This second day after Passover is also the day that starts the count of the Omer (the counting of the 49 days to Pentecost), and is known as the first of the “Hol HaMoed” (Intermediate) days of the Festival which have a semi-festival nature, except outside the Land of Israel, where the Second Day of the Festival is observed as a Festival Sabbath as well. The “second day” of the Passover was of great importance, since on it the wave-sheaf was offered (Lev. 23:11). From “that day” they reckoned “seven weeks,” to the day of Pentecost.

Again, John Gill’s “Exposition on the Entire Bible” on Leviticus 23:11 explains:

**on the morrow after the Sabbath the priest will wave it;** not after the seventh day, but after the first day of the feast of unleavened bread, which was a Sabbath, in which no servile work was to be done, Lev\_23:7; and so the Targum of Jonathan calls it “the day after the first good day of the Passover,” which was the sixteenth of Nisan, as Josephus expressly says; and so it is generally understood by Jewish writers the account given of this affair is this; the messengers of the Sanhedrim went out (from Jerusalem over the brook Kidron to the fields near it) on the evening of the feast, (i.e. at the going out of the fifteenth) and at the beginning of the sixteenth of Nisan Mishnah Menahot 6:3‎ states:

How did they do it? Agents of the court go forth on the eve of [the afternoon before] the festival [of Passover]. And they make it into sheaves while it is still attached to the ground, so that it will be easy to reap. And all the villagers nearby gather together there [on the night after the first day of Passover], so that it will be reaped with great pomp. Once it gets dark [on the night of the sixteenth of Nisan], he says to them, “Has the sun set?” They say, “Yes.” “Has the sun set?” They say, “Yes.” “[With] this sickle?” They say, “Yes.” “[With] this sickle?” They say, “Yes.” “[With] this basket?” They say, “Yes.” “[With] this basket?” They say, “Yes.” **On the Sabbath, he says to them, “[Will I reap on] this Sabbath?” They say, “Yes.” “[Will I reap on] this Sabbath?” They say, “Yes.**”“Will I reap?” They say, “Reap.” “Will I reap?” They say, “Reap”— three times for each and every matter. And they say to him, “Yes, yes, yes.” All of this [pomp] for what purpose? Because of the Boethusians, for they maintain, “The reaping of the [barley for] the ﻿Omer﻿ is not [done] at the conclusion of the [first day of the] festival.”

then they reaped it and put it into the baskets, and brought it to the court, where they parched it before the fire, to fulfil the commandment of parched corn; then they put it in mills for grinding beans, and took out of it a tenth part (of an ephah), which was sifted with eighteen sieves; then oil and frankincense were poured upon it, being mixed; and it was waved, and brought, and a handful taken and burnt, and the rest was eaten by the priests; and when they had offered the Omer, they went out and found the streets of Jerusalem full of meal and parched corn, there being now full liberty to reap what they would:

Now, all the Greek versions of Mark 2:23 omit the word “DEUTEROPROTOS” as:

Mark 2:23 και{and} εγενετο {it came to pass} παραπορευεσθαι αυτον {that he journeyed} εν {on} τοις {the} **σαββασιν {Sabbath}** ...

Luke 6:1 εγενετο δε {and it came to pass} εν {on} **σαββατω {Sabbath [the]} δευτεροπρωτω** **{second-first]**

Christian commentators point to the fact that Mark is simply speaking about a Sabbath, and that Luke is identifying for us which precise Sabbath was that (i.e. the first Sabbath after the second day of the Passover). This line of thought is partly wrong, for the second day after the Feast of Unleavened Bread at that time could have fallen on a Sabbath or on a week day, as we read in Mishnah Menahot 6:1

“R. Ishmael says, “The offering of the first sheaf of barley was brought on the Sabbath from three seahs [of barley], and on a weekday, from five.” And sages say, “All the same are the Sabbath and the weekday: from three [seahs] was it brought.” R. Hananiah, Prefect of the Priests, says, “On the Sabbath it [the barley] was reaped by one man, and with one sickle, and into one basket, and on a weekday by three men, into three baskets, with three sickles.” And sages say, “All the same are the Sabbath and the weekday: [it is done]by three men, into three baskets, with three sickles.”

And the Talmud comments on this Mishnah:

[R. Ishmael says, “The offering of the first sheaf of barley was brought on the Sabbath from three seahs of barley, and on a weekday, from five.” And sages say, “All the same are the Sabbath and the weekday: from three seahs was it brought:”] Now there is no unclarity about the position of rabbis. They take the view that the tenth ephah of finest flour can be gotten out of three seahs of grain, and therefore it makes no different whether it is a Sabbath or a weekday. But from the perspective of R. Ishmael, what is his premise? If he takes the view that a tenth ephah of finest flour can come only from five seahs of grain, then even on the Sabbath, that is the volume to be cut. And if it can derive from three, then even on a weekday, that is the volume that should be cut!

Said Raba, “R. Ishmael takes the view that a tenth ephah of the finest flour with no excessive work at all derives from five, but with excessive labor it will derive from three. So on a weekday we bring it from five, for this would be the most desirable result, but on the Sabbath, it is better that a single form of labor should be performed to excess, namely, sifting a lot, rather than violating the Sabbath by many distinct acts of labor, each performed only once.”

Said Rabbah, “R. Ishmael and R. Ishmael b. R. Yohanan b. Beroqah have made the same statement. For it has been taught on Tannaite authority: “‘If the fourteenth of Nisan coincided with a Sabbath, one may flay the Passover offering only as far as the breast [to take the sacrificial portions out of the lamb; the rest of the flaying, to prepare the meat for eating, is left over until the evening],’ the words of R. Ishmael b. R. Yohanan b. Beroqah. “And sages say, ‘One may do so until he flays the whole of the beast.’ Now has not R. Ishmael b. R. Yohanan b. Beroqah in that case that so far as one can manage, we do not undertake troublesome work in violation of the Sabbath? Why so? Perhaps R. Ishmael b. R. Yohanan b. Beroqah takes the position that he does here [that we do not do more work than we have to do on the Sabbath] since there is no consideration of treating Holy Things in a disgraceful manner, but there, where there is the consideration of treating Holy Things in a disgraceful manner, [64A] I might say to you that he accords with the position of rabbis. Furthermore, perhaps R. Ishmael b. R. Yohanan b. Beroqah takes the position that he does in that other case only because the requirements of the Most High are being carried out [by removing the sacrificial portions], so it is not necessary to violate the Sabbath any further, but here, since the requirements of the Most High have not yet been carried out, so that there still is a need to profane the Sabbath, I might suppose that he accords with sages.

Said Rabbah, “R. Ishmael and R. Hananiah, Prefect of the Priests have made the same statement. For we have learned in the Mishnah: R. Hananiah, Prefect of the Priests, says, “On the Sabbath it [the barley] was reaped by one man, and with one sickle, and into one basket, and on a weekday by three men, into three baskets, with three sickles.” And sages say, “All the same are the Sabbath and the weekday: by three men, into three baskets, with three sickles.” Now has not R. Hananiah, Prefect of the Priests, stated there that, since it is possible to get by, we do not perform an excess of labor on the Sabbath; here too, since it is possible to get by with less, we do not undertake troublesome work in violation of the Sabbath.” Why so? Perhaps R. Ishmael takes the position that he does here [that we do not do more work than we have to do on the Sabbath] since there is no public knowledge of the matter, but there, where there is public knowledge of the matter, might say to you that he accords with the position of rabbis. Furthermore, perhaps R. Hananiah, Prefect of the Priests, takes the position that he does in that other case only because whether one or three men are doing the work, the requirements of the Most High are being carried out in accord with the religious duty pertaining thereto, so it is not necessary to violate the Sabbath any further, but here, since the requirements of the Most High are being carried out in accord with the religious duty pertaining thereto, I might suppose that he accords with sages.

Rather, said R. Ashi, “R. Ishmael and R. Yosé have said the same thing. For we have learned in the Mishnah: Whether [the new moon] appeared clearly or did not appear clearly, they violate the [prohibitions of] the Sabbath on its account. R. Yosé says, “If it appeared clearly, they do not violate the prohibitions of the Sabbath on its account” [M. R.H. 1:5]. Now has not R. Yosé maintained in that case that, so far as it is possible without to manage without excess trouble, we do not undertake excess work in violation of the Sabbath. Here too, since it is possible to manage without an excess of labor, we do not undertake more work than is absolutely necessary.” – Talmud Babli Menahot 63b – 64a.

This makes it clear that if Nisan 16 fell on a Sabbath it was allowed to reap grain even when the day was a Sabbath.

“The word “Deuteroprotos” was eliminated from the text of Mark in order to justify the Christian Doctrine that the Master came to loose the Jewish Sabbath Laws! This serves to show that Mark is a very Jewish document that needs to be read and understood in the light of Jewish Law, otherwise we fall into great error. Those that try to explain Mark from any other perspective than that of Jewish Law not only delude themselves but what is more sorrowful they delude the many who are ignorant. Interestingly, no modern Christian commentator appears to have read and understood the Mishnaic text of Menachot 6:3 and its Talmudic commentary!

**plucking the heads [of barley] –** The Greek text has: τιλλοντες {plucking} τους {the} σταχυας {ears of growing grain}. We have added [of barley] since that type of grain is the one which is used for the offering of the Omer as explained in our Mishnah Menahot 6:3.

**And the Boethusians said to him,-** The Greek texts all have incorrectly – “και {and} οι {the} φαρισαιοι {Pharisees} ελεγον {said} αυτω {to him}” Why? Because as the Mishnah Menahot 6:3 states:

“All of this [pomp] for what purpose? **Because of the Boethusians,** for they maintain, “The reaping of the [barley for] the ﻿Omer﻿ is not [done] at the conclusion of the [first day of the] festival.”

Since the Pharisees were also reaping on the second day immediately after the first day of the festival of Unleavened

Bread, whether it fall on a weekday or a weekly Sabbath, it is impossible that the Pharisees would have asked this question to the Master. Now, the Boethusians[[56]](#footnote-56) which are explicitly mentioned in Mishnah Menachot 6:3 does fit the persons that would have asked this question from the Master. Since it is impossible that the word “Pharisees” was the word in the original of this verse, we propose that this is evidence of conscious tampering with the original words of this verse by Christian copyists. .

**Therefore, we conclude that the halakhic duty of the Nazarean Jew is to keep the Sabbath(s) according to the Mesorah of our forefathers.**

אמן ואמן סלה

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) 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: “Isaac sowed in that land”**

**וַיִּזְרַע יִצְחָק**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּזְרַע יִצְחָק** |  | **Saturday Afternoon** |
| **“Va yeezra Yitzhak”** | Reader 1 – B’resheet 26:12-15 | Reader 1 – B’resheet 27:1-5 |
| **“Isaac sowed in that land”** | Reader 2 – B’resheet 26:16-19 | Reader 2 – B’resheet 27:6-10 |
|  | Reader 3 – B’resheet 26:20-22 | Reader 3 – B’resheet 27:11-14 |
| B’resheet (Genesis) 26:12-35 | Reader 4 – B’resheet 26:23-26 |  |
| Special Ashlamata: Malachi 3:4-24 | Reader 5 – B’resheet 26:27-29 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’resheet 26:30-32 | Reader 1 – B’resheet 27:1-5 |
| Tehillim (Psalms) 22:1-22 | Reader 7 – B’resheet 26:33-35 | Reader 2 – B’resheet 27:6-10 |
| Mk 3:5-6, Luke 6:10-11 | Maftir: B’resheet 26:33-35  Malachi 3-4-24 | Reader 3 – B’resheet 27:11-14 |

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**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

Edited by His Honor Paqid Adon Ezra ben Abraham

A special thank you to HH Giberet Giborah bat Sarah for her diligence in proof-reading every week.

1. Berachot 4b [↑](#footnote-ref-1)
2. Ibid. [↑](#footnote-ref-2)
3. v.15 [↑](#footnote-ref-3)
4. Berachot 1:1 [↑](#footnote-ref-4)
5. Psalms 1 and 2 are counted as one; cf. Prefatory Remarks, Psalm 2. [↑](#footnote-ref-5)
6. Rashi [↑](#footnote-ref-6)
7. Yehezechel (Ezekiel) 37:25 [↑](#footnote-ref-7)
8. Rashi [↑](#footnote-ref-8)
9. Radak [↑](#footnote-ref-9)
10. Hilchot Teshuva 9:2 [↑](#footnote-ref-10)
11. These opening remarks were excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-11)
12. The term Mashiach unqualified always refers to Mashiach ben David (Mashiach the descendant of David) of the tribe of Judah. He is the actual (final) redeemer who shall rule in the Messianic age. [↑](#footnote-ref-12)
13. Ibid (the ArtScroll Tanach Series) [↑](#footnote-ref-13)
14. By prophetic insight Adam is supposed to have foreseen that David would die on the day of his birth, and so he presented him with a share of his own life. [↑](#footnote-ref-14)
15. Tehillim (Psalms) 3:17 [↑](#footnote-ref-15)
16. Tehillim (Psalms) 10:4. [↑](#footnote-ref-16)
17. Our Sages have written that there are to be two different types of kings over the Bne Israel: The kings descended from Rachel and the kings descended from Yehuda. [↑](#footnote-ref-17)
18. Maimonides [↑](#footnote-ref-18)
19. ibid. 2:3-4 [↑](#footnote-ref-19)
20. Ovadya (Obadiah) 1:21 [↑](#footnote-ref-20)
21. Melachim alef (1 Kings) 11:38 [↑](#footnote-ref-21)
22. See Succah 52b; Zohar I:25b; ibid. II:120a, III:153b, 246b and 252a. (See Shaarei Zohar on Succah 52a for further relevant sources in the Zohar-writings.) [↑](#footnote-ref-22)
23. Succah 52a-b; Zohar I:25b; ibid. III:246b and 252b etc.; and Midrash Agadath Mashiach; use the term Mashiach ben Yosef. Targum Yehonatan on Exodus 40:11; Zohar II:120a; ibid. 153b, 194b, and 243b etc.; Midrash Tehillim 60:3; and other Midrashim refer to Mashiach ben Ephraim. Pesikta Rabaty, ch. 36-37 (ed. Friedmann, ch. 35-36) refers to Ephraim Meshiach Tzidki (Ephraim, My righteous Mashiach); the term Ephraim, though, may relate here to collective Israel, thus referring to Mashiach ben David. Pirkei Heichalot Rabaty, ch. 39 (Batei Midrashot, ed. Wertheimer, vol. I) and Sefer Zerubavel (ibid., vol. II), offer his personal name as Nechemiah ben Chushiel (likewise in Midrash Tehillim 60:3), adding "who is of Ephraim the son of Joseph." (Interestingly enough, Pirkei deR. Eliezer, ch. 19, calls him Menachem ben Ammi'el, the very name the other sources - and Zohar III:173b - attribute to Mashiach ben David. Targum Yehonatan on Exodus 40:11 traces his descent to Joshua (cf. below, note 7). Other sources state that he is a descendant of Yeravam ben Nevat, with practical implications in the Providential scheme for this genealogy; see Zohar Chadash, Balak:56b; commentary of R. Abraham Galante on Zohar II:120a (cited in Or HaChama there); and Emek HaMelech, Shaar Olam Hatohu:ch. 46. Cf Devash Lefi, s.v. mem:par. 18. (Note also the sources cited in Shaarei Zohar on Succah 52a with regards to other views about his lineage.) [↑](#footnote-ref-23)
24. The harmony and cooperation between Mashiach ben David and Mashiach ben Yosef signifies the total unity of Israel, removing the historical rivalries between the tribes of Judah and Joseph; see Isaiah 11:13 and Rashi there. (Cf. Bereshit Rabba 70:15; and Torah Shelemah on Genesis 29:16, note 49.) [↑](#footnote-ref-24)
25. Zechariah 12:10 [↑](#footnote-ref-25)
26. Zechariah 8:6 [↑](#footnote-ref-26)
27. Note that the final battle of Mashiach ben Yosef is said to be against Armillas, ruler of Edom. See the Messianic Midrashim Zerubavel; Agadath Mashiach; Vayosha etc. (Specific references are offered in R. Margolius, Malachei Elyon, part II, s.v. Armillas; and see also the sources cited below, notes 18-19.) Note that the final battle of Mashiach ben Yosef is said to be against Armillas, ruler of Edom. See the Messianic Midrashim Zerubavel; Agadath Mashiach; Vayosha etc. (Specific references are offered in R. Margolius, Malachei Elyon, part II, s.v. Armillas; and see also the sources cited below, notes 18-19.) [↑](#footnote-ref-27)
28. Edom is the perpetual enemy of Israel (see Sifre, Beha'alotecha, par. 69, cited by Rashi on Genesis 33:4; and see also Megillah 6a) and its final foe: the present galut is referred to as the galut of Edom (see Bereshit Rabba 44:17; Vayikra Rabba 13:5; and parallel passages) and Edom will be defeated ultimately by Mashiach (Obadiah; Yoma 10a; Midrash Tehillim 6:2; and cf. Tanchuma, Bo:4). Interestingly enough, according to Pirkei deR. Eliezer ch. 28 (in non-censored versions), the Ishmaelites (Arabs) will be the final kingdom to be defeated by Mashiach. Other sources state "Edom and Ishmael" (see Torah Shelemah on Genesis 15:12, note 130). Note, however, Pirkei deR. Eliezer, ch. 44 (and cf. Midrash Tehillim 2:6 and 83:3) that Edom and Ishmael have become intermingled. See also Mayanei Hayeshu'ah, Mayan 11:8. [↑](#footnote-ref-28)
29. Obadiah 1:18 [↑](#footnote-ref-29)
30. Baba Batra 123b. Targum Yehonatan on Genesis 30:23. Tanchuma, ed. Buber, Vayetze:15; and Bereshit Rabba 73:7; and the parallel passages cited there. See Bereshit Rabba 99:2, that Edom shall fall by the meshu'ach milchamah (the one anointed for battle; see below, note 10 for this term) who will be descended from Joseph. Mashiach ben Yosef’s battle against Edom is analogous to, and the culmination of, Israel's first battle against Edom (Amalek) after the exodus from Egypt (Exodus 17:5ff.). In that first battle, the Jewish army was led by Joshua - who is also of the tribe of Ephraim, and (according to some) this is Mashiach's ancestor; see Ramban on Exodus 17:9, and R. Bachya on Exodus 18:1. Cf. also R. Bachya on Exodus 1:5, drawing an analogy between the role of Joseph in Egypt and the role of the Mashiach descended from him in the ultimate redemption. [↑](#footnote-ref-30)
31. Written by Rabbi Hillel Rivlin. [↑](#footnote-ref-31)
32. Voice of the Turtledove. Feldheim Publishers. 2017. p. 22,42. ISBN 9781583302217. [↑](#footnote-ref-32)
33. Sanhedrin 97b [↑](#footnote-ref-33)
34. Emunot Vede'ot VIII:6; see there at length. Cf. Or Hachayim on Bamidbar (Numbers) 24:17. [↑](#footnote-ref-34)
35. See Pirkei Heichalot Rabaty, ch. 39; Sefer Zerubavel; Midrash Agadath Mashiach (most of which is quoted in Lekach Tov, Balak, on Numbers 24:17ff.); and cf. Rashi on Succah 52b, s.v. charashim. See also Ramban, Commentary on Song 8:13. [↑](#footnote-ref-35)
36. Tehillim (Psalms) 2:7-8 [↑](#footnote-ref-36)
37. Tehillim (Psalms) 21:5 [↑](#footnote-ref-37)
38. Zuhama = spiritual impurity. [↑](#footnote-ref-38)
39. Rabbi Ari Kahn (2000). "M'oray Ha'Aish: Mikeitz(Genesis 41:1-44:17): The Beauty of Joseph". [↑](#footnote-ref-39)
40. MOSES BEN NAḤMAN GERONDI (RaMBaN; known also as Naḥmanides and Bonastruc da Porta)". [↑](#footnote-ref-40)
41. Bereshit 50:22, Yehoshua 24:29. [↑](#footnote-ref-41)
42. in pasuk 32 [↑](#footnote-ref-42)
43. Kol HaTor 1, 23. [↑](#footnote-ref-43)
44. Shemot (Exodus) 17 [↑](#footnote-ref-44)
45. see Kol HaTor 2 at length [↑](#footnote-ref-45)
46. Righteous one, who never sinned in the first place. [↑](#footnote-ref-46)
47. Those who return to HaShem, acknowledging their mistakes. [↑](#footnote-ref-47)
48. Verbal connection with B’resheet 24:42 and Psalms 18:21 [↑](#footnote-ref-48)
49. Verbal connection ro B’resheet 24:67, Isa 14:1 [↑](#footnote-ref-49)
50. Verbal parallel with B’resheet 24:53 and Luqas 6:4 [↑](#footnote-ref-50)
51. All possible Hebrew parallels to this Greek word H2717 charev, H3001 yavesh, H5405 nashat, H7602 shaaph, H8045 shamad, build on two ideas. The first is an association with Rivkah’s being “barren. Secondly, “charev” and “shamad” associate with the struggle within the womb and the struggle between these brothers during their lives.

    These Hebrew parallels also build on the idea of Esau being “faint.” Thus, we find Esau about to “wither away” per se. [↑](#footnote-ref-51)
52. Verbal connection anchoring all the Torah Seder together, Gen 25:26, Ps 19:1, Is 66:2, Lk 6:6 & Acts 5:18. “and his hand took hold” [↑](#footnote-ref-52)
53. Inferred from previous pericope. [↑](#footnote-ref-53)
54. Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 104 [↑](#footnote-ref-54)
55. Direct relationship to Psalms 19:7

    ‘The Torah of the LORD *is* perfect, restoring the soul: the testimony of the LORD *is* sure, making wise the simple.” [↑](#footnote-ref-55)
56. For further information on this Sect of Judaism during the times of the Master of Nazareth see:

    <http://www.jewishencyclopedia.com/view.jsp?artid=1232&letter=B&search=Boethusians> [↑](#footnote-ref-56)