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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2023**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2023**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Shebat 20, 5783 / February 10-11, 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)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

**Please Ha-Shem, our GOD, 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 GOD, 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.

**Shabbat: הִנֵּה יָלְדָה מִלְכָּה**

**“Heni yaldah Milcah” “Milcah has Borne”.**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| הִנֵּה יָלְדָה מִלְכָּה |  |  |
| “Heni yaldah Milcah” | Reader 1 – B’resheet 22:20-23 | Reader B’resheet 24:42-44 |
| “Milcah has Borne” | Reader 2 – B’resheet 23:5-13 | Reader B’resheet 24:45-47 |
|  | Reader 3 – B’resheet 23:14 – 24: 1 | Reader B’resheet 24:48-50 |
| B’resheet (Genesis) 22:20 – 24:41 | Reader 4 – B’resheet 24:2-9 |  |
| Ashlamatah: Hosea 5:7-13 + 6:1-3 | Reader 5 – B’resheet 24:10-18 |  |
|  | Reader 6 – B’resheet 24:19-27 | Reader B’resheet 24:42-44 |
| Tehillim (Psalms) 18:44-51 + 19:1-15 | Reader 7 – B’resheet 24:28-36 | Reader B’resheet 24:45-47 |
|  | Maftir – B’resheet 24:37-41 | Reader B’resheet 24:48-50 |
| N.C.: Mordechai 2:16-20  Luqas 5:29-35 | Hosea 5:7-13 + 6:1-3 |  |

**Contents of the Torah Seder**

* The family of Nahor … Genesis 22:20 - 24
* Sarah’s Death and Burial … Genesis 23: 1 - 20
* Rebekah … Genesis 24:1- 41

**Rashi & Targum Pseudo Jonathan for:**

**Genesis (B’resheet) ‎22:20 – 24:41**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
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| 20. And it came to pass after these matters, that it was told to Abraham saying: "**Behold Milcah, she also bore sons to Nahor** your brother. | 20. And it was after these things, after Abraham had bound Izhak, that HaSatan came and told unto Sarah that Abraham had killed Izhak. And Sarah arose, and cried out, and was strangled, and died from agony. But Abraham had come and was resting in the way. And it was told Abraham, saying, Behold, Milcha also has borne; she has enlargement, through the righteousness/ generosity of her sister, for bring forth sons unto Nachor your brother: |
| 21. Uz, his first born, and Buz his brother, and Kemuel, the father of Aram. | 21. Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians, and |
| 22. And Kesed and Hazo and Pildash and Jidlaph, and Bethuel. | 22. Keshed, and Chazo, and Pildash, and Jidlaph, and Bethuel. |
| 23. And Bethuel begot Rebecca." These eight did Milcah bear to Nahor, Abraham's brother. | 23. And Bethuel begat Rivkah. These eight bare Milcha to Nachor the brother of Abraham. |
| 24. And his concubine, whose name was Reumah, had also given birth to Tebah and Gaham and Tahash and Maacah. | 24. And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha. |
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| **Chapter 23** |  |
| 1. And the life of Sarah was one hundred years and twenty years and seven years; [these were] the years of the life of Sarah. | 1. And the days of the life of Sarah were an hundred and twenty and seven years, the years of the life of Sarah. |
| 2. And Sarah died in Kiriath arba, which is Hebron, in the land of Canaan, and Abraham came to eulogize Sarah and to bewail her. | 2. And Sarah died in Kiryath Arba, which is Hebron. And Abraham came from the mountain of worship and found that she was dead; and he sat to mourn for Sarah, and to weep for her.  JERUSALEM: And Sarah died in the city of the giants. |
| 3. And Abraham arose from before his dead, and he spoke to the sons of Heth, saying, | 3. And Abraham rose up from the sight of the face of his dead, and spoke with the sons of Hittah, saying, |
| 4. "I am a stranger and an inhabitant with you. Give me burial property with you, so that I may bury my dead from before me." | 4. I am a sojourner and dweller with you; I pray sell me the inheritance of a sepulchre among you, and I will bury my dead there. |
| 5. And the sons of Heth answered Abraham, saying to him, | 5. And the sons of Hittah responded unto Abraham, saying to him, |
| 6. "Listen to us, **my lord**; you are a prince of God in our midst; in the choicest of our graves bury your dead. None of us will withhold his grave from you to bury your dead." | 6. Attend to us, **our lord.** Great before the LORD are you among us, in the best of our sepulchres bury your dead: there is not a man of us who will refuse you his sepulchre, that you may bury your dead. |
| 7. **And Abraham arose and prostrated himself to the people of the land, to the sons of Heth.** | 7. **And Abraham rose and bowed to the people of the land, the sons of Hittah.** |
| 8. And he spoke with them, saying, "If it is your will that I bury my dead from before me, listen to me and entreat for me to Ephron the son of Zohar. | 8. And he spoke with them, saying, If it be with the consent of your mind that I bury my dead from before my face, receive of me, and intercede for me before Ephron bar Zochar |
| 9. **That he may give me the Machpelah (double) Cave**, which belongs to him, which is at the end of his field; for a full price let him give it to me in your midst for burial property." | 9. **that he sell me his double cave** which is built in the side of his field, for the full price in silver let him give it to me among you, for an inheritance of sepulture. |
| 10. Now Ephron was sitting in the midst of the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all those who had come into the gate of his city, saying, | 10. But Ephron the Hittite answered Abraham in the presence of the sons of Hittah, of all who entered the gate of his city, saying, |
| 11. **"No, my lord,** listen to me. **I have given you the field, and the cave that is in it,** I have given it to you. Before the eyes of the sons of my people, I have given it to you; bury your dead." | 11. **My lord,** listen to me: **the field I give you, and the cave, which is in it, to you I give it, as a gift** before the sons of my people I give it to you; go, bury your dead. |
| 12. **And Abraham prostrated himself before the people of the land.** | 12. **And Abraham bowed before the sons of Hittah.** |
| 13. And he spoke to Ephron in the hearing of the people of the land, saying, "But, if only you would listen to me. I am giving the money **for the field**; take [it] from me, and I will bury my dead there." | 13. And he spoke with Ephron before the people of the land, saying, Nevertheless, if you are willing to do me a favour, hear me: I will give you in silver **the price of the field;** take (it) of me, and I will bury my dead there. And |
| 14. And Ephron replied to Abraham, saying to him, | 14. Ephron answered Abraham, saying to him, |
| 15. **"My lord,** listen to me; **a [piece of] land** worth four hundred shekels of silver, what is it between me and you? Bury your dead." | 15. **My lord,** hear me: **the land, as to its price**, would be four hundred sileen of silver; between me and you what is that? Bury your dead.  JERUSALEM: Four hundred sileen of silver, passing at every table, and receivable in all transactions. |
| 16. And Abraham listened to Ephron, and Abraham weighed out to Ephron the silver that he had named in the hearing of the sons of Heth, four hundred shekels of silver, accepted by the merchant. | 16. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named before the sons of Hittah, four hundred sileen of silver, good, passing at every table, and receivable in all transactions. |
| 17. **And so the field of Ephron, which was in Machpelah, facing Mamre, was established (as Abraham's possession). [This included] the field and the cave that was in it, and all the trees that were in the field, which were within its entire border around.** | 17. **And he confirmed the purchase of the field of Ephron, in which (was) the double (cave) which is before Mamre, The field, and the cave that is therein, and all the trees that were in the field, in all the boundaries thereof round about,** |
| 18. [It was] to Abraham as a possession before the eyes of the sons of Heth, in the presence of all who had come within the gate of his city. | 18. --Unto Abraham, for a purchased possession, in the presence of the sons of Hittah, (even) of all who entered in at the gate of the city. |
| 19. And afterwards, Abraham buried Sarah his wife in the cave of the field of Machpelah, facing Mamre, which is Hebron, in the land of Canaan. | 19. And afterwards Abraham buried Sarah his wife in the cave of the field Machpelah which is before Mamre, that is, Hebron in the land of Kenaan. |
| 20. **And the field and the cave within it** were established to Abraham as burial property, [purchased] from the sons of Heth. | 20. And **the field and the cave therein** were confirmed unto Abraham for an inheritance of sepulture from the sons of Hittah. |

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| **Chapter 24** |  |
| 1. And Abraham was old, advanced in days, and the Lord had blessed Abraham with **everything**. | 1. And Abraham was old with days, and the Word of the LORD had blessed Abraham with **every** kind of blessing. |
| 2. And Abraham said to his servant, the elder of his house, who ruled over all that was his, "Please place your hand under my thigh. | 2. And Abraham said to Eliezer his servant, the senior of his house, who had rule over all his property, Put now your hand upon the section of my circumcision.  JERUSALEM: And Abraham said to his servant, the ruler who had rule over all that was his, Put now your hand under the thigh of my covenant. |
| 3. And I will adjure you by the Lord, the God of the heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, in whose midst I dwell. | 3. And swear to me in the name of the Word of the LORD God, whose habitation is in heaven on high, the God whose dominion is over the earth, that you will not take a wife for my son from the daughters of the Kenaanites among whom I dwell; |
| 4. But you shall go to my land and to my birthplace, and you shall take a wife for my son, for Isaac." | 4. but that you will go to the land and the house of my kindred, and take a wife for my son, for Izhak. |
| 5. And the servant said to him, "Perhaps the woman will not wish to go after me to this land. Shall I return your son to the land from which you came?" | 5. And the domestic said to him, suppose the woman may not be willing to come after me to this land; will I, returning make your son return to the land from whence you came? |
| 6. And Abraham said to him, "Beware, lest you return my son back there. | 6. And Abraham said to him, Beware, lest you make my son return thither! |
| 7. The Lord, God of the heavens, Who took me from my father's house and from the land of my birth, and Who spoke about me, and Who swore to me, saying, 'To your seed will I give this land' He will send His angel before you, and you shall take a wife for my son from there. | 7. The LORD God, whose seat is in heaven on high, who took me from my father's house, and from the land of my birth; and who spoke to me, and swore to me, saying, To your son will I give this land; He will seasonably send His angel, and you will take a wife for my son from there. |
| 8. And if the woman will not wish to go after you, you will be absolved of this, my oath; only do not return my son back there." | 8. But if the woman be not willing to come after you, you will be innocent from this my oath; only make not my son return there. |
| 9. And the servant placed his hand under the thigh of Abraham his master, and he swore to him concerning this matter. | 9. And the servant put his hand upon the circumcised part of Abraham his lord and swore to him according to this thing. |
| 10. And the servant took ten camels of his master's camels, and he went, and all the best of his master was in his hand; and he arose, and he went to Aram naharaim, to the city of Nahor. | 10. And the servant took ten camels from the camels of his lord and went: for all the goodly treasures of his lord were in his hand; and he arose and went unto Aram, which was by the Pherat, to the city of Nachor.  JERUSALEM: And all the goodly treasures of his lord were in his hand; and he arose and went to Aram, which is by Pherat Naharaim. |
| 11. And he made the camels kneel outside the city beside the well of water, at eventide, at the time the maidens go out to draw water. | 11. And he made the camels lie down without the city by the fountain of waters, at the time of evening, the time when the fillers (of water) come forth. |
| 12. And he said, "O Lord, the God of my master Abraham, please cause to happen to me today, and perform loving kindness with my master, Abraham. | 12. And he said, LORD God of my master Abraham, prepare a proper woman before me today, and deal graciously with my master Abraham. |
| 13. Behold, I am standing by the water fountain, and the daughters of the people of the city are coming out to draw water. | 13. Behold I stand at the well of waters, and the daughters of the men of the city are coming forth to fill waters. |
| 14. And it will be, [that] the maiden to whom I will say, 'Lower your pitcher and I will drink,' and she will say, 'Drink, and I will also water your camels,' her have You designated for Your servant, for Isaac, and through her may I know that You have performed loving kindness with my master." | 14. Let the damsel to whom I say, Reach me now your pitcher, that I may drink, and she say, Drink, and I will also make your camels drink, be she whom you have provided to go to your servant Izhak; and herein will I know that You have dealt graciously with my master. |
| 15. Now he had not yet finished speaking, and behold, Rebecca came out, who had been born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, and her pitcher was on her shoulder. | 15. And it was in that little hour, while he had not ceased to speak, that, behold, Rivkah came forth, who was born to Bethuel, son of Milcha, the wife of Nachor, the brother of Abraham, and her pitcher was upon her shoulder. |
| 16. Now the maiden was of very comely appearance, a virgin, and no man had been intimate with her, and she went down to the fountain, and she filled her pitcher and went up. | 16. And the damsel was a virgin, very beautiful to behold, and she descended to the fountain and filled her pitcher and came up. |
| 17. And the servant ran toward her, and he said, "Please let me sip a little water from your pitcher." | 17. And the servant ran to meet her, and said, Let me taste now a little water from your pitcher. |
| 18. And she said, "Drink, my lord." And she hastened and lowered her pitcher to her hand, and she gave him to drink. | 18. And she said, Drink, my lord; and hastened to let down her pitcher upon her hand and gave him drink. |
| 19. And she finished giving him to drink, and she said, "I will also draw for your camels, until they will have finished drinking." | 19. And she finished giving him drink, and said, Also for your camels I will fill until they be satisfied with drinking. |
| 20. And she hastened, and she emptied her pitcher into the trough, and she ran again to the well to draw water, and she drew for all his camels. | 20. And she hastened and emptied the pitcher into the canal, the place of drinking, and ran again to the well to fill; and she filled for all his camels.  JERUSALEM: And she made haste, and poured out her vase into the midst of the trough, and filled, and gave drink to all the camels. |
| 21. And the man was astonished at her, standing silent, [waiting] to know whether the Lord had caused his way to prosper or not. | 21. But the man waited, and was silent, to know whether the LORD had prospered his way or not. |
| 22. Now it came about, when the camels had finished drinking, [that] the man took a golden nose ring, weighing half [a shekel], and two bracelets for her hands, weighing ten gold [shekels]. | 22. And it was when the camels had been satisfied with drink, that the man took an earring of gold, of a drachma in weight, the counterpart of the drachma of the head (money) which her children presented for the work of the sanctuary; and he set two golden bracelets upon her hands, in weight ten sileen of gold; the sum of their weight being the counterpart of the two tables on which were inscribed the Ten Words. |
| 23. And he said, "Whose daughter are you? Please tell me. Is there place for us for lodging in your father's house?" | 23. And he said, Whose daughter are you? Tell me now, if in your father's house there be room for us to lodge. |
| 24. And she said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor." | 24. And she said, I am the daughter of Bethuel the son of Milcha, whom she bare to Nachor. |
| 25. And she said to him, "Both straw and fodder are plentiful with us; [there is] also a place to lodge." | 25. And she told him, saying, There is also straw and provender in plenty with us, as also proper room to lodge. |
| 26. And the man kneeled and prostrated himself to the Lord. | 26. And the man bowed and worshipped before the LORD, who had thus prepared before him a suitable wife. |
| 27. And he said, "Blessed is the Lord, the God of my master, Abraham, Who has not forsaken His loving kindness and His truth from my master. As for me, the Lord led me on the road to the house of my master's kinsmen." | 27. And he said, Blessed be the Name of the LORD, the God of my master Abraham, who has not restrained His mercy and His truth from my master; for the sake of his righteousness/generosity in the right way has the LORD led me to the house of my master's brother. |
| 28. And the maiden ran, and she told her mother's house what had happened. | 28. \_\_\_ |
| 29. Now Rebecca had a brother whose name was Laban, and Laban ran to the man outside, to the fountain. | 29. And Rivkah had a brother whose name was Laban. And Laban ran towards the man without at the fountain. |
| 30. And it came to pass, when he saw the nose ring and the bracelets on his sister's hands, and when he heard the words of his sister Rebecca, saying, "So did the man speak to me," that he came to the man, and behold, he was standing over the camels at the fountain. | 30. And when Laban saw the ring and the bracelets upon the hands of his sister, and heard the words of Rivkah his sister, saying, Thus has the man spoken with me; he came to the man, and behold, he stood by the camels at the fountain. |
| 31. And he said, "Come, **you who are blessed of the Lord.** Why should you stand outside, when **I have cleared the house,** and a place for the camels?" | 31. **And Laban thought that this was Abraham**, and said, Come in, **you blessed of the LORD:** wherefore stand you without, when **I have purified the house from strange worship,** and have prepared a place for the camels? |
| 32. So the man came to the house **and unmuzzled the camels,** and he gave straw and fodder to the camels and water to wash his feet and the feet of the men who were with him. | 32. And the man entered the house, and Laban **undid the gear of the camels,** and gave the camels straw and provender; and water (to Eliezer) to wash his feet, and the feet of the men who were with him. |
| 33. And **[food] was set before him to eat**, but he said, "I will not eat until I have spoken my words." And he said, "Speak." | 33. And he set in order before him to eat, **prepared food in which was poison to kill;** but he objected to it, and said, I will not eat, until I have spoken my words. And he said, Speak. |
| 34. And he said, "I am Abraham's servant. | 34. And he said, I am the servant of Abraham. |
| 35. And the Lord blessed my master exceedingly, and he became great, and He gave him sheep and cattle, silver and gold, man servants and maid servants, camels and donkeys. | 35. And the LORD has blessed my master greatly, and has increased, and given him sheep and oxen, silver and gold, servants and handmaids, and camels and asses. |
| 36. And Sarah, my master's wife, bore a son to my master after she had become old, and he gave him all that he possesses. | 36. And Sarah; my master's wife, bare a son after she was old, and he has given to him all that he has. |
| 37. And my master adjured me, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell. | 37. And my master made me swear, saying, You will not take a wife for my son from the daughters of the Kenaanites in whose land I dwell, |
| 38. Instead, you must go to my father's house and to my family and take a wife for my son.' | 38. but will go to my kindred and take a wife for my son. |
| 39. And I said to my master, 'Perhaps the woman will not follow me?' | 39. But I said to my master, Perhaps the woman will not come after me. |
| 40. And he said to me, 'The Lord, before Whom I walked, will send His angel with you, and make your way prosper, and you shall take a wife for my son from my family and from my father's house. | 40. And he said to me, The Lord before whom I worship will appoint His angel to be with you and will prosper your way; and you will take a wife for my son from my household, from the race of my father's house. |
| 41. You will then be absolved from my oath, when you come to my family, and if they do not give [her] to you, you will be absolved from my oath.' | 41. Then will you be free from my oath: if, when you come to the house of my kindred, they give [her] not to you, you will be free from your oath. |

**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. **345-414** | **Ramban: Commentary on the Torah**  Translated and Annotated  by Rabbi Dr. Charles Chavel  Published by Shilo Publishing House, Inc.  (New York, 1971) pp. **279 - 302** |

**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](about:blank)]:

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

**Ḳal wa-ḥomer:** Identical with the first rule of Hillel.

**Gezerah shawah:** Identical with the second rule of Hillel.

**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.

**Kelal u-Peraṭ:** The general and the particular.

**u-Peraṭ u-kelal:**The particular and the general.

**Kelal u-Peraṭ u-kelal:**The general, the particular, and the general.

**The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.

**The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

**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.

**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.

**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.

**Deduction from the context.**

**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. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.

**Rashi’s Commentary for: ‎ B’resheet (Genesis) ‎‎22:20 – 24:41 ‎‎**

**22:20 after these matters, that it was told,** etc. When he returned from Mount Moriah, Abraham was thinking and saying, “Had my son been slaughtered, he would have died without children. I should have married him to a woman of the daughters of Aner, Eshkol, or Mamre. The Holy One, blessed be He, announced to him that Rebeccah, his mate, had been born, and that is the meaning of after these matters,” i.e., after the thoughts of the matter that came about as a result of the “akedah.”-[from Gen. Rabbah 57:3]

**she also** She had [a number of] families equal to the [number of] the families of Abraham. Just as Abraham [engendered] the twelve tribes who emerged from Jacob-eight were the sons of the wives and four were the sons of maidservants-so were these also, eight sons of the wives and four sons of a concubine.-[from Gen. Rabbah 57:3]

**23** And Bethuel begot Rebecca All these genealogies were written only for the sake of this verse.- [based on Gen. Rabbah 57:1,3]

**Chapter 23**

**1 And the life of Sarah was one hundred years and twenty years and seven years** The reason that the word “years” was written after every digit is to tell you that every digit is to be expounded upon individually: when she was one hundred years old, she was like a twenty-year-old regarding sin. Just as a twenty-year-old has not sinned, because she is not liable to punishment, so too when she was one hundred years old, she was without sin. And when she was twenty, she was like a seven-year-old as regards to beauty.- from Gen. Rabbah 58:1]

**2 in Kiriath-arba** lit. the city of the four. So named because of the four giants who were there: Ahiman, Sheshai, Talmai, and their father (Gen. Rabbah from Num. 13:23). Another explanation: Because of the four couples that were buried there, man and wife: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, Jacob, and Leah (Pirkei d’Rabbi Eliezer, ch. 20).

**and Abraham came** from Beer-sheba.

**to eulogize Sarah and to bewail her** The account of Sarah’s demise was juxtaposed to the binding of Isaac because as a result of the news of the “binding,” that her son was prepared for slaughter and was almost slaughtered, her soul flew out of her, and she died.- from Gen. Rabbah 58:5]

**4 I am a stranger and an inhabitant with you** [I am] a stranger from another land, and I have settled among you. [Consequently, I have no ancestral burial plot here (Rashbam, Sforno).] And the Midrash Aggadah (Gen. Rabbah 58: 6) [states]: If you are willing [to sell me burial property], I am a stranger, but if not, I will be as an inhabitant and will take it legally, for the Holy One, blessed be He, said to me, “To your seed I will give this land” (above 12:7).

**burial property** the possession of land for a burial place.

**6 none...will withhold** Heb. לא יִכְלֶה, will not withhold, as (Ps. 40:12): “You will not withhold (לא תִכְלָא) Your mercies,” and similarly (above 8:2): “and the rain was withheld (וַיִּכָּלֵא) .”

**8 your will** Heb. נַפְשְׁכֶם, equivalent to רְצוֹנְכֶם, your will.

**and entreat for me** Heb. וּפִגְעוּ, an expression of entreaty, as in (Ruth 1:16): “Do not entreat me”.

**9 double** A structure with an upper story over it. Another interpretation: [It was called so] because it was doubled with couples (Er. 53a).

f**or a full price** [meaning] its full value. So did David say to Araunah, “for the full price” (I Chron. 21:24).

**10 Now Ephron was sitting** It [ישֵׁב] is spelled defectively, [without a “vav.” It can therefore be read יָשַׁב , in the past tense, meaning that he had just sat (Mizrachi, Be’er Yitzchak).] On that very day they had appointed him as an officer over them. Because of the importance of Abraham, who needed him, he rose to an exalted position.- from Gen. Rabbah 58:7]

**of all those who had come into the gate of his city** For they all left their work and came to pay their respects to Sarah.- from Gen. Rabbah 58:7]

**11 No, my lord** You shall not buy it for money.

**I have given you** It is as though I have given it to you.

**13 But, if only you would listen to me** You tell me to listen to you and to take it gratis. I do not wish to do that, but “If you would only (לוּ) listen to me,” [meaning] “If only (הַלְוַאי) you would listen to me.” Rashi explains that the word לוּ is equivalent to הַלְוַאי, if only.

**I am giving** lit. I have given, Donai in Old French. It is ready with me, and I wish that I had already given it to you.

**15 between me and you** Between two friends such as we are, of what importance is it? None! Rather leave the sale and bury your dead.

**16 and Abraham weighed out to Ephron** - עֶפְרֽן is spelled without a “vav,” because he promised much but did not do even a little [i.e., he promised the cave as a gift but took a great deal of money for it], for he took from him large shekels, viz. centenaria [worth one hundred smaller shekels], as it is stated: “accepted by the merchant,” i.e., they are accepted as a [full] shekel everywhere, for some places have large shekels, viz. centenaria, centeniers or zenteniyers in Old French,(hundred-unit weights.) - from Gen. Rabbah 58:7, Bech. 50a, B.M. 87a]

**17 the field of Ephron...was established** Heb. וַיָקָם, lit. it arose. It experienced an elevation, for it left the possession of a simple person [and went] into the possession of a king (Gen. Rabbah 48: 8). The simple meaning of the verse is: And the field and the cave that was within it, and all the trees...were established to Abraham as a possession, etc.- from Targum Jonathan ben Uzziel]

**18 in the presence of all who had come within the gate of his city** In the midst of them all and in the presence of all he sold it to him.

**Chapter 24**

**1 had blessed Abraham with everything** [The word] בַּכּֽל is numerically equal to בֵּן [son]. Since he had a son, he had to find him a wife.

**2 the elder of his house** Since [the word זְקַן ] is in the construct state, it is vowelized זְקַן .

**under my thigh** -(Shev. 38) Since one who swears must take with his hand an article related to a mitzvah such as a Torah scroll or Tefillin, and circumcision was his first mitzvah, and he had fulfilled it with pain, it was dear to him; so he took it.

**7 The Lord, God of the heavens, Who took me from my father’s house** But he did not say, “and the God of the earth,” whereas above (verse 3) he said, “And I will adjure you [by the Lord, the God of the heaven and the God of the earth].” He said to him, “Now He is the God of the heaven and the God of the earth, because I have made Him familiar in the mouths of the people, but when He took me from my father’s house, He was the God of the heavens but not the God of the earth, because mankind did not acknowledge Him, and His name was not familiar on the earth.”

**from my father’s house** from Haran. and from the land of my birth from Ur of the Chaldees.

**and Who spoke about me** [Here לִי means] “concerning me,” like אֲשֶׁר דִבֵּר , “who spoke concerning me.” Similarly, every לִי , לוֹ , and לָהֶם used in conjunction with the verb דבר —speak—is to be interpreted in the sense of עַל , “concerning,” and their Aramaic translation is עֲלֵי , עֲלוֹהִי , עֲלֵיהוֹן . For in conjunction with דִּבּוּר , the use of the terms לִי , לוֹ , and לָהֶם is inappropriate, but rather אֵלַי , אֵלָיו and אֲלֵיהֶם [are to be used], and their Aramaic translation is עִמִּי , עִמֵּיהּ , עִמְּהוֹן However, following the expression אֲמִירה [saying], the terms לִי , לוֹ , and לָהֶם are appropriate.

**and Who swore to me** At the Covenant Between the Parts.

**8 you will be absolved of this, my oath** And take him a wife from the daughters of Aner, Eshkol, and Mamre.-[From Gen. Rabbah 49:8]

**only…my son** -“Only” is restrictive. My son will not return, but Jacob, my grandson, will ultimately return.

**10 of his master’s camels** -(Gen. Rabbah 59:11). They were distinguishable from other camels by the fact that they would go out muzzled to prevent robbery, that they should not graze in strangers’ fields.

**all the best of his master was in his hand** -(Gen. Rabbah ad loc.) He wrote a gift deed to Isaac for everything he owned, so that they would hasten [lit., jump] to send him their daughter.

**Aram-naharaim** [lit., Aram of the two rivers.] It is situated between two rivers.

**11 And he made the camels kneel** He made them lie down.-[Gen. Rabbah 59:11, Targum Jonathan]

**14 her have You designated** She is worthy of him, for she will perform acts of kindness, and she is fit to enter the house of Abraham; and the expression הֽכַחְתָּ means “You chose,” esprover in Old French.

**and through her may I know** An expression of supplication: “Let me know through her.”

**that You have performed loving-kindness** If she will be from his family and fit for him, I will know that You have performed loving-kindness.

**16 a virgin** from the place of her virginity.-[Gen. Rabbah 60:5]

**and no man had been intimate with her** in an unnatural way. Since the daughters of the gentiles would preserve their virginity but were promiscuous in unnatural ways, Scripture attests that she was completely innocent.-[Gen. Rabbah ad loc.]

**17 And the servant ran toward her** Because he saw that the water had risen toward her.-[Gen. Rabbah ad loc.]

**Please let me sip** An expression of swallowing, humer in Old French.

**18 and lowered her pitcher** from her shoulder.

**19 until they will have finished drinking** Here the word אִם is used in the sense of אֲשֶׁר , that

**they will have finished** - Onkelos renders: until they have had enough, because that is the end of their drinking, when they have drunk their fill.

**20 and she emptied** - וַתְּעַר is an expression of emptying. There are many examples in the language of the Mishnah: “One who empties (הַמְעָרֵה) from one vessel to another.” It is also found in Scripture (Psalms 141: 8): “Do not cast out (תְּעַר) my soul”; (Isa. 53:12): “That he poured out (הֶעֱרָה) his soul to death.”

**the trough** A hollow stone from which the camels drink.

**21 was astonished** Heb. מִשְׁתָּאֵה , an expression of desolation, as in (Isa. 6:11): “[until] the cities become desolate (שָׁאוּ) …and [the ground] lies waste (תִּשָׁאֶה) and desolate.”

**was astonished** - מִשְׁתָּאֵה [means that] he was astonished and startled because he saw his efforts on the verge of succeeding, but he did not yet know whether she was of Abraham’s family or not. Do not be surprised by the letter “tav” in the word תָָּאֵה מִשְׁ [since the root is שׁאה ], because there is no word [verb] whose first root-letter is a “shin,” which is used in the reflexive [Hitpa’el] form, in which a “tav” does not separate the first two letters of the root, e.g. מִשְׁתָּאֵה [here]; or (Isa. 59:15) מִשְׁתּוֹלֵל which is from the same root as תּשׁוֹלָל or (ibid. 59:16) וַיִּשְׁתּוֹמֵם , from the same root as שְׁמָמָה or (Micah 6:16): “And the statutes of Omri shall be observed (וַיִּשְתַמֵּר) ,” from the same root as וַיִּשְׁמֽר . Here too, מִשְׁתָּאֵה is from the same root as תִּשָׁאֶה . And just as you find the expression מְשׁוֹמֵם used concerning a person who is astonished, dumbfounded, and engrossed in thought, as in (Job 18:20): “Those who come after shall be astonished (נָשַׁמּוּ) at his day”; or (Jer. 2:12): “O heavens, be ye astonished (שׁוֹמּוּ) ”; or (Dan. 4:16): “He was bewildered (אֶשְׁתּוֹמַם) for a while”; so, can you explain the expression שְׁאִיָה as referring to a person who is astonished and engrossed in thought. Onkelos, however, renders it as an expression of waiting (שְׁהִיָה) : “and the man waited (שָׁהֵי) ,” [meaning that] he waited and stood in one place to see “whether the Lord had made his way prosper.” However, we cannot translate מִשְׁתָּאֵה as meaning שָׁתֵי , “to drink,” because [the word מִשְׁתָּאֵה ] does not mean drinking, for the “aleph” does not occur in the verb “to drink” (שְׁתִּיָה) .

**was astonished at her** - [ לָהּ means] he was astonished about her, as in [above 20:13]: “Say about me (לִי) , ‘He is my brother’ ”; and as in [26:7]: “The people of the place asked about his wife (לְאִשׁתּוֹ) .”

**22 half [a shekel]** This alludes to the shekels of Israel, half a shekel per head.- [Targum Jonathan]

**and two bracelets** An allusion to the two Tablets paired together.-[Gen. Rabbah (60:6), Targum Jonathan]

**weighing ten gold [shekels]** An allusion to the Ten Commandments [inscribed] on them.-[Gen. Rabbah 60:6]

**23 And he said,** “Whose daughter, are you? He asked her this after giving her [the gifts] because he was confident that in the merit of Abraham, the Holy One, blessed be He, had caused his way to prosper.

**for lodging** - לִין means one night’s lodging. - לִין is a noun. But she replied, לָלוּן , meaning many lodgings.-[Gen. Rabbah 60:6] [Since לָלוּן is a verb, it does not limit the number of lodgings.]

**24 the daughter of Bethuel** She answered his first question first and his last question last.

**25 fodder** All camel food is called מִסְפּוֹא , such as straw and barley.

**27 on the road** on the designated road, the straight road, on the very road that I needed. Likewise, every “beth,” “lammed,” and “hey,” that serve as a prefix and are vowelized with a “pattach” refer to something specific, already mentioned elsewhere, or of [some object] where it is clear and obvious about what one is speaking. [i.e., The “pattach” under the prefix denotes the הֵא הַיְדִיעָה , the definite article.]

**28 her mother’s house** It was customary for women to have a house in which to stay to do their work, and a daughter confides only in her mother.- [Gen. Rabbah 60:7]

**29 and Laban ran** Why did he run and for what did he run? “Now it came to pass, when he saw the nose ring,” he said, “This person is rich,” and he set his eyes on the money.-[Gen. Rabbah 60:7]

**30 over the camels** to guard them, as (above 18:8): “And he was standing over them,” in order to serve them.

**31 when I have cleared the house** of idolatry.-[Gen. Rabbah 60:7]

**32 and unmuzzled the camels** He loosened their muzzles, for he would shut their mouths so that they would not graze along the way in fields belonging to others.-[Gen. Rabbah 60:8, Targum Jonathan]

**33 until I have spoken** Here אִם serves as an expression of אֲשֶׁר , [that] and as an expression of כּי , as in (below 49:10): “Until (עַד כִּי) Shiloh will come.” This is what our Sages of blessed memory said (Rosh Hashanah 3a): The word כִּי serves for four meanings. One of these is [the Aramaic] אִי , which is equivalent to [the Hebrew] אִם .

**36 and he gave him all that he possesses** He showed them a gift deed.

**37 You shall not take a wife for my son from the daughters of the Canaanites** unless you first go to my father’s house, and she will not wish to follow you.

**39 Perhaps the woman will not follow me** It [the word אֻלַי (perhaps)] is written [without a “vav” and may be read] אֵלַי (to me). Eliezer had a daughter, and he was looking for a pretext so that Abraham would tell him, to turn to him, to marry off his daughter to him (Isaac). Abraham said to him, “My son is blessed, and you are cursed [Eliezer was a descendant of Canaan who had been cursed by Noah], and an accursed one cannot unite with a blessed one.”

**Ketubim: Tehillim (Psalms) 18:44-51 + 19:1-15**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 44. **You allowed me to escape from the contenders of the people;** **You shall make me the head over nations; may a people that I do not know serve me.** | 44. **You will deliver me from the discords of the Gentiles; you will keep me by my destiny a benefactor at the head of the Gentiles; a people that I did not know shall worship me.** |
| 45. As soon as they hear they shall obey me; foreigners shall lie to me. | 45. At the hearing of the ear, they will obey me; the sons of the peoples will desert in my presence. |
| 46. Foreigners shall wither, and they shall fear their imprisonments. | 46. The sons of the peoples above will perish and will go into exile from their palaces. |
| 47. The Lord lives, and blessed be my Rock, and exalted be the God of my salvation. | 47. The LORD lives and blessed is the mighty one; for from His presence strength and redemption are given to me; and exalted is God, the strength of my redemption. |
| 48. The God Who grants me vengeance and destroys peoples instead of me. | 48. It is God who works retribution for me, and defeats beneath me the Gentiles who arise to do me harm. |
| 49. Who delivers me from my enemies; even above those that rise against me **You have lifted me; from the violent man You deliver me.** | 49. He delivers me from my foes; indeed, against those who arise to do me harm You will make me prevail; **You will deliver me from Gog and the armies of rapacious Gentiles with him.** |
| 50. Therefore, I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. | 50. Because of this, I will give praise in Your presence among the Gentiles, O LORD; and I will sing praises to Your name. |
| 51. **He gives great salvations to His king, and He performs kindness to His anointed; to David and to his seed forever.** | 51. **He works abundant redemption with His king, and shows favor to his Anointed (Messiah), to David and his seed forever.** |
| **Psalms 19** |  |
| **Rashi’s Translation** | **Targum** |
| 1. For the conductor, a song of David. | 1. For praise; a psalm of David. |
| 2. The heavens recite the glory of God, and the sky tells of the work of His hands. | 2. Those who behold the heavens tell of the glory of the LORD; those who gaze at the sky recount the works of his hands. |
| 3. Day to day utters speech, and night to night tells knowledge. | 3. Day to day tells more of the word; but night to night tells less knowledge. |
| 4. There is neither speech nor words; their voice is not heard. | 4. There is no utterance of complaint, and there are no words of confusion, for their voice is not heard. |
| 5. Their line goes forth throughout the earth, and their words are at the end of the world; for the sun He made a tent therein. | 5. The line of their conversation reaches through the whole earth, and their words to the end of the world. In them the heavens he placed a splendid dwelling for the sun. |
| 6. And it is like a bridegroom emerging from his chamber; it rejoices like a mighty man running a course. | 6. And he, in the morning, when he comes forth, will come forth like a groom who comes out of his canopy, and in splendor will rejoice like a warrior to run the course. |
| 7. From the end of the heavens is its source, and its circuit is to their ends, and none is hidden from its heat. | 7. His rising is at the ends of the earth, and his might reaches to all their edges; and there is none who can hide from his heat. |
| 8. **The law of the Lord is perfect, restoring the soul**; the testimony of the Lord is faithful, making the simple one wise. | 8. **The Torah of the LORD is perfect, restoring the soul;** the testimony of the LORD is reliable, making wise the fool. |
| 9. The orders of the Lord are upright, causing the heart to rejoice; the commandment of the Lord is clear, enlightening the eyes. | 9. The commands of the LORD are upright, gladdening the heart; the command of the LORD is bright, enlightening the eyes. |
| 10. The fear of the Lord is pure, existing forever; the judgments of the Lord are true, altogether just. | 10. The fear of the LORD is pure, lasting forever; the judgments of the LORD are faithfulness; they are altogether just. |
| 11. They are to be desired more than gold, yea more than much fine gold, and are sweeter than honey and drippings of honeycombs. | 11. More desirable than gold or than much fine gold; and more pleasant than honey or the sweet honeycombs. |
| 12. **Also Your servant was careful with them; for in observing them there is great reward.** | 12. **Truly Your servant has been careful for them, to observe them; because of this, he was made ruler of Israel.** |
| 13. Who understands errors? Cleanse me of hidden [sins]. | 13. Who knows unwitting sins? And from secret faults make me innocent. |
| 14. Also withhold Your servant from willful sins; let them not rule over me; then I will be perfect and I will be cleansed of much transgression. | 14. Truly from the arrogant deliver Your servant, that they may not rule over me; then I will be without blemish, and I will be innocent of great sin. |
| 15. **May the sayings of my mouth and the meditations of my heart be acceptable before You, O Lord, my Rock and my Redeemer.** | 15. **Let the utterances of my mouth and the thought of my mind be acceptable in Your presence, O LORD, my strength and my redeemer.** |

**Rashi’s Commentary on Tehillim (Psalms) ‎18:44 - 51 + 19: 1 - 15**

**44 You allowed me to escape from the contenders of the people** so that I should not be punished according to Jewish law, for perverting justice or for subjugating an Israelite more than is permitted.

**You shall make me the head over nations** for whom there is no punishment.

**45 As soon as they hear** Even in my absence, as long as they hear my message.

**they shall obey me** They shall give heed to my bidding and obey my orders.

**shall lie to me** out of fright.

**46 shall wither** Heb. יבלו. They shall become weary, as (in Exod. 18:18): “you shall surely wither (נבל תבל),” which the Targum renders: you shall surely weary. Menachem (Machbereth p. 45) explains it as (in Gen. 18:12): “after I have become old (בלתי),” and he explained נבל תבל in the same manner.

**and they shall fear** Heb. ויחרגו, an expression of fear; (in Deut. 32:25) “and terror from within,” the Targum renders: חרגת, fear of death.

**their imprisonments** Because of the tortures of the imprisonments in the dungeon where I imprison them and where they torture them. Menachem (p. 94) interprets it as an expression of loosening the girdle, and so he explains it: and they will be loosened of their girdles [meaning they will be frightened or weakened]. Dunash interprets ויחגרו ממסגרותיהם, and they will be lamed from their shackles, which are placed on their feet. The meaning of ויחגרו is: they will become lame, as the Aramaic for a lame person is חגר .

**47 The Lord lives** He Who does all this for me.

**48 Who grants me vengeance** Who gives me strength to avenge myself upon my enemies.

**and destroys** Heb. וידבר, and He slew, an expression of דבר, pestilence. Another explanation: as (in Exod. 3:1): “and he led (וינהג),” which is translated into Aramaic as וּדְבַר. Menachem (p. 61) too associated it in this manner. Likewise, he associated (below 47:4), “He leads (יַדְבֵּר) peoples under us.”

**instead of me** Heb. תחתי, in my place and in my stead, as the matter is stated (in Isa. 43:4): “and I give men in your stead (תחתיך), (verse 3), “I have given Egypt as your ransom. [Cush and Seba in your stead (תחתיך)].”

**‎Chapter 19**

**2 The heavens recite the glory of God** The Psalmist himself explains the matter: There is neither speech nor words. They do not speak with people but since “their line goes forth throughout the earth” and they give light to the people, thereby the creatures recite the glory of God and give thanks and bless [Him] for the luminaries.

**and the sky tells of the work of His hands** The stars and planets, which are the work of the hands of the Holy One, blessed be He, and which are there, as it is stated (in Gen. 1:17): “And God placed them in the firmament of the heavens,” whence they proclaim His glory.

**3 Day to day utters speech** The Creation is renewed from day to day. In the evening, the sun sets, and in the morning it rises. Thereby, the people utter sayings of praise throughout these days and nights, for they teach the people to praise and to give thanks. (Menachem interprets [the word] יביע as an expression of a gushing fountain (מעין נובע) .

**tells knowledge** Heb. יחוה , an expression of telling.

**5 Their line goes forth throughout the earth** The line of the heavens, which are stretched out over the face of the entire earth, and because of which their words are at the end of the world, for all speak of the wonders they see.

**for the sun He made** [i.e.,] the Holy One, blessed be He.

**a tent therein In the heavens**. From here it is derived that the sun is placed within its case. Tanchuma.

**6 And it is like a bridegroom emerging from his chamber every morning.** This is what is meant by “The heavens recite the glory of God.”

**7 and its circuit is to their ends** The circuit of its orbit is from one end to the other.

**and none is hidden from its heat** Had the sun been placed in the lowest sky, no man would be able to hide from its heat (Mid. Ps. 18:13) for the sun and the moon are in the second sky, as is stated (in Hagigah 12b): There are seven skiesVilon, Rakia, Shehakim, Zevul, Machon, Ma’on, Aravothand he counts them in order: Vilon does not serve for anything; in Rakia are the sun, the moon, the stars, and the planets, etc.

**8 The law of the Lord is perfect** **That too illuminates like the sun, as is written at the end of the topic: “enlightening the eyes,” and Scripture states (in Prov. 6: 23): “For a commandment is a candle and the Torah is light.” Another explanation:**

**and none is hidden from its heat** **on the Day of Judgment, [as is stated in Malachi 3:19]: “And the sun that comes shall burn them up.” But the law of the Lord is perfect; it restores the soul to ways of life and it protects those who study it from that burning, as is stated (ibid. verse 20): “And the sun of mercy shall rise with healing...for you who fear My Name.”**

**the testimony of the Lord is faithful** It is faithful to testify for those who study it.

**restoring the soul** It [the law] restores it [the soul] from the ways of death to the ways of life. **The law, the testimony, the orders, the commandments, the fear, and the judgments total six, corresponding to the six orders of the Mishnah.** Between each name [of God] are five words including the name itself, corresponding to the Five Books of the Pentateuch. And so [the Psalmist] concludes: “true, altogether just.” They are altogether devised with kindness and truth.

**making the simple one wise** It gives wisdom to the simple.

**9 clear** Shining.

**11 and drippings of honeycombs** Heb. ונפת צופים , sweetness of honeycombs; breche, or bresches, honeycombs. Menachem interprets ונפת as an expression of a drop, and so (in Prov. 5:3): “drip sweetness (נפת) ”; (ibid. 7:17), “I sprinkled (נפתי) my couch.”

**12 for in observing them there is great reward** I was careful in its observance because of Your great good that You have hidden away, and according to this usage, עקב is like (Gen. 26:5): “because (עקב) Abraham hearkened to My voice.” Another explanation of עקב רב : **The end of the Torah scholars is that they will come to greatness.** עקב is an expression of the end, and there is a similar expression in the language of the Mishnah (Sotah 9:15): “At the end (בעקבות) of the exile, prior to the coming of the Messiah.”

**13 Who understands errors?** I was careful with them but it is impossible to be so careful that one does not err in them, and You cleanse me of hidden sins, which were hidden from me; of which I was unaware when I sinned inadvertently.

**14 Also...from willful sins** Heb. מזדים , from willful sins.

**then I will be perfect** Heb. איתם will be perfect. The Sages said (Mid. Ps. 19:17, Lev. Rabbah 5:8): To what can David be compared? To a Cuthite who goes from door to door, and they are more cunning in this matter than any other people. “Give me a drink of water,” something that costs no money. After drinking, he says, “Perhaps you have a small onion?” After he gives it to him, he says, “Is there an onion without salt?” After he gives it to him, he says, “Give me a little bread, so that the onion does not harm me.” So did David say at first concerning the inadvertent sins, and then concerning the willful sins, and afterwards concerning the rebellious sins. פשעים are rebellious sins, with which one intends to provoke, and so Scripture says (II Kings 3:7): “The king of Moab rebelled (פשע) against me.”

**15 be acceptable** To appease and placate You.

**Commentary on the Psalms**

By H. Em. Rabbi Hillel ben David

February 10-11, 2023

Bereshit (Genesis) 22:20 – 24:41

Tehillim (Psalms) 18:44-51 & 19

Hoshea (Hosea) 5:7-13 + 6:1-3

Mark. 2:16-20, Luke 5:29-35

I’ll repeat my intro from the beginning of this chapter of Psalms.

This extraordinary Psalm popularly known as שירת דוד, 'the Song of David' was composed in his old age after a life full of trial and tribulation.[[1]](#footnote-1) Specifically, it was recited on the day that David's army swore that their old and venerable king would no longer be allowed to expose himself to the dangers of the battlefield with them.[[2]](#footnote-2)

This Psalm has the distinction of being the only chapter in Scriptures which is recorded twice: here and in II Shmuel Chapter 22. Abarbanel, in his commentary to Samuel, is of the opinion that David originally composed this song in his youth when he was still deeply enmeshed in his many problems and misfortunes. He created this song to be an all-inclusive one which would relate to every woe which could possibly occur in his life. Throughout his long life David kept this psalm at hand, reciting it on every occasion of personal salvation.

The original version appears in Samuel. This version, composed at the end of David's life, differs from the original in a number of minor variations enumerated in Soferim 18.

This second version is not a triumphant song of personal victory. David made a gift to Israel of his personal feelings as a prayer and a consolation in times of distress. He who seeks to meditate in solitude, he who seeks private communion with his Maker, he who seeks to pour out his anguished soul in fervent prayer, all of these will find in it the precise words with which to express the depths of his feelings.

The Vilna Gaon[[3]](#footnote-3) designates this psalm as the שיר של יום, 'Song of the Day', for the *Seventh Day of Passover*. The seventh day of Passover is a Yom Tob; it is like the messianic age.

On the seventh night of Passover, known as Shvi'ee shel Pesach, the Israelites passed through the parted Reed Sea. Towards morning, the Sea rolled over on the Egyptian army, and shortly afterwards the Jews sang the *Az Yashir*, the song of praise which is today part of our daily morning prayers.

This holiday marks the final conclusion of the Egyptian bondage. As long as their Egyptian taskmasters were alive, the Jews could not rid themselves of the fear that perhaps one day the Egyptian army would overpower them and force them back into slavery. While this irrational trepidation may be difficult for us to comprehend, we cannot relate to the psyche of a nation which had been dominated, brutally enslaved and humiliated for many generations. Only after the Egyptians were totally annihilated were the Jews truly a free nation, in spirit as well as in body.

HaRav Gifter[[4]](#footnote-4) explains that the universal and eternal nature of this psalm is particularly suited to the Seventh Day of Passover when HaShem split the Sea representing the climax of redemption and the forerunner of all future redemptions.[[5]](#footnote-5)

I’d like to examine a fascinating concept which is contained in the final pasuk of our chapter of Psalms.

***Tehillim (Psalms) 18:51*** *He magnifies the victories of His king, and does kindness with His anointed, to David and his seed, forever.*

The ArtScroll on Tehillim[[6]](#footnote-6) tells us something very interesting about this pasuk.

**He magnifies the victories of His king** - In *Samuel* the word is written מגדיל and is pronounced מגדול. Midrash Shocher Tov explains: Rabbi Yudan says, 'The redemption of this nation will not come about all at once. Rather it will appear little by little. Therefore, it is described in Psalms as מגדל He makes great (constant present tense) meaning that it gradually becomes greater and greater. This is like the dawn which breaks slowly, for if the sun were to rise all at once its fiery light would blind all. So, too, will be the redemption: If it would come all at once the people of Israel who for so long have been accustomed only to oppression could not endure the experience and it would overwhelm them. In *Samuel* the word מגדול is used because it also means ‘*a tower’*. Messiah will be a tower of strength for Israel as it says, *A tower* [מגדל] *of might is the Name of HaShem; with it the righteous will run and be elevated*.[[7]](#footnote-7)

It is well known that there are two major epochs: This world (Olam HaZeh) which is the place where we work, repair,[[8]](#footnote-8) and build, and the next world (Olam HaBa) where we enjoy the reward of what we have built. What is not so well understood is that there is a time period between these two epochs called the Yemot HaMashiach, the messianic age.

Chart, timeline, box and whisker chart

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The messianic age will be like Olam HaZeh except that there will be no more wars and we will have only a certain kind of work.

**Olam HaZeh – This World**

The (non-holiday) weekdays are symbolic of Olam HaZeh, the world in its present state, a place where through doing the mitzvot and consistently choosing good over evil, we are to make all our spiritual preparations for Shabbat. Olam HaZeh is the place of work, of serving HaShem. The Maharal explains that only in Olam HaZeh (This World), in its present state, where one has free will to choose between good and evil, can one earn merit for good choices or be punished for making bad choices.

In various places, the Torah compares a person to a tree:

***Devarim (Deuteronomy) 20:19*** *A person is like the tree of a field...*

***Yeshayahu (Isaiah) 65:22*** *For as the days of a tree shall be the days of my people.*

***Yirmiyahu (Jeremiah) 17:8*** *He will be like a tree planted near water...*

All men enter the world with their tree planted on the middle line between good and evil. Their branches hang on both sides and they will bear fruit on both sides. HaShem will bring mitzvot and sins in order that they should test them. Most (99.99%) all people will remain firmly planted and will never move their tree off that middle line.

In Bereshit (Genesis) 3:9, Adam and Chava had just eaten some fruit from the forbidden tree and, sensing HaShem’s presence in the Garden of Eden, they hid among the trees. While they were hiding, HaShem asked Adam a one-word question. In Hebrew that word is *ayeka?* In English it means, “Where are you”? This question continues to reverberate through time to confront every man: Where are you?

Maimonides writes in his laws of repentance[[9]](#footnote-9) that every person should consider himself or herself as perfectly balanced between good and bad and the world as perfectly balanced between good and evil. The next action you do, however trivial, can tilt you and the whole world toward the side of good and life or to the side of evil and death.

Each man has the power of choice, and is able to choose either side, knowingly and willingly, as well as to possess whichever one he wishes. Man was therefore created with both a good inclination (yetzer tov) and an evil inclination (yetzer hara). He has the power to incline himself in which ever direction he desires.[[10]](#footnote-10)

Therefore, the Olam HaZeh was made neutral, left for man to determine how it would be used. One world, two possibilities, and man is the one to determine whether or not he walks that path, or stumbles it in. But, try it he must, for that is what he was created to do.

Those who are righteous, the tzaddikim, in this world have made a conscious, decision to plant their tree on the side of righteousness.

Those who are wicked, the reshaim, in this world have made a decision to plant their tree on the side of wickedness.

Diagram

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Yet, most people never make a decision to move their tree one way or the other, and thus they remain in the middle, balanced between good and evil, they are still firmly straddling the line, a very bad position to be in. They fail to do what they were created to do. They fail to make use of Olam HaZeh, this world.

***Revelation 3:16*** *So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

Rosh HaShanah is a day tailor made by HaShem, for planting one’s tree on the side of righteousness. This is the essential work of this day. We were born to choose life. We were born to become a tzaddikim!

***Devarim (Deuteronomy) 30:19*** *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing:* ***therefore choose life****, that both thou and thy seed may live: 20 That thou mayest love the HaShem thy G-d, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the HaShem sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

The type of choices that are able to accomplish an attachment to HaShem, are those choices taken for the express purpose of attaching to life, and to good, instead of what is temporary, and therefore to the evil.

These kinds of choices are made in the context of confronting moral dilemmas when we are torn in two directions, and we do not have a powerful inner program instilled by heredity or environment pointing us in the right direction. We desire one thing, but we know that the right decision is in the other direction, not because of our inner program but because HaShem told us in the Torah that that is the way to go. It is in these sorts of situations that present us with the opportunity of attaching ourselves to righteousness, to life.

Some people look at the mitzvot, prayers, and rituals and deduce that Jews try to "earn our way into Heaven" by performing the mitzvot. This is a gross mischaracterization of our religion. It is important to remember that unlike some religions, Judaism is not focused on the question of how to get into heaven. Judaism is focused on life and how to live it. Non-Jews frequently ask me, "do you really think you're going to go to Hell if you don't do such-and-such?" It always catches me a bit off balance, because the question of where I am going after death simply doesn't enter into the equation when I think about the mitzvot. We perform the mitzvot because it is our privilege and our sacred obligation to do so. We perform them out of a sense of love and duty, not out of a desire to get something in return. In fact, one of the first bits of ethical advice in Pirkei Avot is: "Be not like servants who serve their master for the sake of receiving a reward; instead, be like servants who serve their master not for the sake of receiving a reward, and let the awe of Heaven [meaning G-d, not the afterlife] be upon you".

Chazal, our Sages, teach that just before the coming of the Mashiach, and the beginning of Techiyat HaMetim, there will be proof that the Torah path of the Jew is completely false and that the Goyim, Gentiles, were right. If the Jew has not learned emunah, faithfulness and faithful obedience, if he has not learned how to be loyal to that knowledge (daat), then he will be shown to be nothing. If, on the other hand, the Jew has emunah and is loyal to the pathway built on knowledge (daat), then the “proof” that he was completely wrong will become Techiyat HaMetim, the world of emunah where he will find that this last ordeal has been overcome and he will be completely vindicated. That is what Olam HaZeh is for, to move our tree to the side of righteousness and to choose life.

The transition between Olam HaZeh and the Messianic Era is called Chevlai Mashiach[[11]](#footnote-11) and is characterized by chaos. We are currently in this transition period, which explains the apparent chaos in the world right now. Rabbi Pinchas Winston taught that, according to the mystical understanding, the underlying purpose of the chaos is “to polarize the world, to force people to make a decision whether they are more spiritual or more physical, whether they have moved their tree and have chosen life. What is their priority?”

HaShem wants us to focus on bringing HaShem into this world and to bring Olam Haba into Olam Hazeh. He wants us to build the בית המקדש - the edifice that connected this world with the next.

**Yemot HaMashiach[[12]](#footnote-12) – The Messianic Age**

If Olam HaZeh is the time for building and doing work, and Olam HaBa is the time for reward, then why do we need the Yemot HaMashiach? Why do we need an intermediate time? There are several answers to this question. One answer is that the voltage of Olam HaBa is too high for us to move from Olam HaZeh to Olam HaBa. We would be fried. Another answer is that it would be grossly unfair, to the righteous, to give them trials and responsibilities which prevent them from doing the mitzvot and Torah study that they really desire. If the pressures of earning a living, raising a family, and dealing with the trial of Olam HaZeh, prevent us from achieving what we desired and what we were truly capable, that would be unfair. HaShem, so to speak, prevented us from achieving our heart’s desire.

Yemot HaMashiach is a time free of financial pressures, family matters, and general trials. It is a time when we can achieve our Heart’s desire. It is a time when we can become a super nova of righteous living free from war, sickness, and financial worries.

The Era of Mashiach (Yemot HaMashiach). The seventh millennium. This is the era when Techiyat HaMetim[[13]](#footnote-13) will occur. Acharit HaYamim[[14]](#footnote-14) and Yemot HaMashiach are synonymous, referring to the Messianic Age.

During the Messianic Age people would live in peace and harmony with each other, all fear and anxiety will vanish, and virtue will reign supreme. The Messianic Age will be a direct extension of the present world of time and place. It would ensure the complete fulfillment of the hopes and aspira­tions of people everywhere.

There is an idea that all spiritual realities have at least one tangible counterpart in the physical world so that we can experience them. The Messianic age is יום שכולו שבת - the day that is in its totality shabbat, a Yom Tob, a festival shabbat. A Yom Tob is the synthesis of Olam Hazeh and Olam Haba. A Yom Tob is the culmination, the end-point, of all of our labors. It is a taste of the next world.[[15]](#footnote-15) Shabbat is likened to one-sixtieth of the Olam HaBa, a time when we shall be able to fully appreciate HaShem’s gift of life to us. On Shabbat, by abstaining from certain “creative activities”, we are compelled to sit back and look at all that HaShem does to keep us going, and if we don’t do that, then we deny both the opportunity of Shabbat and HaShem’s good. Hence, the Sages are telling us that, as much as Shabbat is like the Olam HaBa (and it is), still, the experience is so minimal that it is as if it is not there at all? In other words, even if Shabbat is the most wonderful experience, still, the Olam HaBa will become infinitely better.

It would be too difficult to relate to these abstract, spiritual things, if we could never have any direct experience of it. So, sleep is a sixtieth of the death experience; a dream is a sixtieth of prophecy. Shabbat is a sixtieth of the experience of the next world. We have these experiences in order that we should understand those things that HaShem has promised.

A fundamental difference between Yom Tob[[16]](#footnote-16) observance, and the weekly Shabbat observance, is the allowance of food preparation on Yom Tob. Unlike on Shabbat, when all cooking is forbidden, the Torah permits us to cook, bake, and prepare food on Yom Tob proper, in order to eat the prepared food on that day of Yom Tob. Therefore, just as you can cook on Yom Tob – IF YOU LIT THE FIRE TO COOK BEFORE YOM TOB, so also will you be given the time and resources to finish any Torah study and mitzvot which you started before Yemot HaMashiach. But, you must start (you must light the fire) in Olam HaZeh. There will be no new studies, no new mitzvot in those days, only a time of finishing what you have already begun.

The Talmud, in Shabbat 151b, teaches that the verse ‘and those years will arrive of which you will say 'I have no desire in them?’ (Ecclesiastes 12:1), refers to Yemot HaMashiach (the Messianic Age), when it will no longer be possible to earn credit towards Olam Haba (the World to Come) for performing mitzvot not previously started, or deserve punishment for performing sins.

When the Messiah comes and the world will be perfected and filled with truth to the point that all will see evil for what it truly is and no one will have ‘desire’ to do bad, there will no longer be free will as we know it, thus eliminating the possibility of reward and punishment in Olam HaBa for any choices we make at that time.

The Maharal adds that this is only true for those who make consistent bad choices and transgress the Torah in this world before the Messiah arrives. For them it will be too late to do teshuva and change once the ‘good times’ of the Messiah come, since they would only be changing because the truth has been revealed and the times are good, and not as the result of their own free-willed desire to change for the better.

However, those tzaddikim[[17]](#footnote-17) who consistently choose good over evil in this world where there is no clarity, and the benefits of choosing to do mitzvot over sins are not readily apparent, they will continue to grow and gain reward for the good choices they make even after the Messiah comes, because they have shown that their choices are coming from a genuine desire to do good and not just for the sake of enjoying the ‘good times’ of the Messianic Age.

With this, explains the Maharal, we can understand the deeper meaning behind the procedure of eruv tavshilin.[[18]](#footnote-18) The Halachah[[19]](#footnote-19) is that one must prepare for shabbat on the weekday before shabbat starts. The (non-holiday) weekdays are symbolic of Olam HaZeh, the world in its present state, a place where through doing the mitzvot and consistently choosing good over evil we are to make all our spiritual ‘preparations’ for the weekly shabbat, which represents Olam HaBa, the World to Come in which we will be rewarded. As the Talmud teaches us in Avodah Zarah 3a, ‘Whoever prepares food before Shabbat, will have what to eat on Shabbat’. If we prepare ourselves properly during the ‘weekdays’ of this world, we will have ‘food’ to eat and enjoy on Shabbat and the Hereafter.

Belief in the eventual resurrection of the dead is a fundamental belief of Judaism. It was a belief that distinguished the Pharisees[[20]](#footnote-20) from the Sadducees. The Sadducees rejected the concept, because it is not explicitly mentioned in the Torah. The Pharisees found the concept implied in certain verses.

Belief in resurrection of the dead is one of Rambam's 13 Principles of Faith. The second blessing of the Shemone Esrei prayer, which is recited three times daily, contains several references to resurrection.

The resurrection of the dead will occur in the messianic age. When the messiah comes to initiate the perfect world of peace and prosperity, the righteous dead will be brought back to life and given the opportunity to experience the perfected world that their righteousness helped to create. The wicked dead will not be resurrected.

There are some mystical schools of thought that believe resurrection is not a one-time event, but is an ongoing process. The souls of the righteous are reborn in to continue the ongoing process of tikkun olam, mending of the world.

**Olam HaBa – The World to Come**

The term Olam HaBa[[21]](#footnote-21) in contrast to Olam HaZeh refers to the hereafter, which begins with the termination of man's earthly life.  Olam HaBa refers to the last stage of existence after what would be 7000 AM.[[22]](#footnote-22) Shabbat represent Olam HaBa, the time after the seventh millennium. The Olam HaBa is actually the end of time, the beginning of eternity when the righteous will bask in the radiance of divine light, and the wicked will be consigned to the darkness of eternal oblivion. Olam HaBa is the final order of things beginning with the general resurrection and the last judgment. According to the Palestinian *amora* R. Johanan, the golden age of the future pictured by the prophets concerned only the days of the Messiah. As for the world to come, it is said of it, "Eye hath not seen".[[23]](#footnote-23)

Olam HaBa is the world of reward. That which we built in Olam HaZeh is enjoyed in Olam HaBa. The Torah never tells us about the rewards of Olam HaBa. Why? After all, it would be a powerful motivator for us to maximize our righteous behavior in Olam HaZeh.

The reason that we are never told about the reward, in the Torah, is because we would then be *required* to serve for the reward. This is not HaShem’s desire. HaShem wants us to serve Him because we love him, and for no other reason. Never the less, the oral law is replete with references to the reward in order to provide us encouragement to Love HaShem because of His goodness to us.

A cardinal eschatological doctrine of rabbinic Judaism connected with the world to come was that of the restoration to life of the dead. It is listed as a dogma at the beginning of the tenth chapter of Sanhedrin. "Whoever says that the revivification of the dead is not proved from the Torah", so it is remarked there, "has no portion in the world to come".

What Olam HaBa is like is shrouded in mystery. Chazal teach that we will sit in HaShem’s light and enjoy the pleasure of his radiance. As to what this is like, we are only given a taste, as it says: “Shabbat is one sixtieth of the Olam HaBa”. Shabbat is described as “meeyn olam haba” - a small degree of the experience of the next world. If we celebrate shabbat correctly we can achieve the barest taste of what it will be like in Olam HaBa.

**Tehillim (Psalms) 19**

The vast heavenly bodies orbiting with flawless precision in the skies are a clear manifestation of the infinite wisdom and power of the Creator. Nevertheless, the celestial panorama is not the ultimate form of divine revelation. It is the study of G-d’s will as revealed in the Torah which presents the clearest available perception of the Creator.

Malbim[[24]](#footnote-24) assures the diligent scholar that if his quest for G-d is sincere, he will be assisted in his studies by a holy spirit, a divine ecstasy which resembles prophecy. In this chapter, the Psalmist proves in six ways that the comprehension of G-d gained through Torah scholarship surpasses the perception gained through scientific research. Moreover, even the astronomical secrets of the heavens are unlocked before the Torah sage.

Shmuel bar Abba[[25]](#footnote-25) said, ‘I know the pathways of the skies as well as I know the streets of my own city, Nehardea’. Did Shmuel fly up to the heavens to learn this? Rather, because he toiled incessantly in the study of Torah, all of the wisdom of the skies was revealed to him.[[26]](#footnote-26)

The study of Torah reveals not only the pathways of heaven, but man’s way on earth, as well. Before his sin, Adam led a life which was straight and pure; as predictable as the orbit of the sun and stars. Sin warped man. Only Torah study can right him once again.

First the Psalmist extols the unerring precision of the heavenly spheres. Then he turns to man and exhorts him to follow the example he sees in the sky, saying in effect: ‘Learn Torah and return to what you should be!’ The Torah of HaShem is perfect, it brings back the soul. The Torah is ‘upright’ and ‘it enlightens the eyes’ and ‘it is pure’. Accept the Torah and imitate Adam before the sin.

Small wonder that the Vilna Gaon[[27]](#footnote-27) designated this psalm to be the שיר של יום, ‘the Song of the Day’ for the festival of Shavuot[[28]](#footnote-28) when we celebrate the presentation of the Torah to Israel at Mount Sinai.[[29]](#footnote-29)

The superscription of this psalm ascribes authorship to David. The events in David’s life which led to the writing of this psalm are unknown.

Psalms chapter 19 is the first of nine additional psalms, which are recited during our Shacharit[[30]](#footnote-30) prayers on Shabbat and on festivals. Shabbat is a “memorial to the creation of the universe”. Jewish observance of the seventh day of the week as the holy day of Shabbat, with complete cessation from creative work, business, and the routine activities of the preceding six days of the week, is living testimony to the fact that HaShem created the world in six days and *rested* on the seventh day, which He blessed and sanctified as a holy day. In light of the above, it is appropriate that psalms chapter 19 is the first of the special psalms which have been added in the Morning Prayers because it speaks of the praise given by the creation.

***Tehillim (Psalm) 19:2*** *The heavens declare the glory of G-d; and the firmament sheweth his handywork.*

This psalm also has another connection to our prayers:

***Berachot 9b*** *Seeing that this verse, ‘Let the words of my mouth be acceptable etc.’ is suitable for recital either at the end or the beginning [of the tefillah], why did the Rabbis institute it at the end of the eighteen benedictions? Let it be recited at the beginning? — R. Judah the son of R. Simeon b. Pazzi said: Since David said it only after eighteen chapters [of the Psalms],[[31]](#footnote-31) the Rabbis too enacted that it should be said after eighteen blessings. But those eighteen Psalms are really nineteen? — ‘Happy is the man’ and ‘Why are the nations in an uproar’[[32]](#footnote-32) form one chapter.*

The above Gemara teaches us that in the siddur, this prayer,[[33]](#footnote-33) from Psalm 19:15, is also added (in a slightly altered form) at the end of every Amidah. The Amida is the prayer that we use at the end of the eighteen benedictions, and is also the prayer of David after eighteen psalms. And just as the Amida now has nineteen benedictions, so also has Psalm one been split so that David’s prayer comes after nineteen psalms.

Since the Vilna Gaon has said that this is the psalm of the day for the festival of Shavuot, lets delve to a greater depth of the festival. Let’s start by looking at the various terms that apply to this day:

|  |  |
| --- | --- |
| **Feast of Weeks - Shavuot** | Devarim (Deuteronomy) 16:10 |
| **Feast of harvest (cutting) - Chag HaKazir** | Shemot (Exodus) 23:16 |
| **Day of Firstfruits - Yom HaBikkurim** | Bamidbar (Numbers) 28:26 |
| **Pentecost** | II Luqas (Acts) 20:16 |
| **Day of the Congregation - Yom HaKahal** | Devarim (Deuteronomy) 18:16 |
| **The Sixth Day** | Bereshit (Genesis) 1:31 |
| **Rosh HaShanah of the fruit of the trees.[[34]](#footnote-34)** | Megillah 31b |
| **Chag HaAtzeret** [[35]](#footnote-35) | Pesachim 68b, Shabbath 87b, Mo’ed Katan 19a |
| **The Solemn Assembly** | Pesachim 68b |

שבעות חג, Chag Shavuot, the Feast of Weeks, is a major festival. It’s the second of the three Shalosh Regalim[[36]](#footnote-36) that comes exactly fifty days after Passover. It marks the giving of the Torah, by HaShem, to Israel on Mount Sinai 3,328 (in 5776) years ago.

Upon examination, one would find that the Torah usually lists exactly what day a festival begins. For example, by Pesach the Torah tells us that:

***Vayikra (Leviticus) 23:6*** *On the fifteenth day of this month is the Festival of Matzot.*

However, come Shavuot we find something different. The Torah writes:

***Vayikra (Leviticus) 23:15*** *and you shall count for yourselves from the day after the Shabbat . . . you shall count fifty days and you shall bring a new Mincha offering to HaShem . . . and you shall convoke on this very day - there shall be a holy convocation for yourselves.*

Why does the Torah not tell us the date of Shavuot? Why does the Torah force us to calculate fifty days from the start of our counting of the Omer to figure out when Shavuot is?

The Torah does this to illustrate the centrality of the Oral Law.[[37]](#footnote-37) The Torah terms the starting date for the count of the fifty days “the day after the Shabbat.” The Oral law tells us that this is the second day of Pesach, the ‘Shabbat’ referred to in the verse being the first day of Pesach. The Tzedukim, Sadducees,[[38]](#footnote-38) who did not give credence to the Oral law, explained this verse differently. They explained it to mean literally the day after the weekly Shabbat. So, they began counting from the first Sunday after Pesach. Now, nowhere does the Torah say to count from the Shabbat **during Pesach**! So, The Tzedukim had to make up a *guess* as to when the Shabbat is, after all we have fifty, or so, Shabbats[[39]](#footnote-39) during the year. When we celebrate Shavuot on the day that we do, we are simultaneously affirming our belief in the Oral law. After all, it is only with the clarification that the Oral law provides that we know when Shavuot falls. Shavuot, the festival on which we celebrate the fact that we have the Torah, is the day on which we acknowledge that we received all of the Torah, both oral and written. To be sure that we recognize the entirety of the Torah, HaShem omitted the exact date on which we celebrate from the written Torah. Only by relying upon the Oral law can we celebrate Shavuot in its proper time.

During these seven weeks the children of Israel prepared themselves for the giving of the Torah. During this time they rid themselves of the scars of bondage and empowered to become a holy nation ready to stand before HaShem. Let’s read what HaShem has to say about it:

***Devarim (Deuteronomy) 16:9-10*** *Count off seven weeks from the time you begin to put the sickle to the standing grain.[[40]](#footnote-40) Then celebrate the Feast of Weeks to HaShem your G-d by giving a freewill offering in proportion to the blessings HaShem your G-d has given you.*

The celebration of this feast begins with the word, *count*. This word immediately connects this festival with Chag HaMatza, the Feast of Unleavened Bread. Our Sages understood that Shavuot is the Atzeret, or conclusion of Chag HaMatza. The celebration, therefore, begins with an obvious command: COUNT. So, the first part of the celebration is for us to physically count, every day, out loud, with the proper blessing, the number of weeks, and the number of days.

***Shemot (Exodus) 34:22*** *And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year’s end.*

***Vayikra (Leviticus) 23:9-21*** *HaShem said to Moshe, “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before HaShem so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. On the day you wave the sheaf, you must sacrifice as a burnt offering to HaShem a lamb a year old without defect, Together with its grain offering of two-tenths of an ephah of fine flour mixed with oil--an offering made to HaShem by fire, a pleasing aroma--and its drink offering of a quarter of a hin of wine. You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your G-d. This is to be a lasting ordinance for the generations to come, wherever you live. “‘From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven complete weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to HaShem. From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to HaShem. Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams. They will be a burnt offering to HaShem, together with their grain offerings and drink offerings--an offering made by fire, an aroma pleasing to HaShem. Then sacrifice one male goat for a sin offering and two lambs, each a year old, for a fellowship offering. The priest is to wave the two lambs before HaShem as a wave offering, together with the bread of the firstfruits. They are a sacred offering to HaShem for the priest. On that same day you are to proclaim a sacred assembly and do no regular work. This is to be a lasting ordinance for the generations to come, wherever you live.*

On the sixth of Sivan falls the festival of Shavuot, after the counting of the omer for forty-nine days which are seven weeks. This is why it is called “the festival of weeks,” as it says in the Torah:

***Devarim (Deuteronomy) 16:9-10*** *Seven weeks you will count... and you will make Shavuot for HaShem, your G-d.*

The book of Bamidbar (Numbers) starts off with a count of the Israelites, in the wilderness of Sinai. Our Sages understood that HaShem counted His people to show us how precious we are to Him. In the same way, we count items of value because they are precious to us. The Midrash[[41]](#footnote-41) records that HaShem has counted His people nine times so far. The Midrash says that HaShem will count His people one more time in the days of Mashiach ben David.

Shavuot, which commemorates HaShem’s giving of the Torah to Israel, is called the wedding, or betrothal, of Israel to HaShem;[[42]](#footnote-42) and on the Shabbat before his wedding, the bridegroom is called to the Torah as a preparation for the wedding.

Why is Shavuot also referred to as Chag HaAtzeret? The *Ta’amei Haminhagim[[43]](#footnote-43)* explains that on all other festivals, there are two types of service to HaShem that we perform. One type of performance is doing the commandments specifically associated with that festival, such as eating matzot on Pesach. The other service is that which we find on all festivals, refraining from creative “work” or “melacha.” On Shavuot, there really is only one type of service being performed, that being the cessation of work. One of the meanings of the word “atzeret” is “a cessation, a stopping”. Shavuot is called Chag HaAtzeret because this means that it is the Festival of “Cessation” and cessation only, while all other festivals have observances specific to it as well.

The Ramban explains that Shavuot is to Pesach as Shemini Atzeret is to Succoth.[[44]](#footnote-44) Just as Succoth has a festival called “atzeret” at its end, so too does Pesach have a festival called “atzeret” at its “end”. Hence, the name “atzeret” for Shavuot.[[45]](#footnote-45)

Those who carefully read the Torah can see that there are hints that the reason for a festival is NOT because of a certain historical event. In fact, it appears that the historical events that took place on a festival, took place because that was the time of the year dedicated to that type of event! Let’s consider a few examples: Lot fed the two angels matza. Then at midnight, Lot and his family were delivered from Sodom while the enemies of HaShem were destroyed. Doesn’t this sound a bit like Pesach? (Despite happening more than 400 years before Sinai!) In the same way, the giving of the Ruach HaKodesh, the Holy Spirit, in II Luqas (Acts) 2, seems to indicate that Sivan 6, is the time when HaShem has decreed that events like the giving of the Torah, and its associated manifestations, are to occur. This spiral of time is repeated over and over again. Each year we again see events that are associated with that particular time of the year. This means that every year we should look for events related to the giving of the Torah and its covenant, to happen at the time of Shavuot! It is for this reason that I have often wondered if the events of Jeremiah 31:30ff, would take place at Shavuot.

***Yirmiyahu (Jeremiah) 31:30*** *Behold, the days come, saith HaShem, that I will make a new covenant with the house of Israel, and with the house of Judah; 31 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith HaShem. 32 But this is the covenant that I will make with the house of Israel after those days, saith HaShem, I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people; 33 and they shall teach no more every man his neighbour, and every man his brother, saying: 'Know HaShem'; for they shall all know Me, from the least of them unto the greatest of them, saith HaShem; for I will forgive their iniquity, and their sin will I remember no more.*

Shavuot is a “Mikra” a rehearsal meeting.

***Bamidbar (Numbers) 28:26-27*** *“‘On the day of firstfruits, when you present to HaShem an offering of new grain during the Feast of Weeks, hold a sacred assembly* (mikra) *and do no regular work. Present a burnt offering of two young bulls, one ram and seven male lambs a year old as an aroma pleasing to HaShem.*

4744 miqra’, mik-raw’; from 7121; something called out, i.e. a public meeting (the act, the persons, or the place); **also a rehearsal**:-assembly, calling, convocation, reading.

Shavuot is a divine appointment in which we meet with our community to rehearse in preparation for a future event. When we celebrate Shavuot according to halacha, we will find ourselves in the right place, at the right time, doing the right thing when G-d comes down to visit us.

The Mishna[[46]](#footnote-46) says that the world is judged at four periods in the year: On Pesach, for grain; on Shavuot, for the fruit of the trees; on Rosh Hashanah, all the inhabitants of the world pass before Him, like flocks of sheep, as it is said, “He Who fashions the hearts of them all, Who understands all their doings”; and on Succoth, they are judged for water.

On Rosh HaShana we can begin to appreciate moedas an appointment with time itself, not with events; moedrelives the primal potential of which the event was only an expression. The Din, the judgment,of potential on Rosh HaShana is consummated in its details at the nexus of moed*:*

All the Din[[47]](#footnote-47)is on Rosh HaShana, but the decree of the Dinis sealed at the proper time: on Pesach regarding the grain, on Shavuot regarding the fruit, on Succoth regarding the water...[[48]](#footnote-48) For each festivaltouches potential embodied in a particular section of the Garden of Possibilities, a Garden of Time whose totality we revisit on Rosh HaShana. [[49]](#footnote-49)

**Ashlamatah: Hoshea (Hosea) 5:7-13 + 6:1-3**

**7** They have dealt treacherously against the LORD, for they have begotten strange children; now shall the new moon devour them with their portions. {S}

**8** Blow ye the horn in Gibeah, and the trumpet in Ramah; sound an alarm at Beth-aven: 'Behind thee, O Benjamin!'

9 Ephraim shall be desolate in the day of rebuke; among the tribes of Israel do I make known that which shall surely be.

**10** The princes of Judah are like them that remove the landmark; I will pour out My wrath upon them like water.

**11** Oppressed is Ephraim, crushed in his right; because he willingly walked after filth.

**12** Therefore am I unto Ephraim as a moth, and to the house of Judah as rottenness.

**13** And when Ephraim saw his sickness, and Judah his wound, Ephraim went to Assyria, and sent to King Contentious; but he is not able to heal you, neither shall he cure you of your wound.

1 'Come, and let us return unto the LORD; for He hath torn, and He will heal us, He hath smitten, and He will bind us up.

**2** After two days will He revive us, on the third day He will raise us up, that we may live in His presence.

**3** And let us know, eagerly strive to know the LORD, His going forth is sure as the morning; and He shall come unto us as the rain, as the latter rain that watereth the earth.'

**Rashi’s Commentary for: Hoshea (Hosea) 5:7-13 + 6:1-3**

**7 for they begot strange children:** for they intermarried among the nations.

**a month shall consume them:** The month of Av.

**8 Sound a shofar:** so that they take care to beware of the sword of the troops that will come upon them.

**shout [in] Beth- aven:** “After you the troop is coming, you Benjamin!” You shall shout this in Beth-aven. Jonathan, however, renders: Sound a shofar: [O prophets, raise your voices like a shofar.] The news of the sword which is coming as retribution for the iniquity of crowning Saul, who was in Gibeah, and for disobeying Samuel, who was from Ramah. And their kings caused them to turn away from following Me, such as Jeroboam and his ilk. Shout over them, “ Violence and great destruction!”

**“After you, Benjamin!”:** Since you delayed and hesitated to go on the pilgrimages to the Temple, which is in Benjamin’s territory. Because of your delay of Benjamin. [explaining according to Targum Jonathan]

**9 shall be bewildered on the day of contention:** When I come to debate with them, they will be bewildered and will wonder, and they will have no answer in their mouth. Why? Because, among the tribes of Israel I made known a true Torah, and they transgressed it. [Another explanation:]

**Ephraim shall be bewildered etc. among the tribes of Israel I made known a true [judgment]:** Said Rabbi Abahu in the name of Rabbi Yose bar Chanina. On the day that the Holy One, blessed be He, debates with them in judgment, they will not be able to open their mouths, for among their tribes I made known that the judgment is a true judgment. You find that, when the ten tribes were exiled, Benjamin and Judah were not exiled, and the ten tribes were saying, Because they are the dwellers of His palace, He did not exile them. There is favoritism in this matter. God forbid, there is no favoritism, but their measure of sin was not yet full. As soon as they sinned, they were exiled. Then the ten tribes were bewildered, without an answer in their mouths, and they said, “Behold God! Behold the Mighty One! Behold the Just One! For even to those who dwell in His house He shows no favoritism.” This is to fulfill what is stated: Among the tribes of Israel I made known a true judgment. [from Lam. Rabbah, Proem 6]

**10 like those who remove the landmark:** As a person who attaches the landmark of his neighbor, so did they hasten to grasp the ways of Israel, their colleagues, the kings. Therefore, “upon them will I pour My wrath like water.” And, according to its apparent meaning, they were stealing fields. But it is difficult to me, since he should have written. מַסִיגֵי גְבוּל, those who remove the landmark, not כְּמַסִיגֵי like those who remove.

**11 Ephraim is plundered:** in the hands of the nations.

**broken by judgment:** Chastised with torments. Now why does he suffer with all this? Because he wished and desired and followed the new commands of the prophets of Baal.

**12 and like decay:** A worm which eats the wood and pulverizes it.

**13 his pain:** Heb. מְזֹרוֹ, an expression of illness.

**and Ephraim went to Assyria:** This is Hosea son of Elah, who was his vassal and then rebelled against him (II Kings 17:4).

**and he sent:** i.e., Judah sent.

**to the king of Yarev:** This refers to Ahaz, who gave a bribe to Tiglath-pileser to assist him against Rezin the king of Aram and Pekah son of Remaliah (II Kings 16:8).

**but he will not be able to heal you:** from the many bands of Philistines and Arabs that attacked Ahaz, as is related in Chronicles (II 28:21): “For Ahaz divided the house of the Lord etc. and he gave it to the king of Assyria, but he did not help him.”

**and he will not remove the pain from you:** Heb. וְלֹא יִגְהֶה מִכֶּם מָזוֹר. And I say that it is one of the words whose radicals are transposed. This is an expression similar to (II Sam. 20:13) “When he was removed (הוֹגָה) from the highway” ; (Isaiah 59:13) “sprouting and giving forth (והוֹגוֹ) from the heart” ; (Prov. 25:4), “take away הָגוֹ) the dross from the silver.”

**Nazarean Talmud**

Sidra Of B’resheet (Genesis) 22:20 – 24:41

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 5:29-35)** | **Hakham Tsefet’s School of Peshat**  **(Mark 2:16-20)** |
| And Levi ben Chalfai] made a great feast in his own house for him (Yeshua). And there was a large number of tax-collectors and of others who were reclining with them. But the Soferim (scribes) and P’rushim (Pharisees) asked his talmidim concerning the halakhic implications of eating with tax-collectors and ignorant sinners (Am HaAretz), saying, “Why do you eat and drink with tax-collectors and ignorant sinners (Am HaAretz)?”  But Yeshua answered them saying, “Those who are in good health do not need a physician, but those who are sick. I did not come to call the righteous/generous to do teshubah (repentance), but ignorant sinners (Am HaAretz).” | And they said to him, "The talmidim of Yochanan often fast and offer prayers, the talmidim of the P’rushim (Pharisees) also do the same, but yours eat  and drink." And Yeshua said to them, "You cannot make the sons (groomsmen) of the Chuppah (wedding canopy) fast while the groom is with them, can you? But the time (days) will come; and when the groom is taken away from them, then they will fast in that time (day)." |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Genesis 22:20 - 24:41 | Psalms 18:44-51 + 19:1-15 | Hosea 5:7-13 + 6:1-3 | Mark 2:16-20 | Luke 5:29-35 |

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

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We have discussed this on more than one occasion. The Galil was devastated when the Babylonians conquered the Northern Kingdoms of Yisrael. The practice of the Babylonian King was to displace all the natural inhabitants of the land and replace them with those who did not know the land where they had been placed. This is actually the birth of the Samaritans in Eretz Yisrael.

If we accept that Yeshua is Messiah and that he was from the Pharisaic school of Hillel we must attribute to him the gift of Prophecy. This is not a simple matter to discuss, nevertheless those issues are dealt with elsewhere. Our point here is twofold. Firstly, that Messiah and the House of Hillel saw the coming diaspora. Their vision for the future, like the vision of Ezra the Scribe and the Men of the Great Assembly sought to salvage Judaism from becoming defunct. Secondly, the if Judaism was to enter a diaspora it would need to be prepared and things must be set in order, literally and figuratively. Bothe Ezra and the School of Hillel introduced a system that would keep Yisrael from being consumed by the Nations.

In 135 C.E. the Sanhedrin was disbanded. Its final seat of authority was Tiberias of the Galil.[[50]](#footnote-50) However, before the Sanhedrin could be seated in the Galil there must be a great transformation. Many Jews who had be exiled returned to Eretz Yisrael and the greater part of those who entered had little skill other than farming etc. many of the carried with them the gods (*Shedim*) of the Gentile lands where they had returned from. These people were either non-observant or followed the minimal amount of the Torah that they knew. Furthermore, many non-observant Gentiles inhabited the Northern lands of Yisrael, i.e. the Galil. Succinctly we can see that Yeshua knew and was raised among many of the Am HaEretz. The Am HaEretz were often ridiculed by their observant brethren. Thus, the Soferim of the P’rushim were most logically those from the House of Shammai. From a previous we could see that the Shammaite view of interaction between Jew and Gentile was a dominant dogma until Hakham Tsefet’s encounter with Cornelius. It was at this juncture that the Gentiles began to “turn towards G-d.” The logical approach to solving the problem of the Galil is to begin with the repentance of the Am HaEretz and then proceed to Gentile interaction. This is the exact method we see unfolding in the Nazarean Codicil. When these people are Torah Observant the Gentiles of the land will, of a necessity follow suit.

Thus, we should not be alarmed that Yeshua is attending some functions with unsavoury company. However, just because the surroundings are not Orthodox does not mean that he or his talmidim fell into sin as a result. The reverse it the case. The Doctor comes in to cure the diseased not vis versa.

**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:**

**“HaSheqel Machatsit” - ‎ “Half a Shekel‎”**

**&**

**Mevar’chim HaChodesh Adar – Proclamation of the New Moon of Adar**

**Tuesday evening 21st of February and Wednesday 22nd of February**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַחֲצִית הַשֶּׁקֶל** |  |  |
| **“HaSheqel Machatsit”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – Genesis 24:42-44 |
| **“half a shekel”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – Genesis 24:44-46 |
| **“medio siclo”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – Genesis 24:47-49 |
| Shemot (Exodus) 30:1-38 +  B’Midbar (Numbers) 28:9-15 | Reader 4 – Sh’mot 30:17-21 |  |
| Ashlamatah: Melachim bet (II Kings) 11:17–12:17 | Reader 5 – Sh’mot 30:22-25 |  |
| Special: Shmuel alef (I Samuel) 20:18,42 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – Genesis 24:42-44 |
| Tehillim (Psalms) 49 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – Genesis 24:44-46 |
| Nazarean Codicil:  Matityahu (Matthew) 17: 24-27) | Maftir – Sh’mot 28:9-15 | Reader 3 – Genesis 24:47-49 |
| I Samuel 20:18,42 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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Please e-mail any comments, questions or suggestions to [chozenppl@gmail.com](about:blank)

1. Rashi [↑](#footnote-ref-1)
2. II Shmuel 21:17 (Ibn Ezra) [↑](#footnote-ref-2)
3. Elijah ben Shlomo Zalman, known as the Vilna Gaon, Elijah of Vilna, by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu"), or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-Hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the saintly genius from Vilnius". [↑](#footnote-ref-3)
4. Rabbi Mordechai Gifter (October 15, 1915 - January 18, 2001) was the rosh yeshiva of the Telz Yeshiva in Cleveland and among the foremost religious leaders of Orthodox Jewry in the late 20th century. He studied in yeshivas in Lithuania and held several rabbinical positions in the United States of America. [↑](#footnote-ref-4)
5. This introduction was 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-5)
6. Ibid. 5, pg. 236. [↑](#footnote-ref-6)
7. Mishlei (Proverbs) 18:1 [↑](#footnote-ref-7)
8. Tikkun Olam – repair the world. [↑](#footnote-ref-8)
9. Rambam, Mishneh Torah, Hilchot Teshuva 3:4 [↑](#footnote-ref-9)
10. Derech Hashem, 1:3:1 [↑](#footnote-ref-10)
11. The birth pangs of the Messiah. [↑](#footnote-ref-11)
12. Lit. ‘day of Messiah’. [↑](#footnote-ref-12)
13. Techiyat HaMetim is the Resurrection of the Dead. [↑](#footnote-ref-13)
14. Acharit HaYamim = ‘End of Days’. [↑](#footnote-ref-14)
15. Shabbat is described as “meeyn olam haba” - a small degree of the experience of the next world. [↑](#footnote-ref-15)
16. Yom Tob – lit. ‘a good day’, a Jewish holiday. [↑](#footnote-ref-16)
17. tzaddikim = ‘righteous people’, people who have moved their tree and chosen life. [↑](#footnote-ref-17)
18. An eruv tavshilin (Hebrew: עירוב תבשילין, "mixing of [cooked] dishes") refers to the act in which one prepares a cooked food prior to a Jewish holiday that will be followed by the Shabbat. This shows that our cooking on Yom Tob was started before the Yom Tob, therefore we are allowed to complete the process on Yom Tob. [↑](#footnote-ref-18)
19. (Jewish law) [↑](#footnote-ref-19)
20. The intellectual ancestors of Rabbinical Judaism. [↑](#footnote-ref-20)
21. Olam HaBa  (Heb. עוֹלָם הַבָּא), literally, ‘the coming world’. [↑](#footnote-ref-21)
22. Gemara in Sanhedrin 97b, "for 6,000 years the world exists and 1,000 destroyed."  [↑](#footnote-ref-22)
23. Yeshayahu (Isaiah) 64:3 [↑](#footnote-ref-23)
24. Meïr Leibush ben Yehiel Michel Wisser (March 7, 1809 – September 18, 1879), better known as The Malbim (Hebrew: מלבי"ם‎), was a rabbi, master of Hebrew grammar, and Bible commentator. The name "Malbim" was derived from the Hebrew initials of his name, and became his nickname by frequent usage. [↑](#footnote-ref-24)
25. Samuel of Nehardea or Samuel bar Abba (Hebrew: שמואל or שמואל ירחינאה) was a Jewish Talmudist who lived in Babylonia, known as an Amora of the first generation; son of Abba bar Abba and head of the Yeshiva at Nehardea. He was a teacher of halakha, judge, physician, and astronomer. From the little biographical information gleaned from the Talmud, we know that Samuel was never ordained as a Tanna, that he was very precise with his words (Kidd. 70), and that he had a special affinity for astronomy. He was born about 165 CE at Nehardea, in Babylonia and died there about 257 CE. [↑](#footnote-ref-25)
26. Midrash Shocher Tov - Midrash Tehillim (Hebrew: מדרש תהלים) or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. 17:49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. 33:7 and many other passages), or "Haggadat Tehillim" (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse *Prov. 11: 5 Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws*. [↑](#footnote-ref-26)
27. Ma’aseh Rav 196 - Elijah ben Shlomo Zalman, known as the Vilna Gaon, Elijah of Vilna, by his Hebrew acronym HaGra (“HaGaon Rabbenu Eliyahu”), or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, “the saintly genius from Vilnius”. [↑](#footnote-ref-27)
28. Shavuot means ‘Weeks’. [↑](#footnote-ref-28)
29. This introduction was 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-29)
30. Shacharit = Morning [↑](#footnote-ref-30)
31. It comes at the end of Psalm 19. [↑](#footnote-ref-31)
32. The opening verses of Psalms 1 and 2. Thus we understand that psalm one originally included both psalm one and two. Now they are two separate psalms. [↑](#footnote-ref-32)
33. ***Tehillim (Psalm) 19:15*** *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.* [↑](#footnote-ref-33)
34. *Megillah 31b It has been taught: R. Simeon b. Eleazar says: Ezra made a regulation for Israel that they should read the curses in Leviticus before Pentecost and those in Deuteronomy before New Year. What is the reason? — Abaye — or you may also say Resh Lakish said: So that the year may end along with its curses. I grant you that in regard to the curses in Deuteronomy you can say, ‘so that the year should end along with its curses’. But as regards those in Leviticus — is Pentecost a New Year? — Yes; Pentecost is also a New Year, as we have learnt: ‘On Pentecost is the new year for [fruit of] the tree’.* [↑](#footnote-ref-34)
35. ‘Atzeret’ means detention, gathering, concluding feast. ‘Atzeret in general designates ‘Atzeret Pesach’, i.e., Shabuoth (the Feast of Weeks, Pentecost) to be distinguished from Shemini ‘Atzeret, the concluding festival of Succoth. Atzeret, lit., ‘the closing’; the Feast of Weeks being regarded as the closing festival to Passover. [↑](#footnote-ref-35)
36. Pilgrimage festivals. [↑](#footnote-ref-36)
37. Rabbi Akiva is the essence of the Oral Law. Moses brings the written Law down to the world; Rabbi Akiva is the nucleus around which the Oral Law is transmitted and generated within the world.

    There are many parallels between Moses and Rabbi Akiva (Sifrei, Devarim 357; both lived 120 years...); but Moses comes from within, Rabbi Akiva from without (he is the offspring of converts; Moses descends from Jacob, Rabbi Akiva from Esau). Jacob is the root of the Written Law; Esau is the root of the Oral Law (Genesis 25:28 *ki tzayid b’piv*). Jacob and Esau are twins; at one level Esau is the firstborn, at another Jacob fulfils that destiny. (This is also the root of Moses’ apparent inability to understand the Torah of Rabbi Akiva and his suggestion that the Torah be given through Rabbi Akiva; in fact, in a very deep way, it was.) [↑](#footnote-ref-37)
38. There were several groups who followed the lead of the Sadducees in denying the Oral Torah including the Karaites. [↑](#footnote-ref-38)
39. Sabbath – Shabbat is how we would transliterate the Hebrew word - שבת. [↑](#footnote-ref-39)
40. The standing grain that is cut is barley. [↑](#footnote-ref-40)
41. Tanchuma, Ki Tissa, 9; Bamidbar Rabbah 2, 11; Pesikta de Rav Kahana, Parshat Shekalim. [↑](#footnote-ref-41)
42. Taanit, 26b. [↑](#footnote-ref-42)
43. Abraham Isaac Sperling [↑](#footnote-ref-43)
44. Shemini Atzeret is what might be called the eighth day of Succoth, although technically, it is a festival separate from Succoth. [↑](#footnote-ref-44)
45. It is important to note that there is no such thing, in scripture, as the “Feast of Firstfruits”. Notice also that the only feast associated with firstfruits is Shavuot. If you read the scriptures carefully, you will notice that the day of the firstfruits is also a Sabbath. This is another clue as to the date of this day (Shavuot). [↑](#footnote-ref-45)
46. Rosh HaShana 1, Mishna 2 [↑](#footnote-ref-46)
47. Judgment [↑](#footnote-ref-47)
48. Rosh HaShana 16a [↑](#footnote-ref-48)
49. This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg [↑](#footnote-ref-49)
50. The Galilee [↑](#footnote-ref-50)