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| **Esnoga Bet Emunah**  **1101 Surrey Trace SE,**  **Tumwater, WA 98501**  **United States of America**  **© 2012**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2012**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Sivan 19, 5772 – June 08/09, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Jun 08 2012 – Candles at 8:14 PM  Sat. Jun 09 2012 – Habdalah 9:13 PM | **Brisbane, Australia**  Fri. Jun 08 2012 – Candles at 4:42 PM  Sat. Jun 09 2012 – Habdalah 5:38 PM | **Bucharest, Romania**  Fri. Jun 08 2012 – Candles at 8:40 PM  Sat. Jun 09 2012 – Habdalah 9:54 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jun 08 2012 – Candles at 8:36 PM  Sat. Jun 09 2012 – Habdalah 9:39 PM | **Jakarta, Indonesia**  Fri. Jun 08 2012 – Candles at 5:27 PM  Sat. Jun 09 2012 – Habdalah 6:19 PM | **Manila & Cebu, Philippines**  Fri. Jun 08 2012 – Candles at 6:06 PM  Sat. Jun 09 2012 – Habdalah 6:59 PM |
| **Miami, FL, U.S.**  Fri. Jun 08 2012 – Candles at 7:53 PM  Sat. Jun 09 2012 – Habdalah 8:50 PM | **Olympia, WA, U.S.**  Fri. Jun 08 2012 – Candles at 8:47 PM  Sat. Jun 09 2012 – Habdalah 10:06 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jun 08 2012 – Candles at 7:55 PM  Sat. Jun 09 2012 – Habdalah 9:00 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Jun 08 2012 – Candles at 8:13 PM  Sat. Jun 09 2012 – Habdalah 9:26 PM | **Singapore, Singapore**  Fri. Jun 08 2012 – Candles at 6:51 PM  Sat. Jun 09 2012 – Habdalah 7:43 PM | **St. Louis, MO, U.S.**  Fri. Jun 08 2012 – Candles at 8:06 PM  Sat. Jun 09 2012 – Habdalah 9:12 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

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

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**This Torah Seder Commentary is dedicated to His Excellency Adon Eliyahu ben Abraham on occasion of his birthday last June the 1st. We join together in wishing him a most happy Yom Huledet Sameach (Happy Birthday) and praying that His Excellency has a long, healthy and prosperous life with much Torah learning together with many wonderful deeds of loving-kindness, together with all Am Yisrael, amen ve amen!**

**Sabbath: “Vay’hi Bimei Amrafel”**

**“And in the days of Amraphel”‎**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי, בִּימֵי אַמְרָפֶל** |  |  |
| **“Vay’hi Bimei Amrafel”** | Reader 1 – B’resheet 14:1-3 | Reader 1 – B’resheet 15:1-3 |
| **“And in the days of Amraphel”** | Reader 2 – B’resheet 14:4-7 | Reader 2 – B’resheet 15:4-6 |
| **“Y en los días de Amrafel”** | Reader 3 – B’resheet 14:8-10 | Reader 3 – B’resheet 15:1-6 |
| B’resheet (Gen.) Gen. 14:1-24 | Reader 4 – B’resheet 14:11-13 |  |
| Ashlamatah: Isaiah 41:2-5 + 8-13 | Reader 5 – B’resheet 14:14-16 |  |
|  | Reader 6 – B’resheet 14:17-20 | Reader 1 – B’resheet 15:1-3 |
| Psalms 10:1-18 | Reader 7 – B’resheet 14:21-24 | Reader 2 – B’resheet 15:4-6 |
|  | Maftir – B’Midbar 14:22-24 | Reader 3 – B’resheet 15:1-6 |
| N.C.: Mark 1:29-31  Luke 4:38-39 & Acts 3:17-26 | Isaiah 41:2-5 + 8-13 |  |

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

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

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: 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!**

**Contents of the Torah Seder**

* Abram Rescues Lot – Genesis 14:1-17
* Abram and Melchizedek – Genesis 14:18-20
* Abram and the King of Sodom – Genesis 14:21-24

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 14:1-24‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. Now it came to pass in the days of Amraphel the king of Shinar, Arioch the king of Ellasar, Chedorloemer the king of Elam, and Tidal the king of Goyim. | 1. And it was in the days of Amraphel,--he is Nimrod, who commanded Abram to be cast into the furnace; he was then king of Pontos; Ariok, (so called) because he was (arik) tall among the giants, king of Thalasar, Kedarlaomer, (so called) because he had bound himself (or gone over) among the bondmen of the king of Elam, and Thidal, crafty as a fox, king of the peoples subjected to him, |
| 2. That they waged war with Bera the king of Sodom and with Birsha the king of Gomorrah, Shineab the king of Admah, and Shemeber the king of Zeboiim, and the king of Bela, which is Zoar. | 2. – made war with Bera, whose deeds were evil, king of Sedom, and with Birsha, whose deeds were with the wicked, king of Amora: Shinab, who had hated his father, king of Admah, and Shemebar, who had corrupted himself with fornication, king of Zeboim; and the king of the city which consumed (Bela) the dwellers thereof, which is Zoar. |
| 3. All these joined in the valley of Siddim, which is the Dead Sea. | 3. All these were joined in the valley of the gardens (paredesaia), the place that produced the streamlets of waters that empty themselves into the sea of salt.  JERUSALEM: All these were joined in the valley of the gardens. |
| 4. For twelve years they served Chedorloemer, and for thirteen years they rebelled. | 4. Twelve years they had served Kedarlaomer; and in the thirteenth year they had rebelled. |
| 5. And in the fourteenth year, Chedorloemer came, and the kings who were with him, and they smote the Rephaim in Ashteroth karnaim and the Zuzim in Ham, and the Emim in Shaveh kiriathaim. | 5. And in the fourteenth year came Kedarlaomer and the kings who were with him, and smote the Giants (gibboraia) which were in Ashtaroth-Karniam, and the Strong who were in Hametha, and the Terrible who were in the plain of Kiriathaim,  JERUSALEM: And they slew the giants who were in Ashtaroth-Karnaim, the famed who were among them, and the formidable who inhabited the city which they had built, and the cavern people who dwelt in the mountain of Gebala, unto the valley of vision which is near upon the desert. |
| 6. And the Horites in their mountain Seir, until the plain of Paran, which is alongside the desert. | 6. and the Choraee (dwellers in caverns) who were in the high mountains of Begala, unto the valley of Pharan, which was near upon the edge of the desert. |
| 7. And they returned and came to Ein Mishpat, which is Kadesh, and they smote the entire field of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar. | 7. And they returned, and came to the place where was rendered the judgment of Mosheh the prophet, to the fountain of the waters of Strife, which is Requam. And they smote all the fields of the Amalkaee, and also the Emoraee, who dwelt in En-gedi. |
| 8. And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim, and the king of Bela, which is Zoar, came forth, and they engaged them in battle in the valley of Siddim. | 8. And the king of Sedom, and the king of Amorah, and the kind of Admah, and the king of Zeboim, and the king of the city which consumed its inhabitants, which is Zoar, went forth, and set the array of battle against them in the valley of the gardens; |
| 9. With Chedorloemer the king of Elam and Tidal the king of Goyim and Amraphel the king of Shinar and Arioch the king of Ellasar, four kings against the five. | 9. with Kedarlaomer king of Elam, and Thidal king of the nations obedient to him, and Amraphel king of Pontos, and Ariok king of Thelasar; four kings arrayed in battle against five.  JERUSALEM: And Amraphel king of Pontos, and Ariok king of Elasar: four kings against five spread out the array of war. |
| 10. Now the valley of Siddim was [composed of] many clay pits, and the kings of Sodom and Gomorrah fled and they fell there, and the survivors fled to a mountain. | 10. And the valley of the gardens had many pits filled with bitumen: and the kings of Sedom and Amora fled away, and fell there; and they who were left fled to the mountains.  JERUSALEM: The valley of the gardens was full of pits of bitumen: |
| 11. And they took all the possessions of Sodom and Gomorrah and all their food, and they departed. | 11. And they took all the property of Sedom and Amora, and all their food, and went. |
| 12. And they took Lot and his possessions, the son of Abram's brother, and they departed, and he was living in Sodom. | 12. And they made captive Lot the son of Abram's brother, and his property, and went. And he had dwelt in Sedom. |
| 13. And the fugitive came and he told Abram the Hebrew, and he was living in the plain of Mamre the Amorite, the brother of Eshkol and the brother of Aner, who were Abram's confederates. | 13. And Og came, who had been spared from the giants that died in the deluge, and had ridden protected upon the top of the ark, and sustained with food by Noah; not being spared through high righteousness/generosity, but that the inhabitants of the world might see the power of the LORD, and say, Were there not giants who in the first times rebelled against the LORD of the world, and perished from the earth? But when these kings made war, behold, Og, who was with them, said in his heart, I will go and show Abram concerning Lot, who is led captive, that he may come and deliver him from the hands of the kings into whose hands he has been delivered. **And he arose and came, upon the eve of the day of the Pascha, and found him making the unleavened cakes.** Then showed he to Abram the Hebrew, who dwelt in the valleys of Mamre Amoraah, brother of Eshkol and brother of Aner, who were men of covenant with Abram. |
| 14. And Abram heard that his kinsman had been taken captive, and he armed his trained men, those born in his house, three hundred and eighteen, and he pursued [them] until Dan. | 14. **And when Abram heard that his brother was made captive, he armed his young men who were trained for war, grown up in his house; but they willed not to go with him. And he chose from them Eliezer the son of Nimrod, who was equal in strength to all the three hundred and eighteen; and he pursued unto Dan.**  **JERUSALEM: Domestics (marbitsi, down-liers) of his house, eighteen and three hundred, and pursued after them unto Dan of Kisarion.** |
| 15. And he divided himself against them at night, he and his servants, and smote them, and pursued them until Hobah, which is to the left of Damascus. | 15. And he divided them at night in the way; a part were to engage with the kings, **and a part were hidden to smite the firstborn of Egypt.** And he arose, he and his servants, and smote them, and pursued them which remained of them unto (the place) of the memorial of sin which was to be in Dan, from the north of Darmesek.  JERUSALEM: And he pursued them unto Havetha, which is from the north of Darmesek. |
| 16. And he restored all the possessions, and also Lot his brother and his possessions he restored, and also the women and the people. | 16. And he brought back all the substance, and also Lot his brother and his substance he brought back, and also the women and the people. |
| 17. And the king of Sodom came out toward him, after his return from smiting Chedorlaomer and the kings who were with him, to the valley of Shaveh, which is the valley of the king. | 17. And the king of Sedom came forth, after that he returned from destroying Kedarlaomer and the kings who were with him, to meet him at the plain of Mephana, which was the king's race-course.  JERUSALEM: And the kings who were with him, at the plain of vision which was the house of the king's plain. |
| 18. **And Malchizedek the king of Salem brought out bread and wine, and he was a priest to the Most High God.** | 18. **And Malka Zadika, who was Shem bar Noah, the king of Yerushalem,** came forth to meet Abram, and brought forth to him bread and wine; and in that time he ministered before Eloha Ilaha.  JERUSALEM: **And Malki Zedek, king of Yerushalem, who was Shem, who was the great priest of the Most High.** |
| 19. And he blessed him, and he said, "Blessed be Abram to the Most High God, Who possesses heaven and earth. | 19. And he blessed him, and said, Blessed be Abram of the LORD God Most High, who for the righteous/ generous possesses the heavens and the earth. |
| 20. And blessed be the Most High God, Who has delivered your adversaries into your hand," and he gave him a tithe from all. | 20. And blessed be Eloha Ilaha, who has made your enemies as a shield which receives a blow. And he gave to him one of ten, of all which he brought back. |
| 21. And the king of Sodom said to Abram, "Give me the souls, and the possessions take for yourself." | 21. And the king of Sedom said to Aram, Give me the souls of the men of my people whom you have brought back, and the substance take to yourself.  JERUSALEM: And the treasure take it to yourself. |
| 22. And Abram said to the king of Sodom, "I raise my hand to the Lord, the Most High God, Who possesses heaven and earth. | 22. And Abram said to the king of Sedom, I have uplifted my hands in an oath before the LORD God the Most High, who for the just possesses His possession of the heavens and the earth, |
| 23. Neither from a thread to a shoe strap, nor will I take from whatever is yours, that you should not say, 'I have made Abram wealthy.' | 23. if from a thread to the latchet of a sandal I receive any thing of all that is your; lest you magnify yourself in saying, I have enriched Abram from mine own.  JERUSALEM: If from a thread to the latchet of a sandal I receive of all that is yours: that you magnify not yourself and say, I have enriched Abram. |
| 24. Exclusive of what the lads ate, and the share of the men who went with me; Aner, Eshkol, and Mamre they shall take their share." | 24. Have I not power over all the spoil?--Apart from what the young men have eaten, and the portion of the men who went with me, Aner, Eshkol, and Mamre, they also receiving their portion. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 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. 49-80.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 14:1-24‎**

**1 Amraphel** This is Nimrod, who said (אָמַר) to Abram, Fall (פּוֹל) into the fiery furnace. (Gen. Rabbah) [from Mid. Tan., Lech Lecha 6; Er. 53a, Targum Jonathan]

**the king of Goyim** There is a place named Goyim because [people] from many nations (גוֹיִם) and places assembled there, and they crowned over them a man named Tidal (Gen. Rabbah 42:4).

**2 Bera** He was evil (רַע) to Heaven and evil to people. [from Tan. Lech Lecha 8]

**Birsha** He was elevated in wickedness (רֶשַׁע) . [cf. Tan. Lech Lecha 8]

**Shineab** He hated (שׂוֹנֵא) his Father (אָב) in Heaven. [from Tan. ad loc.]

**Shemeber** He made (שָׂם) wings (אֵבֶר) to fly and to spring and to rebel against the Holy One, blessed be He. [from Tan. ad loc.]

**Bela** the name of the city.

**3 the valley of Siddim** This was its name because there were many fields (שָׂדוֹת) in it, and there are many Aggadic midrashim. [from Targum Onkelos]

**which is the Dead Sea** Afterwards, the sea flowed into it, and it became the Dead Sea. The Midrash Aggadah (Gen. Rabbah 42:6), however, states that the rocks around it split, and rivers flowed into it.

**4 For twelve years they served** These five kings [served] Chedorloemer.

**5 And in the fourteenth year of their rebellion**, Chedorloemer came. Since the matter concerned him, he bore “the heavier side of the beam” [i.e., he bore a major part of the responsibility]. [from Gen. Rabbah 42:6]

**and the kings** These are the three kings.

**and the Zuzim** These are the Zamzumim. See Deut. 2:20.

**6 in their mountain** Heb. בְהַרְרָם , in their mountain. [from Targum Onkelos]

**the plain of Paran** Heb. אֵיל According to its Aramaic translation, it means a plain. I say, however, that אֵיל does not mean a plain, but rather, that the plain of Paran was named Eil, and that [the plain] of Mamre was named Elonei, and that [the plain] of the Jordan was named Kikkar, and that [the plain] of Shittim was named Abel, אָבֵל הַשִׁטִים (Num. 33.49). And similarly, Baal- gad [was a plain] named Baal. [Though] they are all translated מִישׁוֹר , a plain, each one has its name accompanying it.

**alongside the desert** Heb. עַל alongside the desert, like (Num. 2:20): “and alongside them (וְעָלָיו) was the tribe of Manasseh.”-[from Targum Onkelos]

**7 Ein Mishpat, which is Kadesh** lit. the fountain of judgment. [It was thus called] because of the future, for Moses and Aaron were destined to be judged there concerning matters [that would occur at] that fountain, viz. the waters of Meribah (Tan. Lech Lecha 8). Onkelos, however, rendered it according to its simple meaning, the place where the people of the province would assemble for all litigation.

**field of the Amalekites** Amalek had not yet been born, but it was given this appellation because of the [name it would bear] in the future. [from Tan. ad loc.]

**in Hazezon Tamar** This is Ein-Gedi. This is an explicit verse in (II) Chronicles (20:2) concerning Jehoshaphat.

**9 four kings** Nevertheless, the few were victorious. This is to inform you that they were mighty men. Despite this, Abram did not hesitate to pursue them. [from Gen. Rabbah 42:7]

**10 many clay pits** There were many pits there from which they took earth for the clay for building (Targum Onkelos). The Midrashic explanation (Gen. Rabbah ad loc.), is that the clay was kneaded in them [i.e., in the pits], and a miracle was wrought for the king of Sodom that he escaped from there, because some of the nations did not believe that Abraham had been saved from Ur of the Chaldees, from the fiery furnace, but since this one escaped from the clay, they believed in Abraham retroactively.

**fled to a mountain** [Meaning]: They fled to a mountain. The word הֶרָה is the same as לְהַר . Any word that requires a lamed at the beginning, may have a hey added to it at the end [instead]. But there is a difference between הֶרָה and הָהָרָה for the hey at the end of the word takes the place of the lamed at the beginning [of the word], but it does not take the place of a lamed vowelized with a pattach under it. Now הֶרָה is like לְהַר or like אֶל הַר , [to a mountain] but it does not specify to which mountain, for each one fled to whichever mountain he found first. But when the letter hey is placed at the beginning, by writing הָהָרה , or הַמִדְבָּרה , it is to be interpreted as הָהָר אֶל , or like לְהָהָר , [to the mountain], and it refers to that mountain that is known and specified in the chapter.

**12 and he was living in Sodom** What brought this about to him [that he was taken captive]? His living in Sodom. [from Gen. Rabbah ad loc.]

**13 And the fugitive came** According to its simple meaning, this was Og, who escaped from the battle, and that is what is referred to in (Deut. 3:11): “Only Og survived from the rest of the Rephaim.” And that is the meaning of “survived,” that Amraphel and his allies did not kill him when they smote the Rephaim in Ashteroth-karnaim [Midrash Tanchuma (Chukkath 25)]. The Midrash Gen. Rabbah [explains]: This is Og, who escaped from the Generation of the Flood, and this is the meaning of “from the rest of the Rephaim,” as it is said: (above 6:4): “The Nephilim were on the earth, etc.” And he [Og] intended that Abram should be killed and he would marry Sarah (Gen. Rabbah 42:8).

**the Hebrew** Heb. הָעִבְרִי [So called] because he came from the other side (מֵעֵבֶר) of the [Euphrates] river (Gen. Rabbah 42:8).

**Abram’s confederates** lit. the masters of Abram’s covenant. Because they made a covenant with him. (Other editions add: Another explanation of [ בַּעֲלֵי בְּרִית ]: They gave him advice concerning circumcision (Aggadath Bereishith 19:3), as is explained elsewhere) (below 18:1). [According to Aggadath Bereishith, the covenant mentioned is that of circumcision.]

**14 and he armed** Heb. וַיָרֶק , like its Aramaic translation: וְזָרֵיז , [and he armed], and similarly (Lev. 26:33): וַהֲרִיקֽתִי אַחֲרֵיכֶם חָרֶב [which Onkelos renders]: “and I will arm Myself with My sword against you,” and similarly (Exod. 15:9): “I will arm myself (אָרִיק) with my sword, and similarly (Ps. 35:3): “And arm Yourself (וְהָרֵק) with a spear and ax.”-[from Gen. Rabbah 43:2]

**his trained men** Heb. חֲנִיכָיו It is written חֲנִיכוֹ [in the singular], his trained man, (other editions: It is read). This is Eliezer, whom he had trained to [perform the] commandments, and it [ חֲנִיכָיו ] is an expression of the initiation (lit. the beginning of the entrance) of a person or a utensil to the craft with which he [or it] is destined to remain, and similarly (Prov. 22: 6): “Train (חֲנֽךְ) a child ;” (Num. 7:10): “the dedication of (חֲנֻכַּת) the altar ;” (Ps. 30:1): “the dedication of of (חֲנֻכַּת) the Temple,” and in Old French it is called enseigner [to instruct, train].

**three hundred and eighteen** Our Sages said (Gen. Rabbah 43:2, Ned. 32a): It was Eliezer alone, and it [the number 318] is the numerical value of his name.

**until Dan** There he became weak, for he saw that his children were destined to erect a calf there (Sanh. 96a). The reference is to I Kings 12:29: “And he (Jeroboam) placed one in Beth-el, and the other he placed in Dan.”

**15 And he divided himself against them** According to its simple meaning, transpose the verse: “And he divided himself, he and his servants, upon them at night,” as is customary for pursuers, who divide themselves after the pursued when they flee, one here and one there.

**at night** i.e., after nightfall he did not refrain from pursuing them. The Midrash Aggadah (Gen. Rabbah 43:3) states, however, that the night was divided, and in its first half, a miracle was wrought for him, and its second half was preserved for the [miracle of] midnight in Egypt.

**until Hobah** There is no place named Hobah, but Dan is called Hobah [culpable] because of the idolatry which would be practiced there [in the future]. [from Tan. Lech Lecha 13]

**17 to the valley of Shaveh** That is its name, and the Targum renders: to the clear plain. It was clear of trees and of every obstacle.

**the valley of the king** [Onkelos renders:] the king’s race course; one race course was thirty rods long, which was designated for the king to play there. The Midrash Aggadah (Gen. Rabbah 42: 5, 43:5), however, [explains that it was] a valley where all the nations concurred (הֻשְׁווּ) and crowned Abram over them as a prince of God and as an officer.

**18 And Malchizedek** The Midrash Aggadah (Targum Jonathan, Ned. 32b, Mid. Ps. 76:3) states that he was Shem, the son of Noah.

**bread and wine** This is done for those weary from battle, and he [Malchizedek] demonstrated that he bore no grudge against him [Abram] for slaying his sons (Tan. Lech Lecha 15). And according to the Midrash Aggadah (Gen. Rabbah 43:6), he hinted to him about the meal offerings and the libations, which his [Abraham’s] children would offer up there.

**19 Who possesses heaven and earth** - Heb. קֽנֶה , like (Ps. 115:15): the Maker of heaven and earth. By making them, He acquired them to be His.

**20 Who has delivered** Heb. מִגֵן , Who has delivered, and likewise, (Hosea 11:8): I shall deliver you (אֲמַגֶנְךָ) , O Israel.

**and he gave him** [i.e.,] Abram [gave Malchizedek] a tithe from all that was his because he was a priest. [from Gen. Rabbah 44:7]

**21 Give me the souls** Of that which was captured that belonged to me, which you rescued, give me back the people only.

**22 I raise my hand** Heb. הֲרִמֽתִי , lit. I raised. This is an expression of an oath. “I raise my hand to the Most High God.” And similarly (Gen. 22:16): בִּי נִשְׁבַּעְתִּי ‚ [means] “I swear by Myself,” and similarly (Gen. 23:13): נָתַתִּי כֶּסֶף הַשָׂדֶה קַח מִמֶנִי [means] “I am giving you the price of the field, take it from me.”-[from Gen. Rabbah 43: 9]

**23 Neither from a thread to a shoe strap** will I keep for myself of the captured possessions.

**nor will I take from whatever is yours** And if you offer [lit. say] to give me reward from your treasuries, I will not take [it].

**that you should not say, etc** The Holy One, blessed be He, promised to make me rich, as it is said (above 12:2): “and I will bless you, etc.”

**24 the lads** My servants who went with me, and additionally, Aner, Eshkol, and Mamre, etc. Although my servants entered the battle, as it is stated (above verse 14): “he and his servants, and smote them,” while Aner and his companions stayed with the luggage to guard [it], nevertheless, “they shall take their share.” And from him, David learned, as he said (I Sam. 30:24): “for as the share of him who goes down into battle, so is the share of him who stays with the luggage; they shall share alike.” Therefore, it says (ibid. verse 25): “And it was so from that day (and had been so) from before, that he made it a statute and an ordinance.” It does not say וָהָלְאָה [and onwards], because that statute had already been enacted in the days of Abram. [from Gen. Rabbah 43:9]

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) 14:1-24**

‎**14:1. AND IT CAME TO PASS IN THE DAYS OF AMRAPHEL KING OF SHINAR.** This event happened to Abraham in order to teach us that four kingdoms will arise to rule the world. In the end, his ‎‎[Abraham's] children will prevail over them, and they will all fall into their hands. Then they will return all their captives and their wealth. The ‎first one mentioned here is the king of Babylon[[1]](#footnote-1) for so it was to be in the future, as it is written. *You are the head of gold*.[[2]](#footnote-2) Perhaps Ellasar, ‎mentioned here second, is the name of a city in Media or Persia,[[3]](#footnote-3) and Elam, mentioned third, is the city in which the first Greek king - ‎Alexander - was crowned. From there his kingdom spread after he was victorious over Darius, [king of the Persians]. Our Rabbis have already ‎mentioned this matter:[[4]](#footnote-4) "Rabbi Yosei said, 'For six years the Greeks ruled in Elam, and after that their kingdom spread over the entire world.' ‎‎" The king of Goyim,[[5]](#footnote-5) [the last of the four kings mentioned here], who ruled over various nations that had made him their head and leader, ‎is an allusion to the king of Rome who ruled over a city comprised of many peoples: Kittim, Edom, and the rest of the nations. Thus the Rabbis ‎said in Beresheet Rabbah,[[6]](#footnote-6) "Rabbi Avin said, 'Just as Abraham's grief began with four kingdoms, so will it end for his descendants only with ‎four kingdoms.''' And it further says there:[[7]](#footnote-7) "*And it came to pass in the days of Amraphel king of Shinar* - this is Babylon; Arioch king of ‎Ellasar - this is Media; Chedorlaomer king of Elam - this is Greece; And Tidal king of Goyim- this is that kingdom (Rome) which writes out a ‎levy [and collects assessment] from all nations of the world." ‎

‎**2. AND THE KING OF BELA.** The reason [why Scripture does not mention his name as it does with the kings of Sodom, et al], is that he ruled ‎over a small city with few men in it and he had no generally recognized reputation. ‎

‎

**6. 'ElL PARAN.'** It is translated in the Targum as "Plain of Paran." But I say that the word ***eil*** does not signify a plain. Rather, the lowland of ‎Paran was called Eil, that of Mamre was named Eilonei, that of the Jordan was called Kikar, and that of Shittim was Abel. All these are ‎translated in the Targum as meishra (plain), but each really had its own particular name. Thus the language of Rashi. ‎

But if it were so,[[8]](#footnote-8) Onkelos would have mentioned them in his Targum by their name - i.e., "Eila of Paran ," "Eilonei of Mamre," - as is his ‎custom with names. Besides, who told him[[9]](#footnote-9) whether these many places were all plains or high mountains [if Eil, Eilonei and Kikar were but ‎proper names of these places]? Again, Mamre is the name of a person - as it is written, *brother of Eshcol, and brother of Aner, and they were ‎confederate with Abram[[10]](#footnote-10)* - and that place was his, just as it says, *'Eilonei' Mamre the Amorite*,[[11]](#footnote-11) as I have explained.[[12]](#footnote-12) Rather, *Eil paran* ‎means a place of terebinths, as it is said, *For they will be ashamed 'me'eilim.' (of the terebinths) which you have desired*;[[13]](#footnote-13) ***eilonei*** is a place ‎of oaks, as it is said, *As a terebinth, 'veka'alon.' (and as an oak)[[14]](#footnote-14)* *Of the 'alonim ' (oaks) of Bashan*.[[15]](#footnote-15) It was customary among them that ‎these terebinths and oaks be planted in the plains before the cities which serve them as "an open land." And so did Onkelos translate *alon ‎bachutli[[16]](#footnote-16)* as ‎"the plain of Bechuta." There the word ***alon*** is surely not a proper noun of the location[[17]](#footnote-17) but only the name of the species of tree planted ‎there, as is made explicit [in the same verse: *and she was buried] ... under the 'alon.' [[18]](#footnote-18)* Onkelos' intent, however, is to convey the sense of the ‎expression and not to merely translate the words. ‎

N ow the Targum Yerushalmi says with respect to both *eil Paran and eilonei Mamre* that they mean the plain of Paran and Mamre as Onkelos ‎said, but in the case of *alan bachuth*,[[19]](#footnote-19) he [Targum Yerushalmi] says it is the nut-tree of Bachut for he considers *alan bachuth* to be the ‎name of a tree and not a place.[[20]](#footnote-20) Onkelos, however, thought that *alan bachuth* is the name of a place, so called because there were many oak ‎trees there, just as *Eilonei Mamre* [is the name of a place] . It is for that reason that Scripture there uses the word ha *'alon*.[[21]](#footnote-21) Thus according ‎to Onkelos they are all[[22]](#footnote-22) descriptive nouns. ‎

‎But *kikar hayarden[[23]](#footnote-23)* is indeed the actual word for a plain, for *kikar* in the Sacred Language is the name for the place where the natural ‎streams of rivers overflow. It is for this reason that the messenger who came to rescue Lot said, *Stay not in all 'hakikar' (the plain; escape to ‎the mountain*.[[24]](#footnote-24) Of similar usage are the expressions, *Kar nirchav (wide pasture)*;[[25]](#footnote-25) *'Karim' (the meadows) are clothed with flocks; the ‎valleys also are covered over with corn*.[[26]](#footnote-26) Sometimes Scripture doubles the first letter of the word *kar (meadow)*, making it *kikar*, and at ‎other times Scripture discards the double form, as in, *bath ayin (the apple of the eye]*,[[27]](#footnote-27) There are many other such cases. ‎

Swift couriers are also called by this name *kar*, as in *'lakari velaratzim*;'[[28]](#footnote-28) *The captains over hundreds and 'hakari.*'[[29]](#footnote-29) The word *bakirkaroth[[30]](#footnote-30)* is also of the same root. It is the name for speedy camels such as "the flying camel" mentioned in the Talmud.[[31]](#footnote-31) The word *mecharkar*,[[32]](#footnote-32) ‎containing the double use of *kar*, is a derivative of this word. ‎

*Abel Hashittim*,[[33]](#footnote-33) and also *Abel Mecholah*,[[34]](#footnote-34) they[[35]](#footnote-35) translated to mean the plain of Shittim and Mecholah. It is [called Abel, which in ‎Hebrew means "mourning"] , because it is a desolate place, without plantings or structures for the word ***abel*** is, to them, an expression of ‎destruction and waste, as in the verses: *'Vaya 'avel' (And He made to mourn) the rampart and the wall*;[[36]](#footnote-36) *The new wine 'aval' (fails), the ‎vine fades*.[[37]](#footnote-37) ‎

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**7. TO EIN MISHPAT, WHICH IS KADESH.** It is named [Ein Mishpat, meaning, "the Well of Judgment"] on account of a future ‎ event, for Moses and Aaron will be judged because of what will occur at that fountain.[[38]](#footnote-38) Thus the words of Rashi based upon an ‎Agada.[[39]](#footnote-39) ‎

But I do not understand this for this Kadesh [mentioned here] is Kadesh-barnea which is in *El-paran which is by the desert*,[[40]](#footnote-40) and it is from ‎there that the spies were sent by Moses in the second year following the Exodus from Egypt, as it is said, *Unto the wilderness of Paran, to ‎Kadesh*.[[41]](#footnote-41) And it is further written, *And we came to Kadesh-barnea ... and you said, Let us send men before us*,[[42]](#footnote-42) *and there Israel abode many ‎days*.[[43]](#footnote-43) But the Kadesh where the judgment of the righteous/generous ones[[44]](#footnote-44) took place is in the wilderness of Zin, which they entered in the fortieth ‎year following the Exodus, as it is said, *And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first ‎month, and the people abode in Kadesh*,[[45]](#footnote-45) and finish the chapter.[[46]](#footnote-46) Perhaps the Midrash [mentioned above] alludes only to the name, ‎meaning that a place bearing this name Kadesh will become "the Well of Judgment."

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Now Onkelos said, "the plain of *pilug dina*," but I do not know what this means. Perhaps the word *pilug* is derived from [the Hebrew word used ‎in the following verses]: *'Plagim' (Streams) and watercourses*;[[47]](#footnote-47) *Who 'pilag' (has cleft) a channel for the water flood.[[48]](#footnote-48)* Similarly, in the ‎language of the Sages we find,[[49]](#footnote-49) "Pilgo (The openness) of the sea." The verse thus states that on that plain there will flow "a fountain of ‎judgment" entering the depth of the case, as this was a fitting plain destined for kings who would sit there to judge all the peoples of these lands. ‎

**THE COUNTRY OF THE AMALEKITES.** Rashi comments: ‎‎"Amalek, it is true, was not yet born, but it is so named here because of the name it would bear in the future." ‎

‎

Now I do not know whether Rashi's intent is to say that Moshe Rabbenu called the place by the name it was referred to in his time, but if this ‎be the case, there is no reference to future events involved. Or [if Rashi's intent is that the nations of Abraham's era called it by that name] what ‎is being foretold by the nations' prophetic naming of this place? ‎

But the language of Beresheet Rabba[[50]](#footnote-50) is as follows: "Amalek was not yet born and yet you say, 'All the country of the Amalekites!' **‎However, the Torah declares the end from the beginning**."[[51]](#footnote-51) This method of d'rash[[52]](#footnote-52) of the Sages is found in many places. Concerning the ‎rivers of the garden of Eden they also made a similar statement.[[53]](#footnote-53) The intent of the Rabbis is to say that from the time the rivers came forth ‎it was already declared that a particular river go towards a land which is destined to be called Assyria.[[54]](#footnote-54) ‎

The correct interpretation concerning "the country of the Amalekites" mentioned here is that there was in ancient times some honorable ‎person of the sons of the Horites, the inhabitants of the land,[[55]](#footnote-55) by the name of Amalek, who ruled over this place. Eliphaz, Esau's firstborn, ‎named his son after this man.[[56]](#footnote-56) Perhaps this Amalek mentioned here was of the family of Timna, his mother,[[57]](#footnote-57) and he also ruled in that ‎place and was chieftain over them. ‎

‎**10. 'BE'EROTH BE'EROTH CHEIMAR' (FULL OF SLIME PITS).** There were many pits there since they removed earth to be used as clay for ‎building purposes. The Midrashic explanation is that the clay was closely kneaded together in them, [that is, it was very sticky], but a miracle ‎happened to the king of Sodom and he ‎ escaped from there. This miracle occurred because there were some among the nations who did not believe that Abram had been delivered ‎from the fiery furnace, but as soon as this one escaped from the slime, in retrospect they believed in Abram. Thus the language of Rashi. ‎

There is no doubt that the meaning of *be'eroth cheimar* is "pits containing mud and slime ." even as it is written, *And in the pit there was no ‎water, but mire, and Jeremiah sank in the mire*,[[58]](#footnote-58) and it is further written, *He brought me up out of the tumultuous pit, out of the miry clay*.[[59]](#footnote-59) And it is possible that the king of Sodom went out from there naturally, without a miracle.

And I wonder concerning the above Midrashic explanation, for those nations that did not believe that the Holy One, blessed be He, had ‎performed a miracle for Abraham would not have their faith in the Holy One, blessed be He, augmented by witnessing the miracle which befell ‎the king of Sodom. The king of Sodom was an idol worshipper, and his miracle would either strengthen the hands of the idol worshippers or ‎it would cause them to believe that all miracles are done by witchcraft or are due to some remotely possible chance. His miracle would thus ‎cast doubt into the hearts of those who believed in Abraham's miracle! Perhaps [the Rabbis who authored this Midrashic explanation] will ‎interpret the verse, *And the king of Sodom went out to meet him*,[[60]](#footnote-60) as implying that “he went out” from the pit when Abraham passed by for it was in honor of Abraham that a miracle was done to him so that he could go forth to meet him ‎in order to honor and bless Abraham.

‎

And it is possible that Abraham, upon his return, looked into that pit for he wanted to save the kings and return their wealth to them, and then ‎the miracle happened on his account. Now if a miracle was done to the king of Sodom in honor of Abraham, the nations could now believe ‎all the more that a miracle would be done to Abraham himself in order to rescue him from death. ‎

‎

We must further say that the king of Gomorrah had already died[[61]](#footnote-61) when Abraham passed him by or that he had fallen into another pit, as ‎the word "there"[[62]](#footnote-62) refers to "the vale." ‎

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**15. AND HE DIVIDED HIMSELF, BY NIGHT.** Rashi wrote: "In accordance with the plain sense of the verse it means [that they divided into ‎groups] as is the manner of those who pursue their enemies when they flee in different directions. By night means that even after it became ‎dark, they did not cease pursuing them." ‎

The correct interpretation is that he pursued the enemies to Dan during the daytime with his entire army. When it became dark and he was not ‎able to see by which road they fled, he divided his people and servants into two or three groups, taking one part with him, and they pursued ‎them on all roads, smiting them as far as Hobah, which is on the left hand of Damascus. Then he returned from pursuing them. The order of ‎the words [in the verse are thus interpreted as follows] : "And he divided himself, he and his servants, by night." ‎

**AND HE PURSUED THEM UNTO HOBAH, WHICH IS ON THE LEFT HAND OF DAMASCUS.** It is known that there is a great distance ‎from the oaks of Mamre in Hebron in the land of Judah, to Damascus, which is outside the Land. If so, he pursued them for many days until ‎he forced them to leave the land for they were returning to Babylon, their country. Or possibly there occurred here a great miracle, just as our ‎Rabbis expounded from the verse, *The way with his foot he treads not*.[[63]](#footnote-63)

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**18. AND MELCHIZEDEK KING OF SALEM.** This is Jerusalem, just as it is said, *In Salem is set His tabernacle*.[[64]](#footnote-64) In the days of Joshua, its ‎king was also called Adoni-zedek.[[65]](#footnote-65) Since time ‎ immemorial the nations knew that this place, which was the choicest of all places, is in the centre of the inhabited region. Or perhaps they knew ‎of its superiority by tradition, i.e., that it is exactly opposite the Heavenly Sanctuary, where the Divine Glory of the Holy One, blessed be He, ‎who is called Tzedek (Righteousness) abides.[[66]](#footnote-66)

In Beresheet Rabba[[67]](#footnote-67) [we find that Jerusalem is called Tzedek because] "this place makes its inhabitants righteous/ generous. And Melchizedek means ‎‎'the lord of Zedek.'[[68]](#footnote-68) Jerusalem is called Tzedek, as it is said, *'Tzedek' (Righteousness/generosity) lodged in it*."[[69]](#footnote-69) ‎

**AND HE WAS PRIEST OF G-D THE MOST HIGH.** This is stated in order to inform us that Abraham would not give a tithe to the priest of ‎other gods, but since he knew that he was a priest of G-d the Most High, he gave him the tithe as an honor to G-d. He alluded to Abraham ‎through this episode that the House of G-d will be there, and there his descendants will bring the tithe and the Heave-offering,[[70]](#footnote-70) and there they ‎will bless the Eternal. ‎

Now according to the opinion of our Rabbis[[71]](#footnote-71) who say that Melchizedek was Shem, the son of Noah, we must say that he left his country ‎in the east[[72]](#footnote-72) and came to Jerusalem to worship the Eternal. He became the people's priest of G-d the Most High since he was the honored one ‎among their father's brothers,[[73]](#footnote-73) as Jerusalem was ever in the boundary of the Canaanites. ‎

Now Rashi wrote above, "And the Canaanite was then in the land.[[74]](#footnote-74) They were gradually conquering the land of Israel from the descendants ‎of Shem, the ancestor of Abraham, for it had fallen to the share of Shem when Noah apportioned the earth among his sons, as it is said, *And ‎Melchizedek king of Salem*. " ‎

‎

This is not correct because the boundary of the Canaanite was from Sidon,[[75]](#footnote-75) which includes all of the land of Israel. The boundary of the ‎children of Shem, on the other hand, was to the east of Mesha,[[76]](#footnote-76) far from the land of Israel. But if Noah apportioned the countries among ‎his sons and gave Shem the land of Israel, it would be similar to the case of a person who apportions his goods by word of mouth.[[77]](#footnote-77) ‎Meanwhile, the children of Canaan, [who were the descendants of Ham], settled there until the time came when G-d caused the seed of His ‎friend Abraham[[78]](#footnote-78) to inherit it, as I have already mentioned.[[79]](#footnote-79) ‎

**AND HE WAS PRIEST OF G-D THE MOST HIGH.** Since there were, among all nations, priests serving the angels called *eilim (the mighty ‎ones)* - even as it is said, *Who is like unto You 'ba'eilim' (among the mighty)[[80]](#footnote-80)* - the Holy One, blessed be He, is called G-d the Most High, ‎the purport thereof being "the Mighty One, Who is Supreme over all," as in the verse, *It is 'ba'eil' (the power of) My hand*.[[81]](#footnote-81) Now Melchizedek ‎did not mention the Eternal, whereas Abraham said, *the Eternal, G-d of the Most High*.[[82]](#footnote-82)‎

‎**19. KONEI (POSSESSOR) OF HEAVEN AND EARTH.** Rashi wrote: "Konei is similar to osei (maker);[[83]](#footnote-83) through His having made them He ‎acquired them as His possession." ‎

But these are really two different interpretations.[[84]](#footnote-84) Perhaps it is indeed the case that the word ***kinyan*** (acquisition) is also used in the case of ‎***asiyah*** (making). Thus you find, *For You 'kanita' (have made) my reins*,[[85]](#footnote-85) repeating the thought [expressed in the second half of the verse], ‎*You have knit me together in my mother's womb*.[[86]](#footnote-86) A similar case is the verse, *Is He not 'konecha' your father? Has He not made you, and established you?[[87]](#footnote-87)* Thus the Sacred ‎Language uses ***kinyan*** in the case of "making." Conversely, *And the souls which 'asu ' [literally, they made] in Haran*,[[88]](#footnote-88) means "they ‎acquired." *And of that which was our father's 'asah.' (has he made)[[89]](#footnote-89)* - [here too it means "has he acquired."] ‎

That which Rashi says further - "He acquired them as His possession," is correct, for whatever belongs to a person is called ***kinyano*** (his ‎acquisition). Sheep are called ***mikneh*** because they constitute the main wealth of a person. In the language of the Sages: ‎"He who picks up a find for his friend, his friend ***kanah*** [has taken title to it] ;"[[90]](#footnote-90) "watching gives ***'keniya'*** (the right of possession) in ownerless ‎property;"[[91]](#footnote-91) "a man's yard ***koneh*** (obtains title) for him without his knowledge."[[92]](#footnote-92) Similarly, the Sages, in all places, use the expression of ‎***kinyan*** for taking possession, meaning that it is his. This was the intention of Onkelos when he translated ***konei*** *(of heaven and earth)* as ‎d'kinyanei, [meaning "Whose possessions are heaven and earth"] , and he did not say ***kanah*** (who acquired). ‎

‎**20. AND HE GAVE HIM A TENTH OF ALL.** Abraham did not wish to take for himself from a thread even to a sandal tie.[[93]](#footnote-93) But the part of ‎the Most High he set aside in order to give it to the priest. Now the king of Sodom went out to meet Abraham at the vale of Shaveh[[94]](#footnote-94) in his ‎honor, and he accompanied him to the city of Salem where Melchizedek brought out bread and wine for the people ‎that followed him. The king of Sodom did not ask anything of Abraham, but when he saw his generosity and righteousness in giving the tithe ‎to the priest, then he also asked for the souls[[95]](#footnote-95) by way of charity. Abraham, trusting that his G-d will give him riches, possessions and honor, ‎did not wish to take anything from him, and so he returned all the wealth of Sodom which belonged to him, and all the wealth of Gomorrah ‎for it to be returned to its owners. The king of Sodom had asked above all for the souls,[[96]](#footnote-96) but Abraham's consideration above all was that ‎they should not say that they made Abram rich.[[97]](#footnote-97) Now the other places mentioned[[98]](#footnote-98) had been destroyed by the enemy in battle; only the ‎wealth of Sodom and Gomorrah, among the cities of the five kings, fell into the hands of the enemy because since their kings were lost in the ‎slime pits, their cities remained defenceless.[[99]](#footnote-99) ‎

It is possible[[100]](#footnote-100) that [the plunder from the other three cities is alluded to] in the words of Abraham: "*If from a thread even to a sandal tie[[101]](#footnote-101)* ‎will remain with me of all the wealth that has come to me from all of you;[[102]](#footnote-102) *and If I take anything that is yours[[103]](#footnote-103)* of your wealth which you, ‎the king of Sodom, gave me." ‎

‎**22. I HAVE LIFTED UP MINE HAND TO THE ETERNAL.** This is an expression signifying an oath: "*I lift up my hand to G-d Most High*."[[104]](#footnote-104) Similarly, the verse, *By myself have I sworn*,[[105]](#footnote-105) means "By Myself do I swear." Thus the language of Rashi. ‎

I have found a similar text in the Sifre:[[106]](#footnote-106) "We find in the case of all the righteous/generous that they bring their inclination under oath in order ‎ not to do evil. In the case of Abraham, he says, *I have lifted up mine hand to the Eternal*." It is thus similar to the verse, *And he lifted up his ‎right hand and his left hand unto heaven, and swore by Him that lives forever*.[[107]](#footnote-107) ‎

But Onkelos said, "I have lifted my hand in prayer before the Eternal." The intent of Abraham's words according to Onkelos is: "I have prayed ‎to G-d, with my hands spread forth toward heaven,[[108]](#footnote-108) if I take anything that is yours." That is to say, "*G-d do so to me, and more also*,[[109]](#footnote-109) if ‎I take, etc." ‎

The correct interpretation appears to me to be that Abraham said, "I have lifted my hand to G-d to make those things Sacred and Devoted[[110]](#footnote-110) ‎to Him, were I to take from that which is yours." **Declaring things to be sacred to Him is called in Hebrew "lifting of a hand,"** just as in the verses: ‎*Everyone that did lift up a heave offering of silver and copper*;[[111]](#footnote-111) *and every man that offered a wave offering of gold unto the Eternal*.[[112]](#footnote-112) ‎This Abraham said because having given a tenth of it to the priest, he declared that whatever he takes from the king of Sodom would be a ‎heave offering to G-d, from which he would derive no benefit. ‎

In Beresheet Rabba[[113]](#footnote-113) it is similarly said, "Abraham made it a heave offering, even as it is said, *And you will heave a heave offering of it for ‎the Eternal.*"[[114]](#footnote-114) ‎

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**Note from the Hakham: ‎**

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‎The Scriptures state: **"** **And he (Abraham) gave him (Melchizedek) a tenth מִכֹּל** – **MiKol (of all)”** (Genesis 14:20). This implies that Abraham forced the kings of Sodom and Gomorrah to tithe to Melchizedek, for Abraham tithed to Melchizedek not only that that was his and Lot’s but **all** that came into his hands.

**Ketubim: Psalms ‎10:1-18‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. O Lord, why do You stand from afar? [Why do] You hide in times of distress? | 1. Why, O LORD, will You stand afar off, hide Yourself in the dwelling of the holy ones in the times of distress? |
| 2. With the haughtiness of the wicked man, he pursues the poor man. They are caught in the plots that they have devised. | 2. In brutality the wicked man will pursue the poor man; they will be caught in the scheme that they plotted to carry out. |
| 3. For the wicked man boasts about the desire of his soul, **and the robber congratulates himself for having blasphemed the Lord.** | 3. For the wicked man is praised for the craving of his soul; **he who blesses the violent man abhors the word of the LORD.** |
| 4. **A wicked man at the height of his anger; "He will not seek; there is no God," [say] all his thoughts.** | 4. **The wicked man in the grossness of his spirit will not seek God, and he will say in his heart that his thoughts are not manifest in the presence of the LORD.** |
| 5. His ways prosper at all times; Your judgments are far removed from him. All his adversaries-he blows at them. | 5. His ways prosper at all times; Your judgments are far from his sight; he will rebuke all his oppressors. |
| 6. He says to himself, "I will not fall; for all generations I will not be in adversity." | 6. He will say in his heart, "I will not be shaken from doing evil for all generations." |
| 7. His mouth is full of oaths and deceits and guile; under his tongue is mischief and iniquity. | 7. His mouth is curses, full of guile and deceit; under his tongue is misery and falsehood. |
| 8. He sits in the lurking-places of the villages; in hidden places he slays the innocent; his eyes spy on Your army. | 8. He will sit in the hiding places of the courtyards; in secret places he will kill the innocent; he will hide his eyes against the poor. |
| 9. He lurks in a hidden place; like a lion in his den, he lurks to seize a poor man; he seizes a poor man when he draws his net. | 9. He will lie in wait in secret places like a lion in his covert; he will lie in wait to seize the poor man; he will seize the poor man when he is drawn into his trap. |
| 10. He crouches, he bows down, and an army of broken people shall fall by his signals. | 10. The poor man will be crushed, and sink down, and he will fall into the power of his hiding places. |
| 11. He says in his heart, "God has forgotten; He has hidden His face, He never sees." | 11. He will say in his heart, "God has forgotten, He has hidden his face, He does not see forever." |
| 12. Arise, O Lord God, lift up Your hand; do not forget the humble. | 12. Arise, O LORD, fulfil the oath of Your hand, do not forget the humble. |
| 13. Why did a wicked man blaspheme God? He said in his heart that You do not seek. | 13. **Why has the wicked man abhorred God? He will say in his heart, "It will not be sought after."** |
| 14. You saw, for You look at mischief and provocation to give with Your power; upon You Your army leaves [its burden]; You would help the orphan. | 14. It is manifest in Your presence, because You will inflict misery and wrath upon the wicked man; look carefully to pay a good reward to the righteous/generous by your hand; the poor will place their hope on You; You have been a helper to the orphan. |
| 15. Break the arm of the wicked, but as for the evil one-You will seek his wickedness and not find [it]. | 15. Break the arm of the wicked; and let the evil seek their wickedness, and not find it. |
| 16. **The Lord is King forever and ever; nations perish from His land.** | 16. **The LORD is king forever and ever; the Gentiles have perished from His land.** |
| 17. **You shall hear the desire of the humble, O Lord;** may You prepare their heart, may Your ear hearken. | 17. **The desire of the humble is heard in Your presence, O LORD**; strengthen their heart, incline Your ear. |
| 18. To judge the orphan and the crushed one, that he no longer continue to break the weak from the earth. | 18. To judge the orphan and poor man; may the sons of men not again be shattered before the wicked of the earth. |
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**Rashi’s Commentary on Psalm ‎10:1-18**

**1 You hide in times of distress** You hide Your eyes in times of distress.

**2 he pursues** Heb. ידלק , he pursues, as (in Gen. 31:36): “that you pursued (דלקת) me?”

**they are caught** The poor are caught in the plots that the wicked devise against them.

**3 For the wicked man boasts** This refers to “O Lord, why do You stand from afar,” for now the wicked man boasts that he achieves all the desire of his soul.

**and the robber congratulates himself for having blasphemed the Lord** And the robber praises himself, saying that he has blasphemed the Lord, yet he will have peace.

**congratulates** Heb. בֵּרֵך , like בֵּרַך , an expression of the past tense. You should know [that this is so,] for if it were a noun, the accent would be on the first letter and it would be vowelized with a “pattah” [meaning a “seggol” under the “resh”], but this one is vowelized with a small “kamatz” [i.e., with a “tzereh”] and it is accented below on the “resh.” Do not wonder about בֵּרֵך , that he did not say: בֵּרַך , because many words spelled with a “resh” are vowelized in this manner, e.g. (below 74:18), “an enemy blasphemed (חֵרֵף) the Lord,” and it does not say חֵרַף .

**blasphemed** Heb. נאץ , like חֵרֵף and Menachem interpreted every expression of נאוץ in this manner.

**4 A wicked man at the height of his anger** When he is haughty, and he lifts up and holds his face erect, and his anger is at its height.

**He will not seek** All his thoughts tell him, “The Holy One, blessed be He, will not seek anything that I may do because there is no judgment.”

**there is no God** There is no judgment, and there is no judge.

**5 prosper** Heb. יחילו , prosper, and similar to this is (in Job 20:21): “therefore shall his goods not prosper (יחיל) .” Others explain יחילו like (II Sam. 3:29): “May it rest (יחולו) upon the head of Joab.”

**Your judgments are far removed from him** Your judgments of pains and punishments are removed and distanced from him, for they do not come upon him.

**All his adversaries he blows at them** With a blowing of wind, he blows at them, and they fall before him.

**6 “for all generations I will not be in adversity”** Adversity will not befall me throughout my generations.

**7 and guile** Heb. ותך , an expression of an evil thought that lodges constantly in his midst.

**8 his eyes spy on Your army** The eyes of Esau lurk for Israel, who are Your army.

**on Your army** Heb. לחלכה ; (verse 14), “upon You Your army (חלכה) leaves.” Both of them are in the masorah as words spelled with כה instead of ך , like (Exod. 7:29), “upon you (ובכה) and upon your people”; (Prov. 2:11), “discretion shall guard you (תנצרכה) (Exod. 29:35), “I commanded you (אתכה) ”; (I Sam. 1:26), “who was standing with you (עמכה) . “ We learn from the masorah that חלכה is like חילך , Your army. But Menachem (p.89) interprets לחלכה יצפנו and so יעזב חלכה like (verse 10), “and helpless ones (חלכאים) shall fall into his power,” a word meaning humble and moaning. Accordingly, כה is [part of] the radical.

**10 He crouches, he bows down** So is the habit of the lurker; he crouches and lowers [himself] and makes himself small in order to be inconspicuous.

**and an army of broken people fall by his signals** Heb. חלכאם , an army of broken people. I saw in the great masorah that חלכאים is one of fifteen words that are written as one word and read as two words, as is בגד in the verse (Gen. 30:11) commencing “And Leah said.” Also (in Deut. 33:2), “a fiery Law (אשדת) is to them”; (Isa. 3:15), “What do you mean (מלכם) that you crush My people?” Also this word means כאים חל , an army of broken people. כאים is an expression of (below 109:16) “and a broken-hearted one (ונכאה לבב) to kill.” If you say that the “nun” is the radical, (Ezek. 13:22) “Because you have broken (הכאות) the heart of the righteous” will prove that [it is not]. We learn that the “nun” of נראה is like the “nun” of (I Sam. 15:9) נמבזה and the “nun” of (Jer. 6:14) נקלה , and so is its interpretation: and...fall by the signals of this wicked man, with his hints and his winks, an expression of (Isa. 41:21) “present your signals (עצמותיכם) .” and (ibid. 33:15) “and closes (ועצם) his eyes,” an army of poor people. Another explanation: בעצומיו , by his mighty men. Said Rabbi Simon: This wicked man puts into his “callirus,” meaning army, only mighty men like himself, as it is said (in Dan. 3:20): “And he commanded the mighty warriors who were in his army to bind Shadrach, Meshach and Abed-nego” (Mid. Ps. 10:5). However, Menachem, (p. 89) interprets חלכאים as “poor and weak (וחלך) ,” the “chaf” being a radical.

**13 Why did a wicked man blaspheme the Holy One, blessed be He?** Because he said in his heart that You do not seek.

**14 You saw what he does,** and You remain silent.

**for You** So is Your custom, that You look at mischief and provocation.

**to give with Your power** With Your power, You lend a hand to the wicked to prosper with their wickedness.

**upon You Your army leaves** Your people Israel, who are Your army, leave the burden upon You that You should execute justice upon the wicked. Menachem (p. 132) interprets יעזב as an expression of help, as (in Exod. 23:5): “you shall help (עזב תעזב) with him.” He interprets חלכה as an expression of “poor and weak (חלך) ,” the “chaf” being a radical.

**You would help the orphan** in the early days.

**15 Break the arm** of the wicked Esau.

**but as for the evil one You will seek his wickedness and not find [it]** As for the wicked of Israel, when they see the wicked [of the nations] prospering, their heart inspires them to deal wickedly, but when You break the arm of the wicked, if You were to come [then] to seek the wickedness of the wicked of Israel, You would not find it.

**16 The Lord is King forever and ever** after the nations perish from His land.

**18 To judge the orphan** To perform judgments for Israel, the orphans, and crushed people.

**that he no longer continue** Ishmael and Esau.

**to break the weak** To crush and break the weak and sick.

**Meditation from the Psalms**

**Psalm 10:1-18**

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

Psalm 10 has no introductory superscription and Rashi, commenting on Megillah 17b, tells us that Psalms 9 and 10 are to be counted as one psalm.[[115]](#footnote-115) Radak holds that David did not dedicate this psalm to any one particular event, rather he composed it with the intention that it should be a prayer for ***any man*** who finds himself threatened by an enemy.[[116]](#footnote-116) This correlates well with our Torah portion where Avraham’s nephew was captured and later rescued by Avraham in our Torah portion. Indeed, even Avraham and his talmidim were threatened by this same enemy. Lest you think that these were trivial battles, consider that Avraham and his talmidim were battling some of the greatest countries at the time, including Babylon and Assyria. Thus we do not find it surprising that the verbal tallies between the Torah and the psalm are King - מלך, and Nation – גוי.

***Midrash Rabba Beresheet 42:4*** *And it came to pass in the days of Amraphel king of Shinar: this alludes to Babylon; Arioch king of Ellasar: that alludes to Greece; Kedarlaomer king of Elam: that is Media; and Tidal the king of Goyim [lit. ‘nations’]: this alludes to the wicked Power [i.e. Rome] which levies troops from all the nations of the world. R. Eleazar b. R. Abina said: When you see the Powers fighting each other, look for the coming [lit. ‘feet’] of the King Messiah. The proof is that in the days of Avraham, because these Powers fought against each other, greatness came to Avraham.*

When David penned the words of our psalm he was looking at our Torah portion and reading about the *very first war* that the world had ever experienced. Further, the objective, the only objective, was to capture Avraham.[[117]](#footnote-117) We know this because they retreated as soon as they captured Lot who strongly resembled Avraham. This tells us something *extremely strategic* about our psalm, as we learn from the words of King Solomon:

***Kohelet (Ecclesiastes) 1:9*** *The thing that has been, it is that which will be; and that which is done is that which will be done: and there is no new thing under the sun.*

This theme is echoed by the Midrash in relating to our Torah portion.

***Midrash Rabba – Beresheet 42:2*** *- R. Abin said: Just as He commenced with four kings, so will He conclude with four kings. [He commences with four kings, viz.]: With Kedarlaomer king of Elam, and Tidal king of Goyim, and Amraphel king of Shinar, and Arioch king of Ellasar;[[118]](#footnote-118) so he ends with four kingdoms: the kingdom of Babylon, the kingdom of Media, the kingdom of Greece, and the empire of Edom [i.e. Rome].*

The strategic point is that David penned this psalm for *all the wars* that the Jewish people would have, up to and including the final war! Our Torah portion speaks of the prototypical war that would be the model for future wars, and for the final war. As the first war was about Avraham and his relative, so the last war will be about Avraham and his relatives. As Avraham was victorious in the first war, so his descendants will be victorious in the final war.

***Midrash Rabba - Genesis 40:6*** *AND HE DEALT WELL WITH ABRAM, etc. (XII, 16). It is written, And Pharaoh gave men charge concerning him, etc. (ib. 20). R. Phinehas commented in R. Hoshaya’s name: The Holy One, blessed be He, said to our father Abraham, ‘ Go forth and tread out a path for your children.’* ***For you find that everything written in connection with Abraham is written in connection with his children.***

David wrote Psalm 10 for us. He wrote it for all those who would go to war.

Additionally, the Gemara suggests that our psalm, v.16, has a place in the verses of kingship used at Rosh HaShana. This helps us to understand the cosmic and immediate importance of our psalm to our relationship with The King.

***Rosh HaShana 32b*** *‘Kingship verses’, as for instance, The Lord reigns, let the peoples tremble,[[119]](#footnote-119) or, The Lord is king forever and ever, the nations are perished out of His land.[[120]](#footnote-120)*

Finally, we have an interesting thought in our Torah portion:

***Beresheet (Genesis) 14:7*** *And they returned, and came to Ein-Mishpat, which is Kadesh, and struck all the country of the* ***Amalekites****, and also the Amorites, who lived in Hazezon-Tamar.*

This pasuk (verse) presents some difficulty: According to Jewish tradition the archenemy of the Jewish people is the tribe of Amalek, descendents of a man *who had not been born* at the time of Avraham’s battle with the kings! The Midrash makes a point of this anomaly:

***Midrash Rabba – Beresheet 42:7*** *And they smote all the country of the Amalekites.* Amalek had not yet arisen, yet you say, *And they smote all the country of the Amalekites!* **But, *He declares the end from the beginning*’**.[[121]](#footnote-121)

Rather than glossing over this geographical allusion, the Midrash opens our eyes to the purpose of Avraham’s battle: Avraham’s involvement in this war creates the spiritual power that will enable his descendents to be successful in the future. Avraham’s victory in the first battle will assure victory in the final battle. The Midrash goes so far as to cast this first battle as an imprint for the end of days, as we saw earlier.[[122]](#footnote-122)

What makes this Torah portion, and our psalm, so interesting is how they connect with our calendar. We are reading this on Sivan 19. On Sivan 23 we will encounter the demise of one of Amalek’s most infamous descendants, Haman.

**Sivan 23**: Mordechai’s edict to save the Jews is written. Haman hung on own gallows after 70 days.[[123]](#footnote-123)

On Sivan 22, we find that the Israelites camp at Chatzeroth (courtyard) in 2449 AM. This is camp 13.[[124]](#footnote-124) They stay for 7 days.[[125]](#footnote-125) Some say that this is where Korach rebelled.[[126]](#footnote-126)  I find it to be no coincidence that the rebellion of Korach occurs in the week where we read of the first rebellion in history!

Clearly David wrote this psalm from a cosmic perspective that will continue to aid his people for the rest of time.

**Ashlamatah: Yeshayahu (Isaiah) 41:2-5 + 8-13‎‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 17. ¶ All the nations are as nought before Him; as things of nought and vanity are they regarded by Him. | 17. ¶ All the peoples, their deeds are as nothing; they are accounted extirpation and destruction before him. |
| 18. And to whom do you compare God, and what likeness do you arrange for Him? | 18. Why are you planning to ‎contend before God, or what likeness do you prepare before Him? |
| 19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches. | 19. Behold, the image! The workman makes it, and the smith ‎overlays it with gold, and the smith attaches silver chains to it. |
| 20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move. **{S}** | 20. He cuts down a laurel, he chooses the wood that rot does not ‎attack; he seeks out a skilful craftsman to set up an image that will not move. **{S}** |
| 21. Do you not know, have you not heard has it not been told to you from the beginning? Do you not understand the foundations of the earth? | 21. Have you not known? Have you not heard? Has ‎not the fact of creation's orders been told you from the beginning? Will you not understand so as to fear before Him who created the foundations of the ‎earth? |
| **22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell.** | **22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned ‎before him like grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah's house;** |
| 23. Who brings princes to nought, judges of the land He made like a thing of nought. | 23. who hands over rulers to weakness, and makes the judges of the earth as nothing. |
| 24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also He blew on them, and they dried up, and a tempest shall carry them away like straw. **{S}** | 24. Although they grow, although they ‎increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the ‎whirlwind the chaff. will scatter them. **{S}** |
| 25. "Now, to whom will you compare Me that I should be equal?" says the Holy One. | 25. Whom then will you liken before Me, and compare (Me): says the Holy One. |
| 26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing. **{S}** | 26. Lift ‎up your eyes to the height and see so as to fear before Him who created these, who brings out the forces of heaven by number, calling ‎to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing. **{S}** |
| 27. Why should you say, O Jacob, and speak, O Israel, "My way has been hidden from the Lord, and from my God, my judgment passes"? | 27. ‎Why will you say, O Jacob, and speak, O Israel, "My way is hid before the LORD, and my judgment will pass over before my God"? |
| 28. Do you not know-if you have not heard-an everlasting God is the Lord, the Creator of the ends of the earth; He neither tires nor wearies; there is no fathoming His understanding. | 28. Have you not known? Have you not heard? The LORD is the everlasting God who created the foundations of the earth, not by ‎toil and not by labour, His understanding is endless. |
| 29. Who gives the tired strength, and to him who has no strength, He increases strength. | 29. He gives wisdom to the righteous/generous who faint for the words of His Law and to ‎those without strength He increases possessions. |
| 30. Now youths shall become tired and weary, and young men shall stumble. | 30. Even sinful youths will faint and be weary, and the wicked young men will ‎utterly stumble; |
| 31. But those who put their hope in the Lord shall renew [their] vigor, they shall raise wings as eagles; they shall run and not weary, they shall walk and not tire. **{S}** | 31. but they who wait for the salvation of the LORD will be gathered from among their exiles. and they will ‎increase force and be renewed in their youth like a feather that mounts up on eagles' wings, they will run and not be weary, they will ‎walk and not be faint. ‎ **{S}** |
|  |  |
| 1. Be silent to Me, you islands, and kingdoms shall renew [their] strength; they shall approach, then they shall speak, together to judgment let us draw near. **2** | 1. Give ear to My Memra, O islands; let kingdoms increase (their) force; let them approach, then let them speak; let us together draw ‎near for judgment. |
| 2. **Who aroused from the East, [the one] whom righteousness accompanied? He placed nations before him and over kings He gave him dominion; He made his sword like dust, his bow like wind- blown stubble.** | 2. **Who brought Abraham openly from the east, a select one of righteousness/generosity in truth? He brought him to his ‎place, handed over peoples before him and shattered kings; he cast the slain like dust before his sword, he pursued them like chaff ‎before his bow.** |
| 3. He pursued them and passed on safely, on a path upon which he had not come with his feet. | 3. He pursued them and passed on safely; a forced march did not tire his feet. |
| 4. Who worked and did, Who calls the generations from the beginning; I, the Lord, am first, and with the last ones I am He. | 4. Who says these things? One who ‎lives speaks and acts, the One ordering the generations from the beginning. I, the LORD, created the world from creation, even the ‎ages of the ages are Mine. and besides Me none is God. |
| 5. The islands shall see and fear; the ends of the earth shall quake; they have approached and come. | 5. The islands have seen and will be afraid, those at the ends of the earth will ‎tremble; they will draw near and come. |
| 6. Each one shall aid his fellow, and to his brother he shall say, "Strengthen yourself." | 6. Everyone will help his neighbour, and will say to his brother, "Take courage!" |
| 7. And the craftsman strengthened the smith, the one who smooths with the hammer [strengthened] the one who wields the sledge hammer; he says of the cement, "It is good," and he strengthened it with nails that it should not move. **{S}** | 7. Will ‎they not be ashamed of their work, which the craftsman strengthens with the smith, and he who ‎ strikes with the hammer with him who beats with the mallet, then says of the soldering, "It is straight", and he fastens it with nails so ‎that it cannot be moved? **{S}** |
| 8. But you, Israel My servant, Jacob whom I have chosen, **the seed of Abraham, who loved Me,** | 8. But you, Israel, my servant Jacob in whom I am pleased, **the seed of Abraham, my friend;** |
| 9. Whom I grasped from the ends of the earth, and from its nobles I called you, and I said to you, "You are My servant"; **I chose you and I did not despise you.** | 9. you ‎whom I brought near from the families of the earth, and chose from the kingdoms, and said to you, **"You are my servant, I am pleased ‎with you and I will not cast you off';** |
| 10. Do not fear for I am with you; be not discouraged for I am your God: I encouraged you, I also helped you, I also supported you with My righteous hand. | 10. fear not, for my Memra is your help, be not shattered, for I am your God; I will strengthen ‎you, I will help you, I will grasp you with the right hand of my truth. |
| 11. **Behold all those incensed against you shall be ashamed and confounded; those who quarreled with you shall be as nought and be lost.** | 11. **Behold, all the Gentiles who were stirred up against you ‎will be put to shame and confounded; the men of your judgment will be as nothing and will perish.** |
| 12. You may seek them but not find them, those who quarrel with you; those who war with you shall be as nought and as nothing. | 12. You will seek for the men ‎of your contention, but you will not find them; men who were stirred up to make war with you will be as nothing at all. |
| 13. **For I, the Lord your God, grasp your right hand; Who says to you, "Fear not, I help you."** **{S}** | 13. **For I, ‎the LORD your God, strengthen your right hand; it is I who says to you, "Fear not, My Memra is your help."** **{S}** |
| 14. Fear not, O worm of Jacob, the number of Israel; "I have helped you," **says the Lord, and your redeemer, the Holy One of Israel.** | 14. Fear not, tribe of ‎the house of Jacob, families of the house of Israel! **My Memra is your help, says the LORD; your redeemer is the Holy One of Israel. ‎‎** |
| 15. Behold I have made you a new grooved threshing-sledge, with sharp points; you shall thresh the mountains and crush them fine, and you shall make hills like chaff. | 15. Behold, I make you a strong threshing sledge, new, full of points; you will kill the Gentiles and destroy [them], and you will ‎make the kingdoms like the chaff. |
| 16. You shall winnow them, and a wind shall carry them off, and a tempest shall scatter them, and you shall rejoice with the Lord, with the Holy One of Israel shall you praise yourself. **{S}** | 16. You will winnow them, and a wind will carry them away, and His Memra, as the whirlwind ‎the chaff, will scatter them. And you will rejoice in the Memra of the LORD; in the Holy One of Israel you will glory. **{S}** |
| 17. **The poor and the needy seek water, but there is none; their tongue is parched with thirst; I, the Lord, will answer them, I, the God of Israel, will not forsake them.** | 17. **When ‎the poor and the needy desire teaching as a thirsty person [desires] water and do not find it, and their spirit faints with affliction, I the ‎LORD will accept their prayer, I the God of Israel will not forsake them.** |
| 18. I will open rivers on the high places, and springs in the midst of valleys; I will make a desert into a pool of water and a wasteland into sources of water. | 18. I will bring their exiles near from among the Gentiles ‎and lead them in a correct way and open to them rivers on bare heights and springs in the midst of deserts; I will make the wilderness ‎pools of water and the land of the thirsty place springs of water. |
| 19. I will give in the desert cedars, acacia trees, myrtles, and pines; I will place in the wilderness boxtrees, firs, and cypresses together. | 19. I will put in the wilderness cedars, acacias, myrtles, olive trees; I‎ will make great in the desert cypresses, planes, and pines together; |
| 20. In order that they see and know, and pay attention and understand together that the hand of the Lord did this and the Holy One of Israel created it. **{P}** | 20. that they may see and know, may set my fear in their heart and ‎understand together that the might of the LORD has done this, the Holy One of Israel has created it.‎ **{P}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 41:2-5 + 8-13‎**

**Chapter 40**

**17 All the nations are as naught before Him** In His eyes they are as nothing, and are not regarded by Him.

**19 melted** Heb. נָסַךְ , an expression of melting (מַסֵּכָה) .

**the craftsman has melted** The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

**and chains** Heb. וּרְתֻקוֹת , and chains.

**20 He who is accustomed to select** הַמְסֻכָּן תְּרוּמָה . Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

**He who is accustomed** Heb. הַמְסֻכָּן . Comp. (Num. 22:30) “Have I been accustomed (הַהַסְכֵּן הִסְכַּנְתִּי) ?”

**to select** Heb. תְּרוּמָה , separation, selection of the trees.

**21 Do you not know...the foundations of the earth** Who founded it, and you should have worshipped Him.

**22 the circle** Heb. חוּג , an expression similar to (infra 44:13) “And with a compass (וּבַמְּחוּגָה) ,” a circle (compas in O.F.).

**and whose inhabitants are to Him** [lit. before Him] like grasshoppers.

**like a curtain** Heb. כַדּֽק , a curtain, toile in French.

**24 Even [as though] they were not planted** They are even as though they were not planted.

**even [as though] they were not sown** And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

**their trunk is not rooted in the earth** When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every שֽׁרֶשׁ , root, in Scripture is accented on the first letter, and the ‘reish’ is vowelized with a ‘pattah’ [segol]. This one, however, is accented on the latter syllable and it is vowelized with a ‘kamatz katan’ [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

**26 who created these** All the host that you will see on high.

because of His great might that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

**27 Why should you say My people** ([K’li Paz, mss.:] the people of) Jacob, and speak in exile.

**My way has been hidden from the Lord** He hid from before His eyes all that we served Him, and gave those who did not know Him, dominion over us.

**and from my God, my judgment passes?** He ignores the judgment of the good reward He should have paid our forefathers and us.

**28 the Creator of the ends of the earth...there is no fathoming** His understanding And One who has such strength and such wisdom He knows the thoughts. Why does He delay your benefit, only to terminate the transgression and to expiate the sin through afflictions.

**29 Who gives the tired strength** And who will eventually renew strength for your tiredness.

**30 Now youths shall become tired** Heb. נְעָרִים . The might of your enemies who are devoid (מְנֽעָרִים) of commandments, shall become faint.

**and young men shall stumble** Those who are now mighty and strong, shall stumble, but you, who put your hope in the Lord shall gain new strength and power.

**31 wings** [The Hebrew אבר means] a wing.

**Chapter 41**

**1 Be silent to Me in order to hear My words**. islands Heathens ([mss. Kli Paz:] nations).

**shall renew [their] strength** They shall adorn themselves and strengthen themselves with all their might perhaps they will succeed in their judgment by force.

**they shall approach here, and then**, when they approach, they shall speak.

**to judgment let us draw near** to reprove them to their faces.

**2 Who aroused from the East one whom righteousness accompanied?** Who aroused Abraham to bring him from Aram which is in the East and the righteousness that he would perform that was opposite his feet wherever he went.

**He placed nations before him** He, Who aroused him to leave his place to cause him to move, He placed before him four kings and their hosts.

**He gave him dominion** Heb. יַרְדְּ , like יַרָדֶּה .

**He made his sword like dust** [Jonathan paraphrases:] He cast slain ones before his sword like dust. He suffered his sword to take its toll of casualties as [numerous as] grains of dust, and his bow He suffered to take its toll of casualties who would fall like wind blown stubble.

**3 He pursued them and passed on safely** He traversed all his fords safely; he did not stumble when he pursued them.

**a path upon which he had not come with his feet** A road upon which he had not come previously with his feet. [The future tense of] יָבוֹא means that he was not accustomed to come.

**4 Who worked and did for him all this?** He Who called the generations from the beginning, to Adam, He did this also for Abraham.

**I, the Lord, am first** to perform wonders and to aid.

**and with the last ones** I am He Also with you, the last sons, I will be, and I will aid you.

**5 The islands shall see [lit. saw.]** The heathens shall see the mighty deeds that I will perform, and they shall fear.

**they have approached and come** One to another they will gather to war when they see the redemption.

**6 Each one...his fellow etc**. He shall say, “Strengthen yourself” for war, perhaps their gods will protect them [lit. stand up for them].

**7 And the craftsman strengthened** [i.e.,] the one who molds the idol.

**the smith who plates** it with gold.

**the one who smoothes with the hammer** The final stage, when he taps lightly to flatten out the work.

**the one who wields the sledge hammer** He is the one who commences on it when it is a block, and beats it with all his might.

**he says of the cement,** “It is good,” Heb. דֶּבֶק . He alludes to those who seek suitable ground upon which to adhere iron plates. דֶּבֶק is soudure in French, weld.

**and he strengthened it** The idol.

**with nails that it should not move** All of them will strengthen each other.

**8 But you, Israel My servant** and I am obliged to help you. The end of this sentence is (infra 10): “Do not fear.” This appears to me to be the sequence of the section according to its simple meaning. But the Midrash Aggadah in Gen. Rabbah 44:7 expounds the entire section as alluding to Malchizedek and Abraham.

**[5] Islands saw the war and feared.** Shem [Malchizedek] feared Abraham, lest he say to him, You begot these wicked men in the world. And Abraham feared Shem, since he slew his sons, the people of Elam, who was descended from Shem.

**islands** Just as the islands of the sea are distinguished and recognized in the sea, so were Abraham and Shem distinguished in the world.

**[6] Each one aided his fellow** This one [Shem] aided this one [Abraham] with blessings, “Blessed be Abram” (Gen. 14:19), and this one [Abraham] aided this one [Shem] with gifts, “And he gave him tithe from everything” (ibid. verse 20).

**[7] And the craftsman strengthened** This is Shem, who was a blacksmith, to make nails and bars for the ark.

**the smith** This is Abraham, who purified (צוֹרֵף) the people, to bring them near to God [lit. to Heaven].

**the sledge hammer** This is Abraham, who smote (הָלַם) all these kings at one time.

**He says of the cement** Heb. דֶּבֶק . The nations said, It is good to cleave to this one’s God [rather than to Nimrod’s idols].

**And he strengthened him** Shem strengthened Abraham to cleave to the Holy One, blessed be He, and not to move.

**[8] And you, Israel My servant** Abraham, who was not descended from righteous/generous men I did all this for him, and you, Israel My servant, who belong to Me by dint of two forefathers.

**the seed of Abraham**, who loved Me who did not recognize Me because of the admonition and the teaching of his fathers, but out of love.

**9 whom I grasped** Heb. הֶחֱזַקְתִּיךָ . I took you for My share. Comp. (Ex. 4: 4) “And he stretched out his hand and grasped (וַיְּחֲזֵק) it.”

**from the ends of the earth** from the other nations.

**and from its nobles** from the greatest of them.

**I called you by name** for My share, “My firstborn son, Israel” (ibid. v. 22).

**and I did not despise you** like Esau, as it is said (Malachi 1:3), “And Esau I hated.”

**10 be not discouraged** Heb. תִּשְׁתָּע אַל . Let your heart not melt like wax (שַׁעֲוָה) . This is the rule: Every word whose first radical is ‘shin,’ when it is used in the reflexive present, past, or future, the ‘tav’ separates it and enters between the first two radicals. Comp. (infra 49:16) “And He was astounded (וַיַּשְׁתּוֹמֵם) ”; (Micah 6:16) “For the statutes of Omri shall be observed (וְיִשְׁתַּמֵּר) ”; (I Sam. 1:14) “will you be drunk (תִּשְׁתַּכָּרִין) ?”; (Job 30:16) “My soul is poured out (תִּשְׁתַּפֵּךְ) .”

**14 O worm of Jacob** Heb. תּוֹלַעַת . The family of Jacob, which is weak like a worm, which has no strength except in its mouth. תּוֹלַעַת is vermener in O.F., [vermisseau in Modern French, a worm].

**the number of Israel** Heb. מְתֵי יִשְׂרָאֵל , the number of Israel.

**15 a...grooved threshing sledge** It is a heavy wooden implement made with many grooves, similar to the ironsmiths’ tool known as ‘lime’ in French, a file, and they drag it over the straw of the ears of grain and it cuts them until they become fine straw.

**new** When it is new, before the points of its grooves are smoothed off, it cuts very much, but when it becomes old, the points of the grooves are smoothed off.

**with sharp points** Heb. פִּיפִיוֹת . Those are the points of the grooves.

**you shall thresh the mountains** kings and princes.

**16 You shall winnow them** You shall scatter them, as with a pitchfork, to the wind.

**and a wind shall carry them off** by themselves to Gehinnom.

**17 seek water** The prophet prophesied concerning the end of days (Amos 8:11), “Not a famine for bread nor a thirst for water, but to hear the words of the Lord...They shall wander to seek the word of the Lord, but they shall not find it.” And when His wrath subsides, He shall prepare for them bread and water and cause His Shechinah and His spirit to rest in the mouth of their prophets.

**is parched** Heb. נָשָׁתָּה . An expression similar to (supra 19: 5) “And water from the sea shall dry up (וְנִשְּׁתּוּ) .” An expression similar to (Lam. 3:45) “The destruction (הַשֵּׁאת) and the breach.” And all of them are an expression of destruction and dryness. Therefore, a ‘dagesh’ appears in the ‘tav,’ since it comes instead of two, for there is no שֵׁאת without a ‘tav,’ and he should have said for the feminine וְנָשָׁתְתָה , since for the masculine singular he says נשתה and for the plural ונשתו .

**18 rivers** an understanding heart for Torah and prophecy.

**a desert** A place where there was no Torah wisdom.

**19 I will give in the desert cedars, acacia trees** all kinds of civilization. Even in them will I give all kinds of wisdom, goodness, and peace.

**firs and cypresses** Names of trees that do not produce fruit, used for building.

**Verbal Tallies**

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

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

**Bereshit (Genesis) 14:1-24**

**Yeshayahu (Isaiah) 41:2-5 + 8-13**

**Tehillim (Psalm) 10**

**Mk 1:29-31, Lk 4:38-39, Acts 3:17-26**

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

King - מלך, Strong’s number 04428.

Nation - גוי, Strong’s number 01471.

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

King - מלך, Strong’s number 04428.

Nation - גוי, Strong’s number 01471.

**Bereshit (Genesis) 14:1** And it came to pass in the days of Amraphel king <04428> of Shinar, Arioch king <04428> of Ellasar, Chedorlaomer king <04428> of Elam, and Tidal king <04428> of nations <01471>;

**Yeshayahu (Isaiah) 41:2** Who raised up the righteous man from the east, called him to his foot, gave the nations <01471> before him, and made him rule over kings <04428>? he gave them as the dust to his sword, and as driven stubble to his bow.

**Tehillim (Psalm) 10:16** The LORD is King <04428> for ever and ever: the heathen <01471> are perished out of his land.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 14:1-24** | **Psalms**  **Ps. 10:1-18** | **Ashlamatah**  **Is. 41:2-5, 8-13** |
| --- | --- | --- | --- | --- |
| **!yIa;** | there |  | Ps 10:4 | Isa 41:11 Isa 41:12 |
| **vyai** | man, men | Gen 14:24 |  | Isa 41:11 Isa 41:12 |
| **lae** | God | Gen 14:18 | Ps 10:11 Ps 10:12 |  |
| **~yhil{a/** | GOD | Gen 14:19 Gen 14:20 Gen 14:22 | Ps 10:4 Ps 10:13 | Isa 41:10 Isa 41:13 |
| **rm;a'** | said | Gen 14:19 Gen 14:21 Gen 14:22 Gen 14:23 | Ps 10:6 Ps 10:11 Ps 10:13 | Isa 41:9 Isa 41:13 |
| **#r,a,** | earth | Gen 14:19 Gen 14:22 | Ps 10:16 Ps 10:18 | Isa 41:5 Isa 41:9 |
| **rv,a]** | which, whom | Gen 14:6 Gen 14:15 Gen 14:17 Gen 14:20 Gen 14:24 |  | Isa 41:8 Isa 41:9 |
| **aAB** | came | Gen 14:5 Gen 14:7 Gen 14:13 |  | Isa 41:3 |
| **%r;B'** | blessed | Gen 14:19 Gen 14:20 | Ps 10:3 |  |
| **yAG** | nations |  | Ps 10:16 | Isa 41:2 |
| **rAD** | generations |  | Ps 10:6 | Isa 41:4 |
| **hy"h'** | came | Gen 14:1 | Ps 10:14 |  |
| **dy"** | hand | Gen 14:20 Gen 14:22 | Ps 10:12 Ps 10:14 |  |
| **hwhy** | LORD | Gen 14:22 | Ps 10:1 Ps 10:3 Ps 10:12 Ps 10:16 Ps 10:17 | Isa 41:4 Isa 41:13 |
| **bv;y"** | lived | Gen 14:7 Gen 14:12 | Ps 10:8 |  |
| **lKo** | all | Gen 14:3 Gen 14:7 Gen 14:11 Gen 14:16 Gen 14:20 Gen 14:23 | Ps 10:4 Ps 10:5 | Isa 41:11 |
| **hm'x'l.mi** | war | Gen 14:2 Gen 14:8 |  | Isa 41:12 |
| **%l,m,** | king | Gen 14:1 Gen 14:2 Gen 14:5 Gen 14:8 Gen 14:9 Gen 14:10 Gen 14:17 Gen 14:18 Gen 14:21 Gen 14:22 | Ps 10:16 | Isa 41:2 |
| **ac'm'** | find |  | Ps 10:15 | Isa 41:12 |
| **lp;n"** | fell | Gen 14:10 | Ps 10:10 |  |
| **vp,n<** | people, heart's | Gen 14:21 | Ps 10:3 |  |
| **!t;n"** | gave, give | Gen 14:20 Gen 14:21 | Ps 10:14 | Isa 41:2 |
| **db,[,** | servants | Gen 14:15 |  | Isa 41:8 Isa 41:9 |
| **rz:['** | helper |  | Ps 10:14 | Isa 41:10 Isa 41:13 |
| **l[;** | against | Gen 14:15 | Ps 10:13 |  |
| **~ynIP'** | face |  | Ps 10:11 | Isa 41:2 |
| **ha'r'** | see |  | Ps 10:11 Ps 10:14 | Isa 41:5 |
| **@d;r'** | went | Gen 14:14 Gen 14:15 |  | Isa 41:3 |
| **[m;v'** | heard | Gen 14:14 | Ps 10:17 |  |
| **hf'['** | made | Gen 14:2 |  | Isa 41:4 |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Gen 14:1-24** | **Psalms**    **Psa 10:1-18** | **Ashlamatah**  **Isa. 41:2-5,**  **8-13** | **Peshat**  **Mk/Jude/Pet**  **Mk 1:29-31** | **Remes 1**  **Luke**  **Lk 4:38-39** | **Remes 2**  **Acts/Romans**  **Acts 3:17-26** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀδελφός | brother | Gen 14:12  Gen 14:13  Gen 14:14  Gen 14:16 |  |  |  |  | Act 3:17  Act 3:22 |
| αἰών | eon, age |  | Psa 10:16 |  |  |  | Act 3:21 |
| ἀκούω | heard | Gen 14:14 |  |  |  |  | Act 3:22  Act 3:23 |
| ἁμαρτία | sins |  | Psa 10:15 |  |  |  | Act 3:19 |
| ἀνίστημι | raise up |  | Psa 10:12 |  |  | Luk 4:38  Luk 4:39 | Act 3:22  Act 3:26 |
| ἀπόλλυμι | perish, destroyed |  | Psa 10:16 | Isa 41:11 |  |  |  |
| ἀποστρέφω | return, turn | Gen 14:16  Gen 14:17 | Psa 10:11 |  |  |  | Act 3:26 |
| ἄρχων | ruler | Gen 14:7 |  |  |  |  | Ac 3:17 |
| ἀφίημι | left |  |  |  | Mar 1:31 | Luk 4:39 |  |
| γῆ | land, earth | Gen 14:19  Gen 14:22 | Psa 10:16  Psa 10:18 | Isa 41:2  Isa 41:5  Isa 41:9 |  |  | Act 3:25 |
| διακονέω | servant, served |  |  |  | Mar 1:31 | Luk 4:39 |  |
| ἐγείρω | raised |  |  |  | Mar 1:31 |  |  |
| εἴδω | see, know, beheld |  |  | Isa 41:5 |  |  | Act 3:17 |
| ἐξέρχομαι | come forth, go forth |  |  |  | Mar 1:29 |  |  |
| ἔπω | speak, say | Gen 14:19  Gen 14:21  Gen 14:22  Gen 14:23 | Psa 10:6  Psa 10:11  Psa 10:13 | Isa 41:9 |  |  | Act 3:22 |
| ἔρχομαι | came, come | Gen 14:5  Gen 14:7 |  | Isa 41:5 | Mar 1:29 |  | Act 3:19 |
| εὐλογέω | blessing | Gen 14:19 | Psa 10:3 |  |  |  | Act 3:26 |
| ζητέω | seeking |  | Psa 10:15 | Isa 41:12 |  |  |  |
| θεός | GOD | Gen 14:19 Gen 14:20 Gen 14:22 | Ps 10:4 Ps 10:13 | Isa 41:10 Isa 41:13 |  |  | Act 3:18  Act 3:21  Act 3:22 |
| ἰδού | behold |  |  | Isa 41:11 |  |  |  |
| καιρός | time |  | Psa 10:5 |  |  |  | Act 3:19 |
| καλέω | called |  |  | Isa 41:2  Isa 41:4  Isa 41:9 |  |  |  |
| κρατέω | reach, holding |  |  | Isa 41:13 | Mar 1:31 |  |  |
| κύριος | LORD | Gen 14:22 | Psa 10:1  Psa 10:4  Psa 10:12  Psa 10:16  Psa 10:17 |  |  |  | Act 3:19  Act 3:22 |
| λαός | people | Gen 14:16 |  |  |  |  | Act 3:23 |
| λέγω | speaking, saying |  |  | Isa 41:13 | Mar 1:30 |  | Act 3:25 |
| νύξ | night | Gen 14:15 |  |  |  |  |  |
| οἰκία | residence |  |  |  | Mar 1:29 | Luk 4:38 |  |
| οὐρανός | heaven | Gen 14:19  Gen 14:22 |  |  |  |  | Ac 3:21 |
| παῖς | servant, manservant | Gen 14:15 |  | Isa 41:8 Isa 41:9 |  |  | Act 3:26 |
| πᾶς | all, every | Gen 14:3 Gen 14:7 Gen 14:11 Gen 14:16 Gen 14:20 Gen 14:23 | Ps 10:4 Ps 10:5 | Isa 41:11 |  |  | Act 3:18  Act 3:21  Act 3:22  Act 3:23  Act 3:24  Act 3:25 |
| πενθερά | mother-in-law |  |  |  | Mar 1:30 | Luk 4:38 |  |
| περί | around, concrning |  |  |  | Mar 1:30 | Luk 4:38 |  |
| πληρόω | fulfilled |  |  |  |  |  | Act 3:18 |
| πρόσωπον | countenance, face front |  | Psa 10:5  Psa 10:11 |  |  |  | Act 3:19 |
| προφήτης | prophet |  |  |  |  |  | Act 3:18  Act 3:21  Act 3:22  Act 3:23  Act 3:24  Act 3:25 |
| πυρετός | fever |  |  |  | Mar 1:31 | Luk 4:38  Luk 4:39 |  |
| σπέρμα | seed |  |  | Isa 41:8 |  |  | Act 3:25 |
| στόμα | mouth |  | Psa 10:7 |  |  |  | Act 3:18  Act 3:21 |
| συναγωγή | synagogue |  |  |  | Mar 1:29 | Luk 4:38 |  |
| υἱός | son | Gen 14:12 |  |  |  |  | Act 3:25 |
| φεύγω | fled | Gen 14:10 |  |  |  |  |  |
| χείρ | hand | Gen 14:22 | Psa 10:12  Psa 10:14 |  | Mar 1:31 |  |  |
| ψυχή | life, soul |  | Psa 10:3 |  |  |  | Act 3:23 |

**Pirqe Abot**

**Pereq Alef**

**Mishnayot 9 & 10**

**‎9 Shimon the son of Shetach says: ‎Examine the witnesses thoroughly; and be careful with your words, lest through them they learn to lie. ‎**

If previously the judge is cautioned to view as potentially guilty the litigants in the case, now the judge is urged to view with equal suspicion the ‎witnesses in the case. A judge must have an affirmative attitude to humankind in everyday life, but in court, righteousness/generosity must not be ‎assumed. In litigation, caution and suspicion are the rule.

‎

The witnesses must be examined thoroughly, with no assumptions based on reputation or position. And, in the process of interrogation, the ‎judge must exercise great care not to lead the witnesses in any direction. The witness must not be led by the judge to believe that the judge ‎desires a specific statement or assertion to be made. In such an instance, even if the judge's intentions are pure, the witness, ostensibly coaxed ‎to lie, will be able to pin the blame on the judge and also look cynically on the judicial process.

‎

Admittedly, this is an unnatural way of relating to people, but this very unnaturalness serves to reinforce the idea that judging people, even for ‎a judge, is not natural. It is the exception rather than the norm. ‎

**‎10 Shemaya and Avtalyon received the tradition from them (Yehuda the son of Tabbai and Shimon the son of ‎Shetach). Shemaya says: Love work, hate positions of lordship, and do not seek to become intimate with the ruling ‎authorities. ‎**

Though judging is a vital aspect of the social order, still one must not seek positions of power; rather, one should apply oneself to life in an ‎unassuming manner. Work is that which gives the individual the means to meet the needs of everyday physical existence. Through earning ‎one's sustenance, one is able to maintain the state of health which is vital to any meaningful endeavor. ‎

Thus, *Love work*, as it is so closely tied to life's purpose. Work, however, should not be seen as an end in itself, as if one's entire life gains ‎meaning through work and one's entire energy supply is spent on work. ‎

Thus, *hate positions of lordship*, in which you are the boss and therefore responsible for the work of others and the fate of a company. As a ‎boss, or lord, one is likely to develop a boss mentality, ordering people around and manipulating them for greater gain. The boss is so caught ‎up in the work cycle and the need to succeed that life itself passes by without even a wink. ‎

Lordship poses a greater danger, in that it addicts the lord to a superior status and urges the lord to seek out ‎others in more privileged positions. Once the status-seeker starts climbing the ladder, only the ultimate gives real satisfaction. But do not fall ‎into that trap and seek to become intimate with the ruling authorities. It will become immediately obvious to you that the status of rulership ‎is hardly deserved, and the mode of expression in this high society blatantly artificial. In high society the main staple is party rather than study. ‎

One maintains a true perspective on life by associating with those who do not wear masks or hide behind status. Work and workers are where ‎human expression is likely to be found. ‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 14:1 - 24**

**“Vay’hi Bimei Amrafel” “And in the days of Amraphel”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **SCHOOL OF HAKHAM SHAUL**  **Tosefta**  **(Luke 4:38-39)**  **Mishnah א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:29-31)**  **Mishnah א** |
| Then leaving the Synagogue he (Yeshua) entered Shim’on’s house. But Shim’on’s mother-in-law was constrained with a [high] great [burning] fever[[127]](#footnote-127) and they asked him (entreated him to pray) for her. And standing over her he rebuked[[128]](#footnote-128) the [burning – fiery] fever and it let go of her. Then she rose up immediately[[129]](#footnote-129) and served[[130]](#footnote-130) them. | **And immediately they left the Synagogue and entered (came into) the house of Shim’on (Hakham Tsefet) and his brother Adam with Ya’akov and Yochanan. But Shim’on’s mother-in-law was bedfast[[131]](#footnote-131) with a [burning – fiery] fever[[132]](#footnote-132) and they [Yeshua’s Talmidim] told him about her immediately. And he came and raised[[133]](#footnote-133) her by the hand[[134]](#footnote-134). And the [burning – fiery] fever left her immediately and she served[[135]](#footnote-135) them.** |
| **School of Hakham Shaul**  **Remes**  **(Acts 3:17-26)**  And now brothers, I know you acted out of ignorance,[[136]](#footnote-136) as your rulers did. Through this (ignorance), God fulfilled what He foretold through all the prophets,[[137]](#footnote-137) that Messiah would suffer. Therefore, do Teshubah and return to God so that your sins may be wiped out, and so that the times of strengthening[[138]](#footnote-138) (comforting) may come from the presence of the LORD, so He will send the Messiah Yeshua chosen for you. And behold, he must remain in the heavens until the restoration of all things, announced by God long ago through the prophets takes place. Moshe Rabbenu said the **LORD your G-d will raise up to you a Prophet from the midst of you, of your brothers, One like me. To him you will listen**, (De. 18:15) “**I will raise them up a Prophet from among their brothers, one like you, and will put My words in his mouth**.” “**And He will speak to them all that I will command him**.” (De. 18:18) **And it will happen, whatever man will not listen to My Words which he will speak in My name, I will require[[139]](#footnote-139) it of him.** (De. 18:19) And all the many prophets, spoke from Shemuel and those after him prophesied of these days. You are the sons of the prophets and [an integral] part of the covenant that God made with your forefathers saying to Abraham “**And in your Seed will all the nations of the earth be blessed (grafted in)[[140]](#footnote-140), because you have obeyed My voice.**” (Ge. 22:18) God raised His servant[[141]](#footnote-141) (Messiah) and sent him first to bless you by turning each of you away from your wickedness[[142]](#footnote-142) [by his Mesorah]. | |

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

**And the [burning – fiery] fever left her immediately and she served[[143]](#footnote-143) them.**

Again, we note the link to moral urgency and immediacy as illustrated in last week’s commentary.

What does the present pericope of Mordechai (Mark) have in common with the Torah Seder? The question is frequently challenging as we have stated in the past. And, again as we have stated the answer is staring us right in the face. We have noted in our footnotes the verbal connections between all the related passages of the Nazarean Codicil and Torah Seder. However, the connection between the Torah Seder and the Nazarean Codicil is thematic. This thematic connection maintains continuity with the thought of moral expediency and urgency.

In the previous Torah Seder, we saw Lot taking the plush fields of pasture for his flocks in the regions of Sodom and Gomorrah. Abram choose the place, which contained spiritual greenery rather than temporal luxury. While there seemed to be some strife between their herdsmen as noted in the last parsha, Abram and Lot do not appear as though they had any ill feelings against one another. The moral immediacy of Mordechai teaches us that there can be no place for such feelings in the Torah Family. While we may see and experience things differently, we remain a part of a single whole.

**Community in jeopardy**

**Ge. 14:12** And they took Lot, Abram's brother's son, who lived in Sodom, and all his goods, and went away.

The conjoining theme is that of Torah Family in jeopardy. Lot is carried away captive with all his property. The message of this calamity reaches Abram and he **“immediately”** comes to Lot’s rescue. Likewise, Yeshua and his talmidim exit the Esnoga (Synagogue) entering Hakham Tsefet’s house where his sick mother-in-law lays in bed with a high fever. In some cases, the Nazarean Codicil relates “fever” with a near fatal condition.[[144]](#footnote-144) When Yeshua is informed of the situation, he acts “immediately” coming to her aid as was modelled in the Abramic story.

The message is simple enough. Brothers in need have brothers who are required to assist them in their dilemma. We have noted the verbal connections to the word “servant.” The idea of the “servant” is far-reaching. We can see that Yeshua is the prototypical “Servant of G-d.” The “trained servants” of Abram fight against the warring kings and prevail. Hakham Tsefet’s mother-in-law immediately “serves” when she is healed. The concept of servanthood and serving in the present materials suggests interdependence upon one another.

**Reclaiming Human Lives**

Understanding the truth of “fishers of men”, we realize the importance of a single soul to G-d. Likewise, in the previous pericope of the Nazarean Codicil we learned that *shade* – demons wish to inhabit humans as if they were a vessel or container. This has deep spiritual implications “and the wise will understand."

**And Yeshua rebuked[[145]](#footnote-145) him saying “be muzzled[[146]](#footnote-146) and go out[[147]](#footnote-147) of him!” And the unclean spirit shook [him] violently,[[148]](#footnote-148) making loud shrieking noises[[149]](#footnote-149) and went out[[150]](#footnote-150)**

And standing over her he rebuked[[151]](#footnote-151) the (burning) fever and it **let go** of her.

By use of the 6th hermeneutic rule of Hillel’s Peshat, **Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage we can determine that there must have been some sort of “*shade*” – demon that brought about the “fever.” Likewise, several scholars argue this same point.[[152]](#footnote-152)

These exorcisms’ rid the possessed person of the *shade* – demon, which “oppress, stunt and seek to control human lives.”[[153]](#footnote-153) In this venue, Yeshua is reclaiming those lives, which need redemption like the souls lost in the Babylonian exile. Consequently, redeeming those souls, which would otherwise be determined unredeemable, is of essential priority to Yeshua and his talmidim. Abram saw the value of a single soul in his making talmidim. Likewise, he saw the value of Lot’s soul and redeemed him through his able means.

**Peroration**

**m. Aboth 3:9 – 10** (12)R. Haninah b. Dosa says, “For anyone whose fear of sin takes precedence over his wisdom, his wisdom will endure. “And for anyone whose wisdom takes precedence over his fear of sin, his wisdom will not endure.” He would say, “Anyone whose deeds are more than his wisdom— his wisdom will endure. “And anyone whose wisdom is more than his deeds—his wisdom will not endure.” **10** (13) He would also say: “One, who is pleasing to his fellow men, is pleasing to God. But one, who is not pleasing to his fellow men, is not pleasing to God.”

This Mishnah is not telling us to be people – pleasers. Reuven Bulka tells us that the wisdom we gain in life should be practical.[[154]](#footnote-154) Proper motivation brings proper application. The properly motivated person applies what he has learned. In this, others find motivation and stimulation. Proper integration of Torah will excite others to emulate what they have seen. This is pleasing to men of Torah learning and education. This is also pleasing to G-d. Herein is the true meaning of the cited Mishnah. Only through true community can we find fulfilment in Torah integration. When we function as a community of Torah Scholars, we are concerned with the issues of each member as if they were our very own.

**Remes Commentary to Hakham Shaul**

Moshe Rabbenu said the **LORD your G-d will raise up to you a Prophet from the midst of you, of your brothers, One like me. To Him you will listen**, (De. 18:15) “**I will raise them up a Prophet from among their brothers, one like you, and will put My words in His mouth**.” “**And He will speak to them all that I will command Him**.” (De. 18:18) **And it will happen, whatever man will not listen to My Words which He will speak in My name, I will require[[155]](#footnote-155) it of him.** (De. 18:19)

The masterful Hakham Shaul (Paul) uses Remes to tell us that Yeshua is the Messiah. His hint from D’varim (Deuteronomy) 18:15-19 tells us Yeshua the Messiah must be a second Moshe. We derive three halakhic principles from this Remes.

1. Messiah MUST be like Moshe
2. Messiah MUST have G-d’s Word (Torah and Oral Torah) in his mouth
3. We MUST listen to and obey the Words of Torah that emanate from his mouth.

You are the sons of the prophets and part of the covenant that God made with your forefathers saying to Abraham “**And in your Seed will all the nations of the earth be blessed [grafted in], because you have obeyed My voice.**” (Ge. 22:18) God raised His servant[[156]](#footnote-156) (Messiah) and sent him first to bless you by turning each of you away from your wickedness[[157]](#footnote-157) [by his Mesorah].

The masterful cunning Hakham continues his Remes with the hint that Yeshua is the promised “Seed” that would produce blessing in the earth. This blessing comes when the Mesorah of the Master turns the heart away from wickedness. This Remes hint runs deeper than we may imagine. Yeshua as a **Jewish Messiah** brings **blessing** because he is Jewish and Torah observant. The “Seed” of Abraham are the “**Hebrews**” (Jews) who have crossed over, to the side of Monotheism per se. Consequently, the “Seed” which blesses the earth is a Remes hint to the Jewish People and their Siddur.

Furthermore, following His Honor’s lead in quoting His Eminence Rabbi Dr. Yosef ben Haggai in the last Torah Seder, we look at the implications from a different perspective. The wily Hakham Shaul has woven in materials of a deeper nature into his Remes commentary. The present pasuk (verse) of B’resheet (22:18) is a stylistic quote of B’resheet 12:3 or a renewal of the blessing cited in B’resheet 12:3 which reads…

**וַאֲבָֽרֲכָה֙ מְבָ֣רְכֶ֔יךָ וּמְקַלֶּלְךָ֖ אָאֹ֑ר וְנִבְרְכ֣וּ בְךָ֔ כֹּ֖ל מִשְׁפְּחֹ֥ת הָאֲדָמָֽה׃**

Gen. 12:3 "Va'abarakah m'barakeikha umqalelkha a'or **v'nivreku** [to graft, kneel or bless] b'kha kol mishpechot ha'adamah."

Again, B’resheet 22:18 is a renewal of the blessing cited in B’resheet 12:3. The Brown Driver Brigs lexicon shows us that this Hebrew construction in the niph`al perfect **נִבְרְכוּ** **(Nivreku)** only occurs in three places in Scripture (Genesis 12:3; Genesis 18:18; Genesis 28:14).[[158]](#footnote-158)

Gen 18:18 since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed [grafted in]?

Gen 28:14 "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed [grafted in].

In each of these places repeats the refrain the nations or families **will be “grafted in.**” Therefore, the wily Hakham Shaul is alluding to the fact that those who convert to Judaism will take the name “Ben Abraham” (bat Sarah). And, that those gentile followers of Yeshua should become converts to Judaism as he, Yeshua is the “king of the Jews” i.e. Messiah of and for the Jews.

**The Divine Presence – Ocular Desire**

The Divine presence of G-d is manifest in the world through many forms. We will discuss only two in these comments. This is not in any way an attempt at limiting G-d’s ability to manifest in the world nor is this a systematic “theology,” which tries to relegate G-d to limited perceptions.

* The first “manifestation of G-d is that of the Shekinah. The Shekinah is the Divine “neighboring presence.” This manifestation simply means that G-d has come near. We see this demonstrated in the giving of the Torah at Har Sinai. G-d descended on the mountain and it smoked as if with **fire**.[[159]](#footnote-159) The Shekinah is also thought of as the Ruach HaQodesh.
* The second and most common manifestation of G-d is in His Word – i.e. Torah.

The Word of G-d (Oral Torah) was spoken into the world and became the life-giving principle of sustenance for every living creature. It was this Spoken Torah, which brought forth teeming creatures in the sea. It also produced plant and vegetation in abundance. The “Word” of G-d is known by many appellations. Through the “Word,” we see aspects of G-d that would otherwise be imperceptible. However, we must remember that we are now speaking in **Remes** (Hinting) at things, which also have higher meanings “and the wise will understand."

The Greek “**Logos**” [[160]](#footnote-160) (The Word)

* The word and concept of Logos is very common in theological circles. This word needs clarification as to when it is “spoken” and when it refers to the “Written Word.” We ascribe to this aspect the “Giving of the Torah” – “Noten HaTorah.” His Divine Mercy gave us the Torah.

Aramaic “**Memra**” corresponds best to the Greek **ῥῆμα** (*rhema*)

* *Memra* is not only distinguished from G-d, but evidently refers to G-d as revealing Himself.[[161]](#footnote-161) We distinguish this aspect as the beauty of Torah, the Oral Torah.

The **Dabar Elohim** – The Word of G-d

* As the Word of G-d (Elohim), the materials (Torah) should be read as G-d (Elohim) executing justice.

We must come to understand the statement we made in last week’s commentary. “The Mind of the Universe, that is to say, G-d, has for His abode His own Word (Torah – Oral Torah).”[[162]](#footnote-162) Therefore, these “manifestations of G-d” refer to G-d inhabiting His Word (Torah). **Any individual, who reads, speaks or teaches the Torah brings a “manifestation of G-d” into the world per se**. As such, Moshe Rabbenu brings a Divine Manifestation (revelation) of G-d into the world when he speaks and teaches us the Torah MiSinai and the Torah Sheba’al peh. In similar manner, Yeshua HaMashiach brings about a Divine Manifestation of G-d’s presence when he teaches and “walks” out the Torah, as we will see in the coming weeks. Those who desire to HEAR (Shema) G-d and listen with intent to do what they HEAR are the only ones able to apprehend these manifestations of G-d.

Our Ocular desire boarders’ idolatry,[[163]](#footnote-163) therefore, we must maintain the statement that “G-d is in his Word” is apprehended in a metaphoric non-literal sense. Furthermore, any reference to “seeing G-d” is a non-literal expression interpreted in those hermeneutic principles and laws above Peshat. The Remes comments of Hakham Shaul demonstrate Moshe as an embodiment of the Torah. In similar manner, we see that this Remes hint applies the same imagery to Messiah. Therefore, the G-d in Moshe and Messiah are the “Word of G-d” vested with Divine presence metaphorically speaking. Our ocular desire to see G-d is accomplished by watching any Hakham, Talmid or Torah Observant individual “walk out” or teach the Torah.

Therefore, Hakham Shaul’s association of Yeshua with Moshe the giver of the “Word of G-d” does not deify Messiah. The “manifestation” of G-d is the Torah with Divine investiture. Again, we repeat, **any individual, who reads, speaks or teaches the Torah brings a “manifestation of G-d” into the world per se** and, is a manifestation of Moshe Rabbenu and Messiah.

**Peroration**

The question of how all of this can be tied together with the Peshat of Hakham Tsefet through his sofer (scribe) – amanuensis, Mordechai remains unanswered as of yet.

**But Shi’mon’s mother-in-law was bedfast with a [burning – fiery] fever and they [Yeshua’s Talmidim] told him about her immediately. And he came and raised her by the hand. And the [burning – fiery] fever left her immediately and she served them.**

This Peshat statement is riddled with Remes/Allegorical interpretation. The “bedfast” mother-in-law represents a Torah (fire/Hakham) not “walking” out the Oral Torah. She, like the Shammaites is “bound” by legalism. Yeshua, the personification of the Mesorah comes and elevates the “bedfast” deaconess, with the investiture of the Mesorah and his Rabbinic authority. Then **immediately**, with moral immediacy and urgency the fever (burning – fiery Torah – Mesorah) goes out of her mouth as she “serves,” ministers to them. The **fire** of the Torah cannot be “shut up” inside. The Torah shut up inside cannot be endured.[[164]](#footnote-164) The Torah must find expression through personification in **chesed**. The woman (mother-in-law) as a Shammaite is a contradiction. The woman is the personification of **chesed**. Therefore, when the attribute of **chesed** is bound by legalism it will bring damage to the soul of its occupant. The feminine element of **chesed** when elevated (raised) to it appropriate place brings **beauty** in its service and a revelation of the presence of Ha-Shem in our midst.

Peshat does not waste words. Looking **deeply** into these Peshat materials, we can see that the mention of Hakham Yochanan, the mystic is a hint to the *So’od* materials invested in the present Peshat. The images of three ministerial qualities of the Divine Presence are in view. Do you see what I see? “The wise will understand."

Amen v’amen

**Connections to the Torah and related Readings**

I have noted the verbal connections as they occurred within the footnotes of the text. As can be seen, these pericope’s are thoroughly anchored in these Torah readings.

**Mitzvoth**

|  |  |
| --- | --- |
| **Address** | **Suggested Nazarean Mitzvoth** |
|  |  |
| **Mark 1:29-31** | It is the religious duty of every Nazarean Jew, to treat his fellow Jews as family coming to their need when requisite. |
| **Luqas 4:38-39** | It is the religious duty of every Nazarean Jew, to entreat the Hakhamim, Talmidim and fellow Nazarean Jews to pray for one another. |
| **2 Luqas 3:17-26** | It is the religious duty of every Nazarean Jew, to listen to and obey the Words of Torah that emanate from the mouth of Master, his Hakhamim. |

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 14:1?
3. What questions were asked of Rashi regarding Gen. 14:5?
4. What questions were asked of Rashi regarding Gen. 14:12?
5. What questions were asked of Rashi regarding Gen. 14:13?
6. What questions were asked of Rashi regarding Gen. 14:14?
7. What questions were asked of Rashi regarding Gen. 14:18?
8. What questions were asked of Rashi regarding Gen. 14:21?
9. What questions were asked of Rashi regarding Gen. 14:24?
10. According to the Ramban where was Abraham born? Please explain your answer.
11. How does the Ramban understands the command to Abraham “And you be ablessing”? Please explain your answer.
12. Why does the Ramban rejects the statement in Beresheet Rabba: **“However, the Torah declares the end from the beginning”** as applicable to either a Peshat or Remes interpretation?
13. The Rabbis have stated the key principle: **“However, the Torah declares the end from the beginning.”** To which modes of interpretation does this principle **only** applies?
14. Isaiah 40:17 is a restatement of Genesis 12:3; Genesis 18:18; Genesis 28:14‎. Why? Please explain your answer
15. Why is Psalm 10 composed as a Psalm for times of war?
16. Why is the word **“immediately”** intimately connected with the word **“to serve”** or **“servanthood”?**
17. What is being hinted in the following three statements from Deuteronomy: **“the LORD your G-d will raise up to you a Prophet from the midst of you, of your brothers, One like ‎me. To Him you will listen, (De. 18:15) “I will raise them up a Prophet from among their brothers, ‎one like you, and will put My words in His mouth.” “And He will speak to them all that I will ‎command Him.” (De. 18:18) And it will happen, whatever man will not listen to My Words which He ‎will speak in My name, I will require ‎ it of him. (De. 18:19)‎”‎?**
18. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath: “BaMahazeh, Lemor”**

**“In a vision saying”**

**&**

**Shabbat Mevar’chim HaChodesh Tammuz**

**Sabbath of the Proclamation of the New Moon of Tammuz**

**Evening Tuesday the 19th of June – Evening 21st of June 2012‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בַּמַּחֲזֶה, לֵאמֹר** |  |  |
| **“BaMahazeh, Lemor”** | Reader 1 – B’resheet 15:1-6 | Reader 1 – B’resheet 17:1-3 |
| **“In a vision saying”** | Reader 2 – B’resheet 15:7-17 | Reader 2 – B’resheet 17:4-6 |
| **“en visión, diciendo:”** | Reader 3 – B’resheet 15;18-21 | Reader 3 – B’resheet 17:7-9 |
| B’resheet (Gen.) Gen. 15:1 - 16:16  B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 16;1-3 |  |
| Ashlamatah: Isaiah 1:1-8 + 2:2-3 | Reader 5 – B’resheet 16:4-6 |  |
| Special: I Samuel 20:18,42 | Reader 6 – B’resheet 16:7-12 | Reader 1 – B’resheet 17:1-3 |
| Psalms 11:1-7 | Reader 7 – B’resheet 16:13-16 | Reader 2 – B’resheet 17:4-6 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 17:7-9 |
| N.C.: Mark 1:32-34  Luke 4:40-41 & Acts 4:1-4 | Isaiah 41:2-5 + 8-13  I Samuel 20:18,42 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Shinar is Babylon. See Onkelos. [↑](#footnote-ref-1)
2. Daniel 2:38. This was said by Daniel to Nebuchadnezzar, king of Babylon-, when interpreting the king's dream of the four kingdoms that will rule the world. [↑](#footnote-ref-2)
3. Since Media and Persia ruled over Babylon. [↑](#footnote-ref-3)
4. Abodah Zarah 10a. [↑](#footnote-ref-4)
5. Rashi explains Goyim as the name of a place. Ramban explains it as meaning ‎‎"nations," and it is hence an allusion to Rome, whose kings ruled over many nations. [↑](#footnote-ref-5)
6. 42:2. [↑](#footnote-ref-6)
7. 42:4. ‎ [↑](#footnote-ref-7)
8. That Eil, Eilonei and Kikar are the proper names of these places. [↑](#footnote-ref-8)
9. "Him" refers both to Rashi and Onkelos. [↑](#footnote-ref-9)
10. Verse 13 here. [↑](#footnote-ref-10)
11. Ibid. Ramban's ‎intent is to argue that since Mamre is the name of an individual, the word Eilonei could not be a proper name since two names cannot be in the constructive state. [↑](#footnote-ref-11)
12. Above, 12:6. [↑](#footnote-ref-12)
13. Isaiah 1:29. [↑](#footnote-ref-13)
14. Ibid., 6:13. [↑](#footnote-ref-14)
15. Ezekiel 27:6. [↑](#footnote-ref-15)
16. Genesis 35:8. *And Deborah Rebekah's nurse died, and she was buried below ‎Beth-el under the 'alan' and he called its name 'Alan Bachuth.' ‎* [↑](#footnote-ref-16)
17. As opposed to Rashi who says that the name of the place was Alon. [↑](#footnote-ref-17)
18. Genesis 35:8. [↑](#footnote-ref-18)
19. Genesis 35:8. [↑](#footnote-ref-19)
20. As opposed to Rashi who says that the name of the place was Alon. [↑](#footnote-ref-20)
21. *And she was buried below Beth-el under 'ha 'alon’ (the oak)*. ‎See note 16 above. Ramban's intent is to say that since the word ***alon*** appears there with the definite article, (namely, ***ha-alon***), it could not be a proper noun since the definite article ‎is never attached to a proper noun. Hence in the end of the verse, which reads, *And he called its name 'alon bachuth*,' the word ***alon*** is also not a name designating ‎a particular tree but a descriptive noun referring to a place containing many oaks. Hence Onkelos translates ***alon Bachuth*** as "the plain of Bechuta." According to ‎Targum Yerushalmi, who takes ***alon bachuth*** to be the name of a particular kind of tree, the verse should have read, "*And she was buried below Beth-el under alon*," ‎not *ha-alon,* [↑](#footnote-ref-21)
22. Eil Paran, Eilanei Mamre and alan bachuth. Hence in all these cases Onkelos translated "the plain of Paran ... Mamre ... Bechuta" as meaning ‎a plain containing oak trees. Onkelos does this in keeping with his general method of conveying the intent of the verse rather than its strict translation since eil, eilanei ‎and alan, strictly speaking, mean particular kinds of trees. Onkelos however felt free to say "the plain of Paran ... Mamre ... Bachuth" for his intent is but to convey ‎the general meaning. Ramban continues to point that out in kikar hayarden, (13:11), where Onkelos said, "the plain of the Jordan," that is indeed the exact ‎translation of the word kikar. [↑](#footnote-ref-22)
23. Above, 13:10. [↑](#footnote-ref-23)
24. Further, 19:17. [↑](#footnote-ref-24)
25. Isaiah 30:23. [↑](#footnote-ref-25)
26. Psalms 65:14. [↑](#footnote-ref-26)
27. Ibid., 17:8. The double letter form of the word would be *babath ayin*, with a double *beth*. [↑](#footnote-ref-27)
28. II Kings 11 :4. It is usually translated: ‎of the Carites and of the guard. According to Ramban its meaning is: of the couriers and the dispatchers. [↑](#footnote-ref-28)
29. Ibid., Verse 19. Here too the usual translation is: the ‎Carites. According to Ramban it means: the couriers. [↑](#footnote-ref-29)
30. Isaiah 66:20. [↑](#footnote-ref-30)
31. Makkoth 5a. [↑](#footnote-ref-31)
32. II Samuel 6:14. And David 'mecharkar ' (danced) before the ‎Eternal with all his strength. [↑](#footnote-ref-32)
33. Numbers 33:49. [↑](#footnote-ref-33)
34. Judges 7:22. [↑](#footnote-ref-34)
35. Onkelos and Jonathan [↑](#footnote-ref-35)
36. Lamentations 2:8. [↑](#footnote-ref-36)
37. Isaiah 24:7. [↑](#footnote-ref-37)
38. See Numbers 20:7-13. [↑](#footnote-ref-38)
39. Tanchurnah Chukath, 11. So also in ‎Targum Jonathan here. [↑](#footnote-ref-39)
40. As mentioned here in Verse 6. [↑](#footnote-ref-40)
41. Numbers 13:26. [↑](#footnote-ref-41)
42. Deuteronomy 1:19,22. [↑](#footnote-ref-42)
43. Ibid., Verse 46. [↑](#footnote-ref-43)
44. Moses and Aaron. [↑](#footnote-ref-44)
45. Numbers 20:1. [↑](#footnote-ref-45)
46. A charge by the author to finish ‎the chapter containing the account of the smiting of the rock by Moses to bring forth water and his consequent punishment. [↑](#footnote-ref-46)
47. Isaiah 30:25. [↑](#footnote-ref-47)
48. Job 38:25. [↑](#footnote-ref-48)
49. Esther Rabba, 5. [↑](#footnote-ref-49)
50. 42:11. ‎ [↑](#footnote-ref-50)
51. Isaiah 46:10. [↑](#footnote-ref-51)
52. Homiletical interpretation of ‎Scripture. [↑](#footnote-ref-52)
53. "That [river] is the one which surrounds the whole land of Havilah. (Genesis 2:11). Havilah was not yet in existence, and yet the verse says, the ‎whole land of Havilah! However, the Torah declares the end from the beginning." (Beresheet Rabba 16:2). [↑](#footnote-ref-53)
54. Reference here is to the third river, namely, the ‎Tigris. (Above, 2: 14). [↑](#footnote-ref-54)
55. See further, 36:20. [↑](#footnote-ref-55)
56. Ibid., Verse 12. ‎ [↑](#footnote-ref-56)
57. Ibid., Verse 12. [↑](#footnote-ref-57)
58. Jeremiah 38:6. [↑](#footnote-ref-58)
59. Psalms 40:3. [↑](#footnote-ref-59)
60. Verse 17 here. ‎ [↑](#footnote-ref-60)
61. Hence he did not come out from the pit. [↑](#footnote-ref-61)
62. And they fell 'there.' The word "there" does not refer to the pit, in which case it would then imply that all five ‎kings fell into one pit. Rather it refers to 'the vale' of Siddim. Thus the king of Gomorrah fell into a different pit, near which Abraham did not pass. [↑](#footnote-ref-62)
63. Isaiah 41:3. ‎This is interpreted in Beresheet Rabba (43:7) as referring to Abraham and asserting that he took such long steps that he traveled a mile without setting foot on the ‎ground. [↑](#footnote-ref-63)
64. Psalms 76:3. [↑](#footnote-ref-64)
65. Joshua 10:l. [↑](#footnote-ref-65)
66. This explains why the early inhabitants of Jerusalem called their king Malki tzedek, literally, "My king is righteousness/ generosity." [↑](#footnote-ref-66)
67. 43:6. [↑](#footnote-ref-67)
68. The Midrash is ‎thus teaching that his name was not "Tzedek" but that he was the lord of a place called Zedek. [↑](#footnote-ref-68)
69. Isaiah 1:21. [↑](#footnote-ref-69)
70. Malachi 3:8. [↑](#footnote-ref-70)
71. Nedarim 32 b. [↑](#footnote-ref-71)
72. See ‎above, 10:30. [↑](#footnote-ref-72)
73. That is, of the three sons of Noah - Shem, Ham and Japheth - Shem was the most honored. Now since according to the Rabbis, Melchizedek ‎is none other than Shem, the Canaanites who were then in possession of Jerusalem recognized in Shem their father Ham's most honored brother and therefore ‎appointed him "priest of G-d the Most High." [↑](#footnote-ref-73)
74. Above, 12:6. ‎ [↑](#footnote-ref-74)
75. Ibid., 10:19. [↑](#footnote-ref-75)
76. Ibid., Verse 30. [↑](#footnote-ref-76)
77. Baba Bathra 156a. That the land of Israel should belong to the descendants of Shem would thus be a special oral ‎provision by Noah since all their other lands were to the east of Mesha, far from the land of Israel. [↑](#footnote-ref-77)
78. Isaiah 41:8. *The seed of Abraham My friend.* [↑](#footnote-ref-78)
79. Above, ‎‎12:6. [↑](#footnote-ref-79)
80. Exodus 15:11. [↑](#footnote-ref-80)
81. Genesis 31:29. [↑](#footnote-ref-81)
82. Verse 22 here. [↑](#footnote-ref-82)
83. In our text of Rashi, 'Osei' (Maker) of heaven and earth. Psalms 134:3. [↑](#footnote-ref-83)
84. From ‎Rashi it would appear that ***osei*** and ***kinyan*** - making and acquiring - constitute but one interpretation when in fact they are two: ***konei*** is similar to ***osei***, and ***konei*** is ‎like ***kinyan*** (acquisition). [↑](#footnote-ref-84)
85. Psalms 139:13. ‎ [↑](#footnote-ref-85)
86. Ramban's point is that since the second half of the verse clearly speaks of the making of man, the first half of the verse which uses the word ***kanita*** must also ‎refer to "making," rather than "acquiring." [↑](#footnote-ref-86)
87. Deuteronomy 32:6. Here too the word ***konecha*** is used together with ***asiyah***, indicating that they have a similar ‎connotation. [↑](#footnote-ref-87)
88. Above, 12:5. [↑](#footnote-ref-88)
89. Further, 31:1. [↑](#footnote-ref-89)
90. Baba Metziah 10a. Here the word ***konah*** does not mean that he acquired it from the other since he never ‎picked it up for himself. Instead, it means taking title to it. [↑](#footnote-ref-90)
91. Ibid., 118a. Here too ***konah*** does not mean that he acquired it from another person but that he took ‎title to it. [↑](#footnote-ref-91)
92. Ibid ., 11a. This too is a similar case. [↑](#footnote-ref-92)
93. Verse 23 here. [↑](#footnote-ref-93)
94. Above, Verse 17. [↑](#footnote-ref-94)
95. The prisoners. Verse 21 here. [↑](#footnote-ref-95)
96. The prisoners. Verse 21 here. [↑](#footnote-ref-96)
97. Verse 23 here. [↑](#footnote-ref-97)
98. Admah, Zeboim and Bela. Verse 2. [↑](#footnote-ref-98)
99. Hence the four kings were able to plunder Sodom and Gomorrah, and when ‎Abraham recaptured it from them he restored it to its original owners. The other three cities (see preceding note) defended themselves and were completely ‎destroyed in battle. [↑](#footnote-ref-99)
100. Ramban is now suggesting that the four kings had taken plunder from the other three cities as well and that is alluded to in the verse, as ‎will be explained. [↑](#footnote-ref-100)
101. Verse 23 here. [↑](#footnote-ref-101)
102. From all of you," i.e., from all the five cities. [↑](#footnote-ref-102)
103. Verese 23 here. [↑](#footnote-ref-103)
104. Besides explaining that this is an expression signifying an oath, Rashi also states that ‎even though the verse uses a past tense ***harimothi***, the sense is that of the present tense: "I lift up my hand." [↑](#footnote-ref-104)
105. Further, 22: 16. Here too the verse uses a past ‎tense, but its meaning is that of the present tense. [↑](#footnote-ref-105)
106. Vaethchanan 33. ‎ [↑](#footnote-ref-106)
107. Daniel 12:7. ‎ [↑](#footnote-ref-107)
108. See ‎I Kings 8:22. [↑](#footnote-ref-108)
109. Ibid., 2:23. [↑](#footnote-ref-109)
110. See Leviticus 27:28. ‎ [↑](#footnote-ref-110)
111. Exodus 35:24. ‎ [↑](#footnote-ref-111)
112. Ibid., Verse 22. [↑](#footnote-ref-112)
113. 43:12. [↑](#footnote-ref-113)
114. Numbers 18:26. [↑](#footnote-ref-114)
115. See Tosafot to Megilla 17b [↑](#footnote-ref-115)
116. *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-116)
117. The Likutei Torah sees the nine kings as united against Avraham. [↑](#footnote-ref-117)
118. Beresheet (Genesis) 14:9 [↑](#footnote-ref-118)
119. Tehillim (Psalm) 49:1 [↑](#footnote-ref-119)
120. Tehillim (Psalm) 10:16 [↑](#footnote-ref-120)
121. Yermiyahu (Jeremiah) 46:10 [↑](#footnote-ref-121)
122. Midrash Rabba Beresheet 42:4 [↑](#footnote-ref-122)
123. Esther 8:9-11, Midrash Rabbah - Gen C:7 [↑](#footnote-ref-123)
124. Bamidbar (Numbers) 33:17 [↑](#footnote-ref-124)
125. Meam Loez Shlach [↑](#footnote-ref-125)
126. Rashi on Devarim (Deuteronomy) 1:1 [↑](#footnote-ref-126)
127. Like the Gk. word, the OT terms for fever are derived of roots meaning “to burn,” “to catch fire,” cf. קַדַּחַת in Lv. 26:16; Dt. 28:22 and דַּלֶּקֶת in Dt. 28:22 **-** *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (6:957) [↑](#footnote-ref-127)
128. Hermeneia – suggest that the “fever” is a demon because it is rebuked and “departs” or “leaves” immediately. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 174 [↑](#footnote-ref-128)
129. **παραχρῆμα** (*parachrema*) seems to be related primarily to temporal reference where **εὐθύσ** (*euthus*) contains the idea of moral urgency as pointed out in last week’s commentary. [↑](#footnote-ref-129)
130. Verbal connection to Ge. 14:15 & Isa. 41:8 [↑](#footnote-ref-130)
131. **κατέκειτο πυρέσσουσα**—*was lying prostrate with a fever*. The language is descriptive, the preposition in κατέκειτο denoting the prostration of disease, and the participle **the fire of fever**. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 25 [↑](#footnote-ref-131)
132. Like the Gk. word, the OT terms for fever are derived of roots meaning “**to burn**,” “**to catch fire**,” cf. קַדַּחַת in Lv. 26:16; Dt. 28:22 and דַּלֶּקֶת in Dt. 28:22 **-** *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (6:957) [↑](#footnote-ref-132)
133. Verbal connection to Ps. 10:12 [↑](#footnote-ref-133)
134. Verbal connection to Is. 41:10 [↑](#footnote-ref-134)
135. Verbal connection to Ge. 14:15 & Is. 41:8 [↑](#footnote-ref-135)
136. **ἄγνοια** (*agnoia*) without knowledge (Da’at) or against knowledge (Da’at). This expression can mean that they were devoid, spiritual understanding or that they acted against the “spiritual” knowledge that they possessed. The phrase explained as “uncivilized” demonstrating a connection with sin. In the initial case, we have simple ignorance, spiritual ignorance and awareness. With regard to the “rulers”, we see willful defiance connected with sin. [↑](#footnote-ref-136)
137. Cf. **b. San 98a** [↑](#footnote-ref-137)
138. Verbal connection with Isa 41:10 [↑](#footnote-ref-138)
139. Verbal connection to Ps. 10:13 [↑](#footnote-ref-139)
140. In Rabbinic literature, in a couple of different places, such as Kelim 7:1 and Sotah 43A, this very word **“v'nivreku”** is translated as "**mixed**" or "**grafted**". The Art Scroll Tanach Series [Vol. 1, pg. 432] says the following: "There is an opinion shared by Rashbam, Chizkuni, Da'as Zekeinum and quoted by Tur, that the verb "ve-nivrechu" in Genesis 12:3 is related to the root "***barak***" as in the Mishnaic term "***mavreek***" meaning to "***intermingle***" or "***graft***." As Heidenheim explains it, this interpretation is inspired by the fact that nowhere else besides here do we find barak in the sense of blessing in the niphal conjugation, while in the sense of "grafting" it is common in that form." Commonly the Hebrew word for "blessed" is "yivreku" not "nivreku". Why then did Ha-Shem use this form instead of the common one? Hakham Shaul in Romans Chapter 11, discloses in the “so’od” (mystical hermeneutics) how this “blessing” would take place. With this in mind, we can legitimately translate Genesis 12:3 as follows:***And I will bless them that bless you, and him that curses you will I curse; and in you will all the families of the earth be grafted in.*** [↑](#footnote-ref-140)
141. Verbal connection to Ge. 14:15 & Isa. 41:8 [↑](#footnote-ref-141)
142. Verbal connection to Ge. 14:1-2 [↑](#footnote-ref-142)
143. Verbal connection to Ge. 14:15 & Isa. 41:8 [↑](#footnote-ref-143)
144. Cf. Jn. 4:47-52 While **πυρέσσω** (*puresso*) finds limited us in the Nazarean Codicil, we can see that in antiquity is was a very serious illness. [↑](#footnote-ref-144)
145. The spirit is “rebuked” – **ἐπιτιμάω** (*epitimao*) adjudged, charged with silence and expulsion [↑](#footnote-ref-145)
146. The word “muzzled” here fits well since the *shad* – demon appeals to the Yetser HaRa or the lower (animal) self. Use of “muzzle” is synonymous with the Hebrew שדים “shedim” pl. שׁד shad. [↑](#footnote-ref-146)
147. ἐξέρχομαι – (*exerchomai*) “To go out,” TDNT 2:678 This makes a verbal tally with B’resheet 12:1 **לֶךְ-לְךָ** To go (get) out. [↑](#footnote-ref-147)
148. **σπαράσσω** (*sparasso*) to throw a fit, distort by convulsion. The demon – possible *mazzikim* (hamers)*, shedim* or *ruḥot* are considered “harmful spirits” therefore we see that the spirit “throws a fits” causing harm convulsing his victim. [↑](#footnote-ref-148)
149. φωνέω denotes the production of a **sound** or **noise** by musical instruments, **animals**, or men TDNT 9:301. Consequently, the noise that the *shad* makes is not necessarily intelligible speech. Here the spirit shrieks and makes loud animalistic sounds. [↑](#footnote-ref-149)
150. ἐξέρχομαι – (*exerchomai*) “To go out,” TDNT 2:678 This makes a verbal tally with B’resheet 12:1 **לֶךְ-לְךָ** To go (get) out. Genesis 12:1 καὶ εἶπεν κύριος τῷ Αβραμ ἔξελθε (Rooted in – ἐξέρχομαι) ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν ἣν ἄν σοι δείξω [↑](#footnote-ref-150)
151. Hermeneia – suggest that the “fever” is a demon because it is rebuked and “departs” or “leaves” immediately. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 174 [↑](#footnote-ref-151)
152. Byrne, B. (1989). *The Hospitality of God, A reading of Luke's Gospel.* MIN : The Liturgical Press. p.55ff, . Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 174 [↑](#footnote-ref-152)
153. Byrne, B. (1989). *The Hospitality of God, A reading of Luke's Gospel.* MIN : The Liturgical Press. p 55ff [↑](#footnote-ref-153)
154. Bulka, R. P. (1993). *The Chapters of the Fathers, A Psychological Commentary on Pirkey Avoth.* Jason Aronson Inc. p. 116 [↑](#footnote-ref-154)
155. Verbal connection to Ps. 10:13 [↑](#footnote-ref-155)
156. Verbal connection to Ge. 14:15 & Isa. 41:8 [↑](#footnote-ref-156)
157. Verbal connection to Ge. 14:1-2 [↑](#footnote-ref-157)
158. Brown, F., Driver, S. R., & Briggs, C. A. (2000). *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. Strong's, TWOT, and GK references Copyright 2000 by Logos Research Systems, Inc. (electronic ed.) (433). Oak Harbor, WA: Logos Research Systems. [↑](#footnote-ref-158)
159. See Rashi’s comments to B’resheet 14:1 [↑](#footnote-ref-159)
160. The “word,” as spoken, is distinguished from the “Word” as speaking, or revealing Himself. The former is generally ‎designated by the Aramaic term “*pithgama*” which corresponds to the Greek **ῥῆμα** (*rhema*) Thus in Gen. 15:1, “After these words (things) came the “*pithgama*” of Adonai ‎to Abram in prophecy, saying, Fear not, Abram, My “Memra” will be your strength, and your very great reward.” Still, ‎the term Memra, as applied not only to man, but also in reference to God, is not always the equivalent of “the LOGOS." ‎ [↑](#footnote-ref-160)
161. The various passages in the Targum of Onkelos, the Jerusalem, and the Pseudo-Jonathan Targum on the ‎Pentateuch will be found enumerated and classified, as those in which it is a doubtful, a fair, or an unquestionable ‎inference, that the word *Memra* is intended for God revealing Himself, in Appendix II.: 'Philo and Rabbinic ‎Theology.' Edersheim, A. (1993). *The Life and Times of Jesus the Messiah.* Peabody : Henderson Publishers.‎ [↑](#footnote-ref-161)
162. Migration of Abraham 1:4, Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged*. Peabody: Hendrickson. p. 253 [↑](#footnote-ref-162)
163. Boyarin, D. (2003). *Memra sparks of the Logos, Essays in Rabbinic Hermeneutics* (Vol. II). Boston, MA: Brill. p.15 [↑](#footnote-ref-163)
164. Cf. Yermi’yahu 20:9 [↑](#footnote-ref-164)