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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tishri 13, 5773 – Sept 28/29, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Sept 28 2012 – Candles at 7:02 PM  Sat. Sept 29 2012 – Habdalah 7:54 PM | **Brisbane, Australia**  Fri. Sept 28 2012 – Candles at 5:29 PM  Sat. Sept 29 2012 – Habdalah 6:22 PM | **Bucharest, Romania**  Fri. Sept 28 2012 – Candles at 6:44 PM  Sat. Sept 29 2012 – Habdalah 7:43 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Sept 28 2012 – Candles at 7:11 PM  Sat. Sept 29 2012 – Habdalah 8:05 PM | **Jakarta, Indonesia**  Fri. Sept 28 2012 – Candles at 5:30 PM  Sat. Sept 29 2012 – Habdalah 6:19 PM | **Manila & Cebu, Philippines**  Fri. Sept 28 2012 – Candles at 5:30 PM  Sat. Sept 29 2012 – Habdalah 6:19 PM |
| **Miami, FL, U.S.**  Fri. Sept 28 2012 – Candles at 6:52 PM  Sat. Sept 29 2012 – Habdalah 7:43 PM | **Olympia, WA, U.S.**  Fri. Sept 28 2012 – Candles at 6:39 PM  Sat. Sept 29 2012 – Habdalah 7:40 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Sept 28 2012 – Candles at 6:24 PM  Sat. Sept 29 2012 – Habdalah 7:19 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Sept 28 2012 – Candles at 6:19 PM  Sat. Sept 29 2012 – Habdalah 7:18 PM | **Singapore, Singapore**  Fri. Sept 28 2012 – Candles at 6:40 PM  Sat. Sept 29 2012 – Habdalah 7:29 PM | **St. Louis, MO, U.S.**  Fri. Sept 28 2012 – Candles at 6:30 PM  Sat. Sept 29 2012 – Habdalah 7:26PM |

**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

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**Shabbat: “VaYishlach”**

**Sabbath: “And sent”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּשְׁלַח** |  |  |
| **“VaYish’lach”** | Reader 1 – B’resheet 32:4-8 | Reader 1 – B’resheet 33:18-20 |
| **“And sent”** | Reader 2 – B’resheet 32:9-12 | Reader 2 – B’resheet 34:1-3 |
| **“Y envió”** | Reader 3 – B’resheet 32:11-20 | Reader 3 – B’resheet 34:4-6 |
| B’resheet (Gen.) 32:4 – 33:17 | Reader 4 – B’resheet 32:21-23 |  |
| Ashlamatah: Obadiah 1:1-9 + 21‎ | Reader 5 – B’resheet 32:24-30 |  |
|  | Reader 6 – B’resheet 32:31- 33:5 | Reader 1 – B’resheet 33:18-20 |
| Psalm 27:1-14 | Reader 7 – B’resheet 33:6-17 | Reader 2 – B’resheet 34:1-3 |
|  | Maftir – B’resheet 33:15-17 | Reader 3 – B’resheet 34:4-6 |
| N.C.: Jude 6-7, Luke 6:43-49, Acts 7:54-60 | Obadiah 1:1-9 + 21 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎‎32:4 – 33:17‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 4. Jacob sent angels ahead of him to his brother Esau, to the land of Seir, the field of Edom. | 4. And Ya’aqob sent messengers before him to Esau his brother in the land of Gabla the territory of the Edomites, |
| 5. And he commanded them, saying, "So shall you say to my master to Esau, 'Thus said your servant Jacob, "I have sojourned with Laban, and I have tarried until now. | 5. and instructed them to say, Thus will you speak to my lord Esau: Thus says your servant Ya’aqob, With Laban have I dwelt, and have tarried until now. |
| 6. And I have acquired oxen and donkeys, flocks, manservants, and maidservants, and I have sent to tell [this] to my master, to find favor in your eyes.' " | 6. And of all that in which my father blessed me there is nothing in my hand; but I have a few oxen and asses, sheep, and servants and handmaids; and I have sent to tell my lord that that blessing has not profited me; that I may find mercy in your eyes and that you may not maintain (enmity) against me on account thereof. |
| 7. The angels returned to Jacob, saying, "We came to your brother, to Esau, and he is also coming toward you, and four hundred men are with him." | 7. And the messengers returned to Ya’aqob, saying, We came to your brother, to Esau, and he also comes to meet you, and four hundred chief--warriors with him.  JERUSALEM: And four hundred men, warlike leaders with him. |
| 8. Jacob became very frightened and was distressed; so he divided the people who were with him and the flocks and the cattle and the camels into two camps. | 8. And Ya’aqob was greatly afraid, because for twenty years he had not been mindful of the glory of his father: and he had anxiety; and he divided the people who were with him, the sheep, and oxen, and camels, into three troops, for a portion. to Leah, and a portion to Rahel. |
| 9. And he said, "If Esau comes to one camp and strikes it down, the remaining camp will escape." | 9. And he said, If Esau come to the one troop of them and smite it, the remaining troop may escape. |
| 10. And Jacob said, "O God of my father Abraham and God of my father Isaac, the Lord, Who said to me, 'Return to your land and to your birthplace, and I will do good to you.' | 10. And Ya’aqob said, God of my father Abraham, You, the God of my father Yizchaq, the LORD, who said to me, Return to your country and to your kindred, and I will do you good: |
| 11. I have become small from all the kindnesses and from all the truth that You have rendered Your servant, for with my staff I crossed this Jordan, and now I have become two camps. | 11. I am altogether less than any of the (acts of) goodness and truth which You have exercised towards Your servant: for with my staff, alone, I passed this Jardena, and now I am become two bands. |
| 12. Now deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest he come and strike me, [and strike] a mother with children. | 12. Deliver me I pray, from the hand of my elder brother, from the hand of Esau, for I fear him: for he has been mindful of the glory of his father; lest he come and smite the mother with the children. |
| 13. And You said, 'I will surely do good with you, and I will make your seed [as numerous] as the sand of the sea, which cannot be counted because of multitude.'" | 13. But You have promised, I will surely do you good, and will make your sons many as the sand of the sea be numbered for that cannot be numbered for multitude. |
| 14. So he lodged there on that night, and he took from what came into his hand a gift for his brother Esau: | 14. And he abode there that night; and he took what was ready at his hand a present for Esau his brother: |
| 15. Two hundred she goats and twenty he goats, two hundred ewes and twenty rams, | 15. she--goats two hundred, and he--goats twenty; ewes two hundred and rams twenty: |
| 16. Thirty nursing camels with their young, forty cows and ten bulls, twenty she donkeys and ten he donkeys. | 16. nursing camels with their young ones thirty; cows forty, and bulls ten, small colts ten.  JERUSALEM: And small colts ten. |
| 17. And he gave into the hands of his servants each herd individually, and he said to his servants, "Pass on ahead of me and make a space between one herd and another herd." | 17. And he made them ready by the hand of his servants in flocks apart, and said to his servants, Pass over before me, and put much (room) between flock and flock. |
| 18. And he commanded the first one, saying, "When my brother Esau meets you, and asks you, saying, 'To whom do you belong, and where are you going, and for whom are these before you?' | 18. And he instructed the first, Saying, When Esau my brother will meet you, and ask of you, saying, Whose are you, and where are you journeying and whose are these before you? |
| 19. You shall say, '[I belong] to your servant Jacob; it is a gift sent to my master, to Esau, and behold, he himself is behind us.'" | 19. You will say it is a gift of your servant Ya’aqob, which he sends to my lord Esau, and, behold, he also comes after us. |
| 20. And he commanded also the second one, also the third one, also all those who followed the herds, saying, "In this manner shall you speak to Esau when you meet him. | 20. And so he instructed the second, and the third, and all them who followed the flock, saying According to these words You must speak with Esau when you find him, |
| 21. And you shall say, 'Also, behold, your servant Jacob is behind us.' " For he said, "I will appease his anger with the gift that is going before me, and afterwards I will see his face, perhaps he will favor me." | 21. and say, And, behold, your servant Ya’aqob also comes after us. For he said, I will make his countenance friendly by the gift which goes before me, and afterward will see his face: peradventure he may accept me. |
| 22. So the gift passed on before him, and he lodged that night in the camp. | 22. And the present passed over before him, and he abode that night in the camp. |
| 23. And he arose during that night, and he took his two wives and his two maidservants and his eleven children, and he crossed the ford of [the] Jabbok. | 23. And he arose in the night and took his two wives, and his two concubines, and eleven children, and went over the ford Jubeka. |
| 24. And he took them and brought them across the stream, and he took across what was his. | 24. And taking them he made them pass over the torrent, and all that he had went over. |
| 25. And Jacob was left alone, and a man wrestled with him until the break of dawn. | 25. And Ya’aqob remained alone beyond the Jubeka; and an Angel contended with him in the likeness of a man. And he said, Have you not promised to give the tenth of all that is yours? And, behold, you have ten sons and one daughter: nevertheless you have not tithed them. Immediately he set apart the four firstborn of the four mothers, and there remained eight. And he began to number from Shimeon, and Levi came up for the tenth. Michael answered and said, Lord of the world, this is Your lot. And on account of these things he (Michael) remained from God at the torrent till the column of the morning was ascending. |
| 26. When he saw that he could not prevail against him, he touched the socket of his hip, and the socket of Jacob's hip became dislocated as he wrestled with him. | 26. And he saw that he had not power to hurt him, and he touched the hollow of his thigh, and the hollow of Ya’aqob's thigh was distorted in his contending with him. |
| 27. And he (the angel) said, "Let me go, for dawn is breaking," but he (Jacob) said, "I will not let you go unless you have blessed me." | 27. And he said, Let me go, for the column of the morning ascends; and the hour comes when the angels on high offer praise to the LORD of the world: and I am one of the angels of praise, but from the day that the world was created my time to praise has not come until now. And he said, I will not let you go, until you bless me.  JERUSALEM: And the hollow of Ya’aqob's thigh was displaced in contending with him. And he said, Send me away, for the column of the dawn arises, and, behold, the hour comes for the angels to praise. And he said, I will not release you until you bless me. |
| 28. So he said to him, "What is your name?" and he said, "Jacob." | 28. And he said, What is your name? He answered, Ya’aqob. |
| 29. And he said, "Your name shall no longer be called Jacob, but Israel, because you have commanding power with [an angel of] God and with men, and you have prevailed." | 29. And he said, Your name will be no more be called Ya’aaqob but Yisrael, because you are magnified with the angels of the LORD and with the mighty, and you have prevailed with them. |
| 30. And Jacob asked and said, "Now tell me your name," and he said, "Why is it that you ask for my name?" And he blessed him there. | 30. And Ya’aqob asked and said, Show me now your name. And he said, Why do you ask for my name? And he blessed Ya’aqob there. |
| 31. And Jacob named the place Peniel, for [he said,] I saw an angel face to face, and my soul was saved." | 31. And Ya’aqob called the name of the place Peniel; for he said, I have seen the Angels of the LORD face to face, and my soul is saved. |
| 32. And the sun rose for him when he passed Penuel, and he was limping on his thigh. | 32. And the sun rose upon him before his time, (the sun) which on his account had set before his time, on his going out from Beersheba, as he crossed over Peniel. And he began to journey, and was lame upon his thigh. |
| 33. Therefore, the children of Israel may not eat the displaced tendon, which is on the socket of the hip, until this day, for he touched the socket of Jacob's hip, in the hip sinew. | 33. Therefore the sons of Israel eat not the sinew which shrank, which is in the hollow of the thigh of cattle and of wild animals, until this day; because the Angel touched and laid hold of the hollow of the right thigh of Ya’aqob, in the place of the sinew which shrank. |
|  |  |
| 1. Jacob lifted his eyes and saw, and behold, Esau was coming, and with him were four hundred men; so he divided the children with Leah and with Rachel and with the two maidservants. | 1. And Ya’aqob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men of war. And be divided the children unto Leah, and to Rachel, and to the two concubines, |
| 2. And he placed the maidservants and their children first and Leah and her children after, and Rachel and her Joseph last. | 2. and placed the concubines and their sons foremost; for he said, If Esau come to destroy the children and abuse the women, he will do it with them, and meantime we will arise and encounter him in fight; and Leah and her children after, and Rachel and Yoseph after them. |
| 3. And he went ahead of them and prostrated himself to the ground seven times, until he came close to his brother. | 3. And he himself went over before them, praying and asking mercy before the LORD; and he bowed upon the earth seven times, until he met with his brother. |
| 4. And Esau ran toward him and embraced him, and he fell on his neck and kissed him, and they wept. | 4. And Esau ran to meet him, and embraced him, and fell upon his neck and kissed him, and they wept. Esau wept on account of the pain of his teeth which were shaken; but Ya’aqob wept because of the pain of his neck.  JERUSALEM: And Esau ran to meet him, and hugged him, and fell upon his neck and kissed him. Esau wept for the crushing of his teeth, and Ya’aqob wept for the tenderness of his neck. |
| 5. And he lifted his eyes and saw the women and the children, and he said, "Who are these to you?" And he said, "The children with whom God has favored your servant." | 5. And he lifted up his eyes and saw the wives and the children, and said, Who are these with you? And he said, They are the souls which have been given to me through mercy from before the LORD upon you servant. |
| 6. And the maidservants and their children drew near and prostrated themselves. | 6. And the concubines came near, they and their children, and bowed themselves; |
| 7. And Leah and her children drew near and prostrated themselves, and after [them], Joseph and Rachel drew near and prostrated themselves. | 7. and Leah also approached, and her children, and bowed; and afterward Yoseph came near and stood before Rachel, and hid her by his stature, and they bowed. |
| 8. And he said, "What is to you [the purpose of] all this camp that I have met?" And he said, "To find favor in my master's eyes." | 8. And he said, What to you is all this troop that I have met? And he said, It is a present I have sent to find mercy in the eyes of my lord. |
| 9. But Esau said, "I have plenty, my brother; let what you have remain yours." | 9. And Esau said, I have much substance, my brother; let what you have be confirmed to you. |
| 10. Thereupon Jacob said, "Please no! If indeed I have found favor in your eyes, then you shall take my gift from my hand, because I have seen your face, which is like seeing the face of an angel, and you have accepted me. | 10. And Ya’aqob said, Say not so, I beseech you. If now I have found favor in your eyes, accept my present from my hand; because I have seen the look of your face, and it is to me as the vision of the face of your angel; for, behold, you are propitious to me. |
| 11. Now take my gift, which has been brought to you, for God has favored me [with it], and [because] I have everything." He prevailed upon him, and he took [it]. | 11. Receive now the present which is brought to you, because it has been given me through mercy from before the LORD, and because I have much substance. And he urged upon him, and he received. |
| 12. Thereupon, he said, "Travel and we will go, and I will go alongside you." | 12. And he said, Let us journey and proceed, and I will go along with you, till you come to the house of your habitation. |
| 13. And he said to him, "My master knows that the children are tender, and the flocks and the cattle, which are raising their young, depend upon me, and if they overdrive them one day, all the flocks will die. | 13. And he said to him, My lord knows that the children are tender, and the flocks and kine giving milk are with me; and if I overdrive them one day, all the flock may die.  JERUSALEM: That the children are tender. |
| 14. Now, let my master go ahead before his servant, and I will move [at] my own slow pace, according to the pace of the work that is before me and according to the pace of the children, until I come to my master, to Seir." | 14. Let me beseech my lord to pass over and journey before your servant, and I will lead on quietly alone, according to the foot of the work which is before me, and according to the foot of the instruction of the children; until the time that I come to my lord at Gabla. |
| 15. Thereupon Esau said, "Let me leave with you some of the people who are with me." But he said, "Why [do] that? May I find favor in my master's eyes." | 15. And Esau said, Let me now leave with you some of the soldiers who are with me. But he said, Why this? Let me find favour before you, my lord. |
| 16. So Esau returned on that day on his way to Seir. | 16. And a miracle was wrought for Ya’aqob, and that day Esau returned on his way to Gabla. |
| 17. And Jacob traveled to Succoth and built himself a house, and for his cattle he made booths; therefore he named the place Succoth. | 17. And Ya’aqob journeyed to Succoth, and sojourned there the twelve months of the year; and he built in it a midrasha, and for his flocks he made booths; therefore he called the name of the place Succoth. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎32:4 – 33:17‎‎‎‎**

* The Fear of Esau – Gen. 32:4-21
* Jacob Becomes Israel – Gen. 32:23-33
* The Meeting of Jacob and Esau – Gen. 33:1-17

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 3a – “The Twelve Tribes,” pp. 111-153

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎32:4 – 33:17‎‎‎‎**

**4 Jacob sent angels** Heb. מַלְאָכִים , literally angels (Gen. Rabbah 75:4).

**to the land of Seir** Heb. אַרְצָה שֵׂעִיר [like] לְאֶרֶץ שֵׂעִיר , to the land of Seir. [In] every word that requires the prefix “lammed” [to] at the beginning, Scripture placed a “heh” at the end.-[from Yev. 13b]

**5 I have sojourned** Heb. גַּרְתִּי . I did not become an officer or a dignitary, but a stranger (גֵּר) . It is not worthwhile for you to hate me on account of your father’s blessing, [with] which he blessed me (27:29): “You shall be a master over your brothers,” for it was not fulfilled in me (Tanchuma Buber Vayishlach 5). **Another explanation: גַּרְתִּי has the numerical value of 613. That is to say: I lived with the wicked Laban, but I kept the 613 commandments, and I did not learn from his evil deeds.**

**6 And I have acquired oxen and donkeys** My father said to me, (27:28): “of the dew of the heavens and [of] the fatness of the earth,” but this is neither from the heavens nor from the earth.-[from Tanchuma Buber Vayishlach 5]

**oxen and donkeys** Heb. שׁוֹר וַחֲמוֹר , lit., an ox and a donkey. It is customary to call many oxen “ox.” A person says to his companion at night, “The rooster has crowed,” but does not say, “The roosters have crowed.”-[from Tanchuma Buber Vayishlach 5]

**and I have sent to tell [this] to my master** to let [you] know that I am coming to you.-

**to find favor in your eyes** That I am at peace with you and seek your love.-

**7 We came to your brother, to Esau** Concerning whom you said, “He is my brother,” but he still behaves toward you like the wicked Esau. He still has hatred (Genesis Rabbah 75:7).

**8 Jacob became...frightened, and...distressed** He was frightened lest he be killed (Gen. Rabbah 75:2, Tanchuma, Vayishlach 4), and he was distressed that he might kill others.

**9 one camp and strikes it down** Heb. הַמַחֲנֶה הָאַחַת וְהִכָּהוּ . [The word] מַחֲנֶה is used both in the masculine and feminine genders. [Other examples are:] (Ps. 27:3): “If a camp encamps (תַּחֲנֶה) against me.” This is feminine. (Below, 33:8) “this (הַזֶה) camp.” That is masculine. Likewise, there are other things (nouns) that are used both in the masculine and feminine genders, e.g. (above 19:23): “The sun (הַשֶׁמֶשׁ) came out (יָצָא) upon the earth”; (Ps. 19:7): “From the end of the heavens is its source (מוֹצָאוֹ) .” These are masculine. (II Kings 3:22): “the sun shone (זָרְחָה) on the water.” This is feminine. And likewise, רוּחַ , wind (Job 1:19): “when, behold, a great (גְדוֹלָה) wind came (בָּאָה) .” This is feminine; “and struck (וַיִגַע) the four corners of the house.” This is masculine. [Another instance is] (I Kings 19: 11): “and a great (גְדוֹלָה) and strong (וְחָזָק) wind, splitting (מְפָרֵק) mountains.” This is both masculine and feminine. Likewise, אֵשׁ , fire, as (Num. 16:35): “And fire went forth (יָצְאָה) from before the Lord,” feminine gender; (Ps. 104: 4): “burning (לֽהֵט) fire, masculine gender.

**the remaining camp will escape** Against his will, for I will wage war with him. **He (Jacob) prepared himself for three things: for a gift, for war, and for prayer.** For a gift, [as Scripture says] (verse 22): “So the gift passed on before him.” For prayer, [as Scripture says] (verse 10): “God of my father Abraham...” For war, [as Scripture says]: “the remaining camp will escape.”-[from Tanchuma Buber, Vayishlach 6]

**10 and God of my father Isaac** But elsewhere (31:42), it says: and the Fear of Isaac. Moreover, why did he repeat the Tetragrammaton? Scripture should have written: “Who said to me, ‘Return to your land, etc.’ ” Rather, so did Jacob say before the Holy One, blessed be He: You gave me two promises: one when I left my father’s house from Beer-sheba, when You said to me (28:13): “I am the Lord, the God of Abraham your father, and the God of Isaac,” and there You said to me, (ibid., verse 15): “and I will guard you wherever you go.” And in Laban’s house You said to me (31:3), “Return to the land of your forefathers and to your birthplace, and I will be with you.” There You revealed Yourself to me with the Tetragrammaton alone, for it is said: “And the Lord (יהוה) said to Jacob, ‘Return to the land of your forefathers, etc.’ ” With these two promises I am coming before You.

**11 I have become small** My merits have diminished because of the kindnesses and the truth that You have rendered me. Therefore, I fear lest I have became sullied with sin since [the time that] You promised me, and it will cause me to be delivered into Esau’s hand[s].-[from Shab. 32a, Ta’anith 20b, Ber. 41]

**and from all the truth** The realization of Your words, that You kept for me all the promises that You made to me. for with my staff I had with me neither silver nor gold nor livestock, but only my staff. The Midrash Aggadah states: He placed his staff into the Jordan, and the Jordan split.-[from Tanchuma Buber, Vayetze 3; Aggadath Beresheet 45:2]]

**12 from the hand of my brother, from the hand of Esau** From the hand of my brother, who does not behave toward me like a brother, but like the wicked Esau.-[apparently from Gen. Rabbah 75:7]

**13 I will surely do good** Heb. הֵיטֵב אֵיטִיב . [The double expression denotes:] הֵיטֵב , [I will do good] in your merit; אֵיטִיב , [I will do good] in the merit of your forefathers (Gen. Rabbah 76:7).

**and I will make your seed [as numerous] as the sand of the sea** Now where did He tell him this? Is it not so that He said to him only (28:14): “And your seed shall be like the dust of the earth”? But He said to him (ibid. 15): “for I will not forsake you until I have done for you what I have spoken concerning you,” and to Abraham He said (22:17): “I will surely bless you, and I will surely multiply your seed as the stars of the heavens and as the sand that is on the seashore.”

**14 what came into his hand** Into his possession. And similarly, (Num. 21: 26): “and he took all his land from his possession (מִיָדוֹ) .” [According to the] Midrash Aggadah, “what came into his hand” means precious stones and pearls, which a person binds in a packet and carries in his hand. Another explanation: “what came into his hand” signifies ordinary animals [which have no sanctity], for he had already tithed them, as it is stated: “I will surely tithe to You.” And then he took [animals for] a gift.

**15 Two hundred she-goats and twenty he-goats** **Two hundred she-goats require twenty he-goats, and so all of them, the males according to what are required by the females.** In Genesis Rabbah (76:7) the Rabbis derive from here the conjugal duties stated in the Torah: Men of leisure, every day; laborers, twice a week; donkey-drivers, once a week; camel-drivers, once in thirty days; sailors, once in six months. I do not know, however, how this midrash arrives at exactly these requirements. Nevertheless, it appears to me that we learn from here that conjugal duties are not uniform with every person, but according to the burden he must bear, for we find here that he (Jacob) gave each he-goat ten she-goats, and so for each ram. Since they are free from work, they generally mate frequently and [each male] can impregnate ten females, for as soon as an animal conceives, she does not accept a male [and he is compelled to seek another mate]. With the bulls, however, since they are occupied with work, he gave each male only four females, and for a donkey, which goes long distances, two females for a male, and for camels, which go longer distances, one female for a male.

**16 Thirty nursing camels with their young** Heb. וּבְנֵיהֶם . And their young with them. According to the Midrash Aggadah, the word וּבְנֵיהֶם means בַּנָאֵיהֶם , their builders [those who impregnate them], a male corresponding to a female, but since it (the camel) is discreet in mating, Scripture did not publicize it (Gen. Rabbah 76:7).

**and...he- donkeys** Heb. וַעְיָרִם , male donkeys.

**17 each herd individually** Each species by itself.

**Pass on ahead of me-a day’s journey** or less, and I will come after you.

**and make a space** One herd before the next [within] the distance the eye can see, in order to satisfy the eye of the wicked man and bewilder him with the enormity of the gift.-[from Gen. Rabbah 76:8]

**18 To whom do you belong** Heb. לְמִי . To whom do you belong? Who is sending you? The Targum, therefore, renders: דְמַאן אַתְּ , whose are you?

**and for whom are these before you** To whom is this gift being sent? The “lammed” serves at the beginning of the word in lieu of “shel,” “of,” like (above 31:43), “and all that you see is mine”; it is mine. [Similarly, we find,] (Ps. 24:1): “The land and the fullness thereof are the Lord’s”; of the Lord.

**19 You shall say, ‘[I belong] to your servant Jacob…’** He replied first to the first question and last to the last question. [In reference to] what you asked, “To whom do you belong?” [the answer is:] I belong to your servant Jacob, and the Targum renders: דְּעַבְדָָּךְ דְּיַעֲקֽב , of your servant, of Jacob, and [in reference to] what you asked, “and for whom are these before you?” it is a gift sent, etc.-[from Avoth d’Rabbi Nathan, ch. 37]

**and behold, he himself** Jacob.

**21 I will appease his anger**-Heb. אֲכַפְּרָה פָנָיו , I will do away with his anger (Targum Onkelos). Similarly (Isa. 28:18): “And your treaty with death shall be nullified (וְכֻפַּר) ”; (ibid., 47:11) “you shall not be able to rid yourself of it (כַּפְּרָה) .” This is Aramaic, and there are many instances of it in the Talmud, e.g. (B.M. 24a): “and he wiped (וְכָפַר) his hands”; (Gittin 56a): “He wishes to wipe (לִכְפוּרֵי) His hands on this person.” In biblical Hebrew also, the sacred sprinkling basins are called כְּפוֹרֵי זָהָב (Ezra 1:10) because the priest wipes his hands on them at the edge of the sprinkling basin.

**22 before him** Heb. עַל-פָּנָיו , lit., on his face, like לְפָנָיו , before him, and similarly (Jer. 6: 7): “violence and spoil is heard therein before Me (עַל-פָּנַי) continually,” and so (Isa. 65:3): “who vex Me to My face עַל-פָּנַי .” He (Jacob) too was in an angry mood that he required all this.-[from Gen. Rabbah 75:8]

**23 and his eleven children** But where was Dinah? [Benjamin was not yet born, but Dinah should have been counted.] He put her into a chest and locked her in, so that Esau should not set eyes on her. Therefore, Jacob was punished for withholding her from his brother-[because had he married her,] perhaps she would cause him to improve his ways-and she fell into the hands of Shechem.-[from Gen. Rabbah 75:9]

**Jabbok** The name of the river.

**24 what was his** The animals and the movables. He made himself like a ferry-man, כְּגַשָׁר , taking from here and depositing there.-[from Gen. Rabbah 75:9]

**25 And Jacob was left** He had forgotten small bottles and returned for them.-[from Gen. Rabbah 77:2, Chullin 91a]

**and a man wrestled** Heb. וַיֵאָבֵק . Menachem (p. 14) explains: And a man became covered with dust, derived from אָבָק , dust, for they were raising dust with their feet through their movements. I believe, however, that it is a term meaning that he attached himself, and it is an Aramaic expression [found in the Talmud] (Sanh. 63b): “After they became attached (דַָּאֲבִיקוּ) to it,” “and he would tie it (וְאָבִיק לֵיהּ מֵיבַק) ,” for so is the habit of two people who make strong efforts to throw each other down, that one embraces the other and attaches himself to him with his arms. Our Rabbis explained (Gen. Rabbah 77:3, 78:3) that this was the prince (guardian angel) of Esau.

**26 he touched the socket of his hip** --The upper thigh bone that is thrust into the hip bone is called the כַּף , lit., ladle, because the flesh on it is like a sort of pot ladle.

**became dislocated** Heb. וַתִּקַע . It became dislocated from its joint, and similar to this (Jer. 6:8): “lest My soul be alienated (תֵּקַע) from you,” and in the Mishnah: לְקַעֲקֵעַ בִּיצָתָן , to tear out their roots.- [from Gen. Rabbah 77:3] 27

**for dawn is breaking** And I must recite a song [of praise] (Gen. Rabbah 78:1, Chullin 91a).

**unless you have blessed me** Acknowledge for me the blessings [with] which my father blessed me, which Esau is contesting.

**29 no… Jacob** It shall no longer be said that the blessings came to you through trickery (עָקְבָה) and deceit, but with nobility and openness, and ultimately, the Holy One, blessed be He, will reveal Himself to you in Beth-el and change your name, and there He will bless you, and I will be there.” He then acknowledged them (the blessings) as being his (Jacob’s). This is [the meaning of] what is written (Hos. 12:5): “He strove with an angel and prevailed over him; he wept and supplicated him,” [meaning that] the angel wept and supplicated him. With what did he supplicate him? “In Beth-el he will find Him, and there He will speak with us” (ibid). Wait for me until He speaks with us there. Jacob, however, did not consent, [to release the angel] and, against his (the angel’s) will, he (the angel) acknowledged them (the blessings) as being his (Jacob’s). This is [the meaning of] “And he blessed him there,” that he entreated him to wait, but he did not wish [to do so].-[from Zohar, vol. 3, 45a]

**and with men** Esau and Laban.

**and you have prevailed over them**.-[from Targum Jonathan]

**30 Why is it that you ask** -(Gen. Rabbah 78:4) We have no permanent name. Our names change, (all) according to the service we are commanded [to do] in the mission upon which we are sent.

**32 And the sun rose for him** This is a common expression: When we arrived at such-and-such a place, the dawn broke for us. This is the simple explanation. The Midrashic Aggadah (Tanchuma Buber, Vayishlach 10; Gen. Rabbah 68:10) [explains]: And the sun rose for him-to heal his limp, as it is said: (Mal. 3:20): “the sun of mercy, with healing in its wings”; and those hours that it hastened to set for him when he left Beer-sheba, it hastened to rise for him.

**and he was limping on his thigh** He was limping on his thigh when the sun rose.

**33 the hip sinew-** Heb. גִיד הַנָשֶׁה . Now why was it named גִיד הַנָשֶׁה Because it sprang (נָשָׁה) out of its place and rose, and that [root] is a term for springing. Similarly (Jer. 51:30): “their might has failed (נָשְׁתָּה) ,” and similarly (below 41:51): “for God has caused me to forget (נַשַׁנִי) all my toil.”-[from Chullin 91a]

**Chapter 33**

**2 and Leah and her children after** The further back the more beloved.-[from Gen. Rabbah 78:8]

**3 went ahead of them** He said, “If that scoundrel comes to fight, let him fight with me first.”-[from Gen. Rabbah 78:8]

**4 and embraced him** His compassion was moved when he saw him prostrate himself all those times.-[from Gen. Rabbah 78:8]

**and kissed him** Heb. וַֽיִֽשָֽקֵֽהֽוּ . There are dots over the word. There is controversy concerning this matter in a Baraitha of Sifrei (Beha’alothecha 69). Some interpret the dots to mean that he did not kiss him wholeheartedly. Rabbi Simeon ben Yochai said: It is a well known tradition that Esau hated Jacob, but his compassion was moved at that time, and he kissed him wholeheartedly.

**5 “Who are these to you?”** Who are these to be yours?

**7 Joseph and Rachel drew near** In all cases, the mothers drew near before the sons, but in Rachel’s case, Joseph preceded her. He said, “My mother has a pretty figure. Perhaps that scoundrel will set his eyes on her. I will stand in front of her and prevent him from gazing upon her.” Because of this deed, Joseph merited the blessing (below 49:22), “over the eye” [meaning that he stood up in front of Esau’s eyes].-[from Pesikta Rabbathi, ch. 12; Targum Jonathan ben Uzziel]

**8 What is to you** [the purpose of] all this camp Who is all this camp that I have met, which is yours? That is to say, why is it yours? The simple meaning of the verse is [that Esau asked] about those who brought the gift. Its midrashic interpretation is that he (Esau) encountered groups of angels, who were shoving him and his men and asking them, “To whom do you belong?” and they responded, “We belong to Esau.” They (the angels) said [to one another], “Hit [them], hit [them]!” These [men of Esau] would say, “Leave them alone! He is Isaac’s son.” But [the angels] would pay this no heed. [Esau’s men then retorted,] “He is Abraham’s grandson.” But they (the angels) would pay this no heed. [Esau’s men again retorted,] “He is Jacob’s brother.” [The angels] then said to them, “If so, he is one of ours.”-[from Gen. Rabbah 78:11]

**9 let what you have remain yours** Here he acknowledged his (Jacob’s) right to the blessings (Gen. Rabbah 78:11).

**10 Please no!**-Please do not say this to me. [from Targum Jonathan ben Uzziel]

**If indeed I have found favor …shall take my gift from my hand, because I have seen your face, etc.**-It is worthy and proper for you to accept my gift, because I have seen your face, and to me this is tantamount to seeing the face of the angel, for I saw your prince [guardian angel], and furthermore [you should take my gift], because you have consented to forgive my offense. Why did he (Jacob) mention that he saw the angel? In order that he [should] fear him and say, “He saw angels and was saved. From now on, I will not be able to prevail against him.”-[from Gen. Rabbah 75:10]

**and you have accepted me** You have become reconciled with me. Likewise, every [instance of] רָצוֹן in Scripture is an expression of appeasement, apayement in Old French, e.g., “for it will not be for an appeasement (לְרָצוֹן) for you” (Lev. 22:20), “The lips of a righteous man know רָצוֹן . They know how to placate and appease (לְרַצוֹת) ” (Prov. 10:32). [from Targum Onkelos]

**11 my gift** Heb. בִָּרְכָתִי . This gift, which is given for an audience and after an interval [of not seeing a person], is intended only as a greeting, as is every [instance of] בְּרָכָה for an audience. It is similar to: “And Jacob blessed (וַיְבָרֶךְ) Pharaoh” (Gen. 47:7); “Make peace (בְרָכָה) with me” (II Kings 18:31), mentioned in connection with Sennacherib, and, “to greet him and to bless him וּלְבָרְכוֹ ” (II Sam. 8:10), mentioned in connection with Toi, king of Hamath. All are expressions of greeting, called in Old French saluder. This, too, viz. בִּרְכָתִי means mon salud, my greeting.

**which has been brought to you** You had no trouble with it, but I have toiled to bring it until it came into your hand.-[from Gen. Rabbah 78:12]

**has favored me** Heb. חַנַנִי . The first “nun” has a “dagesh,” because it serves instead of two “nuns”. It should have been חֲנָנַנִי since there is no instance of the root חנן without two “nuns.” The third one is a suffix, similar to “He [did not] make me (עָשָׂנִי) ” (Isa. 29: 16), “has given me (זְבָדַנִי) ” (above 30:20).

**I have everything** All my necessities. Esau, however, spoke haughtily, “I have plenty,” [meaning] much more than I need.-[from Tanchuma Vayishlach 3]

**12 Travel** Heb. נִסְעָה , similar to: “hear (שְׁמָעָה) , forgive (סְלָחָה) ” (Dan. 9:19), like שְׁמַע , סְלַח . Here, too, נִסְעָה is like נְסַע , and the “nun” is part of the radical. Therefore, Onkelos renders: טוּל וּנְהַךְ . Esau said to Jacob, “[You] travel from here and we will go.”

**and I will go alongside you** Even with you. I will do you a favor and I will lengthen my traveling time to go as slowly as you require. That is the meaning of “alongside you,” even with you.

**13 which are raising their young,** depend upon me The sheep and cattle, which are raising their young, depend on me to lead them slowly.

**which are raising their young** Heb. עָלוֹת raising their young (עוֹלָלֵיהֶן) , an expression of “infant (עוֹלֵל) and suckling” (Lam. 2:11),”a youth (עוּל יָמִים) ” (Isa. 65:20), “and two nursing (עָלוֹת) cows” (I Sam 6:7), and in French, enfantes, rearing, suckling.

**and if they overdrive them one day**-to tire them on the road by running, all the flocks will die.

**and if they overdrive them** Heb. וּדְפָקוּם , lit., and if they knock them, like “Hark! My beloved is knocking (דוֹפֵק) ” (Song 5:2), knocking at the door.

**14 Now, let my master go ahead** Please, do not lengthen the days of your traveling. Go ahead according to your speed, even if you will distance yourself [from me].

**and I will move** Heb. אֶתְנַהֲלָה , [like] אֶתְנַהֵל , the “hey” is superfluous, like “I will descend (אֵרְדָה) ” (above 18:21), “I shall hear (אֶשְׁמְעָה) ” (Ps. 85:9).

**my own slow pace** Heb. לְאִטִי , my slow pace, a term denoting gentleness, [like] “that flow gently (לְאַט) ” (Isa. 8:6), “Deal gently (לְאַט) with the lad for my sake” (II Sam. 18:5). [In the word] לְאִטִי , the “lammed” is a radical, [meaning] my slow pace, and it is not a prefix. I will move [at] my own slow pace.

**according to...the work** According to the need made by the pace of the feet of the work [cattle] that I am obliged to lead.

**and according to the pace of the children** Heb. וּלְרֶגֶל , according to their feet, how [fast] they can walk.

**until I come to my master**, to Seir He told him of a longer journey, although he intended to go only as far as Succoth. He said [to himself], “If he intends to harm me, he will wait until I come to him,” but he did not go [to Seir]. (Gen. Rabbah 78:14) So when will he go? **In the days of the Messiah, as it is said (Obadiah 1:21): “And saviors shall ascend Mt. Zion to judge the mountain of Esau.”** There are [also] many midrashic interpretations to this section.

**15 But he said, “Why [do] that...”** [Why] should you do me a favor that I do not need?

**May I find favor in my master’s eyes** And now you shall not pay me any reward.

**16 Esau returned on…his way** -(Gen. Rabbah 78:15) Esau alone, the four hundred men slipped away one by one. Where did the Holy One, blessed be He, recompense them? In the days of David, as it is said: “[and none of them escaped] except four hundred young men who rode on the camels” (I Sam. 30:17).

**17 and built himself a house** He stayed there eighteen months: summer, winter, and summer. “Succoth” denotes summer. “A house” denotes winter, and [again] “succoth” denotes summer.-[from Gen. Rabbah 78:16]

**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) ‎‎‎‎‎‎‎‎‎‎‎‎32:4 – 33:17‎‎‎**

This section was written in order to inform us that the Holy One, blessed be He, delivered His servant, *and He redeemed him from the hand ‎of him that is stronger than he*,[[1]](#footnote-1) and *he sent an angel[[2]](#footnote-2)* and saved him, and in order to further teach us that Jacob did not place his trust in his ‎righteousness/generosity and that he strove for delivery with all his might. There is yet in this section a hint for future generations, for everything that ‎happened to our father with his brother Esau will constantly occur to us with Esau's children, and it is proper for us to adhere to the way of the ‎righteous/generous[[3]](#footnote-3) **by preparing ourselves in the three things for which he prepared himself: for prayer, for giving him a present, and for rescue by ‎methods of warfare, to flee and to be saved.** Our Rabbis have already derived this hint from this section, as I shall mention. ‎

‎**4. TO ESAU HIS BROTHER UNTO THE LAND SE'IR.** Since the southern part of the Land of Israel adjoins Edom, and Jacob's father dwelt ‎in the land of the South,[[4]](#footnote-4) he had to pass through Edom or near there. Therefore, he feared lest Esau hear of it, and he took the initiative by ‎sending messengers to him in his country. But the Sages have already taken him to task for this, saying in Beresheet Rabba[[5]](#footnote-5) *Like one that ‎takes a dog by the ears is he that passes by, and meddles with a strife not his own*.[[6]](#footnote-6) The Holy One, blessed be He, said to Jacob, 'Esau was ‎going his way, and you send him messengers, and say to him, *Thus says your servant Jacob*![[7]](#footnote-7)

In my opinion this too hints at the fact that we instigated our falling into the hand of Edom [Rome] for the Hasmonean kings during the ‎period of the Second Temple entered into a covenant with the Romans,[[8]](#footnote-8) and some of them even went to Rome to seek an alliance. This was ‎the cause of their falling into the hands of the Romans. This is mentioned in the words of our Rabbis,[[9]](#footnote-9) and is well publicized in books.[[10]](#footnote-10)

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**5. THUS WILL YOU SAY UNTO MY LORD ESAU: THUS SAYS YOUR SERVANT JACOB.** He commanded them that they should say "to ‎my lord Esau we belong," or "we were sent to him,”[[11]](#footnote-11) and to say to him, *Thus says your servant Jacob: I have sojourned with Laban*. A similar ‎example in this section is the verse: *When Esau my brother meets you, and asks you, saying, Whose are you*?[[12]](#footnote-12) It may be that in their ‎presence Jacob called Esau "my lord Esau" in order to caution them not to mention Esau in any other but a respectful way even when not in ‎his presence, inasmuch as their lord calls him “my lord.”

Know that this respect which Jacob showed for his brother by fearfully saying "my lord" and "your servant" was due to it being the custom of ‎the younger brother to give recognition and respect to the firstborn as if he were his father, just as the Torah also hints to us on this matter:[[13]](#footnote-13) ‎‎"This includes your oldest brother." Now Jacob had taken his birthright and his blessing, for which Esau hated him, and now he is acting ‎towards Esau as if the effect ‎of that sale was nil as far as he was concerned, and he is conducting himself towards him as to a firstborn and father in order to remove the ‎hatred from his heart. ‎

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**6. AND I HAVE SENT TO TELL MY LORD.** I.e., "to announce that I am coming to you. *That I may find favour in your sight* for I am at peace ‎with you and seek your friendship." These are Rashi's words. Rashi's intent is that the verse; *I have sent to tell my lord*, does not refer to the ‎previous verse, *I have sojourned with Laban*, etc. but, instead, it says, "*And I have sent to tell my lord* that I have come *to find favour in your ‎sight* and to do whatever my lord will command." ‎

But it is more correct to say that it refers to the verse above: ‎‎"*And I have sent to tell my lord* that I have wealth, belongings, and precious things, to do with them according to your desire and will." He ‎thus hinted to him that he would send him a present from them, or that Esau may take from him whatever he desires. And so, when Esau asked ‎Jacob, *What do you mean by all this camp which I met*? *he* [Jacob] *said: To find favour in the sight of my lord*.[[14]](#footnote-14)

‎**7. AND THE MESSENGERS RETURNED TO JACOB, SAYING.** These messengers had fulfilled their mission, but Scripture did not relate this ‎for it would serve no purpose. The meaning of the expression, *And moreover he comes to meet you*, is that "even as you go to meet him, so ‎he goes to meet you, and you will quickly encounter one another." ‎

‎**8. THEN JACOB WAS GREATLY AFRAID.** This was because they told him that Esau had gone forth from his city and was coming to meet ‎Jacob, and moreover, that he took along many men - four hundred. He thus greatly feared for his life, for he said, "He has not taken all these ‎men except for the purpose of waging war against me." ‎

It appears to me in this matter that Esau did not receive the messengers properly and paid them no heed. Perhaps they did not even come ‎before him for he did not at all give permission for them to come before him and speak to him for otherwise, Scripture would have related that ‎Esau questioned them concerning his brother's welfare and about his circumstances and those of his household and children. [Scripture further ‎would have told how Esau requested] that they convey greetings to Jacob and tell him that he is proceeding towards him to see him, and they ‎would have told it thus to Jacob. Scripture, however, does not narrate that the messengers transmitted a word in Esau's name. Instead, he ‎‎[Esau] kept his wrath in his heart,[[15]](#footnote-15) and he came with his army for the purpose of doing Jacob evil. Now the messengers had investigated the ‎matter in the camp, and they knew that he was going to meet Jacob. This is the meaning of the word ***VeGam*** (and moreover) [in the verse, ***and ‎moreover*** *he goes to meet you*], for they said, "*We came to your brother Esau*,[[16]](#footnote-16) but he did not answer us a word, and he sent you no greeting, *‎and moreover, he goes to meet you* with might and an army." This was why he added fear to his fear, as Scripture says, *And Jacob was greatly ‎afraid, and was distressed*. And so our Rabbis said that the messengers recognized hatred in him [Esau]. Thus they said:[[17]](#footnote-17) "*We came to your ‎brother Esau*. You behave towards him like a brother, but he behaves towards you like Esau the villain." However, in the end, when Esau saw ‎the great honor that Jacob bestowed upon him and how he prostrated himself before him, bowing to the ground seven times[[18]](#footnote-18) from the ‎distance until he approached him, his mercy was aroused, and he thought that Jacob is recognizing his birthright and his pre-eminence, as I ‎have explained.[[19]](#footnote-19) And with this he was comforted, for the hearts belong to God, Who turns them whither He will.[[20]](#footnote-20) ‎

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**9. THEN THE CAMP WHICH IS LEFT WILL ESCAPE.** In line with the simple meaning of Scripture, Jacob stated this as a possibility. He ‎said that perhaps one camp will escape, for during ‎the time he [Esau] smites one, the other will flee, or perhaps his anger will subside or deliverance will come to them from God. And so the Rabbis ‎said in Beresheet Rabba.[[21]](#footnote-21) "**The Torah teaches you proper conduct: a man should not leave all his money in one corner.**" And Rashi wrote: ‎‎"'Then the camp which is left will escape in spite of him for I will fight against him.' **He prepared himself for three things: for prayer, for giving ‎Esau a gift, and for war.**" And I have seen in the Midrash:[[22]](#footnote-22) "What did Jacob do? He armed his people underneath, and clothed them in white ‎from outside, and he prepared himself for three things." And this is the most correct [interpretation, in line with Rashi and the Midrash, who say ‎that he prepared himself also for war, as opposed to the simple meaning first mentioned]

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The intent of this is that Jacob knew that all his seed would not fall into Esau's hands. Therefore, in any case, one camp would be saved. This ‎also implies that the children of Esau will not formulate a decree against us designed to obliterate our name entirely, but they will do evil to ‎some of us in some of their countries. One of their kings will formulate a decree in his country against our wealth or our persons while ‎simultaneously another king will show compassion in his place and save the refugees.[[23]](#footnote-23) And so the Rabbis said in Beresheet Rabba.[[24]](#footnote-24) "If ‎Esau come to the one camp, and smite it - these are our brethren in the south. Then the camp which is left will escape - these are our brethren ‎in the Diaspora." Our Rabbis thus saw that this chapter alludes also to the future generations. ‎

‎**11. 'KATONTI' OF ALL THE MERCIES, AND OF ALL THE TRUTH.** "My merits have diminished as a consequence of all the kindness and ‎truth which You have already shown me. For this reason I am afraid lest I have become depraved by sin since the time You made these ‎promises to me, and this may cause me to be ‎delivered into the hand of Esau." This is Rashi's language. But it is not a correct interpretation because it does not fit into the language of the ‎verse, [for ***katan*** refers to size, not quantity]. Furthermore, Jacob said afterwards, *And You said: I will surely do you good and make your ‎seed as the sand of the sea*,[[25]](#footnote-25) but of what efficacy would this promise be if subsequent sin caused him to be deprived of it? Moreover, Jacob ‎mentioned two promises which the Holy One, blessed be He, had made him - one in Beth-el.[[26]](#footnote-26) and one in Haran[[27]](#footnote-27) - and he first stated the ‎promise given to him in Haran, *O Eternal, who said unto me: Return unto you country, and to your kindred, and I will do to you good*,[[28]](#footnote-28) this ‎being what was said to him when he was about to leave the house of Laban: *Return unto the land of your fathers, and to your kindred, and I will ‎be with you*. Now following this promise, G-d did not bestow good upon Jacob to account for all these mercies and truths of which Jacob ‎mentioned that his merits should be diminished on account of them. ‎

The word ***katonti*** rather means that he is too small to have been worthy of all the mercies which He had done for him. *Likewise, How will ‎Jacob stand? for he is small*,[[29]](#footnote-29) that is, too small to be able to bear all that was decreed against him. And so the Rabbis said in Beresheet ‎Rabba.[[30]](#footnote-30) "***Katonti***. Rabbi Abba said that it means 'I am not worthy.' " Now ***HaChasadim*** (the mercies) are the kindnesses which God did for ‎him without having vowed to do them, and ***Ha'Emet*** (the truth) is the kindness which He promised him and fulfilled. Jacob thus said that he ‎was unworthy of G-d's promising him and performing those kindnesses which He promised him, nor was he worthy of those other many ‎kindnesses which He did for him without having promised to do them. ‎

But I have not understood the opinion of Onkelos who translated, "from all the mercies and all the good," when he is accustomed to translate ‎***Chessed Ve'Emet*** as "mercy and truth." Perhaps Onkelos is rendering ***Chasadim*** here as referring to Jacob's rescue, that is, the many times He ‎had saved him from his ‎troubles. Onkelos rendered ***Emet*** as referring to all this good which Jacob possessed, for G-d had given him sons and daughters, wealth and ‎belongings, and honor. ‎

The correct interpretation appears to me to be that long-lasting kindnesses such as children and wealth are called ***Emet,*** which is from the root ‎of ***Emunah*** (faithful obedience), just as: ***'Vene'eman'*** *(and confirmed will be) your house and your kingdom forever*,[[31]](#footnote-31) which connotes assured existence; *His ‎bread will be given, his waters* ***'ne'emanim'*** *(will be sure)*,[[32]](#footnote-32) just as the prophet said, *Will you indeed be unto me as a deceitful brook as ‎waters that are not* ***'ne'emanu'*** *(sure)*?[[33]](#footnote-33)

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**12. AND HE SMITE ME, THE MOTHER WITH THE CHILDREN.** Commentators[[34]](#footnote-34) have explained it as meaning. "And he smite me and ‎smite the mother with the children." There are many similar verses. ‎

‎**13. AND YOU SAID: I WILL SURELY DO YOU GOOD.** Even though he was afraid lest the sin cause him to lose that which he was promised, Jacob said: "You have done great kindnesses for me even ‎though I was unworthy of them. Certainly You will do for me this undeserved kindness which You have promised me, namely, that You will ‎bestow good upon me and increase my seed. My sin should not withhold from me the good You have promised me, for in the beginning I was ‎also unworthy of it had You marked against me mine iniquities.[[35]](#footnote-35) And You did not promise it to me on account of my deeds, but only out of ‎Your abundant mercies." ‎

And some commentators say[[36]](#footnote-36) that Jacob had compassion for his children and household lest Esau smite them, because he did not know ‎whether the promise, *And your seed will be as the dust ‎of the earth*,[[37]](#footnote-37) applied to these or to others, it being possible that he himself would escape and have additional children. But in my opinion this ‎is not correct, for if this was his thought, how did he say in his prayer, *And You said: I will surely do you good and make your seed as the sand ‎of the sea*? Moreover, it was told to him in Beth-El, *And behold, I am with you, and will keep you wherever you go, and I will bring ‎you back into this land*. If his children were to fall before his brother's sword, this promise would not be fulfilled, and it is to this promise that ‎Jacob alluded when he said, *And You said: I will surely do you good*. Similarly with the promise, *And I will do you good*: all this Jacob ‎said on the basis of it having been said to him, *And I will be with you*. But all his misgivings were on account of the fear of sin, for it is the ‎way of the righteous/generous to be always fearful. Thus Jacob was fearful that perhaps even after he left Haran, he sinned by entering into a covenant ‎with Laban, who was an idol-worshipper, or in some other matter, and *Who can discern errors?[[38]](#footnote-38)* ‎

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**14. OF THAT WHICH HE HAD WITH HIM A PRESENT.** ‎Scripture states that he composed a gift out of that which he had since his wealth consisted of flocks and herds, and it was from them that ‎Jacob sent a gift, for he was en-route and he had no opportunity to send him vessels of silver, and vessels of gold ... and precious things.[[39]](#footnote-39)‎

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**17. AND PUT A SPACE BETWEEN DROVE AND DROVE.** ‎I.e., in order to satisfy the covetous eye of that wicked man and to amaze him by the size of the gift. In Beresheet Rabba[[40]](#footnote-40) the Rabbis express ‎the opinion that there is an allusion to the future in this matter: "Jacob said before the Holy One, blessed be He, 'O Master of the universe! If ‎troubles will come upon my children, do not bring them one after another, but allow them intervals from their troubles.' " On the basis of this ‎verse, the Rabbis thus hinted that the tributes and taxes which the children of Esau will collect from Jacob's seed will have intervals and ‎cessations between one another. ‎

‎**21. 'ACHAPRAH' (I WILL APPEASE) HIM WITH THE PRESENT.** I.e., "I will dissipate his anger." Similarly: ***'Vechupar'*** *(and annulled will ‎be) your covenant with death*;[[41]](#footnote-41) *You will not be able* ***'kaprah'*** *(to put it away)*.[[42]](#footnote-42) I am of the opinion that whenever the word ***kaparah*** is ‎used in association with iniquity and sin and in association with the word ***panim*** (anger), **it always signifies erasing and removing.** It is an ‎Aramaic expression occurring frequently in the Talmud: "He wished to wipe his hands on that man.”[[43]](#footnote-43) In Biblical Hebrew, also, the bowls in ‎the Sanctuary are called ***'Kipurei'*** of gold[[44]](#footnote-44) because the priest wiped his hand on them, that is, on the rims of the bowl. These are the words of ‎our Rabbi Shlomo [Rashi]. And so also did Onkelos translate: "I will calm his anger." If so, the explanation of the verse will [not] be that Jacob ‎said these words, but that Jacob thought to himself, "I will appease him." It is Scripture that tells us this [but it is not part of Jacob's instructions ‎to his messengers], for it would have been improper for the messengers to do so and thereby remind Esau of his antagonism towards Jacob. ‎And so did Rabbi Abraham ibn Ezra explain it. ‎

But it does not appear to me to be correct that Scripture should find it necessary to tell us Jacob's thought at this time when it is a well known ‎matter pertaining to all who send presents. Besides, if it were so, Scripture should have mentioned this originally [in connection with the first ‎drove, in Verse 19], And, behold, he is also behind us, for he thought, "I will appease him with the present," for now [when commanding the ‎leaders of the second and third droves] he did not add to that instruction [which he gave the leader of the first drove]. ‎

However, the correct interpretation is that now Jacob additionally explained to them that they should say in a respectful manner, *Behold, he ‎is also behind us*, that is to say, "Behold, your servant Jacob is also behind us, and he has sent us before him in order to give a ransom for his ‎life,[[45]](#footnote-45) using this present as a means of seeing your honor's face, just as servants present their ransom ‎when they are given permission to see the king's face. *And afterward I will see his face, for perhaps he will accept me* and honor me by permitting me *to be among those who see the king's face.*”[[46]](#footnote-46) This was a way of expressing Esau's exalted status and was due to Jacob's fear of him. ‎The expression ***achaprah panav*** is then being used as it is used in the verse, *The wrath of a king is as messengers of death; but a wise man* ***'y echaprenah*,’**[[47]](#footnote-47) meaning he will give ransom to allay the wrath. And the connotation of "wiping away" attached to forgiveness is not valid in ‎the Sacred Language but rather in the Aramaic tongue. Similarly,***'kipurei'*** *of gold* is the Babylonian name for bowls, for the word ***kaparah*** ‎is never used in association with "sin," meaning "wipe away," but instead Scripture says: ***'LeChapeir'*** *(to make atonement) for your souls*;[[48]](#footnote-48) ‎‎***'LeChapeir'*** *(to make atonement) for him, and he will be forgiven*,[[49]](#footnote-49) i.e., for his soul. And Scripture also says: ***'achaprah'*** *(I shall make ‎atonement) for your sin*.[[50]](#footnote-50) All of these are related to the expression, *Then will they give every man* ***'kopher'*** *for his sou*l, which means a ‎ransom. ‎

‎**22. AND HE HIMSELF LODGED THAT NIGHT IN THE CAMP.** Scripture states that he did not enter his tent that night but lodged in the ‎camp together with his servants and the shepherds of the flocks, set in array, as a man for war,[[51]](#footnote-51) lest his brother come at night and attack him. ‎

**AND HE TOOK HIS TWO WIVES, AND HIS TWO ‎HANDMAIDS.** There is no significance to being mentioned earlier or later in this verse with respect to rescue work. [Hence even though his ‎wives are mentioned here first, from which you might infer that they appeared before Esau first, Scripture later states - .33:6 - that the ‎handmaids came first.] Instead, Scripture states that he gathered his wives and handmaids and children at the edge of the brook, and he alone ‎traversed the ford of the Jabbok to see if the waters were high, and then he returned and took them all ‎with him at one time and made them pass the brook,[[52]](#footnote-52) and after that he made pass that which was his, namely, his camp and his ‎belongings. ‎

‎**25. AND JACOB WAS LEFT ALONE.** That is, for he had forgotten some small jars, and he returned for them. These are the words of Rashi. ‎But in line with the plain meaning of Scripture, the verse, *And he took them, and made them pass the brook*, means that he made them [his ‎family] pass together with him, *and he made pass that which was his* - [i.e., his camp and his belongings] - by commanding others to do it. ‎He returned [to his camp after ferrying his family across], and he commanded that all others pass over the brook before him, and so he ‎remained behind them. ‎

‎**'VAYEI'AVEIK' A MAN WITH HIM,** A man covered himself with dust. So Menachem ben Saruk explained it, being derived from the word ***‎avak*** (dust); by their movements, they were raising dust with their feet. I, however, am of the opinion that it means "and he attached himself ‎to," and that it is an Aramaic word, as in, "After they have joined ***(aviku)*** it;"[[53]](#footnote-53) "And they twined the Fringes with loops."[[54]](#footnote-54) This is all the ‎language of Rashi. ‎

In the language of the Sages, ***avikah*** is often used to convey the sense of ***chavikah*** (loop), as in: "There are ***avkso*** (loops) in the punishing ‎scourge;"[[55]](#footnote-55) "A couch is called ***dargesh*** when it is set up and taken apart by means of loops, through which the cords are fastened."[[56]](#footnote-56) Similarly ‎the word ***avukah*** (a torch) is so called in the language of the Sages because it is made up of small pieces of wood which are tied and bound ‎together. This is because the letter ***chet*** is difficult to pronounce in their language and so they used the easier ***aleph***. Many times the ***chet*** ‎disappears completely as in ***tuteich[[57]](#footnote-57)*** (underneath) in place of t***echuteich; mesuta[[58]](#footnote-58)*** (a bath) in place of ***maschuta; asita[[59]](#footnote-59)*** (a mortar) in place ‎of ***chasita***. And it ‎is possible that the word ***vayei'aveik*** is actually ***vayeichaveik***, as ***vayechabkeihu*** (and he embraced him),[[60]](#footnote-60) for perhaps it is the way of the ‎Hebrew language to interchange the ***aleph*** and ***chet.*** Thus we find: *And in the fourth chariot grizzled* ***'amutzim'*** *horses*,[[61]](#footnote-61) which is the same ‎as ***chamitzim,*** derived from the expression, ***'chamutz'*** (crimsoned) garments.[[62]](#footnote-62) Commentators[[63]](#footnote-63) have said that ***'va'aruzim'*** *for your ‎merchandise[[64]](#footnote-64)* is like ***vecharuzim***, derived from the expression, *your neck* ***'bacharuzim'*** *(with beads)*.[[65]](#footnote-65) So too did they say concerning the ‎word ***vate'altzeihu[[66]](#footnote-66)*** that it is like ***vatechaltzeihu*** *(and she pressed him)*, this being an inverted form of ***vatilchatzeihu***, [the root of which is ‎***lachatz*** (oppression)]. Perhaps this is the opinion of OnkeIos who said, in translation of the word ***vayei'aveik, ve'ishtadeil***, and so also he ‎translated the expression, *And if a man* ***'yephateh*'[[67]](#footnote-67)** "as if ***yeshadeil***," if he embraces and kisses which is the manner of seduction. It may be ‎that Onkelos found no word comparable to ***vayei'aveik***, and so he considered it a matter of cunning, for all effort implies cunning and a ‎clarification of circumstances. In Beresheet Rabba[[68]](#footnote-68) the Sages said: "Who became filled with dust? The man that was with him." This agrees ‎with the words of Menachem [ben Saruk, who said that ***vayei'aveik*** means "he covered himself with dust] ", and this is the correct ‎interpretation. ‎

‎**26. AND HE SAW THAT HE PREVAILED NOT AGAINST HIM.** You angels of His, you mighty in strength, that fulfil His word.[[69]](#footnote-69) Because ‎of this[[70]](#footnote-70) the angel could not prevail against him to harm him for it was not permitted to him to do other than that which he did to him, namely, ‎to disjoint the hollow of his thigh. Now the Rabbis have said in Beresheet Rabba:[[71]](#footnote-71) "He touched all the righteous/generous people who were destined ‎to come from Jacob. This refers to the generation of religious persecution."[[72]](#footnote-72) The purport of ‎this Midrash is that this entire event constitutes a hint to his generations, indicating that there will be a generation from the seed of Jacob ‎against whom Esau [Rome] will prevail to the extent of almost uprooting his seed. This occurred in one generation during the period of the ‎Sages of the Mishnah, which was the generation of Rabbi Yehudah ben Baba[[73]](#footnote-73) and his companions.[[74]](#footnote-74) As they said:[[75]](#footnote-75) "Rabbi Chiya bar ‎Abba said, 'If a person were to tell me, "Give your life for the sanctification of the Name of the Holy One, blessed be He," I would give it, ‎providing only that they slay me immediately. But in the generation of religious persecution I could not endure!' And what did the Romans do ‎in that generation? They would bring iron balls and heat them in fire and then place them under their arm-pits and cause their death." And ‎there are other generations in which they have done to us such things as these and even worse, but we have endured and it has passed over us, ‎just as it is hinted in the verse, *And Jacob came in peace*.[[76]](#footnote-76)‎

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**30. WHY IS IT THAT YOU DO ASK AFTER MY NAME?** The angel said: "There is no advantage to you in knowing my name for no one possesses the power and the capability other than G-d alone. ‎If you will call upon me I will not answer you, nor will I save you from your trouble. However, I will now bless you, for so I am commanded."[[77]](#footnote-77) ‎But Scripture does not explain the contents of the blessing. That which our Rabbis have said[[78]](#footnote-78) is most probable, namely that the angel, despite ‎himself, conceded to him at that place the legitimacy of his father's blessings, as Jacob did not wish to wait for him until he arrived at Beth-el. ‎

‎**33:5. WHO ARE THESE WITH YOU?** Esau inquired about the ‎women and children, and Jacob modestly answered, *The children whom G-d has graciously given your servant*, as he did not want to say that ‎they were his wives. Esau thereby understood that they were the mothers of the children. ‎

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**8. WHAT DO YOU MEAN BY ALL THIS CAMP WHICH I MET?** Now Jacob's servants did everything he had commanded them, but Esau ‎refused to accept the explanation from them. Perhaps due to his haughtiness and his arrogance he did not speak to them and did not ask them, ‎*Whose are you? and to where do you go?[[79]](#footnote-79)* and they were afraid to approach him. And so he now said, *What do you mean by all this camp*? ‎for he thought that they belonged to Jacob on the basis of the words of the first messengers [whom Jacob had originally sent to inform Esau ‎of his coming]. It may be that these messengers had so related in Esau's camp, and it was then conveyed to Esau. Perhaps because there was ‎no other individual on that road that had these things, [he assumed that they belonged to Jacob]. The intent of *What do you mean by all this ‎camp*? is: "Who is this person to you that you send him all these?" That is to say, "Who is this superior of yours that you send him all these?" ‎And he answered him, "*To find favour in the sight of my lord*, for in my eyes, you are the superior and lord." ‎

**10. FORASMUCH AS I HAVE SEEN YOUR FACE.** Jacob said to him: "Take my present from me because I have seen your face, which to me ‎is *as one sees the sight of an angel,* ***'vatirtzeini'*** *(and you were pleased with me)*, as you indicated by accepting the present," just as *God* ***'rotzeh.'*** *(takes pleasure) in them that fear Him*,[[80]](#footnote-80) by accepting their offerings and sacrifices. This is similar to the verses: ***'Venirtzah'*** *(And it will ‎be favourably accepted) for him*;[[81]](#footnote-81) *Their burnt-offerings and their sacrifices will be* ***'leratzon'*** *(acceptable) upon My altar*,[[82]](#footnote-82) this being ‎associated with the ‎expressions: *Let him be* ***'retzui'*** *(the favoured) of his brethren*,[[83]](#footnote-83) *And the light of Your countenance, for* ***'ratzitham'*** *(You were favourable to ‎them)*,[[84]](#footnote-84) *For Thy servants* ***'ratzu'*** *(take pleasure) in her stones*.[[85]](#footnote-85) All these forms of ***ratzah*** connote desire and pleasure in a matter. But Rashi ‎wrote, "Because you have agreed to pardon my offense, ***Vatirtzeini***, you are reconciled with me." But I have already said[[86]](#footnote-86) that it was not ‎advisable for Jacob to bring iniquity to remembrance.[[87]](#footnote-87)

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**11. TAKE, I PRAY, MY BLESSING.** I.e., the gift. ‎Likewise, *Make your blessing with me[[88]](#footnote-88)* means "bring me a gift" or "make your peace with me." So also, *Take a blessing of your servant[[89]](#footnote-89)* ‎means "take a present from your servant." They called a gift which a man sends of his own free will "a blessing" because he sends it from that ‎with which God had blessed him, just as the verse states, *Wherewith the Eternal your G-d has blessed you, you will give unto him*,[[90]](#footnote-90) and just ‎as Scripture said above, *And he took of that which he had with him*.[[91]](#footnote-91) However, a specific gift of that which has been agreed upon as due the ‎king is called ***mas*** (tribute). ‎

‎**13. AND ALL THE FLOCKS WILL DIE.** Jacob said this in a compassionate manner for he should have said, "And they will all die," but he ‎would not express himself this way about the children. Neither did he wish to say, "and they will die," with reference to the herds and the flocks, ‎because he had compassion on the children lest they be included by implication. He also did not want to be verbose and say, "and all the flocks ‎and herds will die." It may be that the explanation of the verse is that "*the children are tender - even the youths shall faint and be weary[[92]](#footnote-92)*‎‎ - and they will not want to go, *and that the flocks and herds giving suck are a care to me*, and if they will be overdriven the flocks will die, as ‎they are small cattle, but the herds [signifying larger cattle] will not die although they will be harmed." ‎

‎**14. UNTIL I COME UNTO MY LORD UNTO SE'IR.** In returning to his land Jacob could have gone by way of the land of Se'ir. Now Esau told ‎him, *And I will go before you*,[[93]](#footnote-93) meaning that he will not be separated from him until Jacob returns to his father in order to honor him when ‎he comes into his land. But Jacob said, "I will proceed slowly and let my lord return to the city of his rule, and if I will return by way of his city, ‎he will honor me and go with me as he desires." This was not a vow on the part of Jacob that he will come to him, for Esau did not need him. ‎Our Rabbis have further said[[94]](#footnote-94) that Jacob had no intention of returning by way of Se'ir, and his desire was to remove himself from him as ‎much as possible, but he mentioned *until I come ... unto Se'ir* in order to extend the length of his journey [so that if Esau meant to do him harm ‎he would wait until Jacob reached his abode at Se'ir]. This also was wise counsel. The Rabbis have yet another Midrash,[[95]](#footnote-95) which states that ‎Jacob will fulfil his word in the days of the Messiah, as it is said, ***And saviours will come up on mount Zion to judge the mount of Esau*.**[[96]](#footnote-96) ‎Scripture is saying that **the saviours [i.e., the judges of Israel]**[[97]](#footnote-97) who are on Mount Zion will come up to judge the mount of Esau. ‎

‎**15. WHY THIS? LET ME FIND FAVOUR IN THE EYES OF MY LORD.** Why this, that you should do me a favour which I do not need? Let ‎me find favour in your eyes, and do not give me any recompense at present [for the gift which I have presented to you]. This is the language ‎of Rashi. Now Jacob's meaning was that he did not want them and their company at all, the more so since he intended to go another way. ‎

Our Rabbis have further seen an advisory aspect in this entire chapter. Thus they have said:[[98]](#footnote-98) "Before embarking on a journey to the Roman ‎ruler, Rabbi Yanai would peruse this section of the Torah, and he never took Romans with him as an escort on the return journey. One time ‎he did not peruse this section and he took Romans with him, and he had not yet reached Acco when he ‎was compelled to sell his travelling cloak for bribery money." **[The significance attached to this chapter] was because of the Rabbinical ‎tradition that this was the section of the exile.** Therefore when Rabbi Yanai entered Rome, in the court of the kings of Edom, [on a mission] ‎concerning public matters, he would peruse this section of the Torah in order to follow the advice of the wise patriarch, **for it is he that the ‎generations are to see and emulate.** Thus he would not accept the company of the Romans as an escort **for they draw no man near to them ‎except for their own interest[[99]](#footnote-99) and take liberties with people's belongings. ‎**

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17. AND HE BUILT FOR HIMSELF A HOUSE. It is possible that the place was a location which had no city, and he therefore found it ‎necessary to build for himself a house and make booths for his cattle. Or it may be that the expression, and he built for himself a house, means ‎that he built for himself a large house with a strong tower to fortify himself against Esau. ‎

**Ketubim: Psalms ‎‎‎27:1-14**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Of David. The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; from whom shall I be frightened? | 1. Of David. The LORD is my light and my redemption; whom will I fear? The LORD is the strength of my life; whom will I fear? |
| 2. When evildoers draw near to me to devour my flesh, my adversaries and my enemies against me-they stumbled and fell. | 2. Whenever evildoers come near to me to destroy my flesh, my oppressors and my foes they have stumbled and fallen. |
| 3. If a camp encamps against me, my heart shall not fear; if a war should rise up against me, in this I trust. | 3. If an army of the wicked encamps against me, my heart will not fear; if battle rises against me, in this I place my hope. |
| 4. One [thing] I ask of the Lord, that I seek-that I may dwell in the house of the Lord all the days of my life, to see the pleasantness of the Lord and to visit His Temple every morning. | 4. One thing I have sought from the presence of the LORD; that thing I will continue to seek: that I should dwell in the sanctuary of the LORD all the days of my life, to see the pleasantness of the LORD and to inquire in His temple. |
| 5. That He will hide me in His tabernacle on the day of calamity; He will conceal me in the secrecy of His tent; He will lift me up on a rock. | 5. For He will hide me in His shadow in the day of evil, He will conceal me in the hiding place of His tabernacle, in a mighty fortress He will raise me up. |
| 6. And now, my head will be raised over my enemies around me, and I will sacrifice in His tent sacrifices with joyous song; I will sing and chant praise to the Lord. | 6. And now my head will be lifted up over my enemies round about; and I will slaughter acceptable sacrifices in His tabernacle; I will sing praise and be glad in the presence of the LORD. |
| 7. Hearken, O Lord, to my voice [which] I call out, and be gracious to me and answer me. | 7. Receive, O LORD, my prayer when I call, and have mercy on me and pity me. |
| 8. On Your behalf, my heart says, "Seek My presence." Your presence, O Lord, I will seek. | 8. To You my heart said, "Seek my face"; Your countenance, O LORD, I will seek. |
| 9. Do not hide Your presence from me; do not turn Your servant away with anger. You were my help; do not forsake me and do not abandon me, O God of my salvation. | 9. Do not remove Your presence from me; do not turn in anger to Your servant; You have been my help; do not exile me and do not abandon me, O God my redemption. |
| 10. For my father and my mother have forsaken me, but the Lord gathers me in. | 10. Because my father (abba) and my mother have abandoned me, but the LORD will gather me in. |
| 11. Instruct me, O Lord, in Your way, and lead me in the straight path because of those who lie in wait for me. | 11. Teach me, O LORD, your ways, and lead me by a straight path because of my psalm. |
| 12. Do not deliver me to the desires of my adversaries, for false witnesses and speakers of evil have risen against me. | 12. Do not hand me over to the will of my oppressors, for the false witnesses have risen against me, and those who speak rapacity. |
| 13. Had I not believed in seeing the good of the Lord in the land of the living! | 13. Had I not faithfully obeyed I would look on the goodness of the LORD in the land of eternal life! |
| 14. Hope for the Lord, be strong and He will give your heart courage, and hope for the Lord. | 14. Hope in the LORD; strengthen and fortify your heart (mind); and hope in the LORD. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎27:1-14**

**3 in this I trust** In what is stated above: “The Lord is the stronghold of my life.”

**4 and to visit His Temple every morning** To appear there every morning. Dunash (Teshuvoth Dunash, p. 53) explained in this manner. Menachem (Machbereth Menachem, p. 47) however associated it with (Lev. 27:33), “He shall not inquire (יבקר) ,” but Dunash interpreted it as an expression of “morning” (בקר) .

**5 That He will hide me in His tabernacle** I am confident that He will hide me in His Temple, and we learned in Seder Olam (ch. 18) that this verse was stated concerning Joash the son of Ahaziah, who was hidden by his sister, Jehosheba, in the attic of the Holy of Holies, as the matter is stated (in II Kings 11:3): “And he was hiding with her in the house of the Lord for six years.”

**He will lift me up on a rock** He stood my feet on a rock.

**6 sacrifices with joyous song** Sacrifices over which a song is recited.

**8 On Your behalf, my heart says, “Seek My presence.”** On Your behalf, as Your agent, my heart says to me, “All of you Israelites, seek My presence.” And I obey it. “Your presence, O Lord, I will seek.” [The word] לך is like (Job 33:6): “Behold I am like your mouth to God (לא־ל) ,” [that is,] in His stead; (ibid. 13:8), “Will you contend for God (לא־ל) ?” [that is,] in His stead. Here, too, “On Your behalf, my heart says,” in Your stead, my heart comes to me to say this.

**9 do not turn...away** Heb. תט , do not bend over, as (above 18:10): “And He bent (ויט) the heavens.”

**10 For my father and my mother have forsaken me** At the time of coitus, they intended their own pleasure. As soon as their pleasure is over, this one turns his face this way and that one turns her face the other way.

**but the Lord gathers me in** The Holy One, blessed be He, guards the droplet and forms the fetus.

**12 to the desires of my adversaries** To the desire of my enemies, to have their desire fulfilled through me. and speakers of evil Heb. ויפח חמס , speakers of evil. Another explanation: An expression of a trap (פח) .

**13 Had I not believed in seeing, etc.** If I had not believed in the Holy One, blessed be He, those false witnesses would have already risen against me and destroyed me. [The word] לולא is punctuated for the homily which our Sages expounded (Ber. 4a): I know that You give reward to the righteous/generous in the world to come, but I do not know whether I have a share with them or not.

**14 Hope for the Lord** and if your prayer is not accepted, reinforce your hope.

**Meditation from the Psalms**

**Psalms ‎‎27:1-14**

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

The superscription of this psalm ascribes it’s authorship to David. According to Talmudic tradition, the Book of Psalms was written by King David[[100]](#footnote-100) and King David devoted most of his life to war. In this psalm, he requests that HaShem grant him physical and spiritual refuge from his warfare. None of the major commentators speak of the specific events in King David’s life which resulted in the writing of this psalm.

With this psalm, Jews all over the world usher in the spirit of the Yamim Noraim, ‘The Days of Awe’. It is recited at the conclusion of services throughout the month of Elul and during the Ten Days of Repentance. Many continue to recite it throughout the Festival of Succoth.[[101]](#footnote-101)

“Chazal remark, with regard to the verse, ‘Seek HaShem when He is at hand’,[[102]](#footnote-102) that this refers to the days between Rosh HaShanah and Yom HaKippurim.”

“It is possible to connect the Isaiah passage just cited to another, said on the verse (uttered by King David in Psalm 27), ‘HaShem is my Light and my Salvation, Whom shall I fear?’[[103]](#footnote-103) that ‘my Light’ refers to Rosh HaShanah and ‘my Salvation’ refers to Yom Hakippurim.”

“And this is the connection: On Rosh HaShanah, illumination comes to the heart from the great theme that HaShem is King of the Universe… Through that recognition, one comes ‘close’ to HaShem, in a sense, and now is able to seek Him while He is at hand.”

“And now we can also understand what David means by ‘Whom shall I fear?’ **For with the recognition of HaShem as Absolute King , there is no longer anyone (except HaShem Himself) to fear.** On the contrary, from this recognition, there is also born within the individual great ‘joy’, as it says , ‘The lantern of the righteous/generous will burn brightly and the lantern of the wicked will be extinguished’.”

“For through the revelation of the illumination of the Kingdom of HaShem on Rosh HaShanah, that ‘point of truth’ appears in the souls of Israel; and this is the meaning of ‘Your light and your Truth, they will lead me.’ Because by the illumination of this point of Truth that appears on Rosh haShanah, **HaShem leads the souls of Israel** through the Ten Days of Repentance, so that ‘**He is near to those who call upon Him**’ until the climax of the Revelation of Salvation on Yom HaKippurim.”[[104]](#footnote-104)

**Ashlamatah: ‎‎‎Obadiah 1:1-9 + 21‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The vision of Obadiah; So said the Lord God concerning Edom; We have heard tidings from the Lord, and **a messenger** has been sent among the nations, "Arise and let us rise up against them in war!" | 1. The prophecy of Obadiah. Thus says the LORD God concerning Edom; We have heard tidings from the LORD, and **an ‎envoy** has been sent out among the Gentiles. Rise up! Let us stand against her in battle. |
| 2. Behold I have made you small among the nations; you are very despised. | 2. Behold I have made you weak ‎among the nations! You are most despised. |
| 3. The wickedness of your heart enticed you, who dwell in the clefts of the rock, whose habitation is high, who says to himself, "Who will bring me down to the earth?" | 3. The wickedness of your heart has led you astray. for you are like the ‎eagle, which dwells in the clefts of the rock, whose abode is on high, who says in his heart: "Who can bring me down to ‎the ground?” |
| 4. If you go up high like an eagle, and if you place your nest among the stars, from there I will bring you down, says the Lord. | 4. Though you soar as high as the eagle, and set your dwelling among the stars, even from there I will bring ‎you down by My Memra says the Lord. |
| 5. Did thieves come upon you, did plunderers of the night? How were you silent? Will they not steal till they have enough? If vintagers came upon you, would they not leave over some gleaning grapes? | 5. If thieves were to come to you, plunderers by night, how would you sleep until ‎they had stolen all they wanted? If robbers like vintagers came to you, would they not leave some gleanings? |
| 6. How Esau was searched out, how his hidden things were revealed! | 6. How ‎Esau is ransacked, how his hidden things are uncovered! |
| 7. Until the border all your allies escorted you; your friends enticed you, yea prevailed against you; your food they lay as a wound under you; there is no discernment in them. | 7. All you allies have banished you beyond the frontier; ‎your confederates have duped and overcome you; those who ate at your table have planted a snare under you; for ‎there is no understanding in you! |
| 8. Shall I not in that day-says the Lord-destroy wise men from Edom and discernment from the mountain of Esau? | 8. At that time, says the LORD, will I not destroy the wise from Edom and the man of ‎intelligence from Esau's citadel? |
| 9. And your mighty men shall be dismayed, O dwellers of the southland, in order that every man be cut off from the mountain of Esau by slaughter. | 9. Your warriors, O inhabitants of the south will be crushed. so that every man who has need will be wiped out from ‎Esau's citadel because of the slaughter. |
| 10. Because of the violence of your brother Jacob, shame shall cover you, and you shall be cut off forever. | 10. For the violence done to your brother Jacob, shame will cover you and you will be wiped out for ever. |
| 11. On that day you stood from afar, on the day strangers captured his possessions, and foreigners came into his cities, and on Jerusalem they cast lots; you, too, are like one of them. | 11. On the ‎day when you stood aloof, on the day when Gentiles plundered his goods, and foreigners entered his cities and cast lots for Jerusalem, you were like one of them. |
| 12. And you should not have looked on the day of your brother on the day of his being delivered, and you should not have rejoiced about the children of Judah on the day of their destruction, and you should not have spoken proudly on the day of distress. | 12. How you gloated over the day of your brother, on the day of his destruction. and how you rejoiced over the ‎people of Judah on the day of their destruction. How you excelled in boasting in the time of distress. |
| 13. You should not have come into the gate of My people on the day of their misfortune; you too should not have looked at their affliction on the day of their misfortune, and you should not have stretched out [your hand] upon their possessions on the day of their misfortune. | 13. How you ‎entered the gates of My people on the day of their destruction, how you too gloated over their disaster on the day of their destruction, and laid ‎your hands on their goods on the day of their destruction. |
| 14. And you should not have stood by the gap to cut off their fugitives, neither should you have delivered their survivors on the day of distress. | 14. How you stood at the crossroads to wipe out their ‎fugitives and how you betrayed their refugees in the time of distress. |
| 15. For the day of the Lord over all the nations is close; as you have done shall be done to you; your recompense shall be returned upon your head. | 15. For the day that will come from the LORD ‎against all the Gentiles is at hand. As you did, so will it be done to you. Your deeds will return on your own head. |
| 16. For, as you drank on My Holy Mount, shall all the nations drink constantly, and they shall drink and be stunned, and they shall be as though they were not. | 16. For ‎as you rejoiced over the laying low of My holy mountain, so all the peoples will drink the cup of their punishment ‎unceasingly, and they will drink and be swallowed up and become as though they had never been. |
| 17. And on Mount Zion there shall be a remnant, and it shall be holy, and the house of Jacob shall inherit those who inherited them. | 17. But on Mount ‎Zion there will be survivors and they will be holy. And the people of the house of Jacob will take possession of the ‎goods of the nations who were dispossessing them. |
| 18. And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble, and they shall ignite them and consume them, and the house of Esau shall have no survivors, for the Lord has spoken. | 18. The people of the house of Jacob will be strong as fire, and the ‎people of the house of Joseph as mighty as flame, but the people of the house of Esau will be as weak as straw; ‎and they will have dominion over them and slaughter them, and there will be no survivor left of the house of Esau, for ‎through the Memra of the LORD it has been decided thus. |
| 19. And [the inhabitants of] the southland shall inherit the mountain of Esau, and [the inhabitants of] the plain, the Philistines, and they shall inherit the field of Ephraim and the field of Samaria, and Benjamin [with the inhabitants of] Gilead. | 19. The inhabitants of the south will possess the citadel of ‎Esau, and the inhabitants of the Shephelah the land of the Philistines. And they will possess the cities of Ephraim and the ‎cities of Samaria, and the people of the house of Benjamin will possess the cities of the inhabitants of the land of Gilead. |
| 20. **And this exiled host of the children of Israel who are [with] the Canaanites as far as Zarephath and the exile of Jerusalem which is in Sepharad shall inherit the cities of the southland.** | 20. **Exiles of this people ‎of the Israelites (will possess) what is in the land of Canaan as far as Zarephath, while the exiles of Jerusalem who are ‎in Spain will possess the cities of the land of the south.** |
| 21. **And saviors shall ascend Mt. Zion to judge the mountain of Esau, and the Lord shall have the kingdom.** **{P}** | 21. **Liberators will go up to Mount Zion to judge the citadel of ‎Esau, and the kingdom of the Lord will be revealed over all the inhabitants of the earth."** ‎ **{P}** |
|  |  |

**Rashi’s Commentary for: ‎Obadiah 1:1-9 + 21‎**

**1 The vision of Obadiah-** Why is Obadiah different that he was chosen to prophesy concerning Edom and did not prophesy any other prophecy? Our Sages of blessed memory stated: **Obadiah was an Edomite proselyte. Said the Holy One, blessed be He: From them and in them will I bring upon them. Let Obadiah, who dwelt between two wicked people, Ahab and Jezebel, and did not learn from their deeds, come and impose retribution upon Esau, who dwelt between two righteous/generous people, Isaac and Rebecca, and did not learn from their deeds.** [from Sanhedrin 39b]

**2 Behold I have made you small** -In contrast with what his father called him, his big son, and his mother called him her big son, the Holy One, blessed be He, says: In My eyes, he is small (Pesikta d’Rav Kahana p. 56; Pesikta Rabbathi, ed. Meir Ish Shalom p. 79a; Pesikta Rabbathi ed. Warsaw p. 144; Gen. Rabbah 65:11). And our Sages (Avodah Zarah 10a) expounded: small for they have neither script nor language. [from Avodah Zarah 10a]

**despised** -That they did not crown a king the son of a king.

**3 who dwell in the clefts of the rock** -Who relies on the support of his ancestors, Abraham and Isaac, but they shall not avail him.

**the clefts** Heb. חַגְוֵי . Cf. (Isa. 19:17) “And the land of Judah shall be to Egypt for a dread (לְ חָגָּא) ,” frayteyne [or fraite] in O.F., a cleft of a rock. And do not wonder about the “vav” of (Gen. 21:16) “like a shot (כִּמְטַחֲוֵי) ;” in which there is no radical in the word but the “teth” and the “heth.”

**5 come upon you** Heb. בָּאוּ לְךָ , lit., came to you.

**How were you silent?** -Why were you sleeping soundly and still until they stole all they desired?

**would (the vintagers) not leave over some gleaning grapes?** -But these will not leave you anything, for they will search and reveal and seek out your hidden things.

**6 were revealed** Heb. נִבְעוּ . Jonathan rendered: were revealed, and it is an Aramaic expression: נִבְעוּ means “sought out.” Cf. (Isa. 21: 12) “If you will request, request (אִ ם תִּבְעָיוּן בְּעָיוּ) .”

**7 Until the border... escorted you -**Those who promised to aid you, came with you and escorted you to the border of your land, to the boundary, whence they came upon you in war, and with this they enticed you and succeeded.

**they prevailed against you -**to entice you to leave, and they deserted you.

**your food they lay as a wound under you** -Even your food your brother Jacob made for you as a wound, for he gave you bread and a pottage of lentils, and thereby you despised the birthright.

**wound** Heb. מָזוֹר .

**9 And your mighty men shall be dismayed** -They shall be dismayed and frightened to flee to the land of Israel [Malbim: to the land of Edom]. And Jonathan rendered: And your mighty men shall be dismayed, dwellers of the southland.

**in order that every man be cut off** -I.e, every mighty man. [from Targum Jonathan]

**from the mountain of Esau by slaughter** -**By the great slaughter that will come upon them.**

**10 Because of the violence of your brother Jacob** - Because of the violence you inflicted upon Jacob.

**11 On the day you stood from afar** -that you did not come to aid him.

**you, too, are like one of them** -I account it for you as though you were one of their attackers.

**12 And you should not have looked on the day of your brother -**You should not have looked and stood from afar.

**on the day of his being delivered** Heb. נָכְרוֹ . On the day of his being delivered into the hands of the heathens. And so does Scripture state concerning Saul: (I Sam. 23:7) “ נִכַּר אֽתוֹ אֱלֹהִים בְּיָדְי ,” “He has delivered him into my hand.”

**13 and you should not have stretched out upon their possessions** -You should not have stretched out your hand upon their possessions. So did Jonathan render. And this is an ellipsis, to which we must add: “your hands.”

**14 And you should not have stood by the gap** Heb. הַפֶּרֶק . The place through which the escapees emerge to escape, and in French they call it “trou.”

**And you should not have stood by me gap** -**From here [we learn] that one may not interrupt between one paragraph and another in reading the “Sh’ma.**” [Haggadah of Rabbi Akiva]

**16 For, as you drank on My Holy Mount** -Just as you rejoiced concerning the destruction of My Holy Mount. [from Jonathan]

**and be stunned** Heb. יְלָעוּ . As the Targum renders: וְיִסְתַּלְעֲמוּן , an expression of confusion, amazement, and benumbing the mind; etourdissant in French -stunning.

**17 those who inherited them -**The possessions of the people who inherited them. [from Targum Jonathan]

**18 for the Lord has spoken** -Now where did He speak? (Num. 24: 19) **“Out of Jacob shall come a ruler, and he shall destroy him that remains in the city.”** [from Mechilta Bo 12:16, Pirke d’Rabbi Eliezer ch.37]

**19 And [the inhabitants of] the southland shall inherit -**Israel, who were dwelling in the south of Eretz Israel, shall inherit the mountain of Esau, which is at the southern boundary; and the people of the plain shall inherit the land of the Philistines and Mt. Ephraim and Mt. Shomeron.

**and Benjamin with [the inhabitants of] Gilead** And the children of Manasseh, whose territory was the land of Gilead, shall spread beyond the borders of Eretz Israel on the east.

**20 And this exiled host** Heb. הַחֵל . Jonathan renders: This people. הַחֵל , An expression of a host. Cf. (Isa. 36:2) “And he came (sic) to Jerusalem with an army (חֵיל) of a great multitude,” which deals with Rabshakeh, only that this one is missing a “yud.” It is also possible to explain גָלֻת הַחֵל as “the exile of this valley.”

**who are [with] the Canaanites as far as Zarephath** -The exile which is of the children of Israel who were exiled from the ten tribes to the land of the Canaanites as far as Zarephath

**and the exile of Jerusalem which is in Sepharad** -**who are of the people of Judah who were exiled to Sepharad - they shall inherit the cities of the southland, which are in the southern part of Eretz Israel.** The exegetes claim that Zarephath is the kingdom called France in French.

**Sepharad -** Jonathan renders: **Spain**.

**21 shall ascend** -Princes of Israel as saviors on Mt. Zion.

**to judge the mountain of Esau** -to exact retribution from the mountain of Esau for what they did to Israel.

**to judge** Heb. לִשְׁפּֽט . joustiser in O.F.

**the mountain of Esau** - Jonathan renders: the great city of Esau.

**and the Lord shall have the kingdom** -This teaches you that His kingdom will not be complete until He exacts retribution from Amalek.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 32:4 – 33:17**

**Tehillim (Psalm) 27**

**Obadiah 1:1-9, 21**

**Jude 6-7, Lk 6:43-45, Lk 6:46-49, Acts 7:54-60**

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

Saying / speak / Saith - אמר, Strong’s number 0559.

Sent - שלח, Strong’s number 0791.

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

Saying / speak / Saith - אמר, Strong’s number 0559.

Servant - עבד, Strong’s number 05650.

**Beresheet (Genesis) 32:4** And he commanded them, saying <0559> (8800), Thus shall ye speak <0559> (8799) unto my lord Esau; Thy servant <05650> Jacob saith <0559> (8804) thus, I have sojourned with Laban, and stayed there until now: 5 And I have oxen, and asses, flocks, and menservants <05650>, and womenservants: and I have sent <07971> (8799) to tell my lord, that I may find grace in thy sight.

**Obadiah 1:1** The vision of Obadiah. Thus saith <0559> (8804) the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent <07971> (8795) among the heathen, Arise ye, and let us rise up against her in battle.

**Tehillim (Psalm) 27:8** When thou saidst, Seek ye my face; my heart said <0559> (8804) unto thee, Thy face, LORD, will I seek.

**Tehillim (Psalm) 27:9** Hide not thy face far from me; put not thy servant <05650> away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

**Hebrew:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Hebrew** | **English** | **Torah Seder**  **Gen 32:4 – 33:17** | **Psalms**  **Psa 27:1-14** | **Ashlamatah**  **Obad 1:1-9, 21** |
| ba' | father | Gen 32:9 | Ps 27:10 |  |
| dx'a, | one | Gen 32:8 Gen 32:22 Gen 33:13 | Ps 27:4 |  |
| vyai | men, man | Gen 32:6 Gen 32:24 Gen 32:28 Gen 33:1 |  | Obad 1:7 Obad 1:9 |
| lk;a' | eat | Gen 32:32 | Ps 27:2 |  |
| la; | no. not | Gen 33:10 | Ps 27:9 |  |
| ~yhil{a/ | GOD | Gen 32:9 Gen 32:28 Gen 32:30 Gen 33:5 Gen 33:10 Gen 33:11 | Ps 27:9 |  |
| ~ae | mothers | Gen 32:11 | Ps 27:10 |  |
| ~ai | if | Gen 32:8 Gen 32:26 Gen 33:10 | Ps 27:3 | Obad 1:4 Obad 1:5 |
| rm;a' | said, saying | Gen 32:4 Gen 32:6 Gen 32:8 Gen 32:9 Gen 32:12 Gen 32:16 Gen 32:17 Gen 32:18 Gen 32:19 Gen 32:20 Gen 32:26 Gen 32:27 Gen 32:28 Gen 32:29 Gen 33:5 Gen 33:8 Gen 33:9 Gen 33:10 Gen 33:12 Gen 33:13 Gen 33:15 | Ps 27:8 | Obad 1:3 |
| #r,a, | country, land, earth | Gen 32:9 Gen 33:3 | Ps 27:13 | Obad 1:3 |
| aAB | came | Gen 32:6 Gen 32:8 Gen 32:11 Gen 32:13 Gen 33:1 Gen 33:11 Gen 33:14 |  | Obad 1:5 |
| !yIB; | between | Gen 32:16 |  | Obad 1:4 |
| tyIB; | house | Gen 33:17 | Ps 27:4 |  |
| %r,D, | way | Gen 33:16 | Ps 27:11 |  |
| hy"h' | have, had, become | Gen 32:5 Gen 32:10 Gen 33:9 | Ps 27:9 |  |
| hNEhi | behold | Gen 32:18 Gen 32:20 Gen 33:1 |  | Obad 1:2 |
| hwhy | LORD | Gen 32:9 | Ps 27:1 Ps 27:4 Ps 27:6 Ps 27:7 Ps 27:8 Ps 27:10 Ps 27:11 Ps 27:13 Ps 27:14 | Obad 1:1 Obad 1:4 Obad 1:8 Obad 1:21 |
| ~Ay | day | Gen 32:32 Gen 33:13 Gen 33:16 | Ps 27:4 Ps 27:5 | Obad 1:8 |
| lkoy" | prevailed | Gen 32:25 Gen 32:28 |  | Obad 1:7 |
| hKo, | thus | Gen 32:4 |  | Obad 1:1 |
| lKo | all. Every | Gen 32:10 Gen 32:19 Gen 33:8 Gen 33:11 Gen 33:13 | Ps 27:4 | Obad 1:7 |
| ble | heart |  | Ps 27:3 Ps 27:8 Ps 27:14 | Obad 1:3 |
| lyIl; | night | Gen 32:13 Gen 32:21 Gen 32:22 |  | Obad 1:5 |
| daom. | greatly | Gen 32:7 |  | Obad 1:2 |
| hn<x]m; | companies, camp | Gen 32:7 Gen 32:8 Gen 32:10 Gen 32:21 Gen 33:8 | Ps 27:3 |  |
| ymi | whom | Gen 32:17 Gen 33:5 Gen 33:8 | Ps 27:1 | Obad 1:3 |
| hm'x'l.mi | war |  | Ps 27:3 | Obad 1:1 |
| ![;m; | because |  | Ps 27:11 | Obad 1:9 |
| lp;n" | fell | Gen 33:4 | Ps 27:2 |  |
| vp,n< | life, soul | Gen 32:30 | Ps 27:12 |  |
| !t;n" | delivered | Gen 32:16 | Ps 27:12 | Obad 1:2 |
| db,[, | servant | Gen 32:4 Gen 32:5 Gen 32:10 Gen 32:16 Gen 32:18 Gen 32:20 Gen 33:5 Gen 33:14 | Ps 27:9 |  |
| l[; | before | Gen 32:21 Gen 32:32 Gen 33:1 Gen 33:13 Gen 33:17 | Ps 27:3 Ps 27:6 | Obad 1:1 |
| hl'[' | breaking | Gen 32:26 |  | Obad 1:21 |
| wf'[e | Esau | Gen 32:4 Gen 32:6 Gen 32:8 Gen 32:11 Gen 32:13 Gen 32:17 Gen 32:18 Gen 32:19 Gen 33:1 Gen 33:4 Gen 33:9 Gen 33:15 Gen 33:16 |  | Obad 1:6 Obad 1:8 Obad 1:9 Obad 1:21 |
| hT'[; | now | Gen 32:4 Gen 32:10 | Ps 27:6 |  |
| ~ynIP' | before, face | Gen 32:16 Gen 32:17 Gen 32:20 Gen 32:21 Gen 32:30 Gen 33:3 Gen 33:10 Gen 33:14 | Ps 27:8 Ps 27:9 |  |
| ~Wq | arise, arose | Gen 32:22 | Ps 27:3 Ps 27:12 | Obad 1:1 |
| ar'q' | named, called | Gen 32:30 Gen 33:17 | Ps 27:7 |  |
| ha'r' | see | Gen 32:20 Gen 32:25 Gen 32:30 Gen 33:1 Gen 33:5 Gen 33:10 | Ps 27:13 |  |
| la;v' | ask | Gen 32:17 Gen 32:29 | Ps 27:4 |  |
| ra;v' | left | Gen 32:8 |  | Obad 1:5 |
| ~Wf | make | Gen 32:12 Gen 32:16 Gen 33:2 |  | Obad 1:4 Obad 1:7 |
| xl;v' | sent | Gen 32:5 Gen 32:18 Gen 32:26 |  | Obad 1:1 Obad 1:7 |
| ~v' | there | Gen 32:13 Gen 32:29 |  | Obad 1:4 |
| [m;v' | hear |  | Ps 27:7 | Obad 1:1 |
| !n:x' | given | Gen 33:5 Gen 33:11 | Ps 27:7 |  |
| arey" | fear, afraid | Gen 32:7 Gen 32:11 | Ps 27:1 Ps 27:3 |  |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**    **Gen 32:4 – 33:17** | **Psalms**    **Ps 27:1-14** | **Ashlamatah**    **Obad 1:1-9, 21** | **Peshat**  **Mk/Jude/Pet**  **Jude 6-7** | **Remes 1**  **Luke**  **Lk 6:43-49** | **Remes 2**  **Acts/Romans**  **Acts 7:54-60** |
| **ἀγαθός** | good |  | Psa 27:13 |  |  | Luk 6:45 |  |
| **ἄγγελος** | angel,  messenger | Gen 32:6 |  |  | Jud 1:6 |  |  |
| **ἅγιον** | holy |  | Psa 27:4 |  |  |  | Act 7:55 |
| **ἀκούω** | hear, heard |  |  | Oba 1:1 |  | Luk 6:47  Luk 6:49 | Act 7:54 |
| **ἄνθρωπος** | men, man | Gen 32:24  Gen 32:28 |  | Oba 1:9 |  | Luk 6:45 Luk 6:48  Luk 6:49 | Act 7:56 |
| **βασιλεία** | kingdom |  |  | Oba 1:21 |  |  |  |
| **γῆ** | land, earth, | Gen 32:9 Gen 33:3 | Ps 27:13 | Obad 1:3 |  | Luk 6:49 |  |
| **γίνομαι** | come to pass,  become | Gen 32:5  Gen 32:10 | Psa 27:9 |  |  | Luk 6:48 |  |
| **γινώσκω** | know | Gen 33:13 |  |  |  | Luk 6:44 |  |
| **δέχομαι** | receive, take | Gen 33:10 |  |  |  |  | Act 7:59 |
| **δικαιοσύνη** | righteousness | Gen 32:10 |  |  |  |  |  |
| **εἴδω** | beheld, see | Gen 32:20 Gen 32:25 Gen 32:30 Gen 33:1 Gen 33:5 Gen 33:10 | Ps 27:13 |  |  |  | Act 7:55 |
| **εἷς** | one | Gen 32:8 Gen 32:22 Gen 33:13 | Ps 27:4 |  |  |  |  |
| **εἰσέρχομαι** | enter |  |  | Oba 1:5 |  |  |  |
| **ἔπω** | said | Gen 32:8 Gen 32:9  Gen 32:12  Gen 32:16  Gen 32:20  Gen 32:26  Gen 32:27  Gen 32:28  Gen 32:29  Gen 33:5  Gen 33:8  Gen 33:9  Gen 33:10  Gen 33:12  Gen 33:13  Gen 33:15 | Psa 27:8 |  |  |  | Act 7:56  Act 7:60 |
| **ἔρχομαι** | come | Gen 32:6  Gen 32:8  Gen 32:11  Gen 33:1  Gen 33:14 |  |  |  | Luk 6:47 |  |
| **ἡμέρα** | day | Gen 32:32 Gen 33:13 Gen 33:16 | Ps 27:4 Ps 27:5 | Obad 1:8 | Jud 1:6 |  |  |
| **θεός** | GOD | Gen 32:9  Gen 32:28  Gen 32:30  Gen 32:31  Gen 33:5  Gen 33:10  Gen 33:11 | Ps 27:9 | Oba 1:1 |  |  | Act 7:55  Act 7:56 |
| **θεωρέω** | view |  | Psa 27:4 |  |  |  | Act 7:56 |
| **ἴδιος** | own |  |  |  | Jud 1:6 | Luk 6:44 |  |
| **ἰδού** | behold | Gen 32:18 Gen 32:20 Gen 33:1 | Psa 27:6 | Obad 1:2 |  |  | Act 7:56 |
| **καλέω** | call | Gen 32:28  Gen 32:30  Gen 33:17 |  |  |  | Luk 6:46 | Act 7:58 |
| **καρδία** | heart |  | Ps 27:3 Ps 27:8 Ps 27:14 | Obad 1:3 |  | Luk 6:45 | Act 7:54 |
| **κοιμάω** | sleep | Gen 32:13  Gen 32:21 |  |  |  |  | Act 7:60 |
| **κράζω** | cry out |  | Psa 27:7 |  |  |  | Act 7:57  Act 7:60 |
| **κύριος** | LORD | Gen 32:9 | Ps 27:1 Ps 27:4 Ps 27:6 Ps 27:7 Ps 27:8 Ps 27:10 Ps 27:11 Ps 27:13 Ps 27:14 | Obad 1:1 Obad 1:4 Obad 1:8 Obad 1:21 |  | Luk 6:46 | Act 7:59 Act 7:60 |
| **λαλέω** | speak | Gen 32:19 |  |  |  | Luk 6:45 |  |
| **λέγω** | saying | Gen 32:4  Gen 32:6  Gen 32:17  Gen 32:19 |  | Oba 1:1  Oba 1:3  Oba 1:4  Oba 1:8 |  | Luk 6:46 | Act 7:59 |
| **μάρτυς** | witness |  | Psa 27:12 |  |  |  | Act 7:58 |
| **μέγας** | great |  |  |  | Jud 1:6 | Luk 6:49 | Act 7:57  Act 7:60 |
| **οἰκία** | house, | Gen 33:17 | Ps 27:4 |  |  | Luk 6:48 |  |
| **ὅμοιος** | likened |  |  |  | Jud 1:7 | Luk 6:47  Luk 6:48 |  |
| **ὄπίσω** | after | Gen 32:18  Gen 32:19  Gen 32:20  Gen 33:2 |  |  | Jud 1:7 |  |  |
| **οὐρανός** | heaven |  |  |  |  |  | Act 7:55  Act 7:56 |
| **παρέρχομαι** | pass away,  went by | Gen 32:31 |  |  |  |  |  |
| **πᾶς** | all, every one | Gen 32:10 Gen 32:19 Gen 33:8 Gen 33:11 Gen 33:13 | Ps 27:4 | Obad 1:7 |  | Luk 6:47 |  |
| **πέτρα** | rock |  | Psa 27:5 | Oba 1:3 |  | Luk 6:48 |  |
| **πίπτω / πέτω** | falling, fell |  | Psa 27:2 |  |  | Luk 6:49 |  |
| **ποιέω** | made,  producing,  doing | Gen 32:9  Gen 32:10  Gen 32:12  Gen 32:16  Gen 33:2  Gen 33:17 |  |  |  | Luk 6:43  Luk 6:47  Luk 6:49 |  |
| **πόλις** | city |  |  |  | Jud 1:7 |  | Act 7:58 |
| **πολύς / πολλός** | many | Gen 33:9 |  |  |  |  |  |
| **πούς** | feet | Gen 33:14 |  |  |  |  | Act 7:58 |
| **σάρξ** | flesh |  | Psa 27:2 |  | Jud 1:7 |  |  |
| **τίθημι** | set, put,  establish,  placed | Gen 32:12 |  | Oba 1:4  Oba 1:7 |  | Luk 6:48 | Act 7:60 |
| **υἱός** | sons | Gen 32:32  Gen 33:2 |  |  |  |  | Act 7:56 |
| **φωνή** | voice |  | Psa 27:7 |  |  |  | Act 7:57  Act 7:60 |
| **οὐκοῦν** | no way | Gen 32:26  Gen 32:32 |  |  |  |  |  |

# NAZAREAN TALMUD

**Sidra Of B’resheet (Gen.) 32:4 – 33:17**

**“VaYish’lach” “And sent”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke Lk 6:43-45, 46-49)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Yehudah 6-7)**  **Mishnah א:א** |
| **Good trees do not bear bad fruit, nor does a bad tree bear good fruit: each tree is known by its own fruit. Figs are not gathered from thorns nor are grapes picked from a bush. The Royal Ish** (good man) **from the good** things **stored in his mind** (heart)naturally **produces beneficial results, and the *rasha*** (empty[[105]](#footnote-105) man) **from the evil thoughts stored in his mind produces evil** (empty futile results); **for out of the abundance stored in the mind** (heart) **the mouth speaks.**  **Why do you call me** my **Master when you do not obey my Mesorah? I will show[[106]](#footnote-106) you what the** Royal Anashim **are like, he who comes to me and hears my words** (Mesorah) **and acts on them** resembles me. **This man resembles a Royal Ish** (man) **building a house[[107]](#footnote-107) digging deep enough to lay the foundation on bedrock; when a flood arose, the river vehemently beat against that house but could not move it because it was well built. But one who hears and does not walk** as I have taught in my Mesorah **is like a *rasha*** (empty-man) **who built a house on the earth without a foundation. When the river beat against the house it immediately fell down and brought great ruination to that house.** | **Now the heavenly messengers[[108]](#footnote-108) that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.[[109]](#footnote-109)**    **Furthermore, S’dom and Amora and those cities that surrounded them practicing the same manner of** (spiritual) **infidelity[[110]](#footnote-110) departing from natural** (affection) **for persons are an example, now suffering eternal punishment in fire.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 7:54-60)**  **Pereq א:א** | |
| **When the Kohen Gadol,** Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim**[[111]](#footnote-111)** **heard these things, they were cut to the heart, grinding the teeth at Stephen. But he** (Stephen) **fully[[112]](#footnote-112) belonged[[113]](#footnote-113) to the Oral Torah, and he gazed** (with spiritual vision) **into the** highest **heavens and saw the Kabod** (glory) **of God and Yeshua standing at the right hand of God.**  **And he said “Look, I see the** highest **heavens opened and the Son of Man standing at the right hand of God!” But the** Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim **covered their ears, and with a great sound rushed together against him. And they dragged him out of the city and began to stone him. And those who** (falsely) **testified[[114]](#footnote-114) against him laid their coats at the feet of Paqid Shaul. While they were** illegally **stoning[[115]](#footnote-115) him, Stephen prayed: “Lord, receive my spirit.” Then he knelt and cried with a loud voice, “Lord, do not hold this sin against them.” Having said this he fell asleep.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **\*Gen 32:4 – 33:17** | **Psa. 27** | **Obad 1:1-9, 21** | **Jude 6-7** | **Lk 6:43-45, 46-49** | **Acts 7:54-60** |

## Commentary to Hakham Tsefet’s School of Peshat

**a two-fold analogy of judgment**

Hakham Yehudah makes a division of the cosmos into two spheres to demonstrate the far-reaching effects of judgment.

* the spiritual world v.6
* the world of the flesh v.7

In both cases, we have a select group, heavenly messengers and earthly men who abandon their natural status in exchange for what Yehudah labels as “**licentiousness**.”[[116]](#footnote-116)

The heavenly messengers leave their spheres as a rebellion against the actions of G-d, which they deemed unacceptable. These messengers, though heavenly in origin are still limited in their intellect.

**1 Tsefet 1:10** **Concerning the Y’mot HaMashiach, which the Prophets prophesying concerning the Chesed that was for you; making careful inquiry about the person and searching for what, or what manner of time, the Breath of Mashiach, i.e. Mesorah made clear within them, testifying beforehand of the sufferings of Mashiach, and the glories that should follow. It was revealed to them that they themselves** **were not serving themselves** (prophesying for themselves), **but to us, they prophesied the things that are now reported to you by those who have transmitted the Mesorah through prophecy sent from the Heavens; which things the heavenly messengers (angels) desire to look into.[[117]](#footnote-117)**

While there were those heavenly messengers who rebelled because of their limited intellect, the mystery of Messiah and Adam (Yisrael) perplexes them. In the case of some of those messengers they are perplexed to the point of defection.

The Apocryphal work of 1 Enoch seems to shed some light on the idea of these fallen messengers paralleling our pericope of Yehudah.

**1 Enoch 10:4 - 6** And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great Day of Judgment he will be lead into the fire.”

However, for our Peshat commentary we need to understand that Yehudah is discussing the abandonment of office. The picture of “infidelity” is analogous. Hakham Yehudah is not interested in discussing the immoral activities of literal infidelity. He, like all the Hakhamim are interested in making us aware of the consequences of spiritual defection. The citation of 1 Enoch and the analogy from Yehudah 7 concerning S’dom and Amora demonstrates the judgment meted out against those who are unfaithful to their office.

Note the high level that **Paqid[[118]](#footnote-118)** Stephen had reached. **Stephen fully belonged to the Oral Torah.** As such **he was able to gaze** (with spiritual vision) **into the** highest **heavens.** In other words, **it was impossible to distinguish Stephen from the Oral Torah they were the same.**

Stephen qualified as one of the Seven Paqidim because he was the personification of the Mesorah. In this way, he resembled Yeshua.

**2 Luqas (Acts) 6:46 Why do you call me** my **Master when you do not obey my Mesorah? I will show you what the** Royal Anashim **are like, he who comes to me and hears my words and acts on them** resembles me.

Stephen has modelled the faithful Paqid. He follows the direction of his Hakham as a son would follow the words of his father. Likewise, every Hakham must treat his Paqidim as sons.[[119]](#footnote-119)

One does not need special glasses to see that there is an undertone of the High Holy days undergirding the text of Hakham Yehudah. Key words like “judgment, darkness, great day punishment and fire” show that we are in the wake of these Yamim Noraim. Nor should the reader need these glasses to note that immediate connection to the Torah Seder B’resheet 32:4 (Jewish published Bible) where Ya’aqob sends out messengers.

**Peroration**

Hakham Yehudah establishes protocol and halakhah in the present pericope. Hakham Shaul’s Mesorah, “Luqas” captures Hakham Yehudah’s halakhic words and intentions.

**Luqas (Luke) 9:62** And Yeshua said to him, No one, having put his hand to the plow and looking back, is fit for the **Kingdom** (governance) **of G-d** [through the Hakhamim and Bate Din as opposed to human kings].

## Remes Commentary Of Hakham Shaul

**What is Man?**

**Psa 8:4-6 What is man, that You take thought of him? And the son of man, that You care for him? Yet You have made him a little lower than the Elohim, And crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet**

The trio of Hakhamim[[120]](#footnote-120) responsible for our present Nazarean Talmud present their genius so carefully that we often miss their unpretentious point. Note the connection between the Torah Seder and the foundational Mishnah for the Nazarean Talmud.

﻿**B’resheet 32:4**. **And Ya’aqob sent messengers before him to Esau his brother to the land of Seir, the country of Edom.**

**Yehudah 6 And the heavenly messengers**

Hakham Shaul’s “Luqas” contrasts the qualities of the good and the bad, the beneficial and empty men, i.e. messengers. In 2 Luqas (Acts) he models the qualities of a true Paqid in the martyr of Stephen. All of this is to illuminate the words of Hakham Yehudah’s Mishnah for the sake of deriving halakhah.

**The Rivalry of Angels**

**b. San 38b** Rab Judah said in Rab's name: When the Holy One, blessed be He, wished to create man, He [first] created a company of ministering angels and said to them: Is it your desire that we make a man in our image? They answered: Sovereign of the Universe, what will be his deeds? Such and such will be his deeds, He replied. Thereupon they exclaimed: Sovereign of the Universe, **What is man that You are mindful of him, and the son of man that You think of him?** Thereupon He stretched out His little finger among them and consumed them with fire. The same thing happened with a second company. The third company said to Him: Sovereign of the Universe, what did it avail the former [angels] that they spoke to Thee [as they did]? the whole world is Yours, and whatsoever that You wish to do therein, do it. When He came to the men of the Age of the flood and of the division [of tongues] whose deeds were corrupt, they said to Him: Lord of the Universe, did not the first [company of angels] speak aright? Even to old age I am the same, and even to hoar hairs will I carry,[[121]](#footnote-121) He retorted.

﻿**B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight[[122]](#footnote-122) and associated the quality of mercy[[123]](#footnote-123) with Himself and created him, as it is written, For the Lord regards the way of the righteous/generous, but the way of the wicked *tobed*- E.V. shall perish (Ps. I, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the Lord knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created.

While time and space do not allow us to make an exhaustive commentary on the subject of Angelic rivalry, we note here that the angels seem to detest the creation of Adam. This is because within man is the capacity to do good or evil. Angels themselves do not have a Yetser HaRa, therefore they are not subject to evil in the same capacity as man. The present Gemara and Midrash play on the Psalmists words “what is man”?

The phrase **“Yet You have made him a little lower than the Elohim”** speaks of the seventh class of angelic beings.[[124]](#footnote-124) The rivalry also stems from the idea that the host of the Heavens serve as messengers to humankind is subservience. Therefore, we have angelic subservience to humanity. Some of these messengers created prior to man did not want to subject themselves to human authority. The story of Elisha in 2 Kings 6 is an illustration of angelic powers being subjected to the Prophet Elisha as a single example. Those messengers that contested man’s creation and their required subservience **did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station). These spheres are mentioned in B’resheet where God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; and **let them be for lights in the expanse of the heavens to give light on the earth (Adamah)**."[[125]](#footnote-125) These spheres are the messengers of the seasons and times. Furthermore, they are messengers to the earth, the abode of man and therefore servants on man behalf.

**The principle question generated by these thoughts is how does this affect the *nomos* – Torah, structured universe?**

**The Rage of Angels**

**If the above materials suggest that we live in a world of Angelic Rivalry, what then is the Angelic Rage?** Or we might phrase the question a bit differently. **If the creation of Adam brought angelic rivalry into the cosmos, what event in history could have produced angelic rage?**

A climactic point in human history is the giving of the Torah to the **B’ne Yisrael** at Har Sinai. At Har Sinai the B’ne Yisrael not only received the Torah, but they became the Priesthood of humanity, the quintessential **messenger** to humanity. The messengers of the cosmos resonate with the *nomos* – Torah. This is because the Oral Torah is their master. Therefore, Matan HaTorah (gift of the Torah) given to the B’ne Yisrael further subjugated the heavenly messengers and the cosmos[[126]](#footnote-126) to the B’ne Yisrael.

﻿**b. Shab 88b-89a** When Moshe ascended on high, the ministering angels spoke before the Holy One, blessed be He, Sovereign of the Universe! What business has one born of woman among us? He has come to receive the Torah, answered He to them. Said they to Him, That secret treasure, which has been hidden by You for nine hundred and seventy-four generations before the world was created. You desire to give to flesh and blood! **What is man, that You are mindful of him, And the son of man, that You visit him?** O Lord our God, How excellent is your name in all the earth! Who has set your glory [the Torah] upon the Heavens![[127]](#footnote-127) Return them an answer, bade the Holy One, blessed be He, to Moshe. Sovereign of the Universe replied he, I fear lest they consume me with the [fiery] breath of their mouths. Hold on to the Throne of Glory, said He to him, and return them an answer, as it is said, He makes him to hold on to the face of his throne, And spreadeth [Parshez] his cloud over him,[[128]](#footnote-128) whereon R. Nahman[[129]](#footnote-129) observed: This teaches that the Almighty [SHaddai] spread [Pirash] the lustre [Ziw] of His Shechinah and cast it as a protection over him. He [then] spoke before Him: Sovereign of the Universe! The Torah, which You give me, what is written therein? I am the Lord your God, which brought thee out of the Land of Egypt. Said he to them [the angels], Did you go down to Egypt; were ye enslaved to Pharaoh: why then should the Torah be yours? Again, What is written therein? You will have none other gods: do you dwell among peoples that engage in ﻿idol worship? Again what is written therein? Remember the Sabbath day, to keep it holy: do ye then perform work, that ye need to rest? Again what is written therein? You will not take [tissa] [the name ... in vain]: is there any business [massa] dealings among you? Again what is written therein, Honour your father and thy mother; do you have fathers and mothers? Again what is written therein? You will not murder. You will not commit adultery. You will not steal; is there jealousy among you; is the Evil Tempter among you? Straightway they conceded [right] to the Holy One, blessed be He, for it is said, O Lord, our Lord, How excellent is thy name, etc. whereas Who has set Your glory upon the heavens is not written. Immediately each one was moved to love him [Moshe] and transmitted something to him, for it is said, You have ascended on high, thou hast taken spoils [the Torah]; You have received gifts on account of man: as a recompense for their calling thee man [adam] you did receive gifts. The Angel of Death too confided his secret to him, for it is said, and he put on the incense, and made atonement for the people; and it is said. And he stood between the dead and the living, etc. Had he not told it to him, whence had he known it?

Both discussions from the Gemara down play the midrashic versions of these events. We have only given these examples for the sake of understanding that man stands between the cosmos structured by the *nomos –* Torah and the rivalry and rage of angelic defection that desire the destruction of humanity. They **did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station).

Again, we are left with another question. **What has become of the offices and positions abandoned by these deserting angels?**

**Ephesians 4:10** Yeshua who descended is himself also he who ascended far above all the heavens, that he might accomplish all things. And he (Yeshua) gave some *as* **Sheliachim** (apostles), and some *as*  **Masorets** (Evangelists), and some *as* **– Chazanim** (Chantors/Sehliach Tsibur), and some *as* **Darshanim** – (Magidim/ prophets), and some *as* **Parnasim** (pastors) and **Moreim** (teachers), for the equipping of the Tsadiqim for the work of service, to the construction of the body (living stones) of Messiah;

Yeshua as a “prophet like Moshe”[[130]](#footnote-130) functions as Moshe’s counterpart. Moshe represents the Torah and the Master represents the Oral Torah. Together they compensate for the abandoned offices and stations of the spheres. Furthermore, the seven officers of the Esnoga, subordinated to Moshe and Yeshua are the mirror of the seven holy angels who present the prayers of the Tsadiqim before G-d.

**Tob. 12:15** I am Raphael, one of the **seven holy angels** (messengers), which present the prayers of the saints, and which go in and out before the glory of the Holy One.

Moshe was given the task of making the Mishkan (Tabernacle). Yeshua was given the task of building a Temple of Living Stones. The seven men are the carpenters of the Divine, building a house for David – Messiah.

**1 Chronicles 14:1** Now Hiram king of Tyre sent messengers to David with cedar trees, masons, and carpenters, to build a house for him.

They build a temple of living stones

**1 Chr 22:15** "Moreover, there are many (seven) workmen with you, stonecutters (1) and masons of stone (2) and carpenters, (3) and all men who are skillful in every kind of work. "Of the gold, (4) the silver (5) and the bronze (6) and the iron, (7) there is no limit. Arise and work, and may the Lord be with you."

### Peroration

**The above materials suggest that, we live in a world of Angelic Rivalry and Angelic Rage. The principle question generated by these thoughts is how does this affect the *nomos* – Torah, structured universe?**

Like the fiddler on the roof, Nazarean Jews live a precarious life. We find that the structured universe in its original design demands Torah observance. Yet, the angelic rivalry and rage contend against these activities. **The Only resolve is to devote hours and energies in such a way as to live without regret. Giving oneself to the Torah, both in studying it for himself and for the sake of elucidating it to others, and in doing acts of material kindness.**

**Amen v’amen!**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 32:4?
3. What questions were asked of Rashi regarding Gen. 32:5?
4. What questions were asked of Rashi regarding Gen. 32:9?
5. What questions were asked of Rashi regarding Gen. 32:11?
6. What questions were asked of Rashi regarding Gen. 32:15?
7. What questions were asked of Rashi regarding Gen. 32:23?
8. What questions were asked of Rashi regarding Gen. 32:26?
9. What questions were asked of Rashi regarding Gen. 33:8?
10. What questions were asked of Rashi regarding Gen. 33:14?
11. According to the Ramban what hints for future generations‎ are provided in our Torah Seder, and what are the implications of this for us as Nazarean Jews?
12. According to the Ramban how is the phrase **'ACHAPRAH' (I WILL APPEASE) HIM** related to **‘Kippur/Kippurim’**?
13. According to the Ramban who are the **“saviours”** in the statement: “*And* ***saviours*** *will come up on mount Zion to judge the mount of Esau*”? And in what way are Hakhamim considered by G-d as “saviours”? Any Scriptural support?
14. What import miracle occurred between Ya’aqob and the guards/soldiers of Esau?
15. Why do the Sages consider this Torah Seder as particularly applicable to our plight in Exile?
16. What particular realization did King David arrived at when he exclaimed: ***‘Whom will I fear?’***?
17. W Why is Obadiah different that he was chosen to prophesy concerning Edom and did not prophesy any other prophecy? And how is this prophecy so relevant for our days?
18. In Biblical terms (not in modern language meanings) what should we understand by Hakham Yehudah’s term **“licentiousness”**?
19. What three major events in history has caused the angels/messengers (with and without wings) to express unbridled rage?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Important Coming Festival**

**Sukoth – Tabenacles**

**Evening Sunday September 30 – Evening Tuesday October 9**

For further information see:

[**http://www.betemunah.org/succoth.html**](http://www.betemunah.org/succoth.html)**;** [**http://www.betemunah.org/hoshana.html**](http://www.betemunah.org/hoshana.html)**;** [**http://www.betemunah.org/birth.html**](http://www.betemunah.org/birth.html)**;** [**http://www.betemunah.org/shemini.html**](http://www.betemunah.org/shemini.html)**;** [**http://www.betemunah.org/simchat.html**](http://www.betemunah.org/simchat.html)

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Jeremiah 31:11. [↑](#footnote-ref-1)
2. Numbers 20:16. ‎ [↑](#footnote-ref-2)
3. See Job 17:9. [↑](#footnote-ref-3)
4. Above,24:62. [↑](#footnote-ref-4)
5. 75:2. [↑](#footnote-ref-5)
6. Proverbs 26:17. [↑](#footnote-ref-6)
7. Verse 5 here. [↑](#footnote-ref-7)
8. In Maccabees, T, 8, it is related how Judah Maccabee sent a delegation to Rome to establish a political alliance with the Romans. [↑](#footnote-ref-8)
9. Abodah Zarah 8b. [↑](#footnote-ref-9)
10. Ramban is undoubtedly referring to the history book of Josippon, or Joseph ben Gorion, a medieval work regarded as the Hebrew version of Josephus Flavius. It ‎was a popular work with the people of the Middle Ages. See also Ramban on Leviticus 26:16. [↑](#footnote-ref-10)
11. The intent of Ramban is to state that Jacob, speaking to his ‎servants, did not refer to Esau as "my lord Esau," but rather he commanded them to use the expression in Esau's presence. [↑](#footnote-ref-11)
12. Further, Verse 18. The verse ‎concludes that they are to tell him that it is a gift "to my lord Esau." Again Jacob is telling them what to say. [↑](#footnote-ref-12)
13. Ketubot 103a. Commenting on the letter ***vav*** in ‎the expression, ***ve 'et imecha*** ("honor your father 'and' your mother"), our Rabbis said: "This includes your oldest brother!" ‎ [↑](#footnote-ref-13)
14. Genesis 33:8. [↑](#footnote-ref-14)
15. See Amos 1:11. ‎ [↑](#footnote-ref-15)
16. Verse 7 here. ‎ [↑](#footnote-ref-16)
17. Beresheet Rabba 75:7. ‎ [↑](#footnote-ref-17)
18. Genesis 33:3. [↑](#footnote-ref-18)
19. Above, Verse 5. [↑](#footnote-ref-19)
20. See Proverbs 21:1. ‎ [↑](#footnote-ref-20)
21. 76:2. ‎ [↑](#footnote-ref-21)
22. Tanchuma, Buber, Vayishlach 6. ‎ [↑](#footnote-ref-22)
23. A clear echo of Ramban's times is hereby heard. While waves of persecution, expulsions and massacres were a steady feature of Jewish life in most European countries, refuge was ‎always found in some country. At the time of Ramban, Spain was a place of relative relief for Jews from France and Germany. [↑](#footnote-ref-23)
24. 76:3. ‎ [↑](#footnote-ref-24)
25. Verse 13 here. [↑](#footnote-ref-25)
26. Above, 28:15. [↑](#footnote-ref-26)
27. Ibid., 31:3. [↑](#footnote-ref-27)
28. Verse ‎‎10 here. [↑](#footnote-ref-28)
29. Amos 7:2. [↑](#footnote-ref-29)
30. 76:4. ‎ [↑](#footnote-ref-30)
31. II Samuel 7:16. This was said to David, whose kingdom was assured of existence. [↑](#footnote-ref-31)
32. Isaiah 33:16. [↑](#footnote-ref-32)
33. Jeremiah 15:18. [↑](#footnote-ref-33)
34. Mentioned in Ibn Ezra. The ‎verb "smite" thus applies to the beginning and end of the sentence. [↑](#footnote-ref-34)
35. See Psalms 130:3. [↑](#footnote-ref-35)
36. Ibn Ezra. Thus Jacob's fear was not lest his sin cause him to lose ‎that which he was promised, but because he did not know, etc., as explained in the text. ‎ [↑](#footnote-ref-36)
37. Above, 28:14. [↑](#footnote-ref-37)
38. Psalms 19:13. [↑](#footnote-ref-38)
39. Above, 24:53. [↑](#footnote-ref-39)
40. 75:13. [↑](#footnote-ref-40)
41. Isaiah 28:18. [↑](#footnote-ref-41)
42. Ibid., 47:11. [↑](#footnote-ref-42)
43. Gittin 56 a. [↑](#footnote-ref-43)
44. Ezra 1:10. [↑](#footnote-ref-44)
45. Exodus 30:12. [↑](#footnote-ref-45)
46. Esther ‎1:14. [↑](#footnote-ref-46)
47. Proverbs ‎16:14. ‎ [↑](#footnote-ref-47)
48. Exodus ‎30:15. [↑](#footnote-ref-48)
49. Numbers 15:28. [↑](#footnote-ref-49)
50. Exodus 32:30. [↑](#footnote-ref-50)
51. Jeremiah 6:23. [↑](#footnote-ref-51)
52. Verse 24 here. [↑](#footnote-ref-52)
53. Sanhedrin 63 b. [↑](#footnote-ref-53)
54. Menachoth 42 a. ‎ [↑](#footnote-ref-54)
55. Makkoth 23a. [↑](#footnote-ref-55)
56. Nedarim 56b. ‎ [↑](#footnote-ref-56)
57. Chullin 7b: ***metutei*** (from beneath her feet). [↑](#footnote-ref-57)
58. Kiddushin 33a. [↑](#footnote-ref-58)
59. Shabbat 77b [↑](#footnote-ref-59)
60. Genesis 33:4. ‎ [↑](#footnote-ref-60)
61. Zechariah 6:3. ‎ [↑](#footnote-ref-61)
62. Isaiah 63:1. [↑](#footnote-ref-62)
63. R'dak ‎in his Book of Roots, under the root ***erez***. [↑](#footnote-ref-63)
64. Ezekiel 27:24. [↑](#footnote-ref-64)
65. Song of Songs 1:10. [↑](#footnote-ref-65)
66. Judges 16:16. [↑](#footnote-ref-66)
67. Exodus 22:15. [↑](#footnote-ref-67)
68. 77:3. [↑](#footnote-ref-68)
69. Psalms 103:20. [↑](#footnote-ref-69)
70. Although the angel's strength was superior to Jacob's, he was restrained by G-d from harming him. [↑](#footnote-ref-70)
71. 77:4. [↑](#footnote-ref-71)
72. This refers to the religious persecution during ‎the reign of Emperor Hadrian, 117-138 Common Era. ‎ [↑](#footnote-ref-72)
73. In Sanhedrin, 13b, it is recounted how this Sage suffered martyrdom for the sake of ordaining his disciples, an act which the Romans had forbidden. [↑](#footnote-ref-73)
74. Possibly a reference to the ***Assarah harugei malchuth***, the Ten great Rabbis who endured martyrdom rather than abide by the Hadrianic regulations. [↑](#footnote-ref-74)
75. Shir ‎Hashirim Rabbah 2:18. [↑](#footnote-ref-75)
76. Further, 33:18. [↑](#footnote-ref-76)
77. Leviticus 8:35. [↑](#footnote-ref-77)
78. Mentioned in Rashi, Verse 27. See also the explanatory note on this verse in my Hebrew ‎commentary, p. 186. [↑](#footnote-ref-78)
79. Above, ‎‎32:18. [↑](#footnote-ref-79)
80. Psalms ‎‎147:11. ‎ [↑](#footnote-ref-80)
81. Leviticus ‎1:3. [↑](#footnote-ref-81)
82. Isaiah 56:7. [↑](#footnote-ref-82)
83. Deuteronomy 33:24. [↑](#footnote-ref-83)
84. Psalms 44:4. [↑](#footnote-ref-84)
85. Ibid., 102:15. [↑](#footnote-ref-85)
86. Above, 32:21. [↑](#footnote-ref-86)
87. See Ezekiel 21:28. [↑](#footnote-ref-87)
88. II Kings 18:31. [↑](#footnote-ref-88)
89. Ibid., ‎5:15. ‎ [↑](#footnote-ref-89)
90. Deuteronomy 15: 14. ‎ [↑](#footnote-ref-90)
91. Above, 32:14. [↑](#footnote-ref-91)
92. Isaiah 40:30. ‎ [↑](#footnote-ref-92)
93. Verse 12 here. [↑](#footnote-ref-93)
94. Abodah Zarah 25b, and mentioned here by ‎Rashi. [↑](#footnote-ref-94)
95. Beresheet Rabba 78:18. [↑](#footnote-ref-95)
96. Obadiah 1:21. ‎ [↑](#footnote-ref-96)
97. See ‎Judges 2:16 – “And the LORD raised up judges, who ***saved*** them out of the hand of those that spoiled them.” ‎ [↑](#footnote-ref-97)
98. Beresheet Rabba 78:18. [↑](#footnote-ref-98)
99. Pirqe Abot 2:3. [↑](#footnote-ref-99)
100. Bava Batra14b [↑](#footnote-ref-100)
101. 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-101)
102. Yeshayahu (Isaiah) 55:6-7 [↑](#footnote-ref-102)
103. Tehillim (Psalm) 27:1 [↑](#footnote-ref-103)
104. "The Festivals in Halachah," by Rabbi Shlomo Yosef Zevin, ZT"L, translated by Rabbi Shlomo Fox-Ashrei, and published in 1981 by Mesorah Publications (NY) and Hillel Publications (Jerusalem) and on the work "Aspaklarya," by Rabbi Shmuel Avraham Adler, published by Aspaklarya in 1996 (Jerusalem)  [↑](#footnote-ref-104)
105. Note the “empty” house abandoned by the heavenly messengers Yehudah 6 [↑](#footnote-ref-105)
106. Implies one who is ready for action i.e. one who is ready to observe the mitzvot - Mesorah [↑](#footnote-ref-106)
107. Here we have a connection to Yehudah’s thoughts on those heavenly messengers who leave their proper sphere (*oikia* – house). The analogy here is that of a Royal Ish who builds a house for proper habitation. [↑](#footnote-ref-107)
108. Verbal connection to B’resheet (Genesis) 32:4, 6 [↑](#footnote-ref-108)
109. Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. [↑](#footnote-ref-109)
110. Contrasted with the “unnatural” produce of those in S’dom and Amora. [↑](#footnote-ref-110)
111. This translation is logically derived from the 3rd hermeneutic rule of Hillel, **3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages, which are related to the first in content, but do not contain the provision in question. The key to the argument is Yeshua as being resurrected. The Sanhedrin proper had already heard this case with Hakham Tsefet and the other Talmidim in Acts 5. [↑](#footnote-ref-111)
112. **5639** ὑπάρχω (*hyparchō*): vb.; ≡ Str 5225 & 5224—**1.** LN 13.5 **be** am, was, were, etc.; in a state (Ac 5:4); **2.** LN 13.4 **be identical** (Lk 8:41); **3.** LN 13.77 **belong to** (Ac 28:7), for another focus, see next; **4.** LN 57.2 **belong to** (Ac 28:7); **5.** LN 57.16 τὰ ὑπάρχοντα (*ta hyparchonta*), possessions (Mt 19:21; 25:14; Lk 11:21; 12:33; 16:1; 1Co 13:3+) [↑](#footnote-ref-112)
113. The Greek idea here is that Stephen fully belonged to the Mesorah or that he was “identical” to the Mesorah, i.e. the living embodiment of the Mesorah [↑](#footnote-ref-113)
114. This is an exceptional word in that it follows normal translation of “witness” except in the case of Laban and Ya’aqob Cf. B’resheet (Gen 31:47-48) [↑](#footnote-ref-114)
115. This “stoning” is illegal in that it does not meet the criteria for legal halakhic stoning. Cf. **m. San**. 10ff [↑](#footnote-ref-115)
116. Cf. Yehudah (Jude ) 4 [↑](#footnote-ref-116)
117. Here we see that there is a level of ignorance among the heavenly messengers. They are only apprised of their mission, not the entire plan of G-d. [↑](#footnote-ref-117)
118. We stress that point here that Stephen was a Paqid. As a Paqid, he had become the Mesorah. This was/is the model for all of the seven officers. [↑](#footnote-ref-118)
119. **m. Ber 1:1** From what time may they recite the ﻿*Shema*﻿ in the evening?... Rabban Gamaliel says, “Until the rise of dawn.” *M’SH Š*: His [Gamaliel’s] sons returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the ﻿*Shema*﻿. He said to them, “If the dawn has not yet risen, you are obligated to recite [the ﻿*Shema*﻿].

     **m. Abot 4:12** R. Eleazar b. Shammua says, “The honor owing to your disciple should be as precious to you as yours. “And the honor owing to your fellow should be like the reverence owing to your master. “And the reverence owing to your master should be like the awe owing to Heaven.” [↑](#footnote-ref-119)
120. Hakham Tsefet, Hakham Yehudah and Hakham Shaul [↑](#footnote-ref-120)
121. ﻿Isa. XLVI, 4. I.e., I shall suffer humankind under all conditions. [↑](#footnote-ref-121)
122. ﻿He deliberately disregarded it. [↑](#footnote-ref-122)
123. This is often hypostatised. [↑](#footnote-ref-123)
124. (Rambam), M. M. (1998). *Mishneh Torah, Hilchot Yesodei HaTorah* (Vol. 1). (R. E. Touger, Trans.) Moznaim Publishing Corp. pp. 166-7 [↑](#footnote-ref-124)
125. Cf. B’resheet 1:14-15 [↑](#footnote-ref-125)
126. The story of Abraham receiving the blessing from G-d while looking down on the spheres is indication that the spheres are subjugated to the B’ne Yisrael. [↑](#footnote-ref-126)
127. ﻿ Ps. VIII, 5, 2. [↑](#footnote-ref-127)
128. ﻿Job XXVI, 9 [↑](#footnote-ref-128)
129. ﻿In Suk. 5a the reading is Tanhum. [↑](#footnote-ref-129)
130. Cf. D’varim (Deut) 18:15 [↑](#footnote-ref-130)