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| **Esnoga Bet Emunah****4544 Highline Dr. SE,****Olympia, WA 98501****United States of America****© 2013**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2013**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **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 Reading Cycle** |
| **Tishri 01/02, 5774 – Sept. 04/06, 2013** | **Fifth Year of the Shmita Cycle** |





**Happy Rosh Hashanah**

**(Jewish/Biblical New Year)**

**5774**



**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.****Eve of First day Rosh HaShana ‎**Wed Sept 04, 2012 Candles at: 7:33 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 05, 2012 Candles at: 8:26 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 7:31 PMSat. Sept 7, 2013 – Habdalah 8:23 PM | **Brisbane, Australia****Eve of First day Rosh HaShana ‎**Wed Sept 04,2012 Candles at: 5:17 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 6:11 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 5:18 PMSat. Sept 7, 2013 – Habdalah 6:11 PM | **Chattanooga, & Cleveland, TN, U.S.****Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 7:47 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 8:42 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 7:44 PMSat. Sept 7, 2013 – Habdalah 8:39 PM |
| **Jakarta, Indonesia****Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 5:34 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 6:23 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 5:34 PMSat. Sept 7, 2013 – Habdalah 6:23 PM | **Manila & Cebu, Philippines****Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 5:49 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 6:38 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 5:47 PMSat. Sept 7, 2013 – Habdalah 6:36 PM | **Miami, FL, U.S.****Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 7:20 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 8:11 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 7:18 PMSat. Sept 7, 2013 – Habdalah 8:09 PM |
| **Olympia, WA, U.S.****Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 7:29 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 8:31 ‎pm**Sabbath**Fri. Sept 6, 2013 – Candles at 7:25 PMSat. Sept 7, 2013 – Habdalah 8:27 PM | **Murray, KY, & Paris, TN. U.S.****Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 7:02 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 7:58 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 6:59 PMSat. Sept 7, 2013 – Habdalah 7:55 PM | **San Antonio, TX, U.S.****Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 7:35 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 8:28 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 7:33 PMSat. Sept 7, 2013 – Habdalah 8:25 PM |
| **Sheboygan & Manitowoc, WI, US****Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 7:05 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 8:05 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 7:01 PMSat. Sept 7, 2013 – Habdalah 8:01 PM | **Singapore, Singapore** **Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 6:50 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 7:38 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 6:49 PMSat. Sept 7, 2013 – Habdalah 7:38 PM | **St. Louis, MO, U.S.****Eve of First day Rosh HaShana ‎**Wed Sept 042012 Candles at: 7:09 ‎pm‎**Eve of Second day Rosh HaShana ‎**Thur Sept 052012 Candles at: 8:06 ‎pm**Sabbath of Returning/Repentance**Fri. Sept 6, 2013 – Candles at 7:06 PMSat. Sept 7, 2013 – Habdalah 8:03 PM |

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

**Roll of Honor:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Giborah bat Sarah

Her Excellency Giberet Rivkah bat Sarah

His Excellency Adon Mike Harston and beloved family

His Excellency Adon Michael Murray and beloved family

**At this time of Rosh HaShanah, we pray that in G-d’s mercy, that a remembrance for good come before G-d, most blessed be He, and remember the regular and sacrificial giving of the above most honorable Ladies and Gentlemen, providing the best oil for the lamps, and pray that G-d’s richest blessings be upon their lives and those of their loved ones, and for a good year full of ample blessings, good health, and copious prosperity, together with all Yisrael and their Torah Teachers, 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** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**On behalf of myself, and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, Paqid Adon David ben Abraham, and His Honor Paqid Adon Ezrah ben Abraham, we ask you most humbly that if in any way we as individuals or as a group have in any way shape or manner offended you, this last year, that you forgive our weaknesses, and trespasses, and we do apologize most sincerely for any harm or hurt done. We have promised to better ourselves this year and to offer a better quality of teaching, guidance and mentoring. Please forgive us for our mistakes and unnecessary hurts caused. Thankyou most sincerely!**

**ROSH HASHANAH FIRST DAY**

**Sunday/Monday September 16/17, 2012**

**Morning Service**

Torah Seder: Genesis 21:1-34‎

Reader 1 – B’Resheet (Gen.) 21:1-4‎

Reader 2 – B’Resheet (Gen.) 21:5-8‎

Reader 3 – B’Resheet (Gen.) 21:9-12‎

Reader 4 – Beresheet (Gen) 21:13-17

Reader 5 – B’Resheet‎ (Gen.) 21:18-21‎

Reader 6 – B’Resheet (Gen.) 21:22-27‎

Reader 7 – B’Resheet (Gen.) 21:28-34‎

Maftir: - B’Midbar (Num.) 29:1-6‎

Ashlamatah: I Samuel 1:1 – 2:10‎

Psalm: 81:1-17

N.C.: Yochanan 1:1-14 & Revelation 2:18-20‎

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) 21:1-34**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. Adonai remembered Sarah as He had said, and Adonai did for Sarah as He had spoken.  | 1. And the Lord remembered Sarah according to that which He had said to her; and the Lord wrought a miracle for Sarah like to that for which Abraham had spoken in prayer for Abimelek. [JERUSALEM. And the Lord wrought miracles for Sarah, as He had spoken.]  |
| 2. She conceived and Sarah gave birth to Abraham's son in his old age, at the designated time that Elohim had declared. | 2. And she conceived, and Sarah bare to Abraham a son, who was like to himself in his age, at the time of which the Lord had spoken to him.  |
| 3. Abraham named his son that was born to him, to which Sarah had borne to him, Yitzchaq. | 3. And Abraham called the name of his son whom Sarah had borne him Izhak.  |
| 4. Abraham circumcised his son, Yitzchaq, when he was eight days old, as Elohim had commanded him. | 4. And Abraham circumcised Izhak his son, when the son of eight days, as the Lord had commanded him.  |
| 5. Abraham was one hundred years old when his son Yitzchaq was born to him.  | 5. And Abraham was the son of an hundred years when Izhak his son was born to him.  |
| 6. Sarah said, "Elohim has given me laughter. All who hear will laugh with me." | 6. And Sarah said, The Lord has done wondrously for me; all who hear will wonder at me.  |
| 7. She said, "Who would have said to Abraham, that Sarah would nurse children? For I have given birth to a son in his old age." | 7. And she said, How faithful was the messenger who announced to Abraham, and said, Sarah will nurse children, for she shall bring forth a son in her old age! [JERUSALEM. And she said, What was the announcement which announced to my lord Abraham at the beginning, and said, It will be that she will give suck, because she shall bring forth a son in her old age?]  |
| 8. The child grew and was weaned. Abraham made a great feast on the day Yitzchaq was weaned. | 8. And the child grew and was weaned. And Abraham made a great feast on the day when Izhak was weaned.  |
| 9. Sarah saw that the son of Hagar, the Egyptian, that she had born to Abraham, was mocking. | 9. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, mocking with a strange worship, and bowing to the Lord. [JERUSALEM. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, doing evil works which are not fitting to be done, mocking in a strange worship.]  |
| 10. She said to Abraham, "Drive out this slave-woman and her son, for the son of this slave-woman will not inherit with my son, with Yitzchaq." This thing was very wrong in the eyes of Abraham, on account of his son. | 10. And she said to Abraham, Cast out this handmaid and her son: for it is not possible for the son of this handmaid to inherit with my son; and he to make war with Izhak. And the thing was very evil in Abraham's eyes, on account of Ishmael his son, who would practice a strange worship.  |
| 11.  | 11.  |
| 12. Elohim said to Abraham, "Do not consider this wrong in your eyes on account of the boy and your slave-woman. Regarding all that Sarah tells you, listen to her, for [only] through Yitzchaq will seed be considered yours. | 12. And the Lord said to Abraham, Let it not be evil in your eyes on account of the youth who goes forth from your nurturing, and of your handmaid whom you send away. Hearken unto all that Sarah says to you, because she is a prophetess; for in Izhak will sons be called unto you; and this son of the handmaid will not be genealogized after you.  |
| 13. [But] also the son of the slave-woman I will make into a nation, for he is [of] your seed." | 13. But the son of the handmaid have I set for a predatory people (le-am leistim), because he is your son.  |
| 14. Abraham got up early in the morning. He took bread and a skin [pouch] of water, and gave it to Hagar. He placed it on her shoulder with the lad, and sent her away. She went and lost her way in the desert of Beer Sheba. | 14. And Abraham rose up in the morning, and took bread and a cruse of water, and gave to Hagar to bear upon her shoulder, and bound it to her loins, to signify that she was a servant, and the child, and dismissed her with a letter of divorce (be-gitta). And she went, and wandered from the way into the desert which was hard by Beersheba.  |
| 15. The water in the skin was used up, and she threw the lad under one of the bushes. | 15. And it was when they came to the entrance of the desert, they remembered to wander after strange worship; and Ishmael was seized with a burning thirst, and drank of the water till all the water was consumed from the cruse. And he was dried up, and withered in his flesh; and she carried him, and was exhausted, and she cried unto the Fear of his father, and He answered her not; and she laid the youth down at once under one of the trees. [JERUSALEM. And the water was consumed from the cruse, and she took up the youth.]  |
| 16. She went and sat facing him, about [the distance] of a bow-shot away. She said, "Let me not see the lad die." She sat facing him and wept in a loud voice. | 16. And she went and sat on one side, and cast away the idol (or the strange worship), and removed from her son, as the distance of an arrow from the bow; for she said, I am not able to see the death of the child. And she sat over against her son, and lifted up her voice and wept.  |
| 17. Elohim heard the voice of the lad. An angel of G-d called to Hagar from heaven and said to her, "What is the matter, Hagar? Do not fear. Elohim has heard the voice of the lad in the place where he is." | 17. And the voice of the youth was heard before the Lord for the righteousness’/generosity’s sake of Abraham; and the Angel of the Lord called to Hagar from heaven, and said, What to you, Hagar? Faint not, for the voice of the youth is heard before the Lord; neither will judgment be according to the evil which he will do, but according to the righteousness/generosity of Abraham is mercy upon him in the place where he is.  |
| 18. "Get up and lift up the lad. Keep your hand strong on him, for I will make him a great nation." | 18. Arise, support the child, and strengthen your hand in him: for I have set him for a great people.  |
| 19. Elohim opened her eyes, and she saw a well of water. She went and filled the skin with water, and gave the lad to drink. | 19. And the Lord opened her eyes, and showed her a well of water, and she went and filled the cruse with water, and gave the youth to drink.  |
| 20. Elohim was with the lad and he grew up. He settled in the wilderness, [where] he became an expert archer. | 20. And the Word of the Lord was the helper of the youth, and he grew and dwelt in the wilderness, and became a skilful master of the bow.  |
| 21. He lived in the desert of Paran, and his mother took a wife for him from the land of Egypt. | 21. And he dwelt in the wilderness of Pharan, and took for a wife Adisha, but put her away. And his mother took for him Phatima to wife, from the land of Mizraim. |
| 22. It was at this time, Abimelekh and Pichol, his general spoke to Abraham, saying, "Elohim is with you in all that you do." | 22. And it was at that time that Abimelek and Phikol, chief of his host, spoke to Abraham, saying, The Word of the Lord is in your aid in all whatsoever you do.  |
| 23. "Now, swear to me here, by Elohim, that you will not deal falsely with me, with my son, or my grandson. The kindness that I have done to you, do to me and to the land in which you lived for a while." | 23. And now, swear to me here, by the Word of the Lord, that you will not be false with me, nor with my son, nor with the son of my son: according to the kindness which I have done with you, you will do with me, and with the land in which you dwell.  |
| 24. Abraham said, "I will swear." | 24. And Abraham said to him, I swear.  |
| 25. Abraham then reprimanded Abimelekh regarding the well of water that Abimelekh's servants had taken by force | 25. And Abraham remonstrated with Abimelek concerning the well of water of which the servants of Abimelek had deprived him.  |
| 26. Abimelekh said, "I do not know who did this thing. You also never told me, and I also heard nothing of it until today." | 26. And Abimelek said, I knew not who did this thing; neither have you shown it to me; nor have I heard it from others, till to-day from yourself.  |
| 27. Abraham took sheep and cattle and gave them to Abimelekh. The two of them made a covenant. | 27. And Abraham took sheep and oxen, and gave to Abimelek; and they both made a covenant.  |
| 28. Abraham set seven ewes apart by themselves. | 28. And Abraham set seven lambs apart and separated them from the oxen.  |
| 29. Abimelekh said to Abraham. "What is the reason for these seven ewes that you have set apart?" | 29. And Abimelek said to Abraham, What are these seven lambs which you have set apart?  |
| 30. He [Abraham] said, "Take these seven ewes from my hand so that it will be proof for me, that I dug this well." | 30. And he said, That you may take the seven lambs from my hand, to be a testimony for me that I have dug this well.  |
| 31. Therefore he called that place Beer Sheba, since the two had made an oath there. | 31. Therefore he called that well the Well of the Seven Lambs; because there they two did swear.  |
| 32. They made a covenant in Beer Sheba. Abimelekh, and Pichol, his general, then rose and returned to the land of the Philistines. | 32. And they struck a covenant at the Well of the Seven Lambs. And Abimelek and Phikol the Chief of his host arose and returned to the land of the Philistaee.  |
| 33. **Abraham planted an eishel [tree] in Beer Sheba, and there he proclaimed the Name Adonai, Almighty of the universe**. | 33. **And he planted a garden, (lit., "a paradise,") at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; and he preached to them there, Confess you, and believe in the Name of the Word of the Lord, the everlasting God**. [JERUSALEM. **And Abraham planted a paradise in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to them of that which he had said, that the world was by His Word. Pray before your Father who is in heaven, from whose bounty you have eaten and drunk. And they stirred not from their place until the time when he had made them proselytes, and had taught them the way everlasting. And Abraham praised and prayed there in the name of the Word of the Lord, the God of Eternity.]** |
| 34. Abraham lived in the land of the Philistines for many days. | 34.  |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 29:1-6‎**

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| --- | --- |
| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 1. And in the seventh month, on the first day, there shall be a holy convocation for you; you shall not perform any mundane work. It shall be a day of shofar sounding for you. | 1. And in the seventh month, the month of Tishri, on the first of the month you will have a holy convocation, you may not do any servile work; it will be to you a day for the sounding of the trumpet, that by the voice of your trumpets you may disturb Ha-Satan who comes to accuse you.  |
| 2. You shall offer up a burnt offering for a spirit of satisfaction to the Lord: one young bull, one ram, and seven lambs in the first year, [all] unblemished. | 2. And you will make a burnt sacrifice to be received with favour before the LORD; one young bullock, one ram, lambs of the year seven, unblemished; |
| 3. And their meal offering [shall be] fine flour mixed with oil, three tenths for the bull and two tenths for the ram. | 3. and their mincha of wheaten flour mingled with olive oil, three tenths for the bullock, two tenths for the ram, |
| 4. And one tenth for each lamb, for the seven lambs. | 4. and one tenth for each of the seven lambs; |
| 5. And one young male goat as a sin offering, to atone for you. | 5. and one kid of the goats for a sin offering to make an atonement for you; |
| 6. [This is] besides the burnt offering of the new month and its meal offering, and the continual burnt offering and its meal offering, and their libations as prescribed for them, as a spirit of satisfaction, a fire offering to the Lord. | 6. besides the sacrifice for the beginning of the month and its mincha, and the perpetual sacrifice and its mincha; and their libations according to the order of their appointments, an oblation to be received with favour before the LORD. |
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**Rashi’s Commentary for B’Resheet (Gen.) 21:1-34**

**1 And the Lord remembered Sarah,** etc. - (B.K 92a) **This section was placed next to [the preceding section] to teach you that whoever begs for mercy for his friend, when he needs the same thing, he is answered first, for it is said (verse 17) “And Abraham prayed, etc.,” and immediately following it, “And the Lord remembered Sarah,” i.e., He had already remembered her before He healed Abimelech**.-

**remembered Sarah as He had said** Concerning [the promise of] conception.-

**as He had spoken** Concerning [the promise of] birth. Now where is [the expression] “saying” and where is [the expression] “speaking”? “Saying” (אֲמִירה) is mentioned (above 17:19): “And God said (וַיֽאמֶר) : Indeed, your wife Sarah, etc...” “Speaking” (דִבוּר) [is mentioned] (above 15:1): “The word of (דְבַר) the Lord came to Abram,” in the Covenant Between the Parts, where it is stated (ibid. 4): “This one [Eliezer] will not inherit you, etc.” and He brought forth the heir from Sarah.

**and the Lord did to Sarah as He had spoken** to Abraham.

**2 at the time of which [He] had spoken** Rabbi Yudan and Rabbi Chama dispute. Rabbi Yudan says: This teaches us that he was born after nine months, so that it should not be said that he was [conceived] in Abimelech’s household, and Rabbi Chama says: After seven months.-[from Gen. Rabbah 53:6]

**at the time of which God had spoken** Heb. אֽתוֹ . [Onkelos and Jonathan render:] דְמַלֵיל יָתֵי , i.e., the time that He had spoken and fixed, when he [the angel] said to him (18:14): “At the appointed time, I will return to you.” He made a scratch on the wall, and said to him,”When the sun reaches this scratch next year, she will give birth.”-[from Tan. Buber, Vayera 36]

**in his old age -** לִזְקֻנָיו means that his [Isaac’s] facial features were like his.-[from Gen. Rabbah 53:6]

**6 will rejoice over me** Heb. יִצְחַק will rejoice for me (Targum Onkelos). And the Midrashic interpretation (Gen. Rabbah 53:8) is: Many barren women were remembered with her; many sick people were healed on that very day; many prayers were answered with hers, and there was much joy in the world.

**7 Who would have said to Abraham** An expression of praise and esteem, as in (Isa. 41:4): “Who has wrought and done?”; (ibid. 40:26): “Who has created these?” See what He is and Who He is (and how great He is), He Who keeps His promise! The Holy One, blessed be He, promises and does.- [based on Targum Onkelos]

**said** Heb. מִלֵל . Scripture uses an unusual word and does not say דִבֶּר because its numerical value [of מִלֵל ] is 100, i.e., at the end of one hundred [years] of Abraham.-[from Gen. Rabbah 53:3]

**Sarah would nurse children** Why is “children” in the plural? On the day of the feast, the princesses brought their children with them, and she nursed them, for they were saying, “Sarah did not give birth, but brought in a foundling from the street.”-[from B.M. 87a] See above 17:16.

**8 and was weaned** At the end of twenty-four months.-[from Gen. Rabbah 53:10, Keth. 60a]

**a great feast** for all the prominent people of the generation were there: Shem, Eber, and Abimelech.-[from Tan. Buber, Vayishlach 23] Cf. Gen. Rabbah 53:10.

**9 making merry** Heb. מְצַחֵק . **An expression of idolatry, as it is said (Exod. 32:6): “and they rose up to make merry” (לְצַחֵק) . Another explanation: An expression of illicit sexual relations, as it is said (below 39:17): “to mock (לְצַחֶק) me.” Another explanation: An expression of murder, as it is said (II Sam. 2:14): “Let the boys get up now and sport (וַיִשַׂחֲקוּ) before us, etc.”-[from Gen. Rabbah 53:11]**

**10 with my son, etc.** From Sarah’s reply, “For the son of this handmaid shall not inherit with my son,” you learn that he would quarrel with Isaac regarding the inheritance and say, ”I am the firstborn and should take two portions,” and they would go out to the field, **and he would take his bow and shoot arrows at him**, as it is said (Prov. 26:18f.): “Like one who wearies himself shooting firebrands, etc. and says: Am I not joking?”-[from above source]

**with my son, with Isaac -** (Gen. Rabbah 53:11) Just because he is my son, even if he were not as deserving as Isaac, or [if he were] as deserving as Isaac, even if he were not my son, this one [Ishmael] does not deserve to inherit with him. How much more so [does he not deserve to inherit] with my son, with Isaac, who has both qualities!-

**11 concerning his son** Because he heard that he had fallen to wicked ways (Tan. Shemoth 1). According to its simple meaning, however, [it means] because she told him to send him away.

**12 hearken to her voice -** (to the voice of the holy spirit within her.) **We learn from here that Abraham was inferior to Sarah in prophecy**. - [from Exod. Rabbah 1:1, Tan. Shemoth 1]

**14 bread and a leather pouch of water** But not silver and gold, because he hated him for falling to evil ways.-[from Tan. Shemoth 1]

**and the child -** (Gen. Rabbah 53:13) He also placed the child on her shoulder, because Sarah had cast an evil eye upon him, and he was seized by a fever so that he could not walk on his feet.

**and she went and wandered** **She reverted to the idols of her father’s house**.-[from Pirkei d’Rabbi Eliezer, ch. 30]

**15 And the water was depleted** **Because sick people habitually drink great amounts**.-[from Gen. Rabbah 53:13]

**16 from afar** Heb. מִנֶגֶד , from afar.-[from Gen. Rabbah 53:13]

**the distance of two bowshots** As far as two bowshots, and it is an expression of shooting an arrow. [It is used so] in the language of the Mishnah (Yev. 90b, Sanh. 46a): “who cohabited (הֵטִיח) with his wife,” because the semen shoots like an arrow. Now if you ask: it should have been כִּמְטַחֵי קֶשֶׁת , [I will answer you that] it is grammatically correct to insert a “vav” here, as in (Song 2:14): “in the clefts of (בְּחַגְוָי) the rock,” from the [same] root as (Isa. 19:17): “And the land of Judah will be to Egypt for a breach (לְחָגָא) ,” and from the [same] root as (Ps. 107:27): “They reeled (יָחוֹגוּ) and staggered like a drunkard.” Similarly (ibid. 65:6): “the ends of (קַצְוָי) the earth,” being derived from קָצֶה (end).

**And she sat from afar** When he drew near death, she went further away.

**17 the lad’s voice From here [we learn] that the sick person’s prayer is more effective than the prayer of others on his behalf, and is the first to be accepted**.-[from Gen. Rabbah 53:14]

**where he is According to the deeds that he does now he is judged and not according to what he is destined to do** (Rosh Hashanah 16b). For the ministering angels were accusing and saying, ”O Lord of the Universe, for one who is destined to kill Your children with thirst, You are bringing up a well?!” And He answered them, “What is he now, righteous or wicked?” They replied, “Righteous.” He said to them, “According to his present deeds I judge him” (Gen. Rabbah 53:14). And that is the meaning of “where he is.” Now where did he kill the Israelites with thirst? When Nebuchadnezzar exiled them, as it is stated (Isa. 21:13f.): “The harsh prophecy concerning Arabia, etc. Toward the thirsty bring ye water, etc.” When they led them beside the Arabs, the Israelites said to their captors, “Please lead us beside the children of our uncle Ishmael, and they will have mercy on us,” as it is stated: “the caravans of the Dedanites.” Do not read דְדָנִים (Dedanites) but דְוֹדִים (uncles). And these [Ishmaelites] went forth toward them and brought them salted meat and fish and inflated skins. The Israelites thought that they were full of water, but when one would place it into one’s mouth and open it, the air would enter his body and he would die (Tan. Yithro 5).

**20 And God was with the lad... and he became an archer** Heb. רֽבֶה קַשָׁת , one who shoots arrows with a bow. קַשָׁת [He is so designated] because of his occupation, like חַמָר , donkey driver, גַמַָל , camel driver, צַיָד , hunter. Therefore, the “shin” is punctuated with a “dagesh.” **He would dwell in the desert and waylay the passers-by**. That is what is meant by (above 16:12): “his hand will be upon all, etc.”

**21 from the land of Egypt** from the place where she grew up, as it is stated (above 16:1): “and she had an Egyptian handmaid, etc.” That is what people say, “Throw a stick into the air, and it will land on its place of origin (the ground).”-[from Gen. Rabbah 53:15]

**22 God is with you** Because they saw that he had come out of the region of Sodom unscathed, and that he had fought with the kings and they fell into his hand, and that his wife was remembered [with a child] in his old age.-[from Gen. Rabbah 54:2]

**23 or to my son or to my grandson** Thus far is a father’s compassion for his son.-[from Gen. Rabbah 54:2]

**according to the kindness that I have done with you, you shall do with me** when I said to you (above 20:15): “Here is my land before you.”-[from Gen. Rabbah 54:2]

**25 And Abraham contended with Abimelech** Heb. הוֹכִיחַ אֶת . He disputed with him concerning this.-[from Targum Jonathan]

**30 in order that it be to me** [In order that] this [be for me].

**for a witness** Heb. לְעֵדָה , an expression of testimony in the feminine form, like (below 31:52): “and the monument is a witness (וְעֵדָה) .”

**that I dug this well** Abimelech’s shepherds were contending about it and saying, “We dug it.” They agreed among themselves that whoever would appear beside the well and the water would rise toward him - it [the well] was his. And they [the waters] rose toward Abraham.

**33 an eishel** Heb. אֵשֶׁל [There is a dispute between] Rav and Samuel. One says that it was an orchard from which to bring fruits for the guests at the meal, and one says that it was an inn for lodging, in which there were all sorts of fruits. We find the expression of planting (נְטִיעָה) used in conjunction with tents, as it is written (Dan. 11:45): “And he will pitch (וְיִטַע) his palatial tents.”- [from Sotah 10a, Gen. Rabbah 54:6]

**and he called there, etc** By means of that “eishel”, the name of the Holy One, blessed be He, was called “God of the whole world.” **After they would eat and drink, he would say to them, “Bless the One of Whose [food] you have eaten. Do you think that you have eaten of my [food]? [You have eaten of the food] of the One Who spoke and the world came into being!”**-[from Sotah 10a, Gen. Rabbah 54:6]

**34 for many days** more than those in Hebron. In Hebron he spent twenty-five years, and here twenty- six. For he was seventy-five years old when he left Haran. That year, (above 13:18): “and he came, and he dwelt in the plain of Mamre [in Hebron].” For we do not find prior to this that he settled anywhere but there, for everywhere, he was a wayfarer, camping and continually traveling, as it is stated (ibid. 12:6): “And Abram passed”; (ibid. verse 8): “And he moved from there”; (ibid. verse 10): “And there was a famine in the land, and Abram descended to Egypt.” In Egypt he spent only three months, because Pharaoh sent him away. Immediately, (ibid. 13:3): “And he went on his journeys” until (ibid. verse 18): “and he came, and he dwelt in the plain of Mamre, which is in Hebron.” There he dwelt until Sodom was overturned. Immediately, (ibid. 20:1): “Abraham traveled from there,” because of the disgrace caused by Lot, and he came to the land of the Philistines. He was ninety-nine years old, for on the third day of his circumcision, the angels came to him. This totals twenty-five years [from the year he left his father’s house and settled in Hebron until he came to the land of the Philistines]. It is written here [that he lived in the land of the Philistines] “many days” [meaning] more than the preceding [days in Hebron]. Scripture does not come to obscure but to clarify, for if they [the days in the land of the Philistines] exceeded [the days in Hebron] by two years or more, it would have stated so plainly. You must conclude that they did not exceed them by more than one year, hence twenty-six years [in the land of the Philistines]. He immediately left there and returned to Hebron, and that year preceded the binding of Isaac by twelve years. So it is explained in Seder Olam (ch. 1).

**PESIQTA deRAB KAHANA**

**PISQA Twenty-Three – The New Year**

***In the seventh month, on the first day of the month, [you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]*** (Lev. 23:24).

**XXIII:I**

***Forever, O Lord, your word is firmly fixed in the heavens*** (Ps. 119:89). It was taught on Tannaite authority in the name of R. Eliezer, “On the twenty-fifth day of Elul, the world was created.” The following statement of Rab accords with the view of R. Eliezer, for it has been taught in the verses Rab assembled to accompany the sounding of the ram's horn on the New Year, *This day [marks] the beginning of your works, a memorial to the first day. For it is a statue of Israel, an ordinance of the God of Jacob* (Ps. 81:4). **And concerning all countries, on that day it is declared, which is destined for the sword and which for peace, which for famine and which for plenty. On that day all creatures are judged, to be recorded for life or for death.”**

[Since the New Year is the sixth day following the creation of the world, which took place on the twenty-fifth of Elul], you find that on the first of Tishri [the New Year] the first man was created [because he was created on the sixth day of creation]. In the first hour [the thought of creating him] entered [God's mind], in the second God consulted the ministering angels, in the third he collected dust, in the fourth, he kneaded it, in the fifth he wove together the parts, in the sixth he stood him on his feet as an unformed mass, in the seventh, he blew into it the breath of life, in the eighth, he put him into the Garden of Eden, in the ninth God gave him a commandment, in the tenth Adam violated His commandment, in the eleventh he was judged, in the twelfth God gave him a pardon.

Said to him the Holy One, blessed be He, “Adam, lo, you serve as omen for your children. Just as you came to judgment before Me and I gave you a pardon, so your children will come before Me in judgment, and 1 will give them a pardon.”

When? *In the seventh month, on the first day of the month* (Lev. 23:24).

**XXIII:II**

R. Nahman commenced [his discourse by citing the following verse]: *“Then fear not, O Jacob My servant, says the Lord, nor be dismayed, [O Israel, for lo, 1 will save you from afar, and your offspring from the land of their captivity. Jacob will return and have quiet and ease, and none will make him afraid]* (Jer. 30:10).

The verse speaks of Jacob: *And he dreamed that there was a ladder [set up on the earth, and the top of it reached to heaven, and behold the angels of God were ascending and descending on it]* (Gen. 28:12)." [Mandelbaum: Genesis 28:17 states "and Jacob feared."] Said R. Samuel b. R. Nahman, “They were the angelic princes representing the nations of the world.” For R. Samuel b. R. Nahman said, “This teaches that God showed Jacob the prince of Babylonia going up seventy steps and then going down, the one of Media going up fifty-two steps, the one of Greece one hundred eighty steps. And as to the one representing Edom [Rome], he kept going up and Jacob did not know how many [steps he was going up, thus how long he would rule]. At that moment our father, Jacob, was afraid and said, ‘Is it possible that that he is not subject to decline?’ Said to him the Holy One, blessed be He, “*Then fear not, O Jacob [my servant, says the Lord, nor be dismayed, O Israel, for lo, 1 will save you from afar, and your offspring from the land of their captivity. Jacob will return and have quiet and ease, and none shall make him afraid*] (Jer. 30:10). Even if you see him sitting beside Me, from there I shall bring him down!” That is in line with the following verse of Scripture: “*Though you make your nest as high as the eagle, and though you set it among the stars, will I bring you down from there, says the Lord*” (Obad. 1:4).

R. Berekhíah, R. Helbo in the name of R. Simeon b. Menassia in the name of R. Meir: “This teaches that the Holy One, blessed he He, showed our father, Jacob, the prince of Babylonia going up and coming down, and the one of Media going up and coming down, and the one of Greece going up and coming down, and also the one of Edom going up and coming down.” Said the Holy One, blessed be He, to him, “Jacob, you too wi1l go up!' At that moment Jacob was afraid, and he said to Him, 'Is it the case that just as these are subject to decline, so 1 too am subject to decline?' He said to him, “*Then fear not, O Jacob [my servant, says the Lord, nor be dismayed, O Israel, for lo, I will save you from afar, and your offspring from the land of their captivity. Jacob will return and have quiet and ease, and none will make him afraid]* (Jer. 30:10). For the (sort of) ascent that you will make, there is no descent.” Nonetheless, he did not believe and did not ascend.

R. Berekhiah, R. Helbo, and R. Simeon b. Yosina: “R. Meir expounded (the following verse:) *Nonetheless they still sinned and did not believe in his wondrous works* (Ps. 78:32). [This verse] speaks of Jacob, who did not believe and so did not ascend.

Said to him the Holy One, blessed be He, “[Jacob!] If you had believed and ascended, you would never again have gone down. Now that you do not believe and did not ascend, lo, your sons will be enslaved by the four kingdoms in this world, liable fοr the taxes on crops and herds and exactions and head taxes [Leviticus Rabbah adds: from Babylonia to Media, from Media to Greece, and from Greece to Edom].”

[He said before Him, “Lord of the ages], is it forever?” Said to him the Holy One, blessed be He, “*[Then fear not, O Jacob my servant].. .nor be dismayed, O Israel, for lo, I will save you from afar* (Jer. 30:10): from Gallia and Aspamea and nearby lands. *And your offspring from the land of their captivity: Jacob will return:* from Babylonia. *And have quiet*: from Media. *And ease*: from Greece. *And none will make him afraid*: on account of Edom.”

“*For I will make a full end of all the nations* (Jer. 30:11): As to the nations of the world, because they make a full end (when they harvest even the corner of) their field, concerning them Scripture states: *I will make a full end of all the nations among whom I scattered you*. But as to Israel, because they do not make a full end (when they harvest, fοr they leave the corner of) their field, therefore: *But of you I will not make a full end*” (Jer. 30:11).

*I will chasten you in just measure, and I will by no means leave you unpunished* (Jer. 30:11). I will chasten you through suffering in this world, so as to leave you unpunished in the world to come. When? *In the seventh month, [on the first day of the month]* (Lev. 23:24).

**ΧΧIII:III**

Judah b. R. Nahmani in the name of R. Simeon b. Laqish commenced [his discourse by citing the following verse:] “*God has gone up with the shofar blast, [the Lord at the sound of the shofar]*” (Ps. 47:5). When the Holy One, blessed be He, ascends to take his seat on the throne of justice on the New Year, it is for the sake of strict justice that he ascends. That is in line with the following verse of Scripture: *God has gone up with the shofar blast.* But when Israel take up their shofars and sound them, forthwith: *The Lord [the name of God (Ha-Shem) that refers to the attribute of mercy] at the sound of the shofar* forgives them. [Leviticus Rabbah:] He rises from the throne of judgment and takes his seat on the throne of mercy. He is filled with mercy for them and for them turns the measure of justice into the measure of mercy. When? *In the seventh month, [on the first day of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

**ΧΧΙΙΙ:IV**

R. Josiah commenced [his discourse by citing the following verse:] *Blessed is the people that knows the sound of the shofar blast. O Lord, in the light of your face do they walk the way* (Ps. 89:16). R. Abbahu interpreted the verse [as follows]: “[It speaks of] five elders when they come together to intercalate the year. What does the Holy One, blessed be He do? He leaves his counsellors above and brings His Presence to rest among them below. At that moment the ministering angels say (the acclamation), ‘Look at this! Look at this! Is this power! Is this power! Is this ornament! Is this ornament! Should He, concerning whom it is written, A God in the great council of the holy ones, great and terrible above all that are round about him (Ps. 89:8) – should such a one leave His counsellors above and descend and bring His Presence to rest among the lower beings? But why does He do all this? [He does so for], if they should make an error, the Holy One, blessed be He, enlightens their eyes fin deciding the Law in the right] way. *O Lord, they walk the way in the light of Your face”* (Ps. 89:16).

Said R. Josiah, “It is written, *Blessed is the people who knows the sound of the shofar blast* (Ps. 89:15). Now do not the nations of the world know how to make a blast on a trumpet? How many horns, bucinae, and trumpets do they have? Yet you say, *Blessed is the people that knows the sound of the shofar blast!* But: *Blessed is the people that knows how to propitiate their Creator with the sound of the shofar blast.* When? *In the seventh month, on the first day of the month, [you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

**XXIII:V**

R. Jeremiah commenced [his discourse by citing the following verse]: *The wise man's path of life leads upward, that he may avoid Sheol beneath* (Prov. 15:24). *The path of life*: The path of life refers only to the words of the Torah, for it is written, *It is a tree of life* (Prov. 3:18).

Another matter: *The path of life*: The path of life refers only to suffering, as it is written, *The way of life is through rebuke and correction* (Prov. 6:23). *[The wise man's path] leads upward* refers to one who looks deeply into the Torah's religious duties, [learning how to carry them out properly].

What then is written just prior to this same matter (of the New Year)? *When you harvest your crop of your land, you will not make a full end of the corner of your field* (Lev. 23:22). The Gentiles, because they make a full end when they harvest even the corner of their field, [and the rest of the matter is as is given above: *1 will make a full end of all the nations among whom 1 have driven you* (Jer. 30:11). But Israel, because they do not make a full end when they harvest, for they leave the corner of their field, therefore, *But of you I will not make a full end* (Jer. 30:11). *1 will chasten you in just measure, and 1 will by no means leave you unpunished* (Jer. 30:11)." When? *In the seventh month, on the first day of the month, (you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets!* (l.cv. 23:24).

R. Berekhiah commenced [his discourse by citing the following verse:] *Blow the shofar horn at the new moon, when it is concealed for our feast day* (Ps. 81:4). Now is there not a new moon every lunar month? Rather: *when it is concealed*. But is not the new moon concealed every month? Rather: *for our feast day*. But, is it not the case that there is the month of Nisan, moon to begin with is concealed, and in that month, there [namely, Passover]? [Does one blow the shofar on Nissan of Passover? No!] However [the difference is] a month, with a concealed holiday, and the holiday is on the same day [of the month] And what is that? It is Tishri. Tishri is interpreted in the sense in which the letters of that word can also mean, ‘*release*,’ hence, ‘release and forgive all our debts.’ When is that? *In the seventh month, on the first day of the month, [you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Leν. 23:24).

**XXIII: VII**

R. Levi in the name of R. Hama bar Hanina commenced [his discourse by citing the following verse of Scripture:] *Thus says the Lord, your Redeemer, the Holy One of Israel: [I am the Lord your God, who trains you to profit, who leads you in the way you should go]* (Is. 48:17). What is the meaning of *trains you*? I train you as a herdsman trains an ox.

The same object bears three names: staff, goad, and lead. Staff (MLMD), because it shows (MLMD) the way for a cow so as to plough [Leviticus Rabbah: in order to give sustenance for its owner]. Goad (MRD'), because it imparts knowledge (MWRH D'H) to the cow. Lead (DREW), for it provides understanding (MDR BYNH) to the cow.

Said the Holy One, blessed be He, “[Now is it not an argument a fortiori (Kal Vachomer)?] If for a cow a man makes a goad, then for his (own) impulse to do evil, which leads him away from the life of this world and from the life of the world to come as well, how much the more so (should he make a goad)! Thus: *Who leads you in the way you should go* (1s. 48:17)]."

*Who leads you in the way you should go* (Is. 48: Ι7). R. Levi in the name of R. Hama b. R. Hanina: “The matter may be compared to the case of a prince who had to bring a case before his own father. His father said to him, ‘My son, if you want to be acquitted before me in this case, retain as your counsel Mr. So-and-So, and you will be acquitted by me in this case.’ So did the Holy One, blessed be He, say to Israel, ‘My children, if you want to be acquitted before me in this case, you should make mention before me the merit accruing on account of the patriarchs, and you will be acquitted before me in this case.’”

*[In the seventh month,] on the first day [of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Leν. 23:24). The first refers to Abraham, for it is written, *Abraham was the first, and he inherited the land* (Ez. 33:24). *A memorial proclaimed with the blast of trumpets* (Lev. 23:24): This refers to Isaac, for it is written, *And ... looked and behold, a ram caught by its horns (same word as trumpet) in a bush* (Gen. 22:13). *A holy convocation* (Lev. 23:24): This refers to Jacob, for it is written, *Listen to me O Jacob, and Israel, whom 1 have convoked* (Is. 48:12). When will you make mention before Me of the merit of the patriarchs and be acquitted before Me in judgment? *On the New Year: In the seventh month, [on the first day of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Leν. 23:24).

**XXIII:VIII**

R. Hiyya bar Maré in the name of R. Levi commenced [his discourse by citing the following verse:] *Sons of Adam are vanity, and sons of man are a lie; [if they are placed in the balance, they go up; they are together lighter than a breath]* (Ps. 62:9) [Adam and "man" are the same word in Hebrew]: Under ordinary circumstances, people say, 'Mr. So-and-so is marrying Miss Such-and-such.' *Sons of men are vanity*: [That is, it is a vain act on the part of men to speak as if they initiate marriage, for it is God who does it]. Under ordinary circumstances, people say, ‘Miss Such-and-such is married to Mr. So-and-so.’ *The sons of man are a lie*: [It is a lie that man initiates marriage for it is God who does so.]

*If they are placed in the balance, they go up; they are together lighter than breath:* Said R. Hiyya bar Maré, "Said the Holy One, blessed be He, ‘Even before they were made of nothing in their mother's womb, I designated them and matched them for one another.’”

Said R. Nahman, “All of the vanities and lies that the Israelites do in this world — Abraham, our father, is worthy of effecting atonement for all of them. What is the Scriptural proof text? *He was the greatest man among the Anakim* (Josh. 14:15). *If they are placed in the balance*, when does he effect atonement for them in the scales? It is in the month that is subject to the constellation of the scales [of Libra]. And which month is subject to the constellation of Libra? It is Tishri

.

*in the month*... (Ps. 81:4): [Reading the letters of the word for *month* to spell out the word for new:] renew your deeds.

..*shofar*... : [Reading the letters of the word for *shofar* to spell out the word for beautify:] improve your deeds.

Said the Holy One, blessed be He, “If you improve your deeds before me, lo, I will become for you like a shofar. Just as a shofar takes in at one side and lets out at the other, so will I arise from the throne of justice and take my seat on the throne of mercy and become filled with mercy for you and have mercy on you and turn the attribute of justice into the attribute of mercy.” When? *In the seventh month, [on the first day of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

**ΧΧΙΙΙ:ΙΧ**

*In the seventh* (SBY'Y,) *month, on the first day of the month* (Lev. 23:24): A month which is sated (MSWB') in the performance of religious duties, (for) the shofar I sounded on the Νew Year is in it, the day of Atonement is in it, [the religious duty of building a tabernacle is in it, the religious duty of taking] the palm branch (lulab) and the willow is in it.

Another matter: *In the seventh month* (Lev. 23:24): A month which is sated with all things: the vintage is in it, the threshing floor is in it, all sorts of delicious things are in it.

Another matter: *In the seventh* (SBY'Y) *month* (Lev. 23:24): R. Berekhiah would call (that month) the month of the oath (SBW'T'), namely, the month in which the Holy One, blessed be He, took an oath (NSB`) to our father, Abraham, *By Myself have I taken an oath, says the Lord* (Gen. 22:16). What need was there for this oath? R. Bibi bar Abba in the name of R. Yohanan: “Abraham said before the Holy One, blessed be He, ‘Lord of the ages! It is perfectly evident before the throne of Your glory that, when You said to me, *Take your son, your only son, whom you love, Isaac* (Gen. 22:2), Ι had in mind what to answer You and to say to You, *Yesterday You said to me, For through Isaac will seed be called forth for you* (Gen. 21:12). And today you say to me, *Take your son, your only son*. But just as I had in mind what to answer You, but made no reply to You, so, when the descendants of Isaac will come to the toils of transgression and bad deeds, You must remember in their behalf the binding of Isaac, their father, and therefore effect atonement for them and turn the attribute of justice to the attribute of mercy for them.” When? *In the seventh month, [on the first day of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

**ΧΧΙΙΙ:Χ**

*And Abraham raised his eyes, and he saw, and behold, a ram* (Gen. 22:13). Said R. Yudan, “That verse teaches that the Holy One, blessed be He, showed Abraham a ram tearing itself out of one thicket and getting caught in another, over and over again. He said to him, ‘So will your children be trapped by sins and entangled among troubles, but in the end they will be redeemed through the horn of a ram [sounded on the New Year]. *Then the Lord will appear over them, and his arrow go forth like lightning, [the Lord God will sound the trumpet, and march forth in the whirlwinds of the south. The Lord of hosts will protect them]* (Zech. 9:14-15) [Leviticus Rabbah adds: That is in line with the following verse of Scripture: And *in that day a great trumpet will be blown* (Is. 27:13)].

Said R. Haninah, “This verse teaches that the Holy One, blessed be He, showed Abraham a ram tearing itself out of one thicket and getting caught in another, over and over again. He said to him ‘So will your children be trapped among the nations and entangled among the kingdoms, and dragged from one kingdom to the next, from Babylonia to Media, from Media to Greece, from Greece to Edom, but in the end they will be redeemed through the horn of a ram [sounded on the New Year].' *Then the Lord will appear over them, [and his arrow go forth like lightning; the Lord God will sound the trumpet, and march forth in the whirlwinds of the south. The Lord of hosts will protect them]* (Zech. 9:14-15).”

*In the seventh month* (Lev. 23:24): Under all circumstances the seventh is preferred. Above in Heaven, the seventh is preferred. There are seven heavens: the veil, the firmament, the heights, the most high, the habitation, the established, and the clouds. Of the last-named, it is written, *Cast up a highway for him who rides through the clouds* (Ps. 68:5). Among kinds of land, the seventh is preferred: land, earth, ground, valley, dry land, territory, and world: *And he will judge the world in righteousness/generosity* (Ps. 96:13). Among generations, the seventh is preferred: Adam, Seth, Enoch, Kenan, Mehallel, Jered, and Enoch: And [among all seven] *Enoch walked with God* (Gen. 5:24). Among patriarchs, the seventh is preferred: Abraham, Isaac, Jacob, Levi, Kehath, Amram, and Moses: *And Moses went up to God* (Ex. 19:3). Among the sons, the seventy is preferred: Eliab, Abinadab, Shemael, Nethanel, Raddai, Ozem, *and David was the seventh* (1 Chron. 2:15). Among kings the seventh is preferred: Saul, Ishbosheth, David, Solomon, Rehoboam, Abijah, and Asa: *And Asa called to the Lord his God* (2 Chron. 14:10). Among years of the sabbatical cycle the seventh is preferred: *And in the seventh there will be a year of rest* (Ex. 23:11). Among days the seventh is preferred: *And God blessed the seventh day* (Gen. 2:3). Among months the seventh is preferred: *In the seventh month on the first day of the month* (Lev. 23:24).

**ΧΧΙΙΙ:ΧΙ**

R. Abba son of R. Pappi and R. Joshua of Sikhnin in the name of R. Levi says, “On all the other days of the year, the Israelites are taken up with their daily work, but on the New Year they take up shofars and sound them, and the Holy One, blessed be He, arises from the throne of strict justice and takes his seat on the throne of mercy and is filled with mercy for them and turns the attribute of justice into the attribute of mercy. When? *In the seventh month, on the first day of the month, [you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets]”* (Lev. 23:24).

**XXIII: XII**

It happened: R. Yohanan and R. Simeon b. Laqish were in session: "We have learned [at Mishnah Rosh HaSahanh 4:1], **In the case of the festival day of the New Year that coincided with the Sabbath, in the sanctuary they would sound the shofar horn, but not in the countryside. [When the house of the sanctuary was destroyed, Rabban Yohanan ben Zakkai made the ordinance that they should sound the shofar horn wherever a court was located.]** Now [they said] “if it is a matter of Torah Law [that the shofar is sounded], then it should override [the considerations of Sabbath rest even] in the provinces. And if it is not [a matter of Torah Law], then even in the sanctuary, [sounding the shofar horn] should not override [the considerations of Sabbath rest].” While they were in session and raising these difficult questions, Kahana came by. They said, “Lo, here comes the authority for the tradition. Let us arise and raise our question for him.” They arose and asked him. He said to them, “One verse of Scripture states, *You will have a day for sounding the horn* (Num. 29:1). Another verse of Scripture says, *A Sabbath of remembrance of the sounding of the horn, a holy convocation* (Lev. 23:24). Now how (may the two verses be harmonized)? **On an occasion on which [the holiday] coincides with an ordinary day [not a Sabbath], *You will have a day for sounding the horn* (Num. 29:1). On an occasion on which the holiday coincides with the Sabbath, *A Sabbath of remembrance of the sounding of the horn, a holy convocation* (Lev. 23:24), meaning that they make mention of the sounding of the horn but they do not sound the horn.”**

R. Zeirah instructed the associates, “Go and listen to R. Levi expounding, because it is not possible for him to present a passage without instruction in Law.” They went and he expounded in their presence: “One verse of Scripture states, *You will have a day for sounding the horn* (Num. 29:1). Another verse. of Scripture says, *A Sabbath of remembrance of the sounding of the horn, a holy convocation* (Lev. 23:24). Now, how may the two verses be harmonized? On an occasion on which the holiday coincides with an ordinary day [not a Sabbath], *You will have a day of sounding of the horn* (Num. 29:1). On an occasion on which the holiday coincides with the Sabbath, *A Sabbath of remembrance of the sounding of the horn, a holy convocation* (Lev. 23:24), meaning that they make mention of the sounding of the horn but they do not sound the horn.”

R. Simeon b. Yohai taught on Tannaite authority, “It should override the Sabbath restrictions in the sanctuary, where people know the proper time for the beginning of the new month [of Tishri, so there is no possibility of doubt about the matter]. But it should not override the restrictions of the Sabbath in the provinces, where people do not know the proper time for the beginning of the new month.”

R. Simeon b. Yohai taught on Tannaite authority, “*You will have a day for sounding the horn, and you will prepare [a burnt-offering]* (Num. 29:1-2). [You therefore sound the horn] where the offerings are prepared.”

Said R. Tahalipa of Caesarea, “In regard to all other additional offerings, it is written, *And you will offer up* (Num. 28:19, 27). But in this regard (that is, in respect to the New Year), it is written, *And you will prepare [a burnt-offering]* (Num. 29:2). **Said the Holy One, blessed be He, to Israel, ‘My children, since you have come before Me to judgment and gone forth with a pardon, I credit it to you as if on this very day you were made afresh before Me, as if today I created you as a new creation.’ That is in line with the following verse of Scripture: *For as the new heavens and the new earth [which I will make will remain before Me, says the Lord, so will your descendants and your name remain]* (Is. 66:22).”**

**Ketubim: Targum Tehillim (Psalms) 81**

| **JPS TRANSLATION** | **TARGUM** |
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| 1. For the Leader; upon the Gittith. A Psalm of Asaph. | 1. For praise; on the lyre that comes from Gath, composed by Asaph. |
| 2. Sing aloud unto God our strength; shout unto the God of Jacob. | 2. Give praise in the presence of God, our strength; shout in the presence of the God of Jacob. |
| 3. Take up the melody, and sound the timbrel, the sweet harp with the psaltery. | 3. Lift up the voice in praise, and set out timbrels, the lyre whose sound is sweet with harps. |
| 4. **Blow the horn at the new moon, at the full moon for our feast-day.** | 4. **Blow the horn in the month of Tishri, in the month in which the day of our festivals is concealed.** |
| 5. For it is a statute for Israel, an ordinance of the God of Jacob. | 5. For He made a covenant for Israel; it is a legal ruling of the God of Jacob. |
| 6. He appointed it in Joseph for a testimony, when He went forth against the land of Egypt. The speech of one that I knew not did I hear: | 6. He made it a testimony for Joseph, who did not go near the wife of his master; on that day he went out of the prison and ruled over all the land of Egypt. The tongue I did not know I have taught [and] heard. |
| 7. I removed his shoulder from the burden; His hands were freed from the basket. | 7. I have removed his shoulder from servitude; his hands were taken away from casting clay into a pot. |
| 8. You did call in trouble, and I rescued you; I answered you in the secret place of thunder; I proved you at the waters of Meribah. Selah | 8. In the time of the distress of Egypt, you called and I delivered you; I made you fast in the secret place where My Presence is, where wheels of fire call out before him; I tested you by the waters of Dispute forever. |
| 9. Hear, O My people, and I will admonish you: O Israel, if you would hearken unto Me! | 9. Hear, O My people, and I will bear witness for you, O Israel, if you will accept My Word. |
| 10. There will no strange god be in you; neither will you worship any foreign god.  | 10. There will not be among you worshippers of a foreign idol, and you will not bow down to a profane idol. |
| 11. I am the LORD your God, who brought you up out of the land of Egypt; open your mouth wide, and I will fill it. | 11. I am the Lord your God, who brought you up from the land of Egypt; open wide your mouth with the words of Torah, and I will fill it with all good things. |
| 12. But My people hearkened not to My voice; and Israel would none of Me. | 12. But My people did not receive My voice; and Israel did not want My Word. |
| 13. So I let them go after the stubbornness of their heart, that they might walk in their own counsels. | 13. And I expelled them for the thoughts of their heart, they went away in their wicked/lawless counsel. |
| 14. Oh that My people would hearken unto Me, that Israel would walk in My ways! | 14. Would that My people had listened to Me – that Israel would walk in My ways! |
| 15. I would soon subdue their enemies, and turn My hand against their adversaries. | 15. In a little while I will humble their enemies, and I will turn my strong blow against their enemies. |
| 16. The haters of the LORD should dwindle away before Him; and their punishment should endure for ever. | 16. The enemies of the Lord will be false to him; and their harshness will last forever. |
| 17. They should also be fed with the fat of wheat; and with honey out of the rock would I satisfy you.' | 17. But He will feed him with the best of wheat bread; and I will satisfy you with honey from the rock. |
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**Midrash on Psalm 81**

**I.** *For the leader; upon the Gittith. [A Psalm] of Asaph. Sing aloud unto God our strength; shout unto the God of Jacob* (Ps. 81:1-2). These words are to be considered in the light of what Scripture says elsewhere: *None has beheld iniquity/lawlessness in Jacob* (Num. 23:21). Why did Balaam choose to mention Jacob—not Abraham and not Isaac—only Jacob? Because Balaam saw that out of Abraham had come base metal—Ishmael and all the children of Keturah; and he also saw that out of Isaac there had come Esau and his princes. But Jacob was all holiness, for to his sons—*All these are the twelve tribes of Israel* (Gen. 49:28) — Scripture says, *You are all fair, my love* (Song 4:7). Hence Balaam mentioned no Patriarchs other than Jacob when he said *None has beheld iniquity/lawlessness in Jacob.* So, too, Asaph said: Seeing that there was some base metal in all the Patriarchs except Jacob, in whom there was no base metal at all, I, too, will mention only Jacob. Hence S*hout unto the God of Jacob.*

**II.** Another comment. Why did Balaam mention Jacob, and not any of the other Patriarchs? Our Masters taught: In the measure that a man measures out, so is it measured out to him. For in the verse, *In full measure (sè’assë’ah), when You send her away, You do contend with her* (Isa. 27:8), *sè’assè’ah,* taken as a reduplicating form, is read *se’ah for se’ah*—that is *“measure for measure.”* This verse would seem to prove that only for a *se’ah,* a deed that bulks large, does God give measure for measure. Whence do we know that also for a *tarkab,* a half *tarkab,* a *kab,* a *roba’,* a half *roba’,* a *toman,* or an *‘ukla* is His measure for measure given? From Scripture which says, *For every sé’on, a so’en is returned in fierceness* (Isa. 9:4). Mark the variety of measures hinted at in this verse. The reference to them would seem to prove that God measures only by bulk. Whence do we know, however, that God also measures [by number] by small coins which can add up to a large sum? From Scripture, which says, *Adding one to one, to find out the sum* (Eccles. 7:27).

A parable of a king who had three friends. Desiring to build a palace for himself, he sent for the first friend to whom he said: “Behold this place where I would build me a palace.” The friend replied: “From the very beginning I have been mindful of this mountain.” The king sent for the second friend and said to him: “I would build me a palace here.” The friend replied: From the very beginning I have been mindful of this field.” But when he sent for the third friend and said: “I would build me a palace here,” the friend replied: “From the very beginning I have been mindful of this place as a palace.” The king said to him: “As you live, I will build this palace, and I will call it by your name.” Even so, Abraham, Isaac, and Jacob were friends of the Holy One, blessed be He. But Abraham called the Temple mountain, as is said *In the mountain where the Lord is seen* (Gen. 22:14); and Isaac called the Temple field, as is said *See, the smell of my son is as the smell of a field which the Lord hath blessed* (ibid. 27:27); but Jacob called it a house even before it was built, as is said *This is none other than the house of God* (ibid. 28:17). Therefore, the Holy One, blessed be He, said to him: “As you live, because you did call it a house even before it was built, I will call it by your name,” as is said *Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob* (Isa. 2:3), and as Jeremiah also said: *Behold, I will turn the captivity of Jacob’s tents* (Jer. 30:8). And Asaph corroborated Balaam’s assertion [that there was no iniquity/lawlessness in Jacob], for when Asaph spoke of the shouting in the Temple he mentioned only Jacob, as is said *Shout unto the God of Jacob.*

**III.** *Take up the melody, and sound the timbrel, the sweet harp with the psaltery* (Ps. 81:3). R. Hiyya bar Abba taught: The psaltery and the harp were the same. R. Simeon taught: The psaltery was one thing, the harp was another; they differed one from the other in the number of their bass and treble strings. R. Huna said in the name of R. Asi: Nor did they differ only in the number of their bass and treble strings, for the skin [of the sounding-board] of one of them was not dressed. And why was the psaltery called *nebel*? Because it put to shame (*ménabbel*) every other kind of musical instrument.

R. Judah said in the name of R. Ilai: How many strings were there to the psaltery? Seven, as is said *With seven a day do I praise You* (Ps. 119:164). In the days of the Messiah, however, there will be eight strings to the psaltery, for it is said *For the leader; on the Sheminith (“eight strings”)* (Ps. 12:1). And in the time-to-come, the psaltery will be made with ten strings, as is said *Upon an instrument of ten strings, upon the psaltery* (Ps. 92:4).

**IV.** *Blow the trumpet at the new moon, at the full moon* (Ps. 81:4). These words are to be considered in the light of what Scripture says elsewhere: *Blessed is the people that knew the trumpet sound; they walk, O Lord, in the light of Your countenance* (Ps. 89:16). Blessed is the people that knew the trumpet sound: The generation of the wilderness knew by the sounding of the trumpet when to pitch camp and when to journey forward, as is said *“Make thee two trumpets of silver . . . and you will use them for the calling of the congregation, and for the journeying of the camps”* (Num. 10:2). Accordingly, the end of the verse, *They walk, O Lord, in the light of Your countenance,* is to be read in the light of the words *“And the Lord went before them by day in a pillar of cloud . . . and by night in a pillar of fire, to give them light”* (Ex. 13:21).

Another comment: The words *Blessed is the people that know the trumpet sound* refer to the people who intercalate the year and designate the day that is the proper day for the sounding of the trumpet; and the words *They walk, O Lord, in the light of Your countenance* mean, according to R. Abbahu, that the Holy One, blessed be He, conforms to the calendar of the children of Israel.

In a different interpretation, the words are read *Blessed is the people that know the joyful sound*—that is, blessed are the members of the Sanhedrin who know the joyful sound of the give-and-take of Torah study. *They walk, O Lord, in the light of Your countenance:* The Holy One, blessed be He, conforms to their decisions and makes their faces shine with the radiance of the Law.

R. Jose ben Jacob taught in the name of R. Idi who taught it in the name of R. Aha: The verse *Naphtali is a hind let loose: he gives words of a horn* (Gen. 49:21) means that when the children of Naphtali were on a mission of Torah, they were as swift as the hind. And *words of a horn* refers to the fact that the words of Torah were given to Israel with shouts of joy and with the voice of the horn, as is said *“And all the people perceived the thunderings, and the lightnings. the voice of the trumpet, and the mountain smoking”* (Ex. 20:15). Hence it is said *Blow the trumpet at the new moon.*

In a different exposition of *Blessed is the people that know the trumpet sound,* R. Josiah said: But the nations of the earth, have they not many trumpets, too? Have they not many bugles? Have they not many horns? But *Blessed is the people that know the trumpet sound* refers to Israel, the people who know how to propitiate their Creator with their shouts of joy and with the voice of the trumpet, as when *They walk, O Lord, in the light of Your countenance* in the ten days between New Year’s Day and the Day of Atonement.

**V.** *Blow the trumpet at the new moon* (Ps. 81:4). At a particular new moon? Yes, the one that comes in *the time appointed, on our solemn feast day* (ibid.). The only new moon that comes in with a particular feast day, a feast day that arrives at the new moon, is New Year’s Day.

In another exposition, the verse is read *Trumpet our renewal (hodesh), our becoming acceptable to God (shofar), at the pardoning (keseh) on our solemn feast day.* Our Masters taught that God meant by this: “Renew your deeds. Make your deeds acceptable to Me, and on this day I shall pardon your iniquities/lawlessness,” as is said *You have forgiven the iniquity/lawlessness of Your people, You have pardoned all their sin* (Ps. 85:3).

R. Berechiah bar Abba—some say, R. Berechiah in the name of R. Abba—taught that God meant: “Renew your deeds. Then, I”—if one may be permitted to speak thus of God—”like a trumpet into which a man blows from one end and makes the sound come out of the other, will let in one ear and out of the other the charges that any accuser whatsoever brings against you before me.” Hence *Blow the trumpet at renewal* (Ps. 81:4).

**VI.** *When it is a statute for Israel, it is an ordinance of the God of Jacob* (Ps. 81:5): Therefore, what is not a statute for Israel, is not—if one be permitted to speak thus—an ordinance of the God of Jacob. And so R. Hoshaia taught: When an earthly court decrees, saying: “Today is New Year’s Day,” the Holy One, blessed be He, tells the ministering angels: “Raise up the dais. Summon the advocates. Summon the clerks. For the court on earth has decreed and said that today is New Year’s Day.” If, however, the witnesses of the new moon are delayed in coming, or if the court has decided to intercalate the year, and to advance New Year’s Day to the next day, the Holy One, blessed be He, tells the ministering angels: “Remove the dais, dismiss the advocates, and dismiss the clerks, since the court on earth has decreed and said: ‘Tomorrow is New Year’s Day.’” And the proof? *When it is a decree for Israel, it is an ordinance of the God of Jacob.*

R. Phinehas and R. Hilkiah taught in the name of R. Simon: When all the ministering angels gather before the Holy One, blessed be He, and say, “Master of the universe, what day is New Year’s Day?” He replies: “Are you asking Me? Let us, you and I, ask the court on earth.” And the proof? *When it is a decree for Israel, it is an ordinance of the God of Jacob.*

**VII.** In the verse *He appointed it (shamo) in Jehoseph for a testimony* (Ps. 81:6), read not *shamo*, but *shemo,* “His name.” *Jeh,* that is, the name of the Holy One, blessed be He, [in Jehoseph], testified for Joseph that he had not touched Potiphar’s wife. The end of the verse, *When he went out through the land of Egypt* (ibid.), implies, so our Masters taught, that [pardoned] on New Year’s Day, Joseph went out from his prison, for the next verse reads: *I removed his shoulder from under the burden [of sin]* (Ps. 81:7). What is meant at the end of this verse by the words *his hands were delivered from the pots (dud)?* They mean that he was delivered from being a servant to the chief of the cooks, for *dud* is read as in the verse *And he struck it unto the pan or pot (dud)* (I Sam. 2:14).

The Rabbis quote the phrase *delivered from the pots* as meaning delivered from the servitude in Egypt, to prove that Joseph’s children were not enslaved in Egypt. For the verse *His firstling bullock, majesty is his* (Deut. 33:17) means that like the firstling bullock with which no work is done, as it is said *“You will do no work with the firstling of your bullock”* (Deut. 15:19), so the children of Joseph were not enslaved in Egypt. That the *pots (dud)* clearly refers to the servitude in Egypt is indicated by the verse *In the land of Egypt, when we sat by the flesh-pots* (Ex. 16:3), a word rendered *duda’* in the Aramaic Targum.

Incidentally, the proof that the children of Israel, when dismissed [from work] to go to their houses, used to pilfer food from the marts of Egypt, comes from the verse *Remember the fish, which we were wont to eat in Egypt, for nought* (Num. 11:5). On the other hand, the verse *When we sat by the fleshpots* (Ex. 16:3) does not apply to the children of Joseph: They were not enslaved and they sat not by the flesh-pots, for they were shield-bearers and warriors, as another verse says of them *The children of Ephraim being armed and carrying bows* (Ps. 78:9). Hence it is said of Joseph *I removed his shoulder from under the burden* (Ps. 81:7).

**Ashlamatah: I Samuel 1:1 - 2:10**

| **Rashi** | **Targum** |
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| 1. ¶ And there was one man from Ramathaim Zophim, from Mt. Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. | 1. And there was a certain man from Ramah, from the students of the prophets, from the hill country of the house of Ephraim. And his name was Elkanah, the son of Jehoram, son of Elihu, son of Tohu, son of Zuph, a man dividing a share in the holy things in the hill country of «he house of Ephraim. |
| 2. And he had two wives; the name of the one was Hannah and the name of the second was Peninnah; and Peninnah had children, but Hannah had no children. | 2. And he had two wives. The name of the one was Hannah, and the name of the second was Peninnah. And Peninnah had sons and Hannah had no sons. |
| 3. And that man was wont to go up from his city from appointed time to appointed time, to prostrate himself and to slaughter (peace offerings) to the Lord of Hosts in Shiloh, and there the two sons of Eli, Hophni and Phinhas, were serving the Lord. | 3. And that man went up from his city from the time of festival to festivals to worship and to sacrifice before the LORD of Hosts in Shiloh. And there the two sons of Eli, Hophni and Phinehas, were serving before the LORD. |
| 4. And when it was the day, and Elkanah slaughtered (peace offerings), and he would give to Peninnah his wife and to all her sons and daughters portions. | 4. And it was the day of the festival and Elkanah sacrificed, and he gave portions to Peninnah his wife and to all her sons and her daughters. |
| 5. And to Hannah he would give one choice portion, for he loved Hannah, and the Lord had shut up her womb. | 5. And he gave to Hannah one choice portion, for he loved Hannah. And from before the LORD a child was withheld from her. |
| 6. And her rival would frequently anger her, in order to make her complain, for the Lord had shut up her womb. | 6. And her rival was provoking her, also angering her, so as to make her jealous, because from before the LORD a child was withheld from her. |
| 7. And so he would do year by year, as often as she went up to the house of the Lord, **so she would anger her, and she wept and would not eat.** | 7. And so it was happening year by year in the time when she went up to the house of the Sanctu­ary of the LORD. Thus **she was angering her; and she was weeping and not eating.** |
| 8. And Elkanah her husband said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? **Am I not better to you than ten sons?**" | 8. And Elkanah, her husband, said to her: “Hannah, why are you weeping? And why are you not eating? And why is your heart sad to you? **Is not my good will to you more than ten sons?"** |
| 9. And Hannah arose after eating and after drinking, and Eli the priest was sitting on the chair beside the doorpost of the Temple of the Lord. | 9. And Hannah arose after she had eaten in Shiloh and after they had drunk. And Eli the priest was sitting upon the chair by the side of the doorpost of the temple of the LORD. |
| 10. **And she was bitter in spirit, and she prayed to the Lord, and wept.** | 10. **And she was bitter of soul and was praying before the LORD and weeping very much.** |
| 11. And she vowed a vow, and said: to Lord of Hosts, if You will look upon the affliction of Your bondswoman, and You will remember me, and You will not forget Your bondswoman and You will give Your bondswoman a man-child, and I shall give him to the Lord all the days of his life, and no razor shall come upon his head. | 11. And she swore an oath, and said: “LORD of Hosts, indeed the affliction of your handmaid was uncovered before You, and let my memory come in before You. And may You not keep Your handmaid far away. And may You give to Your handmaid a son in the midst of the sons of men. And I will hand over him, who will be serving before the LORD all the days of his life. And the dominion of man will not be upon him. |
| 12. And it was, as she prayed long before the Lord, that Eli watched her mouth. | 12. And from the time that she prayed very much before the LORD, Eli was waiting for her until she stopped. |
| 13. But Hannah, she was speaking in her heart, only her lips were moving, and her voice was not heard, and Eli thought her to be a drunken woman. | 13. And Hannah was praying in her heart only. Her lips were moving, and her voice was not being heard. And Eli consid­ered her [to be] like a drunken woman. |
| 14. And Eli said to her: Until when will you be drunk? Throw off your wine from upon yourself. | 14. And Eli said to her: “How long are you demented? Will you not let your wine evaporate from you?” |
| 15. And Hannah answered and said: No, my lord, I am a woman of sorrowful spirit, and neither new wine nor old wine have I drunk, and I poured out my soul before the Lord. | 15. And Hannah answered and said: “No, my master. I am a woman anguished of spirit. And new and old wine I have not drunk. And I have told the sorrow of my soul in prayer before the LORD. |
| 16. Deliver not your bondswoman before the unscrupulous woman, for out of the abundance of my complaint and my vexation have I spoken until now. | 16. Do not rebuke your handmaid before the daughter of Belial (wickedness/Lawlessness) for from the abundance of my jealousy and my anger I have prolonged prayer until now.” |
| 17. And Eli answered and said: Go in peace, and the God of Israel will grant your request which you have asked of Him. | 17. And Eli answered and said: “Go in Shalom. And may the God of Israel grant your request that you requested from before Him.” |
| 18. And she said: May your bondswoman find favor in your eyes; and the woman went on her way and ate, and her face was not (sad) anymore. | 18. And she said: “Let your handmaid find favour in your eyes.” And the woman went on her way, and she ate and her face was no longer sad. |
| 19. And they arose early in the morning, and prostrated themselves before the Lord: and they returned and came to their house, to Ramah, and Elkanah knew Hannah, his wife, and the Lord remembered her. | 19. And they got up early in the morning and worshipped before the LORD and turned and went to their house to Ramah. And Elkanah knew Hannah his wife, and her memory went in before the LORD. |
| 20. And it was, when the time came about, after Hannah had conceived, that she bore a son, **and she called his name Samuel, because (she said); "I asked him of the Lord."** | 20. And it happened at the time of the completing of the days that Hannah became pregnant and bore a son. **And she called his name “Sh’muel,” for she said: “From before the LORD I asked for him.”** |
| 21. And the man, Elkanah and his entire household, went up to slaughter to the Lord, the sacrifice of the days and his vow. | 21. And the man Elkanah and all the men of his house went up to sacrifice before the LORD the sacrifice of the festival and to fulfil his vow. |
| 22. But Hannah did not go up, for she said to her husband: "Until the child is weaned, then I shall bring him, and he shall appear before the Lord, and abide there forever. | 22. And Hannah did not go up, for she said to her husband: “Until the child is weaned and I bring him and he be seen before the LORD and live there forever." |
| 23. And Elkanah her husband said to her: "Do what seems good to you. Stay until you have weaned him, only, may the Lord fulfill His word." And the woman stayed and nursed her son, until she weaned him. | 23. And Elkanah her husband said to her: “Do what is good in your eyes. Wait until you wean him. But may the LORD fulfil His Word." And the woman waited and nursed her son until she weaned him. |
| 24. And she brought him with her when she had weaned him, with three bulls, and one ephah of meal, and an earthenware jug of wine, and she brought him to the house of the Lord, to Shiloh, and the child was young. | 24. And she brought him up with her when she weaned him, with three bulls and one measure of flour and a skin of wine. And she brought him to the house of the sanctuary of the LORD, to Shiloh. And the child was very young. |
| 25. And they slaughtered the bull, and they brought the child to Eli. | 25. And they slaughtered the bull and brought the child unto Eli. |
| 26. And she said, "Please, my lord! As surely as your soul lives, my lord, I am the woman who was standing here with you, to pray to the Lord. | 26. And she said: “Please, my master, by your life, my master, I am the woman who stood with you here to pray before the LORD. |
| 27. For this child did I pray, and the Lord granted me my request, which I asked of Him. | 27. For this child I prayed, and the LORD granted me my request that I requested from before Him. |
| 28. And I also have lent him to the Lord; all the days which he will be alive, he is borrowed by the Lord." And he prostrated himself there to the Lord. **{S}** | 28. And I have handed over him who will be serving before the LORD. All the days that he lives, he will be serving before the LORD.” And he worshipped before the LORD there. |
|  |  |
| 1. And Hannah prayed and said: "My heart has rejoiced through the Lord; My horn has been raised by the Lord. My mouth is opened wide against my enemies, For I have rejoiced in Your salvation. | 1. And Hannah prayed in a spirit of prophecy and said: “Now Sh’muel my son is to be a prophet on behalf of Israel. In his days they will be saved from the hand of the Philistines, and by his hands signs and mighty deeds will be done for them. Therefore my heart is strong in the portion that the LORD has given to me. And also Heman, the son of Joel, the son of my son Sh’muel who is to arise - he and his fourteen sons are to be speaking in song by means of lyres and lutes with their brothers the Levites to give praise in the house of the Sanctuary. Therefore my horn is exalted in the gift that the LORD has appointed for me. And also concerning the marvellous revenge that will be against the Philistines who are to bring the ark on a new cart, and with it the guilt offering. Therefore the assembly of Israel will say: Let my mouth be open to speak great things against my enemies, for I rejoice in Your saving power.  |
| 2. There is none as holy as the Lord, For there is none besides You; And there is no rock like our God. | 2. Concerning Sennacharib the king of Assyria - she prophesied and said that he and all his armies would come up against Jerusalem, and a great sign would be worked on him; there the corpses of his camp would fall. Therefore all the Gentiles, peoples, and language groups will confess and say: “There is not one who is holy except the LORD, for there is no one apart from You;” and your people will say: “There is no one who is strong except our God.” |
| 3. Do not increasingly speak haughtily; Let not arrogance come out of your mouth, For the Lord is a God of thoughts, And to Him are deeds counted. | 3. Concerning Nebuchadnezzar the king of Babylon - she prophesied and said: “You Chaldeans and all the peoples who are to rule in Israel, do not say many boastful things. Let not blasphemies go forth from your mouth, for the all-knowing God is the LORD and upon all His works he fixes judgment. And also to you He is to repay the revenge of your sins.” |
| 4. The bows of the mighty are broken; And those who stumbled, are girded with strength. | 4. Concerning the kingdoms of Greece - she prophesied and said: “The bows of the Greek warriors will be broken; and those of the house of the Hasmonean who were weak - mighty deeds will be done for them.” |
| 5. Those who were satiated have hired themselves out for bread, While the hungry have ceased. While the barren woman has born seven, She that had many children, has been bereaved. | 5. Concerning the sons of Haman - she prophesied and said: “Those who were filled up on bread and growing in wealth and abounding in money have become poor; they have returned to working as labourers for bread, the food of their mouth. Mordechai and Esther who were needy became rich and forgot their poverty; they returned to being free persons. So Jerusalem, which was like a barren woman, is to be filled with her exiled people. And Rome, which was filled with great numbers of people - her armies will cease to be; she will be desolate and destroyed.” |
| 6. The Lord kills and makes alive; He brings down to the grave and raises up. | 6. All these are the mighty works of the LORD, who is powerful in the world. He puts to death and speaks so as to make alive; He brings down to Sheol, and He is also ready to bring up in eternal life. |
| 7. The Lord impoverishes and makes rich. He humbles; He also exalts. | 7. The LORD makes poor and makes rich; He humbles, also He exalts. |
| 8. He lifts the poor from the dust; From the dunghill, He raises the pauper, To seat them with princes, And a seat of honor He causes them to inherit, For the pillars of the earth are the Lord's, And He placed the world upon them. | 8. He raises up the poor from the dust, from the dunghill He exalts the needy one, to make them dwell with the righteous/generous ones, the chiefs of the world; and He bequeaths to them thrones of glory, for before the LORD the deeds of the sons of men are revealed. He has established Gehenna below for the wicked/Lawless ones. And the just ones - those doing His good pleasure, He has established the world for them. |
| 9. The feet of His pious ones He will guard, And the wicked shall be cut off in darkness, For not by strength will man prevail. | 9. He will keep away from Gehenna the bodies of His servants, the righteous/generous ones. And the wicked/ Lawless ones will walk about in Gehenna in the darkness, to make it known that there is no one in whom there is strength having claim for the day of judgment. |
| 10. Those who strive with the Lord will be broken; Upon him will He thunder in Heaven; The Lord will judge the ends of the earth. And He will grant strength to His King, And raise the horn of His anointed one. **{P}** | 10. The LORD will shatter the enemies who rise up to do harm to His people. The LORD blasts down upon them from the heavens with a loud voice. He will exact just revenge from Gog and the army of the violent nations who come with him from the ends of the earth. And He will give power to His king and will magnify the kingdom of His anointed one (Messiah).” |
|  |  |

**Yochanan 1:1-14**

1. In (At) the beginning [of creation] was the Word (Torah), and the Word (Torah) was with [or, in communion with] God [Ha-Shem], and the Word (Torah) was a God (Elohim = Judge).

2. This One was in/at the beginning [of creation] with God (Ha-Shem).

3. All [things] came to be through him, and without him not even one thing came to be which has come to be.

4. In him was life, and the life was the light of the people.

5. And the light shines in the darkness, and the darkness cannot comprehend it.

6. There came a man having been sent from God, [the] name to him [fig., whose name was] Yochanan [the Immerser].

7. This one came for a testimony, so that he should testify concerning the light, so that all should faithfully obey [the Torah] through him.

8. That one was not the light, but [he came] so that he should testify concerning the light.

9. He was the true light which enlightens every person coming into the world.

10. He was in the age, and the age came to be through him, and the age did not know him.

11. He came to his own [inheritance – Ps. 2:8], and his own [inheritance – Ps. 2:8] did not receive him.

12. But as many as receive him, he gives to them authority/power to become B’ne Elohim [i.e. Torah Judges] - to the ones being faithfully obedient [to the Torah] though his name (authority),

13. who were begotten, not from [or, by] blood, nor from a will of flesh, nor from a will of a man, but from God [Ha-Shem].

14. And the Word (Torah) became flesh and tabernacled among us, and we beheld his glory, glory as of an only-begotten [first-born] from [the] Father, full of mercy and truth.

**Revelation 2:18-20**

18 And unto the prophet of the community in Thyatira write: These things says the Son of G-d, who has his eyes like unto a flame of fire, and his feet [are] like fine brass;

19 “I know your works, and tzedakah (charity/generosity), and Avodah (service/worship), and Emunah (faithful obedience), and your patience, and your works; and the last [to be] more than the first.

20 Notwithstanding I have a few things against you, because you suffer that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication (idolatry), and to eat things sacrificed unto idols (i.e. non-Kosher food).”

**Correlations:**

**By: H.H. Giberet Dr. Elisheba bat Sarah**

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Ge 21:1-34** | **Spec. Seder****Nu 29:1-6** | **Psalms****Ps 81‎:1-17** | **Ashlamatah****I Sa 1:1-2:10**  |
| --- | --- | --- | --- | --- | --- |
| **אֶחָד** | one, first, certain | Ge 21.15 | Nu 29.1 |  | 1 Sa 1.1 |
| **אָיַב** | enemies |  |  | Ps 81.14 | 1 Sa 2.1 |
| **אָכַל** | feed, eat |  |  | Ps 81.16 | 1 Sa 1.7 |
| **אֵל** | God | Ge 21.33 |  | Ps 81.9 | 1 Sa 2.3 |
| **אֱלֹהִים** | GOD | Ge 21.2 |  | Ps 81.1 | 1 Sa 1.17 |
| **אָמָה** | maid, maidservant | Ge 21.10 |  |  | 1 Sa 1.11 |
| **אָמַר** | said | Ge 21.1 |  |  | 1 Sa 1.8 |
| **אֶרֶץ** | land, earth | Ge 21.21 |  | Ps 81.5 | 1 Sa 2.8 |
| **אִשָּׁה** | wife, wives | Ge 21.21 |  |  | 1 Sa 1.2 |
| **בַּד** | by themselves, besides | Ge 21.28 | Nu 29.6 |  |  |
| **בָּכָה** | wept | Ge 21.16 |  |  | 1 Sa 1.7 |
| **בִּלְתִּי** | until, besides | Ge 21.26 |  |  | 1 Sa 2.2 |
| **בֵּן** | son, bull | Ge 21.2 | Nu 29.2 |  | 1 Sa 1.1 |
| בָּקָר | oxen, bull | Ge 21.27 | Nu 29.2 |  |  |
| **בֹּקֶר** | morning | Ge 21.14 |  |  | 1 Sa 1.19 |
| **גָּמַל** | weaned | Ge 21.8 |  |  | 1 Sa 1.22 |
| **דָּבַר** | promised, speaking | Ge 21.1 |  |  | 1 Sa 1.13 |
| **דָּבָר** | matter, his word | Ge 21.11 |  |  | 1 Sa 1.23 |
| **דֶּרֶךְ** | her way, in My ways |  |  | Ps 81.13 | 1 Sa 1.18 |
| **הָיָה** | became, shall also have, | Ge 21.20 | Nu 29.1 |  | 1 Sa 1.2 |
| **הָלַךְ** | departes, to walk, go | Ge 21.14 |  | Ps 81.12 | 1 Sa 1.17 |
| **הֵנָּה** | here, now | Ge 21.23 |  |  | 1 Sa 1.16 |
| **הָרָה** | conceived | Ge 21.2 |  |  | 1 Sa 1.20 |
| **זֶרַע** | descendents, son | Ge 21.12 |  |  | 1 Sa 1.11 |
| **חֹדֶשׁ** | month, new moon |  | Nu 29.1 | Ps 81.3 |  |
| **יָד** | hand | Ge 21. 18 |  | Ps 81.14 |  |
| **יָדַע** | know, had relations, | Ge 21.26 |  | Ps 81.5 | 1 Sa 1.19 |
| **יהוה** | LORD | Ge 21.1 | Nu 29.2 | Ps 81.10 | 1 Sa 1.3 |
| **יוֹם** | days, yearly | Ge 21.4 | Nu 29.1 | Ps 81.3 | 1 Sa 1.3 |
| **יָלַד** | bore, gave birth | Ge 21.2 |  |  | 1 Sa 1.20 |
| **יֶלֶד** | child, children | Ge 21.8 |  |  | 1 Sa 1.2 |
| **יָנַק** | nurse, nursed | Ge 21.7 |  |  | 1 Sa 1.23 |
| **יָצָא** | come, went |  |  | Ps 81.5 | 1 Sa 2.3 |
| **יָרַשׁ** | shall not be a heir,  | Ge 21.10 |  |  | 1 Sa 2.7 |
| **יָשַׁב** | sat down, was sitting | Ge 21.16 |  |  | 1 Sa 1.9 |
| **יִשְׂרָאֵל** | Israel |  |  | Ps 81.4 | 1 Sa 1.17 |
| **כֹּל** | everyone, no, and to all | Ge 21.6 | Nu 29.1 |  | 1 Sa 1.4 |
| **לֹה** | nor, no, shall never | Ge 21.26 | Nu 29.1 | Ps 81.9 | 1 Sa 1.11 |
| **לֵב** | heart |  |  | Ps 81.12 | 1 Sa 1.13 |
| **לֶחֶם** | bread | Ge 21.14 |  |  | 1 Sa 2.5 |
| **מָה** | what, why | Ge 21.17 |  |  | 1 Sa 1.8 |
| **מַיִם** | water | Ge 21.14 |  | Ps 81.7 |  |
| **מָלָה** | filled, I will fill | Ge 21.19 |  | Ps 81.10 |  |
| **מִנִּי** | through, besides,  | Ge 21.12 | Nu 29.6 |  | 1 Sa 1.8 |
| **מִצְרַיִם** | Egypt | Ge 21.21 |  | Ps 81.5 |  |
| **מִשְׁפָּט** | ordinance |  | Nu 29.6 | Ps 81.4 |  |
| **נַעַר** | lad, child | Ge 21.12 |  |  | 1 Sa 1.22 |
| **נָצַב** | set, who stood | Ge 21.28 |  |  | 1 Sa 1.26 |
| **נָשָׂא** | lifted, raise | Ge 21.16 |  | Ps 81.2 |  |
| **נָתַן** | gave, strike, give | Ge 21.14 |  | Ps 81.2 | 1 Sa 1.4 |
| **שׂוּר** | put away, relieved |  |  | Ps 81.6 | 1 Sa 1.14 |
| **עוֹלָם** | everlasting, forever | Ge 21.33 |  | Ps 81.15 | 1 Sa 1.22 |
| **עֹז** | strength |  |  | Ps 81.1 | 1 Sa 2.10 |
| **עַיִן** | eyes, your sight | Ge 21.19 |  |  | 1 Sa 1.18 |
| **עַל** | because, throughout, | Ge 21.11 |  | Ps 81.5 | 1 Sa 2.1 |
| **עָלָה** | would go, brought |  |  | Ps 81.10 | 1 Sa 1.3 |
| **עֵת** | time | Ge 21.22 |  | Ps 81.15 |  |
| **פֶּה** | mouth |  |  | Ps 81.10 | 1 Sa 1.12 |
| **פַּר** | bull |  | Nu 29.3 |  | 1 Sa 1.24 |
| **צָבָא** | army, hosts | Ge 21.22 |  |  | 1 Sa 1.3 |
| **צוּר** | rock |  |  | Ps 81.16 | 1 Sa 2.2 |
| **קוֹל** | voice | Ge 21.16 |  | Ps 81.11 | 1 Sa 1.13 |
| **קוּם** | arise, rose | Ge 21.18 |  |  | 1 Sa 1.9 |
| **קָרָא** | called, named | Ge 21.33 |  | Ps 81.7 | 1 Sa 1.20 |
| **קֶשֶׁת** | bowshot, bows | Ge 21.16 |  |  | 1 Sa 2.4 |
| **רָאָה** | saw, indeed look | Ge 21.9 |  |  | 1 Sa 1.11 |
| **רָחַב** | speaks boldly, open wide |  |  | Ps 81.10 | 1 Sa 2.1 |
| **שֶׁבַע** | seven | Ge 21.28 | Nu 29.2 |  | 1 Sa 2.5 |
| **שׁוּב** | returned, turn | Ge 21.32 |  | Ps 81.14 | 1 Sa 1.19 |
| **שׂוּם** | make, established | Ge 21.13 |  | Ps 81.5 |  |
| **שָׁחָה** | worship |  |  | Ps 81.9 | 1 Sa 1.3 |
| **שָׁכַם** | rose early, arose | Ge 21.14 |  |  | 1 Sa 1.19 |
| **שְׁכֶם** | shoulder | Ge 21.14 |  | Ps 81.6 |  |
| **שָׁלַח** | sent away, gave over | Ge 21.14 |  | Ps 81.12 |  |
| **שָׁלֹשׁ** | three-tenths, three year old |  | Nu 29.3 |  | 1 Sa 1.24 |
| **שָׁם** | where there | Ge 21.17 |  |  | 1 Sa 1.1 |
| **שֵׁם** | name | Ge 21.3 |  |  | 1 Sa 1.1 |
| **שָׁמַיִם** | heaven | Ge 21.17 |  |  | 1 Sa 2.10 |
| **שָׁמַע** | hears, heard | Ge 21.6 |  | PS 81.5 | 1 Sa 1.13 |
| **שָׁנָה** | years | Ge 21.5 | Nu 29.2 |  | 1 Sa 1.7 |
| **שְׁנַיִם** | two, two tenths | Ge 21.27 | Nu 29.3 |  | 1 Sa 1.2 |
| **שָׂפָה** | lips, a language |  |  | Ps 81.5 | 1 Sa 1.13 |
| **hn"['**  | replied, answered |  |  | Ps 81.7 | 1 Sa 1.15 |
| **hf'['** | did, offer, happened | Ge 21.1 | Nu 29.2 |  | 1 Sa 1.7 |
| **br'** | many | Ge 21.34 |  |  | 1 Sa 2.5 |
| **[[;r'** | distressed, sad | Ge 21.11 |  |  | 1 Sa 1.8 |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder****Ge 21:1-34** | **Added Seder****Nu 29:1-6** | **Psalms****Ps 81‎:1-17** | **Ashlamatah****I Sa 1:1-2:10**  | **N.C. Jn** **1:1-14** | **N.C. Rev** **2:18-20** |
| **ἄγγελος** | angel | Gen 21:17 |  |  |  |  | Rev 2:18 |
| **ἀνήρ** | man, husband |  |  |  | 1 Sa 1.8 | Jn 1.13 |  |
| **ἄνθρωπος** | of men, man |  |  |  | 1 Sa 1.1 | Jn 1.4 |  |
| **ἀποστέλλω** | being sent | Ge 21.14 |  |  |  | Jn 1.6 |  |
| **γίνομαι** | born, existed, there was | Ge 21.3 |  |  | 1 Sa 1.11 | Jn 1.3 |  |
| **γινώσκω** | knew | Ge 21.26 |  | Ps 81.5 | 1 Sa 1.19 | Jn 1.10 |  |
| **γυνή** | wife, woman | Gen 21:21  |  |  | 1Sa 1:2  |  | Rev 2:20 |
| **δόξα** | glory |  |  |  | 1 Sa 2.8 | Jn 1.14 |  |
| **ἐγώ** | him, you, helper, his | Gen 21:2  | Num 29:1 | Psa 81:1 | 1Sa 1:1 | Jn 1.3 | Rev 2:18  |
| **εἴδω** | beholding, know | Gen 21:9 |  |  |  |  | Rev 2:19  |
| **ἔργον** | work |  | Num 29:1  |  |  | Rev 2:19  |
| **ἐσθίω** | eat |  |  |  | 1Sa 1:7 |  | Rev 2:20 |
| **θεός** | GOD | Ge 21.4 |  | Ps 81.1 | 1 Sa 1.17 | Jn 1.1 | Rev 2:18  |
| **κατά** | to, according,before, by, against | Gen 21:14 | Num 29:6 | Ps 81:12 | 1Sa 1:7 |  | Rev 2:20 |
| **λαμβάνω** | took, take, received | Ge 21.14 |  | Ps 81.2 |  | Jn 1.12 |  |
| **λέγω** | says | Gen 21:22 |  |  | 1Sa 1:11  |  | Rev 2:18 |
| **ὄνομα** | name | Ge 21.3 |  |  |  | Jn 1.6 |  |
| **ὀφθαλμός** | eye | Gen 21:19 |  |  | 1Sa 1:18 |  | Rev 2:18 |
| **περί** | concerning, for | Ge 21.11 | Nu 29.5 |  | 1 Sa 1.5 | Jn 1.7 |  |
| **πλανάω** | wanderning, misleads | Gen 21:14 |  |  |  |  | Rev 2:20 |
| **πλήρης** | full |  |  |  | 1 Sa 2.5 | Jn 1.14 |  |
| **πολύς** | many, more | Gen 21:34 |  |  | 1 Sa 2.5 |  | Rev 2:19 |
| **τέκνον** | children |  |  |  | 1 Sa 1.8 | Jn 1.12 |  |
| **υἱός** | sons | Gen 21:2 |  |  | 1Sa 1:1 |  | Rev 2:18 |
| **φαίνω** | appears, as a flame | Ge 21.11 |  |  |  | Jn 1.5 | Rev 2:18  |
| **χάριν** | favor |  |  |  | 1 Sa 1.18 | Jn 1.14 |  |

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**ROSH HASHANAH SECOND DAY**

**Monday/Tuesday Evening September 17/18, 2012**

**Morning Service**

Torah Seder: Genesis 22:1-24

Reader 1 - Gen. 22:1-3

Reader 2 - Gen. 22:4-8

Reader 3 - Gen. 22:9-14

Reader 4 - Gen. 22:15-19

Reader 5 - Gen. 22:20-24

Maftir - Numbers 29:1-6

Ashlamatah: Jeremiah 31:1-19

Ketubim: Proverbs 7:1-27

N.C. Yochanan 1:1-14 & Revelation 2:18-20

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) 22:1-24 & B’Midbar (Num.) 29:1-6**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. After these events, Elohim tested Avraham and said to him, "Avraham!" and he [Avraham] said, "Here I am."  | 1. And it was after these things that Izhak and Ishmael contended; and Ishmael said, It is right that I should inherit what is the father's because I am his firstborn son. And Izhak said, It is right that I should inherit what is the father's, because I am the son of Sarah his wife, and you are the son of Hagar the handmaid of my mother. Ishmael answered and said, I am more righteous/generous than you, because I was circumcised at thirteen years; and if it had been my will to hinder, they should not have delivered me to be circumcised; but you were circumcised a child eight days; if you had had knowledge, perhaps they could not have delivered you to be circumcised. Izhak responded and said, Behold now, today I am thirty and six years old; and if the Holy One, blessed be He, were to require all my members, I would not delay. These words were heard before the Lord of the world, and the Word of the Lord at once tried Abraham, and said to him, Abraham! And he said, Behold me. [JERUSALEM. And it was after these things that the Lord tried Abraham with the tenth trial, and said to him, Abraham! And he said, Behold me.]  |
| 2. He said, "Please take your son, your only one, who you love---Yitzchaq--- and go to the land of Moriah. Sacrifice him as a burnt-offering on one of the mountains which I will designate to you. | 2. And He said, Take now your son, your only one whom you love, Izhak, and go into the land of worship, and offer him there, a whole burnt offering, upon one of the mountains that I will tell you. [JERUSALEM. At Mount Moriah.]  |
| 3. Avraham awoke early in the morning, saddled his donkey, and took his two attendants with him, and also his son, Yitzchaq. He split the wood of the burnt-offering, rose, and went to the place that Elohim had designated to him. | 3. And Abraham rose up in the morning and saddled his ass, and took two young men with him, Eliezer and Ishmael, and Izhak his son, and cut the small wood and the figs and the palm, which are provided for the whole burnt offering, and arose and went to the land of which the Lord had told him. |
| 4. On the third day, Avraham raised his eyes and saw the place from afar. | 4. On the third day Abraham lifted up his eyes and beheld the cloud of glory fuming on the mount, and it was discerned by him afar off.  |
| 5. Avraham said to his attendants, "Remain here with the donkey and I and the lad will go to that place. We will prostrate ourselves [in worship] and return to you." | 5. And Abraham said to his young men, Wait you here with the ass, and I and the young man will proceed yonder, to prove if that which was promised will be established:--So will be your sons:--and we will worship the Lord of the world, and return to you.  |
| 6. Avraham took the wood of the burnt-offering and placed it on his son Yitzchaq. In his hand he took the fire and the knife, and they both went together. | 6. And Abraham took the wood of the offering and laid it upon Izhak his son, and in his hand he took the fire and the knife; and they went both of them together. |
| 7. Yitzchaq spoke to Avraham, his father, and said, "Father," and he [Avraham] said, "Here I am, my son." He said, "Here are the fire and the wood, but where is the lamb for the burnt-offering?" | 7. And Izhak spoke to Abraham his father and said, My Father! And he said, I am. And he said, Behold the fire and the wood: where is the lamb for the offering?  |
| 8. Avraham said, "Elohim will show the lamb for a burnt-offering, my son." And the two of them went together. | 8. And Abraham said, The Lord will choose for Himself a lamb for the offering. And they went both of them in heart entirely as one. [JERUSALEM. And Abraham said, The Word of the Lord will prepare for me a lamb; and if not, then you are the offering, my son! And they went both of them together with a contrite heart.] |
| 9. They came to the place that Elohim had designated to him. Avraham built the altar there, and arranged the wood. He bound his son Yitschaq, and placed him on the altar, on top of the wood. | 9. And they came to the place of which the Lord had told him. And Abraham built there the altar which Adam had built, which had been destroyed by the waters of the deluge, which Noah has again built, and which had been destroyed in the age of divisions; and he set the wood in order upon it, and bound Izhak his son, and laid him on the altar upon the wood.  |
| 10. Avraham extended his hand and took the knife to slaughter his son. | 10. And Abraham stretched out his hand, and took the knife to slay his son. And Izhak answered and said to his father, Bind me properly (aright), lest I tremble from the affliction of my soul, and be cast into the pit of destruction, and there be found profaneness in your offering. (Now) the eyes of Abraham looked on the eyes of Izhak; but the eyes of Izhak looked towards the angels on high, (and) Izhak beheld them, but Abrahm saw them not. And the angels answered on high, Come, behold how these solitary ones who are in the world kill the one the other; he who slays delays not; he who is to be slain reaches forth his neck. [JERUSALEM. And Abraham stretched out his hand, and took the knife to slay Izhak his son. Izhak answered and said to Abraham his father, My father, bind my hands rightly, lest in the hour of my affliction I tremble and confuse you, and your offering be found profane, and I be cast into the pit of destruction in the world to come. (Now) the eyes of Abraham reached unto the eyes of Izhak; but the eyes of Izhak reaching to the angels on high. And Izhak beheld them, but Abraham saw them not. In that hour came forth the angels on high, and said, these to these, Come, behold two righteous/generous ones alone in the midst of the world: the one slays, the other is slain. He who slays defers not, and he who is to be slain stretches out his neck.] |
| 11. An angel of Adonai called to him from heaven and said, "Avraham, Avraham!" and he said, "Here I am."  | 11. And the Angel of the Lord called to him from the heavens, and said to him, Abraham! Abraham! And he said, Behold me. [JERUSALEM. And He said, Abraham! Abraham! And Abraham answered in the language of the sanctuary, and said, Behold me.]  |
| 12. He [G-d] said, "Do not touch the lad, nor do anything to [harm] him; for now I know that you are one who fears Elohim and have not withheld your son, your only one, from Me." | 12. And He said, Stretch not out your hand upon the young man, neither do him any evil; for now it is manifest before Me that you fear the Lord; neither have you withheld your son the only begotten from Me. |
| 13. Avraham looked up and beheld a ram after it had been caught in the thicket by its horns. Avraham went and took the ram and sacrificed it as a burnt-offering instead of his son. | 13. And Abraham lifted up his eyes and saw, and, behold, a certain ram which had been created between the evenings of the foundation of the world, was held in the entanglement of a tree by his horns. And Abraham went and took him, and offered him an offering instead of his son. And Abraham gave thanks and prayed there, in that place, and said, I pray through the mercies that are before Thee, O Lord, before whom it is manifest that it was not in the depth of my heart to turn away from doing Your decree with joy, that when the children of Izhak my son will offer in the hour of affliction, this may be a memorial for them; and You may hear them and deliver them, and that all generations to come may say, In this mountain Abraham bound Izhak his son, and there the Shekina of the Lord was revealed unto him. |
| 14. Avraham called the name of that place, "Adonai will see"; as it is said [to] this day, "On Adonai's mountain, He will be seen." | 14. [JERUSALEM. And Abrahm prayed in the name of the Word of the Lord, and said, You are the Lord who sees, and are not seen. I pray for mercy before You, O Lord. It is wholly manifest and known before You that in my heart there was no dividing, in the time that You did command me to offer Izhak my son, and to make him dust and ashes before You; but that forthwith I arose in the morning and performed Your Word with joy, and I have fulfilled Your Word. And now I pray for mercies before You, O Lord God, that when the children of Izhak offer in the hour of need, the binding of Izhak their father You may remember on their behalf, and remit and forgive their sins, and deliver them out of all need. That the generations who are to arise after him may say, In the mountain of the house of the sanctuary of the Lord did Abraham offer Izhak his son, and in this mountain of the house of the sanctuary was revealed unto him the glory of the Shekinah of the Lord.] |
| 15. An angel of Adonai called to Avraham, as second time, from heaven. | 15. And the Angel of the Lord called to Abraham the second time from the heavens,  |
| 16. And said, " 'I have sworn by Myself,' declares Adonai, 'that because you performed this deed, and did not withhold your only son. | 16. and said, By My Word have I sworn, says the Lord, forasmuch as you hast done this thing, and has not withheld your son, your only begotten,  |
| 17. I will greatly bless you and make your descendants as numerous as the stars of the sky and like the sand on the seashore. Your descendants will inherit the gate of their enemies. | 17. that in blessing I will bless you, and in multiplying I will multiply your sons as the stars of the heavens, and they will be as the sand which is upon the shore of the sea, and your sons will inherit the cities before their enemies.  |
| 18. Through your children, will be blessed all the nations of the world, because you heeded My voice.' " | 18. And all the peoples of the earth will be blessed through the righteousness/generosity of your son, because you have obeyed My Word. |
| 19. Avraham returned to his attendants, and they rose and went together to Beer Sheva. Avraham dwelt in Beer Sheva. | 19. And the angels on high took Izhak and brought him into the school (medresha) of Shem the Great; and he was there three years. And in the same day Abraham returned to his young men; and they arose and went together to the Well of the Seven, and Abraham dwelt at Beira-desheva. |
| 20. After these events, it was told to Avraham, saying, "Behold, Milkah has also born children to Nachor, your brother."  | 20. And it was after these things, after Abraham had bound Izhak, that Satana came and told unto Sarah that Abraham had killed Izhak. And Sarah arose, and cried out, and was strangled, and died from agony. But Abraham had come, and was resting in the way. And it was told Abraham, saying, Behold, Milcha also has born; she has enlargement, through the righteousness/ generosity of her sister, for bring forth sons unto Nachor your brother:  |
| 21. Utz, his first born, Buz his brother, and Kemuel, the father of Aram. | 21. Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians,  |
| 22. [Also] Kesed, Chazo, Pildash, Yidlaf and Betuel. | 22. and Keshed, and Chazo, and Pildash, and Jidlaph, and Bethuel.  |
| 23. Betuel fathered Rivkah. These eight, Milkah bore to Nachor, the brother of Avraham. | 23. And Bethuel begat Rivekah. These eight bare Milcha to Nacor the brother of Abraham.  |
| 24. His concubine was named Re'umah. She also gave birth to Tevach, Gacham, Tachash and Ma'achoh. | 24. And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha. [JERUSALEM. And his concubine…and her name…] |
|  |  |
| 1. The first day of the seventh month shall be a sacred holiday to you when you shall not do any work of consequence. It shall be a day of sounding the ram's horn.  | 1. And in the seventh month, the month of Tishri, on the first of the month you will have a holy convocation, you may not do any servile work; it will be to you a day for the sounding of the trumpet, that by the voice of your trumpets you may disturb Satan who comes to accuse you.  |
| 2. You shall bring a burnt-offering of a pleasing aroma to Adonai, [consisting of] one young bull, one ram, and seven yearling lambs, [all] without blemish. | 2. And you will make a burnt sacrifice to be received with favor before the Lord; one young bullock, one ram, lambs of the year seven, unblemished;  |
| 3. Their meal-offering [shall be] fine flour mixed with [olive] oil, three tenths [of an ephah] for the bull, two tenths [of an ephah] for the one ram, | 3. and their mincha of wheaten flour mingled with olive oil, three tenths for the bullock, two tenths for the ram,  |
| 4. and one tenth [of an ephah] for each of the seven lambs. | 4. and one tenth for each of the seven lambs;  |
| 5. [You should also bring] one he-goat as a sin-offering to make atonement for you. | 5. and one kid of the goats for a sin offering to make an atonement for you;  |
| 6. Aside from the [Rosh] Chodesh burnt-offering and its meal-offering, and the constant (daily) burnt-offering and its required meal-offering and libations, for a pleasing aroma, a fire-offering to Adonai. | 6. besides the sacrifice for the beginning of the month and its mincha, and the perpetual sacrifice and its mincha; and their libations according to the order of their appointments, an oblation to be received with favor before the Lord. |
|  |  |

**Rashi’s Commentary for B’Resheet (Gen.) 22:1-24**

**1 after these things** Some of our Sages say (Sanh. 89b) [that this happened]: after the words [translating “devarim” as “words”] of Satan, who was accusing and saying, “Of every feast that Abraham made, he did not sacrifice before You one bull or one ram!” He [God] said to him, “Does he do anything but for his son? Yet, if I were to say to him, ‘Sacrifice him before Me,’ he would not withhold [him].” And some say, “after the words of Ishmael,” who was boasting to Isaac that he was circumcised at the age of thirteen, and he did not protest. Isaac said to him, “With one organ you intimidate me? If the Holy One, blessed be He, said to me, ‘Sacrifice yourself before Me,’ I would not hold back.”- Cf. Gen. Rabbah 55:4.

**Here I am** **This is the reply of the pious. It is an expression of humility and an expression of readiness**.-[from Tan. Vayera 22]

**2 Please take** Heb. קַח נָא is only an expression of a request. He [God] said to him, “I beg of you, pass this test for Me, so that people will not say that the first ones [nine previous tests] had no substance.”-[from Sanh. ad loc.]

**your son** He [Abraham] said to Him, “I have two sons.” He [God] said to him, “Your only one.” He said to Him, “This one is the only son of his mother, and that one is the only son of his mother.” He said to him, “Whom you love.” He said to Him, “I love them both.” He said to him, “Isaac.” Now why did He not disclose this to him at the beginning? In order not to confuse him suddenly, lest his mind become distracted and bewildered, and also to endear the commandment to him and to reward him for each and every expression.-[from Sanh. 89b, Gen. Rabbah 39:9, 55:7]

**the land of Moriah** Jerusalem, and so in (II) Chronicles (3:1): “to build the House of the Lord in Jerusalem on Mount Moriah.” And our Sages explained that [it is called Moriah] because from there [religious] instruction (הוֹרָאָה) goes forth to Israel. Onkelos rendered it [“the land of service”] as alluding to the service of the incense, which contained myrrh [“mor” is phonetically similar to Moriah], spikenard, and other spices.

**bring him up** He did not say to him, “Slaughter him,” because the Holy One, blessed be He, did not wish him to slaughter him but to bring him up to the mountain, to prepare him for a burnt offering, and as soon as he brought him up [to the mountain], He said to him, “Take him down.”-[from Gen. Rabbah 56:8]

**one of the mountains The Holy One, blessed be He, makes the righteous/generous wonder (other editions: makes the righteous/generous wait), and only afterwards discloses to them [His intentions], and all this is in order to increase their reward**. Likewise, (above 12:1): “to the land that I will show you,” and likewise, concerning Jonah (3:2): “and proclaim upon it the proclamation.”-[from Gen. Rabbah 55:7]

**3 And...arose early** **He hastened to [perform] the commandment** (Pes. 4a).

**and he saddled** He himself, and he did not command one of his servants, **because love causes a disregard for the standard [of dignified conduct]**.-[from Gen. Rabbah 55:8]

**his two young men** Ishmael and Eliezer, **for a person of esteem is not permitted to go out on the road without two men, so that if one must ease himself and move to a distance, the second one will remain with him**.-[from Pirkei d’Rabbi Eliezer, ch. 31; Gen. Rabbah ad loc., Tan. Balak 8]

**and he split** Heb. וַיְבַקַע . The Targum renders וְצַלַח , as in (II Sam. 19:18): “and they split (וְצָלְחוּ) the Jordan,” an expression of splitting, fendre in Old French.

**4 On the third day** **Why did He delay from showing it to him immediately? So that people should not say that He confused him and confounded him suddenly and deranged his mind, and if he had had time to think it over, he would not have done it**.-[from Gen. Rabbah 55:6]

**and saw the place** He saw a cloud attached to the mountain.-[from Gen. Rabbah 56:1, Tan. Vayera 23]

**yonder** Heb. עַד כּֽה , lit. until there, i.e., a short way to the place that is before us. And the Midrashic interpretation (Tan. ad loc.): I will see where is [the promise] that the Holy One, blessed be He, said to me (above 15:5): “So (כּֽה) will be your seed.”

**and return** He prophesied that they would both return.-[from Avoth d’Rabbi Nathan, second version, ch. 43; Rabbah and Tan. ad loc.] i.e., Abraham prophesied without realizing it.

**6 the knife** Heb. הַמַאֲכֶלֶת , so called because it consumes (אוֹכֶלֶת) the flesh, as it is stated (Deut. 32: 42): “and My sword will consume (תּֽאכַלוּ) flesh,” and because it renders meat fit for consumption (אַכִילָה) . Another explanation: This [knife] was מַאֲכֶלֶת because the people of Israel still eat (אוֹכְלִים) the reward given for it.-[from Gen. Rabbah 56:3]

**and they both went together** Abraham, who knew that he was going to slaughter his son, was going as willingly and joyfully as Isaac, who was unaware of the matter.-

**8 will provide for Himself the lamb** i.e., He will see and choose for Himself the lamb (Targum Jonathan), and if there will be no lamb, my son will be for a burnt offering. And although Isaac understood that he was going to be slaughtered, “they both went together,” **with one accord (lit. with the same heart)**. - [from Gen. Rabbah 56:4]

**9 and he bound** his hands and his feet behind him. The hands and the feet tied together is known as עֲקֵידָה (Shab. 54a). And that is the meaning of עֲקֻדִים (below 30:39), **that their ankles were white; the place where they are bound was discernible** (Beresheeth Rabbathi).

**11 “Abraham! Abraham!”** This is an expression of affection, that He repeated his name.-[from Tos. Ber. ch. 1, Sifra Vayikra ch. 1]

**12 Do not stretch forth** to slaughter [him]. He [Abraham] said to Him, “If so, I have come here in vain. I will inflict a wound on him and extract a little blood.” He said to him, “Do not do the slightest thing (מְאוּמָה) to him.” Do not cause him any blemish (מוּם)! - [from Gen. Rabbah 56:7]

**for now I know** Said Rabbi Abba: Abraham said to Him, “I will explain my complaint before You. Yesterday, You said to me (above 21:12): ‘for in Isaac will be called your seed,’ and You retracted and said (above verse 2): ‘Take now your son.’ Now You say to me, ‘Do not stretch forth your hand to the lad.’” The Holy One, blessed be He, said to him (Ps. 89:35): “I shall not profane My covenant, neither shall I alter the utterance of My lips.” When I said to you, “Take,” I was not altering the utterance of My lips. I did not say to you, “Slaughter him,” but, “Bring him up.” You have brought him up; [now] take him down.-[from Gen. Rabbah 56:8]

**for now I know** From now on, I have a response to Satan and the Gentiles who wonder what is My love towards you. Now I have a reason (lit. an opening of the mouth), for they see “that you fear God.”

**13 and lo! there was a ram It was prepared for this since the six days of Creation**.-[from Tan. Shelach 14]

**after** After the angel said to him, “Do not stretch forth your hand,” he saw it as it [the ram] was caught. And that is why the Targum translates it: “And Abraham lifted his eyes after these [words], i.e., after the angel said, “Do not stretch forth your hand.” (Other editions: and according to the Aggadah, “after all the words of the angel and the Shechinah and after Abraham’s arguments”).

**in a tree** Heb. בַּסְבַךְ , a tree.-[from Targum Onkelos]

**by its horns** For it was running toward Abraham, and Satan caused it to be caught and entangled among the trees.-[from Pirkei d’Rabbi Eliezer ch. 31]

**instead of his son** Since it is written: “and offered it up for a burnt offering,” nothing is missing in the text. Why then [does it say]: “instead of his son”? Over every sacrificial act that he performed, he prayed, “May it be [Your] will that this should be deemed as if it were being done to my son: as if my son were slaughtered, as if his blood were sprinkled, as if my son were flayed, as if he were burnt and reduced to ashes.”-[from Tan. Shelach 14]

**14 The Lord will see** Its simple meaning is as the Targum renders: The Lord will choose and see for Himself this place, to cause His Divine Presence to rest therein and for offering sacrifices here.

**as it is said to this day** that [future] generations will say about it, “On this mountain, the Holy One, blessed be He, appears to His people.”

**to this day** the future days, like [the words] “until this day,” that appear throughout Scripture, for all the future generations who read this verse, will refer “until this day,” to the day in which they are living. The Midrash Aggadah (see Gen. Rabbah 56:9) [explains]: **The Lord will see this binding to forgive Israel every year and to save them from retribution, in order that it will be said “on this day” in all future generations: “On the mountain of the Lord, Isaac’s ashes shall be seen, heaped up and standing for atonement**.”

**17 I will surely bless you** Heb. בָּרֵךְ אֲבָרֶכְךָ , one [blessing] for the father and one for the son.-

**and I will greatly multiply** Heb. וְהַרְבָּה אַרְבֶּה , one for the father and one for the son.-[from Gen. Rabbah 56:11]

**19 and Abraham remained in Beer-sheba** This does not mean permanently dwelling, for he was living in Hebron. Twelve years prior to the binding of Isaac, he left Beer-sheba and went to Hebron, as it is said (above 21:34): “And Abraham dwelt in the land of the Philistines for many days,” [meaning] more numerous than the first [years] in Hebron, which were twenty-six years, as we explained above.-[from Seder Olam ch. 1]

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

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

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

**Midrash Tanhuma Yelammedenu on Beresheet (Genesis) 22:1-24**

**18. And it came to pass after these words that God did prove Abraham (Gen. 22:1).** What words were spoken? Ishmael had said to Isaac: I am superior to you, for I underwent circumcision at the age of thirteen, and underwent the pain (that accompanied it), while you were merely eight days old at the time of your circumcision and could feel no pain. Why, even if your father had wished to slaughter you, you would not have known the difference. If you had been thirteen years old, you could not have tolerated the anguish that accompanies circumcision. Isaac retorted: That is not so! Even if the Holy One, blessed be He, should command my father: “Slaughter your son Isaac,” I would not resist. Immediately thereafter Scripture states: *And it came to pass after these things that God did prove Abraham.*

When the Holy One, blessed be He, embarked upon the creation of the world, the ministering angels said to him: *What is man, that You are mindful of (lit, remember) him?* (Ps. 8:5). The Holy One, blessed be He, responded: *You have asked me, What is man, that You are mindful of him?* because you beheld the wickedness of the generation of Enosh, but now I will reveal to you the greatness of Abraham so that you may remember him, as is said: *And God remembered Abraham* (Gen. 19:29).

You (angels) say (to Me), *What is man, that You do remember Him?* because it is said *The Lord remembered Sarah,* but now you are destined to see a father who is willing to slay his own son, and a son who is willing to be sacrificed for the sake of My Holy Name.

**19. And it came to pass after these words that God did prove Abraham (Gen. 22:1).** Scripture states elsewhere in reference to this verse*: Forasmuch as the king’s word hath power; and who may say unto him: “What are you doing?” whosoever keeps the commandment will know no evil thing* (Eccles. 8:4-5). What is meant by this verse? Whatsoever the Holy One, blessed be He, desires to do, He may do, and none may stay His hand. What then can be the meaning of *And who may say unto Him: “What are you doing?” whosoever keeps the commandment,* etc.? These words *whosoever keeps the commandment* allude to the righteous/generous men who perform the commandments of the Holy One, blessed be He. And it is their decree that He fulfills, as it is written: *You will also decree a thing and it will be established unto you, and the light will shine upon your ways* (Job 22:28). An example of this is what occurred after they made the golden calf. Though the Holy One, blessed be He, desired to destroy them, our master, Moses, restrained the Holy One, blessed be He, as though that were possible, just as a man restrains his companion. Hence the Holy One, blessed be He, said to him: *And now let Me be* (Exod. 32:10). We learn this as well from the verse: *Let Me alone that I may destroy them* (Deut. 9:14). Therefore Scripture says: *Who may say unto him: “What are you doing?” whosoever keeps the commandment.*

**20. And God did prove Abraham (Gen. 22:1).** Scripture states elsewhere in allusion to this verse: *The Lord tries the righteous/generous* (Ps. 11:5). R. Jonah maintained: If you pound a good-quality flax, its quality will improve, but if you pound a poor-quality flax, it will crumble. So the Holy One, blessed be He, tests only the righteous/generous.

R. Judah the son of Shalum said: A potter never tests a defective vessel for fear that it might break while being tested, but he always tests a perfect one. Likewise, the Holy One, blessed be He, tests the righteous/generous but not the wicked, as it is said: *The Lord tries the righteous/generous.*

R. Eleazar declared: If a householder has two cows, one of which is strong while the other is weak, he places the yoke on the stronger cow and not on the weaker one. Hence, Scripture says: *The Lord tries the righteous/generous* and God did prove Abraham.

**21. And God did prove Abraham (Gen. 22:1).** Observe this difference between the earlier generations and the later generations: The earlier generations were tested by the Holy One, blessed be He, as it is said: *And God did prove Abraham.* And Scripture elsewhere states regarding the generation of the desert: *That He might afflict you to prove you, to know what was in your heart/mind* (Deut. 8:2). But later generations were tested by the nations of the world, for it is said: *Now these are the nations which the Lord left, to prove Israel by them* (Judg. 3:1).

Similarly, you find that though the Holy One, blessed be He, decreed that Daniel and his companions should eat unclean bread, as it is said: And the Lord said. *“Even thus will the children of Israel eat their bread unclean, among the nations whither I will drive them”* (Ezek. 4:13), nevertheless when Nebuchadnezzar commanded them to eat his food, as is said: *And the king appointed for them a daily portion of the king’s food and of the wine which he drank* (Dan. 1:5), Daniel would not obey. He declared: Even though the Holy One, blessed be He, has decreed that we should eat unclean food, He did so only to test us. We will do our part, let Him do His part. Then he said to the chief of the officers: *Try your servants, I beseech you, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before you, and the countenance of the youths that eat of the king’s food; and as you see, deal with your servants* (Dan. 1:12-13). The officers retorted: “Are you descended from nobility that you are able to withstand the test of ten days without food or wine?”“Yes, indeed,” they replied, “for we are the descendants of that righteous man who was tried ten times. Perhaps his merit will assist us. After all, has not the king found us to be ten times as wise as all his magicians and sorcerers?”

Forthwith, the Holy One, blessed be He, made the officer feel well disposed toward Daniel: *So he hearkened unto them in this matter and tried them for ten days. And at the end of ten days their countenances appeared fairer and they were fatter in flesh, than all the youth that did eat of the king’s food* (ibid., vv. 14—15).

**22. And He said unto him: “Abraham”; and he said: “Here am I” (Gen. 22:1).** What does the expression *hineni (“here am I”)* signify? It signifies meekness and piety. The meekness of pious men is indicated in every instance by the use of these words. *And He said: “Take, please, your son”* (ibid., v. 2). The word *na (“please”)* is always used to indicate a request. For example, there was once a king who was constantly engaged in wars, and he had in his army a powerful warrior who was victorious in every engagement. At one time a crucial battle developed, and he said to his mighty warrior: “Stand beside me now *(na),* lest my officers say that the earlier battles were minor engagements.” Similarly, the Holy One, blessed be He, said to Abraham: I have tried you nine times, and you underwent those trials successfully; now endure this final trial so that men may not say the earlier trials were of little consequence.

*And He said: “Take now (na) your son, your only son”* (ibid.). Abraham asked: “Which son is that?” The Holy One replied: *Your only son.* “But,” he said, “one of my sons is the only son of his mother, and the other is the only son of his mother.” The son you love, He replied. “I love them both,” Abraham responded. “The one you love the most,” said God. “Is there a limit in the viscera?” (i.e., Is there a measure within which a man gauges the love he bears his sons), he asked. Forthwith, God replied: Isaac.

*And get yourself into the land of Moriah* (ibid., v. 2). What is suggested by the word *get yourself?* It implies that the last trial was similar to the first. At the first trial, The Lord said unto Abram: *“Get yourself out of your country and from your kindred”* (Gen. 12:1), and at the last trial He said: *Get yourself into the land of Moriah.*

*Forthwith, Abraham arose early in the morning, and saddled his ass, and took two of his young men with him* (ibid. 22:3). How many servants and maids that righteous/generous man possessed! Yet he saddled the ass himself. This reveals his eagerness to fulfill God’s command.

*On the third day, Abraham lifted up his eyes and saw the place from afar off* (ibid., v. 4). Why was he able to see the place on the third day, but not on the first or second day? Lest the inhabitants of the world assert that he was still in shock from God’s command and therefore was willing to sacrifice his son.

*And he saw the place from afar off.* Abraham had asked himself: What will I do? If I tell Sarah all about it, consider what may happen. After all, a woman’s mind becomes distraught over insignificant matters; how much more disturbed would she become if she heard something as shocking as this! However, if I tell her nothing at all, and simply steal him away from her when she is not looking, she will kill herself. What did he do? He said to Sarah: “Prepare some food and drink that we may eat and rejoice.”“But why is this day different from other days?” she asked. “What are you celebrating?” He replied: “When a couple our age has a son, it is fitting, indeed, that they should eat, drink, and rejoice.” Whereupon she prepared the food. While they were eating, he said to her: “When I was a child of three, I already knew my Creator, yet this child is growing up and still has had no instruction. There is a place a short distance away where children are being taught, I will take him there.” She answered: “Go in peace.”

*Immediately*: And Abraham arose early in the morning (ibid., v.3). Why did he arise early in the morning? He had said to himself: Perhaps Sarah will change her mind and not permit me to go; I will arise before she does.”

Another comment on *early in the morning:* Righteous/generous men are always anxious to fulfill their religious duties as early as possible. For example, though Scripture states; *And on the eighth day the flesh of his foreskin will be circumcised* (Lev. 21:3), thereby indicating that the entire day is appropriate for circumcision, a righteous/generous man will fulfill the precept of circumcision as early in the day as possible.

*And he took two of his young men with him* (Gen. 22:3). He said to himself: While I am sacrificing him they will guard the supplies.

Satan appeared before him on the road in the guise of an old man and asked: “Where are you going?” Abraham replied: “To pray.”“And why,” Satan retorted, “does one going to pray carry fire and a knife in his hands, and wood on his shoulders?”“We may tarry there for several days,” said Abraham, “and slaughter an animal and cook it.” The old man (Satan) responded: “That is not so; I was present when the Holy One, blessed be He, ordered you to take your son. Why should an old man, who begets a son at the age of a hundred, destroy him? Have you not heard the parable of the man who destroyed his own possessions and then was forced to beg from others? If you believe that you will have another son, you are listening to the words of a seducer. And furthermore, if you destroy a soul, you will be held legally accountable for it.” Abraham answered: “It was not a seducer, but the Holy One, blessed be He, who told me what I must do, and I shall not listen to you.”

Satan departed from him and appeared at Isaac’s right hand in the guise of a youth. He inquired: “Where are you going?”“To study the law,” Isaac replied. “Alive or dead?” he retorted. “Is it possible for a man to learn the law after he is dead?” Isaac queried. He said to him: “Oh, unfortunate son of an unhappy mother, many days your mother fasted before your birth, and now this demented old man is about to sacrifice you.” Isaac replied: “Even so, I will not disregard the will of my Creator, nor the command of my father.” He turned to his father and said: “Father, do you hear what this man has told me?” He replied: “Pay no heed to him, he has come only to torment us.” Forthwith, *And Isaac spoke* (ibid., v. 7).

*On the third day Abraham lifted up his eyes* (ibid., v. 4). Since the distance was extremely short, what delayed them three days? When Satan realized that they would not pay any attention to him, he went ahead and created a river in their path. When Abraham stepped into the river, it reached his knees. He ordered his young men to follow him, and they did so. But in the middle of the river the water reached his neck. Thereupon, Abraham lifted his eyes heavenward and cried out: Master of the Universe, You have chosen me; You have instructed me; You revealed Yourself to me; You have declared: I am one and You are one, and through You shall my name be made known in My world. You have ordered me: Offer, Isaac, thy son, as a sacrifice, and I did not refuse; but now, as I am about to fulfill Your command, these waters endanger my life. If either I or my son, Isaac, should drown, who will fulfill Your decrees, and who will proclaim the Unity of Your Name? The Holy One, blessed be He, responded: Be assured that through you the Unity of My Name will be made known through the world. Thereupon the Holy One, blessed be He, rebuked the source of the water, and caused the river to dry up. Once again, they stood on dry land.

What did Satan do then? He said to Abraham: *“Now a word was secretly brought to* me (Job 4:12); that is, I have heard from behind the heavenly curtain that a Iamb will be sacrificed as a burnt offering instead of Isaac.” Abraham responded; “It is a liar’s fate that even though he should speak the truth, no one will believe him.” Immediately, *And he saw the place from afar off.* How was he able to see the place from afar off? This verse teaches us that the place was a valley at the time. However, when the Holy One, blessed be He, decided to make His Shekhinah hover over it and to make it the site of the Temple, He observed that it is not fitting for a king to dwell in a valley, but rather in a lofty and beautiful place, visible to every eye. Thereupon, the Holy One, blessed be He, called upon the hills in the surrounding area to come together in order to make a fitting abode for the Shekhinah. Hence, the mountain is called *Moriah,* for it was fashioned out of reverence *(yirah)* for the Holy One, blessed be He.

**23. And he saw the place from afar off (Gen. 22:4).** Abraham said to Isaac: “Do you see what I see?”“I behold a glorious mountain encircled by a cloud,” he replied. Then he asked his young men: “Do you see anything at all?”“We see only desert,” they answered. “Then abide with the ass,” he commanded, “for the ass sees nothing and you see nothing.” *Abide here with the ass* (ibid., v. 5), for you are like unto them.

*And I and the lad will go yonder* (ibid.). What is meant by the word *yonder (Heb. koh, which also means “thus, so”)?* It means: “Let us see what will be the final outcome of *koh*. The Holy One, blessed be He, promised me: *So (koh) will your seed be* (Gen. 15:1).” *And we will worship and come back to you* (ibid. 22:5). His own mouth foretold him that they would both return in peace. *And he took in his hand fire and a knif*e (ibid., v. 6). Why was it called a slaughtering knife *(ma’akhelet)?* Because it made food *(okhalin)* suitable for eating.

Forthwith, *And Isaac spoke unto Abraham, his father and said: “My father.” And he replied: “Here am I, my son.” Then Isaac asked: “Behold the fire and the wood; but where is the lamb for a burnt-offering?”* (ibid., v. 7). Immediately, an overpowering fear and violent trembling seized Isaac, for when he saw nothing to be sacrificed, he realized what was about to transpire. Yet he asked once again: *“Where is the lamb for the burnt-offering?’* And Abraham responded: “Since you ask, the Holy One, blessed be He, has selected you.”“If he has chosen me,” Isaac replied, “I will willingly surrender my soul to Him, but I am gravely concerned about my mother.” Nevertheless, *they went both of them together* (ibid., v. 8), of one mind: convinced that one was to slaughter and the other to be slaughtered. Isaac was thirty-seven years old at the time of his binding.

*And they came to the place which God had told him of. . . and bound Isaac, his son* (ibid., v. 9). As Abraham was about to slaughter him, Isaac cried out: “Father, bind my hands and feet, for the will to live is strong within me, and when I see the knife descending, I may tremble and the offering may become defective (as a result of the knife slipping). I implore you not to make me a blemished offering.” *Then Abraham stretched forth his hand and took the knife to slay his son* (ibid., v. 10). Isaac said to him: “Father, do not tell my mother about this while she is standing at the edge of a pit or a roof lest she hurl herself down and die.” After they had constructed the altar, Abraham bound Isaac upon it and took the knife in hand to slaughter him until a fourth of a measure of blood would flow from his body, Satan appeared and pushed Abraham’s hand, causing the knife to fall. As he reached out to grasp the knife again, a voice emanated from heaven, saying: *Lay not your hand upon the lad* (ibid., w. 13). If this had not happened, Isaac would certainly have been sacrificed.

While all this was transpiring, Satan visited Sarah in the guise of Isaac. When she saw him she asked: “What did your father do to you, my son?” He replied: “My father led me over mountains and through valleys until we finally reached the top of a certain mountain. There he erected an altar, arranged the firewood, bound me upon the altar, and took a knife to slaughter me. If the Holy One, blessed be He, had not called out, Lay not thy hand upon the lad, I would have been slaughtered.” He had hardly completed relating what had transpired when she fainted and died, as it is written: *And Abraham came to mourn for Sarah, and to weep for her* (ibid. 23:2). From where did he come? From Moriah.

When he was about to slaughter Isaac, an angel of the Lord called out to him from heaven, saying: *Abraham, Abraham* (ibid. 22:11). Why was his name repeated? Because he was hastening to slaughter him. And He said: *Lay not your hand upon the lad* (ibid., v. 12). Abraham asked: “Who are you?” And he replied: “An angel.’ Thereupon Abraham retorted: “When I was commanded, *Take now your son*, it was the Holy One, blessed be He, who spoke to me; if He now wishes to stop me, let Him tell me so.”

Thereupon, *And the angel of the Lord called unto Abraham out of heaven a second time* (ibid., v. 15), for he had refused to heed the first call. Then Abraham cried out to the Holy One, blessed be He: “Master of the Universe, a man tests his companion because he does not know what is in his heart, but You know what is in the heart and the kidneys, the seat of deliberation. Surely, You did not need to test me.” He answered: *Now, indeed, do I know that you are a God-fearing man* (ibid., v. 12).

Thereupon, the Holy One, blessed be He, opened the sky and the cloud (surrounding Him) and said: *“By myself have I sworn,” sayd the Lord* (ibid., v. 16). “You have sworn.” Abraham replied, “and now I swear that I will not descend from this altar until I say what I wish to say.”“Speak,” He answered. “Did You not tell me,” said Abraham, *“Count all the stars, if thou be able to count them; so will your seed be* (Gen. 15:5)?”“Yes,” He replied. “But from whom will my seed descend?” queried Abraham. “From Isaac,” the Holy One answered. “It was in my heart, yesterday, to remind You that You told me that Isaac was my seed, when You said to me: *Take him for a burnt-offering.* But I restrained myself and did not challenge You. Therefore, when Isaac’s descendants sin and are being oppressed, recall the binding of Isaac, reckon it as if his ashes were piled upon the altar, and pardon them and release them from their anguish.”

The Holy One, blessed be He, answered: “You have spoken what was in you heart, now I will say what I wish to say. In the future Isaac’s descendants will sin against Me, and I will judge them on Rosh Hashanah. If they want Me to discover something to their credit, and to recall for their advantage the binding of Isaac, let them blow upon this shofar.” Abraham asked: “What shofar?” The Holy One, blessed be He, said: “Turn around. *Then it was that Abraham lifted up his eyes, and looked, and behold, behind a ram caught in the thicket by his horns* (Gen. 22:13). This was one of the ten things that were created at twilight.’

*A ram caught in the thicket by his horns* (ibid.). The Holy One, blessed be He, said to Abraham: “Let them blow upon the ram’s horn to Me, and I will save them and redeem them from their sins.” This is what David meant when he sang: *My shield and my horn of salvation, my high tower* (Ps. 18:3). Then I will remove the yoke of exile from them and comfort them in the midst of Zion, as it is said: *For the Lord has comforted Zion* (Isa. 5 1:3). Amen!

**Ketubim: Proverbs 7**

1 ¶ My son, keep My words and treasure up My commandments within you.

2 Keep My commandments and live, and My law as the pupil of your eye.

3 Tie them upon your fingers; write them upon the tablet of your heart.

4 Say to wisdom, You are my sister, and call understanding your kinsman,

5 that they may keep you from the strange woman, from the foreigner who makes smooth her words.

6 ¶ For I looked through my lattice, at the window of my house,

7 and I saw among the simple ones, I observed among the children a young man lacking heart,

8 passing through the street near her corner; and he went the way to her house,

9 in the twilight, in the evening of the day, in the middle of the darkness of night.

10 And behold, a woman came to meet him, with the attire of a harlot, and a heart of secrecy.

11 She is boisterous and stubborn; her feet do not settle down in her own house.

12 At one moment she is outside, the next in the streets, and she lies in wait at every corner.

13 So she has seized him and kissed him; and with straight face says to him,

14 Regarding my peace offerings, today I have completed my vows;

15 therefore I came out to meet you, earnestly to seek your face, and I have found you.

16 I have spread my bed with coverings, with striped cloths of linen from Egypt.

17 I have sprinkled my bed with myrrh, aloes and cinnamon.

18 Come, let us take our fill of love until the morning; let us delight ourselves with lovemaking.

**19 For my husband is not at home; he has gone on a long journey.**

**20 He has taken in hand a bag of money, and will come home on the day appointed (the new moon).**

21 With great persuasion she influences him; with her seductive lips she moves him.

22 In an instant he goes after her, as an ox goes to the slaughter, or as a fool goes to correction in fetters;

23 till an arrow strikes through his liver, as a bird hastens to the snare; and does not realize that it is for his soul.

24 ¶ Now then, listen to me, O sons, and pay attention to the words of my mouth:

25 Do not let your heart turn aside to her ways; do not go astray in her paths.

26 For many are the wounded she has caused to fall, and countless are the ones slain by her.

27 Her house is the way to Sheol, going down to the rooms of death.

**Ashlamatah: Jeremiah 31:1-19**

| **Rashi** | **Targum** |
| --- | --- |
| 1. So says the Lord: In the wilderness, the people who had escaped the sword found favor; He [therefore] went to give Israel their resting place.  | 1. “At that time, says the LORD, I will be God for all the seed of Israel, and they will become a people before Me.”  |
| 2. From long ago, the Lord appeared to me; With everlasting love have I loved you; therefore have I drawn you to Me with loving-kindness. | 2. Thus says the LORD, who gave mercy to the people whom he brought up from Egypt, supplying their needs in the wilderness when they were there, when they were fleeing from before those who kill with the sword, leading them by His Memra to make them dwell in a place of ease, even Israel: |
| 3. Yet again will I rebuild you, then you shall be built, O virgin of Israel; yet again shall you be adorned with your tabrets, and you shall go out with the dances of those who make merry. | 3. “Jerusalem said, from of old the LORD was revealed to our fathers. O prophet, say to them, Behold, I have loved you with an everlasting love: therefore I have led you with good things. |
| 4. Yet again shall you plant vineyards on the mountains of Samaria, indeed planters shall plant [them] and redeem [them]. | 4. Again I will set you up, and you will be established. O assembly of Israel: again you will adorn yourself with your ornaments, and will go forth with the company of those who praise. |
| 5. **For there is a day, the watchers** **(**Hebrew: **נֹצְרִים** – **NOTS’RIM - Nazareans)** **shall call on the mountains of Ephraim; Rise! Let us go up to Zion, to the Lord, our God.** | 5. Again you will plant vineyards on the mountains of Samaria: plant the plants, and eat them as common produce. |
| 6. For so says the Lord to Jacob, "Sing [with] joy and shout at the head of the nations, make it heard, praise, and say, 'O Lord, help Your people, the remnant of Israel!' " | 6. **For there is length of days and much goodness which is about to come for the righteous/generous who have kept My Law from of old**: their portion is in the land of Israel, because they were longing for the years of consolations which are coming, saying: **‘When will we arise and go up to Zion, and appear before the LORD our God?’”** |
| 7. Behold I bring them from the north country and gather them from the uttermost ends of the earth, the blind and the lame amongst them, the woman with child and she who travails with child all together; a great company shall they return there. | 7. For thus says the LORD: “Give praise, O you of the house of Jacob, with rejoicing, and dance with uncovered head in the sight of all the Gentiles: tell the good news, give praise, and say: The LORD has redeemed His people, the remnant of Israel. |
| 8. With weeping will they come, and with supplications will I lead them, along brooks of water will I make them go, on a straight road upon which they will not stumble, for I have become a Father to Israel, and Ephraim is My firstborn. | 8. Behold, I am bringing them suddenly from the land of the north, and will gather them from the ends of the earth, those who were blind and lame among them; the pregnant women and those giving birth all together will increase among them; they will return hither in many troops. |
| 9. Hear the word of the Lord, O nations, and declare it on the islands from afar, and say, "He Who scattered Israel will gather them together and watch them as a shepherd his flock. | 9. When they were exiled, when they were weeping, they were taken into exile: but on their return from among their exiles I will bring them near with great mercies. I will lead them to streams of water by a straight road: they will not stumble on it, for my Memra will be like a father for Israel, and Ephraim is beloved before me.' |
| 10. For the Lord has redeemed Jacob and has saved him out of the hand of him who is stronger than he. | 10. Listen to the Word of the LORD, O Gentiles, and declare it among the islands afar off, and say: ‘He who has scattered Israel will gather him, and will preserve him as a shepherd preserves his flock.’ |
| 11. And they shall come and jubilate on the height of Zion, and they will stream to the goodness of the Lord, over corn, wine, and oil, and over sheep and cattle, and their soul shall be like a well-watered garden, and they shall have no further worry at all. | 11. For the LORD has redeemed those of the house of Jacob, and has rescued them from the power of those too strong for them. |
| 12. Then shall the virgin rejoice in the round dance with music, and the young men and the old men together, and I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow. | 12. And they will come and give praise on the mountain of the house of the Sanctuary which will be built in Zion, and delight themselves on the goodness which the LORD has given to them with corn, with wine, and with oil; with sheep and oxen. And their soul will be full of delights like a well-irrigated, saturated garden, and they will not be afraid any more. |
| 13. And I will refresh the soul of the priests with fat, and My people-they will be satisfied with My goodness, is the word of the Lord. | 13. Then the assembly of Israel will rejoice when they are in the dances, both the young men and elders together; and I will turn their mourning into rejoicing, and will comfort them, and make them rejoice out of their sorrow. |
| 14. So says the Lord: A voice is heard on high, lamentation, bitter weeping, Rachel weeping for her children, she refuses to be comforted for her children for they are not. | 14. And I will satisfy the soul of the priests with delights, and My people the house of Israel will be satisfied with My good things which I have given to them, says the LORD.” |
| 15. So says the Lord: Refrain your voice from weeping and your eyes from tears, for there is reward for your work, says the Lord, and they shall come back from the land of the enemy. | 15. Thus says the Lord: “The voice has been heard in the height of the world, the house of Israel who weep and lament after Jeremiah the prophet, when Nebuzaradan, the chief of' the killers, sent him from Ramah,' with a dirge; and those who weep for the bitterness of' Jerusalem, as she weeps for her children, refusing to be comforted for her children, because they have gone into exile.” |
| 16. And there is hope for your future, says the Lord, and the children shall return to their own border. | 16. Thus says the LORD: “Restrain your voice from weeping, and your eyes from flowing with tears; for there is a reward for the deeds of your righteous/ generous fathers, says the LORD, and they will return from the land of their enemies. |
| 17. I have indeed heard Ephraim complaining, [saying,] "You have chastised me, and I was chastised as an ungoaded calf, O lead me back, and I will return, for You are the Lord, my God. | 17. So there is hope for your end, says the LORD; and the sons will return to their border.  |
| 18. For after my return I have completely changed my mind, and after I had been brought to know myself, I smote upon my thigh; I was ashamed, yea I stood confounded, for I bore the reproach of my youth." | 18. The house of Israel is heard and revealed before Me, for they weep and lament because they are exiled, saying: 'You have brought sufferings upon us, but we were not instructed,1ike a calf which has not been instructed.” Now restore us to Your worship, and we will return; for You are the LORD our God. |
| 19. "Is Ephraim a son who is dear to Me? Is he a child who is dandled? For whenever I speak of him, I still remember him: therefore, My very innards are agitated for him; I will surely have compassion on him," says the Lord. | 19. For when we return to the Law He shows mercy upon us, and when it was revealed to us we struck our thighs: we were ashamed, and indeed we humbled ourselves: for we receive the shame of our sins which are from of old.’  |
|  | 20. Is not Israel already beloved before Me? Is he not a beloved child? |
|  |  |

**Yochanan 1:1-14**

1. In (At) the beginning [of creation] was the Word (Torah), and the Word (Torah) was with [or, in communion with] God [Ha-Shem], and the Word (Torah) was a God (Elohim = Judge).

2. This One was in/at the beginning [of creation] with God (Ha-Shem).

3. All [things] came to be through him, and without him not even one thing came to be which has come to be.

4. In him was life, and the life was the light of the people.

5. And the light shines in the darkness, and the darkness cannot comprehend it.

6. There came a man having been sent from God, [the] name to him [fig., whose name was] Yochanan [the Immerser].

7. This one came for a testimony, so that he should testify concerning the light, so that all should faithfully obey [the Torah] through him.

8. That one was not the light, but [he came] so that he should testify concerning the light.

9. He was the true light which enlightens every person coming into the world.

10. He was in the age, and the age came to be through him, and the age did not know him.

11. He came to his own [inheritance – Ps. 2:8], and his own [inheritance – Ps. 2:8] did not receive him.

12. But as many as receive him, he gives to them authority/power to become B’ne Elohim [i.e. Torah Judges] - to the ones being faithfully obedient [to the Torah] though his name (authority),

13. who were begotten, not from [or, by] blood, nor from a will of flesh, nor from a will of a man, but from God [Ha-Shem].

14. And the Word (Torah) became flesh and tabernacled among us, and we beheld his glory, glory as of an only-begotten [first-born] from [the] Father, full of mercy and truth.

**Revelation 2:18-20**

18 And unto the prophet of the community in Thyatira write: These things says the Son of G-d, who has his eyes like unto a flame of fire, and his feet [are] like fine brass;

19 “I know your works, and tzedakah (charity/generosity), and Avodah (service/worship), and Emunah (faithful obedience), and your patience, and your works; and the last [to be] more than the first.

20 Notwithstanding I have a few things against you, because you suffer that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication (idolatry), and to eat things sacrificed unto idols (i.e. non-Kosher food).”

**Correlations:**

**By: H.H. Giberet Dr. Elisheba bat Sarah**

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Ge 22:1-24** | **Maftir****Nu 29:1-6**  | **Proverbs** **Pr 7:1-27**  | **Ashlamatah****Jer 31:1-19** |
| --- | --- | --- | --- | --- | --- |
| **אָהַב** | love | Ge 22.2 |  |  | Je 31.3 |
| **אֶחָד** | one, first | Ge 22.15 | Nu 29.1 |  |  |
| **אַחַר** | after, follows | Ge 22.15 |  | Pr 7.22 | Je 31.19 |
| **אָיַב** | enemies | Ge 22.17 |  |  | Je 31.16 |
| **אֶל** | against, over | Ge 22.12 |  |  | Je 31.12 |
| **אֱלֹהִים** | GOD | Ge 22.1 |  |  | Je 31.1 |
| **אָמַר** | said, say, says | Ge 22.1 |  | Pr 7.4 | Je 31.2 |
| **אֶרֶץ** | land, country | Ge 22.2 |  |  | Je 31.8 |
| **בּוֹא** | came, come, bring | Ge 22.9 |  | Pr 7.20 | Je 31.8 |
| **בְּכוֹר** | firstborn | Gen 22.21 |  |  | Je 31. 9 |
| **בֵּן** | son, bull, young | Ge 22.2 | Nu 29.2 | Pr 7.1 | Je 31.12 |
| **בָּנָה** | built, rebuilt | Ge 22.9 |  |  | Je 31.4 |
| **בָּקָר** | oxen, bull |  | Nu 29.2 |  |  |
| **בֹּקֶר** | morning | Ge 22.3 |  | Pr 7.18 |  |
| **גּוֹי** | nations | Ge 22.18 |  |  | Je 31.7 |
| **דָּבָר** | things, words | Ge 22.1 |  |  | Je 31.10 |
| **דֶּרֶךְ** | way, path |  |  | Pr 7.8 | Je 31.9 |
| **הָיָה** | came, have, for I am  | Ge 22.1 | Nu 29.1 |  | Je 31.9 |
| **הָלַךְ** | go, come, went | Ge 22.2 |  | Pr 7.18 | Je 31.2 |
| **הִנֵּה** | here, behold | Ge 22.1 |  | Pr 7.10 | Je 31.8 |
| **הַר** | mountain, hills | Ge 22.2 |  |  | Je 31.5 |
| **יָד** | hand | Ge 22.6 |  |  | Je 31.11 |
| **יָדַע** | know, instructed | Ge 22.12 |  | Pr 7.23 | Je 31.19 |
| **יהוה** | LORD | Ge 22.11 | Nu 29.6 |  | Je 31.1 |
| **יוֹם** | day | Ge 22.4 | Nu 29.1 |  | Je 31.6 |
| **יָלַד** | has born, labor | Ge 22.20 |  |  | Je 31.8 |
| **יָצָא** | I have come, go forth |  |  | Pr 7.15 | Je 31.4 |
| **כֹּה** | over there, thus | Ge 22.5 |  |  | Je 31.2 |
| **כֹּל** | all, no, by every | Ge 22.18 | Nu 29.1 | Pr 7.12 | Je 31.1 |
| **לֹה** | no, will never |  | Nu 29.1 |  | Je 31.12 |
| **לָקַח** | take, taken | Ge 22.2 |  | Pr 7.20 |  |
| **מָצָא** | found |  |  | Pr 7.15 | Jer 31.2 |
| **נְאֻם** | declares | Ge 22.16 |  |  | Je 31.1 |
| **נָגַד** | told, declare | Ge 22.20 |  |  | Je 31.10 |
| **נַעַר** | young men | Ge 22.3 |  | Pr 7.7 |  |
| **נֶפֶשׁ** | life |  |  | Pr 7.23 | Je 31.12 |
| **נָצַר** | cunning, watchman |  |  | Pr 7.10 | Je 31.6 |
| **נָשָׂא** | raised, bore | Ge 22.4 |  |  | Je 31.19 |
| **עַד** | over there, until | Ge 22.5 |  | Pr 7.18 |  |
| **עַיִן** | eyes | Ge 22.4 |  | Pr 7.2 | Je 31.16 |
| **עַל** | I was due, therefore |  |  | Pr 7.14 | Je 31.3 |
| **עָלָה** | offer, let us go | Ge 22.2 |  |  | Je 31.6 |
| **עַתָּה** | for now | Ge 22.12 |  | Pr 7.24 |  |
| **קוֹל** | voice | Ge 22.18 |  |  | Je 31.15 |
| **קוּם** | arose, arise | Ge 22.3 |  |  | Je 31.6 |
| **קָרָא** | called, call | Ge 22.11 |  | Pr 7.4 | Je 31.6 |
| **רָאָה** | saw, appeared | Ge 22.4 |  | Pr 7.7 | Je 31.3 |
| **רָוָה** | drink our fill, I will fill |  |  | Pr 7.18 | Je 31.14 |
| **רָחוֹק** | distance, long, from afar | Ge 22.4 |  | Pr 7.19 | Je 31.3 |
| **שׁוּב** | return | Ge 22.5 |  |  | Je 31.8 |
| **שָׁמַע** | obeyed, listened, proclaim | Ge 22.18 |  | Pr 7.24 | Je 31.7 |
| **שָׁמַר** | keep |  |  | Pr 7.1 | Je 31.10 |
| **שְׁנַיִם** | two, two-tenths | Ge 22.3 | Nu 29.3 |  |  |
| **שָׂפָה** | seashore, lips | Ge 22.17 |  | Pr 7.21 |  |
| **wD'x.y"** | together | Ge 22.6 |  |  | Je 31.8 |
| **lyIa;** | ram | Ge 22.13 | Nu 29.2 |  |  |
| **hl'[o**  | burnt offering | Ge 22.3 | Nu 29.2 |  |  |
| **hf'['** | do | Ge 22.12 | Nu 29.1 |  |  |
|  |  |  |  |  |  |

**Greek:**

| **Greek** | **English** | **Torah Seder****Ge 22:1-24** | **Maftir****Nu 29:1-6**  | **Proverbs** **Pr 7:1-27**  | **Ashlamatah****Jer 31:1-19** | **N.C.****Jn 1:1-14‎** | **N.C.** **Rev 2:18-20** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἄγγελος | angels | Ge 22:11 |  |  |  |  | Rev 2:18 |
| ἀνήρ | man |  |  | Pro 7.19 |  | Jn 1.13 |  |
| γεννάω | born, procreated | Ge 22.23  |  |  |  | Jn 1.13 |  |
| γίνομαι | existed, came to pass | Ge 22.1 |  |  | Je 31.9 | Jn 1.3 |  |
| γυνή | woman |  |  | Pro 7:5  |  |  | Rev 2:20 |
| διδάσκω | taught, teaches |  |  |  | Jer 31:18  |  | Rev 2:20 |
| ἑαυτοῦ | himself, herself | Ge 22:3  |  |  |  |  | Rev 2:20 |
| ἐγώ | him, you | Ge 22:1 | Nu 29:1  | Pro 7:2  | Jer 31:1 | Jn 1.3 | Rev 2:18 |
| εἴδω | behold | Ge 22:4  |  | Pro 7:7 |  |  | Rev 2:19 |
| εἷς | one | Ge 22.23  | Nu 29.1 |  |  | Jn 1.3 |  |
| ἐμός | my | Ge 22:18 |  | Pro 7:1 |  |  | Rev 2:20 |
| ἔργον | works |  | Nu 29:1 |  | Jer 31:16  |  | Rev 2:19  |
| ἔσχατος | ends, last |  |  |  | Jer 31:8  |  | Rev 2:19 |
| ἔχω | having |  |  | Pro 7:10 |  |  | Rev 2:18 |
| θεός | GOD | Ge 22.1 |  |  | Je 31.1 | Jn 1.1 | Rev 2:18 |
| λαμβάνω | received, take | Ge 22.23  |  | Pro 7.20 | Je 31.4 | Jn 1.12 |  |
| λέγω | saying | Ge 22:15 |  |  | Jer 31:16  |  | Rev 2:18 |
| λόγος | word |  |  | Pro 7.1 | Je 31.10 | Jn 1.1 |  |
| ὁ | the |  |  |  |  | Jn 1.1 | Rev 2:18 |
| ὄνομα | name | Ge 22.14 |  |  |  | Jn 1.6 |  |
| ὀφθαλμός | eyes | Ge 22:4 |  |  | Jer 31:16 |  | Rev 2:18 |
| παραλαμβάνω |  having received | Ge 22.3 |  |  |  | Jn 1.11 |  |
| πατήρ | father | Ge 22.7 |  |  | Je 31.9 | Jn 1.14 |  |
| περί | concerning |  | Nu 29.5 | Pro 7:23 |  | Jn 1.7 |  |
| πλανάω | mislead |  |  | Pro 7:25 |  |  | Rev 2:20  |
| πολύς | vast, great, more |  |  | Pro 7:20 | Jer 31:8 |  | Rev 2:19 |
| πούς | feet |  |  | Pro 7:11 |  |  | Rev 2:18  |
| πῦρ | fire | Ge 22:6 |  |  |  |  | Rev 2:18  |
| τέκνον | children | Ge 22.7 |  | Pro 7.7 |  | Jn 1.12 |  |
| υἱός | son | Ge 22:2 |  | Pro 7:1  | Jer 31:14 |  | Rev 2:18 |
| χάριν | favor |  |  | Pro 7.5 |  | Jn 1.14 |  |

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Rabbi Dr. Eliyahu ben Abraham

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ellul 25, 5773 – August 30/31, 2013** | **Fifth Year of the Shmita Cycle** |

**Roll of Honor:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

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His Excellency Adon Mike Harston and beloved family

His Excellency Adon Michael Murray and beloved family

**At this time of Rosh HaShanah, we pray that in G-d’s mercy, that a remembrance for good come before G-d, most blessed be He, and remember the regular and sacrificial giving of the above most honorable Ladies and Gentlemen, providing the best oil for the lamps, and pray that G-d’s richest blessings be upon their lives and those of their loved ones, and for a good year full of ample blessings, good health, and copious prosperity, together with all Yisrael and their Torah Teachers, 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** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat: Shabbat Shubá**

**Sabath of Returning/Repentance**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| אַתָּה אֹמֵר אֵלַי |  | **Saturday Afternoon** |
| **“Ata Omer Elai”** | Reader 1 – Shemot 33:12-16 | Reader 1 – Shemot 34:27-29 |
| **“You are saying to me”** | Reader 2 – Shemot 33:17-19 | Reader 2 – Shemot 34:30-32 |
| **“Tú me dices á mí”** | Reader 3 – Shemot 33:20-23 | Reader 3 – Shemot 34:33-35 |
| Shemot (Exod.) 33:12 – 34:26 | Reader 4 – Shemot 34:1-3 |  |
| Ashlamatah: Jer 1:5-12 + 2:2-3 | Reader 5 – Shemot 34:4-9 | **Monday & Thursday****Mornings** |
| Special: Hosea 14:2-10; &Micah 7:18-20 | Reader 6 – Shemot 34:10-17 | Reader 1 – Shemot 34:27-29 |
| Psalm 67:1-8 | Reader 7 – Shemot 34:18-26 | Reader 2 – Shemot 34:30-32 |
|  |  Maftir: Shemot 34:24-26 | Reader 3 – Shemot 34:33-35 |
| N.C.: Mk 9:2-8; Luke 9:28-36; Acts 17:22-34 |  Hosea 14:2-10; & Micah 7:18-20 |   |

**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!**

**Contents of the Torah Seder**

* Moses Prayer – Exodus 33:12-23
* The Second Tables – Exodus 34:1-4
* The Revelation of God’s Nature in the Thirteen Attributes – Exodus 34:5-7
* Moses Prayer – Exodus 34:8-9
* The Renewal and Conditions of the Covenant – Exodus 34:10-26

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. X: Sin and Reconciliation**

By: Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1991)

Vol. 10 – “Sin and Reconciliation” p. 95-150

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 33:12 – 34:26**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 12. Moses said to the Lord: "Look, You say to me: 'Bring this people up!' But You have not informed me whom You will send with me. And You said: 'I have known you by name and you have also found favor in My eyes.'  | 12. ¶ And Mosheh said before the LORD, Look, what You have said to me, “Take this people up,” but You have not made me to know whom You wilt send with me. By Your Word You have said, “I have ordained you with a goodly name, and you have found favour before Me.  |
| 13. And now, if I have indeed found favor in Your eyes, pray **let me know Your ways, so that I may know You, so that I may find favor in Your eyes; and consider that this nation is Your people."** | 13. But now I pray, if I have found mercy before You, **make me to know the way of Your goodness, to understand Your mercy when in Your dealing with just men it falls to them as it (falls) to the guilty, and to the guilty as to the just; but, on the contrary how it (indeed) befalls the just according to their righteousness/ generosity and the guilty according to their guilt: that I may find mercy before You, and it be made manifest by You that this people is Your people.** |
| 14. So He said, "My Presence will go, and I will give you rest." | 14. And He said, Await, until the face of My displeasure will have gone away, and afterward I will give you rest. |
| 15. And he said to Him, "If Your Presence does not go [with us], do not take us up from here. | 15. And he said to Him, If Your wrath go not from us, suffer us not to go up from hence under the frown of Your displeasure. |
| 16. For how then will it be known that I have found favor in Your eyes, I and Your people? **Is it not in that You will go with us? Then I and Your people will be distinguished from every [other] nation on the face of the earth."** | 16. In what will it be known that I have found mercy before You but in the converse of Your Shekinah with us, **that distinguishing signs may be wrought for us, in the withholding of the Spirit of prophecy from the nations, and by Your speaking by the Holy Spirit to me and to Your people, that we may be distinguished from all the peoples upon the face of the earth?** |
| 17. And the Lord said to Moses: "Even this thing that you have spoken, I will do, for you have found favor in My eyes, and I have known you by name." | 17. ¶ And the LORD said to Mosheh, This thing also which you have spoken of, will I do; for you have found mercy before Me, and I have ordained you with a goodly name. |
| 18. And he said: "Show me, now, Your glory!" | 18. And he said, show now unto me Your glory: |
| 19. He said: "I will let all My goodness pass before you; I will proclaim the name of the Lord before you, **and I will favor when I wish to favor, and I will have compassion when I wish to have compassion."** | 19. but He said, Behold, I will make all the measure of My goodness pass before you, and I will give utterance in the good name of the Word of the LORD before you; **and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy.** |
| 20. And He said, "You will not be able to see My face, for man shall not see Me and live." | 20. And He said, You cannot see the visage of My face; for no man can see Me and abide alive. And the LORD said, |
| 21. And the Lord said: "Behold, there is a place with Me, and you shall stand on the rock. | 21. Behold, a place is prepared before Me, and you will stand upon the rock. |
| 22. And it shall be that when My glory passes by, I will place you into the cleft of the rock, and I will cover you with My hand until I have passed by. | 22. And it will be that when the glory of My Shekinah passes before you, I will put you in a cavern of the rock, and will overshadow you with My Word until the time that I have passed by. |
| 23. Then I will remove My hand, and you will see My back but My face shall not be seen." | 23. And I will make the host of angels who stand and minister before Me to pass by, and you will see the hand-border of the tephilla of My glorious Shekinah; but the face of the glory of My Shekinah you cannot be able to see. |
|  |  |
| 1. And the Lord said to Moses: "Hew for yourself two stone tablets like the first ones. And I will inscribe upon the tablets the words that were on the first tablets, which you broke.  | 1. ¶ And the LORD said to Mosheh, Hew for yourself two tables of stone, as the former, and write upon the tables the words that were upon the former tables which you did break;  |
| 2. Be prepared for the morning, and in the morning you shall ascend Mount Sinai and stand before Me there on the top of the mountain. | 2. and be ready in the morning; and at morning ascend you Mount Sinai and stand there before Me on the summit of the mountain. |
| 3. No one shall ascend with you, neither shall anyone be seen anywhere on the mountain, neither shall the sheep and the cattle graze facing that mountain." | 3. No man will ascend with you, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mount. |
| 4. So he [Moses] hewed two stone tablets like the first ones, and Moses arose early in the morning and ascended Mount Sinai as the Lord had commanded him, and he took two stone tablets in his hand. | 4. And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the LORD had instructed him, and took in his hand the two tables of stone. |
| 5. And the Lord descended in the cloud and stood with him there, and He called out in the name of the Lord. | 5. And the LORD revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of the LORD. |
| 6. And the Lord passed before him and proclaimed: v u v h, v u v h, God, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth, | 6. And the LORD made His Shekinah to pass by before his face, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and near in mercies, abounding to exercise compassion and truth; |
| 7. preserving loving kindness for thousands, forgiving iniquity and rebellion and sin; yet He does not completely clear [of sin] He visits the iniquity of parents on children and children's children, to the third and fourth generations." | 7. keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; **pardoning them who convert unto the Law, but holding not guiltless in the great day of judgment those who will not convert;** visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation. |
| 8. And Moses hastened, bowed his head to the ground and prostrated himself, | 8. And Mosheh made haste and bowed himself upon the earth and worshipped. |
| 9. and said: "If I have now found favor in Your eyes, O Lord, let the Lord go now in our midst [even] if they are a stiff necked people, and You shall forgive our iniquity and our sin and thus secure us as Your possession." | 9. And he said, If now I have found mercy before the LORD let the Shekinah of the Glory of the LORD go among us; for it is a people of hard neck; but pardon You our guilt and our sin, and give us the inheritance of the land which You did covenant unto our fathers, and change us not to become an alien people. |
| 10. And He said: "Behold! I will form a covenant; in the presence of all your people, I will make distinctions such as have not been created upon all the earth and among all the nations, and all the people in whose midst you are shall see the work of the Lord how awe inspiring it is that which I will perform with you. | 10. ¶ And He said, Behold, I make covenant that I will not change this people to become an alien people; nevertheless from you will proceed a multitude of the righteous/generous; and with all your people will I do wondrous things in the time when they go into captivity by the rivers of Bavel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders will not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom you will dwell will see in that day the work of the LORD; for terrible is the thing that I will do with you. |
| 11. Keep carefully what I am commanding you today: Lo! I will drive out from before you the Amorites and the Canaanites, the Hittites and the Perizzites, the Hivvites and the Jebusites. | 11. ¶ Observe that which I command you this day: behold, I drive out from before you the Amoraee, and Kenaanaee, and Hittaee, and Pherizaee, and Hivaee, and Jebusaee. |
| 12. Beware lest you form a covenant with the inhabitant[s] of the land into which you are coming, lest it become a snare in your midst. | 12. Take heed to yourselves, lest you strike covenants with the inhabitants of that land into which you are to enter; that it may not be a stumbling-block unto yourselves. |
| 13. But you shall demolish their altars, shatter their monuments, and cut down their sacred trees. | 13. But you will rather destroy their high places, and break their statues, and cut down their groves; |
| 14. For you shall not prostrate yourself before another god, because the Lord, Whose Name is "Jealous One," is a jealous God. | 14. for it is not lawful for you to worship other gods; for the LORD is zealous and an avenger; His Name is God, the Zealous and the Avenger. |
| 15. Lest you form a covenant with the inhabitant[s] of the land, and they [the gentiles] go astray after their gods, and they offer sacrifices to their gods, and they invite you, and you eat of their slaughtering, | 15. Lest you strike covenant with the dwellers in the land, and they draw you astray after their idols, and they sacrifice to their idols, and invite you, and you eat of the sacrifices of their idols |
| 16. and you take of their daughters for your sons; then their daughters will go astray after their gods and lead your sons astray after their gods. | 16. and you take of their daughters for your sons, and when their daughters wander after their idols they make your sons also go astray after their idols. |
| 17. You shall not make molten gods for yourself. | 17. ¶ Molten gods you will not make to yourself. |
| 18. The Festival of Unleavened Cakes you shall keep; seven days you shall eat unleavened cakes which I have commanded you, at the appointed meeting time of the month of spring, for in the month of spring you went out of Egypt. | 18. ¶ You will observe the feast of the unleavened. Seven days you will eat unleavened (cakes), as I have commanded you, in the time of the month Abib; for in the month of Abib you came out free from Mizraim. |
| 19. **All that opens the womb is Mine**, and all your livestock [that] bears a male, [by] the emergence of ox or lamb. | 19. **Whatever opens the womb is Mine**; and of all cattle you are to consecrate the males, of oxen, and of sheep. |
| 20. And a firstborn donkey you shall redeem with a lamb; if you do not redeem it, you shall decapitate it; **every firstborn of your sons you shall redeem, and they will not appear before Me empty handed.** | 20. But the firstling of an ass you may redeem with a lamb; but if you redeem him not, you will cut him off with the blade. **And each firstborn of your sons you must redeem; and they will not appear before Me empty handed.** |
| 21. Six days you may work, and on the seventh day you shall rest; in plowing and in harvest you shall rest. | 21.  ¶ Six days will you work, and in the seventh day have rest; in plowing time and in harvest you will rest.  |
| 22. And you shall make for yourself a Festival of Weeks, the first of the wheat harvest, and the festival of the ingathering, at the turn of the year. | 22. The feast of weeks also will you make to yourself in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the year. |
| 23. Three times during the year shall all your male[s] appear directly before the Master, the Lord, the God of Israel. | 23. Three times in the year will all your males appear before the Master of the world, the LORD God of Israel. |
| 24. When I drive out nations from before you and I widen your border, no one will covet your land when you go up, to appear before the Lord, your God, three times each year. | 24. For I will drive out the nations from before you, and enlarge your borders; and no man will covet your land at the time of your going up to appear before the LORD your God three times in the year. |
| 25. You shall not slaughter [or sprinkle] the blood of My sacrifice with leaven, and the offering of the Passover feast shall not remain overnight until the morning. | 25. ¶ You will not sacrifice the victim of My Passover before you have done away with leaven; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning. |
| 26. **The choicest of the first of your soil you shall bring to the house of the Lord, your God.** You shall not cook a kid in its mother's milk." | 26. **The best of the first-fruits of your land you will bring to the sanctuary of the LORD your God.** You are not allowed to boil or to eat flesh and milk mixed together, lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together. |
|  |  |

**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**](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.

**Rashi’s Commentary for: Shemot (Exod.) 33:12 – 34:26**

**12** **Look, You say to me** Heb. רְאֵה, lit., see. רְאֵה means: Direct Your eyes and Your heart on Your words. [I.e., think about what You are saying!] You say to me [“Lead”] but You have not informed me [who will come with us]. You said to me, “Behold, I am sending an angel” (Exod. 23:20), [yet] this is not considered informing because I do not want it [to occur this way]. [Reggio edition: I do not want him.] -[See Exod. Rabbah 45:4]

**And You said: ‘I have known you by name’** [which means that God is saying:] I have recognized you from other people with a name of importance. For [God] said to me [Moses]: “Behold, I am coming to you in the thickness of the cloud… and they will also believe in you forever” (Exod. 19:9).

**13** **And now** If it is true that I have found favor in Your eyes, pray let me know Your ways, [i.e.,] what reward You give to those who find favor in Your eyes.

**so that I may know You, so that I may find favor in Your eyes** And with this I will know the standard of Your recompense, [i.e.,] what constitutes finding favor, since I have found favor in Your eyes. The explanation of “so that I may find favor” means: in order that I may recognize how great the reward of finding favor [with You] is.

**and consider that this nation is Your people** That You should not say, “and I will make you into a great nation” and [then] forsake these [people]. See [i.e., remember] that they are Your people from long ago, and if You reject them, I would not rely on [only] those descendants who come from my loins to survive; make known to me [now] the payment of my reward through this people. Although our Rabbis expounded on this in tractate Berachoth (7a), I have come to reconcile the verses according to their context and their sequence.

**14** **So He said, “My Presence will go...”** Heb. פָּנַי יֵלֵכוּ, lit., My countenance will go. [This is to be understood] as the Targum [Onkelos] renders: [שְׁכִנְתִּי תְהַךְ], I will no longer send an angel; I Myself will go, similar to [the verse:] “and you personally go (וּפָנֶיךָ הֽלְכִים) to battle” (II Sam. 17:11).

**15** **And he said to Him** This is what I want, because [I] do not [want you to] take us up from here [if it is] through an angel.

**16** **For how then will it be known** [I.e., how] will the finding of favor be known? Is it not in that You will go with us? One other thing I ask of You [I ask] that Your Shechinah shall no longer rest upon heathen nations. -[from Ber. 7a]

**Then I and Your people will be distinguished** Heb. וְנִפְלִינוּ. In this respect, we will be separated from every [other] nation, like “And the Lord will make a separation (וְהִפְלָה)…between the livestock of Egypt” (Exod. 9:4).

**17** **Even this thing** [namely] that My Shechinah should no longer rest upon heathens, I will do. Balaam’s [i.e., the gentile prophet] words did not come about through the resting of the Shechinah [on him], but [his prophecy would occur when] he would “fall and his eyes would be unveiled” (Num. 24:4); such as “Now a word was conveyed secretly to me” (Job 4:12). They [these heathen prophets] would hear [the prophecy] through a messenger.

**18** **And he said: “Show me, now, Your glory!”** Moses perceived that it was a time of [God’s] good will, and his words were accepted, so he continued to ask that He show him the appearance of His glory.

**19** **He said: “I will let… pass before you”** The time has come that you shall see some of My glory that I will permit you to see, because I want and I need to teach you the order of prayer. Because when you had to beg mercy for Israel, you begged Me to remember the merit of the Patriarchs. You think that if the merit of the Patriarchs is depleted, there is no longer any hope. I will [therefore] let all the attribute of My goodness pass before you while you are hidden in a cave.

**I will proclaim the name of the Lord before you** to teach you the procedure for begging for compassion [i.e., praying] even if the merit of the Patriarchs is depleted. According to this procedure, [during] which you [will] see Me enwrapped [see commentary on Exod. 34:6] and proclaiming the Thirteen Attributes, teach the Israelites to do likewise. Through their mentioning before Me [the words] “Compassionate and gracious,” they will be answered, for My compassion never ends. -[from Rosh Hashanah 17b]

**and I will favor when I wish to favor** [At] those times that I will want to [show] favor.

**and I will have compassion** At the time I will want to have compassion. Until this point, He promised him [Moses] only that “at times I will answer, and at times I will not answer.” At the time of the deed [when God revealed to Moses the Thirteen Attributes], however, He said to him, “Behold! I will form a covenant” (Exod. 34:10). He promised him that they [the Israelites] would never return empty [i.e., without an answer to their prayers]. -[from Rosh Hashanah 17b]

**20** **And He said, “You will not be able…”** Even when I let all My goodness pass before you, I [still] do not grant you permission to see My face.

**21** **Behold, there is a place with Me** on the mountain, where I always speak to you. I have a place prepared for your benefit, where I will hide you so that you will not be hurt, and from there you shall see what you shall see. This is its simple meaning, but its midrashic meaning is that [God] is speaking of the place where the Shechinah is, and He says: “The place is with Me,” but He does not say: “I am in the place,” for the Holy One, blessed is He, is the place of the world [i.e., the world is within Him], but the world is not His place [i.e., the world does not encompass him] (Gen. Rabbah 68:9).

**22** **when My glory passes by** When I pass by before you.

**into the cleft of the rock** Heb. בְּנִקְרַת הַצוּר, like [the following verses:] Even if you pick out תִּנַקֵּר those people’s eyes” (Num. 16:14); “May the ravens of the valley pick it out (יִקְּרוּה) ” (Prov. 30:17); [and] “I dug (קַרְתִּי) and drank water” (Isa. 37:25). [All] these [examples] have one root (קר). נִקְרַת הַצוּר means the digging out of the rock [i.e., the cleft].

**and I will cover you with My hand** From here [we understand] that power was given to destructive forces to destroy [Moses] (Num. Rabbah 14:19). Its Aramaic translation is וְאָגֵין בְּמֵימְרִי, and I will protect with My word. This is a euphemism out of honor of the Most High, for He does not need to cover over him [Moses] with an actual hand.

**23** **Then I will remove My hand** [Onkelos renders:] Then I will remove the guidance [i.e., My guidance] of My glory, when the guidance of My glory passes by from opposite your face, to go further from there [this means that even Moses would not be permitted to grasp the essence of God, only His attributes and His deeds (Nethinah LaGer)].

**and you will see My back** [Then] He showed him the knot of the tefillin. -[from Ber. 7a]

**Chapter 34**

**1** **Hew for yourself** Heb. פְּסָל לְךָ. He [God] showed him [Moses] a sapphire mine from within his tent, and He said to him, “The [sapphire] chips shall be yours,” and from there Moses became very wealthy. -[from Tanchuma 29, Lev. Rabbah 32:2]

**Hew for yourself** You broke the first ones. You hew others for yourself. This can be compared to a king who went abroad and left his betrothed with the maidservants. Because of the immoral behavior of the maidservants, she acquired a bad reputation. Her bridesman [the person appointed to defend the bride should any problems arise] arose and tore up her marriage contract. He said, “If the king decides to kill her, I will say to him, ‘She is not yet your wife.’” The king investigated and discovered that only the maidservants were guilty of immoral behavior. He [therefore] became appeased to her. So her bridesman said to him, “Write her another marriage contract because the first one was torn up.” The king replied to him, “You tore it up. You buy yourself another [sheet of] paper, and I will write to her with my [personal] hand [writing].” Likewise, the king represents the Holy One, blessed is He. The maidservants represent the mixed multitude. The bridesman is Moses, and the betrothed of the Holy One, blessed is He, is Israel. That is why it says: “Hew for yourself.” -[from Tanchuma 30] **2** **prepared** Heb. נָכוֹן, ready.

**3** **No one shall ascend with you** Since the first ones [i.e., tablets] were accompanied by loud noises, sounds, and with a multitude, the evil eye affected them. [Our conclusion is that] there is nothing better than modesty. - [from Tanchuma 30]

**5** **and He called out in the name of the Lord** We render: וּקְרָא בִשְׁמָא דַיְיָ, and he called out in the name of the Lord. [from Onkelos] **6** י-ה-ו-ה תי-ה-ו-ה This is the attribute of Divine compassion, both before a person sins and after he sins and repents. -[from R.H. 11b]

**God** Heb. אֵל. This too is an attribute of compassion [for God], and so he [the Psalmist] says: “My God, my God, why have You forsaken me?” (Ps. 22:2). One cannot say to the Divine attribute of justice, “Why have You forsaken me?” I found this in the Mechilta (Exod. 15:2).

**slow to anger** He puts off His anger and does not hasten to exact retribution, [hoping that] perhaps he [the sinner] will repent.

**and abundant in loving-kindness** for those who need loving-kindness because they lack sufficient merits. -[from R.H. 17a]

**and truth** to pay a good reward to those who do His will.

**7** **preserving loving-kindness** that a person does before Him.

**for thousands** For two thousand generations.

**[iniquity and rebellion]** Iniquities (עֲוֽנוֹת) are intentional sins. פְּשָׁעִים are sins committed out of rebellion, which a person commits [in order] to anger [God]. -[from Yoma 36b]

**yet He does not completely clear [of sin]** Heb. וְנַקֵּה א יְנַקֶּה. According to its simple interpretation, it means that He does not completely overlook the iniquity but exacts retribution for it little by little. Our Rabbis, however, interpreted [this expression to mean]: He clears those who repent, but does not clear those who do not repent (from Yoma 86a, targumim).

**He visits the iniquity of parents on the children** when they hold onto the deeds of their parents in their hands [i.e., emulate their ways], for He already explained this in another verse, [that it means only] “of those who hate Me” (Exod. 20:5). -[from Ber. 7a]

**and fourth generations** Heb. וְעַל רִבֵּעִים, the fourth generation. Thus, the [i.e., God’s] attribute of goodness exceeds the attribute of retribution by a ratio of one to five hundred. Concerning the attribute of goodness, He says: “preserving loving-kindness for thousands.” -[from Tosefta, Sotah 4:1]

**8** **And Moses hastened** When Moses saw the Shechinah passing [in front of him] and he heard the voice calling, he immediately prostrated himself.

**9** **let the Lord go now in our midst** As You promised us, since You forgive iniquity. [Which means:] and if they are a stiff-necked people, and they rebelled against You, and You have said concerning this, “Lest I destroy you on the way” (Exod. 33:3), You [still] will forgive our iniquity, etc. There are [other instances where] כִּי [is used] instead of אִם if.

**and thus secure us as Your possession** And You shall give us to Yourself as a special possession. (Other editions read: and You shall give us a special possession.) That is the [same] request of: “Then I and Your people will be distinguished” (Exod. 33:16), [meaning] that the Shechinah should not rest upon the pagan nations.

**10** **[I will] form a covenant** Concerning this.

**in the presence of all your people, I will make distinctions** Heb. אֶעֱשִֶׂה נִפְלָאֽת, an expression related to וְנִפְלִינוּ, “and [we] shall be distinguished” (Exod. 33:16), [meaning] that you shall be separated from all the pagan nations, that My Shechinah shall not rest upon them [these other nations].

**11** **the Amorites…** Six nations are [enumerated] here [not the proverbial seven], because the Girgashites [i.e., the seventh nation] got up and emigrated because of them [the Israelites]. -[from Lev. Rabbah 17:6, Yerushalmi Shevi ith 6:1.]

**13** **their sacred trees** This is a tree they worship.

**14** **Whose Name is “Jealous One”** He is zealous to mete out retribution, and He is not indulgent. That is [the meaning of] every expression of jealousy (קִנְאָה) [when used in connection with God]. [It] means that He is steadfast in His superiority [over other deities] and exacts retribution upon those who forsake Him.

**15** **and you eat of their slaughtering** You [may] think that there is no punishment for eating it, but [when you eat it] I consider it for you as if you endorsed its worship, for through this [eating of the sacrifice] you will come to take from their daughters for your sons.

**18** **the month of spring** The month of early ripening, when the grain first ripens.

**19** **All that opens the womb is Mine** Among humans.

**and all your livestock [that] bears a male…** Heb. תִּזָּכָר. And all your livestock that bears a [firstborn] male by the emergence of an ox or lamb [from the womb], meaning that a male will open its womb [i.e., its firstborn is a male].

**emergence** Heb. פֶּטֶר, a word that means opening. Similarly, “The beginning of strife is like letting out (פּוֹטֵר) water” (Prov. 17:14). The “tav” of תִּזָּכָר is an expression of the feminine, referring to the [animal] that gives birth.

**20** **And a firstborn donkey** But not [the firstborn of] other unclean animals. -[from Bech. 5b]

**you shall redeem with a lamb** [The owner] gives a lamb to the kohen, and it [becomes] the ordinary [unconsecrated] property of the kohen, and the firstborn donkey may be put to work by its owner. -[from Bech. 9b]

**you shall decapitate it** He decapitates it with a cleaver. [The rationale is:] He caused the kohen to lose his money [by neglecting to give him the redemption lamb]. Therefore, he must lose his own money [by decapitating his donkey]. - [from Bech. 10b, Mechilta on Exod. 13:13]

**every firstborn of your sons you shall redeem** His redemption is established as five selas, as it is said: “And his redemption you shall perform from the age of one month [by the evaluation of five shekels, etc.]” (Num. 18:16).

**and they shall not appear before Me empty-handed** According to the simple meaning of the verse, this is a separate matter [from the rest of this verse] and is unrelated to the firstborn, because there is no obligation to appear [in the Temple] in the commandment dealing with the firstborn. Instead this is another warning, [meaning] and when you ascend [to the Temple] on the festivals, you shall not appear before Me empty-handed, [but] it is incumbent upon you to bring burnt offerings (Chag. 7a) whenever appearing before God. According to the way it is interpreted by a Baraitha, this is a superfluous verse [for this was already stated in Exod. 23:15], and it is free [i.e., has no additional reason for being here other than] to be used for a גְּזֵרָה שָׁוָה, [i.e.,] an instance of similar wording, to teach [us] about the provisions given a Hebrew slave [when he is freed]—that it is five selas from each kind [i.e., of sheep, grain, and wine], as much as the redemption of a firstborn. [This is elaborated upon] in tractate Kiddushin (17a).

**21** **in plowing and in harvest you shall rest** [If this refers to the Sabbath,] why are plowing and harvest mentioned [in particular, and not other kinds of work]? Some of our Rabbis say that this [verse prohibits] plowing before the seventh year [i.e., the sixth year] which enters the seventh year [i.e., plowing that benefits crops that grow in the seventh year], and the harvest of the seventh year that grows after the seventh year [i.e., crops that have at least one third of their growth during the seventh year must be treated with the sanctity of the seventh year]. This is to teach you that we must add from the unholy [the year preceding the seventh year] to the holy [the seventh year]. Accordingly, this is its meaning: “Six days you may work, and on the seventh day you shall rest”—and [concerning] the work of the six days, which I have permitted you, there is a year in which plowing and harvest are prohibited. The plowing and harvest of the seventh year need not be stated, because it already says: “Your field you shall not sow…” (Lev. 25:4). [Consequently, we deduce that this verse means the plowing before the seventh year and the harvest after the seventh year.] Others [of the Rabbis] say that [the verse] speaks only about the [weekly] Sabbath, and the plowing and harvest mentioned in its context are to inform you that just as [the prohibited] plowing is optional [plowing], so is harvest [referred to here] optional [harvesting]. The harvest of the omer [however] is excluded [from this prohibition] because it is mandatory, and [consequently] it supersedes the Sabbath. -[from R.H. 9a]

**22** **the first of the wheat harvest** [This is the festival] on which you bring the two breads made from the wheat [as in Lev. 23:17].

**the first** For it is the first meal offering brought to Temple from the new wheat crop, because the meal offering of the omer on Passover is brought from the barley. -[from Men. 84a]

**and the festival of the ingathering** Heb. וְחַג הָאָָסִיף, [which occurs] at the time you gather your grain from the field into the house. This gathering (אֲסִיפָה) is a term denoting bringing into the house, like “you shall take it (וַאֲסַפְתּוֹ) into your house” (Deut. 22:2).

**at the turn of the year** which is at the return of the year, at the beginning of the coming year. [I.e., it is in the month of Tishri, which is the first month of the year, counting from Creation.]

**at the turn of** Heb. תְּקוּפַת, a term denoting going around and encompassing (הַקָּפָה) [i.e., going in a circle].

**23** **all your male[s]** Heb. כָּל זְכוּרְךָ, all the males among you. [This is repeated elsewhere as are] many commandments in the Torah, [which] are stated and repeated, many of them three or four times, in order to cause liability and mete out punishment according to the number of the negative commandments they contain and the number of positive commandments they contain.

**24** **I drive out** Heb. אוֹרִישׁ as the Targum renders: אֲתָרֵךְ, I will drive out, and so is “begin to drive out (רָשׁ) ” (Deut. 2: 31), and so is “and he drove out (וַיוֹרֶשׁ) the Amorites” (Num. 21:32), an expression of driving out.

**and I widen your border** And [this way] you will be far from the Temple, and [so] you cannot constantly appear before Me. Therefore, I am setting these three pilgrimage festivals for you.

**25** **You shall not slaughter…** You shall not slaughter the Passover sacrifice as long as leaven still exists. This is a [specific] warning to the slaughterer, to the one who sprinkles the blood, or to one of the members of the group [bringing this sacrifice]. -[from Pes. 63b]

**shall not remain overnight until the morning** As the Targum [Onkelos] paraphrases: [it shall not remain overnight until the morning away from the altar]. Remaining overnight on top of the altar has no effect [i.e., does not disqualify the sacrifice] (Mechilta, Exodus 23:18), and [the prohibition of] staying overnight is only completed at the break of dawn (Zev. 87a).

**and the offering of the Passover feast** [This refers to] its sacrificial parts. From here you learn [to apply this rule to all instances of] burning the fats or the limbs [of sacrifices, namely that it may not be performed after the break of dawn if the sacrificial parts stayed off the altar all night until the break of dawn].

**26** **The choicest of the first of your soil** [This refers to the fruits] of the seven species delineated as the praise of your land, “A land of wheat and barley, vines, [figs, and pomegranates, a land of oil- producing olives,] and honey” (Deut. 8:8). That is the honey of dates. -[from Bikkurim 3:1]

**You shall not cook a kid** This is the warning against [cooking] meat and milk [together]. This commandment is written in the Torah three times (Exod. 23:19, Deut. 14:21), one for eating, one for deriving benefit, and one for the prohibition of cooking. -[from Chul. 115b]

**a kid** Heb. גְּדִי. Any young offspring is meant, even a calf or a lamb. Since [the Torah] had to specify in many places גְּדִי עִזִּים [when a young goat is meant], you learn that [mention of] גְּדִי unqualified means all sucklings. -[from Chul. 113b]

**in its mother’s milk** This excludes fowl, which has no milk, which is not prohibited by the Torah but by the decree of the Scribes [the Sages]. -[from Chul. 113a]

**Welcome to the World of Remes Exegesis**

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

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

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

**Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

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

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

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

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

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

**The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

**Deduction from the context.**

**When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.\

**Ramban’s Commentary for:**  **Shemot (Exodus)** **33:12 – 34:26**

**12. AND MOSES SAID UNTO THE ETERNAL: 'SEE, YOU SAY UNTO ME: BRING UP THIS PEOPLE.'** This happened on Mount Sinai, when Moses went up there on the nineteenth of Tammuz. It was not necessary though for Scripture to say, "and Moses went up to G-d, and he said to him, ***'See, You say unto me, etc.,'*** " for it is known that as long as the Glory dwelt upon Mount Sinai, all communications [to Moses] took place there. Similarly Moses said, ***and now I will go up unto the Eternal****,[[1]](#footnote-1)* and it is also said, ***And Moses returned unto the Eternal****,[[2]](#footnote-2)* meaning that he returned ***to the place where he had stood before the Eternal****.[[3]](#footnote-3)*

**AND YOU HAVE NOT LET ME KNOW WHOM YOU WILL SEND WITH ME.** "And that which You said to me, ***Behold, I send an angel before you****,[[4]](#footnote-4)* that is not 'letting me know,' for I am not satisfied with it." This is Rashi's language. But it is not correct to fit this thought into the language of the verse. Besides, why should Moses have said this only now [that he was not satisfied with the angel], and when the matter was communicated to him he remained quiet? Did Moses think to gain because of the incident of the calf? Instead, the purport thereof is as follows: The Holy One, blessed be He, had told Moses here, ***and I will send an angel before you****,[[5]](#footnote-5)* and Moses told Him, ***You have not let me know***who is that angel ***whom You will send with me****,* and whether it is that first angel in whom is Your Name.[[6]](#footnote-6) This is the sense of the expression, ***Yet You have said: I know you by Name****,* meaning that You have known me and exalted me by [the knowledge of] Your Name. And so also did Rabbi Abraham ibn Ezra explain the verse here. In his opinion[[7]](#footnote-7) the angel he [i.e., Moses] wanted was Michael. With his good sense [Ibn Ezra] understood the verses to imply that the first angel was pleasing to Moses and to Israel. He could not, however, know the truth, since he neither heard it [from others] nor did he prophesy it [on his own].[[8]](#footnote-8)

**14. 'PANAI' (MY PRESENCE) WILL GO.** In the opinion of all commentators this means, "I myself will go." And they brought a parallel expression to this from the verse, ***'upanecha' (and your own person) will go to battle****.[[9]](#footnote-9)* **AND HE [Moses] SAID UNTO HIM: IF 'PANECHA' (YOUR PRESENCE) GO NOT WITH ME, CARRY US NOT UP HENCE.** The meaning thereof according to Rashi is as follows: "This is what I desired, for if it be by an angel, rather do not carry us up from here." But G-d forbid! that Moses should say, ***If Your presence go not****,* after he had already been promised, ***My presence will go!***

And Rabbi Abraham ibn Ezra explained that G-d said to Moses: "I Myself will go, and only you will I give rest, for only with you will I go [but I will not dwell in the midst of the people]." But Moses replied: "If Your presence does not go with the whole nation, ***carry us not up hence."***This is why Moses used the plural, "carry us up." But this interpretation too, does not fit the verses properly. For Moses said at first, ***You have not let me know whom You will send with me*** *[[10]](#footnote-10)* - in the singular. Now even at the time of G-d's good-will, before the sin [with the golden calf occurred], He also said, ***Behold, I send an angel before you, to keep you by the way, and to bring you into the place which I have prepared****,[[11]](#footnote-11)* [and yet this promise too is expressed in the singular - to Moses]! And if you will say that the singular there ***[before 'you', to keep 'you' etc.]*** refers to Israel [as one unit], then here also it could *be* explained to refer to all Israel! Besides, if it is so [as Ibn Ezra interpreted], that Moses requested of G-d that He inform him who is the angel He would send with him, then we see that Moses was satisfied with the angel, concerning whom it is said, ***for My Name is in him****,[[12]](#footnote-12)* and G-d answered him with a double, and redoubled, beneficence, over and above that which he had asked for ~ that He Himself would go!

**But this section of Scripture cannot possibly be grasped by one who has not heard the secrets of the Torah**. The following is its meaning by way of the Truth. Moses said, and ***You have not let me know***who is the angel ***You will send with me****,* and he requested that He fulfill two things He had said to him: firstly, that ***I know You by Name****,* meaning [G-d said to Moses] that "I will be known to you by My [Great] Name, for your sake" [and this was now Moses' request, that he be not divested of this highest degree of prophecy on account of the incident of the calf] . It is possible that the phrase, ***yet You have said, [I know you by Name]****,* is based upon what He had said to Moses [with reference to the patriarchs], ***but by My Name the Eternal I made Me not known to them****,[[13]](#footnote-13)* as I have explained [there]. And secondly Moses had been told: ***and you have also found grace in My sight****,* meaning that **he will find grace, which is the cleaving of knowledge**.[[14]](#footnote-14) And Moses continued, ***Now therefore, I pray if I have found grace in Your sight****,[[15]](#footnote-15)* in the attribute of justice, ***show me now***the paths of the ways[[16]](#footnote-16) even as You are known by Your Name, ***that I may know You*** to declare Your Unity, ***to the end that I may find***the great ***grace; and consider that this nation is Your people***- You are their Father, and they are Your children. It is this that Onkelos intended in translating the verse thus: "make me then know the path of Your goodness to the end that I may know Your mercy." Then the Holy One, blessed be He, answered him, ***My presence will* go - *the messenger of the covenant, whom you delight in,[[17]](#footnote-17)*** for in him My presence will be seen, since it is with reference to him that it is said, ***in an acceptable time have I answered you***;[[18]](#footnote-18) ***for My Name is in him****.[[19]](#footnote-19)* ***'Vahanichothi lach' (and I will give you rest)***through him, that he should not conduct himself towards you with the stringent attribute of justice but with the measure which is inclusive of the attribute of mercy, the usage [of the word ***vahanichothi]***being associated with the expression**, *Therefore it shall be 'b'haniyach' (when) the Eternal your G-d (has given you rest) from all your enemies****.[[20]](#footnote-20)* This is similar to that which is said, ***Thus will Mine anger spend itself, 'vahanichothi' (and I will satisfy) My fury upon them****.[[21]](#footnote-21)* Then Moses answered, ***If Your presence***- You Yourself and in Your Glory - ***go not, carry us not up hence,***for You are to be with us ***face to face****,[[22]](#footnote-22)* for such were the conditions [as mentioned] in the section of ***Va'eira****.[[23]](#footnote-23)* Likewise Moses mentioned above, ***with great power and with a mighty hand****,[[24]](#footnote-24)* and so now too he asked that He bring them to the Land ***with great power and with a mighty hand****,* just as He took them out with them from Egypt.

**16. 'V'NIPHLINU' (SO THAT WE BE DISTINGUISHED) I AND YOUR PEOPLE.** This means that our portion be that which is unique, something which is not to be found amongst ***all the people that are upon the face of the earth****.*

**17. I WILL DO THIS THING ALSO THAT YOU HAVE SPOKEN.** Perhaps this manifestation of G-d's good-will was at the end of the second [period of] forty days, in accordance with the opinion of our Rabbis,[[25]](#footnote-25) when the Holy One, blessed be He, became completely appeased with him, and He said to him, ***Hew for yourself two Tablets of stone like unto the first.[[26]](#footnote-26)***

**18. AND HE [Moses] SAID: 'SHOW ME, I PRAY, YOUR GLORY.'** Moses desired that he should actually see in clear sight the Glory of G-d. It is possible that ***Your Glory***here means the Great Glory - the clear vision.[[27]](#footnote-27) And G-d answered him, ***I will make***the measure of ***all My goodness pass before you****,[[28]](#footnote-28)* **that you will comprehend and understand all My goodness more than all men, but the vision of the Presence that you have asked for, you will not be able to see.**

**19. AND I WILL PROCLAIM THE NAME OF THE ETERNAL BEFORE YOU**. I will proclaim before you the Great Name, for you will not be able to see Him. **AND I WILL BE GRACIOUS** [through it] **TO WHOM I WILL BE GRACIOUS, AND WILL SHOW MERCY** [through it] **TO WHOM I WILL SHOW MERCY.** This means that **by this proclamation you will know the attributes of graciousness and mercy, by which people are shown grace and mercy through My name and through My goodness**. It is with reference to this [knowledge received by Moses] that G-d said of him, ***he is trusted in all My house****,[[29]](#footnote-29)* for a man's goodness is in his house.

**20. FOR MAN WILL NOT SEE ME AND LIVE.** This does not mean that man could see Him, but must immediately die; it means that before he could grasp the sight, his soul would depart from him, for even of the vision of the angels it is said, ***by reason of the vision my pains are come upon me, [and I retained no strength]***.[[30]](#footnote-30)

**21. BEHOLD, THERE IS A PLACE BY ME** - on this mountain, where My Glory resides. **AND YOU WILL STAND UPON THE ROCK** - which was upon the mountain, as it is said, ***Behold, I will stand before you there upon the rock in Horeb****.[[31]](#footnote-31)*

**23. BUT MY FACE WILL NOT BE SEEN** - meaning the clear countenance, as I have explained.[[32]](#footnote-32) It is possible that the word ***achorai (My back* - *and you will see 'My back* ')** is of similar usage as in the verse, ***You have hemmed me in behind and before***,[[33]](#footnote-33) in accordance with the opinion of our Rabbis.[[34]](#footnote-34)

**34:3. AND NO MAN WILL COME UP WITH YOU.** None of the elders of Israel at all should go up with you, as they had done at the first Tablets of the Law.[[35]](#footnote-35) **NEITHER LET ANY MAN BE SEEN THROUGHOUT ALL THE MOUNT** - even at the foot of the mountain, where Israel had stood at first [during the Revelation]. **NEITHER LET THE FLOCKS NOR HERDS FEED BEFORE THAT MOUNT** - in front of it. For at [the giving of] the first Tablets they had been warned only, ***no hand will touch it [i.e., the mountain] ... whether it be beast or man***,[[36]](#footnote-36) and now they were still under that admonition, for the Glory was always on the mountain until the last Tablets of the Law were given. However, at the giving of these Tablets He was now more stringent than at the first Revelation [in requiring that none of the elders accompany Moses]. **The reason for all this was that at the first Tablets the Revelation was for all Israel, whereas this one was only for Moses, because of his merit and his prayer, and the Glory revealed on the mountain for [the giving of] the last Tablets would be greater than that of the first ones.**

**5. AND HE STOOD WITH HIM THERE**. That is, the Eternal stood - something like it is said, ***And the Eternal came, and stood*** [[37]](#footnote-37) - with Moses, meaning, that Moses entered into the cloud as he had done at first.[[38]](#footnote-38)

**6. AND THE ETERNAL PASSED BY BEFORE HIM.** This means that He fulfilled His promise to Moses, ***I will make all My goodness pass before you***.[[39]](#footnote-39)

**AND HE PROCLAIMED: 'HASHEM HASHEM EL' (THE ETERNAL, THE ETERNAL, G-D).** These three words are sacred Names of G-d which the Sages call ***midoth***(attributes), being that they constitute the attribute of the LORD of repentance, the attribute of His mercies and that of His goodness.[[40]](#footnote-40) **The Proper Name of G-d [i.e. the Tetragrammaton], however does not lend itself to any plural form**.[[41]](#footnote-41) And the attributes which are perceived in human terms are ten: ***merczful and gracious****,* etc. **Thus on one side they are all attributes, and on the other, there are the three which denote the Names of His essence, whereas the Ten are attributes**. Now the attributes also represent Names of G-d, for *merciful and gracious, long-suffering* etc. are all with reference to the essence of G-d the Most High. Therefore it does not say "the G-d Who has mercy, grace, and is long-suffering," for [that would have meant that these are His ways with the lower creatures; instead it says, ***merciful and gracious, long-suffering****,* indicating] that these actions emanate from G-d's attributes, [which are His essence].[[42]](#footnote-42)

***And abounding in goodness and truth; keeping mercy upon the thousandth generation***- these three denote the attribute of mercy, since He increases the goodness over His strength and might and the truth in His mercies. ***And 'notzeir' (keeping) mercy unto the thousandth generation,* for *He has remembered His mercy and His faithfulness toward the house of Israel****.[[43]](#footnote-43)* **Or it may be that the word *notzeir* means "sprouting," of the root, *'v'neitzer' (and a twig) will grow forth out of his roots.[[44]](#footnote-44)***And in His goodness He is ***'nosei' (forgiving) iniquity and transgression and sin.***This is of the expression, ***I have made, and I 'esa' (will bear)****.[[45]](#footnote-45)*

The two phrases, ***and that will by no means clear the guilty****,* and ***visiting the iniquity of the fathers upon the children****,* are an explanation to the one of ***forgiving iniquity*** [mentioned before]. It is called an "attribute" [[46]](#footnote-46) because He clears the sinner by this visitation. And because this act of forgiving is not equal for iniquity, transgression and sin, but instead in each category has its own form of clearing the sinner, it is called in each case "one attribute." [[47]](#footnote-47)

Now Moses bowed his head to G-d Who passed by before him, and prayed that G-d should always go in their midst and forgive their iniquity and their sin[[48]](#footnote-48) in whatever they might do, and that He cause them to inherit the Land. **Moses, however, did not ask that G-d forgive "our transgressions," since it is not possible that G-d forgive transgressions, which are sins of a rebellious nature; in those cases He is only to bear them [through visitation] and not to destroy them.** It will not be concealed from you why these two Names [***If now I have found grace in Your sight, O LORD, let the LORD, I pray, go in the midst of us ... [[49]](#footnote-49)***] are written with **Aleph Daleth [instead of in the letters of the Tetragrammaton]**;[[50]](#footnote-50) it is for this reason that G-d said, ***Behold, I make a covenant***,[[51]](#footnote-51) until [***all people will see ...*** ] ***the work of the Eternal that it is tremendous***.[[52]](#footnote-52)

**9. FOR IT IS A STIFFNECKED PEOPLE**. This is to be understood in its literal sense. G-d is to go in their midst because they are a stiffnecked people, for now that the Holy One, blessed be He, became reconciled with them, His Presence amongst those who are stiffnecked would be better than that of the angel. For He will want to increase their blessings more, since they are His people and His inheritance.[[53]](#footnote-53) And just as at the time of anger it was better for them that He send before them an angel, because they are a stiffnecked people, just as He said**, *lest I consume you in the way****,[[54]](#footnote-54)* so at the time of good-will it is better for them that the Divine Glory go with them, because they are a stiffnecked people, and He would more readily show grace and mercy upon His servants. And G-d answered him that He would do so, that He would make the covenant and do marvels because of it, just as Moses had asked for, **so *that we are distinguished, I and Your people****.[[55]](#footnote-55)* He said, ***before all your people I will do marvels ... and all the people amongst which you are will see****,* because all these great and tremendous things He would do with Moses and for his sake, and the people would merely be in the covenant. It is not possible, however, to explain that G-d was promising that He would now do with Israel wonders ***such as have not been wrought***before and ***in all the earth, nor in any nation****,* for [we do not find] that after this [statement] there were any wonders done for them, greater than those which had been wrought for them at the beginning in Egypt and at the sea; on the contrary, at first there were wrought and done for them greater things. Rather, the purport thereof **hints at the dwelling of the Divine Glory amongst them**, and at G-d being with Moses, ***for splendor and for beauty[[56]](#footnote-56)*** in hidden and wondrous matters, as he said, ***'u'niphlinu.' (so that we are distinguished)*** *[[57]](#footnote-57)* [which is of the root ***peleh*** *-* wonder], and as I have explained. May the Holy One, blessed be He, show us wonders in His Torah.

**11. OBSERVE YOU THAT WHICH I AM COMMANDING YOU THIS DAY.** Of all the commandments mentioned previously He did not say ***I am commanding you****.* Therefore we must explain the meaning of His words as follows: "Observe the commandments which I command you today, and do not treat them as you have treated those which I commanded you at first, when you violated everything by worshipping the idols." Now He promised here to drive out from before them the peoples [of the Land], and He warned them against their idols and against making a covenant with them, just as He had done in the section of ***Behold, I send an angel before you***,[[58]](#footnote-58) thus going over the first conditions again. However, He added here, ***You will not make for yourselves molten gods***,[[59]](#footnote-59) meaning that they should not do as they had done with the calf, even if their thoughts are directed to Heaven, to make themselves a guide. He restated here the subject of the three festivals,[[60]](#footnote-60) that they ***appear before the Eternal G-d, the G-d of Israel***, as He had mentioned it there.[[61]](#footnote-61) The reason [for the restatement] is known, since it comes after the admonition against idolatry. I have already explained it at the end of [Seder] Vayishma Yithro.[[62]](#footnote-62)

**15. AND YOU EAT OF THEIR SACRIFICE.** "You might think that there is no punishment for eating thereof, but I will account it to you as if you agreed to its idolatrous worship." This is Rashi's language.[[63]](#footnote-63) But I say in accordance with the opinion of our Rabbis that this constitutes an admonition against eating of the sacrifices to idols, which they said[[64]](#footnote-64) is forbidden by law of the Torah, and we find no verse concerning it except this one. And the following is the meaning of the verse: "***Lest you make a covenant with the inhabitants of the land, and they go astray after their gods***, for they will always be sacrificing to them, ***and lest they call you and you eat of their sacrifice***, which he will sacrifice to his gods in his going astray after them, ***and lest you take of their daughters unto your sons***." Thus they are all admonitions following the first prohibition, concerning which He said, ***lest you make a covenant***.[[65]](#footnote-65)

**21. IN PLOWING TIME AND IN HARVEST YOU WILL REST**. In line with the plain meaning of Scripture He mentioned plowing and harvesting [as works forbidden on the Sabbath] because they are the mainstay of man's life. He mentioned the Sabbath between the holidays, putting it next to the feast of unleavened bread and the sanctification of the firstborn,[[66]](#footnote-66) because they are all a reminder of the act of Creation, for in the exodus from Egypt itself there is a sign and wonder referring to the Creation, as I have explained in the Ten Commandments.[[67]](#footnote-67) Besides, Scripture states that in the Sabbath likewise there is a reminder of the exodus from Egypt, as it says in the second Ten Commandments, ***And you will remember that you were a slave in the land of Egypt, and the Eternal your G-d brought you out thence [by a mighty hand and by an outstretched arm]; therefore the Eternal your G-d commanded you to keep the Sabbath-day***.[[68]](#footnote-68) There I will explain it, with the help of G-d, blessed and exalted be He.

**25. NEITHER WILL THE SACRIFICE OF THE FEAST OF THE PASSOVER BE LEFT UNTO THE MORNING**. In line with the plain meaning of Scripture this admonition applies to the whole [Passover-] offering, [the sacrificial portions burnt on the altar, and the flesh eaten by the Passover celebrants]: that one should not leave over of the flesh unto the morning, for that which remains of it until the morning will be burnt with fire,[[69]](#footnote-69) and also the fat of it should be burnt on the altar only until the morning. Onkelos, however, translated the verse as applying [only] to the fat which had to be taken up to be burnt on the altar,[[70]](#footnote-70) for this "feast" [mentioned there] is explained there, ***neither will the fat of My feast remain all night until the morning****,[[71]](#footnote-71)* since all these commandments [mentioned here] are based upon those cited there.

Now Rashi wrote: ***"Neither will [the sacrifice of the feast of the Passover} be left unto the morning****.* This is to be understood as the Targum renders it [namely, that it refers to the fat, as explained above]. An offering left overnight is not invalidated if it was placed on top of the altar [during the night, even though it was not burnt at night; and it may be burnt on the altar the following day], neither is it invalidated until the dawn of morning [i.e., if at that time it is not on top of the altar, it is deemed to have been 'left-over']. ***The sacrifice of the feast of the Passover****.* This refers to the sacrificial portions. **From here you derive the law concerning the burning of all fats and limbs of sacrifices [which were burnt on the altar]."** Inthe section of ***Tzav*** *[[72]](#footnote-72)* I will explain this with the help of G-d. And with regard to what Rashi wrote about an offering left overnight if it was placed on top of the altar [during the night it is not invalidated] - there is a difference of opinion on this matter in the Gemara,[[73]](#footnote-73) and in the opinion of Raba it does become invalidated even if on top of the altar; thus if limbs of a sacrifice ***were*** left there [on top of the altar] overnight, and then by accident they were taken down [from the altar to the pavement], they may no longer ***be***taken up. On the other hand, if they were not taken down, then even those limbs that had been left over on the pavement of the Court for many days, and by accident ***were***taken up, do not need to ***come***down and are burnt upon the altar], as is found in the Chapter ***"The Altar.***" [[74]](#footnote-74)

26. **THE CHOICESl FIRST-FRUITS OF YOUR LAND YOU WILL BRING INTO THE HOUSE OF THE ETERNAL YOUR G-D**. Because He mentioned that they should bring ***the first-ripe fruits of all that is in their land[[75]](#footnote-75)*** to the house of G-d, He placed next to it, ***You will not seethe a kid in its mother's milk****.* For at the time of bringing the first-fruits of the earth they would also take along all firstlings of cattle, goats and sheep, and at that season the goats have grown up and begin giving milk. Thus they would often bring up the mother with its firstborn whilst it was still a suckling, in order that it should not die. Now those who came to celebrate the festival would enjoy eating the firstlings amongst all tasty foods, together with the priests. That is why He mentioned the prohibition [against seething the kid in its mother's milk] together with the precept of the first-fruits. In the Book of Deuteronomy, however, He mentioned this commandment together with the laws of prohibited foods,[[76]](#footnote-76) after He cited the laws of unclean cattle, fish, and unclean fowl, and carrion, for that is the fitting place to mention it, since it is a prohibition concerning eating, **and not merely a prohibition against seething it alone, as those wanting in faith and devoid of knowledge think.[[77]](#footnote-77)**

**Ketubim: Tehillim (Psalms) 67:1-8**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. For the conductor, on neginoth; a psalm, a song.  | 1. For praise, with melodies; a psalm and a song. |
| 2. God will be gracious to us and bless us; He will cause His countenance to shine with us forever. | 2. God will pity us and bless us; He will make the splendor of His face shine on us forever. |
| 3. **That Your way should be known on earth, Your salvation among all nations.** | 3. **To make known Your way in the land, your salvation (Heb. Yeshuatekha – i.e. Your Yeshua) among all the Gentiles.** |
| 4. Peoples will thank You, O God; peoples will thank You, yea, all of them. | 4. The Gentiles will give thanks in Your presence, O God, all the Gentiles will give thanks. |
| 5. Kingdoms will rejoice and sing praises, for You will judge peoples fairly, and the kingdoms-You will lead them on earth forever. | 5. The Gentiles will rejoice and exult, for You will judge the peoples with honesty, and You will guide the nations in the land forever. |
| 6. Peoples will thank You, O God; peoples will thank You, yea, all of them. | 6. The peoples will give thanks in Your presence, O God, all the peoples will give thanks. |
| 7. **The earth gave forth its produce; God, our God, will bless us.** | 7. **The land has given its fruit; God, our God, will bless us.** |
| 8. **God will bless us, and all the ends of the earth will fear Him.** | 8. **God will bless us, and all the ends of the earth will fear him.** |
|  |  |

**Rashi’s Commentary on Psalm 67:1-8**

**2** **He will cause His countenance to shine** To show a laughing countenance, **to give dew and rain.**

**3** **That Your way should be known on earth** To make known that Your trait is to benefit Your people, and because of this, kingdoms will rejoice and sing praises.

**5** **for You will judge peoples fairly** Favorably.

**You will lead them** You will lead them in a fair way; therefore, all peoples will thank You.

**7** **The earth gave forth its produce** Also for the earth, which gave forth its produce, and because God will bless us.

**8** **and all the ends of the earth will fear Him** for they will say, “See these people, who feared the Lord, how He blessed them and magnified them.”

**Meditation from the Psalms**

**Psalms ‎‎67:1-8**

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

The Holy One, Blessed be He, revealed this extraordinary psalm to Moses and later to David. Both men mere granted a holy vision, in which this psalm was engraved on a sheet of the purest gold, which was fashioned in the shape of a seven-branched candelabrum (menorah).[[78]](#footnote-78) Ibn Ezra, on the other hand, tells us that the author of this psalm is unknown to us. Some explain that the present psalm, like the foregoing two psalms, pertains to the *Beit HaMikdash****.*** As it is the continuation of the foregoing, once again David's name is not mentioned.[[79]](#footnote-79)

David duplicated this psalm in its menorah design and etched it onto his shield, so that he could study its teachings before entering into battle; this meritorious conduct assured David's victory (Chida notes that he copied this statement from the original manuscript of Rabbi Shlomo Luria, the Maharshal[[80]](#footnote-80)).[[81]](#footnote-81)

Avodat HaKodeshsays that whoever concentrates daily on this menorahand its message is considered as if he actually kindled the menorah inthe Bet HaMikdash; such a person is surely destined to inherit the World to Come. Whoever recites it while concentrating on its menorah design will surely be safeguarded from all evil and enjoy great success.

It is customary to recite this psalm before Sefirat HaOmer on the forty-nine days between Passover and Shavuot.[[82]](#footnote-82) When one considers the bimodality of the year, you will realize that six months from now would be the last Shabbat before we would count the omer during the spring.

Inaddition, many congregations chant this psalm with a special tune immediately preceding the evening prayer at the conclusion of the Sabbath.

Since our psalm speaks of salvation, I thought I might elaborate on this topic a bit. Let me start with a couple of questions: Was Moses saved? How was Moses saved?

These two questions should prompt us to think a bit about the mechanics of the salvation process. I think that most folks would agree that Moses was saved. We gather he was saved because of what we see from the writer to the Bereans (Hebrews):

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***Bereans (Hebrews) 11:24*** *By faithful obedience Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Messiah greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. 27 By faithful obedience he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible. 28 Through faithful obedience he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faithful obedience they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*

The writer to the Bereans is emphasizing the faithful obedience of Moses by showing his deeds. With the firm conviction that ***Moses was saved***, we come to our second question: How was he saved? This is a bit of a difficult question for most Christians because they see salvation as something that depends on the work that Yeshua did some 1500 years after the death of Moses. However, the Nazarean Codicil (New Testament) is quite clear as to the mechanics of how Moses was saved:

***Ephesians 2:8*** *For by grace are you saved through faithful obedience; and that not of yourselves: it is the gift of Yeshua: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Messiah Yeshua unto good works, which Yeshua has before ordained that we should walk in them.*

Hakham Shaul (the Apostle Paul) writing to the Ephesians tells us that **Moses was saved by grace through faithful obedience**. This teaches us a very important lesson: **Men are saved by grace through faithful obedience**. From the first Adam to the last Adam, **all are saved by grace through faithful obedience!**

When I was discussing the faith of Moses, I mentioned that his faithful obedience was manifested through his deeds. In fact, the whole chapter of faithful obedience, found in Bereans, emphasizes the deeds of those with faith. The Hebrew word for faith is ***emunah*.** This word does not teach us about a thought, rather it teaches us about actions. A more accurate translation for ***emunah*** would be **“faithful obedience”.** So when we see the writer to the Bereans emphasizing the deeds of the great men of faith, we can see that these deeds **show a pattern of faithful obedience.**

Please remember that ***emunah***, **faithful obedience**, requires actions and is not merely a thought process. Or, as Hakham Yaaqov (James) said:

***Yaaqov (James) 2:17*** *Even so faith, if it has not works, is dead, being alone.*

Please remember that whenever you see the word faith, in the scriptures, you should always think “**faithful obedience**”.

**Obedience**

This leads us to another question: What are the deeds of faith? If we are to have faithful obedience, what do we obey?

There are two answers to this question. One for the Jew and one for the Gentile. For the Jew, the acts of faith consist of the 613 commands of the Torah. For the Gentile, the acts of faith are the obedience to the Noachide laws.

Christians usually see themselves as Gentiles, so I am going to start this answer by showing that the laws of Noach are reiterated in the Nazarean Codicil.

A question arose in the diaspora: Do the Gentiles need to be circumcised to be saved? The question was so contentious and so profound that Hakham Shaul decided to put this question to the Bet Din Gadol (the Sanhedrin). He addressed it to the Rosh Bet Din (the head of the court, the chief justice) who just happens to be the brother of Yeshua. His name is Ya’aqov. He is the writer of the book in the Nazarean Codicil which bears his name. The question is found in:

***II Luqas (Acts) 15:5*** *But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.*

The answer to this question is found in:

***II Luqas (Acts) 15:19*** *Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time has in every city them that preach him, being read in the synagogues every Sabbath day.*

Thus His Eminence, Hakham Yaaqov ben Yosef, decrees that circumcision is a natural result of the conversion process that takes place after a time of learning. He further decrees that those who are turning to Yeshua should obey the Noachide laws as a beginning point for their walk.

Maimonides, in his epic work Mishneh Torah*,* in the Laws of Kings 9:1*,* teaches us concerning the Laws of Noah:

**"Six precepts were commanded to Adam:**

*1. The prohibition against worship of false G-ds.*

*2. The prohibition against cursing G-d.*

*3. The prohibition against murder.*

*4. The prohibition against forbidden sexual relations.*

*5. The prohibition against theft.*

*6. The command to establish laws and courts of justice.*

**To Noah, HaShem added the following:**

*7. The prohibition against eating the flesh from a living animal. Thus there are seven Mitzvot" (Commandments)"*

Again quoting from the Law of Kings 8:10 he states:

*"Our teacher Moshe (Moses) was commanded by G-d to compel all the peoples of the earth to accept upon themselves the laws given to the descendants of Noah."*

Again quoting:

*"This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era. The Jews must serve as "a light to the nations"[[83]](#footnote-83) teaching them (the Gentiles) the seven Mitzvot (laws) and instructing them in proper behavior...Similarly, the Chatam Sofer[[84]](#footnote-84) writes that it is a mitzvah (commandment) to guide the Gentiles in the service of G-d."*

Now that we understand that salvation depends on our **faithful obedience** to the commandments; I need to deal a bit with some common Christian concepts that will be confusing if we do not address them. We need to understand that the concept of eternal life is related to the concept of salvation. To understand this idea will require that we address a few concepts. The first concept that I need to address is:

**Yeshua = Mashiach.**

The Greek word “christos” (which is transliterated as Christ) is used to translate the Hebrew word Mashiach:

***Matityahu (Matthew) 1:16*** *And Jacob begat Joseph the husband of Mary, of whom was born Yeshua, who is called Mashiach (Christ).*

Now, most Christians understand this, never the less, the implications are profound. Mashiach means that His majesty was anointed as a King, as a Prophet, and as a Priest. Further, we can substitute the word Mashiach every time we encounter the word “Christ” or indeed even the word “Yeshua”:

**Christ = Mashiach = Yeshua**

Please remember to make this translation whenever you encounter the word Christ. In this way you will immediately gain understanding.

The next concept that we need to understand is that:

**Yeshua = Mashiach = Torah.**

Yochanan (John) 1:1 alludes to this:

***Yochanan (John) 1:1-3*** *1. In (At) the beginning [of creation] was the Word (Torah), and the Word (Torah) was with [or, in communion with] God [Ha-Shem], and the Word (Torah) was a God (Elohim = Judge).*

*2. This One was in/at the beginning [of creation] with God (Ha-Shem).*

*3. All [things] came to be through him, and without him not even one thing came to be which has come to be.*

We understand that when someone is talking about the “Word of HaShem” that they are referring to the Torah. In this verse, Yochanan is clearly calling Yeshua The Word of HaShem, the Torah. Our Sages have taught us that HaShem used the Torah as the blueprint for creation. So when Yochanan tells us that The Word created everything, then clearly Torah and Yeshua are the same entity.

Let me spell this out: HaShem is The Speaker, Yeshua/Torah is The Word that HaShem spoke.

We see this same concept in:

***Mishlei (Proverbs 3:13-19)*** *Happy [is] the man [that] finds wisdom, and the man [that] gets understanding. For the merchandise of it [is] better than the merchandise of silver, and the gain thereof than fine gold. She [is] more precious than rubies: and all the things you can desire are not to be compared unto her. Length of days [is] in her right hand; [and] in her left hand riches and honour. Her ways [are] ways of pleasantness, and all her paths [are] peace. She [is] a tree of life to them that lay hold upon her: and happy [is every one] that retains her. HaShem by wisdom has founded the earth; by understanding has he established the heavens.*

We know from the siddur that Wisdom is synonymous with Torah. We read in the siddur a paraphrase of Mishlei 3:

***Torah is a tree of life to those who take hold of her*** *…*

We also know that “The Word” is synonymous with Torah. Therefore we can understand that anytime we see Torah we can substitute Yeshua or Mashiach.

This helps us to understand why Orthodox Jews build their entire lives around Torah:

**Torah = Mashiach = Yeshua.**

This also helps us to understand why many Christians are focused on Mashiach while Orthodox Jews have the same fervor towards Torah.

Before the coming of Yochanan, only the salvation of Jews was understood. If the Gentile wanted to turn to HaShem he had to convert. There was no other way. In Yochanan we begin to see this mystery being revealed:

***Luqas (Luke) 3:4*** *As it is written in the book of the words of Isaiah the prophet, saying,” The voice of one crying in the wilderness, Prepare the way of the LORD, make his paths straight. 5 Every valley willll be filled, and every mountain and hill will be brought low; and the crooked will be made straight, and the rough ways will be made smooth; 6 And all flesh will see the salvation (Yeshua) of God.”* (Isaiah 40:3-5 Septuagint)

Thus we see that ALL FLESH will see the salvation (Yeshua) of HaShem. This salvation for the Gentiles is going to be revealed through the Jews. Further the salvation of the Jews depends on the salvation of the Gentiles. Until the Gentiles are saved, the Jews cannot be saved. As we see in the Prophets, the Jews are to be a light to the nations, to the Gentiles:

***Yeshayahu (Isaiah) 49:6*** *And he said, It is a light thing that you should be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the Gentiles, that you (the people of Israel) may be My salvation (Yeshua) unto the end of the earth.*

Yeshua reaffirmed this concept in:

***Yochanan (John) 4:21*** *Yeshua said unto her, Woman, believe me, the hour comes, when you will neither in this mountain, nor yet at Jerusalem, worship the Father. 22 You worship what you know not: we know what we worship: for salvation (Yeshua) is of the* Jews.

Now I have a question: From what we have learned about salvation, what does this verse have to do with the Torah?

***II Luqas (Acts) 4:10*** *Be it known unto you all, and to all the people of Israel, that by the name of Yeshua Mashiach of Nazareth, whom you crucified, whom Yeshua raised from the dead, even by him does this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation (Yeshua) in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Do we have to accept Yeshua to be saved? Hold on, we will answer this in a bit.

Now that we have these foundational concepts under our hat, let’s begin to understand eternal life and it’s relationship to salvation. To understand this idea, let’s begin with a question: What must I do to inherit eternal life?

The first answer to this question is found in:

***Bereshit (Genesis) 3:20-24*** *Adam named his wife Eve, because she would become the mother of all the living. HaShem made garments of skin for Adam and his wife and clothed them. And HaShem said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the* ***tree of life******(i.e. Yeshua) and eat, and live forever****." So HaShem banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth* ***to guard the way to the tree of life (i.e. Yeshua).***

So, in Beresheet (Genesis), HaShem says that men would live forever if they eat **from the tree of life (i.e. Yeshua).** **This is the first reference to eternal life, in the scriptures**. Let’s look again to see if there are any other ways to have eternal life:

***Yochanan (John) 6:51****: (Yeshua said:) I am “the living bread” (i.e. the living Torah) which came down from heaven: if any (Gentile) man eats of this bread,* ***he will live forever****: and the bread that I will give is my body, which I will give for the life of the world (Gentiles).*

The above passage seems to be saying that you can live forever by keeping the commands and decrees of Yeshua (i.e. “the living Torah”). Lest we have any doubt lets try to confirm this from another passage:

***Yehezekel (Ezekiel) 20:10-13*** *Therefore I led them out of Egypt and brought them into the desert. I gave them My decrees and made known to them My laws (i.e. Yeshua “the living Torah”), for the man who obeys them* ***will live by/through them****. Also I gave them my Sabbaths as a sign between us, so they would know that I HaShem made them holy. "'Yet the people of Israel rebelled against Me in the desert. They did not follow My decrees but rejected My laws—(i.e. Yeshua “the living Torah”) although the man who obeys them* ***will live by/through them****--and they utterly desecrated My Sabbaths. So I said I would pour out My wrath on them and destroy them in the desert.*

Yehezekel (Ezekiel) never comes right out and calls it eternal life, but, it is obvious that the way to live is through the commands of Yeshua. This life is different than what the wicked do when they walk and breathe. The wicked do not live like the righteous/generous. The only difference must be in how long they live. Let’s look at one more passage to make this point clear:

***Matityahu (Matthew) 19:15-17*** *When he had placed his hands on them, he went on from there. Now a man came up to Yeshua and asked, "Teacher, what good thing must I do* ***to get eternal life?****" "Why do you ask me about what is good?" Yeshua replied. "There is only One who is good.* ***If you want to enter life, obey the commandments"(i.e. Yeshua the living Torah).***

and

***Marqos (Mark) 10:17-23*** *As Yeshua started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked,* ***"what must I do to inherit eternal life?****" "Why do you call me good?" Yeshua answered. "No one is good--except God alone.* ***You know the commandments****: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'" "Teacher," he declared,* ***"all these I have kept since I was a boy." Yeshua looked at him and loved him.******"One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."*** *At this the man's face fell. He went away sad, because he had great wealth. Yeshua looked around and said to his disciples,* ***"How hard it is for the selfish to enter the kingdom (government) of heaven!"***

and

***Luqas (Luke) 10:25-28*** *On one occasion an expert in the law stood up to test Yeshua. "Teacher," he asked,* ***"what must I do to inherit eternal life?"*** *"What is written in the Law?" he replied. "How do you read it?" He answered:* ***"'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.' " "You have answered correctly," Yeshua replied. "Do this and you will live."***

**The way to live forever is to obey the commands of Yeshua. By obeying Torah (Written and Oral) we inherit eternal life.** Lets look, now, at another example of how to live forever:

***Yochanan (John) 6:43-51*** *"Stop grumbling among yourselves," Yeshua answered.* ***"No one can come to me unless the Father who sent me draws him unto me****, and I will raise him up at the last day. It is written in the Prophets: 'They will all be taught by God.' Everyone who listens to the Father and learns from Him comes to me. No one has seen the Father except the one who is from Yeshua; only he has seen the Father. I tell you the truth,* ***he who faithfully obeys (the Torah) has everlasting life****. I am the bread of life (i.e. the living Torah). Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven (i.e. the living Torah),* ***which a man may eat and not die.*** *I am the living bread that came down from heaven (i.e. the living Torah).* ***If anyone eats of this bread, he will live forever.*** *This bread is my body, which I will give for the life of the world (Gentiles)."*

The way to live forever is to eat of the Bread from Heaven. Yeshua is obviously The Bread from Heaven. Therefore to live forever requires one to eat and digest of this Living bread (i.e. regular and “in-depth” study of the Torah as taught by our Sages.

Another facet of living forever involves faithfully obeying His majesty King Yeshua (the living Torah). This facet is described, repeatedly, throughout the Nazarean Codicil, in various ways. **They all boil down to faithful obedience to Torah**:

***Yochanan (John) 6:47*** *Amen ve Amen, I say unto you, He that faithfully obeys me (the living Torah) has everlasting life.*

***II Luqas (Acts) 13:46*** *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of Yeshua should first have been spoken to you: but seeing that you put it away from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

Let's summarize the methods, used by Yeshua and described in His scriptures, for obtaining eternal life:

1. Eat from the Tree of Life.

2. Obey the commands of Yeshua.

3. Faithfully obey His Majesty King Yeshua (the ling Torah).

**Yeshua = Torah = Tree of Life**

These three approaches to **live forever** are all clearly spelled out in the Bible, yet there is a problem. Let’s look at the problem:

***Yochanan (John) 14:6*** *Yeshua answered, "I am the way and the truth and the life. No one comes to the Father except through me.*

Messiah seems to be saying that there is ONLY ONE way to life and that is through Yeshua. Yet, we have already seen that there are clearly three approaches to live forever. How do we resolve this? Mishlei (Proverbs) puts all three of these together:

***Mishlei (Proverbs) 3:13-20*** *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a tree of life to those who embrace her; those who lay hold of her will be blessed. By wisdom HaShem laid the earth's foundations, by understanding he set the heavens in place; By his knowledge the deeps were divided, and the clouds let drop the dew.*

The above passage is read, in the synagogue, when the Torah scroll is returned to the ark. When we say this, we agree that the ultimate wisdom is Torah. This passage shows that Torah was/is instrumental in the creation of the world, and it is also the Tree of life. So, the Tree of Life, the Torah, and Yeshua are all the same entity. Yeshua must be the Tree of Life. Yeshua must be the Torah. Yeshua is THE way and THE truth and THE life!

The scriptures and the Oral Torah often compare two different things, to a third thing. For example: Torah is light and Yeshua is light:

***Mishlei (Proverbs) 6:23*** *For the commandment [is] a lamp; and the law (Torah) [is] light; and reproofs of instruction [are] the way of life:*

***Yochanan (John) 8:12*** *When Yeshua spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."*

This has profound implications for the believer today. It means that we must obey all of HaShem’s commands in the Written and Oral Torah or we will, in effect, be discarding Yeshua. It means that if we make a distinction between the laws of HaShem that we must obey and those that we don't have to obey, that we must somehow believe in part of Yeshua and not in all of him. This does not work! Just as Yeshua is a single entity, so also is the Torah a single entity. We cannot divide the commands of Yeshua anymore than we can divide the body of Messiah. We either obey all of the Torah or we have rejected Messiah.

Further evidence for this idea is demonstrated by the fact that the Sages divide the 613 commandments into 248 positive (corresponding to the 248 bodily organs) and 365 negative (corresponding to the 365 bodily sinews). After all, a wise individual understands that he must take care of his entire organism if he desires physical well-being. So too it borders on spiritual blindness to dramatize one mitzva while ignoring another. If Yeshua is the Living Torah, then these 613 mitzvoth (commandments) represent His body!

Thus we conclude our examination of the concept of salvation by clearly stating that we are to be saved from this mortal life by our **faithful obedience** to the Torah and it’s commands. By being faithfully obedient we will obtain eternal life and thereby will we be saved through our Master His Majesty King Yeshua of all Israel.

**Ashlamatah: ‎‎** **Jer 1:5-12 + 2:2-3**

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| **Rashi** | **Targum** |
| 4. ¶ And the word of the Lord came to me, saying: | 4. ¶ And the word of prophecy from before the LORD was with me, saying:  |
| 5. When I had not yet formed you in the womb, I knew you, and when you had not yet emerged from the womb, I had appointed you; a prophet to the nations I made you. | 5. "Before 1 created you from the womb 1 established you, and before you came into the world 1 appointed you; 1 designated you as a prophet who should make the Gentiles drink a cup of cursing.” |
| 6. And I said, "Alas, O Lord God! Behold, I know not to speak for I am a youth. **{S}** | 6. But 1 said: "Receive my petition, O LORD God! See, 1 do not know how to prophesy, because 1 am a youth; and from my beginning I have been prophesying trouble and exile about this people." **{S}** |
| 7. And the Lord said to me; Say not, "I am a youth," for wherever I send you, you shall go, and whatever I command you, you shall speak. | 7. And the LORD said to me: "Do not say, 'I am a youth'; for you will go to every place 1 send you, and all that 1 command you, you will prophesy. |
| 8. Fear them not, for I am with you to save you, says the Lord. | 8. Do not be afraid from before them, for My Memra will be at your assistance to deliver you, says the LORD." |
| 9. And the Lord stretched out His hand **and reached my mouth**, and the Lord said to me; Behold, I have placed My words in your mouth. | 9. And the LORD sent the words of His prophecy, **and set them in order in my mouth**; and the LORD said to me; "Behold, 1 have put the words of My prophecy in your mouth. |
| 10. Behold, I have appointed you over the nations and over the kingdoms, to uproot and to crush, and to destroy and to demolish, to build and to plant. **{P}** | 10. See that 1 have appointed you today over the Gentiles and over the kingdoms ~ to uproot and to tear down, and to destroy and to break up; and over the house of Israel ~ to build and to establish." **{P}** |
| 11. ¶ And the word of the Lord came to me, saying: What do you see, Jeremiah? And I said, **"I see a rod of an almond tree."** | 11. ¶ And the word of prophecy from before the LORD was with me, saying: "What do you see Jeremiah?" And I said: **"I see a king hastening to do evil."** |
| 12. And the Lord said to me; You have seen well, for I hasten My word to accomplish it. **{S}** | 12. Then the LORD said to me: "You have seen well; for 1 am hastening concerning my word, to do it." **{S}** |
| 13. And the word of the Lord came to me a second time, saying: What do you see? And I said, "I see a bubbling pot, whose foam is toward the north." | 13. And the word of prophecy from before the LORD was with me a second time, saying: "What do you see?" And 1 said: "I see a king who seethes" like a cauldron, and the arrangement of his troops who are advancing and coming from the direction of the north." |
| 14. And the Lord said to me; From the north the misfortune will break forth upon all the inhabitants of the land. | 14. And the LORD said to me: "From the north evil will begin to come upon all the inhabitants of the land.  |
| 15. For, behold I am summoning all the families of the kingdoms of the north, says the Lord, and they will come and place, each one his throne at the entrance of the gates of Jerusalem and against all its walls around and against all the cities of Judah. | 15. For behold, I am summoning all the descendants of the kingdom of the north, says the LORD; and they will come and each set up/ his throne in front of the gates of Jerusalem, and against all her walls round about, and against all the cities of the house of Judah. |
| 16. And I will utter My judgments against them concerning all their evil, that they left Me and offered up burnt-offerings to other gods and they prostrated themselves to the work of their hands. | 16. And I will utter the punishment of My judgement on them concerning all their wickedness; for they have forsaken My worship and have offered up incense to the idols of the Gentiles and have become enslaved to the works of their hands. |
| 17. And you shall gird your loins and arise and speak to them all that I command you; be not dismayed by them, lest I break you before them. | 17. But you, strengthen your loins and stand up and prophesy to them all that I command you: do not hold back from reproving them, lest I should break you before them. |
| 18. And I, behold I have made you today into a fortified city and into an iron pillar, and into copper walls against the entire land, against the kings of Judah, against its princes, against its priests, and against the people of the land. | 18. And behold, I have made you today as strong as a fortified city, and like a pillar of iron, and like a bronze wall, so that you may give a cup of cursing to drink to all the inhabitants of the land, to the kings of the house of,Judah, to her princes, to her priests, and to the people of the land. |
| 19. And they shall fight against you but they shall not prevail against you, for I am with you says the Lord, to save you. **{P}** | 19. And they will dispute and fight before you so as to destroy the words of your prophecy; but they will not prevail over you, because My Memra will be at your assistance to deliver you, says the LORD.” **{P}** |
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| 1. ¶ And the word of the Lord came to me, saying: | 1. ¶ And a word of prophecy from before the LORD was with me, saying: |
| 2. Go and call out in the ears of Jerusalem, saying: so said the Lord: I remember to you the lovingkindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. | 2. "Go, and prophesy before the people who are in Jerusalem, saying: Thus says the LORD, I remember in your favour the good things of the days of old, the love of your fathers who believed in My Memra and followed" My two messengers, Moses and Aaron, in the wilderness for forty years without provisions in a land not sown. |
| 3. **Israel is holy to the Lord, the first of His grain; all who eat him shall be guilty, evil shall befall them, says the Lord.** **{P}** | 3. **The house of Israel' are holy before the LORD - in respect of those who plunder them - like fruits of heave-offering of harvest of which whoever eats is guilty of death; and like firstlings of harvest, the sheaf of the heave-offering, of which everyone who eats, before the priests the sons of Aaron offer it as a sacrifice upon the altar/ is guilty.** **{P}** |
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**Rashi’s Commentary on Jer 1:5-12 + 2:2-3**

**5** **When I had not yet formed you in the womb, etc.** Since the days of the first man. The Holy One, blessed be He, showed Adam each generation and its prophets.

**I...formed you** Heb. jxv`, an expression of dxev, a form.

**I knew you** connois toi in O.F. Comp. (Exodus 6:3), “I was not known (iYrcep) to them.”

**I appointed you** I appointed you for this.

**a prophet to the nations** To Israel, who behave like the Gentiles. In this manner it is expounded in Sifrei on the verse: “A prophet from your midst, etc.” (Deut. 18:15), will set up for you and not for those who deny the Torah. How then do I fulfill “A prophet to the nations I made you”? To the children of Israel who deport themselves with the customs of the nations.

**It can further be interpreted: “A prophet for the nations,” like “About the nations,” to give them to drink the cup of poison, to prophesy retribution upon them, as it is said: “Take this cup of the wine of wrath from My hand, you shall give all the nations to drink of it” (infra 25:15).**

Another explanation of “When you had not yet emerged from the womb I appointed you” is: Concerning you I said to Moses: “I will set up a prophet...like you” (Deut. 18:18). This one reproved them, and this one reproved them. This one prophesied for forty years and this one prophesied for forty years.

**6** **Alas** This is an expression of wailing (konpljjnt in 0.F.).

**for I am a youth** I am not worthy to reprove them. Moses reproved them shortly before his death, when he was already esteemed in their eyes through the many miracles that he had performed for them. He had taken them out of Egypt, split the Reed Sea for them, brought down the manna, caused the quails to fly, given them the Torah, brought up the well. I come to reprove them at the beginning of my mission.

**7** **wherever I send you** **to the heathens.**

**and whatever I command you** to Israel, you shall speak.

**9** **And the Lord stretched forth His hand** Every sending mentioned concerning a hand is an expression of stretching forth. Another explanation is like the Targum: And the Lord sent the words of His prophecy.

**10** **I have appointed you** **I have appointed you over the heathens**.

**to uproot and to crush** (depayser in French, to uproot) **and over Israel to build and to plant if they heed.** So did Jonathan paraphrase it.

**11** **a rod of an almond tree** (amendleer in O.F.) Jonathan, however, renders: A King who hastens to do evil.

**12** **You have seen well** This almond tree hastens to blossom before all other trees. I, too, hasten to perform My word. And the Midrash Aggadah (Ecc. Rabbah 12:8) explains: **An almond tree takes twenty-one days from its blossoming until it is completely ripe, as the number of days between the seventeenth of Tammuz, when the city was broken into, until the ninth of Ab, when the Temple was burnt.**

**13** **a bubbling pot** [lit. blown up,] seething (boillant in French).

**whose foam** [lit. and its face,] its seething (et ses ondes in O.F.) [and its waves].

**14** **From the north the misfortune will break forth** Babylon is on the north of Eretz Israel.

**16** **And I will utter My judgments against them** I will debate with them, with Judah and Jerusalem.

**17** **And you shall gird your loins** This is an expression of quickening like a man of valor.

**18** **against the Kings of Judah** lit. to the Kings of Judah.

**19** **And they shall fight against you** They shall quarrel and fight against you to refute the words of your prophecy.

**Chapter 2**

**2** **I remember to you** Were you to return to Me, I would desire to have mercy on you for I remember the loving kindness of your youth and the love of the nuptials of your wedding canopy, when I brought you into the wedding canopy, and this (jizlelk) is an expression of bringing in. Your nuptials (Noces in O.F.). Now what was the loving kindness of your youth? Your following My messengers, Moses and Aaron, from an inhabited land to the desert without provisions for the way since you believed in Me.

**3** **Israel is holy** like terumah.

**the first of His grain** **Like the first of the harvest before the Omer, which it is forbidden to eat, and whoever eats it is liable, so will all those who eat him be guilty. So did Jonathan render it.**

**Special Ashlamatah: ‎‎ Hosea 14:2-10; & Micah 7:18-20**

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| --- | --- |
| 2. ¶ Return, O Israel, to the Lord your God, for you have stumbled in your iniquity. | 2. ¶ Return, O Israel, to the fear of the LORD your God, for you have fallen because of your sin. |
| 3. Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips. | 3. Bring' with you words of confession' and return ‎to the worship of the LORD. Say before Him, "It is near before You to forgive iniquities: then we will be accepted as good. Let the words ‎of our lips be accepted before You with favour like bullocks on Your altar!” |
| 4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy." | 4. The kings of Assyria will not save us. We will not put our trust in horsemen, and ‎no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were ‎like orphans in Egypt. |
| 5. **I will remedy their backsliding; I will love them freely, for My wrath has turned away from them.** | 5. **I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they ‎freely repent. for my anger has turned away from them.** |
| 6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon. | 6. My Memra will be like dew to Israel; they will bloom like the lily, and they will ‎dwell in their fortified land like the tree of Lebanon which puts forth its branches. |
| 7. Its branches shall go forth, **and its beauty shall be like the olive tree**, and its fragrance like the Lebanon. | 7. Sons and daughters will multiply, **and their ‎light will be like the light of the holy candelabrum** and their fragrance like the fragrance of incense. |
| 8. **Those who dwelt in its shade shall return**; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon. | 8. They will be gathered from ‎among their exiles, **they will dwell in the shade of their anointed One.** The dead will be resurrected and goodness will increase ‎in the land. The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary. |
| 9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found. | 9. The house of Israel will say. "Why should we worship idols any more?" I. ‎by My Memra, will hear the prayer of'Israel and have compassion on them, I. by My Memra, will make them like a beautiful cypress ‎tree, because forgiveness for their waywardness is found before Me. |
| 10. Who is wise and will understand these, discerning and will know them; **for the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them.** **{P}** | 10. Who is wise" and will consider these things? Who is prudent and ‎will take note of them? **For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting life through them, ‎but the wicked will be delivered to Gehinnam" because they have not walked in them.** **{P}** |
|  |  |
| 18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness.  | 18. There is none besides You; you are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who ‎does not extend His anger forever, because He delights in doing good.  |
| 19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins. | 19. His Memra will again have mercy on us, He will tread upon ‎our transgressions in His love and He will cast all the sins of Israel into the depths of the sea. |
| 20. **You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore.** **{P}** | 20. **You will show (Your) faithfulness to Jacob ‎to his sons, as you swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You ‎will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore ‎to our fathers in days of old.** **{P}** |
|  |  |

**Rashi’s Commentary for: Hos 14:2-10 + Mic. 7:18-20‎**

**Return, O Israel** You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה , with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3 You shall forgive all iniquity** Heb. עָוֹן כָּל-תִּשָׂא . Forgive all our iniquities.

**and teach [us the] good [way]** Heb. וְקַח-טוֹב . And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** **that we should have sacrificed before you, let us render them with the placation of the words of our lips.**

**4 Assyria shall not save us** Say this also before Him, “We no longer seek the aid of man, neither from Assyria nor from Egypt.”

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer to the work of our hands** that they are our gods.

**for in You alone shall our hope be,** You Who grant mercy to the orphans.

**5 I will remedy their backsliding** Said the prophet: So has the Holy Spirit said to me. **After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.**

**6 and it shall strike** I. e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7 Its branches shall go forth** Sons and daughters shall increase.

**and it shall be** Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8 Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon** Jonathan renders: **Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple.** For they would blow the trumpets over the libations when the Levites would recite the song.

**9 Ephraim will say**, “What more do I need to follow the images?” And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; **i.e., I will be accessible to him.**

**from Me your fruit is found** Am I not He? For all your good emanates from Me.

**10 Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**20 You shall give the truth of Jacob** - Jonathan paraphrases: You shall give the truth of Jacob to his sons, as You swore to him in Bethel; the loving-kindness of Abraham to his seed after him, as you swore to him ‘between the parts.’ You shall remember for us the binding of Isaac, etc. Give us the truth that You promised Jacob. Cause to come true Your word that You promised Jacob (Gen. 28:15): “For I will not forsake you.”

**the loving-kindness of Abraham** **The reward for the loving-kindness of Abraham, [out of] which he commanded his sons to keep the way of the Lord: to perform righteousness and justice. Therefore, it does not say, “And the loving-kindness,” but “the loving-kindness.” The truth - that you will make come true the promise to Jacob - that will be the payment of the reward for Abraham’s loving-kindness. which you swore -at the binding of Isaac, (Gen 22:16) “I swore by Myself, says the Lord, that because you did this thing, etc.”**

**Verbal Tallies**

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

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

**Shemot (Exodus) 33:12 – 34:26**

**Yeremiyahu (Jeremiah) 1:5-12 + 2:2-3**

**Hoshea (Hosea) 14:2-10**

**Micah 7:18-20**

**Tehillim (Psalms) 67**

**Mk 9:2-8, Lk 9:28-36, Acts 17:22-31**

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

Said / Sayest / Say - אמר, Strong’s number 0559.

LORD - יהוה, Strong’s number 03068.

See - ראה, Strong’s number 07200.

Know / Knew / Known - ידע, Strong’s number 03045.

Send - שלח, Strong’s number 07971.

**The verbal tallies between the Torah and the special Ashlamata (Hoshea) are:**

Said / Sayest / Say - אמר, Strong’s number 0559.

LORD - יהוה, Strong’s number 03068.

Know / Knew - ידע, Strong’s number 03045.

Found - מצא, Strong’s number 04672.

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

People - אם, Strong’s number 05971.

Know / Knew / Known - ידע, Strong’s number 03045.

**Shemot (Exodus) 33:12** And Moses said <0559> (8799) unto the LORD <03068>, See <07200> (8798), thou sayest <0559> (8802) unto me, Bring up this people <05971>: and thou hast not let me know <03045> (8689) whom thou wilt send <07971> (8799) with me. Yet thou hast said <0559> (8804), I know <03045> (8804) thee by name, and thou hast also found <04672> (8804) grace in my sight.

**Yeremiyahu (Jeremiah) 1:5** Before I formed thee in the belly I knew <03045> (8804) thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

**Yeremiyahu (Jeremiah) 1:6** Then said <0559> (8799) I, Ah, Lord GOD! behold, I cannot <03045> (8804) speak: for I am a child.

**Yeremiyahu (Jeremiah) 1:7** But the LORD <03068> said <0559> (8799) unto me, Say <0559> (8799) not, I am a child: for thou shalt go to all that I shall send <07971> (8799) thee, and whatsoever I command thee thou shalt speak.

**Yeremiyahu (Jeremiah) 1:10** See <07200> (8798), I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

**Hoshea (Hosea) 14:2** Take with you words, and turn to the LORD <03068>: say <0559> (8798) unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

**Hoshea (Hosea) 14:8** Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found <04672> (8738).

**Hoshea (Hosea) 14:9** Who is wise, and he shall understand these things? prudent, and he shall know <03045> (8799) them? for the ways of the LORD <03068> are right, and the just shall walk in them: but the transgressors shall fall therein.

**Tehillim (Psalms) 67:2** That thy way may be known <03045> (8800) upon earth, thy saving health among all nations.

**Tehillim (Psalms) 67:3** Let the people praise thee, O God; let all the people <05971> praise thee.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Ex 33:12 – 34:26** | **Psalms****Ps 67:1-7** | **Ashlamatah****Jer 1:5-12 + 2:2-3** |
| --- | --- | --- | --- | --- |
| **yn"doa]**  | LORD | Exod 34:9 |  | Jer 1:6 |
| **lk;a'** | eat | Exod 34:15Exod 34:18 |  | Jer 2:3 |
| **~yhil{a/** | GOD, gods | Exod 34:15Exod 34:16Exod 34:17Exod 34:23Exod 34:24Exod 34:26 | Ps 67:1Ps 67:3Ps 67:5Ps 67:6Ps 67:7 |  |
| **rm;a'**  | said, speak | Exod 33:12Exod 33:14Exod 33:15Exod 33:17Exod 33:18Exod 33:19Exod 33:20Exod 33:21Exod 34:1Exod 34:9Exod 34:10 |  | Jer 1:6Jer 1:7Jer 1:9Jer 1:11Jer 1:12Jer 2:2 |
| **#r,a,**  | earth, land, ground | Exod 34:8Exod 34:10Exod 34:12Exod 34:15Exod 34:24 | Ps 67:2Ps 67:4Ps 67:6Ps 67:7 | Jer 2:2 |
| **rv,a]** | whom, which | Exod 33:12Exod 33:16Exod 33:17Exod 33:19Exod 34:1Exod 34:10Exod 34:11Exod 34:12 |  | Jer 1:7 |
| **aAB**  | going, bring, came | Exod 34:12Exod 34:26 |  | Jer 2:3 |
| **yAG**  | nation | Exod 33:13Exod 34:10Exod 34:24 | Ps 67:2 | Jer 1:5Jer 1:10 |
| **rb;D'**  | spoken, speak | Exod 33:17 |  | Jer 1:6Jer 1:7 |
| **rb'D'**  | thing, words | Exod 33:17Exod 34:1 |  | Jer 1:9Jer 1:11Jer 1:12 |
| **%r,D,**  | ways | Exod 33:13 | Ps 67:2 |  |
| **hy"h'** | come, become, came | Exod 33:22Exod 34:12 |  | Jer 1:11 |
| **%l;h'**  | go, walk | Exod 33:14Exod 33:15Exod 33:16Exod 34:9 |  | Jer 1:7Jer 2:2 |
| **hNEhi**  | behold | Exod 33:21Exod 34:10Exod 34:11 |  | Jer 1:6Jer 1:9 |
| **hz<** | this, here | Exod 33:12Exod 33:13Exod 33:15Exod 33:17 |  | Jer 1:10 |
| **dy"** | hand | Exod 34:4 |  | Jer 1:9 |
| **[d'y"** | known, know | Exod 33:12Exod 33:13Exod 33:16Exod 33:17 | Ps 67:2 | Jer 1:5Jer 1:6 |
| **hwhy**  | LORD | Exod 33:12Exod 33:17Exod 33:19Exod 33:21Exod 34:1Exod 34:4Exod 34:5Exod 34:6Exod 34:10Exod 34:14Exod 34:23Exod 34:24Exod 34:26 |  | Jer 1:6Jer 1:7Jer 1:8Jer 1:9Jer 1:11Jer 1:12Jer 2:2Jer 2:3 |
| **~Ay**  | day | Exod 34:11Exod 34:18Exod 34:21 |  | Jer 1:10 |
| **ac'y"**  | came, born | Exod 34:18 |  | Jer 1:5 |
| **laer'f.yI**  | Israel | Exod 34:23 |  | Jer 2:3 |
| **yKi** | even though | Exod 34:9 |  | Jer 1:6Jer 1:7 |
| **lKo** | all, every | Exod 33:16Exod 33:19Exod 34:3Exod 34:10Exod 34:19Exod 34:20Exod 34:23 | Ps 67:2Ps 67:3Ps 67:5Ps 67:7 | Jer 1:7Jer 2:3 |
| **hm'** | how, what | Exod 33:16 |  | Jer 1:11 |
| **!t;n"**  | yielded, appointed, |  | Ps 67:6 | Jer 1:5Jer 1:9 |
| **#t;n"**  | tear down, break down | Exod 34:13 |  | Jer 1:10 |
| **l[;**  | before, over, everywhere | Exod 33:19 |  | Jer 1:7Jer 1:10Jer 1:12 |
| **~ynIP'**  | before, face | Exod 33:14Exod 33:15Exod 33:16Exod 33:19Exod 33:20Exod 33:23Exod 34:6Exod 34:11Exod 34:20Exod 34:23Exod 34:24 | Ps 67:1 |  |
| **dq;P'** | visiting, appointed | Exod 34:7 |  | Jer 1:10 |
| **hw"c'**  | comanded, | Exod 34:4Exod 34:11Exod 34:18 |  | Jer 1:7 |
| **ar'q'**  | proclaimed, called, invite | Exod 33:19Exod 34:5Exod 34:6Exod 34:15 |  | Jer 2:2 |
| **ha'r'**  | see, saw | Exod 33:12Exod 33:13Exod 33:18Exod 33:20Exod 33:23Exod 34:3Exod 34:10Exod 34:20Exod 34:23Exod 34:24 |  | Jer 1:10Jer 1:11Jer 1:12 |
| **tyviare**  | first | Exod 34:26 |  | Jer 2:3 |
| **~x,r,**  | womb | Exod 34:19 |  | Jer 1:5 |
| **xl;v'**  | send, sent | Exod 33:12 |  | Jer 1:7Jer 1:9 |
| **!n"x'**  | gracious | Exod 33:19 | Ps 67:1 |  |
| **ds,x,**  | Loving-kindness | Exod 34:6Exod 34:7 |  | Jer 2:2 |
| **arey"** | fearful, afraid | Exod 34:10 | Ps 67:7 | Jer 1:8 |
| **~[;** | people | Exod 33:12Exod 33:13Exod 33:16Exod 34:9Exod 34:10 | Ps 67:3Ps 67:4Ps 67:5 |  |
| **hf'['**  | do, perform, make,celebrate | Exod 33:17Exod 34:10Exod 34:17Exod 34:22 |  | Jer 1:12 |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder****Ex 33:12 – 34:26** | **Psalms****Psa 67:1-7** | **Ashlamatah****Jer 1:5-12 + 2:2-3** | **Peshat****Mk/Jude/Pet****Mk 9:2-8** | **Remes 1****Luke****Lk 9:28-36** | **Remes 2****Acts/Romans****Acts 17:22-31** |
| **ἀκούω** | listen |  |  |  | Mark 9:7 | Luke 9:35 |  |
| **ἀναβαίνω** | ascend | Exo 34:1 Exo 34:2 Exo 34:3 Exo 34:4 Exo 34:24 |  |  |  |  |  |
| **ἀνήρ** | men, man |  |  |  |  | Luke 9:30Luke 9:32 | Acts 17:22Acts 17:31 |
| **ἄνθρωπος** | man | Exo 33:20  |  |  |  |  | Acts 17:26Acts 17:29Acts 17:30 |
| **ἀπαγγέλλω** | reported |  |  |  |  | Luke 9:36 | Acts 17:30 |
| **auvto,j**  | himself, these |  |  |  |  | Luke 9:33 | Acts 17:25 |
| **βῶμος** | shrine | Exo 34:13  |  |  |  |  | Act 17:23  |
| **γῆ** | land, earth, ground | Exod 34:8Exod 34:10Exod 34:12Exod 34:15Exod 34:24 | Ps 67:2Ps 67:4Ps 67:6Ps 67:7 |  | Mark 9:3 |  | Acts 17:24Acts 17:26 |
| **γίνομαι** | became | Exod 33:22Exod 34:12 |  | Jer 1:11 | Mark 9:3Mark 9:6Mark 9:7 | Luke 9:29Luke 9:34Luke 9:35Luke 9:36 |  |
| **δίδωμι** | give, gave | Exo 34:16 Exo 34:20  | Psa 67:6  | Jer 1:9  |  |  | Acts 17:25 |
| **δικαιοσύνη** | righteousness | Exo 34:7  |  |  |  |  | Acts 17:31 |
| **δόξα** | glory | Exo 33:18 Exo 33:19 Exo 33:22  |  |  |  | Luke 9:31Luke 9:32 |  |
| **δύναμαι** | able | Exo 33:20 |  |  | Mark 9:3 |  |  |
| **δύο** | two | Exo 34:1 Exo 34:4 |  |  |  | Luke 9:30Luke 9:3 |  |
| **ἔθνος** | nation | Exod 33:13Exod 34:10Exod 34:24 | Ps 67:2 | Jer 1:5Jer 1:10 |  |  | Acts 17:26 |
| **έἰ μή** | unless | Exo 33:15 |  |  | Mark 9:8 |  |  |
| **εἷς** | one |  |  |  | Mark 9:5 | Luke 9:33 | Acts 17:26Acts 17:27 |
| **ἕξ** | six | Exo 34:21 |  |  | Mark 9:2 |  |  |
| **ἐπισκιάζω** | overshadowed |  |  |  | Mark 9:7 | Luke 9:34 |  |
| **εὑρίσκω** | find, found | Exo 33:13 Exo 33:16 Exo 33:17 Exo 34:9  |  |  |  | Luke 9:36 | Acts 17:23Acts 17:27 |
| **ζάω** | living | Exo 33:20 |  |  |  |  | Acts 17:28 |
| **Ἡλίας** | Elijah |  |  |  | Mark 9:4Mark 9:5 | Luke 9:30Luke 9:33 |  |
| **ἡμέρα** | day | Exo 34:18 Exo 34:21  |  |  | Mark 9:2 | Luke 9:28Luke 9:36 | Acts 17:31 |
| **θεός** | GOD | Exod 34:15Exod 34:16Exod 34:17Exod 34:23Exod 34:24Exod 34:26 | Ps 67:1Ps 67:3Ps 67:5Ps 67:6Ps 67:7 |  |  |  | Acts 17:23Acts 17:24Acts 17:27Acts 17:29Acts 17:30 |
| **Iάκωβος** | James |  |  |  | Mark 9:2 | Luke 9:28 |  |
| **ἰδού** | behold | Exod 33:21Exod 34:10Exod 34:11 |  | Jer 1:6Jer 1:9 |  | Luke 9:30 |  |
| **Ἰησοῦς** | Jesus |  |  |  | Mark 9:2Mark 9:4Mark 9:5Mark 9:8 | Luke 9:33Luke 9:36 |  |
| **ἵστημι** | stand, stood | Exo 33:21 Exo 34:2  |  |  |  |  | Acts 17:22Acts 17:31 |
| **Ἰωάννης** | John |  |  |  | Mark 9:2 | Luke 9:28 |  |
| **καιρός** | time | Exo 34:18 Exo 34:23 Exo 34:24 |  |  |  |  | Acts 17:26 |
| **καλός** | good |  |  |  | Mark 9:5 | Luke 9:33 |  |
| **κρίνω** | judge |  |  | Psa 67:4 |  |  | Acts 17:31 |
| **κύριος** | LORD | Exod 33:12Exod 33:17Exod 33:19Exod 33:21Exod 34:1Exod 34:4Exod 34:5Exod 34:6Exod 34:10Exod 34:14Exod 34:23Exod 34:24Exod 34:26 |  | Jer 1:6Jer 1:7Jer 1:8Jer 1:9Jer 1:11Jer 1:12Jer 2:2Jer 2:3 |  |  | Acts 17:24 |
| **λέγω** | say | Exod 33:12Exod 33:14Exod 33:15Exod 33:17Exod 33:18Exod 33:19Exod 33:20Exod 33:21Exod 34:1Exod 34:9Exod 34:10 |  | Jer 1:6Jer 1:7Jer 1:9Jer 1:11Jer 1:12Jer 2:2 | Mark 9:5 | Luke 9:31Luke 9:33Luke 9:34Luke 9:35 | Acts 17:28 |
| **λευκός** | white |  |  |  | Mark 9:3 | Luke 9:29 |  |
| **λόγος** | word | Exo 33:17 |  | Jer 1:9 Jer 1:11 Jer 1:12  |  | Luke 9:28 |  |
| **μετανοέω** | repent |  |  |  |  |  | Acts 17:30 |
| **μόνος** | alone, by themselves |  |  |  | Mark 9:2Mark 9:8 | Luke 9:36 |  |
| **Μωσῆς** | Moses |  |  |  | Mark 9:4Mark 9:5 | Luke 9:30Luke 9:33 |  |
| **νεφέλη** | cloud | Exo 34:5  |  |  | Mark 9:7 | Luke 9:34Luke 9:35 |  |
| **ὁράω** | sees, saw | Exod 33:12Exod 33:13Exod 33:18Exod 33:20Exod 33:23Exod 34:3Exod 34:10Exod 34:20Exod 34:23Exod 34:24 |  | Jer 1:10Jer 1:11Jer 1:12 | Mark 9:4Mark 9:8 | Luke 9:31Luke 9:32Luke 9:36 |  |
| **ὄρος** | mountain | Exo 34:1 Exo 34:2 Exo 34:3 Exo 34:4  |  |  | Mark 9:2 | Luke 9:28 |  |
| **οὐδείς** | no one | Exo 34:24  |  |  | Mark 9:8 | Luke 9:36 |  |
| **οὐρανός** | heaven |  |  |  |  |  | Acts 17:24 |
| **πᾶς** | all. every | Exod 33:16Exod 33:19Exod 34:3Exod 34:10Exod 34:19Exod 34:20Exod 34:23 | Ps 67:2Ps 67:3Ps 67:5Ps 67:7 | Jer 1:7Jer 2:3 |  |  | Acts 17:22Acts 17:24Acts 17:25Acts 17:26Acts 17:30Acts 17:31 |
| **Πέτρος** | Peter |  |  |  | Mark 9:2Mark 9:5 | Luke 9:28Luke 9:32Luke 9:33 |  |
| **ποιέω** | make | Exod 33:17Exod 34:10Exod 34:17Exod 34:22 |  | Jer 1:12 | Mark 9:5 | Luke 9:33 | Acts 17:24Acts 17:26 |
| **πρόσωπον** | face, before, person, in front | Exod 33:14Exod 33:15Exod 33:16Exod 33:19Exod 33:20Exod 33:23Exod 34:6Exod 34:11Exod 34:20Exod 34:23Exod 34:24 | Ps 67:1 | Jer 1:8  |  | Luke 9:29 | Acts 17:26 |
| **συλλαλέω** | together |  |  |  | Mark 9:4 | Luke 9:30 |  |
| **τρεῖς**  | three | Exo 34:23 Exo 34:24 |  |  | Mark 9:5 | Luke 9:33 |  |
| **υἱός** | sons | Exo 34:16 Exo 34:20 |  |  | Mark 9:7 | Luke 9:35 |  |
| **φημί** | said, says |  |  | Jer 2:3  |  |  | Acts 17:22 |
| **φοβέω** | fearful, fear |  | Psa 67:7 | Jer 1:8  |  | Luke 9:34 |  |
| **φωνή** | voice |  |  |  | Mark 9:7 | Luke 9:35Luke 9:36 |  |
| **χείρ** | hand | Exod 34:4 |  | Jer 1:9 |  |  | Acts 17:25 |
| **εἴδω** | know, known |  |  |  | Mark 9:6 | Luke 9:33 |  |

**Nazarean Talmud**

**Shabbat Shubá - Sabbath of Returning/Repentance**

**Sidrot of Shmot (Ex.) 33:12 – 34:26**

**“Ata Omer Elai” “You are saying to me ”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

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| **School of Hakham Shaul****Tosefta****Luqas (Lk) 9:28 - 36**Mishnah **א:א** | **School of Hakham Tsefet****Peshat****Mordechai (Mk) 9:2 - 8**Mishnah **א:א** |
|  **Now it happened that after about[[85]](#footnote-85) eight days** and **after these teachings** (words), **he** (Yeshua) **took along** the three Paqidim **Tsefet and Yochanan and Ya’aqob** and **went up on the mountain to pray. And as he was praying, the appearance of his face became different, and his clothing** became **glistening white. And behold, two men were talking with him, who were Moshe and Eliyahu, who appeared in glory** and **were speaking** about **his departure, which he was about to fulfill in Yerushalayim. Now Tsefet and those with him were very sleepy, but** because they stayed **awake, they saw his glory and the two men who were standing with him. And it happened just as they were leaving him, Tsefet said to Yeshua, “Master, it is beneficial** for **us to be here. And let us make three sukkot, one for you and one for Moshe and one for Eliyahu,” not knowing what he was talking about. And** while **he was saying these** things**, the Ruach HaKodesh** (cloud) **came and overshadowed them, and they were awestruck** (afraid) **as they entered into the cloud. And a Bat Kol** (voice) **came from the cloud, saying, “This is my Son,** my **Chosen One. Listen to him!” And after the Bat Kol** (voice) **had occurred, Yeshua was found alone. And they kept silent and told no one in those days anything of what they had seen.** |  **And after six days Yeshua took** the three Paqidim **Tsefet and Ya’aqob and Yochanan and led them up to a high mountain apart** (from the other talmidim)**. And he transformed in front of them. And his clothing began shining, outstandingly white** as snow **such as no launderer on earth had the capacity to whiten them. And they saw Eliyahu with Moshe, and they were talking with Yeshua. And independently Tsefet said to Yeshua, Rabbi** (Your Eminence)**, it is beneficial for us to be here. And let us make three sukkot, one for you, and one for Moshe, and one for Eliyahu. For he did not know what response to give, because they acted out of reverential awe** (fear). **And the Ruach HaKodesh** (cloud) **overshadowed them. And a Bat Kol** (voice) **came out of the cloud, saying, “This the son in whom I delight**. **Listen to him.” And unexpectedly, looking around, they no longer saw anyone, except Yeshua alone with themselves.** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts) 17:22 - 31**Mishnah **א:א** |
| **So Hakham Shaul stood there in the middle of the Areopagus[[86]](#footnote-86)** and **said, “Men of Athens, I see you** are **too superstitious in every respect. For** as I **was passing through and observing carefully your objects of worship, I even found an altar[[87]](#footnote-87) on which was inscribed, ‘To an unknown God.’ Therefore what you worship without knowing** it**, this I proclaim to you— the God who made the world and all the things in it. This one, being Lord of heaven and earth, does not live in temples made by human hands, nor is he served by human hands** as if he **needed anything, because He Himself gives life to everyone and breath and everything. And He made from one** man **every nation of humanity to live on all the face of the earth, determining** their **fixed times and the fixed boundaries of their habitation, to search for God, if perhaps indeed they might grope around for Him and find** Him**. And indeed He is not far away from each one of us, for in Him we live and move and have our being, as even some of your own poets have said: ‘For we also are His offspring.’ Therefore,** because we **are** the **children of God, we ought not to think the God** (Divine Being) **is like gold or silver or stone, an image formed by human skill and thought. Therefore,** although **God has overlooked the times of ignorance, He now commands all people everywhere to repent, because He has set a day on which He is going to judge the world in justice by the man who he has appointed** (Yeshua HaMashiach)**, having provided proof to everyone** by **raising him from the dead.”** |

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

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| **Ex 33:12-34:26** | **Ps 67** | **Jer 1:5-12 + 2:2-3** | **Mk 9:2-8** | **Lk 9:28-36** | **II Luqas (Acts) 17:22-31** |

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

**Chiastic Structure Of Mordechai (Mark)**

Scholars have suggested that the Tsefet (Peter) constructed the “Mesorah of Mordechai” in a chiastic fashion. A chiastic structure is a literacy mechanism that builds to a point and then wanes like the waxing and waning of the moon. This type of structure is very complex. It is great accomplishment of mental genius to produce such a complex document. We will not elaborate on this structure for the sake of time and space. We will only reiterate the idea of profound complexity. However, we would like to point out that we often miss because we do not understand the complexity of this presentation of the Mesorah.

We must begin by asking a question. Do you realy know what Tsefet was like? When we see Tsefet in the previous sections of Mordechai, we often have the image of someone impetuous and impulsive. Seldom will scholars present a logical Tsefet to their readers. When we look at the complex structure of the chiastic Mordechai, we begin to see the mental genius of Tsefet. Scholars suggest that Mordechai (Tsefet) counted each pericope and the words of each pericope to harmonize the delicately balanced presentation of the Mesorah. The current pericope is the “top dead center” of Mordechai. Mordechai has reached his pinnacle. The real genius behind this mechanism is Tsefet. Mordechai is simply the scribe penning the words of Hakham Tsefet. Herein we see a different picture of Hakham Tsefet. We actually purposefully did not use “Hakham” until this point. Why? Because very few actually see Tsefet as “Hakham Tsefet.” As we suggested above, Hakham Tsefet is usually presented in a more negative light. Understanding the genius behind the structure of Mordechai, gives us insight into the mental genius of Hakham Tsefet. There is a great deal more to say about this subject. However, for the sake of time and space we will stop at this point. Nevertheless, a great deal of insight evidences the true genius and character of Hakham Tsefet. Therefore, seeing the true genius of Hakham Tsefet we can understand why the Master chooses him to be one of the talmidim who was able to see his true inner being. In truth, we cannot fathom what this must have been like.

**And** he **said Show me your Glory** – **אֶת־כְבֹדֶךָ נָא הַרְאֵנִי וַיֹאמַר**

The overwhelming connection between the Torah Seder, Sh’mot (Ex) 33:12-34:26 and the Nazarean Codicil brings one to the place of being awestruck. Moshe is on the Mountain again interceding for the B’ne Yisrael. In chapter 34 G-d speaks to Moshe telling him to “ascend the mountain.” Here Moshe makes his request to see the **כָבֵד** - “Kabod” (glory) of HaShem. Furthermore, Moshe presents this request in prayer. Yeshua is pictured in the Luqan Tosefta as being in prayer.[[88]](#footnote-88) In this narrative, we have both thematic and verbal connections with the Nazarean Codicil.[[89]](#footnote-89) While we are not told that Yeshua’s talmidim asked to see his כָבֵד - “*Kabod*” (glory), they are given front row seats.

The Luqan Tosefta posits a seeming problem with the chronology. Some scholars believe that Hakham Shaul through his amanuensis[[90]](#footnote-90) Hillel/Luke is trying to present an exact chronology, which is only paralleled in the passion narrative.[[91]](#footnote-91) The problem with Fitzmyer’s comment is that he fails to read the text as it is written. Hakham Shaul uses “**about** **eight days**.” The translation will bring you to the conclusion that we are speaking of the “seventh day,” i.e. **Shabbat**. The account as rendered in Mordechai (Mark) says “**after** six days.” Again, we get the impression that it is the seventh day, i.e. **Shabbat**. Both accounts demonstrate the grandeur of Shabbat. The grandeur of this Shabbat in particular is special since it refers to either **Shabbat Shuba,** as we see presently or **Shabbat HaGadol** if we look at these readings from a bimodal perspective. The Luqan narrative of “about eight days” is also significant because the narrative builds upon a Festival theme.

**On a High Mountain**

We are not told where this mountain is or where the events took place. It **might** be reasonable to logically deduce the idea that the events of this pericope possibly took place on Mt Hermon. This would fit the scenario of the past few readings from Mordechai. The location for the previous readings has been Caesarea Philippi. It would be logical to deduce that the present pericope took place in the same region. However, Mordechai does not tell us that the events took place on Mt Hermon. The logic behind this must mean that the mountain is some place special. We believe he also wants to layer this text with sublime implications. In other words, Hakham Tsefet builds a Peshat foundation from which deeper hermeneutic levels can build upon. Again, we can see the mental genius of Hakham Tsefet. Still, we are confined to Peshat. Although, the architect of this story lays the foundation for more sublime thoughts and interpretations, in Peshat, a mountain is a mountain. On deeper levels, mountains convey more transcendent connections between worlds and possess governmental intimations. Another Peshat reference gives us more information on this “mountain” by calling it a “Holy Mountain.”[[92]](#footnote-92)

**2 Tsefet (Pe) 1.16-21** **For we did not rest on self-taught** (self-invented) **wisdom and stories** (myths) **when we made known to you the** dynamic virtuouspower of the ten lights/virtues **and arrival of our Master Yeshua the Messiah having been eye witness of this man’s** (royal Ish) **magnificence.** **For, he** (i.e. Messiah) **received** (Heb. “Qibel”) **from G-d our Father approbation and honour[[93]](#footnote-93) carried by such a magnificent “daughter of the voice”** (Bat-Kol), **which honored him saying “this is my beloved son in which I take delight.”** *(A conflation of the following three texts: “Let me tell of the decree: the LORD said to me, "You are My son, I have begotten you this day” (Ps. 2:7), “And He said, "Take your son, your favoured one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." (Gen 22:2), and “This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He will teach the true way to the Gentiles” (Isa 42:1)).* **And this “daughter of the voice”** (Bat-Kol speaking) **to him, we heard carried from the heavens when we were with him in**(on)**the holy mountain**. **And we possess** **the secure[[94]](#footnote-94) prophetic Oral Torah which we do well to give attention as a lamp shines in a dark place until the day dawns and the morning star** (i.e. Venus, fig. used of the Messiah as the “Light bearing One”) **may arise in your hearts** (minds). **Knowing** (from intimate connection) **this first, ALL Prophecy from Scripture is not from one’s own** (private)**interpretation. Prophecy did not come by the will of man but by the Ruach HaQodesh which holy men brought forth the Word of G-d.**

Armed with this information we can follow a set of hermeneutics that will help us determine which mountain Hakham Tsefet and Hakham Shaul are speaking about. We will abbreviate the hermeneutic process for the sake of time due to the time constraints of the High Holy Days.

As noted above the “mountain” is “holy.” Therefore, we must find those mountains that are referred to as “holy” to find the location of this mountain. Finding the location will further arm us with the information that Hakham Tsefet is trying to convey.

In brief, we can say that the “mountain” must be considered “holy” to fit Hakham Tsefet’s description. In 2 Tsefet (Pe) 1:18. Hakham Tsefet uses the phrase ἐν τῷ ὄρει τῷ ἁγίῳ “in (on) the **Holy Mountain**.” The difficulty is the use of ἁγίῳ - *agio* “holy” to describe τῷ ὄρει “the mountain.”

The phrase “Holy Mountain” should correctly be applied to one of three locations, unless we can find an appropriate way of proving otherwise. The First Mountain, as noted should be Har Sinai. The Second Mountain could be Har HaBayit (the Temple Mount). And, the Final location is Tz’fat, the location of modern Safed. However, scholars posit that a fourth mountain is the location for these events, namely Mount Hermon. However, we have no precedent in Scripture that refers to Mount Hermon as being “holy.” Therefore, this eliminates Mount Hermon. We have worked this hermeneutic in other places by means of the word “holy/kodesh” to prove that Mount Hermon is never called “holy/kodesh” and events that take place on the “holy mountain” in 2 Tsefet (Pe) 1.18 further disqualify Mount Hermon.

The three locations, Har Sinai, Har HaBayit and Har Tz’fat now compete for the honor of Messiah’s revealing (metamorphosis). We can readily attest to the fact that Har Sinai and Har HaBayit both qualify as “holy.” Does Har Tz’fat qualify as “holy”?

**הקודש ערי ארבע – Four Holy Cities**

Jewish sources list four “holy” cities, Yerushalayim, Hebron, Tz’fat and, Tiberias. It is not hard to understand why Yerushalayim and Hebron are referred to as “holy cities.” Yerushalayim is the site of the Bet HaMikdash and therefore determined to be the “holy” “center of the earth.” Hebron is the burial place of the Patriarch and also easily understood as “holy.” Tiberias was significant in Jewish history as the place where the Jerusalem Talmud was composed and as the home of the Masoretes. It was also the location of the final Sanhedrin before it was disbanded. Tz’fat is the highest city in the Galil and in Yisrael. This information agrees with the Peshat of Mordechai, Yeshua “**led them up to a high mountain apart** (from the other talmidim).” Some have associated the four cities with the four fundamental elements of creation, earth – Hebron, fire – Yerushalayim, water – Tiberias and air – Tz’fat. Consequently, we can determine that Tz’fat qualifies as a “holy mountain” since it is the highest city and a “holy city.” Therefore, we deduce that the “high/holy mountain where Yeshua transfigures is Tz’fat. Logic determines that the Holy City of Tz’fat filled with its rich spiritual history would be the place where Yeshua chose to reveal his inner essence to his closest talmidim.

**A Bat Kol**

Bat Kol, daughter of the voice is a reference to the Voices of Har Sinai. In other words, the “Voice” of Har Sinai and giving of the Torah is the “Mother Voice” to the Bat (daughter) Kol (voice) per se. Some scholars refer to the “Bat Kol” as an “echo” of Har Sinai. On the one hand, this is helpful and on the other, it is problematic. This is because the “Voice” of Har Sinai and “*matan HaTorah*” (giving of the Torah) and the Bat Kol is given to scenarios much like the present pericope of Mordechai.

**b. Yoma 9b** What is ‘sasmagor? - R. Abba says it is the divine[[95]](#footnote-95) voice as it has been taught: After the later prophets Haggai, Zechariah, and Malachi had died, the Holy Spirit[[96]](#footnote-96) departed from Israel, but they still availed themselves of the Bath Kol.[[97]](#footnote-97)

﻿**b. Sotah 48b** For our Rabbis have taught: When Haggai, Zechariah and Malachi died, the Holy Spirit[[98]](#footnote-98) departed from Israel; nevertheless they made use of the Bath Kol.[[99]](#footnote-99) On one occasion [some Rabbis] were sitting in the upper chamber of Gurya's house in Jericho; a Bath Kol was granted to them from heaven which announced, ‘**There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it.’** They all looked at Hillel the elder; and when he died, they lamented over him, ‘Alas, the pious man! Alas, the humble man! Disciple of Ezra!’ On another occasion they were sitting in an upper chamber in Jabneh; a Bath Kol was granted to them from heaven which announced, ‘**There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it.’** They all looked at Samuel the Little;[[100]](#footnote-100) and when he died, they lamented over him, ‘Alas, the humble man! Alas, the pious man! Disciple of Hillel! At the time of his death he also said,[[101]](#footnote-101) ‘Simeon and Ishmael[[102]](#footnote-102) [are destined] for the sword and their colleagues for death, and the rest of the people for spoliation, and great distress will come upon the nation.’ They also wished to lament over R. Judah b. Baba,[[103]](#footnote-103) ‘Alas, the pious man! Alas, the humble man!’ But the times were disturbed and they could not lament publicly over those who had been slain by the government.

We see two accounts of a Bat Kol in the above cited Gemara. Both cases are similar to the account of Mordechai 9.2-8 and Luqas 9.28-36 in that the Bat Kol announces some special quality in a person-deserving honor.

**Immersed in a Cloud**

**1 Co. 10:2 and all were immersed into Moshe in the cloud and in the sea**

Rabbi Yaakov Culi tells us that there were 50 miracles, which occurred at the Yam Suf. The first he cites is the “Seven Ananei HaKabod” (seven clouds of glory) as being the Shekinah (Divine Presence) that coalesced into one solid cloud.[[104]](#footnote-104)

In other words, the B’ne Yisrael were immersed in the “Seven Ananei HaKabod.” We learn that they were first circumcised, then they were immersed as a “sign” and they received the Torah at Har Sinai. Therefore, the procedure for reviving the Nefesh Yehudi is established in the B’ne Yisrael. Interestingly, we dealt with the “sign” of circumcision in the recent past.

Moshe Rabbenu is often seen disappearing into the “cloud” of Har Sinai.

Sh’mot (Ex) 24:16, 18 Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. **And on the seventh day** He called to Moshe out of the midst of the cloud.

So Moshe went into the midst of the cloud and went up into the mountain. And Moshe was on the mountain forty days and forty nights.

Sh’mot 34.5-7 presents us with a list of the 13 attributes of HaShem. These thirteen attributes/qualities of compassion are seen as the compassion of HaShem which surround and envelope the B’ne Yisrael. These qualities are the 13 “words” of redemption.[[105]](#footnote-105) We dare not venture further into this great mystery woven by the simple fisherman. Suffice it to say, that we can see the same imagery in the present pericope as was present at the *Shirat Hayyam*. From these thoughts, we can draw practical application/halakhah. As Nazarean Jews, we should immerse ourselves in the “words of redemption.” Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob were all “overshadowed” by the Kabod of HaShem i.e. the Ruach HaKodesh. The Luqan Tosefta shows us how they merited this overshadowing. “**Now Tsefet and those with him were very sleepy, but** because they stayed **awake, they saw his glory.**” The B’ne Yisrael merited the “13 words of redemption” through Teshuba. This is very fitting on Shabbat Shuba. However, nothing takes the place of diligence in the Kingdom of G-d’s sovereignty.

**Ohr HaGanuz**

The revelation of the Master to his trio of talmidim leaves us with a question. Why is it that the Master chooses these three talmidim? These three talmidim are the first three Nazarean Hakhamim. They are also the first three Nazarean Hakhamim to form a Bet Din according to the Master’s Mesorah. Because these three talmidim are exposed to the Ohr HaGanuz we see them as the “principal lights of Messiah.” Likewise, we can derive information from the Psalmist on the spiritual status of these three talmidim.

**Ps. 97:11 Light is sown like seed for the righteous/generous, and gladness for the upright in heart.**

Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob qualify as righteous/generous and upright in heart. Without delving into Kabbalistic territory, we can learn that the righteous/generous/just bring down this primordial light and become its containers. Just as the G-dly bring the Ohr HaGanuz into this world, the *rashim* (evil/wicked) reject and repel this light. The revelation of the Master is a way of telling his talmidim that the Ohr HaGanuz is in the hands of the righteous/generous/just. Was the Master hiding this light from the other talmidim? No! However, we also learn from this revelation that the Master only reveals the Ohr HaGanuz to those who are ready to accept responsibility for its possession. Furthermore, when Yeshua departs from the “Holy Mountain” with these three talmidim he tells them “do not tell anyone until the Son of Man has risen from the dead.” Likewise, their reception of the Ohr HaGanuz is the reception of the Mesorah at a level above all the other talmidim. Many of G-d’s people handle the Ohr HaGanuz every day. However, they do not realize that they are using or accessing this light. They handle this light through the instructions of the Hakhamim as we learned last week. Ceremonial actions such as lighting the Sabbath and Festival candles are a means of bringing the Ohr HaGanuz into the world. Nevertheless, these “secrets” remain hidden through the wisdom of the Hakhamim. The Hakhamim act in wisdom, knowing and understanding (ChaBaD) and the dangers of revealing this light to those who are not ready for its reception. The unveiling of the Ohr HaGanuz draws the Divine Presence. The Divine Presence brings the “miraculous.” The miraculous is a gift to the wise who know how to dispense the “words of redemption.” The question now is how is it possible for evil people to abuse such an incredibly transcendent and dynamic light? One might think that if they encountered that light that it would draw them into the realms of true generosity and justice. Actually, this is exactly the case. When one comes in to close contact with this light, he becomes the ritual sacrifice we mentioned last week. G-d withholds the light from the wicked because their will is at stake. In other words, those who have received this light will submit their will to HaShem’s will. To give this light to the wicked would be an infringement on their freewill forcing them to be responsible for its power. The light of G-d destroys wickedness. How could the wicked receive this power and remain wicked? They would be forced against their will to become righteous.

Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob are the principal lights and agents of Messiah. Through these men, we have access to the light of Messiah.

**Commentary to Hakham Shaul’s School of Remes**

**Introduction**

Hakham Shaul gives his address to the Athenian high court. It is usually believed that he makes this presentation on “Mars Hill.” “Mars Hill” seems to be a Romanized version of Areopagus, the “Rock of Aries” who was the Grecian god of war. Bruce points out that the construction in Greek indicates that he is in the court of Areopagus.[[106]](#footnote-106) Therefore, the structure of the narrative is aristocratic. Hakham Shaul makes an argument to men whom he believes intellectually capable of understanding his polemic. As is always the case, there are believers and scoffers. From time to time we encounter those who believe that they are mentally superior rejecting anything that they themselves have not discovered. Hakham Shaul speaks of these men by saying that they “grope about in darkness.”

Connection to the Torah Seder is subtle. Hakham Shaul is presenting his address on the Areopagus or “Rock of Aries.” The Areopagus was not the highest hill in the Athenian polis, but it is the hill where the high court sat. Here criminal and civil justices were meted out. Consequently, we see that Hakham Shaul allegorically connects to with the Torah Seder and the Peshat of Mordechai. As noted above, we see that Hakham Shaul also connects with the theme of light by speaking of its antithesis, “groping in the dark.”

What we find profound is that Hakham Shaul presents to us in the present pericope of II Luqas the pagan antithesis of what we read in the Torah Seder. Moshe is told to stand on a rock near HaShem. In the account where Hakham Shaul addresses the Athenians, he stands on the rock of the Grecian god of war.

**Light or Darkness? The Divine Presence – Ocular Desire**

In the Peshat pericope of the Nazarean Codicil, we see that the Master pictured in brilliant clothing and surrounded by the *Kabod* and enveloped by Ohr HaGanuz. As we have stated above the Ohr HaGanuz is “hidden for the righteous/generous/just.” Therefore, Judaism often speaks of its antithesis, “darkness” frequently. On many occasions, G-d is pictured as being enveloped in a curtain of darkness or covered by a cloud. The present Peshat speaks of clouds and shining clothing as often the case when human beings approach G-d. Philo speaking of creation speaks of air and light.

And air (*pneuma/ruach*) and light he considered worthy of the pre-eminence. For the one he called the breath of God, because it is air, which is the most life-giving of things, and of life the causer is God; and the other he called light, because it is surpassingly beautiful: for that which is perceptible only by intellect is as far more brilliant and splendid than that which is seen, as I conceive, the sun is than darkness, or day than night, or the intellect than any other of the outward senses by which men judge (inasmuch as it is the guide of the entire soul), or the eyes than any other part of the body.[[107]](#footnote-107)

Philo’s allegorical description of the Ohr HaGanuz teaches us clearly that the Primordial Light is never grasped with the human eye. This light is visible only to the sensitive soul. The Rambam equates *chosheq* (darkness) with fire.[[108]](#footnote-108) Interestingly Philo notes that *ruach* (air) is seen as darkness.[[109]](#footnote-109) Air pilled upon air creates darkness that fills a void or the abyss.

How can it be that both light and darkness describe the presence of G-d? And, why is the darkness referred to as “terrible darkness”?

**B’resheet 15:12, 17** The sun was about to set, and a trance fell upon Abram: a deep dark dread fell upon him… The sun set and it became very dark; a smoking furnace and a torch of fire passed through the pieces.[[110]](#footnote-110)

Because the human intellect is filled with varied imagery, we note that the same imagery is used to describe our association with G-d. While the Scripture use varied terms and while this subject deserves greater research, we note that each image is used to “conceal” the presence of the Divine. We cannot see G-d because he is clothed with light,[[111]](#footnote-111) fire,[[112]](#footnote-112) clouds etc. These devices are used as a means for teaching us that G-d cannot be grasped with the physical eye. Herein is a powerful thought. The reason being, that we tend to imagine what we have seen. Therefore, we often “picture” G-d as an old man with a long flowing grey beard etc. However, the devices we have mentioned are devices that obscure G-d. We want to see G-d but we cannot because a cloud covers Him. The same is true of darkness fire and all other descriptive screens. These devices are used to teach us a powerful truth. We can only see G-d from His activities.

The pericope of Mordechai and the Luqan Tosefta describe the brilliant clothing of the Master. Clothing is also a device of concealment. However, the allegory of clothing is very fitting because even though we do not see the physical being of a person, we see the result of their movements from the way the clothing moves. G-d’s being clothed with light, fire clouds and darkness are the apparel that demonstrates specific activities. A man expresses his dignity through the clothing he wears. One can easily identify a nobleman or a noble woman by their dress.

Allegorically speaking the “lights of Messiah” is his expression in the Esnoga (Synagogue). The light of Messiah resident in Hakham Shaul emanated from his inner being and penetrated the darkness of the spiritually insensitive Athenians, and made him shine with Divine light as well. That is the power of the Ohr HaGanuz/Light of Messiah.

**Bezalel**

We recently read of Bezalel and his magnificent skills. Why does the Torah present before our eyes such men of excellence? Are they presented as an intimidation to all others? The reasoning behind the Torah’s presentation of these characters is not for some sort of intimidation. These characters demonstrate true devotion to G-d. “Bezalel” according to Philo means the “shadow of G-d.” He further associated the “shadow of G-d” i.e. His image with His word **dabar/logos/memra**.[[113]](#footnote-113)

And this shadow, and, as it were, model, is the archetype of other things. For, as God is himself the model of that image which he has now called a shadow, so also that image is the model of other things, as he showed when he commenced giving the law to the Israelites, and said, "And God made man according to the image of God." [Genesis 1:26] as the image was modeled according to God, and as man was modeled according to the image, which thus received the power and character of the model.[[114]](#footnote-114)

We can learn these things from the allegory of these texts. Philo understands “God’s image” as being a reflection of His thinking reason (logoς), the Firstborn Son/Yisrael (Adam Kadmon), who rules and regulates the world. This logoς is the innermost meaning of all ideas; God Himself, in contrast to this, is the “One, as such, is pure Being” an expression which Plato also uses.

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

The Greek “**Logos**” [[115]](#footnote-115) (The Word)

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

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

* *Memra* is not only distinguished from G-d, but evidently refers to G-d as revealing Himself.[[116]](#footnote-116) We distinguish this aspect as the beauty of Torah, the Oral Torah.

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

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

We must now come to understand the statement, “The Mind of the Universe, that is to say, G-d, has for His abode His own Word (Torah – Oral Torah).”[[117]](#footnote-117) Therefore, these “manifestations of G-d” refer to G-d inhabiting His Word (Torah). **Any individual, who reads, speaks or teaches the Torah brings a “manifestation of G-d” into the world per se**. As such, Moshe Rabbenu brings a Divine Manifestation (revelation) of G-d into the world when he speaks and teaches us the Torah MiSinai and the Torah Sheba’al peh. In similar manner, Yeshua HaMashiach brings about a Divine Manifestation of G-d’s presence when he teaches and “walks” out the Torah, as we will see in the coming weeks. Those who desire to HEAR (Shema) G-d and listen with intent to do what they HEAR are the only ones able to apprehend these manifestations of G-d.

Our Ocular desire boarders’ idolatry,[[118]](#footnote-118) therefore, we must maintain the statement that “G-d is in his Word” is apprehended in a allegoric non-literal sense. Furthermore, any reference to “seeing G-d” is a non-literal expression interpreted in those hermeneutic principles and laws above Peshat. The Remes comments of Hakham Shaul demonstrate Moshe as an embodiment of the Torah. In similar manner, we see that this Remes hint applies the same imagery to Messiah. Therefore, the G-d in Moshe and Messiah are the “Word of G-d” vested with Divine presence allegorically speaking. Our ocular desire to see G-d is accomplished by watching any Hakham, Talmid or Torah Observant individual “walk out” or teach the Torah.

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

Had we been able to see Moshe Rabbenu as he viewed the Divine Presence we would have been as awestruck as Hakham Tsefet and his colleagues were with the Master in his brilliant apparel. However, when we look at the 10 men of the congregation we see varied reflections of this light. Moshe and the Master were the most brilliant lights. Nevertheless, when we see any one of the 10 men we see that refraction of a specific characteristic of Moshe Rabbenu and our Master Yeshua HaMashiach. The real message we see on this Shabbat Shuba is fill yourself with as much of the Divine Image i.e. Torah as possible.

Allegorically speaking, this is the soul's striving for God. A soul, like a Divine message is sent into this earth fluttering its way into the vehicle, for its sojourn in this mundane world. In this vehicle, it will accomplish its occupation and eventually **return** to its Divine source having accomplished its mission.

**Incumbent Mitzvoth**

Sefer HaHinnuch

#111 precept of not eating or drinking that has been offered to an idol

#112 precept of allowing the land to lay fallow in the Sh’mitah year

#113 precept of not eating milk and meat mixed

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: Yom HaKippurim**

**Day of Atonements**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| יוֹם הַכִּפֻּרִים |  | **Saturday Afternoon** |
| **“Yom HaKipurim”** | Reader 1 – Vayikra 16:1-3 | Reader 1 – Shemot 34:27-29 |
| **“Day of Atonements”** | Reader 2 – Vayikra 16:4-7 | Reader 2 – Shemot 34:30-32 |
| **“Día de las Expiaciones”** | Reader 3 – Vayikra 16:7-11 | Reader 3 – Shemot 34:33-35 |
| Vayikra (Leviticus) 16:1-34B’midbar (Numbers) 29:7-11 | Reader 4 – Vayikra 16:12-17 |  |
| Ashlamatah: Isa. 57:14-58:14  | Reader 5 – Vayikra 16:18-24 | **Monday & Thursday****Mornings** |
|  | Reader 6 – Vayikra 16:25-30 | Reader 1 – Shemot 34:27-29 |
| Psalm 69 | Reader 7 – Vayikra 16:31-34 | Reader 2 – Shemot 34:30-32 |
|  |  Maftir: B’Midbar 29:7-11 | Reader 3 – Shemot 34:33-35 |
| N.C.: I Lukas (Luke) 4:16-28 |  Isaiah 57:14 - 58:14  |   |

For further information see:

[**http://www.betemunah.org/kippur.html**](http://www.betemunah.org/kippur.html) **;** [**http://www.betemunah.org/awesome.html**](http://www.betemunah.org/awesome.html) **;** [**http://www.betemunah.org/kohen.html**](http://www.betemunah.org/kohen.html)**;** [**http://www.betemunah.org/atonemen.html**](http://www.betemunah.org/atonemen.html)

**LESHANÁ TOBÁ TIKATEBÚ VETECHATEMÚ!**

**For a good year may you be inscribed and sealed [in the book of Eternal Life]!**

**¡Para un año bueno sea usted inscrito/a y sellado/a**

**[en el Libro de la Vida Eterna]!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

**Fast of Gedaliah**

The days in between Rosh HaShanah and Yom Kippur (10 days after Rosh HaSahanah) are also known as Yamim HaNoraim - “The Days of Awe” and also known as the “Ten Days of Repentance,” these are the ten days between Rosh Hashanah and Yom Kippur. In Hebrew, they are called Aseret Yemay T’shuvah, and offer another chance for spiritual renewal.

**On the third day of Tishri, Jews observe a minor fast known as the Tzom Gedaliah, the fast of Gedaliah. This year, because the Sabbath comes immediately after the two days of the festival of New Year, the fast of Gedaliah is postponed to Sunday.** This fast commemorates the assassination of Gedaliah, the last governor of Judea following the destruction of the first temple, in 586 B.C. His death marked the end of Jewish rule and led to the Babylonian exile of the Jewish people. It is one of four fast days relating to the destruction of the temple and known in Scripture as “the fast of the seventh month,” kept on the third of Tishri (comp. 2 Kings 25), the anniversary of the murder of Gedaliah (Jer. 41:1, 2).

|  |  |  |
| --- | --- | --- |
|  | **Torah Reading:** | **Weekday Torah Reading:** |
| **Fast of Gedaliah** |   |   |
| **Ayuno de Guedalíah** | Reader 1 – Shemot 32:11-14 | Reader 1 – Sh’mot 32:15-17 |
|  | Reader 2 – Shemot 34:1-4 | Reader 2 – Sh’mot 32:18-20 |
|  | Reader 3 – Shemot 34:5-10 | Reader 3 – Sh’mot 32:21-24 |
| Shemot (Exodus) 32:11-14 & 34:1-10 |  Hoshea 14:2–10 |   |
| Ashlamatah: Hoshea (Hosea) 14:2–10 |   | Reader 1 – Sh’mot 32:25-27 |
|   |   | Reader 2 – Sh’mot 32:28-30 |
| N.C.: Romans 1:18-32 |   | Reader 3 – Sh’mot 32:31-35 |

**The Murder of Gedaliah: An Anatomy of Self Destruction**

**(Jeremiah, Chapters 40-43)**

**by Prof. Uriel Simon**

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[**http://www.biu.ac.il/Spokesman/Tolerance/simon.htm**](http://www.biu.ac.il/Spokesman/Tolerance/simon.htm)

Four days of fasting and mourning were decreed by the exiles to Babylon in order to retain the destruction of the First Temple in our collective memory. (Zechariah 7:3; 8:19) Three of them commemorate the tragedies brought upon us by the Babylonians -- the onset of the siege, the breach of the wall and the burning of the Temple. The fourth, the Fast of Gedaliah recalls the two-fold calamity which we brought upon ourselves: the loss of the last remnant of Jewish autonomy in Judea and the self-imposed exile to Egypt. Those were the political results. From the religious point of view, expressed verbally by the prophet of destruction Jeremiah, the first three are punishment by G-d for the sins of Judea while the fourth is an entirely new set of sins into which the punishment is built from the start.

In the meeting at the city of Ramah between the Babylonian commander Nebuzadran and the prophet Jeremiah, who was set free from among the bound and chained captives being led out to Babylon, the destroyer of the Temple and of Jerusalem speaks in the conceptual terms of the prophet: "Because you have sinned against the Lord and did not listen to His voice, that is why this has happened to you"(40:3)! Indirectly it is implied that he is the executor of the word of G-d to his prophet, and that he must repay Jeremiah for his prophecies which have been realized. He presents Jeremiah with four options, which are in fact, really three: "To come with him to Babylon and there receive preferential status from the government", to go as a private citizen to any destination he chooses (in the Land of Israel or outside), or to join Gedaliah Ben Ahikam who was chosen by the King of Babylon as Regent over the Remnant of Judea and "to dwell" with him in Mitzpah, (which archaeological findings indicate was not destroyed), "among the people".

The starving Jeremiah received an allowance and a meal from his captor and left him without any word of reply (apparently wishing to escape the bear hug of the conqueror and oppressor of his people who was being kind to him personally) and went to join Gedaliah in Mitzpah. When corruption had become rampant in Jerusalem, the prophet expressed the desire to break off from his people ("Oh, that I were in the wilderness in a lodging for travelers that I might leave my people and go forth from them, for they are all adulterers, an assembly of treacherous men!" [9:1]), but during the siege he refrained from deserting his people though he advised others to do so (37:14; 38:2). Now, with the fall of the city and destruction of the land, he casts his lot with that of the Remnant and joins Gedaliah in the work of reconstruction: "and he dwelled with him among the people who remained in the land" (40:6).

There is an obvious affinity between the option chosen by the prophet and the reconstruction plans of Gedaliah, as he presented them to the seven "captains of the troops in the open country (outside Jerusalem) and their men" (40:7). He swore to them that they had no reason to fear serving the Chaldeans (Babylonians) even though they had fought against them previously, and encouraged them to "dwell in the land" like Jeremiah, rather than to seek personal resolutions to their troubles abroad. He promised to defend their rights before the occupation power and encouraged them to insure their economic well-being by gathering the crops left behind by the exiles and occupying deserted homes and lands ("and dwell in the cities you have taken" [40:10]). Their reaction is not given. Instead we are told of the initial success of the reconstruction plan of Gedaliah: "All the Judeans returned from all the places to which they were driven (among others -- from Moab, Ammon and Edom which were not conquered by the Babylonians) and they came to the Land of Judea, to Gedaliah at Mitzpah, and gathered an abundance of wine and summer fruits" (40:12).

In a second meeting between Gedaliah and "all the captains of the troops" except for Ishmael ben Netaniah, Gedaliah learns from them that the missing captain intends to murder him: "Do you know that Baalis, king of Ammon, sent Ishmael ben Netaniah to kill you?" (40:14). But Gedaliah "believed them not", though there was reason to believe that commonality of interest existed between the king of Ammon, who had participated in the rebellion against Babylonia (27:3) and with whom King Zedekiah had apparently hoped to find refuge in his flight to Jericho (39:4-5), and Ishmael ben Netaniah who was of "royal seed" (41:1) and could object to the position of power bestowed upon one who was not of the Davidic Line and criticize the co-operation with the Babylonians. (Gedaliah was of a family of long-standing loyalty to the worship of the G-d of Israel and supporting Jeremiah: His grandfather, Shafan, had been the scribe of King Josiah [Second Kings 22:3], his father Ahikam, was sent by Josiah to the prophetess Hulda [Second Kings 22:12] and had saved the life of Jeremiah [Jeremiah 26:24]).

The second intelligence warning came under cover: one of the most important warrior chieftains, Yochanan ben Kereach requested permission from Gedaliah to quietly assassinate Ishmael in order to avert a serious national disaster: "Why should he kill you and then all the Jews who gathered around you will be scattered and the remnant of Judea will perish?" (40:15). Gedaliah ignored the issue of the justification of committing murder to prevent murder and chose to deny very strongly the verity of the information and the reliability of the informant: "Do not do this thing, for you speak falsely of Ishmael"(40:16). The reader, who does not yet know what is about to happen, asks himself: are the two warnings some part of a conspiracy? Is it reasonable to assume that Yochanan, motivated by jealousy among the officers, would falsely accuse Ishmael? Could the complacency of Gedaliah result from his deep conviction in the correctness of his policies and from his simple belief that it would be inconceivable that a Judean army officer would even consider murdering him and thus mortally wound the attempts at rehabilitation of the "Remnant of Judea"?

Gedaliah disdained even passive security measures, inviting Ishmael and ten of his soldiers to share a meal with him. There, during the meal, the guests rose up against their host and murdered him, declaring their motive as political: "And they killed him because the King of Babylon had put him in charge of the land" (41:2). Ishmael, not content with killing the Jewish leader who had proposed collaboration with the Babylonians, also put to death all those who were in his immediate entourage -- "all the Judeans who were with him" as well as the Chaldean soldiers "who were stationed there" (41:3).

One iniquity brings on another: the assassinations soon led to slaughter. To prevent the news of the murder from becoming known outside Mitzpah, Ishmael massacred the participants in a caravan of eighty men from Schechem, Shiloh and Samaria who were traveling as penitents "their beards shaven, their clothing torn and having cut themselves" (41:5) to the Temple Mount to offer sacrifices and express their deep anguish over the destruction of the Temple (which took place only two months earlier). In order to convince them to enter the city Ishmael went out to them and by cynical manipulation of the power of attraction of the fraternity of mourners he went to them "weeping as he walked" (41:6) inviting them to be the guests of Gedaliah. Perhaps, their acceptance proved to him that they agreed to the polices of Gedaliah. In any case, as soon as they entered the city Ishmael and his men killed seventy of them and with contempt and disrespect threw their bodies into a huge cistern which, three hundred years earlier, had been a part of the northern fortification of the Kingdom of Judea.

This horrible disregard of the value human life is indicated not only by the act of mass murder but also by Ishmael sparing the lives of the remaining ten pilgrims who bought their lives with high priced bribery: "Do not kill us for we have stores hidden in the fields -- wheat, barley, oil and honey. So he stopped and did not kill them along with their fellows" (41:8).

Now, all that Ishmael ben Netaniah was left to do was "to go over to the Ammonites"(thus confirming after the fact the information about the Ammonite conspiracy related in the first warning to Gedaliah), taking with him by force all the survivors of Mitzpah: "and Ishmael carried off all the remnant of the people" (41:10).

Yochanan ben Kareach and the other captains were not in Mitzpah during the two days of massacre. When "all the evil that Ishmael ... had done" (41:11) became known to them, they regrouped their forces and pursued Ishmael and his captives. The latter, upon seeing their rescuers approaching, went gladly over to their side while Ishmael "escaped with eight men from Yochanan and went to the Ammonites" (41:15). The emphasis on the ridiculous smallness of this militant band (which presumably had incurred two losses) seems to be an indication that a very few determined men, devoid of all restraints, can inflict an enormous, grave historic damage. Yochanan ben Kareach did not return to Mitzpah, fearing that a Babylonian reprisal force would not distinguish between friend and foe and punish him for the sins of Ishmael. This is, in fact, the way of all conquering, imperialist armies which instill terror in the local population through collective punishment, tending to see the assassination of their appointed official as an excuse for the cancellation of the few rights granted previously to the conquered. Just as Yochanan feared reprisal from the Babylonians for the death of Gedaliah, so he could expect reward from the Egyptians for the blow dealt by Ishmael to their Babylonian enemy. He therefore turned, with his entire camp -- soldiers and civilians alike -- to go down into Egypt.

Only at this point are we made aware that the prophet Jeremiah was also in the camp of Yochanan, (but we are not told whether he was among those taken captive in Mitzpah, or whether he had been outside the city and joined the warrior chieftains following the murder). In contrast to Gedaliah, who did not consult Jeremiah concerning the intentions of Ishmael, Yochanan and his fellow commanders now turned to Jeremiah, requesting that he pray on their behalf and ask of G-d a clear instruction concerning where to go and what to do. One gets the impression that the destruction and murder had a deep influence upon them since this was the first time that the men of Judea acknowledged the presence of a prophet among them, who could serve as their messenger to G-d. Jeremiah agreed to pray for them in their hour of distress and also to pass on to them the Divine answer, hiding nothing. They, on their part, swore to obey the word of G-d whether or not it would be acceptable to them, "that it may go well with us when we listen to the voice of the Lord our G-d" (42:6).

Ten days Jeremiah waited until the word of G-d came to him, proof positive that he did not answer them on the basis of his own opinion alone. His words indicated that God demanded of them to continue the policies of Jeremiah and Gedaliah. This can be deduced from the emphasized use of the verb to dwell: "if you continue to dwell (Hebrew verb root used twice for emphasis!) in this land I will build you and not destroy I will plant you and not uproot; for I regret the evil I have done to you" (42:10). G-d informed them that the time of retribution was over and a period of Divine Grace was at hand. Clearly referring to the terms of the prophetic dedication of Jeremiah, He told them that from this time forth He would cease "to uproot and pull down, to overthrow and destroy", and would begin "to build and to plant" (1:10). Gedaliah had told these military officers "Do not be afraid to serve the Chaldeans" (40:9) and G-d now broadens the scope of this encouragement to include the expected reprisal by the Chaldeans after the murder: "Do not fear the King of Babylonia...for I am with you to save you and I will dispose him to be merciful to you; he shall show you mercy and return you to your own land" (42:11-12). These last words echo those of Gedaliah "And dwell in the cities you have captured."(40:10), as does the Divine warning "if you turn your faces to come to Egypt and you come to live there..." (42:15) echo the first option rejected by Jeremiah (when it was offered by Nebuzadran): "if it seems good to you to come with me to Babylon, come" (40:4). They are forbidden to escape to Egypt because, with the end of the era of punishment, voluntary exile is sinful, and if rebellion and disobedience continue, so will punishment continue: "As My anger and wrath poured down upon the inhabitants of Jerusalem, so will My wrath pour down upon you if you go to Egypt..."(42:18).

In stark contrast to their previous commitment to obey the word of G-d, the two most important of the commanders -- Azariah and Yochanan -- "and all the arrogant men" (43:2) refused to keep their promise. They claimed that Jeremiah had presented his own political views (formed under the influence of Baruch ben Neriah) as the word of G-d, and that if they were to listen to him some of them would be executed by the Babylonians and the others would exiled to Babylon: "You speak falsehood! The Lord our G-d did not send you...rather Baruch ben Neriah is inciting you against us to deliver us into the hands of the Chaldeans to be killed or exiled to Babylon"(43:2-3). This grave accusation echoes that of Gedaliah to Yochanan: "You speak falsely of Ishmael!"(40:16). Gedaliah, out of an inflated sense of security, refused to believe the warning of Yochanan (which proved true several days later) and Yochanan and his companions, out of fear and poor judgment, did not believe the word of G-d as related to them by Jeremiah (which proved true several years later with the conquest of Egypt by Nebuchadnezzar).

Lack of caution on the part of Gedaliah made his murder possible along with the murders of many others with him. Lack of faith on the part of Yochanan and his companions led to voluntary exile and the wrath of G-d. Though they had seen the prophecies of destruction of Jeremiah proven true, the Remnant of Judea could not accept his present prophecies as the true word of G-d. Their inability to draw proper conclusions from the destruction of Jerusalem and the Temple brought a further destruction upon them.

The three central figures in this sad story of self-destruction were: the killer, Ishmael ben Netaniah, his victim, Gedaliah ben Achikam and his successor, Yochanan ben Kereach.

The killer was motivated by a combination of disgraceful opportunism and a zealous loyalty to a specific political doctrine which may have had some legitimacy before the destruction but was totally unrealistic afterwards. His short term way of thinking made it impossible for him to consider either the immediate results of his actions (the reprisal by the military chieftains) or to predict the long-term damage (cessation of the reconstruction process and the return to the Land, the loss of the remainder of Jewish autonomy under Babylonian rule and the increased flow of the remaining Jewish population into exile). The complete lack of moral restraints prevented him from understanding that political assassination, which dramatically shatters the taboo of the sanctity of human life, would result in a terrifying chain reaction of bloodshed.

The victim was warned in advance concerning his murder and the destruction of his efforts in national reconstruction but his moral-political naivety caused his downfall and the murders of those who had chosen to cast their lot with his leadership. Our Sages, displaying extreme moral sensitivity, attach to Gedaliah the blame for the disastrous results of his failure: "Since he should have paid attention to the advice of Yochanan ben Kereach and did not do so, Scripture sees him as havkilled them (the seventy men who were thrown into the cistern)" (Bavli, Niddah, 61a). From here Rava derives the maxim: "Though one must not accept slander -- one must be cautious because of it".

The successor, onto whose shoulders fell the responsibility for the fate of the remnant of the people after the murder of Gedaliah and the rescue of the captives, panicked as a result of the act of terror committed by his rival. He knew enough to ask the word of G-d from Jeremiah but lacked the courage to follow it. His cowardice, lack of judgment and paucity of faith made him an accomplice to self-destruction since he compounded it by voluntary exile.

In our two thousand years of exile we became "merciful sons of merciful fathers", unable to commit murder. With our return to our own land we once again possess the means and our souls have the ability to spill blood. The Fast of Gedaliah is meant to give us the opportunity to stand face to face with the horrors of our past so that we may muster the strength to prevent their repetition in the present.

**For Study Materials on this festival see:**

[**http://www.betemunah.org/gedaliah.html**](http://www.betemunah.org/gedaliah.html)

**LESHANÁ TOBÁ TICATEBÚ VETECHATEMÚ!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Above, 32:30. [↑](#footnote-ref-1)
2. Ibid., Verse 3l. [↑](#footnote-ref-2)
3. Genesis 19:27. [↑](#footnote-ref-3)
4. Above, 23:20. [↑](#footnote-ref-4)
5. Above, Verse 2 (in this chapter). [↑](#footnote-ref-5)
6. Ibid., 23:21. [↑](#footnote-ref-6)
7. So explained by Ibn Ezra above 23:20 (towards the end). [↑](#footnote-ref-7)
8. This is a veiled criticism of Ibn Ezra who neither received the mystic traditions of the Cabala from others, nor studied them by himself. As Ramban will explain in the following verse, **this whole subject can be understood only through "the way of Truth."** [↑](#footnote-ref-8)
9. II Samuel 17:11. [↑](#footnote-ref-9)
10. Verse 12. [↑](#footnote-ref-10)
11. Above, 23:20. [↑](#footnote-ref-11)
12. Above 23:21. [↑](#footnote-ref-12)
13. Above, 6:3. But to Moses He did reveal Himself by His Great Name, as explained there. [↑](#footnote-ref-13)
14. That G-d always be with them in the wilderness ***face to face*** (Abusaula). [↑](#footnote-ref-14)
15. Verse 13. [↑](#footnote-ref-15)
16. "The paths of goodness with which You conduct Your world, and by which You are known" (Bachya). [↑](#footnote-ref-16)
17. Malachi 3:1. [↑](#footnote-ref-17)
18. Isaiah 49:8. [↑](#footnote-ref-18)
19. Exodus 23:21. [↑](#footnote-ref-19)
20. Deuteronomy 25:19. [↑](#footnote-ref-20)
21. Ezekiel 5:13. [↑](#footnote-ref-21)
22. Deuteronomy 5:4. [↑](#footnote-ref-22)
23. Above, 6:6-8. [↑](#footnote-ref-23)
24. Ibid., 32:11. [↑](#footnote-ref-24)
25. See above in Verse 7 where Ramban quotes the Pirke d'Rabbi Eliezer, that Moses went up to the mountain for forty days only twice, the ***second*** time culminating on the Day of Atonement. This is Ramban's intent in writing here "at the end of the second forty days according to the opinion of our Rabbis." Rashi, quoted there, holds that there were three such periods. [↑](#footnote-ref-25)
26. Further, 34:1. [↑](#footnote-ref-26)
27. See Vol. I, p. 229. [↑](#footnote-ref-27)
28. Verse 19. [↑](#footnote-ref-28)
29. Numbers 12:7. [↑](#footnote-ref-29)
30. Daniel 10:16. [↑](#footnote-ref-30)
31. Above, 17:6. [↑](#footnote-ref-31)
32. Above, Verse 18. [↑](#footnote-ref-32)
33. Psalms 139:5. [↑](#footnote-ref-33)
34. Based on this verse in Psalms the Rabbis have said (Berachoth 61 a) that Adam was originally created with two faces (see Vol. I, p. 76). **Ramban's application here of this saying of the Sages is Cabalistic.** [↑](#footnote-ref-34)
35. Above, 24:9. [↑](#footnote-ref-35)
36. Ibid., 19:13. [↑](#footnote-ref-36)
37. I Samuel 3:10. [↑](#footnote-ref-37)
38. Above, 24:18: ***And Moses entered into the midst of the cloud.*** [↑](#footnote-ref-38)
39. Verse 19. [↑](#footnote-ref-39)
40. See my Hebrew commentary, p. 522, for some elucidation of these Cabalistic terms. - It is noteworthy that Ramban here follows a long line of authorities who count ***Eternal, Eternal*** as separate attributes. See, however, Guide of the Perplexed, Vol. I, p. 193, Note 5, in Friedlander's translation. [↑](#footnote-ref-40)
41. **Ramban's intent here is to stress the perfect Unity, regardless of the various attributes. This is why he stresses that the Proper Name of G-d [and as stated here: *Hashem, Hashem ...* ] does not lend itself to any plural form, in spite of the fact that the various attributes are here cited (Abusaula).** [↑](#footnote-ref-41)
42. Abusaula. [↑](#footnote-ref-42)
43. Psalms 98:3. [↑](#footnote-ref-43)
44. Isaiah 11:1. [↑](#footnote-ref-44)
45. Isaiah 46:4. [↑](#footnote-ref-45)
46. Thus it is now clear that Ramban counts the thirteen attributes as follows: **1. *The Eternal*. 2. *The Eternal*. 3. *G-d*. 4. *Merciful*. 5. *Gracious* 6. *Long-suffering*. 7.-8. *Abounding in goodness and truth*. 9. *Keeping mercy unto the thousandth generation*. 10.-11.-12. *Forgiving iniquity, transgression and sin*. 13. *That will by no means clear the guilty, visiting the iniquity* etc.** - See Tosafoth Rosh Hashanah 17 b that such is also the opinion of Rabbeinu Tam. Ibn Ezra likewise follows generally this interpretation. [↑](#footnote-ref-46)
47. And the expressions, ***and that will by no means clear the guilty; visiting the iniquity of the fathers*** etc., also constitute an independent attribute, for the 'clearing' done in this form of forgiving is by visitation, it being another way of forgiveness of sin, that He will not forgive it outright, but visit it upon the generations etc." (Abusaula). [↑](#footnote-ref-47)
48. Verse 9. [↑](#footnote-ref-48)
49. Verse 9. [↑](#footnote-ref-49)
50. As Moses now prayed for the perfect Unity to go in the midst of Israel. At such time it is as if all is in the ***Aleph Daleth***. Thus the first Name is in place of the Tetragramaton, and Moses prayed that the Lord [written ***in Aleph Daleth***] go in our midst in the absolute perfection of the Unity of the two Names (Abusaula). [↑](#footnote-ref-50)
51. Verse 10. [↑](#footnote-ref-51)
52. Ibid. [↑](#footnote-ref-52)
53. See Deuteronomy 9:29 and 32:9. [↑](#footnote-ref-53)
54. Above, 33:3. [↑](#footnote-ref-54)
55. Ibid., Verse 16. [↑](#footnote-ref-55)
56. Ibid., 25:2. [↑](#footnote-ref-56)
57. Ibid., Verse 16. [↑](#footnote-ref-57)
58. Ibid., 23:20. [↑](#footnote-ref-58)
59. Further, Verse 17. [↑](#footnote-ref-59)
60. Ibid., Verse 23. [↑](#footnote-ref-60)
61. Above, 23:17. [↑](#footnote-ref-61)
62. Ibid., 20:21. [↑](#footnote-ref-62)
63. In our text of Rashi the text concludes: "Because through this [partaking of his meals] you will come to take of his daughters to your sons" (as mentioned in the following Verse 16). Rashi thus connects Verse 15 with the following verse, as if to say that the danger of partaking of his meals (mentioned in Verse 15) is that it will lead to the taking of his daughters to your sons (mentioned in Verse 16). Ramban will differ with this interpretation, and hold that Verse 15 constitutes an independent prohibition. [↑](#footnote-ref-63)
64. Abodah Zarah 29 b. [↑](#footnote-ref-64)
65. In Verse 15 before us. [↑](#footnote-ref-65)
66. Verses 19-20. [↑](#footnote-ref-66)
67. Above, 20:2. [↑](#footnote-ref-67)
68. Deuteronomy 5:15. [↑](#footnote-ref-68)
69. Above, 12:10. [↑](#footnote-ref-69)
70. Thus Onkelos translated: ***"There will not remain [overnight] away from the altar till the morning the fat of the sacrifice of the feast of the Passover."*** [↑](#footnote-ref-70)
71. Above, 23:18. [↑](#footnote-ref-71)
72. Leviticus 6:2. [↑](#footnote-ref-72)
73. Zebachim 87 a. [↑](#footnote-ref-73)
74. Ibid. [↑](#footnote-ref-74)
75. Numbers 18:13. – Ramban’s intention of course is to the verse here before us, but as a matter of style he uses similar language referring to that commandment found elsewhere in Scripture. This can be observed in countless instances. [↑](#footnote-ref-75)
76. Deuteronomy 14:21. [↑](#footnote-ref-76)
77. **Reference is to the Karaites. See Ibn Ezra who writes in a vein similar to that of Ramban. - See also Vol. I, p. 22, where Ramban uses a similar reproof to those who scoff at the words of our Rabbis.** [↑](#footnote-ref-77)
78. *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-78)
79. *The Book of Tehillim*, Me’am Lo’ez, Psalms III, Chapters 62—89, byRabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-79)
80. Ibid. 78, Chida**,** MidbarKedeimos [↑](#footnote-ref-80)
81. Ibid. 78 [↑](#footnote-ref-81)
82. Alshich; Akeidat Yitzchak**;** Kesef Mezukak [↑](#footnote-ref-82)
83. Yeshayahu (Isaiah) 42:6 [↑](#footnote-ref-83)
84. Choshen Mishpat, Responsum 85 [↑](#footnote-ref-84)
85. “About eight days,” according to the Roman reckoning of a “week.” This brings us to the present translation, “**Now it happened that after about a week.**” Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p 380 [↑](#footnote-ref-85)
86. The construction with ἐν μέσῳ indicates that Hakham Shaul is in the court not on “Mars Hill.” Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentar*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 379

Areopagus – the rock of Aries, Romanized as “Mars Hill.” [↑](#footnote-ref-86)
87. **βωμός** – *bomos* is not the usual Greek word for altar. This word **βωμός** – *bomos* is indicative of a pagan altar. [↑](#footnote-ref-87)
88. Cf. Luqas 9.29 [↑](#footnote-ref-88)
89. Cf. II Luqas (Acts) 9.31, thematically Mordechai (Mk) 9.2-3 [↑](#footnote-ref-89)
90. It is not the belief of these scholars that Hakham Shaul wrote the Luqan account. Therefore, we have interjected this into the commentary. [↑](#footnote-ref-90)
91. *The Gospel According to Luke: Introduction, Translation, and Notes*. 1st ed. The Anchor Bible v. 28-28A. Garden City, N.Y: Doubleday, 1981. p. 797 [↑](#footnote-ref-91)
92. Cf 2 Tsefet (Pe) 1.18 [↑](#footnote-ref-92)
93. Friberg, Timothy, Barbara Friberg, and Neva F. Miller. Analytical Lexicon to the Greek New Testament. Baker's Greek New Testament Library. Trafford Publishing, 2005 pg 119-120- “manifestation of light radiance, brightness, splendor,” an excellent reputation. Furthermore, the lexical information would suggest someone created (like Adam ha-rishon) in the image of G-d.

**Philo** uses as follows…

**Spe 1.45** When Moses heard this he betook himself to a second supplication, and said, "I am persuaded by thy explanations that I should not have been able to receive the visible appearance of thy form. But I beseech thee that I may, at all events, **behold the glory that is around thee. And I look upon thy glory to be the powers which attend thee as thy guards**, the comprehension of which having escaped me up to the present time, worketh in me no slight desire of a thorough understanding of it." (Spe 1:45 PHE)

**Spe 1.45** ταῦτα ἀκούσας ἐπὶ δευτέραν ἱκεσίαν ἦλθε καί φησι· "πέπεισμαι μὲν ταῖς σαῖς ὑφηγήσεσιν, ὅτι οὐκ ἂν ἴσχυσα δέξασθαι τὸ τῆς σῆς φαντασίας ἐναργὲς εἶδος. ἱκετεύω δὲ τὴν γοῦν περὶ σὲ **δόξαν** θεάσασθαι· δόξαν δὲ σὴν εἶναι νομίζω τὰς περὶ σὲ δορυφορούσας δυνάμεις, ὧν διαφεύγουσα ἡ κατάληψις ἄχρι τοῦ παρόντος οὐ μικρὸν ἐνεργάζεταί μοι πόθον τῆς διαγνώσεως". (Spe 1:45 PHI)

It should be noted that **δόξαν** is rooted in the thought of an opinion or what one thinks of something. [↑](#footnote-ref-93)
94. Deissmann (BS, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legal guarantee. i.e. covenant (Torah) [↑](#footnote-ref-94)
95. Bath Kol (v. Glos.). Just as some part of the cedar is unaffected by the worm, surviving the ruin, so was the gift of the divine voice a remnant of God's grace, even after the destruction. V., however, Cant. Rab. VIII, 11 [↑](#footnote-ref-95)
96. Of prophecy. [↑](#footnote-ref-96)
97. V. Sot. 48b. [↑](#footnote-ref-97)
98. Divine inspiration. [↑](#footnote-ref-98)
99. V. Gios. [↑](#footnote-ref-99)
100. A famous pupil of Hillel who died about a decade after the destruction of the second Temple. [↑](#footnote-ref-100)
101. Under the influence of the Holy Spirit. [↑](#footnote-ref-101)
102. Probably Simeon b. Gamaliel and Ishmael b. Elisha who were put to death after the capture of Jerusalem. See the full discussion in R.T. Herford, op. cit., pp. 129ff. [↑](#footnote-ref-102)
103. A victim of the Hadrianic Persecution. For further notes on this passage, v. Sanh. (Sonc. ed.) p. 46. [↑](#footnote-ref-103)
104. Culi, R. Y. (1979). *The Torah Anthology.* (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn , New York: Moznaim Publishing Corp. Book 5 p. 213 [↑](#footnote-ref-104)
105. *The Zohar = [Sefer Ha-Zohar]*. Pritzker ed. Stanford, Calif: Stanford University Press, 2004. p. 2 [↑](#footnote-ref-105)
106. Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 379 [↑](#footnote-ref-106)
107. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 5-6 [↑](#footnote-ref-107)
108. Moses ben Maimon. *The Guide for the Perplexed*. New York: Dover, 1956. p. 213 [↑](#footnote-ref-108)
109. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 6 [↑](#footnote-ref-109)
110. Culi, Yaakov. *Torah Anthology: Book two The Patriarchs, from Abraham Until Jacob* [S.l.]: Moznaim Pub Corp, 1977. p. 95 [↑](#footnote-ref-110)
111. Cf. Psa 104.2 [↑](#footnote-ref-111)
112. Cf Yechezkel (Ez) 1.4 [↑](#footnote-ref-112)
113. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 61 [↑](#footnote-ref-113)
114. Ibid [↑](#footnote-ref-114)
115. The “word,” as spoken, is distinguished from the “Word” as speaking, or revealing Himself. The former is generally ‎designated by the Aramaic term “*pithgama*” which corresponds to the Greek **ῥῆμα** (*rhema*) Thus in Gen. 15:1, “After these words (things) came the “*pithgama*” of Adonai ‎to Abram in prophecy, saying, Fear not, Abram, My “Memra” will be your strength, and your very great reward.” Still, ‎the term Memra, as applied not only to man, but also in reference to God, is not always the equivalent of “the LOGOS." ‎ [↑](#footnote-ref-115)
116. The various passages in the Targum of Onkelos, the Jerusalem, and the Pseudo-Jonathan Targum on the ‎Pentateuch will be found enumerated and classified, as those in which it is a doubtful, a fair, or an unquestionable ‎inference, that the word *Memra* is intended for God revealing Himself, in Appendix II.: 'Philo and Rabbinic ‎Theology.' Edersheim, A. (1993). *The Life and Times of Jesus the Messiah.* Peabody : Henderson Publishers.‎ [↑](#footnote-ref-116)
117. Migration of Abraham 1:4, Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged*. Peabody: Hendrickson. p. 253 [↑](#footnote-ref-117)
118. Boyarin, D. (2003). *Memra sparks of the Logos, Essays in Rabbinic Hermeneutics* (Vol. II). Boston, MA: Brill. p.15 [↑](#footnote-ref-118)