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

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Tishri 06, 5773 – Sept 21/22, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Sept 21 2012 – Candles at 7:10 PMSat. Sept 22 2012 – Habdalah 8:03 PM | **Brisbane, Australia**Fri. Sept 21 2012 – Candles at 5:25 PMSat. Sept 22 2012 – Habdalah 6:18 PM | **Bucharest, Romania**Fri. Sept 21 2012 – Candles at 6:57 PMSat. Sept 22 2012 – Habdalah 7:56 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Sept 21 2012 – Candles at 7:21 PMSat. Sept 22 2012 – Habdalah 8:15 PM | **Jakarta, Indonesia**Fri. Sept 21 2012 – Candles at 5:31 PMSat. Sept 22 2012 – Habdalah 6:20 PM | **Manila & Cebu, Philippines**Fri. Sept 21 2012 – Candles at 5:35 PMSat. Sept 22 2012 – Habdalah 6:24 PM |
| **Miami, FL, U.S.**Fri. Sept 21 2012 – Candles at 7:00 PMSat. Sept 22 2012 – Habdalah 7:51 PM | **Olympia, WA, U.S.**Fri. Sept 21 2012 – Candles at 6:53 PMSat. Sept 22 2012 – Habdalah 7:54 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Sept 21 2012 – Candles at 6:35 PMSat. Sept 22 2012 – Habdalah 7:30 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Sept 21 2012 – Candles at 6:32 PMSat. Sept 22 2012 – Habdalah 7:31 PM | **Singapore, Singapore** Fri. Sept 21 2012 – Candles at 6:43 PMSat. Sept 22 2012 – Habdalah 7:31 PM | **St. Louis, MO, U.S.**Fri. Sept 21 2012 – Candles at 6:41 PMSat. Sept 22 2012 – Habdalah 7:37PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

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

Her Excellency Giberet Laurie Taylor

His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**Shabbat Shuba**

**Sabbath: “Repentance/Returning”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שׁוּבָה** |  |  |
| **“Shabbat Shuba”** | Reader 1 – B’resheet 31:3-13 | Reader 1 – B’resheet 32:4-6 |
| **“Sabbath of Returning”** | Reader 2 – B’resheet 31:14-16 | Reader 2 – B’resheet 32:6-8 |
| **“Sábado del Retorno”** | Reader 3 – B’resheet 31:17-25 | Reader 3 – B’resheet 32:4-8 |
| B’resheet (Gen.) 31:3 – 32:3 | Reader 4 – B’resheet 31:26-35 |  |
| Ashlamatah: Jer. 30:10-18 + 22 | Reader 5 – B’resheet 31:36-42 |  |
| Special: Hos 14:2-10 + Mic. 7:18-20‎\* | Reader 6 – B’resheet 31:43-47 | Reader 1 – B’resheet 32:4-6 |
| Psalm 26:1-12 | Reader 7 – B’resheet 3148 – 32:3: | Reader 2 – B’resheet 32:6-8 |
|  |  Maftir – B’resheet 32:1-3 | Reader 3 – B’resheet 32:4-8 |
| N.C.: Jude 4-5, Luke 6:27-42, Acts 7:1-53 |  Hos 14:2-10 + Mic. 7:18-20 |   |

\*To be read by the greatest Torah Scholar available to the congregation.

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎31:3 – 32:3‎‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 3. And the Lord said to Jacob, "Return to the land of your forefathers and to your birthplace, and I will be with you." | 3. And the LORD said to Ya’aqob, Return to the land of your fathers, and to your native place; and My Word will be for your help.  |
| 4. So Jacob sent and called Rachel and Leah to the field, to his flocks. | 4. And Ya’aqob sent Naphtali, who was a swift messenger, and he called Rachel and Leah, and they came into the field unto his flock. |
| 5. And he said to them, "I see your father's countenance, that he is not disposed toward me [as he was] yesterday and the day before, but the God of my father was with me. | 5. And he said to them, I consider the looks of your father, and, behold, they are not peaceful with me as yesterday and as before it; but the God of my father has been to my aid. |
| 6. And you know that with all my might I served your father. | 6. And you know that with all my strength I have served your father, |
| 7. But your father mocked me and changed my wages ten times ten times, but God did not permit him to harm me.  | 7. but your father has deceived me, and has changed my wages ten portions; yet the LORD has not given him power to do me evil.JERUSALEM: Has commuted. |
| 8. If he would say thus, 'Speckled ones shall be your wages,' all the animals would bear speckled ones, and if he would say thus, 'Ringed ones shall be your wages,' all the animals would bear ringed ones. | 8. lf now he said, The streaked will be your wages, all the sheep bare streaked; and if now he said, The spotted-footed will be your wages, all the sheep bare those which were spotted in their feet: |
| 9. Thus, God separated your father's livestock and gave it to me. | 9. and the LORD has taken away the flock of your father, and has given (it) to me.JERUSALEM: And the Word of the LORD has taken away. |
| 10. And it came to pass at the time the animals came into heat, that I lifted my eyes and saw in a dream, and behold, the he goats that mounted the animals were ringed, speckled, and striped. | 10. And it was at the time when the flocks conceived, that I lifted up my eyes and saw in a dream, and, behold, the goats which rose upon the flock were spotted in their feet, or streaked or white in their backs. |
| 11. And an angel of God said to me in a dream, 'Jacob!' And I said, 'Here I am.' | 11. And the Angel of the LORD said to me, in a dream, Ya’aqob. And I said, Behold me.JERUSALEM: Ya’aqob answered in the holy tongue, and said, Behold me.  |
| 12. And he said, 'Now lift your eyes and see [that] all the he goats mounting the animals are ringed, speckled, and striped, for I have seen all that Laban is doing to you. | 12. And He said, Lift up now your eyes and see: all the goats that rise upon the flock are spotted in their feet, or streaked or white in their backs: because all the injury that Laban has done you is manifest before Me. |
| 13. I am the God of Beth el, where you anointed a monument, where you pronounced to Me a vow. Now, arise, go forth from this land and return to the land of your birth.'" | 13. I am ELOHIM who did reveal Myself to you at Beth El where you did anoint the pillar, and swear the oath before Me. Arise now, go forth from this land, and return to the land of your birth. |
| 14. And Rachel and Leah replied and said to him, "Do we still have a share or an inheritance in our father's house?  | 14. And Rachel answered with the consent of Leah, and said to him, Can there now be yet any portion or inheritance for us in our father's house? |
| 15. Are we not considered by him as strangers, for he sold us and also consumed our money? | 15. Are we not considered by him as strangers? For he has sold us, and eating he has eaten our money.JERUSALEM: Are we not considered strangers to him? For he has sold us and, behold he is not willing to give us our dowry. |
| 16. But all the wealth that God separated from our father is ours and our children's. So now, all that God said to you, do." | 16. Therefore all the wealth that the LORD has taken from our father is ours and our children's. And now, all that the LORD has said to you, do. |
| 17. So Jacob rose, and he lifted up his sons and his wives upon the camels. | 17. And Ya’aqob arose, and set his children and his wives upon camels. |
| 18. And he led all his livestock and all his possessions that he had acquired, the purchase of his acquisition, which he had acquired in Padan aram, to come to Isaac his father, to the land of Canaan. | 18. And he led all his herds and his substance which he had obtained in Padan Aram to go unto Yitschaq his father in the land of Kenaan.JERUSALEM: His treasure. |
| 19. Now Laban had gone to shear his sheep, and [meanwhile] Rachel stole her father's teraphim. | 19. And Laban had gone to shear his flock; and Rachel stole the images. For they had slain a man, a firstborn, and had cut off his head; they salted it with salt and balsams, and wrote incantations on a plate of gold, and put it under his tongue, and set it up in the wall, and it spoke with them; and unto such their father bowed himself. |
| 20. And Jacob concealed from Laban the Aramean by not telling him that he was fleeing. | 20. And Ya’aqob stole the knowledge of Laban the Aramite, in that he did not show him when he went. |
| 21. So he and all that were his fled, and he arose and crossed the river, and he directed his face toward Mount Gilead. | 21. And he went, he with all that he had. And he arose and crossed the Pherat, and set his face to ascend toward the mountain of Gilead; because he saw by the Holy Spirit that from thence would be deliverance for his sons, in the days of Jephtach, who was of Gilead.  |
| 22. On the third day, Laban was informed that Jacob had fled.  | 22. But after Ya’aqob had gone, the shepherds went to the well, but found no water; and they waited three days, if that it might (again) overflow; but it overflowed not; and then came they to Laban on the third day, and he knew that Ya’aqob had fled; because through his righteousness/generosity it had flowed twenty years.JERUSALEM: And it was, when the shepherds were gathered together, they sought to water the flock, but were not able; and they waited two and three days, if that the well might overflow; but it overflowed not; and then came they to Laban in the third day, because Ya’aqob had fled. |
| 23. So he took his kinsmen with him, and he pursued him seven days' journey, and he overtook him at Mount Gilead.  | 23. And he took his kinsmen with him, and pursued after him, going seven days, and overtook him, while sojourning in Mount Gilead offering praise and praying before his God. |
| 24. And God came to Laban the Aramean in a dream of the night, and He said to him, "Beware lest you speak with Jacob either good or evil." | 24. And there came an angel with a word from before the LORD; and he drew the sword against Laban the deceitful in a dream of the night, and said to him, Beware lest you speak with Ya’aqob from good to evil. |
| 25. And Laban overtook Jacob, and Jacob pitched his tent on the mountain, and Laban pitched with his kinsmen on Mount Gilead. | 25. And Laban came upon Ya’aqob. And Ya’aqob had spread his tent in the mountain, and Laban made his brethren abide in the mount of Gilead. |
| 26. And Laban said to Jacob, "What have you done, that you concealed from me, and led away my daughters like prisoners of war?  | 26. And Laban said to Ya’aqob, What have you done? You have stolen my knowledge, and led away my daughters like captives of the sword. |
| 27. Why have you fled secretly, and concealed from me, and not told me? I would have sent you away with joy and with songs, and with drum and with harp. | 27. Why did you hide from me that you would go, and steal my knowledge, and not tell me? For if you had told me, I would have sent you away with mirth, and with hymns, and with tambourines, and with harps. |
| 28. And you did not allow me to kiss my sons and daughters. Now, you have acted foolishly. | 28. Neither have you suffered me to kiss the sons of my daughters, nor my daughters. Now have you been foolish in what you have done. |
| 29. I have the power to inflict harm upon you, but the God of your father spoke to me last night, saying, 'Beware of speaking with Jacob either good or bad.' | 29. There is sufficiency in my hand to do evil with you; but the God of your father spoke with me in the evening, saying, “Be careful of speaking with Ya’aqob from good to evil.”JERUSALEM: There are strength and ability. |
| 30. But now, you have gone away, for you longed for your father's house, [but]why have you stolen my gods?" | 30. Now going you will go; because desiring you have desired the house of your father: (but) why have you stolen the images of my idols? |
| 31. And Jacob replied, and he said to Laban, "Because I was afraid, because I said, 'Lest you steal your daughters from me.' | 31. And Ya’aqob answered and said to Laban, Because I feared, and said, Lest you violently take away your daughters from me. |
| 32. The one with whom you find your gods shall not live. In the presence of our brothers, recognize for yourself what is with me, and take [it] for yourself." For Jacob did not know that Rachel had stolen them. | 32. With whomsoever you will find the images of your idols, let him die before his time. Before all our brethren take knowledge of what with me is yours, and take it. But Ya’aqob knew not that Rachel had stolen them. |
| 33. So Laban entered Jacob's tent and Leah's tent and the tent[s] of the two handmaids, but he did not find [them]; and he had come out of Leah's tent and entered Rachel's tent. | 33. And Laban went into the tent of Ya’aqob, and into the tent of Leah, and into the tent of the two concubines, but found not. And he went out from the tent of Leah, and entered the tent of Rachel. |
| 34. But Rachel had taken the teraphim and placed them into the camel saddle and sat upon them; so Laban felt about the entire tent but did not find [them]. | 34. But Rachel had taken the images, and laid them in the paniers of the camels, and sat upon them. And he searched all the tent, but found not. |
| 35. And she said to her father, "Let my lord not be annoyed, for I cannot rise before you, for the way of women is upon me." So he searched, but did not find the teraphim. | 35. And she said, Let it not be displeasing in my lord's eyes that I am not able to arise before you, because I have the way of women. And he searched, but found not the images. |
| 36. And Jacob was annoyed, and he quarreled with Laban, and he said to Laban, "What is my transgression? What is my sin, that you have pursued me?  | 36. And the anger of Ya’aqob took fire, and he contended with Laban. And Ya’aqob answered and said to Laban, What is my sin, and what is my transgression, that you have so eagerly come after me? |
| 37. For you have felt about all my things. What have you found of all the utensils of your house? Put it here, in the presence of my kinsmen and your kinsmen, and let them decide between the two of us. | 37. Having, therefore, searched all my vessels, what have you found of all the vessels of your house? Lay now the matter before my brethren and your brethren, and let them decide the truth between us two. |
| 38. Already twenty years have I been with you, and your ewes and she goats have not aborted, neither have I eaten the rams of your flocks. | 38. These twenty years have I been with you: your ewes and your goats have not failed, and the price of the rams of the flock I have not eaten. |
| 39. I have not brought home to you anything torn [by other animals]; I would suffer its loss; from my hand you would demand it, what was stolen by day and what was stolen at night. | 39. That torn by wild beasts I have not brought to you; for had I sinned, from my hand you would have required it. What was stolen in the day by men, that have I made good; and what was stolen in the night by wild beasts was made good also.JERUSALEM: The dead I have not brought to you; every one which had fled from the number, I have made that good; of my hands you have required it: and what thieves stole by day or wild beasts devoured by night I have made good. |
| 40. I was [in the field] by day when the heat consumed me, and the frost at night, and my sleep wandered from my eyes. | 40. I have been in the field; by day the heat has devoured me, and the cold by night, and sleep has been parted from me. |
| 41. This is twenty years that I have spent in your house. I served you fourteen years for your two daughters and six years for your animals, and you changed my wages ten times ten times.  | 41. These twenty years have I been in your house, serving you; fourteen years for your two daughters, and six years for your sheep; and you have changed my wages ten times. |
| 42. Had not the God of my father, the God of Abraham and the Fear of Isaac, been for me, you would now have sent me away empty handed. God has seen my affliction and the toil of my hands, and He reproved [you] last night." | 42. Unless the God of my father, the God of Abraham, and He whom Yitschaq fears had been in my help, even now have you sent me away empty: but my affliction and the travail of my hands are manifest before the LORD, and therefore He admonished you in the evening. |
| 43. And Laban answered and said to Jacob, "The daughters are my daughters, and the sons are my sons, and the animals are my animals, and all that you see is mine. Now, what would I do to these daughters of mine today, or to their children, whom they have borne? | 43. And Laban answered and said to Ya’aqob, The children whom you have received of your wives are my children, and the children whom they may bear will be reputed as mine, and the sheep are my sheep and all that you see is mine. And for my daughters what can I do this day, and for the soils which they have borne? |
| 44. So now, come, let us form a covenant, you and I, and may He be a witness between me and you." | 44. And now come, let us strike a covenant, I and you, and it will be for a witness between me and you. |
| 45. So Jacob took a stone and set it up [as] a monument. | 45. And Ya’aqob took a stone and set it up for a pillar. |
| 46. And Jacob said to his kinsmen, "Gather stones," and they took stones and made a pile, and they ate there by the pile. | 46. And Ya’aqob said to his sons, whom he called his brethren, Collect stones. And they collected stones, and made a mound, and they ate upon the mound. |
| 47. And Laban called it Yegar Sahadutha, but Jacob called it Gal ed. | 47. And Laban called it Ogar Sahid but Ya’aqob called it in the holy tongue, Gal-ed. |
| 48. And Laban said, "This pile is a witness between me and you today." Therefore, he called it Gal ed. | 48. And Laban said, This mound is a witness between me and you today; therefore it was called, Gal-ed; |
| 49. And Mizpah, because he said, "May the Lord look between me and you when we are hidden from each other.  | 49. And The Observatory also it was called because he said The Lord will observe between me and you when we are hidden each man from his neighbour. |
| 50. If you afflict my daughters, or if you take wives in addition to my daughters when no one is with us, behold! God is a witness between me and you." | 50. If you will afflict my daughters, doing them injury, and if you take upon my daughters, there is no man to judge us, the Word of the LORD seeing is the witness between me and you. |
| 51. And Laban said to Jacob, "Behold this pile and behold this monument, which I have cast between me and you. | 51. And Laban said to Ya’aqob, Behold this mound, and behold the pillar which you hast reared between me and you. |
| 52. This pile is a witness, and this monument is a witness, that I will not pass this pile [to go] to you and that you shall not pass this pile and this monument to [come to] me to [do] harm. | 52. This mound is a witness, and this pillar is a witness, that I may not pass beyond this mound to you, and that you mayest not pass beyond this mound and this pillar to do harm. |
| 53. May the God of Abraham and the god of Nahor judge between us, the god of their father." And Jacob swore by the Fear of his father Isaac. | 53. The God of Abraham and the God of Nachor will judge between us, the God of their fathers. But Ya’aqob sware by the God whom his father Yitschaq feared. |
| 54. And Jacob slaughtered a slaughtering on the mountain, and he invited his friends to eat a meal, and they ate bread and lodged on the mountain. | 54. And Ya’aqob slew sacrifices in the mount, and invited his kinsmen who came with Laban to help themselves to bread, (or strengthen themselves with bread,) and they helped themselves to bread, and lodged in the mount. |
|  |  |
| 1. And Laban arose early in the morning and kissed his sons and daughters and blessed them, and Laban went and returned to his place.  | 1. And Laban arose in the morning, and kissed the sons of Ya’aqob and his daughters, and blessed them; and Laban went and returned to his place. |
| 2. And Jacob went on his way, and angels of God met him. | 2. And Ya’aqob went on his way, and the angels of the LORD met him. |
| 3. And Jacob said when he saw them, "This is the camp of God," and he named the place Mahanaim. | 3. And Ya’aqob said when he saw them, These are not the host of Esau who are coming to meet me, nor the host of Laban, who have returned from pursuing me; but they are the host of the holy angels who are sent from before the LORD. Therefore the name of that place he called, in the language of the sanctuary, Machanaim.JERUSALEM: And Ya’aqob, when he beheld them, said, Perhaps they are a host from Laban, the brother of my mother, coming to set against me the array of battle to slay me; or (rather) they are a host of the holy angels from before the LORD, who are come to save me from their hands. And he called the name of that place Machanaim. |
|  |  |

**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎31:3 – 32:3‎‎‎**

* The Flight of Jacob – Genesis 31:3-21
* Laban’s Pursuit – Genesis 31:22-54
* Manhanaim – Genesis 32:1-3

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 3a – “The Twelve Tribes,” pp. 89-109

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎31:3 – 32:3‎‎‎**

**3 Return to the land of your forefathers** And there I will be with you, but as long as you are still attached to the unclean one, it is impossible to cause My presence to rest upon you.-[from Pirkei d’Rabbi Eliezer, ch. 36]

**4 and called Rachel and Leah** First Rachel and then Leah, because she (Rachel) was the mainstay of the household, because, on her account, Jacob had joined Laban. Even Leah’s children acknowledged this matter, for Boaz and his tribunal of the tribe of Judah say, “like Rachel and like Leah, both of whom built, etc.” (Ruth 4:11). They place Rachel before Leah.-[from Tanchuma Buber, Vayetze 15]

**7 ten times ten times** Heb. עֲשֶׂרֶתמֽנִים . מֽנִים is not less than ten.

**ten times** Heb. מֽנִים , a term denoting the base number, which is ten. We learn that he (Laban) changed his stipulation a hundred times.

**10 and behold, the he-goats** Although Laban had separated them all, so that the animals would not conceive their likeness, the angels were bringing them from the flock that had been given over into the hands of Laban’s sons to the flock that was in Jacob’s hands.-[from Gen. Rabbah 73:10]

and striped Heb. וּבְרֻדִָּים [To be explained] as the Targum renders: וּפְצִיחִין and open, faissie in Old French, striped. A white thread encircles his body all around, and its stripes are open and penetrating from one to the other, but I have no evidence from Scripture.

**13 I am the God of Beth-el** Heb. הָאֵל בֵּית-אֵל , like אֵל בֵּית-אֵל . The “hey” is superfluous, and it is the way of the Scriptures to speak this way, like “For you are coming to the land of (הָאָרֶץ) Canaan” (Num. 34:2).

**where you anointed** This is an expression of grandeur and greatness, just as one is anointed king. So [is the meaning of] “and he poured oil on top of it” (above, 28:18), to be anointed as an altar.-[following Targum Jonathan ben Uzziel]

**where you pronounced to Me a vow** And you must pay it up, for you said, “it shall be the house of God” (Gen. 28:22), that you would offer up sacrifices there.-[from Pirkei d’Rabbi Eliezer, ch. 35]

**14 Do we still have** Why should we stop you from returning? Do we still hope to inherit anything of our father’s property among the males?

**15 Are we not considered by him as strangers** Even at a time when people usually give a dowry to their daughters, viz. at the time of marriage, he behaved toward us as [one behaves toward] strangers, for he sold us to you (for you served him fourteen years for us, and he gave us to you only) as wages for labor.

**our money** For he kept the wages for your labor.

**16 But all the wealth** Heb. כִּי . This כִּי here means “but.” That is, we have nothing of our father’s, but what the Holy One, blessed be He, separated from our father is ours.

**separated** Heb. הִצִיל , a term meaning that he separated, and so every expression of הַצָלָה in Scripture means separation, that one separates another from harm or from the enemy.

**17 his sons and his wives** He put the males before the females, but Esau put the females before the males, as it is said (below, 36:6): “And Esau took his wives and his sons, etc.”-[from Gen. Rabbah 74:5].

**18 the purchase of his acquisition** What he had purchased from [the sale of] his animals, viz. manservants, maidservants, camels, and donkeys.-[from Gen. Rabbah 74:5]

**19 to shear his sheep** that he had given into the hands of his sons, a journey of three days between him and Jacob.

**and [meanwhile] Rachel stole her father’s teraphim** She intended to separate her father from idolatry.-[from Gen. Rabbah 74:5]

**22 On the third day** For there was a three-day journey between them.

**23 his kinsmen** Heb. אֶחָיו , lit., his brothers, his kinsmen.

**seven-days’ journey** All those three days [during the time] the reporter went to tell Laban, Jacob went on his way. We find that Jacob was six days distant from Laban, and on the seventh day, Laban overtook him. We find that the entire distance that Jacob had traversed in seven days, Laban traversed in one day (as it is said: “and he pursued him seven-days’ journey,” but it does not say: “and he pursued him seven days.”) -[from Gen. Rabbah 74:6]

**24 either good or evil** **All the good of the wicked is considered evil to the righteous/generous.**-[from Yev. 103]

**26 like prisoners of war** lit., like captives of a sword. Every army that goes to war is called חָרֶב , sword.

**27 and concealed from me** [lit., you stole me, meaning] you concealed from me.

**29 I have the power** There is strength and power in my hand to inflict harm upon you. Also, every tk that refers to the Deity means that He is mighty and has much strength.

**30 you longed** You wished. There are many words in Scripture (Ps. 84: 3): “My soul yearns, yea, yea, it pines”; (Job:14:15) “You desire the work of Your hands.”

**31 Because I was afraid, etc**.-He answered him the first [question] first, that he said to him (verse 26), “and you led away my daughters, etc.”- [from Avoth d’Rabbi Nathan, 37:11-13]

**32 shall not live** And from that curse, Rachel died on the way (Gen. Rabbah 74:4).

**what is with me of yours**.-[from Targum Jonathan]

**33 Jacob’s tent** That is, Rachel’s tent, for Jacob was usually with her, and so Scripture states: (below, 46:19): “The sons of Rachel, Jacob’s wife.” In reference to all of them, however, it does not say, “Jacob’s wife.”-[from Gen. Rabbah 74:9]

**and entered Rachel’s tent**-when he came out of Leah’s tent, he went back into Rachel’s tent before he searched the tent[s] of the handmaids. Why [did he bother to do] all this? Because he was aware that she was one who touches everything.-[from Gen. Rabbah 74:9]

**34 into the camel saddle** Heb. בְּכַר , an expression of pillows (כָּרִים) and cushions וּכְסָתוֹת , as the Targum renders: בַָּעֲבִיטָא דְגַמְלָא , which is a saddle, made like a pillow, and in Eruvin 15b, 16a) we learned: “If they encircled it with pillows (עֲבִיטִין) .” These are the pack-saddles of the camels, bastel in French, pack-saddle.

**36 that you have pursued** Heb. דָלַקְתָּ , you pursued, like (Lam. 4:19): “they chased us (דָּלָקֻנוּ) on the mountains,” and like (I Sam. 17: 53): “from pursuing (מִדְּלוֹק) the Philistines.”-[from Targum Onkelos]

**37 and let them decide** Let them clarify who is right, aprover in Old French, prove, clarify.-[from Targum Jonathan ben Uzziel]

**38 have not aborted** They have not aborted their fetuses, like: (Hos. 9:14): “a miscarrying (מַשְׁכִּיל) womb” (Job 21:10): “his cow bears young and does not abort (תְּשַׁכֵּל) .”

**the rams of your flocks** From here they deduced that even a one-day-old ram is called a ram. Otherwise, what is his boast? He did not eat rams, but he ate lambs. If so, he is a thief.-[from B.K. 65b]

**39. anything torn** By a lion or a wolf.-[from Targum Jonathan ben Uzziel]

**I would suffer its loss** Heb. אֲחַטֶּנָה , an expression similar to (Jud. 20:16): “and not miss (יַחֲטִיא) ”; (I Kings 1:21): “My son Solomon and I will be lacking (חַטָּאִים) .” I would suffer the loss; if it was missing, it was missing to me, for you would demand it from my hand.

**I would suffer its loss** The Targum renders: דַּהֲוַת שַׁגְיָא מִמִנְיָנָא , what was missing (נִפְקֶדֶת) and lacking from the count, like (Num. 31:49): “and no man was missing (נִפְקַד) from us,” which the Targum renders: לָא שְׁגָא .

**what was stolen by day and what was stolen at night** - גְנֻבְתִי יוֹם וּגְנֻבְתִי לַיְלָה , [similar to] גְנוּבַת יוֹם אוֹ גְנוּבַת לַיְלָה , what was stolen by day and what was stolen at night, I paid all.

**what was stolen** Heb. גְּנֻבְתִי Similar to (Lam. 1:1): “great (רַבָָּתִי) among the nations, a princess (שָָׂרָתִי) among the provinces”; (Isa. 1:21): “full (מְלֵאֲתִי) of justice”; (Hos. 10:11): “that loves (אוֹהַבְתִּי) to thresh.”

**40 the heat consumed me** An expression of (Deut. 4:24): “a consuming (אֽכְלָה) fire.”

**and the frost** Heb. וְקֶרַח , like (Ps. 147:17): “He hurls His ice (קַרְחוֹ) .” The Targum renders: גְלִידא , ice, or frost.

**my sleep** Heb. שְׁנָתִי . An expression of שֵׁנָה , sleep.

**41 and you changed my wages** You would change the stipulation between us from speckled to spotted and from ringed to striped.

**42 and the Fear of Isaac** He did not wish to say, “the God of Isaac,” because **the Holy One, blessed be He, does not associate His name with the righteous/generous while they are alive.** Although He said to him upon his departure from Beer-sheba (above, 28:13): “I am the Lord, the God of Abraham your father, and the God of Isaac,” since his eyes had become dim and a blind man is like a dead man, Jacob was afraid to say, “the God of,” and said, “and the Fear of.”

**and He reproved [you] last night** Heb. וַיוֹכַח , an expression of reproof, but it is not an expression of clarification.

**43 Now, what would I do there?** How could I entertain the thought of harming them?

**44 may He be a witness** [I.e.] the Holy One, blessed be He [will be a witness].

**46 to his kinsmen** [lit., to his brothers.] They are his sons, who were to him like brothers, drawing near him for trouble or for war (Gen. Rabbah 74:13).

**47 Yegar Sahadutha** The Aramaic translation of Gal-ed.

**48 Therefore, he called it Gal-ed** The pile is a witness.

**49 And Mizpah,** because he said, etc. And Mizpah, which is on Mount Gilead, as it is written (Jud. 11:29): “and he passed over Mizpeh of Gilead.” Now, why was it named Mizpah? Because each one said to the other, “May the Lord look (יִצֶף) between me and you if you transgress the covenant.”

**when we are hidden** And we do not see each other.

**50 ...my daughters...my daughters** Twice. Bilhah and Zilpah were also his daughters from a concubine.-[from Pirkei d’Rabbi Eliezer, ch. 36]

**If you afflict my daughters** By depriving them of their conjugal rights (Yoma 77).

**51 which I have cast** Heb. יָרִיתִי , similar to (Exod. 15:4): “He cast (יָרָה) into the sea,” like one who shoots an arrow.-[from Gen. Rabbah 74:15]

**52 that I** Heb. אִם . Here אִם is used as an expression of אֲשֶׁר , that, like (above 24:33): “until (אִם) I have spoken my words.”

**[to [do] harm** To do harm you may not pass, but you may pass to do business.-[from Gen. Rabbah 74:15]

**53 the God of Abraham** This is holy. [I.e., it refers to the Deity.]-[from Gen. Rabbah 74:16]

**and the god of Nahor** Profane. [I.e., it refers to pagan deities.]-[from Gen. Rabbah 74:16]

**the god of their father** Profane. [I.e., it refers to pagan deities.]

**54 And Jacob slaughtered a slaughtering** He slaughtered animals for a feast.

**his friends** [Heb. לְאֶחָיו , lit., to his brothers.] To his friends who were with Laban.

**to eat a meal** Heb. לָחֶם . Any kind of foodstuff is called לֶחֶם [not only bread], like (Dan. 5:1): “made a great feast (לֶחֶם) ”; (Jer. 11:19): “Let us destroy his food (בְּלַחְמוֹ) with wood.”

**Chapter 32**

**2 and angels of God met him** Angels of Israel came to greet him to escort him to the land.

**3 Mahanaim** Two camps, [one of the angels] outside the land, who came with him up to here, and [one of the angels] of Israel, who came to greet him.-[from Tanchuma Vayishlach 3]

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎‎‎‎‎31:3 – 32:3‎‎‎**

‎**31:6. THAT WITH ALL MY POWER I HAVE SERVED YOUR ‎FATHER.** That is, "from the outset, and he has been blessed since my coming." It is possible that Laban's flocks had been many, but that ‎even the feebler ones were blessed since Jacob came, for ‎ Laban's sons complained only out of jealousy of Jacob that he had gotten all this wealth.[[1]](#footnote-1)

‎**7. AND YOUR FATHER HAS MOCKED ME, AND CHANGED MY WAGES TEN TIMES.** This was true, even though Scripture did not ‎previously relate it. And so too did Jacob tell Laban: *And you have changed my wages ten times*.[[2]](#footnote-2) There are many similar places in the Torah. ‎For example, in this earlier section, Scripture did not relate that Leah gave the mandrakes to Rachel [although the event is referred to later in ‎Verse 16: *for I have hired you with my son's mandrakes*].. ‎

‎**8. IF HE SAID THUS: THE SPECKLED WILL BE YOUR WAGES.** The meaning thereof is that at first Laban agreed to give Jacob the two ‎appearances the speckled and the spotted - also the brownish lambs. Then he retracted and agreed to give him another color, and thus he ‎changed it every year. The flocks, however, gave birth accordingly. This was not due to the power of the sticks, for he was telling them of the ‎deed of the Great G-d who treated him wondrously each and every year, just as he said, *But G-d suffered him not to do me evil*.[[3]](#footnote-3)

It is also possible that Laban changed his wages after the flocks became pregnant and gave birth in accordance with Jacob's will, it pleasing ‎the Creator to do so. [In this case, it clearly was not due to the power of the sticks.] And so we find in Beresheet Rabba:[[4]](#footnote-4) "The Holy One, ‎blessed be He, foresaw what Laban was destined to do to our father Jacob, and He created the form of the sheep to conform to the colors ‎Laban was to stipulate. Thus, it is not written here, 'If he said (***amar***) thus,' but it is written, 'If he will say (***yomar***) thus,''' [indicating that G-d ‎foresaw what Laban was destined to stipulate to Jacob].

 ‎

‎**10. AND IT CAME TO PASS AT THE TIME THAT THE FLOCK CONCEIVED.** This was after Laban changed his wages, and therefore the ‎angel said to Jacob, *For I have seen all that Laban does unto you*.[[5]](#footnote-5) ‎

**AND, BEHOLD THE HE-GOATS WHICH WENT UP ON THE FLOCKS [WERE RINGSTRAKED, SPECKLED, AND GRIZZLED].** The ‎meaning thereof is that it was shown to Jacob in a dream that the he-goats which mounted the flocks were all ringstraked, and afterwards they ‎were all speckled, and still later they were all grizzled. And the angel told him that in view of the injustice which Laban does him by changing ‎his wages, the future offspring will have the appearance which Jacob will need, and that henceforth Jacob should not make the sticks, for ‎***Whosoever puts his trust in the Eternal will be set up on high*.**[[6]](#footnote-6)

**AND, BEHOLD, 'HA'ATUDIM' WHICH WENT UP ON THE FLOCKS.** He-goats and rams are called ***atudim*** for all the adults in the flocks are ‎so called. This applies also to the mighty ones among men, as in: '***atudei***' *(the chief ones) of the earth*.[[7]](#footnote-7)

And Rashi comments: "Although Laban had separated all these so that the sheep should not give birth to young marked similarly to them, ‎angels brought them from the flock which had been placed in charge of Laban's sons to the flock in Jacob's charge." ‎

In line with the simple meaning of Scripture this was a vision assuring Jacob that the flocks would give birth to. young similar to the marked ‎rams and he-goats, and the proof of it is the word ***vehinei*** (and behold), for this expression is used with respect to all dreams, indicating that ‎it is as if the action is in the presence of the dreamer. In Beresheet Rabba,[[8]](#footnote-8) the Sages did not mention the angels [bringing the marked ones ‎from the flocks of Laban], but it may be inferred by exegesis. Thus they said: "It is not written here ***olim*** (went up) but ***ha'olim*** (those that ‎mounted)," [meaning those which actually mounted. Thus the dream only indicated the action of the ***atudim*** which came from Laban's ‎flocks and that they were ringstraked, speckled, etc. However, the fact that they came was not part of the dream. This really occurred since ‎the angels brought them]. But the plain sense of the verse is as we have said. ‎

‎**13. I AM THE G-D OF BETH-EL.** Jacob related to his wives all that G-d's angel had told him in the dream, all this serving to persuade them ‎to go with him. However, what he told did not consist of one dream. The statement, *Lift up now your eyes, and see, all the he-goats[[9]](#footnote-9)* was ‎made to him when he served Laban for his flock, at the time the flock conceived[[10]](#footnote-10) in one of the first years.[[11]](#footnote-11) The statement, *I am the G-d ‎of Beth-el* was made to him after that, at the time of the journey, for after He said to him, *Now arise, get out from this land*,[[12]](#footnote-12) he no ‎longer remained in Haran to further tend Laban's flocks so that the he-goats would mount the flocks and the flocks would give birth to ‎speckled and spotted. But on the morrow of the dream, he sent for Rachel and Leah and told them his dream, and they left Haran. ‎

*I am 'Ha-El' (the G-d) of Beth-el.* The meaning thereof is, as Rashi explained it, that the letter ***hei*** in ***Ha-El*** is redundant and is the same as if ‎it were written: "*I am* ***El*** *Beth-el (the G-d of Beth-El*)." Similarly, To ***'Ha-Aretz'*** *(the land) of Canaan*;[[13]](#footnote-13) [the ***hei*** is redundant and is the same ‎as if it were written: "to eretz Canaan (the land of Canaan)."] Grammarians[[14]](#footnote-14) adjusted it by saying that it is as if it were written, "I am the ‎G-d, who is the G-d of Beth-el." Similarly, *And the tree of the knowledge of good and evil*,[[15]](#footnote-15) [which is as if it said: "and the tree of the ‎knowledge, namely the knowledge of good and evil"]; *the cords of gold*,[[16]](#footnote-16) [which is as if it said, "the cords, which are cords of gold]. And ‎the angel here speaks in the name of *He Who sent him*, [therefore, he speaks in the first person and says, "I am, etc."].

‎

**WHERE YOU DID ANOINT A PILLAR, WHERE YOU DID VOW A VOW UNTO ME.** The meaning thereof is that "you have vowed ‎to worship the Proper Name of the Eternal in the Chosen Land, and that this stone should be to you a house of G-d in which to set aside your ‎tithes,[[17]](#footnote-17) and if you further delay the fulfilment of your vows, G-d might yet be angry at your voice."[[18]](#footnote-18) ‎

‎‎

‎**19. AND RACHEL STOLE THE TERAPHIM.** Her intention was to wean her father from idol-worship. This is the language of Rashi. ‎

Now it is possible that Laban used the teraphim for idol worship, as he himself said, Why have you stolen my gods?[[19]](#footnote-19) But not all teraphim ‎were for the purpose of worship, for how could one find idolatry in the house of our lord David.[[20]](#footnote-20) That which the commentators[[21]](#footnote-21) say seems ‎reasonable, namely, **that these are vessels to receive[[22]](#footnote-22) a knowledge of the hours, and they divine with them in order to gain knowledge of ‎future events**. The word ***teraphim*** is derived from the expressions: ***'rephai'*** (weak) handed;[[23]](#footnote-23) ***'nirpim'*** (idle) *you are, idle*.[[24]](#footnote-24) They are called ‎‎***"teraphim"*** **in order to hint by their name that their words are like a weak prophecy, usually occurring as a prophecy for many days hence[[25]](#footnote-25) ‎and turning out to be false**, just as the prophets have said, *For the* ***teraphim*** *have spoken vanity*.[[26]](#footnote-26) People of little faith set them up for ‎themselves as gods. They do not seek to know by the glorious name of the Eternal, nor do they offer their prayers to Him. Rather, their deeds ‎are guided by divination revealed to them by the ***teraphim.*** Thus it is written, *And the man Micah had a house of G-d, and he made an ephod, ‎and* ***teraphim*,[[27]](#footnote-27)** and it is further written there, *Ask counsel, we pray thee, of G-d that we may know whether our way which we are going shall ‎be prosperous*,[[28]](#footnote-28) for they used to ask of the ***teraphim***. Such also was the case in Israel with the ***ephod***, for, having been accustomed to the ‎sacred ***ephod[[29]](#footnote-29)*** they made something similar in form, and they would seek guidance of it, believe in its words, and blunder after it. Even in ‎sickness they sought not G-d but only them.[[30]](#footnote-30) This is the meaning of the verse, *And Gideon made an* ***ephod*** *thereof, and put it in his city, even ‎in Ophrah; and all Israel went astray after it there; and it became a snare unto Gideon, and to his ‎house*,[[31]](#footnote-31) for they turned aside from following the Eternal. Now Laban was a diviner and an enchanter, just as he said, *1 have divined*.[[32]](#footnote-32) His ‎country, too, was ever a land of diviners, as it is written, *For they are replenished from the east, and with soothsayers like the Philistines*,[[33]](#footnote-33) ‎and Balaam the son of Beor the diviner was from his city.[[34]](#footnote-34) And this is the meaning of, *Why have you stolen my gods?[[35]](#footnote-35)* ‎

‎

**22. ON THE THIRD DAY.** For there was a journey of three days between them. *Seven days' journey*-[[36]](#footnote-36) throughout these three days during ‎which the messenger had travelled to tell Laban that Jacob had proceeded on his journey, Jacob was consequently a six days' journey ‎distance from Laban. On the seventh day, [that is, on the day during which Jacob covered the stretch of ground which made him seven days' ‎journey distance from Laban's starting point, Laban] overtook him. We may thus infer that the entire distance which Jacob covered in six[[37]](#footnote-37) ‎days, Laban covered in one day. These are the words of Rashi quoting Beresheet Rabba.[[38]](#footnote-38) It is correct that Laban should proceed as a ‎strong man to run his course,[[39]](#footnote-39) for such is the way of pursuers. However, Laban had set a three days' journey[[40]](#footnote-40) between his flock and ‎the flock which was in Jacob's care, not between the city and his flock. Thus if Laban tended his flocks to the east of the city, Jacob did so to ‎the west, and between them there was a three days' journey.[[41]](#footnote-41) Now Jacob began his journey from the city, in which were his wives, sons and ‎daughters, and all his belongings with the exception of the flocks. The fact of his flight was told to Laban on the third day since they were not ‎aware of it on the first day, and then Laban returned to his nearby city and took his brethren[[42]](#footnote-42) from there, and starting from his city he ‎pursued him for seven days. [Hence, it should have been said that what Jacob covered in ten days Laban covered in seven days!] We must ‎say then, according ‎to the opinion of Beresheet Rabba, that it was from the field where the flocks were that Jacob left for the journey, and that Laban took his ‎brethren with him from the shearers of his flocks. [Since there was a three days' journey between them at the outset and Jacob had already ‎travelled for three days, they were thus six travel days apart. On that day Laban was informed, and the following day he pursued him and ‎overtook him. Jacob meanwhile had covered an additional day's distance, with the result that the distance Jacob travelled in seven days, ‎Laban covered in one day].

 ‎

In Pirqe D'Rabbi Eliezer[[43]](#footnote-43) it appears that Laban returned to his city, and from there he took all mighty men and all valiant ones, and he ‎pursued Jacob from there. ‎

‎

**23. AND HE OVERTOOK HIM IN THE MOUNTAIN OF GI LEAD.** For on the eve of the seventh day Laban reached the base of the ‎mountain, and he saw Jacob encamped at a distance. That night he slept below Jacob's camp and the dream came to him. ‎

‎

**24. LABAN THE ARAMEAN.** The intent of this is to relate that even though he was an Aramean, and the people of his place used ***teraphim*** ‎and were soothsayers like the Philistines,[[44]](#footnote-44) yet the prophetic dream came to him in honor of the righteous/generous one [Jacob]. Similarly, *And Jacob ‎outwitted Laban the Aramean*:[[45]](#footnote-45) [the epithet "Aramean " is mentioned in order to indicate that] even though Laban was the Aramean, ‎the diviner and owner of ***teraphim***, [he was still outwitted by Jacob]. ‎

**EITHER GOOD OR BAD.** [Why should he not speak good?] Because all the good that the wicked do is looked upon by the righteous as bad. ‎This is Rashi's language. But the plain meaning thereof is as follow: **"Take heed that you speak not to Jacob and promise to treat him well if ‎he will return with you from his journey, or lest you threaten to do him evil if he will not come with you, for it is I Who commanded him to return ‎to his land." ‎**

**‎33. IN THE TENT OF JACOB AND IN THE TENT OF LEAH. ‎**Rashi comments: "*In the tent of Jacob* - this was Rachel's tent, for he was constantly with her. And so also Scripture says, *The sons of Rachel ‎Jacob's wife*,[[46]](#footnote-46) while in the case of the other wives it does not say 'Jacob's wife.' *And he entered into Rachel's tent*. When Laban left Leah's ‎tent he returned again to Rachel's tent before he searched the tent of the two maid-servants. And why did he feel compelled to do all this? ‎Because he knew her to be inclined to touch everything." But in line with the plain meaning of Scripture, it is not correct for the same tent to ‎be called by two names, [i.e., "the tent of Jacob" and "the tent of Rachel"] in one verse. ‎

And Rabbi Abraham ibn Ezra said that Laban entered into the tent of Jacob, the tent of Leah, and the tent of the two maid-servants [the ‎singular form "tent" being used] since one tent served both. Afterwards he came back a second time to Leah's tent, and after that he entered ‎into Rachel's tent. But this too is incorrect. ‎

Rabbi Abraham ibn Ezra further wrote: "The feasible interpretation appears to me to be that Scripture followed here a way of brevity and ‎delayed mentioning the tent of Rachel in order to state concerning all of the others, but he found them not, as they were not there. Scripture ‎then returns and explains that when he went out of Leah's tent he came into Rachel's tent where the ***teraphim*** were." That is the correct ‎interpretation. ‎

It is true that there were separate tents for all of the wives for this was due to the righteous man's regard for modesty. Thus each one of the ‎wives[[47]](#footnote-47) had a separate tent so that one should not know when he came to the other. It is also a matter forbidden by Torah law, as the Sages ‎have mentioned in Tractate Niddah.[[48]](#footnote-48) And Jacob had a special tent, in which he would eat at his table with his children and people of the ‎household. And the reason why Scripture mentions Jacob's wife in connection with Rachel ‎in my opinion, according to its simple sense, is that she is mentioned in that chapter among the concubines. For this reason Scripture does not ‎say so in the Seder Vayishlach Yaakov,[[49]](#footnote-49) for there it mentions Leah and Rachel and then the maid-servants. ‎

‎**35. LET NOT MY LORD BE ANGRY THAT I CANNOT RISE UP BEFORE YOU.** I do not understand what kind of an apology this is. Do ‎women in that condition not rise or stand? Perhaps she said that her head and limbs feel heavy, and she was sick on account of the ‎menstruation, for such is the customary way among them, and all the more among those such as Rachel, whose birth-giving powers 'are ‎diminished since they have little blood,[[50]](#footnote-50) and menstruation presses very heavily upon them. ‎

The correct interpretation appears to me to be that in ancient days menstruants kept very isolated for they were ever referred to as ***niddoth*** on ‎account of their isolation since they did not approach people and did not speak with them. For the ancients in their wisdom knew that their ‎breath is harmful, their gaze is detrimental and makes a bad impression, as the philosophers have explained. I will yet mention[[51]](#footnote-51) their ‎experiences in this matter. And the menstruates dwelled isolated in tents where no one entered, just as our Rabbis have mentioned in the ‎Baraitha[[52]](#footnote-52) of Tractate Niddah:[[53]](#footnote-53) "A learned man[[54]](#footnote-54) is forbidden to greet a menstruate. Rabbi Nechemyah says, 'Even the utterance of ‎her mouth is unclean.' Said Rabbi Yochanan: 'One is forbidden to walk after a menstruate and tread upon her footsteps, which arc as unclean ‎as a corpse; so is the dust upon which the menstruate stepped unclean, and it is forbidden to derive any benefit from her ‎work.' " Therefore Rachel said, "It would be proper for me to rise before my lord to kiss his hands, but the way of women is upon me, and I ‎cannot come near you nor walk at all in the tent so that you should not tread upon the dust of my feet." And Laban kept silent and did not ‎answer her, as it was customary not to converse with them at all because the speech of a menstruate was unclean. ‎

‎**36. AND JACOB WAS WROTH, AND QUARRELLED WITH LABAN.** Jacob had originally given him permission to search the tents, for he ‎said, *With whomsoever you find your gods*,[[55]](#footnote-55) and he further said, *before our brethren recognize what is yours with me*,[[56]](#footnote-56) and how could ‎Laban find it if not by searching and handling? At first, however, Jacob feared lest one of the wives or servants had stolen Laban's gods, and ‎now that he saw that they were not with them his anger was aroused, for he said, "He did not lose his gods, only *he is seeking a quarrel with ‎me*."[[57]](#footnote-57) So he said, "*Why have you hotly pursued after me* as one pursues a thief? You have not found in my possession anything of all your ‎household stuff[[58]](#footnote-58) though I was entitled to take from you all I could for *you have changed my hire ten times*,[[59]](#footnote-59) and you demanded of me ‎recompense for the animals that were torn by beasts,[[60]](#footnote-60) and I paid you, though not legally by law required to do so." ‎

‎**42. AND THE FEAR OF ISAAC HAD BEEN ON MY SIDE.** ‎‎"He did not want to say "God of Isaac" because God does not associate His name with the righteous/generous during their lifetime. Although G-d said to ‎Jacob when he was departing from the Land of Israel, *I am the Eternal, the G-d of Abraham thy father and the G-d of Isaac*,[[61]](#footnote-61) this was ‎because Isaac's eyes were dim, and he might therefore be regarded as dead. Jacob, however, feared to say so, [and instead said, '*the Fear of ‎Isaac*']." Thus the words of Rashi. It is also the opinion of Onkelos that ***pachad Yitzchak*** means "his G-d," for he translated it as: "He Whom ‎Isaac fears." ‎

. ‎

And Rabbi Abraham ibn Ezra said: "Isaac's fear of God helped me, for the merit of the father helps the son. *And Jacob swore 'bepachad' of ‎his father Isaac*,[[62]](#footnote-62) - by Him Whom Isaac fears." Ibn Ezra's explanations of the same expression are thus not alike. Ibn Ezra further ‎wrote, "And there are some who say[[63]](#footnote-63) that this 'fear' is an allusion to the day of Isaac's Binding." This is not farfetched.

By way of the Truth [namely, the mystic lore of the Cabala] the language fits its plain meaning and intent, that is, it refers to the attribute of ‎Justice on high.[[64]](#footnote-64) Based on this, Scripture says: ‎*Afterward will the children of Israel return, and seek the Eternal their God, and David their king; and will come trembling unto the Eternal ‎and to His goodness in the end of days*.[[65]](#footnote-65) The verse is stating that they will seek the Merciful One and the attribute of Justice on earth, and ‎bring the Fear of Isaac to God and His goodness mentioned. ‎

‎

**'VA YOCHACH' YESTERNIGHT.** "The word here has the meaning of 'reproof' [and he reproved] and not of 'clarification.' " These are the ‎words of Rashi. But is is more correct to say that it is an expression meaning “clarification." Since Jacob said above, ***'veyochichu'*** (that they ‎may judge) between us both,[[66]](#footnote-66) he now said that it is G-d, Who knows the hidden secrets, Who should clarify the dispute between the two of ‎them. This is why Jacob did not say, ***vayochach otcha emesh,*** [which would mean, "and He reproved 'you' yesternight," for the meaning of ‎the word is not "rebuke" but "clarify"].

 ‎

‎**43. AND TO MY DAUGHTERS, WHAT CAN I DO TO THESE TODAY?** Commentators have said[[67]](#footnote-67) that it is as if it were written, "And to ‎my daughters, what could I do to them today?" and the word "them" constitutes additional clarification. Likewise, As we both of us have ‎sworn,[[68]](#footnote-68) [the word "we" serving as ‎additional clarification]; *We, our sons and our daughters*,[[69]](#footnote-69) [the word "we" is here too mentioned for the greater clarity] . ‎

But it appears to be more correct that this is said in a compassionate way: "*And to my daughters, what can I do to these* who are before me, ‎for I am deeply stirred for them, or unto their children, who have been born in my house, and they are to me as my children?" This is also the ‎meaning of *whom they have borne*. Laban thus said this as if defending himself against Jacob's words by claiming: "I have come after you to ‎see my daughters, and to determine what favor I can do for them or their children. Now I can do them this good by seeing that you make me ‎a covenant that you will not afflict them and will take no other wives in addition to them."[[70]](#footnote-70)

‎

44. 'VEHA YAH' FOR A WITNESS. This means, "And let the Holy One, blessed be He, serve as a witness." These are the words of Rashi. But ‎this is not the usual sense of the expression. Rather, Laban is saying, "And let the covenant be for a witness between us, for he who violates ‎it should be cursed with *all the curses of the covenant*,"[[71]](#footnote-71) similar in meaning to the verse, *And they will be upon you for a sign and for a ‎wonder*.[[72]](#footnote-72) The meaning of the verse here may be: "Let us establish a covenant by a permanent thing which will serve as a witness between ‎us." For this reason, Jacob set up a stone as a pillar, and this is the meaning of that which he said, *This stone-heap be witness, and this pillar ‎be witness*.[[73]](#footnote-73) A similar meaning is found in the verse, *And Joshua said unto all the people: Behold, this stone will be a witness against us*.[[74]](#footnote-74)

‎**46. AND JACOB SAID UNTO HIS BRETHREN.** I.e., to Laban's brothers mentioned above,[[75]](#footnote-75) who had accompanied him, as Jacob did not ‎want to say it to his father-in-law whom he treated with respect. Likewise, the verse, *And he [Jacob] called his brethren to ‎eat bread*,[[76]](#footnote-76) also refers to Laban's brothers, and he did not invite Laban to eat bread as an act of respect, as if everything is under his ‎authority and is all his. A similar case is the verse, *And Pharaoh said unto his brethren: What is your occupation?*[[77]](#footnote-77) [which means he said ‎it to Joseph's brethren]. But Rashi explained: "*And Jacob said unto his brethren* - to Jacob's brothers, [meaning, his sons, who were like ‎brothers to him since they stood by him in trouble and in battle]." However, those that came with Laban, whom Scripture calls "his brethren", ‎were really his friends and companions. ‎

It is possible that that which is said concerning Laban, *And he took his brethren with him*,[[78]](#footnote-78) refers to his kinsmen, members of his family ‎from the seed of Nahor the brother of Abraham. He did this because he did not want to bring against Jacob strangers lest they fight with him ‎intensely, or covet, rob and steal his belongings. Thus these men were kinsmen to Jacob just as to Laban, and therefore they are called ‎‎"brethren" of both. ‎

And some say[[79]](#footnote-79) that Jacob ethically referred to them as "my brothers," just as he said to the shepherds, *My brethren, from where are you*?[[80]](#footnote-80) ‎And in Beresheet Rabba, the Sages have said:[[81]](#footnote-81) "And Jacob said unto his brethren - these are his sons, whom, in a respectful manner, he ‎called his brothers." However, with respect to the verse, *And he called his brethren to eat bread*,[[82]](#footnote-82) the Midrash did not explain [that "his ‎brethren" refers to his sons]! The correct interpretation is the one I wrote at the outset. ‎

**AND THEY DID EAT THERE UPON THE STONE-HEAP.** They ate a little there as a remembrance. Perhaps it was customary for both of ‎those who made a covenant to eat from one bread as a sign of love and companionship. After having entered into an oath and a covenant, ‎they offered sacrifices and made a great feast. It is possible that the verse stating, and they did eat there upon the stone-heap, refers to the ‎offerings mentioned below,[[83]](#footnote-83) for he said ‎to them, "*Gather stones[[84]](#footnote-84)* and we will make a heap to eat thereon, and it will also serve as a witness when we make the covenant," and ‎afterwards they ate the offerings upon it. And the meaning of the verse, *And they did eat bread*,[[85]](#footnote-85) is that Jacob made them a great feast, ‎and not just a party, in order that they should tarry with him all night. ‎

‎**48. AND LABAN SAID, THIS STONE-HEAP IS A WITNESS. ‎** After Jacob had called it ***Galed***,[[86]](#footnote-86) Laban spoke in Jacob's language, *This stone-heap is a witness*, and therefore its name was called ***Galed***, ‎for they mutually agreed upon this name. It may be that Laban's words are translated into the Sacred Language, [but he himself did not use ‎the term ***GaIed***].

‎**49. AND MITZPAH.** Rashi comments that the meaning of the verse is: "And the ***Mitzpah*** which is on Mount Gilead, as it is written, *And he ‎passed over* ***Mitzpah*** *of Gilead*.[[87]](#footnote-87) Why was it called ***Mitzpah***? Because each of them said to the other, The Eternal ***'yitzeph'*** (watch)." And ‎if so, ***Mitzpah*** is the name of a high place on top of the mountain. In my opinion, however, ***Mitzpah*** is the stone which Jacob set up for a pillar[[88]](#footnote-88) and is connected with the above verse: *Therefore was the name of it called* ***Galed***,[[89]](#footnote-89) *and he also called it the* ***Mitzpah*** *because he said, ‎The Eternal watch between me and you*. It is possible that this stone is ***Mitzpah*** of Gilead,[[90]](#footnote-90) for the place was always called by the name ‎of this stone. ‎

‎

**32:‎2. AND THE ANGELS OF G-D MET HIM.** Rashi ‎comments: "The angels who minister in the Land of Israel came to meet him. And he called the name of that place ***Mahanaim***: the plural form ‎implies two camps, one consisting of the angels ministering outside of the Land of Israel who had accompanied him thus far, the other ‎consisting of those ministering in the Land of Israel who had come forth to meet him." ‎

But I wonder at this, for Jacob had not yet reached the Land of Israel and was still distant from there for he sent messengers to Esau from ‎afar. And then it says there, *And he passed over the ford of the Jabbok*,[[91]](#footnote-91) which is the river Jabbok which is the border of the children ‎of Ammon.[[92]](#footnote-92) This is to the southeast of the Land of Israel, and he still had to pass the boundary of the children of Ammon and Moab, ‎and then the land of Edom, and his first entry into the Land was at Shechem, as it is said, *And Jacob came in peace to the city of Shechem*, which is in the land of Canaan.[[93]](#footnote-93) Instead, we must say this vision came to Jacob as he arrived in enemy territory in order to inform ‎him that "they that are with him are more than they that are with them."[[94]](#footnote-94) *And the name of the place was called* ***"Mahanaim"*** in the ‎plural, for such is the way of Scripture with names.[[95]](#footnote-95) It may be that ***"Mahanaim"*** refers to His camp and the camp of the higher ‎beings,[[96]](#footnote-96) **that is to say that His camp on earth is as the camp of the angels, all of them being camps of G-d, blessing Him and confessing ‎His Unity, may His name be blessed forever!** ‎

 ‎

**Ketubim: Psalms ‎‎‎26:1-12‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Of David. Judge me, O Lord, for I have walked with sincerity, and I trusted in the Lord; I shall not falter. | 1. Of David. Judge me, O LORD, for I have walked in my innocence; and in the LORD I have hoped [and trusted; I will not be shaken.  |
| 2. Test me, O Lord, and try me; refine my reins and my heart. | 2. Try me, O LORD, and prove me; purify my inmost thoughts. |
| 3. For Your kindness is before my eyes, and I walked in Your truth. | 3. Because Your goodness is before my eyes, and I have walked in Your truth. |
| 4. I did not sit with dishonest men, neither did I go with hypocrites. | 4. I have not reclined to dine with lying men; and I will not enter with those who hide themselves to do evil. |
| 5. I hated the congregation of the evildoers, and I did not sit with the wicked. | 5. I hate the gathering of evildoers, and with the wicked I will not recline to dine. |
| 6. I washed my hands with cleanliness, and I encompassed Your altar, O Lord. | 6. I will sanctify my hands by my merit, and I have gone around your altar, O LORD. |
| 7. To proclaim thanksgiving with a loud voice and to recite all Your wonders. | 7. To make heard the sound of praise, and to tell of all Your wonders. |
| 8. O Lord, I love the dwelling of Your house and the place of the residence of Your glory. | 8. O LORD, I love the dwelling of Your sanctuary, and the place of Your glorious tabernacle. |
| 9. Gather not my soul with sinners nor my life with men of blood, | 9. My soul will not gather with the sinners, nor my life with the men who shed blood. |
| 10. in whose hands are plots and whose right hand is full of bribery. | 10. In whose hands is the purpose of sinning; their right hands are full of bribes. |
| 11. But I walk with sincerity; redeem me and be gracious to me. | 11. But I will go about in my innocence; redeem me and have mercy on me. |
| 12. My foot stood on a straight path; I will bless the Lord in assemblies. | 12. My foot stands upright; in the gathering of the righteous/generous I will bless the LORD. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎26:1-12**

**1 Judge me** And elsewhere (143:2) he says, “You shall not enter judgment [with Your servant].” Said David: When You judge the wicked, judge me, for compared to the wicked, I am a righteous man, but when You judge the righteous/generous, do not bring me into judgment.

**4 and...with hypocrites** who go into hidden places to do their deeds in the dark.

**neither did I go** I am not accustomed to come and enter their assembly.

**6 with cleanliness** For there is no robbery [involved] in my fulfillment of the commandments.

**7 To proclaim** Heb. לַשְׁמִעַ , like לְהַשְׁמִיעַ .

**all Your wonders** This refers to Hallel, which contains mention of the past, mention of Gog and Magog, mention of the Messianic era, and mention of the future.

**10 plots** Heb. זמה . Every זמה in Scripture is an expression of a plan, some for good and some for evil.

**12 My foot stood on a straight path** Heb. במישור , on a straight path.

**Meditation from the Psalms**

**Psalms ‎‎26:1-12**

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

The superscription of this psalm ascribes it’s authorship to David. Late in his career, after a lifetime of arduous preparation, David thought that he had attained the perfection of the Patriarchs, Avraham, Yitzchak, and Yaaqob. He asked HaShem to let him prove his worth by testing him.[[97]](#footnote-97) The Talmud gives us the details and the Zohar connects our psalm to this incident:

***Sanhedrin 107a*** *Rab Judah said in Rab’s name:* ***One should never [intentionally] bring himself to the test, since David king of Israel did so, and fell.*** *He said unto Him, ‘Sovereign of the Universe! Why do we say [in prayer] “The God of Abraham, the God of Isaac, and the God of Jacob,” but not the God of David?’ He replied, ‘They were tried by me, but thou wast not.’ Then, replied he, ‘Sovereign of the Universe, examine and try me’ — as it is written, Examine me, O Lord, and try me.[[98]](#footnote-98) He answered ‘I will test thee, and yet grant thee a special privilege;[[99]](#footnote-99) for I did not inform them [of the nature of their trial beforehand], yet, I inform thee that I will try thee in a matter of adultery.’ Straightway, And it came to pass in an eveningtide, that David arose from off his bed etc.[[100]](#footnote-100) R. Johanan said: He changed his night couch to a day couch,[[101]](#footnote-101) but he forgot the halachah: there is a small organ in man which satisfies him in his hunger but makes him hunger when satisfied.[[102]](#footnote-102) And he walked upon the roof of the king’s house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.[[103]](#footnote-103) Now Bath Sheba was cleansing her hair behind a screen,[[104]](#footnote-104) when Satan came to him, appearing in the shape of a bird. He shot an arrow at him, which broke the screen, thus she stood revealed, and he saw her. Immediately, And David sent and enquired after the woman. And one said, Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her, and she came unto him, and he lay with her; for she was purified from her uncleanliness: and she returned unto her house.[[105]](#footnote-105) Thus it is written, Thou host proved mine heart; thou hast visited me in the night; thou host tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.[[106]](#footnote-106) He said thus: ‘Would that a bridle had fallen into the mouth of mine enemy [i.e., himself], that I had not spoken thus.’[[107]](#footnote-107)*

***Soncino Zohar, Bereshith, Section 1, Page 82a*** *… David further said to God: “Sovereign of the Universe, wherefore do not the Israelites conclude one of their blessings with my name as they do with the name of Abraham, [Tr. note: The first blessing of the Amidah.] of whom it is written ‘I am thy shield’?”[[108]](#footnote-108) God replied: “Abraham I have already tried and tested and found to be wholly stedfast.” Said David: “If so, ‘examine me, O Lord, and prove me, try my reins and my heart’* (Psalm 26:2)*.”*

HaShem Acquiesced by tempting David with Batsheba, a test that showed that David had not yet achieved flawlessness. This psalm was composed after David’s failure and he uses its verses to convey a double message. On the one hand, David requests a test and explains why he feels ready for it. On the other hand, he expresses his feelings of repentance and remorse after his failure.[[109]](#footnote-109)

If you think about it, when a teacher has a student who constantly thinks that he has the correct answer; the teacher at some point must ask a question that such a student ***cannot*** answer. Otherwise, the child will grow arrogant and conceited. In his eyes, all of his classmates will be diminished. So it was with David when he *asked* for a test. In order for him to continue to grow, HaShem had to show him that he was not yet perfect. On the other hand, none of the Patriarchs *asked* for a test. Therefore the test that they were given was designed to show them how high they had climbed in their reach for a relationship with HaShem.

Rav Chaim Shmuelevitz[[110]](#footnote-110) explains why it is that King David is told by HaShem that he is going to fail. Rav Shmuelevitz says that every time we are tested by our evil inclination, HaShem helps us overcome our evil desires and hence we are able to succeed in our task. However, we are only able to succeed because HaShem helps us overcome our base desires. If we were to request a test then HaShem does not help us overcome these base desires, because who are we to request tests? **We should never put ourselves into a dangerous situation where we are subjecting ourselves to the evil inclination wilfully.[[111]](#footnote-111)**

King David was sixty years old when he asked HaShem to test him. HaShem accepted his demand, and King David failed! So he then included in his prayer a request not to be tested with temptation.[[112]](#footnote-112) Our psalm recounts this experience.

We are reading this psalm on Shabbat Shuba. On this Shabbat, our Hakhamim would preach in the synagogue[[113]](#footnote-113) on the topic of repentance and the laws of Succoth.[[114]](#footnote-114) Thus we understand that David’s repentance, for his sin, should mirror our repentance on Shabbat Shuba.

Shabbat Shuba and Shabbat Hagadol, preceding the Yom Kippur[[115]](#footnote-115) (and Succoth) and Pesach[[116]](#footnote-116) respectively, are set aside as the occasions for major Torah lectures or sermons by the leading Hakhamim of each place, in preparation for the holiday. Indeed, in old-time Jewish communities, in Europe and in North Africa, these two Sabbaths were the ***only*** occasions when the Hakham normally spoke publicly. This shows us how intimately these two special Sabbaths are related and connected.

In the Halachic Literature, we find the following remarks by the *Mateh Moshe*,[[117]](#footnote-117) ”It is customary (that the Hakham) deliver a talk on this Shabbat … in order to awaken the people to repentance; and I have found support for this custom in ‘Midrash Mishlei,’ where it is written, ‘The Holy One, Blessed Be He, said: **When the “Hakham”, or “Sage”, sits and teaches, I cancel and forgive the trespasses of Israel”**. Hence it is proper to deliver a talk on this Shabbat, in order that He pardon their sins; and you may find another support for this in the Zohar on Parshat Vayikra.”

Shabbat Shuba and Shabbat Hagadol are six months apart and are linked through the bimodal structure of the septennial readings. They represent the two quintessential acts of self-perfection in which a Jew must be engaged. On Shabbat Hagadol we are involved is cleaning the leaven (picturing the Yetzer HaRa) out of our homes and on Shabbat Shuba we are involved in cleaning our souls (repenting) of the sin that resulted from our Yetzer HaRa.

The bimodal structure of the septennial readings has shown us that the conception of an act takes place in Nisan and the birth of that act takes place in Tishri. Thus we understand that R. Joshua taught that the world was created in Nisan, while R. Eliezer taught that the world was created in Tishri.[[118]](#footnote-118) Since we know that both opinions are correct, we can understand that, at one level, the conception of the world was in Nisan and the birthday of the world was in Tishri. The Nisan act resulted in process which produced the Tishri act.

When we view David’s sin in this bimodal structure we can see that his request for a test, in v.1, was the genesis of his sin with Batsheba that brought his repentance in v.11. In the same way, the leaven we fail to remove between Shabbat Hagadol and Passover, will lead to the sin that needs repentance on Shabbat Shuba before Succoth.[[119]](#footnote-119) Shabbat Hagadol begins a process that concludes on Shabbat Shuba.

On these two Sabbaths, our Hakhamim would discuss not only the laws of Pesach and Succoth, but also concepts that relate to our divine service and observance of the mitzvot at large. This is alluded to by the term “HaShem’s ways”.[[120]](#footnote-120) It is “HaShem’s ways” that also connect these two Sabbaths. It is **not** customary for our Hakhamim to speak on the Shabbat which precedes Shavuot,[[121]](#footnote-121) because Shavuot does not have distinct laws of its own.[[122]](#footnote-122) All the prohibitions and leniencies which we observe are ***also*** observed on Pesach and Succoth.[[123]](#footnote-123)

Finally, it is worth noting that the Midrash also connects our special Ashlamatah with our psalm in:

***Midrash Rabbah - Exodus XXXVIII:4*** *Another explanation of AND THIS IS THE THING. etc. (XXIX, 1). It is written, Take with you words* (Hoshea 14:3)*. This is what Scripture says, I will wash my hands in innocency; so will I compass Thine altar, O Lord, that I may make the voice of thanksgiving to be heard* (Psalm 26:6ff)*. Lest we should think that here too it is in order to offer up bulls and rams,[[124]](#footnote-124) he explicitly says: ‘That I may make the voice of thanksgiving to be heard.’ For Israel had said: ‘Lord of the Universe! When the princes sin, they bring a sacrifice and are forgiven; when the anointed [priest] sins, he brings a sacrifice and is forgiven. But we have no sacrifice!’[[125]](#footnote-125) God replied: ’And if the whole congregation of Israel shall err... then the assembly shall offer a young bullock for a sin-offering’.[[126]](#footnote-126) They retorted: ' But we are poor and have not the wherewithal to bring sacrifices.’[[127]](#footnote-127) God replied: ‘I desire words, as it says, "Take with you words, and return unto the Lord" (Hos. Ioc. cit.), and I will pardon all your sins.’ The ’words’ here referred to are words of the Law, as it says, These are the words which Moses spoke unto all Israel.[[128]](#footnote-128) They then said to God: 'We know no Torah’.[[129]](#footnote-129) ‘Then weep and pray unto Me and I will accept [your remorse],’ was the Divine assurance. ‘Did I not redeem your ancestors, when they were enslaved in Egypt, on account of their prayer, as it says, And the children of Israel sighed by reason of the bondage, and they cried.[[130]](#footnote-130)*

**Ashlamatah: ‎‎‎** **Jer. 30:10-18 + 22‎**

| **Rashi** | **Targum** |
| --- | --- |
| 4. ¶ And these are the words that the Lord spoke concerning Israel and concerning Judah.  | 4. ¶ ‎ Now these are the words which the LORD has spoken concerning Israel and concerning Judah.  |
| 5. For so said the Lord: A sound of quaking we have heard, fear, and there is no peace. | 5. For thus says the LORD, We have heard a ‎sound of trembling, of fear; and there is no peace. |
| 6. Ask now and see whether a male gives birth. Why have I seen every man [with] his hands on his loins like a woman in confinement, and every face has turned to pallor? | 6. Ask now, and see whether a man has borne a child? Why do I see every man with his ‎hands placed on his loins like a woman in labour, and all countenances changed, so as to be like jaundice? |
| 7. Ho! For that day is great, with none like it, and it is a time of distress for Jacob, through which he shall be saved. | 7. For that day will be a great day, ‎and there will be none like it; and it will be a time of distress for Jacob, but he will be redeemed from it. |
| 8. And it shall be on that day, says the Lord of Hosts, [that] I will break his yoke off your neck, and I will break your thongs, and strangers shall no longer enslave them. | 8. And it will be at that time, says ‎the LORD of Hosts, that I will break the yoke of the nations' from your necks, and I will cut off your chains; and the nations will not again ‎enslave Israel.  |
| 9. **And they shall serve the Lord their God and David their king, whom I will set up for them.{S}** | 9. **And they will worship before the LORD their God, and will obey the Anointed, the son of David, their king whom I will ‎raise up for them.** **{S}** |
| 10. And you, fear not, My servant Jacob, says the Lord, and do not be dismayed, O Israel, for behold I save you from afar and your seed from the land of their captivity, **and Jacob shall again be silent and at ease**, and no one will frighten them.  | 10. But you, do not be afraid, my servant Jacob, says the LORD and do not be broken, O Israel; for behold, I will redeem ‎you from afar, and your sons from the land of their exile, **and they of the house of Jacob will return and be quiet and settle safely**, and there ‎will be none to make them afraid. |
| 11. For I am with you, says the Lord, to save you, for I will make an end of all the nations where I dispersed you, but of you I will not make an end, but I will chasten you in measure, and I will not completely destroy you. **{P}** | 11. Because My Memra is at your assistance, says the LORD, to redeem you; for I will make a complete ‎end of all the nations whither I have scattered you; but with you will not make a complete end. And I will bring' sufferings upon you to teach you, but in clement judgement; and I will certainly not destroy ‎you.‎ **{P}** |
| 12. ¶ For so said the Lord: Your injury is painful, your wound grievous.  | 12. ¶ For thus says the LORD, Your misfortune is mighty, your stroke is sick. |
| 13. No one deems your wound to be healed, you have no healing medicines. | 13. There is none to judge your case mercifully for you; no cure has come ‎up for you. |
| 14. All your lovers have forgotten you, they do not seek you, for I have smitten you with the wound of an enemy, cruel chastisement, for the greatness of your iniquity; your sins are many. | 14. All your friends have forgotten you;' they make no request to ask about your welfare. For the plague of the enemy has smitten ‎you, the suffering of cruel men; because your debts increase, your sins are mighty. |
| 15. Why do you cry about your injury [that] your pain is severe? For the magnitude of your iniquity, [since] your sins are many, I have done these to you. | 15. Why do you cry out about your misfortune? Your stroke ‎is sick. Because your debt increase, your sins are mighty.' I have done this to you. |
| 16. Therefore, all who devour you shall be devoured, and all your adversaries, yea all of them, shall go into captivity, and those who plunder you shall be plunder, and all who prey upon you I will give for prey. | 16. Therefore all your oppressors will be oppressed, and ‎all who hate you, all of them will go into captivity; and your spoilers will be for a spoil, and all your plunderers I will hand over to the plunder. ‎‎ |
| 17. For I will bring healing to you, and of your wounds I will heal you, says the Lord, for they called you an outcast, that is Zion whom no one seeks out. **{S}** | 17. For I will bring healing to you, and I will heal you of your wounds, says the LORD; for they have called you the Exiled One, Zion, for whom ‎no-one makes request. **{S}** |
| 18. So said the Lord: Behold I am returning the captivity of the tents of Jacob, and his dwellings I will pity, and the city shall be built on its mound and the palace on its proper site shall be established. | 18. Thus says the LORD, Behold, I will bring back the exile of the land of Jacob, and will have mercy on his cities: and ‎the city Jerusalem will be rebuilt in her place, and the house of the sanctuary will be completed as is fitting for it. |
| 19. And thanksgiving and the voice of those making merry shall proceed from them, and I will multiply them, and they shall not be diminished, and I will increase them, and they shall not become few in number. | 19. And those who ‎bring up thank-offerings will be many in them; and the sound of those who praise: and I will increase them, and they will not diminish; and ‎I will strengthen them, and they will not be weak. |
| 20. And their children shall be as of old, and their congregation shall be established before Me, and I will visit [evil] upon all their oppressors. | 20. And their children will increaser as formerly, and their assemblies will be established ‎before Me; and I will visit evil upon all those who press them. |
| 21. And their prince shall be from them, and their ruler shall emerge from their midst, and I will bring him near, and he shall approach Me, for who is it who pledged his heart to approach Me? says the Lord. | 21. And their king will be anointed from them, and their Anointed One' will ‎be revealed from among them; and I will bring them near, and they will assemble to My worship. For who is he whose heart delights to draw ‎near to My worship, says the LORD? |
| 22. And you shall be My people, and I will be your God. **{S}** | 22. And you will become a people before Me, and I will be your God. **{S}** |
| 23. Behold a storm from the Lord has gone forth [with] fury, yea a settling storm; on the head[s] of the wicked it shall rest. | 23. Behold, the rebuke from before ‎the LORD goes forth in anger; the whirlwind gathers/ over the head of wicked men it will hover. |
| 24. The kindling of the Lord's anger shall not return until He has executed it, and until He has fulfilled the plans of His heart. **At the end of the days you shall consider it.** | 24. The power of the LORD's anger will not ‎return until He perform and until He establish the thoughts of His good pleasure, **and at the end of days you will understand it.‎** |
| 25. At that time, says the Lord, I will be the God of all the families of Israel, and they shall be My people. **{S}** | 25. - - - **{S}** |
|  |  |
| 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 (Heb. Notserim) shall call on the mountains of Ephraim; Rise! Let us go up to Zion, to the Lord, our God.** **{P}** | 5. Again you will plant vineyards on ‎the mountains of Samaria: plant the plants, and eat them as common produce. ‎ **{P}** |
|  |  |

**Rashi’s Commentary for: ‎** **Jer. 30:10-18 + 22‎‎‎**

**5 A sound of quaking** we have heard Some interpret this as alluding to the tidings of Babylon, from which those exiled there quaked. But the Midrash Aggadah explains it as an allusion to the war of Gog and Magog.

**6 whether a male gives birth** Whether it is customary for males to give birth, so that labor pains should seize them like a woman in confinement.

**his loins** like מָתְנָיו .

**7 that day** The day of the assassination of Belshazzar and the downfall of Babylon. Another explanation: the day of the downfall of Gog.

**8 I will break his yoke** The yoke of the heathens will be removed from Israel.

**10 And you, fear not** Because of all the evils that you will see befalling Babylon in whose midst you are.

**and at ease** like וְֽשָקֵט .

**11 but I will chasten you in measure** according to the law of the Torah.

**and I will not completely destroy you** an expression of a sweeping destruction.

**12 Your injury is painful,** your wound grievous (Enfers in Old French).

**13 to be healed** cure. No one thinks that you will have salvation.

**healing a cure,** an expression of availing.

**14 cruel chastisement** chastisements of cruelty. The chastisement is cruel.

**16 Therefore** This is an expression denoting an oath.

**those who plunder you** an expression of spoil, and so did Jonathan render it: וִיהוֹן עָדַיִךְ לַעֲדִי .

**17 healing** Heb. ארכה .

**18 and the palace** The Temple.

**19 and I will increase them** I will make them a numerous nation.

**and they shall not become few** in number like יִמְעָטוּ .

**21 their prince** lit., **His mighty one.**

**pledged his heart** an expression of a pledge (fermaille, aatine in French).

**to approach Me** to war, to stop Me.

**23 settling storm camping and dwelling** an expression of “the land of the sojournings of (מְגוּרֵי) ” (Gen. 37:1), and a similar case is “and a whirling (מִתְחוֹלֵל) storm ” (supra 23:19) stated in the other verse is the same as this for both of them are expressions of camping.

**on the head[s] of the wicked** On the heads of the heathens.

**Chapter 31**

**1 found favor** The generation of the wilderness found favor in My eyes.

**who had escaped the sword** of the Egyptians the Amalekites and the Canaanites.

**He [therefore] went to give Israel their resting place** When He led them to take possession of the land of their rest.

**2 From long ago** In the merit of the Patriarchs.

**appeared to me** I, the prophet, and told me to say to the congregation of Israel, “With everlasting love have I loved you.”

3 Yet again will I rebuild you, then you shall be built You had two buildings made by men. Therefore, they were destroyed. Yet again will I rebuild you, I by Myself, a third building, and you shall be built forever.

**shall you be adorned** Heb. תַּעְדִּי .

**4 and redeem [them]** in the fourth year, they shall profane their produce by redeeming it with money.

**5 the watchers shall call** The lookouts at the tops of the lofty towers to announce with a voice heard a distance away. Another explanation: נֽצְרִים is like “He keeps (נֽצֵר) loving-kindness” (Exod. 34:7), an expression of keeping. That is to say: **There is a day when they will call those who kept the Torah and say, “Rise...” And so did Jonathan render: There are many days and much goodness that is destined to come to the righteous who kept My Torah from days of old.**

**Special Ashlamatah: ‎** **Hos 14:2-10 + Mic. 7:18-20‎**

| **Rashi** | **Targum** |
| --- | --- |
| 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**

**Beresheet (Genesis) 31:3 – 32:3**

**Yermiyahu (Jeremiah) 30:10-18 + 22**

Special Ashlamata: **Hoshea 14:2-10 and Micah 7:18-20.**

**Tehillim (Psalm) 26**

**Jude 4-5, Lk 6:27-36, Lk 6:37-42, Acts 7:1-53**

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

LORD - יהוה, Strong’s number 03068.

Said / saith / say - אמר, Strong’s number 0559.

Jacob - יעקב, Strong’s number 03290.

Return / turn - שוב, Strong’s number 07725.

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

LORD - יהוה, Strong’s number 03068.

Said / saith / say - אמר, Strong’s number 0559.

Return / turn - שוב, Strong’s number 07725.

**The verbal tallies between the Torah and the special Ashlamata of Micah are:**

Jacob - יעקב, Strong’s number 03290.

Return / turn - שוב, Strong’s number 07725.

Fathers - אב, Strong’s number 01.

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

LORD - יהוה, Strong’s number 03068.

**Beresheet (Genesis) 31:3** And the LORD <03068> said <0559> (8799) unto Jacob <03290>, Return <07725> (8798) unto the land <0776> of thy fathers <01>, and to thy kindred; and I will be with thee.

**Yermiyahu (Jeremiah) 30:10** Therefore fear thou not, O my servant Jacob <03290>, saith the LORD <03068>; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land <0776> of their captivity; and Jacob <03290> shall return <07725> (8804), and shall be in rest, and be quiet, and none shall make him afraid.

**Yermiyahu (Jeremiah) 30:12** For thus saith <0559> (8804) the LORD <03068>, Thy bruise is incurable, and thy wound is grievous.

**Hoshea 14:2** Take with you words, and turn <07725> (8798) 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.

**Micah 7:19** He will turn again <07725> (8799), he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

**Micah 7:20** Thou wilt perform the truth to Jacob <03290>, and the mercy to Abraham, which thou hast sworn unto our fathers <01> from the days of old.

**Tehillim (Psalm) 26:1** « A Psalm of David. » Judge me, O LORD <03068>; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 31:3 – 32:3**

**“Shabbat Shuba” “Sabbath of Returning”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luke Lk 6:27-42)****Mishnah א:א****"But to you who are listening** I say: **Love your enemies, do good to those who hate you, bless those who mistreat you. If any man strikes you on the cheek, offer the other also, and if someone takes your coat, do not hold back from** giving him **your shirt as well. Give to everyone who begs you, and if anyone takes away your things, do not ask for** them back. **And do for others** **just as you would have them do for you.”****And if you love those who love you, what kind of loving-kindness is** that **for you? For even sinners love those who love them! And if you do good to those who do good to you, what kind of loving-kindness is** that**to you? Even the sinners do the same! And if you lend** to those **from whom you expect to receive *back*, what kind of loving-kindness is** that**to you? Even sinners lend to sinners, so that they may get back an equal** amount**! But love your enemies, and do good, and lend expecting no interest, and your reward will be great, and you will be sons of the Most High, because He is kind to the ungrateful and wicked. Be compassionate, just as your Father is compassionate!****And do not judge, and you will not be judged** negatively**. And do not condemn, and you will not be condemned. Pardon, and you will be pardoned. Give, and it will be given to you, a good measure pressed down, shaken, overflowing will they pour out into your bosom. For midda kneged midda** (measure for measure)**, it will be measured out to you in return."****And he gave them an analogy: "Amen v’amen a blind person cannot lead the blind,** can he**? Will they not both fall into a pit? A Talmid** (disciple) **is not superior to** his **Hakham, but everyone,** when he **is fully trained, will be like his Hakham. And why do you look for the sliver** of wood that is **in your brother's eye, but do not notice the beam of wood** that is **in your own eye? How are you able to say to your brother, "Brother, allow** me **to remove the sliver of wood** that is **in your eye,"** while **you yourself do not see the beam of wood in your** own **eye? You Painted ones** (hypocrites)**! First remove the beam of wood from your** own **eye, and then you will see clearly to remove the sliver** that is **in your brother's eye!”** | **School of Hakham Tsefet****Peshat****(Yehudah 4-5)****Mishnah א:א****For certain men[[131]](#footnote-131) have subtly entered[[132]](#footnote-132) in** among you secretly[[133]](#footnote-133) **who were from antiquity inscribed[[134]](#footnote-134) for this judgment as evil** ungodly persons**, changing the loving-kindness of our G-d into licentiousness[[135]](#footnote-135) and the only Lord G-d and denying our only master Yeshua HaMashiach. But I will remind you, that you have full knowledge** (Da’at through the Mesorah – Oral Torah) **Once,** given to the Jewish **Tsadiqim** (saints), **that the Lord delivered a people out of** the **land of Mitzrayim** (Egypt)**,** and **afterwards destroyed those who were unfaithful.** |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 7:1-53)****Pereq א:א** |
| **And the Kohen Gadol** (of the Tz’dukim - Sadducees) **said, "Are these things true?" And he (**Stephen) **said, "Hear me, men, brethren and fathers! The God of glory appeared to Abraham Abinu** (our father) **when he was in Mesopotamia, before he lived in Haran, and said to him, “Go out of your country, and from your kindred, and from your father's house into a land that I will show you”** (B’resheet 12:1). **"Then he departed from the land of the Chaldeans, and settled in Haran. And from there, after his father died,** God **removed him into this country in which you are now living. "And He gave him no inheritance in it, not even a foot of ground** as it is written, “Do not meddle with them, for I will not give you of their land, no, not so much as a foot breadth, because I have given Mount Seir to Esau for a possession (D’varim – Deut 2:1)**; and, even when he still had no child, He promised that He would give it to him as a possession and to his descendants after him,** as it is written**,** And the Lord appeared to Abram and said, I will give this land to your seed. And he built an altar there to the Lord who appeared to him**. "But, God spoke to this effect,** And He said to Abram, You must surely know that your seed shall be a stranger in a land not theirs, and shall serve them. And they will afflict them four hundred years. And also I will judge that nation whom they will serve. And afterward they will come out with great substance, And you will go to your fathers in peace. You will be buried in a good old age. But in the fourth generation they will come here again, for the iniquity of the Amorites is not yet full. (B’resheet 15:13-16) **"And He gave him the covenant of the b’rit milah** (circumcision)**; and so** Abrahambecame the father **of Yitzchak, and did his b’rit milah on the eighth day; and Yitzchak** became the father of **Ya’aqob** (Jacob)**, and Ya’aqob** was the father of **the Twelve Patriarchs.****And the** Twelve **Patriarchs became jealous of Yosef** (Joseph) **as it is written** And his brothers were jealous of him. But his father observed the saying**. And** yet **God was with him, and rescued him from all his trials, and granted him favor and Hokhmah** (wisdom) **in the sight of Paro** (Pharaoh)**, king of Mitzrayim; as it is written** And the thing was good in the eyes of Paro, and in the eyes of all his servants. And Paro said to his servants, Can we find any man like this, in whom the Spirit of God is? And Paro said to Yosef, Since God has shown you all this, no one is as discreet and wise as you. You shall be over my house, and all my people will kiss the hand at your word. Only in the throne will I be greater than you. And Paro said to Yosef, See, I have set you over all the land of Mitzrayim. And Paro took off his ring from his hand, and put it upon Yosef's hand. And he dressed him with fine linen robes, and put a gold chain around his neck. And he made him to ride in the second chariot which he had, and they cried before him, Bow the knee! And he made him ruler over all the land of Mitzrayim. And Paro said to Yosef, I am Pharaoh, and without a word from you, no man will lift up his hand or foot in all the land of Egypt. (B’resheet 41:37-41) And when Ya’aqob saw that there was grain in Mitzrayim, Ya’aqob said to his sons, Why do you look upon one another? And he said, Behold, I have heard that there is grain in Mitzrayim. Go down there and buy for us from there, so that we may live and not die. And Yosef's ten brothers went down to buy grain in Mitzrayim there **the first time. "And on the second** visit **Yosef made himself known to his brothers, as it is written,** And Yosef said to his brothers, I am Joseph. Is my father still alive? And his brothers could not answer him, for they were troubled at his presence.(B’resheet 45:3) **and Yosef's family was disclosed to Paro. "And Yosef sent** word **and invited Ya’aqob his father and all his relatives to come to him, seventy-five persons** in all**. "And Ya’aqob went down to Mitzrayim and there passed away, he and our fathers. "And** from there**they were removed to Shechem, and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem.****"But as the time of the promise was approaching which God had assured to Abraham,** But the children of Yisrael were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them. Now there arose a new king over Mitzrayim, who did not know Yosef. (Shemot 1:7-8) **"It was he who took shrewd advantage of our race, and mistreated our fathers so that they would expose their infants and they would not survive. "And it was at this time that Moshe was born; and he was lovely in the sight of God; and he was nurtured three months in his father's home. "And after he had been exposed, Paro's daughter took him away, and nurtured him as her own son. "And Moshe was educated in all the learning of the Egyptians, and he was a man of power in words and deeds. "But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Yisrael. "And when he saw one** of them**being treated cruelly, he defended him and took vengeance for the oppressed by striking down the Egyptian. "And he supposed that his brethren understood that God was granting them deliverance through him; but they did not understand. "And on the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, 'Men, you are brethren, why do you injure one another?' Then he said,** "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moshe feared and said, "Surely this thing is known!"(Shemot 2:14) **"And at this remark Moshe fled, and became an alien in the land of Midian, where he became the father of two sons.****And after forty years had passed, an angel appeared to him in the wilderness of Har Sinai** (Mt Sinai)**, in the flame of a burning thorn bush. "And when Moshe saw it, he** **was awed by the sight; and as he approached to examine** more **closely, there came the voice of the Lord:** Moreover He said, "I *am* the God of your father, the God of Abraham, the God of Yitzchak, and the God of Ya’aqob." And Moshe hid his face, for he was afraid to look upon God. And the Lord said: "I have surely seen the oppression of My people who *are* in Mitzrayim, and have heard their cry because of their taskmasters, for I know their sorrows. "So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. "Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. "Come now, therefore, and I will send you to Paro that you may bring My people, the children of Israel, out of Mitzrayim."**"This Moshe whom they disowned, saying,** "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moshe feared and said, "Surely this thing is known!"(Shemot 2:14) **is the one whom God sent *to be* both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush. "This man led them out, performing wonders and signs in the land of Mitzrayim and in the Yam Suf** (Red Sea) **and in the wilderness for forty years. "This is the Moses who said to the B’ne Yisrael,** "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. him you will hear, "according to all you desired of the Lord your God in Horeb in the day of the assembly, saying, `Let me not hear again the voice of the Lord my God, nor let me see this great fire anymore, lest I die.' **"This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Har Sinai, and *who was* with our fathers; and he received living oracles to pass on to you. "And our fathers were unwilling to be obedient to him, but repudiated him and in their hearts turned back to Mitzrayim,** Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, "Come, make us gods that shall go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." (Exodus 32:1) **"And at that time they made a calf and brought a sacrifice to the idol, and were rejoicing in the works of their hands. "But God turned away and delivered them up to serve the host of heaven; as it is written in the book of the prophets,** "Did you offer Me sacrifices and offerings in the wilderness forty years, O Bet Yisrael? You took along the tabernacle of Moloch and the star of the god Rompha, the images which you made to worship them and the star of your god Rompha, Which you made for yourselves. Therefore I will send you into captivity beyond Babylon," Says the Lord, whose name *is* the God of hosts.**"Our fathers had the Mishkan** (tabernacle) **of witness in the wilderness, just as He who spoke to Moshe directed *him* to make it according to the pattern which he had seen. "And having received it in their turn, our fathers brought it in with Yehoshua upon dispossessing the nations whom God drove out before our fathers, until the time of David. "And** David **found favor in God's sight, and asked that he might find a dwelling place for the God of Ya’aqob. "But it was Shlomo who built a house for Him.** Thus says the Lord: "Heaven *is* My throne, and the earth *is* My footstool. Where *is* the house that you will build Me? And where *is* the place of My rest? For all those *things* My hand has made, And all those *things* exist," Says the Lord. "But on this *one* will I look: On *him who is* poor and of a contrite spirit, And who trembles at My word. (Yesha’yahu - Isaiah 66:1) **"You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Oral Torah** (Mesorah)**; you are doing just as your fathers did. "Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; you who received the law as ordained by angels, and *yet* did not keep it."** |

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

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Gen 31:3 – 32:3** | **Psa 26** | **Jer 30:10-18, 22** | **Hos 14:2-10,** **Mic. 7:18-20‎** | **Jude 4-5** | **Lk 6:27-36,** **6:37-42** | **Acts 7:1-53** |

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

We have already stated that Yehudah is the amanuensis of Hakham Tsefet. Therefore, our reference to Hakham Tsefet or Yehudah should be understood as a joint effort between these two men in authoring this treatise. Yehudah is an integral part of this process. Therefore, we remind our readers that we may refer to Yehudah as the “author of this document. However, we intend that Yehudah was the amanuensis of Hakham Tsefet. We also refer to Yehudah as Hakham Yehudah because he was a Hakham serving as a Paqid to the Bench as noted in our previous pericope.

**Catechistic Questions presented by Hakham Yehudah/Hakham Tsefet**

* How does changing the Chesed of G-d into licentiousness, relate to those who do not have a part in the Olam HaBa?
* Why does Hakham Yehudah find his heterodox audience not believing that Yeshua is the Messiah?
* How does the pericope of Hakham Yehudah relate to the Festival calendar?
* How does denial of the Mesorah/Oral Torah deem one as heterodox?
* How does the lie of “**changing the loving-kindness of our G-d into licentiousness**” makes a seedbed for modern religion, which focuses on sexuality?

**Shabbat Shuba, Sabbath of Returning**

**For certain men have subtly entered in** among you secretly[[136]](#footnote-136) **who were from antiquity inscribed for this judgment as evil** ungodly persons!

The amazing Hakham Tsefet never fails to astound us with his genius. The cited words demonstrate the vital place of the Festival lectionary as a conductor for the Triennial Torah reading cycle symphony. The words “**inscribed from antiquity**” teach us that G-d is Omniscient. The **judgment as evil** persons, **changing the loving-kindness of our G-d into licentiousness** has been judged in antiquity. Consequently, those who commit these sins are already inscribed in the book of Judgment as evil and ungodly. Amazingly, the judgment is upon those who have infiltrated the ranks of the Nazarean Community. The judgment is not against Nazarean Jews themselves.

Note Kelly’s comments, “*recorded in the heavenly books in which, according to Jewish conceptions God enters each individuals destiny for good or ill*.”[[137]](#footnote-137)

While Shabbat Shuba is about return prior to Yom Kippur (the Day of Atonement), Yehudah’s adjudication is about those who have committed crimes heterodoxly.

The charges brought by Yehudah are…

1. Changing G-d’s Chesed (loving-kindness) to licentiousness
2. Denial of the Master
3. Denial of the Mesorah/Oral Torah

Yehudah does not seem to suggest that there is a call of repentance for these lawbreakers. Therefore, we see no call to Teshuba, Yehuda only mentions “judgment.” As a matter of fact, his analogy leans more towards condemnation without the possibility of repentance. This is described in the terms of his proclaimed adjudication.

Pronounced Judgment by analogy…

**The Lord delivered a people out of** the **land of Mitzrayim** (Egypt)**,** and **afterwards destroyed those who were unfaithful**

These heterodox were delivered to destruction. They came out of Mitzrayim only to be Inscribed for judgment.

Herein we find a halakhic principle…

**The “evil” and “lawlessness” have been placed in the world by Divine decree not necessarily to harm the Tsadiqim, but to keep the Tsadiqim focused on the task before them and not become distracted by things or deeds that lead only to trouble. Evil, pain and Lawlessness are there to keep the Tsadiqim’s concentration on the goal before them and to waste no time in trivial pursuits that make no significant contribution towards this goal. These “certain men” therefore are sent by G-d to the congregations to test their vigilance and whether or not the collegiate ministry of the ten men of the Esnoga are functioning properly or not.**

**A defence For Nazarean Jewish Orthodoxy**

Woe to those who do not desire to know or understand the words of the Torah! For in the Torah are written the words of Life. To the heterodox, the words of the Torah seem hollow and useless, since they lack intelligence.

The three indictments listed above find special place in the Tractate of Sanhedrin[[138]](#footnote-138) as mentioned.

1. **Changing G-d’s Chesed (loving-kindness) to licentiousness**

﻿**b. Suk 49b** R. Eleazar further stated, He who executes charity and justice is regarded as though he had filled all the world with kindness, for it is said, He loves charity and justice, the earth is full of the loving-kindness of the Lord.[[139]](#footnote-139) But lest you say that whoever wishes to do good succeeds without difficulty, Scripture expressly says, How precious is Your Loving-Kindness, O God etc.[[140]](#footnote-140) As one might say that this applies also to a man who fears God, Scripture expressly says, But the loving-kindness of the Lord is from everlasting to everlasting upon them that fear Him.[[141]](#footnote-141)

The act of loving-kindness describes the Tsadiqim. These acts are difficult to master at the beginning. However, the more we train the soul to function after that manner, the greater our acts of loving-kindness will be. The heterodox have exploited these blessings in a number of ways. The mindset of sin now and repent latter is not Jewish! The contemptible lie has been the foundation of some religions. However, it is not the Jewish norm nor has it ever been. Teshuba – repentance is based on the genuine desire to return to G-d with the intent not to commit sin again.[[142]](#footnote-142)

The great exchange is Chesed for apostasy. Lest we fail to understand, we note the heterodox are apostate. We cannot accept the notion that once we have experienced the Chesed (loving-kindness/grace) of G-d that we can shed ourselves of the Torah, written Oral or otherwise. This damnable lie permeates the heterodox world. Furthermore, **our common share** of **life in the Olam HaBa** means that the whole community is responsible for the actions of that congregation. As such, when we trade the Chesed of G-d for **licentiousness** we bring destruction to the community.

1. **Denial of the Master**

As we have stated…

Therefore, we would see how those aspects such as; **the denial of Yeshua’s resurrection** could also be interpreted as a denial of resurrection and the final Judgment “in toto.”

**b. San 91a** A sectarian [min] said to Gebiha b. Pesisa, Woe to you, you wicked, who maintain that the dead will revive; if even the living die, shall the dead live! He replied, Woe to you, you wicked, who maintain that the dead will not revive: if what was not,[now] lives, surely what has lived, will live again!

The denial of the Master is equated with the exchange of the lie of Chesed for **licentiousness.** We can deduce from the Rambam’s statements of Orthodoxy in **אני מאמין** (Ani Ma’amin) from his Commentary on the Mishnah (tractate Sanhedrin 10:1), that the belief in Messiah and the Resurrection are integrally related.

1. I believe with complete faithful obedience that all the words of the Prophets are true.
2. I believe with complete faithful obedience that the prophecy of Moshe our teacher, peace unto him, was true; and that he was the father of the prophets, both of those who preceded and of those who followed him.
3. I believe with complete faithful obedience that the whole Torah, which we now possess was given to Moshe, our teacher, peace unto him.
4. I believe with complete faithful obedience that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be His name.
5. I believe with complete faithful obedience that the Creator, blessed be His name, knows all the deeds and thoughts of human beings, as it is said, "It is He who fashions the hearts of them all, He who perceives all their actions." (Psalms 33:15).
6. I believe with complete faithful obedience that the Creator, blessed be His name, rewards those who observe His commandments, and punishes those who transgress His commandments.
7. I believe with complete faithful obedience in the coming of Mashiach, and although he may tarry, nevertheless, I wait every day for him to come.
8. I believe with complete faithful obedience, that there will be resurrection of the dead at the time when it will be the will of the Creator, blessed be His name and exalted be His remembrance forever and ever.

When one looks for this list in the Mishnah or Talmud, if he is remiss, he will be unable to find it. This is because the list does not exist in this exact structure in the Oral Torah. The Rambam states these words in the positive, whereas they exist in the negative in the Mishnah, specifically Sanhedrin 10:1 and following. The discussion of those verses relates to those who have no part in the world to come. The **אני מאמין** (Ani Ma’amin) speaks of those who have their “common share of life in the Olam HaBa.”

These statements of orthodoxy should be studied and memorized by every Nazarean.

1. **Denial of the Mesorah/Oral Torah**

The final adjudication is against those who hold the Mesorah/Oral Torah in contempt.

**Abot 6:2** Every day a Heavenly voice issues forth from Mount Horeb (Sinai) to proclaiming: "Woe to humankind for their contempt of the Torah" and whoever is not occupied with the Torah is rebuked, as it is said – “As a golden rings in a swine’s snout, so is a beautiful woman who deviates from discretion” (Mishley 11:22) And it is said – And the Tablets are the work of God and the writing is God’s writing engraved upon Tablets” (Shemot 32:16) Read not engraved [*charuth*] but freedom [*cheruth*], **for there is no one free save one who is occupied with Torah study**. And anyone who is occupied with Torah study will become exalted, as it said – “From God’s gift [Mattana] to God’s heritage [Nachaliel] and from God’s heritage [Nachaiel] to the high places [Bamoth]” (B’midbar 21:19).

In Yehudah’s mind and in his adjudication, denial of the Mesorah/Oral Torah is tantamount to heterodoxy. Why is the Mesorah/Oral Torah so vehemently opposed by so many supposed scholars? Midrash Rabbah answers this clearly.

**D’varim – Deut. 32:46** and He said to them: "Set your hearts on all the words which I testify among you today, which you will command your children to be careful to observe, all the words of this Torah.

﻿**Midrash Rabbah B’resheet I:14** For it (the Torah/Oral Torah) is no empty word **מכם** (*mi-kem*), for you (Deut. 32:47), and if it is empty, it is **מכם** (*mi-kem*) from you,[[143]](#footnote-143) because you are unable to interpret it correctly.

The voice of Hakham Yehudah speaks so loudly we may not understand what he is saying. As the brother of the Master and Ya’aqob, Yehudah feels no need to advertise or abuse his position. He humbles himself to Hakham Tsefet as his amanuensis and serves the bench. The wisest Talmid is the Talmid who is willing to sit at the feet of the Hakhamim and drink in their words. Because submission to authority is true order, *nomos* – Torah, those who refuse it are unable to interpret Torah correctly. Their babel fills empty heads with empty words.

**Mattiyahu 8:8-10** The centurion answered and said, "master, I am not worthy for You to come under my roof. But only speak a word, and my servant will be healed. "For I also am a man under authority, having soldiers under me. And I say to this *one*, “Go,” and he goes; and to another, “Come,” and he comes; and to my servant, “Do this,” and he does *it*." When Yeshua heard *this*, he marveled, and said to those who followed, “Amen ve amen, I say to you, I have not found such great faithful obedience, in all Yisrael!”

The truth simply stated is that those who will not submit to the Mesorah/Oral Torah as taught by the Hakhamim are that they are given over to the control of the Yester HaRa. They malign the structure of whole the universe and are unable to enter Eden. Their Torah observance is static at best contributing nothing to the reparation of the cosmos. These scoffers fail to understand that they can never diminish Torah’s glory and honor.

**Peroration**

Because **our common share** of **life in the Olam HaBa** is communal rather than individual, **certain men have subtly entered in** among you secretly. In this fashion, contempt is brought on the whole congregation. The actions of Rachel in the present Torah Seder are reminiscent of Achan as found in the Book of Yehoshua.

**Yehoshua (Joshua) 7:1** But the **B’ne Yisrael committed a trespass regarding the accursed things**, **for Achan** the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Yehudah, **took of the accursed things**; so the anger of the Lord burned against the B’ne Yisrael.

Note that only Achan trespassed. Yet G-d sees the trespass of Achan as the trespass of the B’ne Yisrael.

**Halakhic Implications**

**Communal trespass means communal punishment. Communal salvation means communal accountability!**

**Remes Commentary Of Hakham Shaul**

**Rosh Chodesh Tishrei**

When the New Moon (Rosh Chodesh) lands on Shabbat, we have the following readings from the Nazarean Talmud.

**Colossians 2:16-23 Therefore let no one** man who is a Gentile **judge you in food or drink (keeping Kashrut), or in respect of a festival, or of a new moon, or of** the **Sabbaths, but the body of the Messiah** (the Jewish people)**. Which is a shadow** (prophecies) **of the coming things (Cf. Mordechai 1:14-15). Let no Gentile, judge you** unworthy **of your prize,** by **doing** his **will in voluntary worship of the messengers,** (i.e. the sun, moon and astrology) **not accepting his view without reason, investigating things he has not seen, being vainly puffed up by the mind of his Yetser HaRa** (evil inclination)**. And not holding fast to the Head, from whom the whole body, nourished and bonded together through its ‎joints and ligaments, grows with a growth that is from God. ‎**

**If, then, you died with the Messiah, from the foundations of the world** at Har Sinai**, why,** live **as if living by** the **principles** (dogma) **of** (the) **world** (Gentile system)**?** Stating that **You may not handle, nor taste, nor touch** (unlawful asceticism)**, all of** (these being unlawful) **teachings of the Gentiles, bringing corruption and destruction, Which are, certainly considered wisdom in religion developed by the Gentiles and** considered **humility and self-control of the body, however,** they serve as **no value in the discipline of the Yetser HaRa** (evil inclination)instead they serve to **gratification of the Yetser HaRa** (evil inclination)**.**

The astute will notice the connection immediately. From Colossians we have learned that the phrase “**certain men**” is a code word for Gentile philosophers or the teachings of Gentile Philosophy of the First Century. These words are also reminiscent of the 13th chapter of Romans, which we have sited repeatedly.

Salvation is **for** the Jewish People and **of** the Jewish people. This is NOT and exclusion of the Gentiles. This is the path that the Gentile MUST take, if he wishes to join the community and have a **share** in **the world to come**. The phrase **our common share of life in the Olam Haba**, should be plain enough for the reader to perfectly understand the implications. If the Gentile through Torah Observance and faithful obedience joins the Jewish community, he will find himself under the wings of the Shekhinah and a vital part of that community. We have discussed the matters in the Torah Seder #18[[144]](#footnote-144) where Mordechai is translated as follows…

**Mk 2:21-22 And no one sews a patch of unmeasured cloth on an older favored garment, because it distracts from the garment’s original beauty, the reused, unmeasured** (cloth) **must support the older (garment), or distraction** (ocular division) **occurs** (is noticed). **And no one puts fresh unfermented wine into aged wineskins, or else the unfermented wine bursts the wineskins (from the fermentation process), and the wine spills, and the wineskins will be ruined. The unfermented wine must be put into reconditioned wineskins.**

What Nazareans cannot accept is Gentile philosophy as a means of entrance into the Olam HaBa.

**Changing the loving-kindness of our G-d into licentiousness**

While Nazarean Judaism cannot accept the **licentiousness** lifestyle of immorality, Yehudah’s analogy fits allegory perfectly. Infidelity in Jewish texts is not about the physical act of adultery. Infidelity is allegory for disloyalty to G-d. When we look at Yehuda’s adjudication from this perspective, we find the true answer for his rebuke. He further makes it clear that we know that infidelity means to turn away from G-d by saying, “y**ou have full knowledge** (Da’at through the Mesorah – Oral Torah) **Once,** given to the Jewish **Tsadiqim** (saints).” In other words, the Oral Torah teaches appropriate faithful obedience to G-d. To “**changing the loving-kindness of our G-d into licentiousness**” is rescindment of the Torah. Because it is the Oral Torah, which teaches us about “**our common share of life in the Olam Haba,**” to deny its validity is to negate ones place in the Olam HaBa.

**Denial of the Master**

The logic from above is readily applicable when we discuss the acceptance of the Master. However, we make these words with caution. Furthermore, they must be fully developed. As the personification of the Torah, the Master demonstrates the path for entrance into the Olam HaBa. However, when we say Torah we again reiterate the fact that the path to the Olam Haba is found in the Torah written AND Oral! Therefore, denial of the Oral Torah is denial of the Master and his Mesorah as a path to the Olam HaBa. If we deny the Master, the Mesorah and Torah what part can we have in the Olam HaBa since all are intricately interwoven. To deny one is to deny the others. To repudiate any one is equivalent to saying that the Olam HaBa does not exist. Interestingly, many religions have taken away the notion of the Olam HaBa and substituted it with “Heaven.” “Heaven” as is described by so-called scholars is some ethereal place where one floats on clouds and angels feed them grapes for all eternity. As such, Judaism knows no such place, nor does such a place exist.

In when lecturing on this subject of the Olam HaBa as the ever-coming world we have faced more disdain than can be imagined.

Yeshua’s declaration as the “I *am* the Way, truth and Life”[[145]](#footnote-145) is so misunderstood that the lie of “**changing the loving-kindness of our G-d into licentiousness**” becomes the placebo for Sunday morning inoculation. “**Changing the loving-kindness of our G-d into licentiousness** is clearly a denial of the Master, the Torah, Written and Oral. The ignorance of these preachers is that they build a seedbed for modern religion which focuses on sexuality. The wise will understand!

**Peroration & Halakhic Implications**

Ya’aqob’s separation from Laban is demonstrative of Yisrael’s departure from the pagan practices of the world. He followed the example of his grandfather Abraham.

**Therefore, we see that the Jewish people must live separate from the antinomian culture, which surrounds it. In similar fashion, the Gentile who embraces Abraham and claims him as his path to the Olam HaBa must also separate himself from the antinomian culture by embracing the *Nomos* –Torah and structured faithful obedience mandated by the Torah and Oral Torah.**

Amen v’amen

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 31:3?
3. What questions were asked of Rashi regarding Gen. 31:7?
4. What questions were asked of Rashi regarding Gen. 31:15?
5. What questions were asked of Rashi regarding Gen. 31:23?
6. What questions were asked of Rashi regarding Gen. 31:34?
7. What questions were asked of Rashi regarding Gen. 31:39?
8. What questions were asked of Rashi regarding Gen. 31:42?
9. What questions were asked of Rashi regarding Gen. 31:50?
10. What questions were asked of Rashi regarding Gen. 31:32?
11. According to the Ramban what were the Teraphim?
12. According to the Ramban what important principle is hidden behind the word ***“Mahanaim”***?
13. Why should one never ask to be tested by G-d. most blessed be He?
14. What import miracle occurs when a Hakham teaches?
15. Who are the “watchers” in Jer. 31:5 and what exactly is their mission?
16. How does the pericope of Hakham Yehudah relates to Shabbat Shuba?
17. What is exactly meant by the phrase “changing G-d’s Chessed into licentiousness”?
18. The seven men of the Esnoga are mentioned again in one of the readings for this Shabbat. Here it allegorically elucidates one of their functions. Which one?
19. In Hos. 14:3 the Prophet says: “Take words with yourselves and return to the LORD.” What is the allegorical meaning of this phrase?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “VaYishlach”**

**Sabbath: “And sent”**

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

**Important Coming Festival**

**Yom HaKipurim – Day of Atonements**

**Evening Tuesday September 25 – Evening Wednesday 26 of September**

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)

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Verse 1 here. ‎ [↑](#footnote-ref-1)
2. Further, Verse 41. ‎ [↑](#footnote-ref-2)
3. Above, Verse 7. ‎ [↑](#footnote-ref-3)
4. 74:2. [↑](#footnote-ref-4)
5. Verse 12 here. [↑](#footnote-ref-5)
6. Proverbs 29:25. [↑](#footnote-ref-6)
7. Isaiah 14:9. [↑](#footnote-ref-7)
8. 73:7. [↑](#footnote-ref-8)
9. Verse 12 here. [↑](#footnote-ref-9)
10. Verse 10 here. [↑](#footnote-ref-10)
11. One of the first of the six years he served for ‎the sheep. See further, 31:41. [↑](#footnote-ref-11)
12. In Verse 13 here. ‎ [↑](#footnote-ref-12)
13. Numbers ‎34:2. [↑](#footnote-ref-13)
14. Ibn Ezra and R'dak. [↑](#footnote-ref-14)
15. Above, 2:9. [↑](#footnote-ref-15)
16. Numbers ‎‎39:17. [↑](#footnote-ref-16)
17. Above, 28:22. [↑](#footnote-ref-17)
18. See Ecclesiastes 5:5. [↑](#footnote-ref-18)
19. Further, Verse 30. ‎ [↑](#footnote-ref-19)
20. See I Samuel 19:13, where it states that ‎there were ***teraphim*** in David's house. [↑](#footnote-ref-20)
21. R'dak, in his Commentary on the verse here. [↑](#footnote-ref-21)
22. "Receive." According to the Tur,"determine." ‎ [↑](#footnote-ref-22)
23. II Samuel 17:2. [↑](#footnote-ref-23)
24. Exodus 5:17. [↑](#footnote-ref-24)
25. Ezekiel 12:27. [↑](#footnote-ref-25)
26. Zechariah 10:2. [↑](#footnote-ref-26)
27. Judges 17:5. [↑](#footnote-ref-27)
28. Ibid., 18:5. [↑](#footnote-ref-28)
29. See Exodus 25:6-12. [↑](#footnote-ref-29)
30. See II Chronicles 16:12. [↑](#footnote-ref-30)
31. Judges 8:27. [↑](#footnote-ref-31)
32. Above, 30:27. [↑](#footnote-ref-32)
33. Isaiah 2:6. Laban's city ‎Haran was in the land of the children of the east (above, 29:1). [↑](#footnote-ref-33)
34. See Numbers 23:7. [↑](#footnote-ref-34)
35. Further, verse 30. [↑](#footnote-ref-35)
36. Verse 23 here. [↑](#footnote-ref-36)
37. "Six." In our Rashi we have "seven," which ‎seems to fit the calculation better. [↑](#footnote-ref-37)
38. 74:4. [↑](#footnote-ref-38)
39. Psalms 19:6. [↑](#footnote-ref-39)
40. Above, 30:36. [↑](#footnote-ref-40)
41. Above, 30:36. [↑](#footnote-ref-41)
42. Verse 23 here. [↑](#footnote-ref-42)
43. Chapter 36. [↑](#footnote-ref-43)
44. Isaiah 2:6. [↑](#footnote-ref-44)
45. Verse 20 here. [↑](#footnote-ref-45)
46. Further, 46:19. [↑](#footnote-ref-46)
47. The above mentioned opinion that one tent ‎served the two maid-servants was that of Ibn Ezra; Ramban however differs. [↑](#footnote-ref-47)
48. 17a. [↑](#footnote-ref-48)
49. Further, 35:23-26. [↑](#footnote-ref-49)
50. See Kethuboth 10 b. [↑](#footnote-ref-50)
51. See Ramban Leviticus 18:19. [↑](#footnote-ref-51)
52. "Exterior," a teaching of the Tannaim that for some reason had not ‎been included in the Mishnah by Rabbi Yehudah Hanasi. The collection of Baraithoth was compiled by Rabbi Chiyah and Rabbi Oshayah. They are generally found ‎in the Tosephta. which follows the order of the Mishnah. [↑](#footnote-ref-52)
53. There are differences of opinion among scholars concerning this Beraitha. See my Hebrew ‎commentary, p. 177, and commencing with the second edition also on p. 548, column 2, top of page. [↑](#footnote-ref-53)
54. The meaning of the word talmid or talmud here is not ‎clear. [↑](#footnote-ref-54)
55. Verse 26 here. ‎ [↑](#footnote-ref-55)
56. Verse 26 here. ‎ [↑](#footnote-ref-56)
57. Judges 14:4. [↑](#footnote-ref-57)
58. Verse 37 here. [↑](#footnote-ref-58)
59. Verese 41 here. [↑](#footnote-ref-59)
60. Verse 39 here. [↑](#footnote-ref-60)
61. Above, 28:13. [↑](#footnote-ref-61)
62. Further, Verse 53. ‎ [↑](#footnote-ref-62)
63. Found in R'dak [↑](#footnote-ref-63)
64. See Ramban above, 9:12. [↑](#footnote-ref-64)
65. Hosea ‎‎3:5. ‎ [↑](#footnote-ref-65)
66. Verse 37 here. [↑](#footnote-ref-66)
67. Ibn Ezra and R'dak [↑](#footnote-ref-67)
68. I Samuel 20:42. [↑](#footnote-ref-68)
69. Nehemiah 5:2. [↑](#footnote-ref-69)
70. Verse 50 here. [↑](#footnote-ref-70)
71. Deuteronomy 29:20. [↑](#footnote-ref-71)
72. Ibid., 28:46. [↑](#footnote-ref-72)
73. Verse 52 here. ‎ [↑](#footnote-ref-73)
74. Joshua 24:27. [↑](#footnote-ref-74)
75. Verse 23 here. ‎ [↑](#footnote-ref-75)
76. Verse 54 here. [↑](#footnote-ref-76)
77. Further, 47:3. [↑](#footnote-ref-77)
78. Verse 23 here. [↑](#footnote-ref-78)
79. P'sikta Zutrata above on Chapter 29, Verse 4. [↑](#footnote-ref-79)
80. Above, 29:4. ‎ [↑](#footnote-ref-80)
81. 74:11. [↑](#footnote-ref-81)
82. Verse 54 here. ‎ [↑](#footnote-ref-82)
83. Verse 54 here. ‎ [↑](#footnote-ref-83)
84. Verse 46 here. ‎ [↑](#footnote-ref-84)
85. Verse 54 here. [↑](#footnote-ref-85)
86. Verse 47 here. [↑](#footnote-ref-86)
87. Judges 11:29. [↑](#footnote-ref-87)
88. Verse 45 here. [↑](#footnote-ref-88)
89. Verse 48 here. [↑](#footnote-ref-89)
90. Judges 11:29. [↑](#footnote-ref-90)
91. Further, 32:23. [↑](#footnote-ref-91)
92. Deuteronomy 3:16. [↑](#footnote-ref-92)
93. Further 33:18. ‎This poses a difficulty to Rashi's interpretation of "Mahanaim.” [↑](#footnote-ref-93)
94. See II Kings 6:16. [↑](#footnote-ref-94)
95. For a single event or person, a plural name is given, as for ‎example, "Mitzraim". [↑](#footnote-ref-95)
96. In that case the plural in the word Mahanaim is naturally justified. [↑](#footnote-ref-96)
97. 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-97)
98. Tehillim (Psalm) 26:1 [↑](#footnote-ref-98)
99. Lit., ‘I will do something for thee.’ [↑](#footnote-ref-99)
100. II Shmuel (Samuel) 11:2 [↑](#footnote-ref-100)
101. I.e., he cohabited by day instead of night, that he might be free from desire by day. [↑](#footnote-ref-101)
102. With regard to human passion, ‘the appetite grows by what it feeds on’. [↑](#footnote-ref-102)
103. Ibid. [↑](#footnote-ref-103)
104. Or ‘beehive’ (Rashi). [↑](#footnote-ref-104)
105. Ibid, 2f. [↑](#footnote-ref-105)
106. Tehillim (Psalm) 17:3. [↑](#footnote-ref-106)
107. I.e., ‘would that I had not asked God to try me’. By a play on words, ‘on (E.V. ‘I am purposed’) is connected with tnnz ‘a bridle’, and the second half of the verse is explanatory of the first: ‘Would that my mouth had been bridled, so that I would not have to admit now, "Thou hast proved etc."’ [↑](#footnote-ref-107)
108. Beresheet (Genesis) 15:1 [↑](#footnote-ref-108)
109. Ibid. [↑](#footnote-ref-109)
110. Chaim Leib Shmuelevitz, (1902–1979), was a member of the faculty of the Mirrer Yeshiva for more than 40 years, in Poland, Shanghai and Jerusalem, serving as Rosh yeshiva during its sojourn in Shanghai from 1941 to 1947, and again in the Mirrer Yeshiva in Jerusalem from 1965 to 1979. [↑](#footnote-ref-110)
111. *Sichos Mussar* – Ethical discourses, reprinted as *Sichos Mussar: Reb Chaim's Discourses: The Shmuessen of the Mirrer Rosh Yeshiva, Rabbi Chaim Shmulevitz*. Brooklyn: Mesorah Publications, 1989. [↑](#footnote-ref-111)
112. There is also an opinion that David intentionally failed so that HaShem would be found to be true. [↑](#footnote-ref-112)
113. Shulchan Aruch HaRav 429:1. [↑](#footnote-ref-113)
114. The Feast of Tabernacles [↑](#footnote-ref-114)
115. Day of Atonement [↑](#footnote-ref-115)
116. Passover (unless that Shabbat is Pesach eve) [↑](#footnote-ref-116)
117. Halakhic work by Rabbi Moshe ben Avraham of Przemyśl (died 1606). [↑](#footnote-ref-117)
118. Rosh HaShana 10b and 11a. [↑](#footnote-ref-118)
119. Succoth is the Hebrew word for the Feast of Tabernacles. [↑](#footnote-ref-119)
120. This custom has its source in the customs of the Maharil, and is also cited by the Bach and the Magen Avraham. [↑](#footnote-ref-120)
121. Feast of Weeks [↑](#footnote-ref-121)
122. Lest one might think that a drasha should be given on all the pilgrimage festivals. [↑](#footnote-ref-122)
123. Shulchan Aruch HaRav 429:2 [↑](#footnote-ref-123)
124. I.e. the only purpose for which ' the altar is to be compassed ' is for offering sacrifices, and only in that way can atonement be made. The point of ‘here too’ is probably this: just as sacrifices are prescribed in the Book of Leviticus for sin, so in this verse too the same is required. [↑](#footnote-ref-124)
125. V. Lev. IV, where the sacrifices for a prince, anointed priest, and the whole congregation are enumerated. Though the last named is written before that of the prince, it is assumed that it was actually spoken after it. Thus they had heard that a prince and an anointed priest might make atonement with a sacrifice, and complained about their own omission (Mah.). [↑](#footnote-ref-125)
126. Vayikra (Leviticus) 4:13ff [↑](#footnote-ref-126)
127. This refers to post-Temple times. ' They were poor ' in the sense that sacrifices had ceased with the destruction of the Temple (commentaries). [↑](#footnote-ref-127)
128. Devarim (Deuteronomy) 1:1. [↑](#footnote-ref-128)
129. As the Rabbis had foreseen, the Torah would one day be forgotten in Israel. [↑](#footnote-ref-129)
130. Shemot (Exodus) 2:23 [↑](#footnote-ref-130)
131. “Certain Men” are juxtaposed against the 7 Men who strengthen and build the Congregation to perfection. The 7 men build and these “certain men” tear down and seek to destroy. [↑](#footnote-ref-131)
132. **παρεισδύω –** *pareisduo,* infiltrated, used only here. Yehudah does not bring charges against those “outside” the Esnoga – Synagogue. His charges are against those who have infiltrated or “crept in.” [↑](#footnote-ref-132)
133. Verbal and thematic connection to B’resheet 31:17-21 [↑](#footnote-ref-133)
134. Appointed to judgment. [↑](#footnote-ref-134)
135. **σέβομαι** containing the idea of turning back into immorality. [↑](#footnote-ref-135)
136. Verbal and thematic connection to B’resheet 31:17-21 [↑](#footnote-ref-136)
137. Kelly, J. N. (1969). *The Epistles of Peter and Jude* (Black's New Testament Commentary ed.). Peabody, MA: Hendrickson Publishers, Inc. p. 250 [↑](#footnote-ref-137)
138. We find in Yehudah the symmetry of ideas purported in **m. Sanhedrin 10:1** and following. We suggest that the infrastructure of Sanhedrin was taught catechistically among the early Nazareans as Orthodoxy. [↑](#footnote-ref-138)
139. Tehillim – Psa 33:5 [↑](#footnote-ref-139)
140. Tehillim – Psa 36:8 [↑](#footnote-ref-140)
141. Mishle – Prov 31:26 [↑](#footnote-ref-141)
142. For a more in depth look into Teshuba see (Rambam), M. M. (1998). *Mishneh Torah, Hilchot Teshuvah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. [↑](#footnote-ref-142)
143. ﻿The מ of **מכם** may be causative: if you find it empty, it is through your own fault (Mah.) [↑](#footnote-ref-143)
144. Gen 24:1-41, Psa 17:1-15, Is 51:2-11, Mk 2:21-22, Lk 5:36-39, Acts 5:7-11 [↑](#footnote-ref-144)
145. Cf. Yochanan 14:6 where Yeshua speaks as the Torah meaning that the “Torah is the way, truth and life.” [↑](#footnote-ref-145)