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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Ab 23, 5778 – August 03/04, 2018** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to**[**benhaggai@GMail.com**](mailto:benhaggai@GMail.com)**with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob, amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat: “R’eh HaChiloti” – Sabbath: “See, I have begun”** **&**

**2nd Sabbath of Nachamu (Consolation) &**

**Shabbat Mevar’chim HaChodesh Ellul –**

**Sabbath of the Proclamation of the New Moon for the Month of Ellul**

**(Evening Friday 10th of August – Evening Saturday 11th of August)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **רְאֵה הַחִלֹּתִי** |  | **Saturday Afternoon** |
| **“****R’eh HaChiloti”** | Reader 1 – D’barim 2:31-35 | Reader 1 – D’barim 3:23-25 |
| **“****See, I have begun”** | Reader 2 – D’barim 2:36-38 | Reader 2 – D’barim 3:26-29 |
| **“He aquí yo he comenzado ¨** | Reader 3 – D’barim 3:1-4 | Reader 3 – D’barim 3:23-29 |
| D’barim (Deut.) 2:31- 3:22  B’Midbar (Num.) 28:9-15 | Reader 4 – D’barim 3:5-7 |  |
| Ashlamatah: Josh 10:12-21 | Reader 5 – D’barim 3:8-11 | **Monday and Thursday Mornings** |
| Special: Is. 49:14 – 51:3  1 Sam 20:18 & 42 | Reader 6 – D’barim 3:12-17 | Reader 1 – D’barim 3:23-25 |
| Psalms: 108:1-14 | Reader 7 – D’barim 3:18-22 | Reader 2 – D’barim 3:26-29 |
|  | Maftir: D’barim 3:20-22 | Reader 3 – D’barim 3:23-29 |
| Mk 13:21-23: Luke 17:27-37;  James 1:5-8 | Is. 49:14 – 51:3  1 Sam 20:18 & 42 |  |

**Blessings Before Torah Study**

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**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 delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

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**Contents of the Torah Seder**

* Victory Over Sihon – Deuteronomy 2:31-37
* Further Victories – Deuteronomy 3:1-7
* Allotment of the Conquered Land – Deuteronomy 3:8-17
* Mode of Conquest – Deuteronomy 3:18-22

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) 2:31 – 3:22**‎

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 31. And the Lord said to me, Behold I have begun to deliver Sihon and his land before you; begin to drive him out, that you may inherit his land. | 31. And the LORD said to me, See, within the space of a sun and a moon I have begun to deliver Sihon and his country into your hand; begin you to cast him out, to inherit his land. |
| 32. Then Sihon went forth towards us, he and all his people, to war at Jahzah. | 32. And Sihon came out to meet us, he and all his people, to do battle at Jehaz. |
| 33. And the Lord our God delivered him to us; and we smote him and his sons and all his people. | 33. And the LORD our God delivered him up before us, and we smote him, and his children, and all his people. |
| 34. And we conquered all his cities at that time, and utterly destroyed every city, the men, women, and the young children; we left over no survivor. | 34. And we subdued all his cities at that time, and destroyed all the towns, the men, women, and children, we left none to escape; |
| 35. Only the cattle we took for a prey unto ourselves with the spoil of the cities which we had taken. | 35. only the cattle took we for prey and the spoil of the towns which we subdued. |
| 36. From Aroer which is on the edge of the valley of Arnon, and from the city that is in the valley,even unto Gilead, there was not a city too high for us: the Lord our God delivered up all before us. | 36. From Aroer, on the bank of the river Arnona, and the city which is built in the midst of the river, even unto Gilead, there was no city too strong for us, the LORD our God gave all of them up before us. |
| 37. Only to the land of the children of Ammon you came not near; all the side of the river Yabbok and the cities of the hill country, and wherever the Lord our God commanded us. | 37. Only to the land of the children of Ammon we went not near, nor to any place on the river Jobeka, nor to the cities of the mountain, according to all that the LORD our God had commanded us. |
|  |  |
| 1. Then we turned and went up the way of Bashan, and Og, the king of Bashan, came forth toward us, he and all his people, to war at Edrei | 1. And turning, we went up by the way of Mathnan: and Og the king of Mathnan came out to meet us, he and all his people, to give battle in Edrehath. |
| 2. And the Lord said to me, "Do not fear him, for I have given him, all his people, and his land into your hand, and you shall do to him as you did to Sihon, king of the Amorites, who dwelt in Heshbon. | 2. And the LORD said to me, Fear him not; for into your hand I have delivered him, and all his people, and his land; and you will do to him as you have done to Sihon king of the Amoraah, who dwelt in Heshbon. |
| 3. So the Lord, our God, delivered into our hands also Og, the king of Bashan and all his people, and we smote him until no remnant remained of him. | 3. And the Lord our God gave up into our hands Og the king of Mathnan, and all his people; and we smote him till no remnant remained to him. |
| 4. And we conquered all his cities at that time; there was not a town that we did not take from them sixty cities, all the territory of Argobthe kingdom of Og in Bashan. | 4. And we subdued all his cities at that time, there was no city which we took not from them, sixty cities, the whole boundary of Targona, the kingdom of Og in Mathnan. |
| 5. All these cities were fortified with high walls, double doors, and bolts, in addition to a great many unwalled cities. | 5. All these cities were fortified, surrounded with high walls, shut up with gates and bars; besides open towns very many. |
| 6. And we utterly destroyed them as we did to Sihon, king of Heshbon, utterly destroying every citythe men, the women, and the young children. | 6. And we utterly destroyed their cities: as we did to Sihon king of Heshbon, so destroyed we with every city the men, women, and children. |
| 7. But all the beasts and the spoils of the cities, we took as spoil for ourselves. | 7. But all the cattle, and the prey of the cities, we made a spoil for ourselves. |
| 8. At that time we took the land out of the hands of the two kings of the Amorites who were on that side of the Jordan, from the brook of Arnon to Mount Hermon. | 8. And at that time we took from the power of the two kings of the Amorites the land beyond the Jordan, from the streams of Arnona unto Mount Hermon. |
| 9. The Sidonians call Hermon Sirion; and the Amorites call it Senir. | 9. The Sidonaee call Hermon the fruit-producing Mount, but the Amoraee call it the Snowy Mountain, because the snow never ceases from it either in summer or winter. |
| 10. All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan. | 10. All the cities of the plain, and all Gilead, and all Mathnan, unto Selukia and Edrehi, cities of the kingdom of Og in Mathnan. |
| 11. For only Og, king of Bashan, was left from the remnant of the Rephaim. His bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? Nine cubits was its length, and four cubits its breadth, according to the cubit of a man. | 11. For only Og king of Mathnan remained of the remnant of the giants who perished in the deluge. Behold, his bedstead was a bedstead of iron; behold, it is placed in the archive-house in Rabbath, of the Bene Ammon, nine-cubits its length, and four cubits its breadth, in the cubit of his own (stature). |
| 12. And this land, which we possessed at that time; from Aro'er, which is by the brook of Arnon, and half of Mount Gilead and its cities, I gave to the Reubenites and to the Gadites. | 12. And this land which we took in possession at that time, from Aroer unto the border of the river, and half of Mount Gilead, and the cities, I have given to the tribe of Reuben and Gad; |
| 13. And the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh; all the territory of Argob, all of Bashan; that is called the land of Rephaim. | 13. but the remaining part of Gilead, and all Mathnan, the kingdom of Og, I have given to the half tribe of Menasheh; all the limit of the region of Targona, and all Mathnan, which is called the land of the giants. |
| 14. Jair the son of Manasseh took all the territory of Argob to the boundaries of the Geshurites and the MaÕachathites, and he called them, even Bashan, after his own name, villages of Jair, to this day. | 14. And Jair bar Menasheh took the whole limit of the region of Targona, unto the limit of Korze and Antikiros, and called them by his own name Mathnan, the towns of Jair, unto this day. |
| 15. And to Machir I gave Gilead. | 15. But I gave Gilead to Makir. |
| 16. And to the Reubenites and to the Gadites I gave from Gilead to the brook of Arnon, the midst of the brook and the border, until the brook of Jabbok, which is the boundary of the children of Ammon, | 16. To the tribe Reuben and the tribe Gad have I given from Gilead to the river Arnona, half of the valley and its limit, unto the stream of Jubeka on the limit of the children of Ammon, |
| 17. the plain, the Jordan and the border thereof, from Kinnereth to the sea of the plain the Sea of Salt, under the waterfalls of Pisgah, eastward. | 17. the plain also, the Jordan, the boundary from Genesar to the sea of the plain, and the city of Tebaria, which is by the Sea of Salt, the limit of the outflow of waters from the heights of the east. |
| 18. And I commanded you at that time saying, "The Lord, your God, has given you this land to possess it; pass over, armed, before your brothers, the children of Israel, all who are warriors. | 18. And I commanded you, the tribe of Reuben, and of Gad, and the half tribe of Menasheh, at that time, saying: The LORD your God has given this land to you to possess it; but you are to go over armed before your brethren, every one girded for the host. |
| 19. But your wives, your young children, and your cattlefor I know that you have much cattle shall dwell in your cities which I have given you, | 19. Only your wives, your children, and your cattle, (for I know that you have much cattle,) will abide in your cities which I have given you, |
| 20. until the Lord has given rest to your brothers, just as [He did] for you, and until they also possess the land which the Lord, your God, is giving them on the other side of the Jordan, then every man shall return to his possession, which I have given to you." | 20. until the time when the LORD will have given rest to your brethren as to you, that they also may possess that land which the LORD your God has conferred upon you; then will you return everyone to his inheritance which I have given you. |
| 21. And I commanded Joshua at that time, saying, "Your eyes have seen all that the Lord, your God, has done to these two kings. So will the Lord do to all the kingdoms through which you will pass. | 21. And I instructed Jehoshua at that time, saying: Your eyes have seen all that the LORD your God has done to these two kings; so will the LORD do unto all the kingdoms to which you are passing over. |
| 22. Do not fear them, for it is the Lord, your God, Who is fighting for you." | 22. Fear them not, for the Word of the LORD your God fights for you. |
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**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 15: Deuteronomy – I – Admonition**

By: Rabbi Yitzchaq Behar Arguiti

Published by: Moznaim Publishing Corp. (New York, 1984)

Vol. 15 – “Deuteronomy – I – Admonition,” pp. 202-229.

**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.

**Rashi’s Commentary for: ‎** **D’barim (Deuteronomy) 2:31 – 3:22**‎‎‎

**31 I have begun to deliver... before you** God forced down the guardian angel of the Amorites from above, beneath Moses’ feet and made him tread upon his neck.

**32 Then Sihon went forth** He did not send for Og to assist him. This teaches us that they did not require each other’s assistance [so powerful was each one of them.]

**33 and his sons**It is written בנו [which can also be read as בְּנוֹ ] “his son” [although traditionally it is read בָָּנָיו “his sons”], for Sihon had a son who was as mighty as he (Midrash Tanchuma, Chukath 28; Num. Rabbah 32; Midrash Chaseroth Vietheroth, p. 279).

**34 the men** Heb. מְתִם , which means “men.” Referring to the spoil taken from Sihon it is stated (verse 35), בָּזַזְנוּ לָנוּ , an expression denoting plunder בִּזָה , because it was precious to them, and every man plundered for himself. When they came to the spoils of Og, however, they were already satisfied and full, and it was contemptible in their eyes. They tore into pieces and threw away cattle and garments, and took only the silver and gold. Therefore, it states (3:7), בָּזוֹנוּ לָנוּ , which is an expression of “contempt.” It is also expounded in Sifrei, in the chapter beginning, “And Israel dwelt in Shittim” (Num. 25).

**37 all the side of the river Yabok**[means,] all the area beside the brook of Yabrok.

**Chapter 3**

**1 Then we turned and went up** The whole northern direction [from the wilderness toward Canaan] is an ascent.

**2 Do not fear him** In the case of Sihon [however] it was not necessary to state, “Do not fear him.” But [in the case of Og,] Moses feared lest the merit that he [Og] had rendered service to Abraham might stand by him, as it says, “And the fugitive came” (Gen. 14:13), and this was Og.

**4 [All] the territory of Argob**This is rendered in the Targum as כָּל בֵּית פֶּלֶךְ טְרָכוֹנָא , “the province of Trachona,” and I saw the Targum Yerushalmi of Megillath Esther, which calls a palace טְרָכוֹנִין . Hence, I derive from this that אַרְגּֽב חֶבֶל means “the province of the royal palace,” denoting that the province is called after its name. [Consequently] I learned that the province אַרְגּוֹב is the province of the king’s palace, i.e. [the province] after which the kingdom was named. Similarly, the אֶת אַרְגּוֹב found in (II) Kings (15:25) means that near the king’s palace, Pekah the son of Remaliah killed Pekahiah the son of Menahem.

**5 [in addition to...] unwalled cities-**Heb. הַפְּרָזִי , unconfined and open, i.e., without a wall. Similarly, “Jerusalem will be inhabited like unwalled towns” (Zech. 2:8).

**6 utterly destroy**Heb. הַחֲרֵם . This is the present tense: [i.e.,] continuously destroying.

**8 out of the hand** [I.e.,] from the possession.

**9 The Sidonians call Hermon, etc.**But in another passage, it states, “Until Mount Sion, which is Hermon” (Deut. 4:48). So we see that it had four names [Hermon, Sirion, Senir, and Sion]. Why was it necessary for all of them to be written [in the Scriptures]? To extol the praise of the land of Israel, that there were four kingdoms priding themselves in it—one saying, “It shall be called by my name,” and another saying, “It shall be called by my name.”

**Senir** This means “snow” in German and Slavish. (See Berliner, p. 427.)

**11 [Only Og... was left] from the remnant of the Rephaim** whom Amraphel and his allies killed in Ashteroth-Karnaim [see Gen. 14:5], and he [Og] escaped from the battle, as it is said, “And the fugitive came” (Gen. 14:13), and this is Og.-[Niddah 61a]

**according to the cubit of a man** I.e., according to the cubit of Og [from the elbow to the end of the middle finger].

**12 And this land, which we possessed at that time** The one mentioned above, “from the brook of Arnon to Mount Hermon” (verse 8).

**from Aro’er, which is by the brook Arnon** This is not to be connected with the beginning of the verse [defining “this land”], but with its conclusion, [namely,] “I gave to the Reubenites and to the Gadites.” Regarding the possession, however, that was “[from the brook of Arnon] to Mount Hermon” (verse 8).

**13 that is called the land of Rephaim** That is what I gave to Abraham.

**16 The midst of the brook and the border** The entire brook and [the land] on its opposite bank. As if to say, עַד , “until” [the brook of Arnon,] including [the brook itself, i.e., the brook itself is included in the words תּוֹךְ הַנַחַל ] and then a bit more [namely, the opposite bank, referred to by the word וּגְבֻל ].

**17 From Kinnereth** This was on the western side of the Jordan, and the inheritance of the children of Gad was on the eastern side of the Jordan; so the width of the Jordan adjoining their territory fell within their lot, and in addition, the land on its opposite bank until the Kinnereth. This is what it says, “And the Jordan and the border” of the Jordan and beyond it.

**18 And I commanded you** He was addressing the sons of Reuben and the sons of Gad.

**[pass over, armed] before your brothers**They would go in front of the [other] Israelites to battle, because they were mighty, and the enemies would fall before them, as it is said [of Gad], “He tears the arm together with the crown” (Deut. 33:20).

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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| --- | --- |
| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
| . |  |

**Ketubim: Psalm 108:1-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song, a psalm of David. | 1. A song and psalm composed by David. |
| 2. **My heart is steadfast**, O God; I shall sing and play music, even my glory. | 2. **My heart is firm,** O God; I will praise and sing indeed, my glory. |
| 3. Awaken, you psaltery and harp; **I shall awaken the dawn.** | 3. Sing praise, O harp and lyre; **I will sing praise at dawn.** |
| 4. I shall thank You among the peoples, O Lord, and I shall play music to You among the kingdoms. | 4. I will give thanks in Your presence among the peoples, O LORD, and I will sing praise to You among the nations. |
| 5. For Your kindness is great above the heavens, and Your truth is until the skies. | 5. For Your goodness is great above the heavens, and Your truth reaches to the sky. |
| 6. Lift Yourself above the heavens, O Lord, and over all the earth is Your glory. | 6. Be exalted above the heavens, O God, and may Your glory be on all the inhabitants of the earth. |
| 7. In order that Your beloved ones be released, save with Your right hand and answer me. | 7. So that Your beloved ones will be delivered; redeem with Your right hand and answer me. |
| 8. God spoke with His holiness, that I would rejoice, that I would allot a portion, and that I would measure the valley of Succoth. | 8. God speaks from the place of His presence; I will be glad, I will divide spoil with the inhabitants of Shechem; and with the inhabitants of the plain of Succoth I will measure the border. |
| 9. Gilead is mine, Manasseh is mine, and Ephraim is the strength of my head; **Judah is my prince.** | 9. Mine is Gilead, mine is Manasseh; those of the house of Ephraim are the strength of My head, **and My scribe is from those of the house of Judah.** |
| 10. Moab is my wash basin, on Edom I shall cast my shoe; on Philistia I shall shout. | 10. I have trampled the Moabites like my washing-pot; I will cast my sandal over the kingdom of Edom; I will shout over the kingdom of the Philistines. |
| 11. Who will bring me to the fortified city? He Who led me up to Edom. | 11. And now because I sinned, who will lead me to the fortress of wicked Rome? Who led me to Constantinople of Edom? |
| 12. Is it not You, O God, Who has forsaken us, and does not go, O Lord, in our hosts? | 12. Behold, because we have sinned in the presence of the LORD He has forsaken us, and His presence does not go out with our armies. |
| 13. Give us help against the adversary, for man's salvation is futile. | 13. Give us help from the oppressor, for vain is the redemption of the son of man. |
| 14. With God we shall gather strength and He will trample our adversaries. | 14. In God we shall show might, and He will trample our oppressors. |
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**Rashi Commentary for: Psalm 108:1-14**

**2 My heart is steadfast** **faithful with You.**

**even my glory** Even my glory is what I sing to You. Another explanation:

**Even my glory** Even according to my honor, I shall not hesitate to sing to Him, and I shall not take glory for myself.

**3 I shall awaken the dawn It is the custom of other kings that the dawn awakens them, but I awaken the dawn, for I rise at midnight, when the psaltery and the harp awaken me,** as our Rabbis said (Ber. 3b): A harp was suspended above David’s bed. As soon as midnight arrived, the north wind would blow on it and it would play by itself.

**5 above the heavens** and one verse says (above 57:11): **“is up to the heavens.” Our Rabbis explained: This one speaks of those who perform [a commandment] for its sake [i.e., for the sole purpose of obeying the Torah], and that one deals with those who perform [the commandments] with ulterior motives.**

**7 and answer me** **for all Your people and Your beloved ones are dependent upon me.**

**8 God spoke with His holiness** that I would reign and that the time would come that I would rejoice in His word.

**that I would allot a portion** I shall divide the land of my enemies to Israel, like (Gen. 48:22): “one portion (שכם) more than your brethren.”

**10 Moab is my washbasin** i.e., my slaves and my servants, like a utensil that people use.

**on Edom I shall cast**my servitude, that their kings should put my shoes on my feet.

**I shall shout**I shall raise my voice to them to frighten them.

**and may He cut off their remembrance from the earth** [the remembrance] of Esau and his chieftains.

**11 Who will bring me** in the time of the Messiah, to stretch forth my hand upon Esau in his fortified cities?

**He Who**Who led us already upon Edom, that I smote them in the Valley of Salt, eighteen thousand.

**Meditation from the Psalms**

**Psalms ‎‎108: 1-14**

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

The superscription of our psalm declares that David is the author. This composition is unique in that it is almost an exact replica of sections of previous psalms. Verses 2-6 of this psalm are closely patterned after verses 8-12 of psalm 57, and verses 7-14 of this psalm correspond almost totally to verses 7-14 of psalm 60.

Radak explains that the earlier psalms relate to David’s desperate flight from Saul and his ultimate salvation. Psalm 60 tells of David’s conquest of Aram. Here these verses take on new meaning, for they refer to the fortunes of Israel as a whole. In the future, the Messiah, scion of David, will deliver Israel from exile and will lead the Jews in triumphant conquest of their enemies.

At that time the refrain of Israel’s song will be, Grant us help against the oppressor; futile is the aid of man. Through God we shall form an army, and He will trample our oppressors.[[1]](#footnote-1) Several of our oppressors are named in both our Torah portion and in our Psalm. I would like to take a look at what we can learn from our psalm as it speaks of these oppressors.

Let’s start by looking at Moab. Moab, along with Midian, was the instigator for hiring Bilaam to curse the Bne Israel when they came out of Mitzrayim. They also refused to provide the Bne Israel bread and water when they came out of Mitzrayim. These were wicked people.

Moab was the son of Lot and his eldest daughter.[[2]](#footnote-2) Lot’s daughters committed incest with their father because they believed that everyone else on earth was dead. In fact, the only reason they were alive was because Avraham Avinu had prayed for them.[[3]](#footnote-3) The Moabites, therefore, owed a debt of gratitude to the Israelite people. This character trait of ungratefulness is such a serious flaw that the Torah mentions it before the cursing of Balaam:

***Devarim (Deuteronomy) 23:3-4****An Ammonite or Moabite shall not enter into the congregation of HaShem; even to their tenth generation shall they not enter into the congregation of HaShem forever: Because they met you not with bread and with water in the way, when you came forth out of Egypt; and because they hired against you Balaam the son of Beor of Pethor of Mesopotamia, to curse you.*

*.*

By the time the Bne Israel came out of Mitzrayim,[[4]](#footnote-4) ungratefulness and immorality had become part and parcel of the national character of Moab.[[5]](#footnote-5) Moabites, therefore, are a picture of those who rebel against HaShem. They are ungrateful for what He has given them and turn instead to false gods.

It is therefore quite remarkable to encounter a Moabitess, Ruth, who was the epitome of kindness. Ruth was a princess, the daughter of Eglon, King of Moab, according to our Sages.[[6]](#footnote-6) Moab typifies an immoral people who have left the ways of HaShem and lack kindness. Because of their apostasy, the Sages decreed that it was forbidden for an Israelite to marry a Moabite man.[[7]](#footnote-7) Ruth, though a Moabitess, demonstrated kindness par excellence! So great was this kindness that she merited becoming an ancestor of King David and an ancestor of the Kingly line. Therefore, Moab = ungratefulness. Because of this quality, our psalm calls Moab G-d’s wash pot. But why should they be called a ‘washpot’? Our Sages teach that this term is used to embarrass the Moabites. There is a famous passage in II Kings which speaks of the embarrassment of Naaman[[8]](#footnote-8) who was told to wash in the Jordan to be cleansed of his leprosy. Naaman was incensed that he should go to such a pitiful stream when there were much more illustrious rivers in his homeland.[[9]](#footnote-9) Radak puts it this way: “I will treat Moab with contempt, like the putrid water of the chamber pot which is cast away in disgust”.

There is also a reference to Mashiach in the passage concerning Bilaam, who prophesies, for Balak king of Moab, about the two anointed kings. The first anointed king, David, who saved Israel from her oppressors, and the final anointed king who will arise from among his descendants and save Israel at the End of Days. The following phrases are from that passage:[[10]](#footnote-10)

“I see it, but not now” - This refers to David; “I perceive it, but not in the near future” - This refers to King Mashiach.

“A star shall go forth from Yaaqob” - This refers to David; “and a staff shall arise in Israel” - This refers to King Mashiach.

“He shall crush all of Moab’s princes” - This refers to David, (as it is written,[[11]](#footnote-11) “He smote Moab and measured them with a line”); “he shall break down all of Seth’s descendants” - This refers to King Mashiach, (about whom it is written,[[12]](#footnote-12) “He will rule from sea to sea”).

“Edom will be demolished” - This refers to David, (as it is written,[[13]](#footnote-13) “Edom became the servants of David”); “his enemy, Seir, will be destroyed” - This refers to Mashiach, (as it is written,[[14]](#footnote-14) “Saviors will ascend Mount Zion [to judge the mountain of Esau....]”).

Let’s look more closely at Naaman and Chazal’s look at “Moab is my washpot”. Naaman is understood as *Moab* in the expression “Moab is my washpot”,[[15]](#footnote-15) which the Rabbis regard as an allusion to Naaman’s bathing in the Jordan; the appellation “Moab” is a play on the word “abi” (= “my father”), by which Naaman was addressed by his servants in II Melachim (Kings) 5:13.[[16]](#footnote-16) Naaman was a “ger toshab”, that is, he was not a perfect proselyte, having accepted only some of the commandments.[[17]](#footnote-17)

According to our Hakhamim, Naaman was the archer who drew his bow at a venture and mortally wounded Ahab, King of Israel.[[18]](#footnote-18) This event is alluded to in the words “because by him the Lord had given deliverance unto Syria”,[[19]](#footnote-19) and therefore the Syrian king, Naaman’s master, was Benhadad.[[20]](#footnote-20) Naaman is represented as vain and haughty, on account of which he was stricken with leprosy.[[21]](#footnote-21) Tanchuma, Tazria,[[22]](#footnote-22) however, says that Naaman was stricken with leprosy for taking an Israelite maiden and making her his wife’s servant.[[23]](#footnote-23) The Mechilta,[[24]](#footnote-24) however, places Naaman’s conversion above Jethro’s.

The Gemara and the Midrash[[25]](#footnote-25) suggest that “Moab is my Washpot” alludes to Gehazi who took payment from Naaman for Elisha’s advice to wash seven times in the Jordan river.[[26]](#footnote-26)

***Sanhedrin 104b*** *The Doreshe Reshumoth[[27]](#footnote-27) maintained: All of them will enter the world to come, as it is written, Gilead is mine, Manasseh is mine;[[28]](#footnote-28) Ephraim also is the strength of mine head; Judah is my lawgiver,’ Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.[[29]](#footnote-29) [Thus:] ‘Gilead is mine’ this refers to Ahab, who fell at Ramoth-gilead; ‘Manasseh’ is literally meant;[[30]](#footnote-30) ‘Ephraim also is the strength of mine head’ — this alludes to Jeroboam, a descendant of Ephraim; ‘Judah is my lawgiver’ — this refers to Ahitophel, who is descended from Judah; ‘Moab is my washpot,’ to Gehazi, who was smitten on account of matters connected with bathing; ‘over Edom will I cast out my shoe’[[31]](#footnote-31) — to Doeg the Edomite; ‘Philistia, triumph thou because of me,’ The ministering Angels exclaimed before the Holy One, blessed be He, ‘Sovereign of the Universe! If David comes, who slew the Philistine and gave possession of Gath to thy children. [and complains at Thy giving a share in the world to come to Doeg and Ahitophel], what wilt thou do with him?’ He replied, ‘It is My duty to make them friends with each other’.[[32]](#footnote-32)*

The Zohar brings another interesting perspective on Moab.

***Zohar Balak 189*** *Come and see that everything stemmed from Midian; the thrust of their counsel was about Moses, and with the advice of Midian they hired Balaam. When they realized that Balaam was incapable, they followed another wicked idea, and they freely offered their women and daughters even more than Moab. About the women of Midian, it is written: “Behold, these caused the children of Israel.” (Num. 31:16) Everything stemmed from Midian. They took counsel with their chief that he should let loose his daughter, since they were plotting to ensnare Moses in their net. They adorned her with how many spells, so she should successfully catch the heads.*

*Everything originated in Midian in several ways. Therefore, Midian was punished and the Holy One, blessed be He, said to Moses, “Execute the vengeance of the children of Israel on the Midianites”. (Num. 31:2) For you, it is appropriate and becoming. As for Moab, I leave them alone until the two jewels will come out from among them. Here’s David son of Yishai who will take revenge on Moab, and will rinse the loaded pot of filth from Peor. This is what it says, “Moab is my washpot”[[33]](#footnote-33) assuredly. As long as these two jewels[[34]](#footnote-34) did not come out of there, they were not punished. As soon as they emerged, David came and washed clean the pot from their filth, and all received their punishment, Midian during the time of Moses and Moab during the time of David.*

Thus, we see that until Ruth the Moabitess and Naamah the Ammonitess came and joined the House of Israel, HaShem did not allow the Bne Israel to mess with Moab and Ammon. However, after Ruth came and joined the House of Israel, David surely messed with them big time.

David had good cause to despise Moab, as the Midrash[[35]](#footnote-35) explains: When Saul’s pursuit forced David to flee from the land of Israel, he placed his father and mother under the protection of the king of Moab.[[36]](#footnote-36) David had more confidence in the Moabites than he had in Saul, because his grandmother was Ruth the Moabite; but the king of Moab killed the entire family.[[37]](#footnote-37)

Therefore, Moab is likened to a *cooking pot*, for just as a pot dissolves meat, so was the flesh of David’s family devoured in Moab. Only one of David’s brothers escaped to Nachash, king of Ammon, who refused to heed the king of Moab’s demands that the refugee be returned. Later David punished Moab for their treachery, as we read:

***II Shmuel (Samuel) 8:2*** *And he smote Moab, and measured them with the line, making them lie down on the ground, and he measured out two lines [two-thirds of the populace] to be put to death and one full line [one-third] to keep alive.*

*Sforno* adds that Moab was near *Eretz Israel.* Because it was under David’s constant surveillance, he could humiliate Moab without fearing a revolt.

**Edom**

Now, lets look at Edom which is also the subject of our Torah portion and our Psalm. Our psalm introduces Edom with the following statement:

***Tehillim (Psalms) 108:10****Moab is my washpot****; upon Edom do I cast my shoe****;[[38]](#footnote-38) over Philistia do I cry aloud.*

The Midrash gives us the following insight:

***Midrash Rabbah - Numbers XIV:1*** *Upon Edom do I cast my shoe.’ What will I do? I will draw off My shoes and tread upon them and trample them down with My heel. In the same strain it says, I have trodden the winepress[[39]](#footnote-39) alone, etc. (Isa. LXIII, 3). This has been illustrated by a parable. To what may it be compared? It may be compared to a mortal king who built four palaces in four cities. He went into one of them, and ate and drank without drawing off his shoes. He did the same thing in the second palace and the third. When he came to the fourth he ate and drank and did draw off his shoes, saying to his attendants: ‘Go and bring me all the prominent men in this city and let them set food before me.’ They asked him: ‘How is it that when you entered the previous one you ate and drank without drawing off your shoes, while here you drew off your shoes when you ate and drank?’ He said to them: ‘When I entered the first palace my mind was not at ease; and the same was the case with the second and the third. Every moment I thought: When shall I see the hour in which I can enter into the last one? Now that I have entered, my mind has immediately been put at ease.’ It was the same with the Holy One, blessed be He. He made war against Pharaoh, Amalek, Sisera, Sennacherib, Nebuchadnezzar, Haman, and the kings of the Greeks,[[40]](#footnote-40) but His mind will not be calmed until He will Himself execute vengeance upon Edom. This explains, ‘Upon Edom will I cast my shoe; Philistia (pelesheth) cry aloud (hithro’a’i) because of me!’ which means: I will cast down the foundations of Edom and will encompass your redemption.[[41]](#footnote-41)*

Obviously, the Midrash sees a very bad end for Edom. Before we get into looking at Edom, lets first explore the Gemara’s statement that we looked at above.

The Gemara[[42]](#footnote-42) teaches us that our psalm’s statement alludes to Doeg the Edomite. So, who is Doeg the Edomite?

Doeg was a key figure in King Saul’s court at the end of his reign, as the future King David entered the national spotlight. Doeg was there when David killed Goliath, and he was central to King Saul’s pursuit of David.

The main description of Doeg in Tanach is in I Shmuel (Samuel) 21-22, during the pursuit of David. On the advice of King Saul’s son, Yehonatan, David had fled. He headed to Nob, which is a city populated by Priests. On arriving in Nob, David encountered Achimelech and asked for support. He told Achimelech that he was on a secret mission from King Saul, and Achimelech gave David the showbread from the Mishkan, which was the portion of the Priests. Achimelech also gave David the sword of Goliath.

Doeg was in the town at this time, and he reported to King Saul that the town of Nob had been complicit in David’s escape. King Saul ordered his men, and specifically Doeg, to wipe out the town; they did so.

Doeg’s “surname” is intriguing; was he an Edomite? His position, which we’ll describe momentarily, would indicate that he was Jewish. Radak[[43]](#footnote-43) suggests that Doeg was simply from the land of Edom. We have several similarly named people in Tanach. Uriah haChiti was not a Hittite; he came from there. Iti haGitti was from Gat, but he was not a Philistine.

When Doeg is introduced, in I Shmuel (Samuel) 21, he is identified as “Abir haRoim”, the most powerful of the shepherds. The juxtaposition of this title with his position at King Saul’s ear is odd, and the commentators look to the broader meaning of “shepherd” within Tanach. Classically, our patriarchs were identified as shepherds. This leads Rashi to comment on “Abir haRoim” that Doeg was the Av Beit Din, the head of the High Court.[[44]](#footnote-44)

In Tehillim 3:2, King David turns to G-d and says, “Great ones stand against me”. This may be understood as a reference to great numbers, or to great figures. Rashi comments that “Great” means foes who are great in Torah, great in wisdom, great in wealth, and great in physical strength, and Rashi numbers Doeg in that list of enemies.

The Midrash[[45]](#footnote-45) considers Doeg a formidable character in the politics of the time. King Saul tells Shmuel that he had not wiped out Amalek, “because I feared the nation”. The Midrash indicates that Doeg was the one who King Saul feared.

Doeg was a leading Torah sage. The Gemara[[46]](#footnote-46) indicates that Doeg, along with Achitophel, was able to come up with 300 questions regarding a complicated, intricate section of law. The Gemara also indicates[[47]](#footnote-47) that Doeg may have been somewhat frustrated, as the law did not follow his conclusions.

Doeg seems to have come up against David on a couple of occasions, aside from the Nob Massacre.

The first was after David defeated Goliath. King Saul turned to his entourage, and asked, “Who is this boy?” We know, from the context, that King Saul already knew David. He was actually asking whether David came from a line which could produce royalty.[[48]](#footnote-48) Doeg responded, “Ask whether he is even Jewish!” Doeg was referring to David’s ancestress, Ruth the Moabitess, and the prohibition against Jews marrying Moabites. Abner, a general, objected that the prohibition extended only to male Moabites, for reasons related to the original prohibition’s specifics. The debate dragged out, until Abner cited Shmuel himself as saying that the prohibition was only against males, and so Ruth was all right.

This debate did have fallout for David on a second occasion, though. King Saul had promised his daughter, Michal, to the man who would defeat Goliath. Basing himself on Doeg’s argument,[[49]](#footnote-49) King Saul refused to let David marry Michal, and instead tried to marry her to Palti ben Layish.

Doeg also tried another tack against David, complimenting him to King Saul in order to incite King Saul’s jealousy.[[50]](#footnote-50)

Doeg the Edomite was the Ab Beit Din[[51]](#footnote-51) with a hatred for David. It is almost impossible to fathom how this trait could exist in this office.

Let’s turn our attention to Edom proper and try to get a better idea for why the Psalm speaks so negatively about Edom. The first mention of the word Edom is found in:

***Beresheet (Genesis) 25:30*** *And Esau said to Yaaqob, Feed me, I pray thee, with that same red [pottage]; for I [am] faint: therefore was his name called Edom.*

Edom is the name which was given to Esau, the first-born son of Yitzchak, on the day he sold his birthright to Yaaqob for a mess of pottage, the reddish color of which gives it its name: ‘Adom’.

The Torah’s first use of the word Edom, sets the word in the context of two brothers mourning the death of Abraham Avinu. One has just returned from a day of raping and murder, the other has spent the day mourning and preparing the traditional mourner’s meal of lentils. Both events center around the color red. Edom is shedding blood whilst Yaaqob is cooking red lentils. This will be an important understanding as we progress in this study.

The Torah repeats the association of Edom with Esau in:

***Beresheet (Genesis) 36:1*** *Now these [are] the generations of Esau, who [is] Edom.*

***Beresheet (Genesis) 36:8*** *Thus dwelt Esau in mount Seir: Esau [is] Edom.*

***Beresheet (Genesis) 36:43*** *Duke Magdiel, duke Iram: these [be] the dukes of Edom, according to their habitations in the land of their possession: he [is] Esau the father of the Edomites.*

Now we know that when Torah repeats a matter it is to emphasize the connection. Thus, Torah is connecting Esau to Edom.

This encounter shows that Esau is more concerned for this world than for the next world:

***Beresheet (Genesis) 25:32*** *Esau cried out, “Why do I need the birthright?”*

***Midrash HaGadol 25:32*** *A Heavenly Voice echoed, “Why do you need the blessing?”*

Blessings made the difference between living ONLYin this world *and* also living in the Olam HaBa, the World to Come:

Yitzchak avoided using HaShem’s Name in Esau’s blessing since the purpose of Esau’s blessing was to grant him his full reward in this world so that he should be excluded from the blessings of the World to Come.[[52]](#footnote-52)

For, that is what Edom is all about, **THIS WORLD,** even at the cost of eternity. Thus, by extension, Galut Edom, the fourth and final exile of the Jewish people has been meant to endure in advance of Mashiach’s arrival, is one that eternalizes the temporal.

Our Sages teach us that the deeds of our forefathers foreshadow events in the lives of their descendants. To understand the events of history, relative to Israel, all we need to do is study the lives of the Patriarchs.

***The Ramban calls Beresheet (Genesis), Sefer Simanim, the book of signs. Beresheet is not just the story of what happened, it also foretells what will happen!***

The Rambam tells us that the Torah’s purpose in writing about the encounter between Esau and Yaaqob, in Beresheet 32, is to tell us that Esau will never defeat Yaaqob, though he will try with all of his might.

Yaaqob’s life-and-death struggle with Esau is to characterize all of subsequent Jewish history. The night (exile) will be long and the battle will be intense.

The Zohar comments on the verse

***Beresheet (Genesis) 25:26*** *“And afterwards his brother came out and his hand was holding on to the heel of Esav; and his name was called Yaaqob”.*

The Zohar[[53]](#footnote-53) states that Esau is compared to the Original Snake (nachash kadmoni). The force in this world that represents the Original Snake, in the Garden of Eden, that tricked Adam and Chava into eating from the Tree of the Knowledge of Good and Evil, the personification of that Snake in this world, is Esau. This gives us a bit of a hint into what Edom really is.

The Zohar says that when the verse tells us that Yaaqob’s hand was holding Esau’s heel, the Torah is setting the stage and is telling us how Yaaqob Avinu,[[54]](#footnote-54) in the future, will have to deal with Esau. He is going to have to deal with him by attacking at the heel; he is going to have to deal with him, sometimes, deceitfully and surreptitiously. That is the only way one can deal with that snake.

Our Sages taught the meaning of this verse:

***II Shmuel (Samuel) 22:27*** *With a pure one, You show Yourself pure; but with a perverse one, You deal crookedly.*

They taught that you cannot always be up front and straight forward with a person who is a liar. Even Yaaqob, the man of truth, has a mandate from the Torah, that the way to deal with Esau is by ‘heel,’ which is connoted in Yaaqob’s name.

Yaaqob’s meeting with Esau represented the paradigm of how Jews must deal with the non-Jewish world.

The Sforno[[55]](#footnote-55) writes: The events which occurred to Yaaqob when he first left his father’s house foreshadow Jewish history during the first exile, while **the events which occurred to him after he returned to his father’s house foreshadow Jewish history during the Second Temple and subsequent exile and the redemption at the end of time**”.

I have more to say about Philistia, but I am already being a bit long winded, so I’ll leave you with just a thought:

Many Hakhamim teach that “Palestinians” are the same as the Philistines.

**Ashlamatah: Joshua 10:12-21‎**

| **Rashi** | **Targum** |
| --- | --- |
| 12. Then Joshua spoke to the Lord on the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, "Sun, stand still upon Gibeon, and Moon in the valley of Ajalon." | 12. Then Joshua sang praise before' the LORD on the day that the LORD gave over the Amorites before the sons of Israel. And he said in the sight of Israel: "Sun, tarry in Gibeon; and moon, in the plain of Aijalon." |
| 13. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is this not written in the book of Jashar? (which is the Torah)? So the sun stood still in the midst of the heaven, and it did not hasten to go down exactly a whole day. | 13. And the sun tarried, and the moon stood still until the people of Israel were rescued from their enemies. Is it not written in the book of the Law? And the sun stood still in the half of the heavens, and it did not push on to set about a whole day. |
| 14. **And there was no day like that before it or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel**. | 14. **And there was nothing like that day before it and after it, that the prayer of a man was accepted before the LORD, for the LORD by His Memra waged battle for Israel.** |
| 15. And Joshua returned, and all Israel with him, to the camp to Gilgal. | 15. And Joshua and all Israel with him returned to the camp, to Gilgal. |
| 16. And these five kings fled, and hid themselves in a cave at Makkedah. | 16. And these five kings fled and hid themselves in the cave at Makkedah. |
| 17. And Joshua was told, saying, The five kings have been found hidden in a cave at Makkedah. | 17. And it was told to Joshua, saying: "The five kings have been found, hidden in the cave in Makkedah." |
| 18. And Joshua said, "Roll great stones to the mouth of the cave, and appoint men by it to guard them. | 18. And Joshua said: "Bring near great stones to the mouth of the cave, and appoint over it men to guard them. |
| 19. And don't you stay; pursue your enemies, and smite the hindmost of them. Do not let them enter their cities, for the Lord your God has delivered them into your hand." | 19. And you, do not stay there. Pursue after your enemies and overtake them. Do not let them enter their cities, for the LORD your God had given them in your hand. |
| 20. And it was when Joshua and the children of Israel had made an end of slaying them with a very great slaughter until they were consumed, that the rest which remained of them entered the fortified cities. | 20. And when Joshua and the sons of Israel finished striking them a very great blow until they were wiped out, and those of them who escaped had escaped and entered the fortified cities, |
| 21. And all the people returned to the camp to Joshua to Makkedah in peace; none whetted his tongue against any of the children of Israel. | 21. all the people returned to the camp, unto Joshua, to Makkedah in peace. There was no harm for the sons of Israel, for a man to afflict himself |
| 22. And Joshua said, Open the mouth of the cave, and bring out those five kings to me from the cave. | 22. And Joshua said: "Open the mouth of the cave, and bring forth unto me these five kings from the cave." |
| 23. And they did so, and they brought forth those five kings to him from the cave; the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. | 23. And they did so and brought forth unto him these five kings from the cave - the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lachish, the king of Eglon. |
| 24. And it was when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war that went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon their necks. | 24. And when they brought forth these kings unto Joshua, Joshua called to all the men of Israel and said to the rulers of the men making war who came with him: "Draw near, set your feet upon the necks of these kings." And they drew near and set their feet upon their necks. |
| 25. And Joshua said to them, **Fear not, nor be dismayed, be strong and of good courage, for thus shall the Lord do to all your enemies against whom you fight**. | 25. **And Joshua said to them: "Do not be afraid and do not be shattered. Be strong and powerful, for thus the LORD will do to all your enemies against whom you are waging battle.** |
| 26. And afterward Joshua smote them, and slew them, and hanged them on five poles; and they were hanging upon the poles until the evening. | 26. And Joshua struck them down afterwards and killed them and hanged them upon five gallows and they were hanged upon the gallows until evening. |
| 27. And it was at the time of the setting of the sun, that Joshua commanded, and they took them down off the poles, and cast them into the cave wherein they had been hidden, and laid great stones on the mouth of the cave until this very day.  **{S}** | 27. And at the time of sunset Joshua commanded, and they brought them down from upon the gallows and they cast them into the cave where they hid themselves, and they set great stones upon the mouth of the cave until this very day. |
|  |  |

**Rashi’s Commentary for: Joshua 10:12-21**

**12** **Then Joshua spoke** He recited a song instead of the sun, since he bade the sun, “Be silent,” i. e., be silent [by refraining] from reciting [your] song. And as long as it is silent, it stands still and does not continue on its orbit, for all the time of its revolution it recites [its] song. The simple explanation of the verse is, however, (דּוֹם) is an expression of waiting, like: “if they say thus to us, ‘wait!’” (דּוֹמוּ), and so, “wait (דּוֹם) for the Lord.”

**and moon in the valley of Ajalon** At that time, the moon was standing opposite the valley of Ajalon, which is far from Gibeon, for Gibeon is within the borders of Benjamin [in the south], and Ajalon is within the borders of Dan [in the north].

**13** **Is it not written [already] in the book of Jashar?** This matter is written in the Torah [i.e., the Pentateuch] that Jacob said to Joseph, “His seed [of Ephraim] will fill the nations.” When? On the day that the sun stood still for Joshua, the entire world was filled with Joshua’s fame, and the sun stood still in the midst of the heaven, and it did not hasten to go down exactly a whole day."

**18** **Roll** Heb. גֹּלּוּ, “roll (גַּלְגְּלוּ) great stones onto the mouth of the cave.”

**21** **none whetted his tongue against any of the children of Israel** This is a short verse, [the subject being absent in the original, meaning] no whetter whetted his tongue to any of the children of Israel.

**whetted** Heb. חָרַץ, an expression meaning speech of the tongue, and so: “no dog whetted (יֶחֱרָץ) its tongue.” And so: “Then shall you shout (תֶּחֱרָץ),” stated concerning David, “You shall call out, you shall shout a battle cry.”

**Special Ashlamatah: Yeshayahu (Isaiah) 49:14 - 51:3**

**Shabbat # 2 of Consolation/Strengthening**

| **Rashi** | **Targum** |
| --- | --- |
| 14. **And Zion said, "The Lord has forsaken me, and the Lord has forgotten me."** | 14. **Because Zion said, “The LORD has taken up His Shekhinah from me, the LORD has rejected me.”** |
| 15. **Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you.** | **15. “Is it possible that a woman can forget her son, that she should have no compassion on the son of her womb? Even if these may forget, My Memra will not reject you.** |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | 16. Behold, as on hands you are portrayed before Me, your walls are continually before Me. |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | 17. They hasten, they build your ruins, those who razed you and those who laid you waste go away from you into exile.” |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | 18. “Lift up your eyes round about, O Jerusalem, and see all the sons of the people of your exiles: they gather, they come into your midst. As I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride’s ornament. |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | 19. Surely your waste and desolate places and your devastated land – surely now you will be too pressed for inhabitants, and those who annihilated you will be rejected. |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | 20. From now on the sons of the people of your exiles will say, each one in your midst, ‘The place is too narrow for me; make room for me to dwell in.’ |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?"**{P}** | 21. Then you will say in your heart: ‘Who has brought me up these? I was bereaved and alone, exiled and cast out, but who has brought up these? Behold I was left alone, whence are these?’ |
| 22. So said the Lord God, "**Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]**. | 22. Thus says the LORD God: “**Behold I will disclose My might among the peoples, and raise my signal over the kingdoms; and your sons will come in litters and your daughters will be carried on couches**. |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed.**{S}** | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD, the righteous/generous who wait for My salvation will not be put to shame.” |
| 24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?"**{S}** | 24. Is it possible that booty can be taken from the mighty, or that which virtuous men capture be rescued? |
| 25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save. | 25. Surely, thus says the LORD: “Even that which mighty men capture I will restore, and that which strong men take away, I will rescue, for I will avenge your retribution and save your sons. |
| 26. And those who taunt you-I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob.**{S}** | 26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and just as they are drunk with sweet wine, so will beasts of the field be drunk from their blood, Then all the sons of flesh will know that I am the LORD your Saviour, and your Redeemer, the Strong One of Jacob.” |
|  |  |
| 1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away. | 1. Thus says the LORD: “Where is the bill of divorce which I gave your congregation, that it is rejected? Or who had a debt against Me, to whom have I sold you? Behold for your sins you were sold, and for your apostasies your congregation was rejected. |
| 2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst. | 2. Why, when I sent My prophets, did they not repent? When they prophesied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a dessert; their fish will stink for lack of water, and die of thirst. |
| 3. I clothe the heavens with darkness, and I make sackcloth their raiment.**{P}** | 3. I will cover the heavens as with darkness, and make as sackcloth their covering.” |
| 4. **The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.** | 4. **The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His Law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching.** |
| 5. **The Lord God opened my ear, and I did not rebel; I did not turn away backwards.** | 5. **The LORD God has sent me to prophesy. and I was not rebellious, I turned not backward.** |
| 6. **I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.** | 6. **I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.** |
| 7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed. | 7. For the LORD God helps me; therefore I have not been confounded; therefore I have set my face strong like rock, and I know that I will not be put to shame; |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me. |
| 9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them.**{S}** | 9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out. that the moth eats. |
| 10. Who among you is God-fearing, who hearkens to the voice of His servant, **who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God**.**{S}** | 10. Who among you of those who fear the LORD obeys the voice of His servants the prophets, **who performs the Law in distress as a man who walks in the darkness and has no light, trusts in the name of the LORD and relies upon the salvation of his God**? |
| 11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down.**{S}** | 11. Behold, all you who kindle a fire, who grasp a sword! Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My Memra: you shall return to your stumbling. |
|  |  |
| 1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug. | 1. "Attend to My Memra, you who pursue the truth, you who seek teaching from the LORD; consider that as the hewn stone from the rock you were hewn and as the rubble from an empty pit you were hacked. |
| 2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many. | 2. Consider Abraham your father and Sarah who was pregnant with you; for when Abraham was but one, single in the world. I brought him near to My service, and I blessed him and made him many. |
| 3. **For the Lord shall console Zion, He shall console all its ruins**, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song.**{S}** | 3. **For the LORD *is about to*comfort Zion and *to*comfort all her waste places**, and He will make her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing. |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 49:14 - 51:3**

**14** **And Zion said** She thought that I had forgotten her.

**15** **Shall a woman forget her sucking child** Heb. עוּלָהּ, similar to עוֹלֵל.

**from having mercy on the child of her womb** Heb. מֵרֶחֶם בֶּן־בִּטְנָהּ.

**These too shall forget** Even if these forget, I will not forget you.

**16** **Behold on [My] hands** Heb. עַל־כַּפַּיִם [lit. on hands]. I see you as though you are engraved on My hands, to see you and always to remember you. Another explanation is: עַל־כַּפַּיִם “from upon the clouds of glory.” Comp. (Job 36:32) “On the clouds (כַּפַּיִם) He covered the rain.”

**17** **Your sons have hastened** to return.

**19** **you shall be crowded by the inhabitants** You shall be crowded by the multitude of inhabitants that shall come into your midst. The place shall be too narrow for them to build houses for themselves.

**20** **Your children of whom you were bereaved** [lit. the children of your bereavements.] The children of whom you were bereaved.

**move over for me** [lit. approach for me.] Draw closer to another side for me, and I will dwell.

**21** **and solitary** solede in O.F.

**rejected** Rejected by everyone. All say about me, “Turn away from her.”

**22** **My hand...My standard** A signal to bring the exiles.

**a standard** Perka in O.F., [perche in modern French,] a pole. Comp. (supra 30:17) “And like a flagpole (וְכַנֵּס) on a hill.” It is a signal for gathering, and they place a cloth [a flag] on the end of it.

**in their armpits** Ajjsela [aisela] in O.F., [aisselle in modern French]. Comp. Ezra (Neh. 5:13): “Also I shook out my armpit (חָצְנִי).”

**24** **Shall prey be taken from a mighty warrior** You think that it is impossible to take from Esau those captured from Jacob the righteous one.

**25** **and with your contender** Heb. יְרִיבֵךְ. And with your contender I will contend.

**26** **And those who taunt you I will feed** their flesh to the beasts of the field. The word מוֹנַיִךְ is an expression akin to (Lev. 25:14) “You shall not taunt (אַל תּוֹנוּ).” This denotes taunting with words, those who anger you with their revilings.

**and as with sweet wine** Heb. וְכֶעָסִיס. The sweetness of wine.

**they shall become drunk [from] their blood** So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.

**Chapter 50**

**2** **Why have I come** to draw near to you, and none of you turns to Me?

**3** **I clothe the heavens** The host of the heavens, the princes of the heathens (nations [Mss. and K’li Paz]), when I come to mete out retribution upon the nations.

**4** **gave me a tongue for teaching** Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.

**to establish times** Heb. לָעוּת. Menahem classified it in the group of (Ps. 119:126) “It is time (עֵת) to do for the Lord.” To establish times for them.

**He awakens my ear** He awakens my ear with His Holy Spirit.

**to hear according to the teachings** According to the custom of the teachings, the truth and that which is proper.

**5** **opened my ear** and let me hear (supra 6:8), “Whom shall I send?” I sent Amos, and they called him ‘pesilus.’ I sent Micah, etc., as is stated in Pesikta of ‘Nachamu nachamu.’

**and I did not rebel** going on His mission, neither did I turn away backwards, but I said, “Here I am; send me” (ibid.).

**6** **I gave my back to smiters** He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.

**7** **But the Lord God helps me** if they rise up against me.

**8** **He Who vindicates me is near** The Holy One, blessed be He, is near to me to vindicate me in judgment.

**9** **a moth** Heb. עָשׁ, the worm of the clothing.

**10** **to the voice of His servant** To the voice of the prophets.

**who went in darkness** Even if trouble comes upon him, let him trust in the name of the Lord, for He shall save him.

**11** **Behold all of you** who do not hearken to the voice of His prophets.

**who kindle fire** of His wrath upon yourselves.

**and give power to flames** Who strengthen the flames; they are sparks and burning coals that are cast up with a slingshot. It has a cognate in the Aramaic tongue, זִיקוּקִין דְּנוּר, flames of fire (Ber. 58b), so many slingers (זִיקָתָא) are assigned to us (Baba Mezia 94a) [frondeles in O.F., sling].

**go in the flame of your fire** According to your way, you will be punished.

**from My hand** shall this retribution come to you.

**Chapter 51**

**1** **look at the rock whence you were hewn** from it.

**and at the hole of the pit** Heb. מַקֶּבֶת. With which they penetrate (נוֹקְבִין) and hew the pits.

**you were dug** with which you were dug.

**you were dug** Heb. נֻקַּרְתֶּם, an expression similar to (Ex. 33.22) “The cleft (נִקְרַת) of the rock”; (Prov. 30: 17) “The ravens of the brook shall pick it (יִקְּרוּהָ).” And who is the rock? He is Abraham your forefather. And who is the hole? She is Sarah who bore you. [תְּחוֹלֶלְכֶם means] ‘who bore you,’ an expression similar to (infra 66:8) “For Zion experienced pangs (חָלָה) and also bore.”

**2** **who bore you** Heb. תְּחוֹלֶלְכֶם [lit. shall bear you.]

**for when he was but one I called him** For he was one single person in the land of Canaan where I exiled him from his land and from his birthplace. I called him, meaning that I raised him and exalted him. An expression [similar to] (Num. 1:16) “Those called of (קְרִיאֵי) the congregation.” And just as he was a single person and I exalted him, so will I exalt you, who are singled out to Me.

**3** **and its wasteland** Heb. וְעַרְבָתָהּ. This too is an expression of a desert. Comp. (Jer. 2:6) “In a wasteland (עֲרָבָה) and a land of pits,” but the wasteland once had a settlement and it was destroyed.

**thanksgiving** A voice of thanks.

**Special Ashlamatah: I Samuel 20:18,42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is **the new moon, and you will be remembered, for your seat will be vacant.** | 18. And Jonathan said to him: “Tomorrow **is the (new) moon, and you will be sought out, for your dining place will be empty.”** |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 2:31 – 3:22**

**Tehillim (Psalms) 108:1-14**

**Yehoshua (Joshua) 10:12-21**

**Mk 13:21-23, Lk 17:22-37, Jam. 1:5-8**

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

LORD - יהוה, Strong’s number 03068.

Land / Earth - הרץ, Strong’s number 0776.

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

LORD - יהוה, Strong’s number 03068.

Said - אמר, Strong’s number 0559.

Give / Delivered up - נתן, Strong’s number 05414.

Before - פנים, Strong’s number 06440.

**Debarim (Deuteronomy) 2:31** And the **LORD <03068>** **said <0559> (8799)** unto me, Behold, I have begun to **give <05414> (8800)** Sihon and his **land <0776>** **before <06440>** thee: begin to possess, that thou mayest inherit his **land <0776>**.

**Tehillim (Psalms) 108:3** I will praise thee, O **LORD <03068>**, among the people: and I will sing praises unto thee among the nations.

**Tehillim (Psalms) 108:5** Be thou exalted, O God, above the heavens: and thy glory above all the **earth <0776>**;

**Yehoshua (Joshua) 10:12** Then spake Joshua to the **LORD <03068>** in the day when the **LORD <03068>** **delivered up <05414> (8800)** the Amorites **before <06440>** the children of Israel, and **he said <0559> (8799)** in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deu 2:31 – 3:22** | **Psalms**  **108:1-13** | **Ashlamatah**  **Josh 10:12-21** |
| --- | --- | --- | --- | --- |
| vyai | standard, each, man | Deut.3:11 Deut. 3:20 |  | Jos. 10:14 Jos. 10:21 |
| ~yhil{a/ | God | Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 108:1 Ps. 108:5 Ps. 108:7 Ps. 108:11 Ps. 108:13 | Jos. 10:19 |
| rm;a' | said | Deut. 2:31 Deut. 3:2 Deut. 3:18 Deut. 3:21 |  | Jos. 10:12 Jos. 10:17 Jos. 10:18 |
| yrImoa/ | Amorites | Deut. 3:2 Deut. 3:8 Deut. 3:9 |  | Jos. 10:12 |
| #r,a, | land, earth | Deut. 2:31 Deut. 2:37 Deut. 3:2 Deut. 3:8 Deut. 3:12 Deut. 3:13 Deut. 3:18 Deut. 3:20 | Ps. 108:5 |  |
| !Be | children, sons | Deut. 2:33 Deut. 2:37 Deut. 3:11 Deut. 3:14 Deut. 3:16 Deut. 3:18 |  | Jos. 10:12 Jos. 10:20 Jos. 10:21 |
| lAdG" | large, great |  | Ps. 108:4 | Jos. 10:18 Jos. 10:20 |
| d['l.GI | Gilead | Deut. 2:36 Deut. 3:10 Deut. 3:12 Deut. 3:13 Deut. 3:15 Deut. 3:16 | Ps. 108:8 |  |
| rBeDI | spoke, speak |  | Ps. 108:7 | Jos. 10:12 |
| aWh | with | Deut. 3:13 |  | Jos. 10:13 |
| lyIx; | valor, valiantly | Deut. 3:18 | Ps. 108:13 |  |
| #l;x' | armed | Deut. 3:18 | Ps. 108:6 |  |
| ycix] | half | Deut. 3:12 Deut. 3:13 |  | Jos. 10:13 |
| dy" | anywhere, hand | Deut. 2:37 Deut. 3:2 Deut. 3:3 Deut. 3:8 |  | Jos. 10:19 |
| hw"hoy> | LORD | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:2 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 108:3 | Jos. 10:12 Jos. 10:14 Jos. 10:19 |
| [;vuAhy> | Joshua | Deut. 3:21 |  | Jos. 10:12 Jos. 10:15 Jos. 10:17 Jos. 10:18 Jos. 10:20 Jos. 10:21 |
| ac'y" | came out, go out | Deut. 2:32 Deut. 3:1 | Ps. 108:11 |  |
| laer'f.yI | Israel | Deut. 3:18 |  | Jos. 10:12 Jos. 10:14 Jos. 10:15 Jos. 10:20 Jos. 10:21 |
| ~x;l' | fights | Deut. 3:22 |  | Jos. 10:14 |
| daom. | very | Deut. 3:5 |  | Jos. 10:20 |
| rc'b.mi | fortified |  | Ps. 108:10 | Jos. 10:20 |
| %l,M, | king | Deut. 3:1 Deut. 3:2 Deut. 3:3 Deut. 3:6 Deut. 3:8 Deut. 3:11 Deut. 3:21 |  | Jos. 10:16 Jos. 10:17 |
| hV,n:m. | Manasseh | Deut. 3:13 Deut. 3:14 | Ps. 108:8 |  |
| hk'n" | defeated, attacked, slaying | Deut. 2:33 Deut. 3:3 |  | Jos. 10:20 |
| !t;n" | give, gave, given | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 3:2 Deut. 3:3 Deut. 3:12 Deut. 3:13 Deut. 3:15 Deut. 3:16 Deut. 3:18 Deut. 3:19 Deut. 3:20 |  | Jos. 10:12 Jos. 10:19 |
| ry[i | city, town | Deut. 2:34 Deut. 2:35 Deut. 2:36 Deut. 2:37 Deut. 3:4 Deut. 3:5 Deut. 3:6 Deut. 3:7 Deut. 3:10 Deut. 3:12 Deut. 3:19 | Ps. 108:10 | Jos. 10:19 Jos. 10:20 |
| ~[; | people | Deut. 2:32 Deut. 2:33 Deut. 3:1 Deut. 3:2 Deut. 3:3 | Ps. 108:3 | Jos. 10:21 |
| qm,[e | valley |  | Ps. 108:7 | Jos. 10:12 |
| hf'[' | do, did, done, made, make | Deut. 3:2 Deut. 3:6 Deut. 3:21 | Ps. 108:13 |  |
| 6440 | over, face, before | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 3:18 |  | Jos. 10:12 Jos. 10:14 |
| bWv | turn, return | Deut. 3:20 |  | Jos. 10:15 Jos. 10:21 |
| ~yIm;v' | heaven |  | Ps. 108:4 Ps. 108:5 | Jos. 10:13 |
| dyrIf' | remaining | Deut. 2:34 Deut. 3:3 |  | Jos. 10:20 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Deu 2:31 – 3:22** | **Psalms**  **108:01:13** | **Ashlamatah**  **Josh 10:12-21** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 13:21-23** | **Tosefta of**  **Luke**  **Lk 17:22-37** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Jam. 1:5-8** |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |
| **ἀνήρ** | men, man | Deu 3:11 |  | Jos 10:18 |  |  | Jas. 1:8 |
| **ἄνθρωπος** | man |  | Ps108:12 | Jos 10:14 |  | Lk. 17:22 Lk. 17:24 Lk. 17:26 Lk. 17:30 | Jas. 1:7 |
| **ἀπάγω** | take away |  | Ps 108:10 |  |  |  |  |
| **ἀφίημι** | let. Left |  |  | Jos 10:19 |  | Lk. 17:34 Lk. 17:35 Lk. 17:36 |  |
| **γυνή** | wives, woman | Deut. 2:34 Deu 3:6  Deu 3:19 |  |  |  | Lk. 17:32 |  |
| **δίδωμι** | give, gave, given | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 3:2 Deut. 3:3 Deut. 3:12 Deut. 3:13 Deut. 3:15 Deut. 3:16 Deut. 3:18 Deut. 3:19 Deut. 3:20 |  | Jos. 10:12 Jos. 10:19 | Mk. 13:22 |  | Jas. 1:5 |
| **δυνατός** | mightier, able, possible | Deu 2:21 Deu 3:18 |  |  | Mk. 13:22 |  |  |
| **δύο** | two | Deu 3:8  Deu 3:21 |  |  |  | Lk. 17:34 Lk. 17:35 Lk. 17:36 |  |
| **εἴδω** | know, see, behold | Deu 3:19 |  |  |  | Lk. 17:22 |  |
| **εἷς** | one |  |  | Jos 10:13 |  | Lk. 17:34 Lk. 17:36 Jn. 18:14 |  |
| **εἰσέρχομαι** | enter |  |  | Jos 10:19  Jos 10:20 |  | Lk. 17:27 |  |
| **evxe,rcomai** | went, came forth, go forth | Deu2:32  Deu3:1 | Ps108:11 |  |  | Lk. 17:29 |  |
| **ἐπιστρέφω** | turn, return | Deut. 3:20 |  | Jos. 10:15 Jos. 10:21 | Mk. 13:21 | Lk. 17:22 Lk. 17:37 |  |
| **ἡμέρα** | day | Deu 3:14 |  | Jos 10:12  Jos 10:13  Jos 10:14 |  | Lk. 17:22 Lk. 17:24 Lk. 17:26 Lk. 17:27 Lk. 17:28 Lk. 17:29 Lk. 17:30 Lk. 17:31 |  |
| **θάλασσα** | sea | Deu 3:17 |  |  |  |  | Jas. 1:6 |
| **θεός** | God | Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 108:1 Ps. 108:5 Ps. 108:7 Ps.108:11 Ps.108:13 | Jos. 10:19 |  |  | Jas. 1:5 |
| **ἰδού** | behold | Deu 2:31  Deu 3:11 |  |  | Mk. 13:21 Mk. 13:23 | Lk. 17:23 |  |
| **κλίνη** | bed | Deu 3:11 |  |  |  | Lk. 17:34 |  |
| **κύριος** | LORD | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:2 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 108:3 | Jos. 10:12 Jos. 10:14 Jos. 10:19 |  | Lk. 17:37 | Jas. 1:7 |
| **λαός** | people | Deut. 2:32 Deut. 2:33 Deut. 3:1 Deut. 3:2 Deut. 3:3 | Ps. 108:3 | Jos. 10:21 |  |  |  |
| **λέγω** | saying | Deu 3:18  Deu 3:21 |  | Jos 10:17 |  | Lk. 17:34 Lk. 17:37 |  |
| **ὁδός** | way, journey | Deu 3:1 |  |  |  |  | Jas. 1:8 |
| **οὐρανός** | heaven |  | Ps. 108:4 Ps. 108:5 | Jos. 10:13 |  | Lk. 17:24 Lk. 17:29 |  |
| **ποιέω** | do, did, done, made, make | Deut. 3:2 Deut. 3:6 Deut. 3:21 | Ps 108:13 |  |  |  |  |
| **σώζω** | deliver |  | Ps 108:6 |  |  | Lk. 17:33 |  |
| **υἱός** | children, sons | Deut. 2:33 Deut. 2:37 Deut. 3:11 Deut. 3:14 Deut. 3:16 Deut. 3:18 |  | Jos. 10:12 Jos. 10:20 Jos. 10:21 |  | Lk. 17:22 Lk. 17:24 Lk. 17:26 Lk. 17:30 |  |

**Abarbanel On**

**Pirqe Abot** – **Chapters of the Fathers**

**Pereq 2, Mishnah 2**

**Rabban Gamliel, the son of Rabbi Yehudah ha-Nasi. said: The study of Torah together with a worldly occupation is a fine thing, because the labor [required by] the two of them [together] causes sin to be forgotten; and any study of Torah which is without labor will ultimately be futile and cause sin. All those involved in communal work should be involved for the sake of Heaven, for the merit of their fathers will help them and their righteousness will stand forever; [God will say,] "As for you, I will give you reward as though you had done it."Be wary of the authorities, because they only draw a person near for their own needs; they appear to be friends as long as they are deriving benefit, but they do not stand by a man in his hour of need. He used to say: Make your will like His will so that He should make His will like your will; nullify your will before His so that He may nullify the will of others before your will.**

Abarbanel prefaces his commentary to this *Mishnah* with a brief histo­rical note. He points out that there were three *Tannaim* called Rabban Gamliel. The first was Rabban Gamliel the Elder, the son of Rabban Shimon and the grandson of Hillel. The second was Rabban Gamliel. the colleague of Rabbi Yehoshua; he was a grandson of Gamliel the Elder. The third was the sage of our *Mishnah,* who was the son of Rabbi Yehudah ha-Nasi. the redactor of the Mishnah. That being so, asks Abarbanel. how could this Rabban Gamliel be included in the Mishnah, which was redacted and closed during his father's lifetime? He proposes two possible explanations. The first is that the statements recorded here in Rabban Gamliel's name were made before his father died and the latter included them in the Mishnah, albeit without the title "Rabban," which was reserved for presidents of the Sanhedrin of Hillel's lineage. After Rabbi Yehudah ha-Nasi died and Gamliel was elevated to the presidency, the honorific "Rabban" was added. The second explanation is that although Rabbi Yehudah ha-Nasi redacted and sealed the Mishnah, additions were made later and this is one of them. Abarbanel cites other examples of this phenomenon.

Rambam, as well as other commentators, opines that the term *“de­rekh eretz”* (worldly occupation) in our Mishnah implies crafts and manual labor and the thrust is that it is a fine thing to study Torah and engage in a craft in order to sustain oneself. The rationale behind this is the premise that if a person studies Torah he will know what is permitted and what is forbidden in the marketplace and by working for a living will not have to cheat other people to find sustenance. Thus, sin will be forgotten.

On the subject of working for the community, Rambam proposes that a person engaged in communal affairs is often anguished in that his activities prevent him from performing other *mitzvot.* Thus, Rabban Gamliel offers encouragement by assuring him that the other *mitzvot* that he intended to observe will be counted as if he had actually performed them if his communal service is for the sake of Heaven. Abarbanel is ready to accept this interpretation of Rambam, albeit without enthusiasm.

He then proceeds to interpret this *Mishnah* in his own manner by first posing a number of problems. He questions the propriety of using the word ;"Yafah” - beautiful, or fine - in referring to a way of life that includes Torah. Rabban Gamliel should have said, "It is a must." How can the study of Torah be described as beautiful or fine? The Torah was intended to teach us how to function spiritually and what is incumbent upon the Jew to do.

Secondly, Rabban Gamliel uses the words, "causes sin to be forgot­ten" which has a negative tone. Why not underscore the positive aspect of the Torah and *derekh eretz?* Furthermore, we are not concerned about *forgetting* sin; we are interested in eliminating it.

Another question: The sage rules that Torah which is not accom­panied with a worldly occupation will ultimately be futile. On what authority does he base this advice? Were all the Talmudic rabbis tradesmen or craftsmen? Many were not; they were dedicated solely and exclusively to the study of Torah. Rabban Gamliel's own father is a good example of this.

Rabban Gamliel of our Mishnah shocks us when he contends that Torah study that is not combined with labor will lead to sin. Is it conceivable that Torah study - with or without labor - can lead to sinfulness?

Then again, Rabban Gamliel when speaking about being active in the community *says"!* will give you reward" (as the Hebrew reads literally without our square brackets). What license did the Rabban Gamliel have to give or withhold reward? What human being can claim the power to do so? Is this not an effrontery against God?

Another problem that confronted Abarbanel: Rabban Gamliel ex­horts us to be cautious of the ruling authorities, the government. However, he does not specify whether that means that one should seek their close friendship or that one should distance himself from them. "Be wary ... " can bear both meanings.

Yet, another problem: The sage entreats us to make our will like His will. If he meant God's wilL why did he not specify, "Make your will like God's will". Since the word "God" does not appear in the entire *Mishnah,* how are you to know to whom the word "His" is referring?

Finally: Rabban Gamliel teaches us four things, yet it is only in the last of them that the formula, "He used to say," is employed.

To resolve all these difficulties, Abarbanel first draws our attention to the fact that Rabban Gamliel is commenting on the principle of his father, Rabbi, in the previous *Mishnah,* i.e., that all that a Jew needs in life is to dedicate himself to the study of Torah. Philosophy and logic have no role to play in choosing the right path. Rabban Gamliel. who apparently was more pragmatic, came to modify his father's position.

It is true that the study of Torah is a *sine qua non* for true perfection. However, for the purpose of leadership and the welfare of society, it is a fine thing if the study of Torah is combined with *derekh eretz.* Abarbanel points out that in this context the term, *derekh eretz,* does *not* mean crafts or manual labor, but rather political wisdom and an understanding of ethics and how to implement them. He argues that this is the true meaning of the term and points out that the term “Melakha” (labor) can also mean the same thing. This is what Rabban Gamliel meant when he said it is a fine thing to combine Torah study and *derekh eretz.* He deliberately did not say that it is obligatory. Indeed, it is wise to submit to a rigid discipline of Torah study when that is necessary and to temper it with the existentialism of life itself. In this fusion of idealism, sin cannot penetrate.

Abarbanel then goes off somewhat on a tangent when he speaks about, "All Torah study which is not combined with *melakhah* must inevitably fail." The word “Melakha” is commonly understood to mean "labor", but Abarbanel interprets it in a novel fashion. A teacher of Torah will only succeed if he employs a methodology - which can change in accordance with the times and the type of student involved - which will arouse the students' interest in the subject matter. If he does not employ a psychological approach, the students will find him boring and his efforts to instruct will fail. Thus, Abarbanel identifies *derekh eretz* with *melakhah* and because of their similar inference he applies it, amongst other things, to the teaching profession.

He reminds us that the ancient rabbis of the Talmud were accus­tomed to bring humor into their discussions in order to stimulate the interest of the students so that their study should not be in vain. **The wrong of *bitul Torah* - which Abarbanel apparently understands as futile Torah - is a grave one. Nothing can compare to its gravity. This, as we have seen, can be caused by teaching Torah without *derekh eretz,* i.e., without the appropriate methodology.** Thus, when Rabban Gamliel says that the study of Torah can lead to sin, he means that the absence of proper methodology can lead to a spiritual catastrophe.

Abarbanel also cites the interpretation of Me'iri who comes up with a novel idea. When one wishes to admonish another for some error of behavior, let him do so in a quiet, serene and sympathetic manner. If he does so with anger and vitriolic language, the accused will feel himself cornered and will fight back by saying, "Who are you to tell me that I am doing wrong? Are you perfect without blemish?" The entire effort of chastisement will then be in vain. To corroborate his premise Me'iri quotes a passage from the Talmud (Ta'anit 7a) in which attention is drawn to an apparent contradiction in the Torah. "My doctrine shall drop as the *rain,* Myspeech shall distill as the *dew"* (Deuteronomy 32:2). Which shall it be, *dew* or *rain?* It cannot be both at the same time. The rabbis, therefore, conclude that a scholar who corrects a sinner in harsh terms is compared to one who looks upon the words of the Torah as heavy rain and his chastisement will be counter-produc­tive. However, a scholar who approaches a sinner with sympathy and respect is comparable to the use of the words of the Torah as soft, mild dew. According to this interpretation. the term derekh *eretz* means "respect," or "good manners," which is quite close to Abarbanel's use of the term. Abarbanel fully accepts Me'iri's idea as analogous to his own, since it applies to the teaching of Torah as well as to chastise­ment. He adds, however, that it is difficult to see the text of this *Mishnah* as a source for Me'iri's thought. In this way, Abarbanel resolves the first four difficulties that he encountered in his analysis of this Mishnah.

Abarbanel also quotes Me'iri who does not spare any words and is most emphatic and blunt when he says that if *derekh eretz,* in any version or by any interpretation, is an essential component for a model religious life, let there be no mistake that it is equally essential that in all seemingly secular activities the influence of Torah must be felt. One cannot opt for either Torah or *derekh eretz* and consciously ignore the other. They either go hand-in-hand or they both fail

Abarbanel then proceeds to focus on the true significance of Torah and *derekh eretz.* There are people who volunteer in community pro­jects. They donate of their means and time to the improvement of various community functions. This is noble on their part and com­mendable; this is true derekn *eretz.* **However, a danger lurks that can counteract the good that the volunteer does, if the motive for his interest in helping others is a selfish one - if he expects the community to idolize him for his efforts. Such behavior is *derekh eretz* without Torah.** This type of communal worker should realize that while his labors on behalf of the community are necessary and commendable, the community has its intrinsic merits - they are, after all, the children of Abraham, Isaac and Jacob and a host of other luminaries - that would have assured its survival without his contributions. Even in times of the most severe crises, the Children of Israel always looked to God for their continued existence.

If so, one has the logical right to ask: If the good Lord, in His infinite beneficence, will surely take care of the community, what need is there for me to involve myself in social and charitable affairs? It is on this point, Abarbanel asserts, that Rabban Gamliel assures us with the words, "I will credit you with great rewards as if you accomplished it all." In other words, it is God who is speaking and saying, "Although I do not need your help to sustain My people, yet if you will give some input I will consider it as if you were the one to have accomplished it." In Abarbanel's opinion, the previous mention of "for the sake of Hea­ven" is a reference to God, and the pronoun “I” refers back to it.

In view of the fact that Rabban Gamliel offers us advice on how to relate to political authorities by counselling us to be cautious of the ruling class, Abarbanel teaches us a lesson in the psychology of the attitude of the ruler towards his subjects. We should remember that Don Isaac Abarbanel moved in the circles of the Spanish political hierarchy during the reign of King Ferdinand and Queen Isabella and also served the kings of Portugal and Naples at different times as an ambassador/emissary.

In the first place, a Jew who is actively involved in political affairs must always demonstrate what it is to be a Torah Jew and he should be the paradigm of Torah behavior. This is the only way he can assure himself of avoiding discrimination - if that is at all possible. It will give him self-confidence in that he senses the presence of God at his side and it is his source of hope that he can avoid any hostility on the part of the politicians. Otherwise, he is in great danger.

Abarbanel reinforces this line of thinking by bringing in an analogy to Rambam's description of the effect that the winds have over the ocean *(Moreh Nevukhim* IX:3). When the winds are violently turbulent no one at sea is sure of his life. Ships are tossed about like matchsticks and catastrophe is inevitable. When the winds are calm, the ocean is peaceful and delightful. Everything is dependent upon the winds. So, it is with kings and princes. It is at their whim that the masses are either persecuted and destroyed or peaceful and prosperous.

This is even more applicable to ministers who serve the king. They are at the mercy of his every whim and so must be extremely meticu­lous in carrying out their duties. They should not rely on the king's forgiveness if they make a mistake, Similarly, a minister should not rely on the king's affection for him and oppress others or steal from them. Kings love no one. This is what is meant by "they do not stand by a man in his hour of need."

Another piece of advice: A person who is influential in high govern­ment circles should maintain a low profile and should not extol his influential position to the community because he will be considered a threat to the image and popularity of the men in power. They will then cut him down to preserve their own position. Although he may believe that he is in solid with his political superiors, they will have no hesitation in destroying him if it is to their benefit.

To put it succinctly: The best hope that the Jew can have in his struggle for survival even when involved with the highest echelons of government is to depend upon God and follow His Torah. "Nullify your will before His will," so that He will nullify the will of your enemies. God's will is absolute and not given to change; in man the power of will is governed by a plethora of outside influences. The Jew is asked to nullify his own unstable will in favor of God's immovable will.

Abarbanel suggests an alternative interpretation for "Nullify your will..." He connects it with the previous dictum "Be wary of the autho­rities ... " and suggests that "his will" refers to the king's will. The meaning then is: Be careful in your dealing with the king, and if you want to survive in your high office, nullify your will before his, so that he will nullify the will of your competitors for his favors.

With reference to the last of the problems we started out with - the formula "He used to say" - Abarbanel takes the path of least resistance and proposes that that aphorism was taught by Rabban Gamliel at a different time, unrelated to the rest of our *Mishnah,* but Rabbi, who arranged the order of the *Mishnayot* (or whoever added this Mishnah, see above). saw fit to include it in PirqeAbot*,* and put it together with the rest of Rabban Gamliel's dicta, setting it apart with the formula, "He used to say."

**Miscellaneous Interpretations**

**Rashbatz:** The accepted meaning of the term, *derekh eretz* is "norms of society." According to a greater number of commentators, it means in the present context. "worldly occupation." Everyone must seek his livelihood and should not depend upon some divine act which will miraculously provide him with it. Even if one is engrossed entirely in Torah, if he has no source of income he will resort to theft, deceit and the desecration of the Sabbath. Also, he will associate with criminals to gain favors from them. Simultaneously, Torah study is the most effective antidote to sin because long hours of study weaken a person's physical condition, and a man in a weakened physical condition is not very likely to sin. Thus, according to Rashbatz, the first part of our *Mishnah* will read as follows: The combination of Torah and a productive occupation will prevent you from trans­gressing and will help you to avoid resorting to unethical and criminal behavior.

In the latter part of Rabban Gamliel's pronouncements, "Be wary of the authorities ... " Rashbatz finds a blatant redundancy. In an earlier Mishnah (Chapter I, Mishnah9) Shemayah advised, "Do not become intimate with the authorities." What was the purpose of Rabban Garnliel repeating a similar proposal. Rashbatz replies that Shemayah was cautioning the scholar not to accept a responsible rabbinical position by government appointment. In fact, he should have no official contact with the authorities. Rabban Gamliel in our *Mishnah* is urging the scholar to involve himself with the authorities so that he can have influence upon them in matters concerning his community. Rashbatz points out that in the Scroll of Esther (10:3) we are told, "For Mordecai, the Jew was the second in rank after the King Ahasuerus". Also, the Talmud is replete with stories about the relationship between Rabbi Yehudah ha-Nasi and the Roman emperor, Antoninus.

However, Rashbatz has sufficient political sense to caution the scholar not to trust the authorities because their only interest is to exploit him.

**Rabbenu Yonah** has an interesting view on "For the merits of their fathers will help them, and their righteousness will stand forever ... 'I will give you reward as though you had done it'." He envisions the case of an active communal worker who generates a lot of enthusiasm to give and help the needy. Then, he com­plains. "Why do I need all this worry and anxiety when, after all is said and done, the one whom I persuaded to give will receive the reward because it is his money; I will receive nothing." This line of thinking must be avoided because there are two rewards awaiting the fund-raiser. Firstly, he was partially instrumental in achieving a community goal. This self-satisfaction should mean something to him. Secondly, God promises that He will acknowledge his partial efforts as if it was a complete, singular achievement.

In his treatise on the last part of our *Mishnah,* Rabbenu Yonah addresses himself to "But they do not stand by a man in his hour of need." Theologically speaking, it is futile to depend upon the good will of kings and men in authority. They are not masters of their destinies nor are their actions completely independent of God's will and plan. In other words, when the king acts favorably to you, it is because God decreed it; and if the king acts willfully, it is only because God so desires.

**Midrash Shemuel:** Life's priorities vary in different people. There are those whose daily occupation and its rewards constitute the main thrusts of their lives. Interest in Torah is minimal. With respect to these people, Rabban Gamliel maintains that Torah together with an occupation is a fine arrangement in that it is better than no Torah at all. There are others who give equal time to Torah and their worldly occupation. This situation is better than the first because the more time a man spends on Torah study, the less time he has to transgress. Finally, there are people whose major interests lies in Torah study and who devote very little time to their worldly occupation. This last category was what Rabban Gamliel was referring to when he said. "Any study of Torah without labor will ultimately be futile and cause sin." In other words, the stress is on the word Torah.

On the other hand. one may be tempted to go further and argue that if the desired model of living is to devote most of the time to Torah and less to personal interests, one may logically go a step further and say, "I will spend all of my time in the pursuit of Torah." Rabban Gamliel describes that attitude as stupid, because the person will have no means of sustaining himself and out of sheer necessity will resort to a life of corruption.

Midrash Shemuel now confronts the community employer. His duties are to supervise the smooth operation of all communal affairs; a social worker could be included in this category. He is paid from the community chest according to the importance of his work. Midrash Shemuel spells it out in clear terms: Do not exaggerate your duties so that you will receive a greater remuneration. No matter how essential your work may be, and no matter how effective you are. you must never forget that your efforts are only partly responsible for any success achie­ved. The merit of their fathers stands to help the members of the community. Thus. half of the salary should suffice.

But God upholds these communal workers with two promises: Firstly, what you will be lacking in material gains, you will benefit from the spiritual satisfac­tion in the work you are doing. Secondly, God will look upon your efforts as though you were responsible for the complete success.

We are accorded several other approaches to our *Mishnah.* On the subject of, "Any study of Torah without labor will ultimately be futile and cause sin," Midrash Shemuel interprets the word “Melakhah” (work) to mean the performance of mitzvot, That is to say, one who studies Torah for the honors and respect that wil be accrue to him, not for the purpose of knowing what is wrong and what is right. will be berated. **What is even more tragic is the fact that when one is ignorant of Torah and commits a sin, it is considered an error; if he studied Torah and learned what a Torah life should be. but has no intention of observing the *mitzvot,* his is a case of wanton sin.**

With respect to Rabban Gamliel's maxim that those who occupy themselves with the affairs of the community should do so only for the sake of Heaven, Midrash Shemuel is quite aware of the anxieties of a communal worker. Often, members of a community can be very brutal and meticulously search out the faults of a community worker and persecute him if they so desire. The employee will then say to himself, "Why do I need this treacherous work? With such employers how can I carry out my mission successfully?" To give this person some assurance, God says, **"You be serious in your work and do it for the sake of Heaven and you will be safe from criticism and hounding. I will also consider your efforts as the cause of the success that you will enjoy. And if you will assert that you cannot engage in this field of endeavor because it will deny you the time that you can spend in Torah and *mitzvot,* I promise you that I will regard your timetable as if you had studied Torah and performed *mitzvot."***

Relative to the pronouncement in the *Mishnah,* "Make your will like His so that He should make His will like your will," Midrash Shemuel analyzes the psychology of the Jew. **A person must be determined to manifest his loyalty to God by acts of righteousness so that God will manifest His love for the Jew by acts of benevolence.** Intrinsically, everyone wants to do only good. What per­manent benefits does he gain by sinning? The difficulty is that he has to struggle with the evil inclination and not always does he emerge victorious. In the words of the sages, "It is the sour yeast in the dough" that brings him down. In other words, he has the will but not the action. So it is with God. Basically, He would prefer to shower down his beneficence upon men, but He is prevented from doing so. Man sins, transgresses, defies God and is undeserving of God's blessings. God, too, has the will to do good, but is prevented from doing so by man. In that light we can understand the *Mishnah.* **If you desire that God overlook all impediments and act according to His *will,* then you should ignore your evil inclination and exercise your basic will to do good.**

In his compilation, Midrash Shemuel calls our attention to an anonymous commentary which treats the dictum of our *Mishnah,* "They appear to be friends as long as they are deriving benefit ... " Jewish communal leaders are often misled by the notion that is prudent to ingratiate themselves with the civil authorities on two grounds. Firstly, they will gain personal recognition which will enhance their image in the community. This is a delusion because while the favor is still fresh in their minds, the authorities will only "appear to be friends." Secondly, there are those who believe that a bribe to those who are in power is a good investment for future needs. Who can tell when the community may need their sympathy? **The truth is that once the governing power becomes accustomed to special considerations by the community, it will make more and more demands on it.**

**Nazarean Talmud**

**Sidra of D’barim (Deu.) “2:31 — 3.22”**

**“UMiq’neh Rav” “And cattle many”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **And he said to the Talmidim, “**the **Days are coming when you will desire to see one of the days of the Son of Man, and you will not see** it**. And they will say to you, ‘Behold, there!’ ‘Behold, here!’ Do not leave your ordinary occupation![[56]](#footnote-56) For just as the lightning shines forth, flashing from** one place **under heavens to** another place **under heavens, so the Son of Man will come on his day. But first it is necessary** for **him to suffer many** things**, and to be rejected by this generation. And just as it was in the days of Noach, so also it will be in the days of the Son of Man — they were eating, they were drinking, they were marrying, they were being given in marriage, until the day Noach entered into the ark, and the flood came and destroyed** them **all. Likewise, just as it was in the days of Lot—they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot went out from Sodom, it rained fire and sulphur from heavens and destroyed** them **all. It will be just the same on the day that the Son of Man is revealed.[[57]](#footnote-57) On that day, whoever is on the housetop and his goods** are **in the house must not come down to take them away. And likewise the one who** is **in the field must not turn back. Remember Lot’s wife! Whoever seeks to preserve his life** (possessions) **will lose them, but whoever loses** them **will keep it. I tell you that in that night[[58]](#footnote-58) there will be two in one bed; one will be taken and the other will be left. There will be two** women **grinding at the same** place**; one will be taken and the other will be left.” --- And they answered** and **said to him, “Where, Master?” So he said to them, “Where the dead body** is**, there also the vultures will be gathered.”** | **And, if at the** end **time someone** (with authority) **predicts[[59]](#footnote-59) saying Behold[[60]](#footnote-60) Messiah is here or** Behold Messiah is **there. Do[[61]](#footnote-61) not believe** (trust) **him. For pseudo-messiahs and pseudo-prophets will rise up, giving signs[[62]](#footnote-62) and marvels to lead astray the elect** (the Jews) **if possible. But watch with discernment** for **I have foretold all** these **things.** |

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| Hakham Ya’aqob’s School of Remes – “Ya’aqob”  **Ya’aqob 1:5-8** |
| **If any of you is deficient[[63]](#footnote-63) in wisdom,[[64]](#footnote-64) let him** first have a **desire[[65]](#footnote-65)** for **it from the God of generosity who gives to everyone out of generosity[[66]](#footnote-66) and** treats **all as significant**,[[67]](#footnote-67) **and** He **will administer it to him**. **Only** let him **ask with faithful obedience[[68]](#footnote-68) without hesitation**,[[69]](#footnote-69) **because hesitation[[70]](#footnote-70) is like a** **wave** **in the sea agitated[[71]](#footnote-71) and driven by the wind. For truly, he must stop/not go on thinking that he will receive[[72]](#footnote-72) anything** [he asks for] **from the LORD,** for example **a man of two minds** hesitating, dubious, irresolute, he **is unstable,** unreliable and uncertain **about everything** he thinks, feels, decides. |

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Deut. 2:31 – 3:22 | Ps. 108:1-14 | Josh 10:12-21 | Mk 13:21-23 | Lk 17:22-37 | Jam. 1:5-8 | Mt. 24.45-51 | Jn. 18.12-14 |

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

Many people are constantly asking when Messiah will return. This question may be one of the most asked in the world today. Personally, we are not pre-occupied with those things. Many years ago, we asked our mentors about those things. The reply was to live life as if you could leave this planet at any time. Consequently, we have adopted the idea to live life to the best of our ability in accordance with the motto, "**Non, je ne regrette rien**"**!** When everyone else was buying water and food to sustain them for Y2K, we continued with the usual going to bed knowing that everything was in G-d’s hands. This is NOT to criticize those who possess such anxieties; we simply do not have those anxieties. This does not mean there is no cause for concern. What it means is that we should be occupied with the mission that G-d has given us to do and not entertain fables and distractions.

**Predictions with Authority**

We have translated **ειπη** (*eipē)* as “predicts with authority” based on *Exegetical dictionary of the New Testament[[73]](#footnote-73)* entry on **ειπη**. The idea of authority is not only implicit in the Greek vocabulary it is thematically implied, with the possibility of deceit. The voice of authority is the only voice, which even reaches the potential of deceiving the Elect (Jews). Because Jews have learned to think for themselves and ask questions in a Socratic method as taught by the Mishnah and the Talmud, they will not be as gullible as their Gentile counterparts. However, we must be ever wary of the “authorities” who have their “insights” into the future. During the seventies and eighties, many scholars sold the public on the fact that we would not live to the nineties. Recent authors (so called authorities) have sold millions of books on being “Left Behind.” These dimwitted works have only served to make the authors rich and foster fear in the eyes of the gullible public. We could venture to say that it was not Jews making those authors rich.

**If it were Possible**

Pseudo-prophets and messiahs have agendas. The agenda is not necessarily the deception of the people or the Elect (Jews). But, like today’s politicians with their agendas people are nothing more than cannon fodder and commodities to be exploited or merchandised. Similarly, today’s pastors are careless with their congregations. The congregation is nothing more than a pay-check. The genuine needs of the people are not considered. If the Gentile populace would adopt the Jewish worldview, they would not so easily be lead astray. The reasons for great alarm are easily solved when we come to understand that the final redemption will unfold just as the first (Exodus from Egypt) did.

**Do not worry, preoccupy yourselves with Torah study! G-d is in control, Baruch HaShem!**

**Hakham Ya’aqob’s Commentary on School of Remes – “Ya’aqob”**

Divine Wisdom in Action

The key question in the present Remes of Hakham Ya’aqob is how does War and Wisdom fit the present Torah Seder?

Furthermore, how do we deal with the issue of war? G-d is often called the “Master of War” or the “Master of hosts.” Without delving into deep study of Biblical warfare and all its nuances we must learn to accept that it is G-d who is sovereign. The “Biblical Wars as we have them in the present Torah Seder are acts of Divine Providence.[[74]](#footnote-74)

In the present Torah Seder it is evident that G-d wants the B’ne Yisrael to possess a specific “Land.” As we have stated in the first Pericope of Ya’aqob …

**Eretz Yisrael[[75]](#footnote-75) must have the Jewish people as its occupants! Eretz Yisrael must have the Torah as the Law of the Land. Thus, wherever the B’ne Yisrael go their Torah is the law of their land. As such, their land is the Torah![[76]](#footnote-76)**

**Thus, the fate of the B’ne Yisrael extends to the whole cosmos. The Jewish people of specific regions are there predetermined as an interface between G-d, Eretz Yisrael and the Torah. This is because the Torah is the Law of the Cosmos!**

Both statements are a Remes approach to the Torah and the Pericope of Ya’aqob this week. As we see from the Torah Seder the B’ne Yisrael are victorious because …

D’barim 2:33 And the Lord our God delivered him to us; and we smote him and his sons and all his people.

We must learn that everything is in G-d’s hands. Everything we face and will face is done according to Divine Wisdom – Providence.

The Talmud ask a very daunting question wit regard to knowing and understanding future events …

Tamid 32a Who is a wise man? One who sees what will be born?

Without trying to sift through all the possibilities, the answer in short is the Hakham, i.e. the “man of wisdom.” A Hakham is someone who can accurately interpret the present circumstances, and then determine an appropriate response now, today. Thus, the Talmud elevates the Hakham beyond the level of the Prophet.[[77]](#footnote-77) Also, we might say that strategy belongs to the wise.

However, the greatest war of all wars is not Gog and Magog. The greatest battle we face is the Yetser HaRa. Shimon ben Levi said: “Every day the yester of a man strengthens itself seeking to kill him . . . If The Holy One, Blessed is He, did not help him, he would not prevail.[[78]](#footnote-78)

It is the strategy of the Yester HaRa to attack the person on the level of his primacies, to make what is important, unimportant to the person and what is unimportant to G-d important to the person. Once it has brought the person to this level of “folly,” sin will then occur frequently and quite “certainly.”

**B'raysheet 2:25 Now they were both naked, the man and his wife, but they were not ashamed.**

**but they were not ashamed:** for they did not know the way of modesty, to distinguish between good and evil (Gen. Rabbah) (Targum Yerushalmi), and even though knowledge had granted him to call [all the creatures] names, he was not imbued with the evil inclination until he ate of the tree, and the evil inclination entered him, and he knew the difference between good and evil.[[79]](#footnote-79)

In short, the Remes of the Present Torah Seder plays on the idea of a Yetser HaRa that is our major contender. The greatest thing is to “Know” when to subdue and when to release it. We will deal with this in greater detail when we look at Ya’aqob 1.13-15. Suffice it to say that Ya’aqob understands the troubles of living in the Diaspora and teaches us that the greatest tool against the Yetser HaRa is Hokhmah (wisdom).

The principle and important issue here is …

1. Those who are deficient of age. i.e. immature (qualifying factor for receiving hokhmah)
2. Lack of Wisdom i.e. Hokhmah
3. Those who qualify for Hokhmah

The superficial reader will think that wisdom is received simply by prayer request. The simple answer to wisdom, (Heb. Hokhmah, Greek Sofia) is not given by a “prayer request” and then in a miraculous way is poured into the petitioner’s head. Nothing could be farther from the truth. Wisdom comes from rigorous training, deep study and association with the Sages and Torah Scholars. Those who are deficient are those who have not reached the age of wisdom or maturity. A simple lexical search of the present pericope will show that the author, Hakham Ya’aqob did not intend for the undisciplined to ask without rigorous study, training and submission to Orthodox mentors. Thus, reception of wisdom is incremental, not instantaneous. And, only the foolish (the opposite of being wise) would think that wisdom is available by simple request. Thus, the issues for gaining wisdom are as follows …

**Deficient**

Immaturity, and the lack of skills needed to handle wisdom (hokhmah). “If a man asks you ought (from the Torah), you will not give a stammering or uncertain answer.”[[80]](#footnote-80)

**Opening of the Gate of Wisdom**

The “Gate of Wisdom” is directly connected to the Shema and it recitation. (Shema Yisrael, Adonai Elohinu Adonai Echad.) The L-rd is “One” And as the “Preacher” says, the “fear of G-d is the beginning of wisdom.” The gate of Wisdom understands the unity of G-d and accepts His sovereignty and Law as a way of life.

**Result of age or immaturity**

This person may be “wise” for his years per se. But, this does not make the person a scholar, Sage or Hakham. While anyone may ask for wisdom we must also understand that wisdom muse be sought for. It is not a “free gift” and therefore must be earned.

**Hesitation**

Also, a sign of immaturity

**Double minded**

Thinking of the things of the world and the things of G-d with out the discipline to master the things of G-d. Being governed and controlled by the Yetser HaRa, which is a failure to understand the purpose of the prohibitive mitzvot.

Orthodox Wisdom

This commentary will not try to master the whole genre of “wisdom” nor will we try to cover in any length mystical (So’odic) wisdom. Wisdom covers a vast amount of study and time to master. “The goal of wisdom was the formation of character and to make sense of life's anomalies.”[[81]](#footnote-81)

Wisdom is the usual title of the Hebrew mindset which deals, not just with the Jewish national law and life, but with universal moral and religious principles of all human life. Thus, wisdom in one sense is the cosmic application of G-d’s wisdom to human affairs. Wisdom as it appears in the Torah and associated writing relates to skill and the sagacity of men. However, wisdom in the Jewish mind always recounts the Torah and associated writings. Thus, the Sages are always associating their teachings with the way of life. The Sages (Hakhamim) schooled in the Torah are equal or greater that the Prophets. The Prophets must wait on Prophetic inclination and inspiration. The Sage is one with the Torah which is the highest Prophecy.

Pro. 2:6 For the LORD gives wisdom; **From His mouth come knowledge and understanding**.

The phrase “From his mouth” requires an auditory association with a Torah Scholar. Not just a man of years.

The three pillars of wisdom are encompassed here. Hokhmah (wisdom) Da’at (Knowledge) and תְּבוּנָה which is a synonym for Binah. Thus, the insinuation is that of a path to wisdom. Da’at, Binah and eventually Hokhmah.[[82]](#footnote-82)

The “giving” of wisdom (Hokhmah) by Ya’aqob is not some request and miraculous, instantaneous gift that is poured into the head and then the recipient is as if he were a Sage. Yet, we see from Proverbs, that the words of wisdom from hearing the words of G-s’s mouth. While the word “hearing” is not present in the verse the only way to grasp the words of G-d is by hearing.

Romans 10:17 **So then faithful obedience comes from repeatedly hearing** and recital **of the Master's** (Messiah) **Mesorah.**

As such the path towards wisdom is through hearing. Specifically hearing the words of the Sages and Torah Scholars especially in a class room setting i.e. “sitting at the feet of the Rabbis drinking in their words.”[[83]](#footnote-83) Wisdom as a petition is a revelation received by the student as the teacher teaches. This wisdom guides the student to eventual perfection. This is the “perfect work” of verses Chapter 1.2-3.[[84]](#footnote-84) The recipient of the “gift of wisdom” is a student of the Torah who has prevailed in his studies.

The Rabbis likewise looked upon the yoke of the Kingdom of G-d and the yoke of the Torah as a badge of real freedom.[[85]](#footnote-85)

The primary reason for study of the mitzvoth is “Love for G-d.” But, we must also **state that they imbue the person with the wisdom of G-d in all their verses**. We must also state that the study of the mitzvoth themselves is a path to wisdom. Yet the attainment of “wisdom” must always be the practice of providence.

What is the path [to attain] love and fear of Him? When a person contemplates His wondrous and great deeds and creations and appreciates His infinite wisdom that surpasses all comparison, he will immediately love, praise, and glorify [Him], yearning with tremendous desire to know [God's] great name, as David stated: "My soul thirsts for the Lord, for the living God" [Psalms 42:3].[[86]](#footnote-86)

**Being a lover of God**, in Maimonides’ formulation, should require **taking pleasure in God**, which (given Maimonides’ philosophical strictures on positive knowledge about divinity) can only mean taking pleasure in the wisdom of divine actions, which include both nature and the commandments.

The Prophet teaches us that our love for G-d is greater than the sacrifices. And, G-d desires that love more than the voluminous number sacrifices offered in the Temple.

**Wisdom is the seminal power of the Divine**.

The call to ‘‘dwell upon and contemplate’’ the commandments can be glossed as ‘‘**deep study,**’’ which is to say that he assimilates this activity to the traditional rabbinic study of Torah. The original Arabic, however, is *nata’ammal* *wa-na‘tabir*. The first part of this phrase implies looking at something closely or studying it and fixing it in one’s mind. The second is a common term for contemplation that was rendered into Hebrew by Ibn Tibbon as *nitbonen*. It has been shown that Maimonides and Ibn Rushd both used this term when they wished to discuss the religious obligation to contemplate nature as well as divine law.

Maimonides to the apprehension of the subtle interconnections through which divine providence becomes manifest, so he marvels at the discovery of unsuspected links between seemingly disparate groups of commandments. The penalties established by the divine law for theft, for bearing false witness in a judicial setting, and for falsely giving one’s wife an unchaste reputation are each classified by Maimonides with a different set of commandments, yet they each also seem to embody a principle of retributive justice that establishes a secondary order of linkage and common purpose across different categories of law. ‘‘The sentence to be passed on all three [of these transgressors] is determined by *one law and* *one judgment.* Marvel exceedingly at the wisdom of his commandments just as you should marvel in the wisdom of the things he has made . . . just as the things made by him are consummately perfect, so are his commandments consummately just.” This is a good example of how organizational and taxonomic features of the reasons for the commandments help to structure and augment Maimonides’ contemplative pleasure and appreciation of divine wisdom. (310)[[87]](#footnote-87)

Maimonides adapted this Aristotelian framework to his own context by treating the contemplation of reasons

for the commandments not only as a perfection of their performance but also as a free-standing contemplative practice identified in *Sefer ha-mitsvot* and the *Guide of the Perplexed* with the attainment of pleasure and love of God. This philosophically sophisticated and encompassing approach to reasons for the commandments is, however, virtually unparalleled among medieval Jewish writers, which has helped to ensure that Maimonides’ views on the subject remain obscure. (311)

And what is the way that will lead to the love and fear of him? When a person contemplates [*yitbonen*] his wondrous works and creatures and from them obtains a glimpse of his wisdom, which is incomparable and infinite, he will straightaway love him, glorify him and long with an exceeding longing to know his great name; even as David said, ‘‘**My soul thirsts for God, for the living God.**’’ (312)

**The love of God derives here from contemplation of divine wisdom** just as it is does in *Sefer ha-mitsvot*. Yet unlike *Sefer ha-mitsvot*, which emphasizes the contemplation of God’s commandments as well as God’s works, this text calls for contemplation of the divine wisdom manifest in nature alone. (312)[[88]](#footnote-88)

**The goal of their teaching is to enable one to cope with life**, and to impose a kind of order on the myriad experiences which surround a person. The wise know when to speak and when to be silent (esp. the latter; cf. Prov 17:27–28). This orientation to proper action is fundamental, for wisdom is practical, not theoretical. Even when the sage describes some aspect of reality as “the way it is,” the purpose remains practical. The commands and the prohibitions make this explicit, and even most of the sayings are filled with value judgments that urge a given course of action. Truthfulness, fidelity, kindness, honesty, control of the appetites—these are staple topics in the instructions in Proverbs and Ecclesiasticus. There is in fact a striking parallelism between *ḥkm* and *ṣdq* ―(“righteous”) in both works.

At one-time Israelite wisdom was widely considered to be the work of the court school in Jerusalem, because of the similarities that it presented with Egyptian wisdom, which was the work of a royal or scribal class. But origins in family and tribal wisdom must also be considered (Gerstenberger 1965).[[89]](#footnote-89) Probably both school and tribe contributed to the wisdom movement. The existence of the institution of a ―school‖ in Israel remains only a reasonable inference (Hermisson 1968: 113–136; Golka 1983: 257–270; Lemaire 1981; 1984; Crenshaw 1985b).[[90]](#footnote-90) The precise setting (**Sitz im Leben**)[[91]](#footnote-91) of the Israelite sages cannot be determined. Qoheleth is described as a “wise man” who taught the people knowledge Eccl 12:9), but we know nothing of his situation.[[92]](#footnote-92)

Etymologically of Hokhmah and the “Proverb” (mashal) seems to relate to comparison and with rule or power. Biblical wisdom is basically religious, not secular. Wisdom may be considered “G-d-language.” There seems to be a consensus that biblical wisdom connotes a search for “order” Murphy 1978: 35–36; Gese 1958: 198–199).[[93]](#footnote-93)

Wisdom and the Sage

Priest, Prophet, King, Scribe and Sage

It is taught and thought that the Priest was to be a master of the Scriptures and this is true to an extent. The Priest also had cultic duties as well as his education in the Scriptures. As such, the Priest was schooled in areas of the Priesthood. Therefore, being a Sage is part of his occupation. Or, we can see that his education is for the sake of the Priesthood. As such he was not strictly devoted to Torah education nor was his education in teaching how to follow the mitzvoth in a way that would keep the student of the Torah from sinning against the Torah or G-d. This is not the case with the Sage or Hakham. The initial custodian of the Torah was the eldest or firstborn son who worked in many ways as a Priest of sorts. However, his devotion to the Torah was for the sake of teaching the family what was expected of them in life. Specifically, life in service to G-d.

The Sage class, composite in nature. In its turn called for division; one set of men cultivated the study of the national code of law, becoming necessarily expounders of the Torah. These Sages were the lawyers or Scribe’s students were attracted by the study of universal moral truth-these were the sages.[[94]](#footnote-94)

b. Erub 54b Our Rabbis learned: What was the procedure of the instruction in the oral law? Moses learned from the mouth of the Omnipotent. Then Aaron entered, and Moses taught him his lesson. Aaron then moved aside and sat down on Moses’ left. Thereupon Aaron's sons entered, and Moses taught them their lesson. His sons then moved aside, Eleazar taking his seat on Moses’ right and Ithamar on Aaron's left. R. Judah stated: Aaron was always on Moses right. Thereupon the elders entered, and Moses taught them their lesson, and when the elders moved aside all the people entered and Moses taught them their lesson. It thus followed that Aaron heard the lesson[[95]](#footnote-95) four times, his sons heard it three times, the elders twice and all the people once. At this stage Moses departed and Aaron taught them his lesson. Then Aaron departed, and his sons taught them their lesson. His sons then departed, and the elders taught them their lesson. It thus followed that everybody heard the lesson four times. From here R. Eliezer inferred: It is a man's duty to teach his pupil [his lesson] four times. For this is arrived at a minori ad majus: Aaron who learned from Moses who had it from the Omnipotent had to learn his lesson four times[[96]](#footnote-96) how much more so an ordinary pupil who learns from an ordinary teacher.

What prompts the prayer for wisdom? What causes the student to realize that he is deficient of this vital quality? Simply, it is being in the presence of the Sages and Torah Scholars who have poured their lives into the task of mastering its wisdom. The observance of faithful obedience causes the student of the Torah to realize that wisdom is related to faithful study of the Torah. Upon seeing the wisdom of a Torah Scholar, the Talmud Torah realized his deficiency. Hearing the question to the Sages the talmidim learn the secret to Wisdom (Hokhmah), “what we will do to become wise,” “He replied: Let him devote more time to study and less to trade.” Said they to Him: “Many have done so without success!” Rather must they supplicate Him to whom belongs, as it is said’ For the L-RD gives wisdom, out of his mouth comes knowledge and discernment’ Proverbs 2.6.[[97]](#footnote-97) Here wisdom is received by two means.

1. Study of the Torah as a source of wisdom, at the feet of the Sages.
2. Prayer for wisdom as the talmid hears the word of G-d’s mouth through the mouth of the Torah Scholar.

The person lacking wisdom fails in three ways

1. He fails because he is not “clinging to G-d” i.e. the Sages and their teachings etc.
2. He has rejected the principal source for wisdom, G-d through the agency of His Sages.
3. He has failed in his prayer life because he has not yet asked for wisdom.

Thus, “lacking” (being deficient) shows that not being in possession of “wisdom” the soul is lacking everything.[[98]](#footnote-98)

The typical thought of the Sage or Torah Scholar held that the Torah and its rules was the foundation for hope and all daily life. This mindset they transmitted to the people of Israel and their students. As such, the mindset of the Jewish people was that of religious superiority. The held the place closest to G-d.

Among the Sages and Prophets being close to G-d was of tantamount importance. The Talmud and Midrash associate the Shekinah[[99]](#footnote-99) with wisdom.[[100]](#footnote-100) As we have stated, being close to G-d means being close to His Sages and drinking in their words.[[101]](#footnote-101) The primary mindset among the Hakhamim was that of Torah education. It was a religious comportment that surpassed everything else in Jewish life. It was greater than all the Temple worship and Sacrifices.

Forgiveness of sin is not connected with sacrifice. but with the mercy of God and obedience to him (see, e.g., Job s Eccles. 17 Wisd. 1123). This, however, is not peculiar to the sages it is a part of the general Israelitish conception; in the Torah there is no sacrificial atonement except for sins of ignorance. The negative attitude of the Wisdom books towards sacrifices and the Temple ritual in general must be ascribed to the progress of moral and religions thought. All the cultivated world of the time was moving away from this external sort of service. This was notably the case in Greece and Rome, and the same tendency (formulated in the Gospels) is visible in the sayings ascribed (in Aboth) to the early Jewish teachers. The moral side of the relation between man and God of necessity emphasized.[[102]](#footnote-102)

The “Intellectual Tradition”[[103]](#footnote-103) of the Sages is what we can call “Orthodox Wisdom.”[[104]](#footnote-104)

**Mesorah**

Wisdom of the Mesorah (Tradition) can be divided into two parts.

1. The first being the substance of the tradition
2. The second is the process of development.

In the case of both they are still called the “Mesorah.” In Judaism both relate to the office and occupation of the Torah Scholars and Sages. Furthermore, it is related to the Sage and his students. The lessons and Torah taught by the Hakham is “handed down” (Mesorah) to the talmid. Thus, the wisdom of the Sage is not lost with the death of the Hakham or Sage. In most if not all cases the Torah Scholar “hands down” a system of halakhic evidence and observance. However, the body of the Mesorah given to the talmidim is far greater than just “halakhah.” The hakham hands down to his students a way of reading, understanding an interpreting the Torah from the Sage’s history and ancestry. Thus, each Sage is connected to the whole of the Mesorah and the specific Mesorah from the Sage’s history and ancestry. Each Sage is the steward of the Mesorah. each Sage is bound to the Mesorah by and large. But, he is also the repository of his family traditions. The only way for this Mesorah to survive is through the “handing down” from rabbi to talmid. He must make his talmidim aware of the larger “Mesorah,” the tradition of all Jewish Sages and the tradition as he received it from his Rabbi. A Mesorah collegiality is achieved, a friendship, a comradeship of old and young, spanning antiquity, the Middle Ages and modern times.

Ask your father and he will tell you, your elders, and they will explain to you. Deut 32.7

When the talmid has learned to think like his Rabbi or the Rabbis he will be able to discern the Torah with similar understanding. Thus, learning Torah and the Mesorah is learning to think like the Torah Scholars who have laid down the foundation for Torah transmission.

The status of the Oral Torah. One Torah Scholar stated that “the Oral Tradition must have its basis in being handed down just as the Written Torah has a Mesorah in the way it was handed down.”[[105]](#footnote-105)

Without the Mesorah of learning, with its internal logic and intellectual rigor, and the Mesorah of practice, with its traditional values and profile, Judaism would have no future.

Without a unifying Mesorah text, each generation would be a standalone unit, disjointed from previous and subsequent eras, and every individual would be merely an individual, without a connection to the greater Knesset Yisrael. This concept is true of other core Mesorah texts, such as the Talmud Bavli, whose words and pages have survived and thrived for centuries and it connects all those who have studied it throughout the generations. Obviously, the text of the Haggadah developed over generations, much like the Talmud; the uniformity and ubiquity of the text that coalesced matched the increasing need for stronger Mesorah with increased dispersion.[[106]](#footnote-106)

Mesorah reflects continuing and traditional practices that are based on solid halachic and or Jewish ideological considerations.

Sages

**Philo and wisdom**

**We must now come to the point which it is necessary for you to know, viz., that men are divided into three different classes in respect of their notions regarding the words of the Sages.**

Skill in the affairs of life, practical wisdom, wise management as shown in forming the best plans and selecting the best means, including the idea of sound judgment and good sense (Acts 6:3; 7:10: Col. 1:28; 3:16; 4:5). *Stóma* (4750), mouth, and *sophían* in Luke 21:15 means wise utterance. See Sep[[107]](#footnote-107)t: 1 Kgs. 2:6.[[108]](#footnote-108)

**Connotation of Wisdom**

Wisdom (Heb. *h*̣*okhmah*) has a wide range of meanings in different contexts, as illustrated in stories about Solomon, the traditional paragon of wisdom: cunning (I Kings 2:6, 9), moral discernment (3:9, 12), understanding of justice (3:28), encyclopedic knowledge (5:9, 14 [4:29, 34]), literary skill (5:12, [4:32]), and ability as ruler (5:21 [5:7]). In Job 39:16–17 and Ecclesiastes 2:3 it means simply intelligence. Its primary meaning is superior mental ability or special skill, without a necessary moral connotation (Ex. 35:31–33; II Sam. 14:1ff.). The *h*̣*akham* was the knowledgeable man, hence a counselor, teacher (Ex. 35:34; Prov. 12:15). Skills were acquired through training, *musar* (Prov. 1:2–6); life situations called for counsel, ʿ*ez*̣*ah* (I Kings 12:8; Prov. 1:30). The highest skill was that of living successfully, with divine and human approval. The idea of wisdom as a fundamentally ethical and religious quality of life is developed in Job, Proverbs 1–9, the Wisdom Psalms, and Daniel, and later in Ben Sira, Wisdom of Solomon, and Tobit. Special senses of *h*̣*okhmah* are understanding of dreams and omens (Gen. 41:15, 39; Dan. 1:17); knowledge properly belonging to God alone (Gen. 3:22; Ezek. 28:2–3); and righteousness, in eschatological times (Dan. 11:33; 12:10; the term here is *maskilim*).

As a historical phenomenon, biblical wisdom designates a distinctive cultural tradition and scholarly activity in

the history of ancient Israel, continuing in early Judaism and Christianity. It was a way of thinking and an attitude to life that emphasized experience, reasoning, morality, and general human concerns not restricted to Israelites. Its interest was in individuals and their social relationships rather than in the distinctive national religion and its cult. A generalized religious element was present from the first in wisdom’s recognition of the rightness of a certain order of life; only in its later stages – as in Ben Sira – were the wisdom and the national-religious traditions joined together. In keeping with this striving for order and equilibrium, the wisdom teachers sought to provide rules and examples of personal morals and, on a theoretical level, meanings and values through reflection, speculation, and debate.

The Torah was both code and creed; it was also the summation of Israel’s distinctive religious wisdom (Deut. 4:6). Temple scribes and wisdom teachers turned their attention to Torah study, with two results: the two streams of wisdom tradition and covenant theology coalesced, and a new kind of wisdom piety developed (cf. Ps. 1, 119).

“Man, and his God” an upright man who suffers has no recourse but to pray for deliverance.

It will be noticed that the religious component of wisdom teaching becomes more explicit as time goes on.

Wisdom was not seen as a natural endowment, though the capacity to attain it might be considered a natural endowment. Wisdom had to be learned and could be taught. Even so, it remained a divine gift rewarding those who desired it enough to submit to its discipline (Prov. 2).

All these denote elements and aspects of one thing – the activity of mind – introducing order in place of confusion, expanding and structuring knowledge, and purposefully directing the actions of men.

The wise were more capable, knowledgeable, skillful, intelligent, imaginative, and resourceful than their fellows, who consequently would look to them for counsel and leadership.[[109]](#footnote-109)

The goal of their teaching is to enable one to cope with life, and to impose a kind of order on the myriad experiences which surround a person. The wise know when to speak and when to be silent (esp. the latter; cf. Prov 17:27–28). p. 9430[[110]](#footnote-110)

Just as rabbinic Judaism coined the phrase ― “a sage (Heb ḥakām) is superior to a prophet …”

Hebrew Bible scholars are in the habit of referring to certain compositions in the third part of the canon as "wisdom writings" and to their authors as "wisdom writers" or ''the wise."[[111]](#footnote-111)

Wisdom and “Sage” in Kings and Samuel are related to the Monarchial reign of David and Solomon i.e. courtiers, not just “Sage” but Sages with political knowledge.[[112]](#footnote-112) Our use of “Political” wisdom should be understood as a Sage who is also a Judge in maters of the King. Thus, the Courtier must be well suited to service in “Legal” matters as well as other personal matters.

The wisdom experience was reflected not only in the limit situations recorded in Job and Ecclesiastes. It was found also in the jejune events of everyday life.

But if it is true that "what the tongue utters is from the Lord" (Prov 16:1), wisdom is unattainable without the divine activity.[[113]](#footnote-113)

Wisdom in Creation! Where did Wisdom come from in the order of Creation?

As we have already seen, the particular role of Lady Wisdom in the creative activity described in Prov 8:22-31 is not clear. But there can be no doubt about her divine origin, and it is certain that she is somehow associated with creation.

Wisdom was somehow outside of God, not merely a divine attribute. [[114]](#footnote-114)

**Who is wisdom?**

Wisdom is a mystery, distinct from the works of creation, yet somehow present.

The biblical metaphors portraying “Lady Wisdom” indicate a wooing, indeed an eventual marriage. Who has ever sued for, or been pursued by, order, even in the surrogate form of a woman? The very symbol of Lady Wisdom suggests that order is not the correct correlation. Rather, she is to be somehow identified with the Lord, as indicated by her very origins and her authority. The call of Lady Wisdom is the voice of the Lord. She is, then, the revelation of God, not merely the self-revelation of creation. She is the divine summons issued in and through creation, sounding through the vast realm of the created world and heard on the level of human experience. Thus, she carries out her function with human beings (Prov 8:31).[[115]](#footnote-115)

Her speech is now described as uttered before the heavenly court (Wisdom in Sirach 24:2)

The truly new move of Ben Sira is to identify Lady Wisdom with the Torah, an identification prepared for by Psalm 19 and derived from the idea that wisdom is somehow a communication of God.

There is movement here, a divine communication, which is also necessarily a revelation of some kind.[[116]](#footnote-116)

Wisdom is a So’odic truth, entity that existed as G-d’s agent in creation. Thus, we can see that Wisdom is a Divine dialogue between the Divine and His creatures.[[117]](#footnote-117)

Amen V’amen

**Questions for Understanding and Reflection**

1. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
2. **In your opinion what is the prophetic statement for this week?**

**Blessings 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 honour, and majesty, both now and in all ages. Amen!”**

**Next Sabbath:**

**Shabbat: “Rosh Chodesh Ellul”**

**&**

**3rd Sabbath of Nachamu (Consolation)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  |  |
| **“Yifqod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – D’barim 3:23-25 |
| **“Let Appoint the LORD”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – D’barim 3:26-29 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – D’barim 3:23-29 |
| B’Midbar 27:15 - 28:26 | Reader 4 – B’Midbar 28:1-9 |  |
| Ashlamatah: Is 66:1, 23  I Samuel 20:18, 42 | Reader 5 – B’Midbar 28:10-14 |  |
| **Special:** Is. 54:11 – 55:5 | Reader 6 – B’Midbar 28:15-18 | Reader 1 – D’barim 3:23-25 |
| Proverbs 7:1-27 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – D’barim 3:26-29 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – D’barim 3:23-29 |
| N.C.: Col. 2:16-23 | Is 66:1, 23                I Samuel 20:18, 42                 Isaiah 54:11 – 55:5 |  |



**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. verses 13-14. - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-1)
2. Bereshit (Genesis) 19:30-38. [↑](#footnote-ref-2)
3. Bereshit (Genesis) chapter 18. [↑](#footnote-ref-3)
4. Egypt [↑](#footnote-ref-4)
5. Bamidbar (Numbers) 25:1-9. [↑](#footnote-ref-5)
6. Nazir 23b [↑](#footnote-ref-6)
7. Yevamoth 76b [↑](#footnote-ref-7)
8. Melachim bet (2 Kings) chapter 5. [↑](#footnote-ref-8)
9. Syria [↑](#footnote-ref-9)
10. Bamidbar (Numbers) 24:17-18 [↑](#footnote-ref-10)
11. II Shmuel (Samuel) 8:2 [↑](#footnote-ref-11)
12. Zechariah 9:10 [↑](#footnote-ref-12)
13. Cf. II Shmuel (Samuel) 8:6 and 8:14 [↑](#footnote-ref-13)
14. Ovadiah 1:21 [↑](#footnote-ref-14)
15. Tehillim (Psalms) 108:10 [↑](#footnote-ref-15)
16. Numbers Rabbah 14:4 [↑](#footnote-ref-16)
17. Gittin 57b; Deuteronomy Rabbah 2. [↑](#footnote-ref-17)
18. I Melachim (Kings) 22:34. [↑](#footnote-ref-18)
19. II Melachim (Kings) v. 1 [↑](#footnote-ref-19)
20. Midrash Shocher Ṭob to. Ps. lx.; Arama, “Aḳedat Yiẓḥaḳ,” ch. lxi. [↑](#footnote-ref-20)
21. Numbers Rabbah 7:5; comp. Arama, *l.c* [↑](#footnote-ref-21)
22. End [↑](#footnote-ref-22)
23. Compare II Melachim (Kings) v. 2 [↑](#footnote-ref-23)
24. Yitro, Amalek, 1 [↑](#footnote-ref-24)
25. Midrash Rabbah - Numbers XIV:1 has virtually the same remarks as the Gemara. [↑](#footnote-ref-25)
26. II Melachim (Kings) 5:20-24. [↑](#footnote-ref-26)
27. רשומות דורש lit., ‘interpreters of signs,’ i.e., those who interpret the law symbolically, for the sake of edification and instruction, a school of exegetes belonging to a period anterior to that of Hillel and Shammai and of Palestinian origin. For a full discussion of the term, v. Lauterbach, J.Q.R. (N.S.) I, pp. 291ff. and 503ff. [↑](#footnote-ref-27)
28. I.e., it is for me to bear their iniquities that they may enter into the coming world. [↑](#footnote-ref-28)
29. Tehillim (Psalms) 60:9f. [↑](#footnote-ref-29)
30. Viz., the son of Hezekiah. [↑](#footnote-ref-30)
31. נעלי (E.V. ‘my shoe’) is connected with root meaning ‘to lock’ and the phrase is taken to denote, ‘I will lock him up in Paradise.’ [↑](#footnote-ref-31)
32. התרועעי hithro’a’i (E.V. ‘triumph thou’) is thus derived from רע and translated ‘make thyself a friend’. It may be observed that it is not taught here that they actually have a portion in the world to come as a right, but that they will nevertheless enter therein, God bearing their iniquities to make this possible (v. n. 1). This is in accordance with the general attitude of Judaism that punishment is not everlasting. Cf. M. Joseph. Judaism as Creed and Life, pp. 146-147. [↑](#footnote-ref-32)
33. Tehillim (Psalms) 108:10 [↑](#footnote-ref-33)
34. The Talmud calls these two ‘jewels’ are called ‘good doves’. [↑](#footnote-ref-34)
35. Bamidbar Rabbah 14:1 [↑](#footnote-ref-35)
36. 1Shmuel (Samuel) 22:3-4 [↑](#footnote-ref-36)
37. *Alshich* perceives in the phrase *Moab is my washbasin* an allusion to the taint of Moabite ancestry on David’s lineage. David spent his life *washing* his soul and cleansing it from any trace of gentile association. The Talmud, in Yoma 22b, states that no leader should be appointed to a position of authority over the community unless he has a basketful of ‘creeping reptiles’ tied to his back, meaning that his family tree should have some lowly ancestry. Then, if he grows excessively proud, people can taunt him, ‘Turn around and see from whence you came.’ The proof of this is that since Saul’s pedigree was perfect, he disregarded admonition and fell; but David’s Moabite ancestry always haunted him and caused him to be more humble and cautious in his affairs (see *Rashi, Yoma* 22b). [↑](#footnote-ref-37)
38. The Zohar (Parashat Balak) explains that this is said for a faraway time, which implies the End of Days. [↑](#footnote-ref-38)
39. Metaphorical reference to Edom; v. Isa. LXIII, 1. [↑](#footnote-ref-39)
40. This probably refers to Antiochus Epiphanes, king of Syria (so called because of his attempted Hellenization of the Jews). [↑](#footnote-ref-40)
41. אתרועעי is thus probably connected with רעע ‘to be favorably inclined’. [↑](#footnote-ref-41)
42. Sanhedrin 104b [↑](#footnote-ref-42)
43. I Shmuel (Samuel) 21:8 [↑](#footnote-ref-43)
44. The Midrash Tehillim 3:4 is likely Rashi’s source for this conclusion. [↑](#footnote-ref-44)
45. Midrash Shmuel (Samuel) 18:4 [↑](#footnote-ref-45)
46. Chagigah 15b [↑](#footnote-ref-46)
47. Sanhedrin 106b [↑](#footnote-ref-47)
48. Yevamot 76b-77a [↑](#footnote-ref-48)
49. Bereshit Rabbah 32:1 [↑](#footnote-ref-49)
50. Sanhedrin 93b [↑](#footnote-ref-50)
51. The ab beit din, the “chief of the court” or “chief justice” or “chief justice”, was the second-highest-ranking member of the Sanhedrin during the Second Temple period and served as an assistant to the Nasi. The president, who bore the title Nasi “Prince”, was in a way the supervisor of the court, which consisted of seventy additional members. Any judgment issued by the Sanhedrin in the absence of the Nasi was invalid. The Ab Beit Din was known as the “Master of the Court” and he was the most learned and important of these seventy members. [↑](#footnote-ref-51)
52. Midrash Pliah [↑](#footnote-ref-52)
53. Soncino Zohar, Bereshit, Section 1, Page 166b [↑](#footnote-ref-53)
54. Yaaqob Avinu = Jacob our Father. [↑](#footnote-ref-54)
55. Ovadia ben Jacob Sforno (Obadja Sforno, Hebrew: עובדיה ספורנו) was an Italian rabbi, Biblical commentator, philosopher and physician. He was born at Cesena about 1475 and died at Bologna in 1550. [↑](#footnote-ref-55)
56. Plummer, A. (1896). *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. London: T&T Clark International. p. 407 [↑](#footnote-ref-56)
57. **ἀποκαλύπτω** – *apokalupto* [↑](#footnote-ref-57)
58. Allegorical reference to the dispersion and exile [↑](#footnote-ref-58)
59. Balz, H. R., & Schneider, G. (1990-c1993). *Exegetical dictionary of the New Testament. Translation of: Exegetisches Worterbuch zum Neuen Testament*. (1:393). Grand Rapids, Mich.: Eerdmans. [↑](#footnote-ref-59)
60. Verbal tally with Torah Seder [↑](#footnote-ref-60)
61. Verbal Tally with Torah Seder [↑](#footnote-ref-61)
62. ﻿m.﻿ Soṭa 9:15 [↑](#footnote-ref-62)
63. See footnote to “lacking nothing” “λείπω” in the previous pericope. [↑](#footnote-ref-63)
64. Those who are “deficient” in wisdom refers to the immature. Hakham Shaul refers to those who have wisdom, but it is only the Σοφίαν δὲ λαλοῦμεν “full-grown” or mature. Thus, Ya’aqob offers a Sapiential understanding in the sense of imparting instruction or addressing themselves to broad issues of a philosophical or theological nature. The quintessential figure of wisdom is Solomon. G-d gave Solomon very great wisdom, discernment, and breadth of understanding, as vast as the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east … and his fame spread throughout all the surrounding nations . . . He composed three thousand proverbs, and his songs numbered a thousand and five. He would speak of trees, from the cedar that is in the Lebanon to the hyssop that grows in the wall; he would speak of animals, and birds, and reptiles, and fish. People came from all the nations to hear the wisdom of Solomon; they came from all the kings of the earth who had heard of his wisdom. (1 Kgs. 4: 2934) [↑](#footnote-ref-64)
65. Strong’s 154 **αἰτέω** [aiteo /ahee·teh·o/] v. Of uncertain derivation; TDNT 1:191; TDNTA 30; GK 160; 71 occurrences; AV translates as “ask” 48 times, “**desire**” 17 times, “beg” twice, “require” twice, “**crave**” once, and “call for” once. 1 to ask, beg, call for, **crave**, **desire**, **require**. Additional Information: For synonyms see entries 1189, deomai; and 2065, erotao. See entry 5802 for comparison of synonyms.

    Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (**G154**). Ontario: Woodside Bible Fellowship.

    **αἰτέω** certainly contains the idea of “asking” as can be seen. But, the greater meaning is for those who crave the wisdom of G-d … [↑](#footnote-ref-65)
66. Most scholars understand **ἁπλοῦς** in the sense of ‘to be healthy’ or ‘to be sound’

    Louw, J. P., & Nida, E. A. (1996, c1989). Greek-English lexicon of the New Testament: Based on semantic domains (2nd edition.) (1:569). New York: United Bible societies.

    Again, we have the notion or idea of maturity. This is not to say that younger students do not have wisdom or that they cannot “ask.” Hakham Ya’aqob’s meaning is that we must mature to possess real “wisdom.” And it is the fruit of great labor and study. [↑](#footnote-ref-66)
67. Cross linguistic parallel gives us the meaning of being significant through חַרְצַנִּים Which is a negative form. We have used its positive sense. [↑](#footnote-ref-67)
68. Faithful obedience is two-fold. First there must be faithfulness to Torah observance. Secondly, there must be faithfulness to Torah study in association with a Hakham and mentor. [↑](#footnote-ref-68)
69. Διακρίνω (1252) – 5. 5 to be at variance with one’s self, **hesitate**, doubt. **Being divided within one’s self.** [↑](#footnote-ref-69)
70. Hesitation is related to timidity, fear of men and dread of responsibility. Thus “hesitation” is not just procrastination. Hesitation is always associated with fear. We cannot approach G-d with inordinate or indecisive fear.

    The LXX uses it for several terms, mostly for שׁפט and דין. Judge (ment) and justice or judgment, rule, sway, defend or punish. It also relates to contention and quarreling. Thus, a man hesitation because of mixed motives or because he is not at perfect peace with G-d will never receive anything from G-d.

    Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (3:946). Grand Rapids, MI: Eerdmans.

    Hesitation is also associated with weakness of hasty violence and weakness of moral cowardice [↑](#footnote-ref-70)
71. ῥιπίζω (4494) 2 to toss to and fro, to **agitate**.

    The rolling and agitated sea is a picture of instability and lack of knowledge. Who knows exactly how the sea will fall and roll? [↑](#footnote-ref-71)
72. Zerwick, M., & Grosvenor, M. (1974). *A grammatical analysis of the Greek New Testament*. Originally published under title: Analysis philologica Novi Testamenti Graeci; translated, revised and adapted by Mary Grosvenor in collaboration with the author. Rome: Biblical Institute Press. p. 691. [↑](#footnote-ref-72)
73. Balz, H. R., & Schneider, G. (1990-c1993). *Exegetical dictionary of the New Testament. Translation of: Exegetisches Worterbuch zum Neuen Testament*. (1:393). Grand Rapids, Mich.: Eerdmans. [↑](#footnote-ref-73)
74. Divine providence (Hebrew: השגחה פרטית‬ Hashgochoh Protis or Hashgaha Peratit, lit. divine supervision of the individual) is discussed throughout Rabbinic literature, by the classical Jewish philosophers, and by the tradition of Jewish mysticism.

    Two types of providence are considered: 1. hashgahah kelalit, “general providence,” G-d’s care for the world in general and for species in general; and 2. hashgahah peratit, “special providence,” G-d’s care for each individual. Maimonides, in his Guide of the Perplexed (3:17‑18), defends both types of providence but limits special providence to human beings and even then, believes that it is only extended to individuals who lead intellectual and pious lives. [↑](#footnote-ref-74)
75. The Land of Israel [↑](#footnote-ref-75)
76. Rule of Interpretation, *Gezerah Shavah* … An inference from the analogy of words (literally, a comparison of equal”).

    *Gezerah Shavah* clarifies the text of the Torah.

    *Gezerah Shavah* that reconstructs a completely new halakhah, not mentioned in the text. [↑](#footnote-ref-76)
77. Bava Batra 12a [↑](#footnote-ref-77)
78. B. Kiddushin 30b [↑](#footnote-ref-78)
79. Rashi B’raysheet 2.25 Gen. Rabbah, Zohar, vol. 1, 36b; Mid. Tadshei 7 [↑](#footnote-ref-79)
80. Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 1:191

    See also Cf. S. Nu., 119 on 18:20; Ab., 2, 14; esp. b. San., 38b. [↑](#footnote-ref-80)
81. Crenshaw, James L. Old Testament Wisdom: An Introduction. Westminster John Knox Press, 2010. p. 5 [↑](#footnote-ref-81)
82. True ChaBaD [↑](#footnote-ref-82)
83. Abot 1:4 [↑](#footnote-ref-83)
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