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

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Ab 09, 5772 – July 27/28, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. July 27 2012 – Candles at 8:10 PM  Sat. July 28 2012 – Habdalah 9:07 PM | **Brisbane, Australia**  Fri. July 27 2012 – Candles at 4:59 PM  Sat. July 28 2012 – Habdalah 5:54 PM | **Bucharest, Romania**  Fri. July 27 2012 – Candles at 8:29 PM  Sat. July 28 2012 – Habdalah 9:36 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. July 27 2012 – Candles at 8:30 PM  Sat. July 28 2012 – Habdalah 9:29 PM | **Jakarta, Indonesia**  Fri. July 27 2012 – Candles at 5:37 PM  Sat. July 28 2012 – Habdalah 6:27 PM | **Manila & Cebu, Philippines**  Fri. July 27 2012 – Candles at 6:09 PM  Sat. July 28 2012 – Habdalah 7:01 PM |
| **Miami, FL, U.S.**  Fri. July 27 2012 – Candles at 7:51 PM  Sat. July 28 2012 – Habdalah 8:46 PM | **Olympia, WA, U.S.**  Fri. July 27 2012 – Candles at 8:32 PM  Sat. July 28 2012 – Habdalah 9:44 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. July 27 2012 – Candles at 7:48 PM  Sat. July 28 2012 – Habdalah 8:49 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. July 27 2012 – Candles at 8:02 PM  Sat. July 28 2012 – Habdalah 9:09 PM | **Singapore, Singapore**  Fri. July 27 2012 – Candles at 6:58 PM  Sat. July 28 2012 – Habdalah 7:49 PM | **St. Louis, MO, U.S.**  Fri. July 27 2012 – Candles at 7:58 PM  Sat. July 28 2012 – Habdalah 9:00 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**This Torah Seder commentary is dedicated to Her Excellency Giberet Sarai bat Sarah on occasion of her birthday this week. We join together to wish her a very happy Yom Huledet Sameach (Happy Birthday), and may she be granted a long, healthy and prosperous life and the ability to perform many great deeds of loving kindness, together with all Israel, amen ve amen! We also and with great pleasure dedicate this Torah Seder commentary to our most faithful Paqidim: Rosh Paqid Adon Hillel ben David & Paqid Dr. Adon Eliyahu ben Abraham, to both we wish you a very happy Yom Huledet Sameach (Happy Birthday), and may your word advance and be the instrument for many to return to the Torah, may you be granted a long and healthy life, much prosperity and bringing many to Torah’s faithful obedience under the wings of our King and redeemer, amen ve amen!**

**3rd Sabbath of Rebuke**

**Shabbat: “V’Abraham Zaqen” & Shabbat: Chazon**

**Sabbath: “And Abraham was old” & Sabbath: “The Vision”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאַבְרָהָם זָקֵן** |  |  |
| **“V’Abraham Zaqen”** | Reader 1 – B’resheet 24:1-9 | Reader 1 – B’resheet 24:42-44 |
| **“And Abraham was old”** | Reader 2 – B’resheet 24:10-14 | Reader 2 – B’resheet 24:45-47 |
| **“Y Abraham [era] anciano”** | Reader 3 – B’resheet 24:15-18 | Reader 3 – B’resheet 24:42-47 |
| B’resheet (Gen.) 24:1-41 | Reader 4 – B’resheet 24:19-21 |  |
| Ashlamatah: Isaiah 51:2-11 | Reader 5 – B’resheet 24:22-26 |  |
| Special Isaiah 1:1-27 | Reader 6 – B’resheet 24:27-33 | Reader 1 – B’resheet 24:42-44 |
| Psalms 17:1-15 | Reader 7 – B’resheet 24:34-41 | Reader 2 – B’resheet 24:45-47 |
|  | Maftir – B’resheet 24:39-41 | Reader 3 – B’resheet 24:42-47 |
| N.C.: Mark 2:21-22  Luke 5:36-39 & Acts 5:7-11 | Isaiah 1:1-27‎ |  |

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Rebekah – Genesis 24:1-41

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet ‎‎‎24:1-41‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And Abraham was old, advanced in days, and the Lord had blessed Abraham with **everything**. | 1. And Abraham was old with days, and the Word of the LORD had blessed Abraham with **every** kind of blessing. |
| 2. And Abraham said to his servant, the elder of his house, who ruled over all that was his, "Please place your hand under my thigh. | 2. And Abraham said to Eliezer his servant, the senior of his house, who had rule over all his property, Put now your hand upon the section of my circumcision.  JERUSALEM: And Abraham said to his servant, the ruler who had rule over all that was his, Put now your hand under the thigh of my covenant. |
| 3. And I will adjure you by the Lord, the God of the heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, in whose midst I dwell. | 3. And swear to me in the name of the Word of the LORD God, whose habitation is in heaven on high, the God whose dominion is over the earth, that you will not take a wife for my son from the daughters of the Kenaanites among whom I dwell; |
| 4. But you shall go to my land and to my birthplace, and you shall take a wife for my son, for Isaac." | 4. but that you will go to the land and the house of my kindred, and take a wife for my son, for Izhak. |
| 5. And the servant said to him, "Perhaps the woman will not wish to go after me to this land. Shall I return your son to the land from which you came?" | 5. And the domestic said to him, suppose the woman may not be willing to come after me to this land; will I, returning make your son return to the land from whence you came? |
| 6. And Abraham said to him, "Beware, lest you return my son back there. | 6. And Abraham said to him, Beware, lest you make my some return thither! |
| 7. The Lord, God of the heavens, Who took me from my father's house and from the land of my birth, and Who spoke about me, and Who swore to me, saying, 'To your seed will I give this land' He will send His angel before you, and you shall take a wife for my son from there. | 7. The LORD God, whose seat is in heaven on high, who took me from my father's house, and from the land of my birth; and who spoke to me, and swore to me, saying, To your son will I give this land; He will seasonably send His angel, and you will take a wife for my son from there. |
| 8. And if the woman will not wish to go after you, you will be absolved of this, my oath; only do not return my son back there." | 8. But if the woman be not willing to come after you, you will be innocent from this my oath; only make not my son return there. |
| 9. And the servant placed his hand under the thigh of Abraham his master, and he swore to him concerning this matter. | 9. And the servant put his hand upon the circumcised part of Abraham his lord, and swore to him according to this thing. |
| 10. And the servant took ten camels of his master's camels, and he went, and all the best of his master was in his hand; and he arose, and he went to Aram naharaim, to the city of Nahor. | 10. And the servant took ten camels from the camels of his lord, and went: for all the goodly treasures of his lord were in his hand; and he arose and went unto Aram, which was by the Pherat, to the city of Nachor.  JERUSALEM: And all the goodly treasures of his lord were in his hand; and he arose and went to Aram, which is by Pherat Naharaim. |
| 11. And he made the camels kneel outside the city beside the well of water, at eventide, at the time the maidens go out to draw water. | 11. And he made the camels lie down without the city by the fountain of waters, at the time of evening, the time when the fillers (of water) come forth. |
| 12. And he said, "O Lord, the God of my master Abraham, please cause to happen to me today, and perform loving kindness with my master, Abraham. | 12. And he said, LORD God of my master Abraham, prepare a proper woman before me today, and deal graciously with my master Abraham. |
| 13. Behold, I am standing by the water fountain, and the daughters of the people of the city are coming out to draw water. | 13. Behold I stand at the well of waters, and the daughters of the men of the city are coming forth to fill waters. |
| 14. And it will be, [that] the maiden to whom I will say, 'Lower your pitcher and I will drink,' and she will say, 'Drink, and I will also water your camels,' her have You designated for Your servant, for Isaac, and through her may I know that You have performed loving kindness with my master." | 14. Let the damsel to whom I say, Reach me now your pitcher, that I may drink, and she say, Drink, and I will also make your camels drink, be she whom you have provided to go to your servant Izhak; and herein will I know that You have dealt graciously with my master. |
| 15. Now he had not yet finished speaking, and behold, Rebecca came out, who had been born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, and her pitcher was on her shoulder. | 15. And it was in that little hour, while he had not ceased to speak, that, behold, Rivkah came forth, who was born to Bethuel, son of Milcha, the wife of Nachor, the brother of Abraham, and her pitcher was upon her shoulder. |
| 16. Now the maiden was of very comely appearance, a virgin, and no man had been intimate with her, and she went down to the fountain, and she filled her pitcher and went up. | 16. And the damsel was a virgin, very beautiful to behold, and she descended to the fountain and filled her pitcher, and came up. |
| 17. And the servant ran toward her, and he said, "Please let me sip a little water from your pitcher." | 17. And the servant ran to meet her, and said, Let me taste now a little water from your pitcher. |
| 18. And she said, "Drink, my lord." And she hastened and lowered her pitcher to her hand, and she gave him to drink. | 18. And she said, Drink, my lord; and hastened to let down her pitcher upon her hand, and gave him drink. |
| 19. And she finished giving him to drink, and she said, "I will also draw for your camels, until they will have finished drinking." | 19. And she finished giving him drink, and said, Also for your camels I will fill until they be satisfied with drinking. |
| 20. And she hastened, and she emptied her pitcher into the trough, and she ran again to the well to draw water, and she drew for all his camels. | 20. And she hastened and emptied the pitcher into the canal, the place of drinking, and ran again to the well to fill; and she filled for all his camels.  JERUSALEM: And she made haste, and poured out her vase into the midst of the trough, and filled, and gave drink to all the camels. |
| 21. And the man was astonished at her, standing silent, [waiting] to know whether the Lord had caused his way to prosper or not. | 21. But the man waited, and was silent, to know whether the LORD had prospered his way or not. |
| 22. Now it came about, when the camels had finished drinking, [that] the man took a golden nose ring, weighing half [a shekel], and two bracelets for her hands, weighing ten gold [shekels]. | 22. And it was when the camels had been satisfied with drink, that the man took an earring of gold, of a drachma in weight, the counterpart of the drachma of the head (money) which her children presented for the work of the sanctuary; and he set two golden bracelets upon her hands, in weight ten sileen of gold; the sum of their weight being the counterpart of the two tables on which were inscribed the Ten Words. |
| 23. And he said, "Whose daughter are you? Please tell me. Is there place for us for lodging in your father's house?" | 23. And he said, Whose daughter are you? Tell me now, if in your father's house there be room for us to lodge. |
| 24. And she said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor." | 24. And she said, I am the daughter of Bethuel the son of Milcha, whom she bare to Nachor. |
| 25. And she said to him, "Both straw and fodder are plentiful with us; [there is] also a place to lodge." | 25. And she told him, saying, There is also straw and provender in plenty with us, as also proper room to lodge. |
| 26. And the man kneeled and prostrated himself to the Lord. | 26. And the man bowed and worshipped before the LORD, who had thus prepared before him a suitable wife. |
| 27. And he said, "Blessed is the Lord, the God of my master, Abraham, Who has not forsaken His loving kindness and His truth from my master. As for me, the Lord led me on the road to the house of my master's kinsmen." | 27. And he said, Blessed be the Name of the LORD, the God of my master Abraham, who has not restrained His mercy and His truth from my master; for the sake of his righteousness/generosity in the right way has the LORD led me to the house of my master's brother. |
| 28. And the maiden ran, and she told her mother's house what had happened. | 28. \_\_\_ |
| 29. Now Rebecca had a brother whose name was Laban, and Laban ran to the man outside, to the fountain. | 29. And Rivkah had a brother whose name was Laban. And Laban ran towards the man without at the fountain. |
| 30. And it came to pass, when he saw the nose ring and the bracelets on his sister's hands, and when he heard the words of his sister Rebecca, saying, "So did the man speak to me," that he came to the man, and behold, he was standing over the camels at the fountain. | 30. And when Laban saw the ring and the bracelets upon the hands of his sister, and heard the words of Rivkah his sister, saying, Thus has the man spoken with me; he came to the man, and behold, he stood by the camels at the fountain. |
| 31. And he said, "Come, **you who are blessed of the Lord.** Why should you stand outside, when **I have cleared the house,** and a place for the camels?" | 31. **And Laban thought that this was Abraham**, and said, Come in, **you blessed of the LORD:** wherefore stand you without, when **I have purified the house from strange worship,** and have prepared a place for the camels? |
| 32. So the man came to the house **and unmuzzled the camels,** and he gave straw and fodder to the camels and water to wash his feet and the feet of the men who were with him. | 32. And the man entered the house, and Laban **undid the gear of the camels,** and gave the camels straw and provender; and water (to Eliezer) to wash his feet, and the feet of the men who were with him. |
| 33. And **[food] was set before him to eat**, but he said, "I will not eat until I have spoken my words." And he said, "Speak." | 33. And he set in order before him to eat, **prepared food in which was poison to kill;** but he objected to it, and said, I will not eat, until I have spoken my words. And he said, Speak. |
| 34. And he said, "I am Abraham's servant. | 34. And he said, I am the servant of Abraham. |
| 35. And the Lord blessed my master exceedingly, and he became great, and He gave him sheep and cattle, silver and gold, man servants and maid servants, camels and donkeys. | 35. And the LORD has blessed my master greatly, and has increased, and given him sheep and oxen, silver and gold, servants and handmaids, and camels and asses. |
| 36. And Sarah, my master's wife, bore a son to my master after she had become old, and he gave him all that he possesses. | 36. And Sarah; my master's wife, bare a son after she was old, and he has given to him all that he has. |
| 37. And my master adjured me, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell. | 37. And my master made me swear, saying, You will not take a wife for my son from the daughters of the Kenaanites in whose land I dwell, |
| 38. Instead, you must go to my father's house and to my family, and take a wife for my son.' | 38. but will go to my kindred, and take a wife for my son. |
| 39. And I said to my master, 'Perhaps the woman will not follow me?' | 39. But I said to my master, Perhaps the woman will not come after me. |
| 40. And he said to me, 'The Lord, before Whom I walked, will send His angel with you and make your way prosper, and you shall take a wife for my son from my family and from my father's house. | 40. And he said to me, The Lord before whom I worship will appoint His angel to be with you, and will prosper your way; and you will take a wife for my son from my household, from the race of my father's house. |
| 41. You will then be absolved from my oath, when you come to my family, and if they do not give [her] to you, you will be absolved from my oath.' | 41. Then will you be free from my oath: if, when you come to the house of my kindred, they give [her] not to you, you will be free from your oath. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol II: The Patriarchs**

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

Published by: Moznaim Publishing Corp. (New York, 1988)

Vol. 2 – “The Patriarchs,” pp. 378-414

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎24:1-41‎‎**

**1 had blessed Abraham with everything** [The word] בַּכּֽל is numerically equal to בֵּן [son]. Since he had a son, he had to find him a wife.

**2 the elder of his house** Since [the word זְקַן ] is in the construct state, it is vowelized זְקַן .

**under my thigh** -(Shev. 38) Since one who swears must take with his hand an article related to a mitzvah such as a Torah scroll or Tefillin, and circumcision was his first mitzvah, and he had fulfilled it with pain, it was dear to him; so he took it.

**7 The Lord, God of the heavens, Who took me from my father’s house** But he did not say, “and the God of the earth,” whereas above (verse 3) he said, “And I will adjure you [by the Lord, the God of the heaven and the God of the earth].” He said to him, “Now He is the God of the heaven and the God of the earth, because I have made Him familiar in the mouths of the people, but when He took me from my father’s house, He was the God of the heavens but not the God of the earth, because mankind did not acknowledge Him, and His name was not familiar on the earth.”

**from my father’s house** from Haran. and from the land of my birth from Ur of the Chaldees.

**and Who spoke about me** [Here לִי means] “concerning me,” like אֲשֶׁר דִבֵּר , “who spoke concerning me.” Similarly, every לִי , לוֹ , and לָהֶם used in conjunction with the verb דבר —speak—is to be interpreted in the sense of עַל , “concerning,” and their Aramaic translation is עֲלֵי , עֲלוֹהִי , עֲלֵיהוֹן . For in conjunction with דִּבּוּר , the use of the terms לִי , לוֹ , and לָהֶם is inappropriate, but rather אֵלַי , אֵלָיו and אֲלֵיהֶם [are to be used], and their Aramaic translation is עִמִּי , עִמֵּיהּ , עִמְּהוֹן However, following the expression אֲמִירה [saying], the terms לִי , לוֹ , and לָהֶם are appropriate.

**and Who swore to me** At the Covenant Between the Parts.

**8 you will be absolved of this, my oath** And take him a wife from the daughters of Aner, Eshkol, and Mamre.-[From Gen. Rabbah 49:8]

**only…my son** -“Only” is restrictive. My son will not return, but Jacob, my grandson, will ultimately return.

**10 of his master’s camels** -(Gen. Rabbah 59:11). They were distinguishable from other camels by the fact that they would go out muzzled to prevent robbery, that they should not graze in strangers’ fields.

**all the best of his master was in his hand** -(Gen. Rabbah ad loc.) He wrote a gift deed to Isaac for everything he owned, so that they would hasten [lit., jump] to send him their daughter.

**Aram-naharaim** [lit., Aram of the two rivers.] It is situated between two rivers.

**11 And he made the camels kneel** He made them lie down.-[Gen. Rabbah 59:11, Targum Jonathan]

**14 her have You designated** She is worthy of him, for she will perform acts of kindness, and she is fit to enter the house of Abraham; and the expression הֽכַחְתָּ means “You chose,” esprover in Old French.

**and through her may I know** An expression of supplication: “Let me know through her.”

**that You have performed loving-kindness** If she will be from his family and fit for him, I will know that You have performed loving-kindness.

**16 a virgin** from the place of her virginity.-[Gen. Rabbah 60:5]

**and no man had been intimate with her** in an unnatural way. Since the daughters of the gentiles would preserve their virginity but were promiscuous in unnatural ways, Scripture attests that she was completely innocent.-[Gen. Rabbah ad loc.]

**17 And the servant ran toward her** Because he saw that the water had risen toward her.-[Gen. Rabbah ad loc.]

**Please let me sip** An expression of swallowing, humer in Old French.

**18 and lowered her pitcher** from her shoulder.

**19 until they will have finished drinking** Here the word אִם is used in the sense of אֲשֶׁר , that

**they will have finished** - Onkelos renders: until they have had enough, because that is the end of their drinking, when they have drunk their fill.

**20 and she emptied** - וַתְּעַר is an expression of emptying. There are many examples in the language of the Mishnah: “One who empties (הַמְעָרֵה) from one vessel to another.” It is also found in Scripture (Psalms 141: 8): “Do not cast out (תְּעַר) my soul”; (Isa. 53:12): “That he poured out (הֶעֱרָה) his soul to death.”

**the trough** A hollow stone from which the camels drink.

**21 was astonished** Heb. מִשְׁתָּאֵה , an expression of desolation, as in (Isa. 6:11): “[until] the cities become desolate (שָׁאוּ) …and [the ground] lies waste (תִּשָׁאֶה) and desolate.”

**was astonished** - מִשְׁתָּאֵה [means that] he was astonished and startled because he saw his efforts on the verge of succeeding, but he did not yet know whether she was of Abraham’s family or not. Do not be surprised by the letter “tav” in the word תָָּאֵה מִשְׁ [since the root is שׁאה ], because there is no word [verb] whose first root-letter is a “shin,” which is used in the reflexive [Hitpa’el] form, in which a “tav” does not separate the first two letters of the root, e.g. מִשְׁתָּאֵה [here]; or (Isa. 59:15) מִשְׁתּוֹלֵל which is from the same root as תּשׁוֹלָל or (ibid. 59:16) וַיִּשְׁתּוֹמֵם , from the same root as שְׁמָמָה or (Micah 6:16): “And the statutes of Omri shall be observed (וַיִּשְתַמֵּר) ,” from the same root as וַיִּשְׁמֽר . Here too, מִשְׁתָּאֵה is from the same root as תִּשָׁאֶה . And just as you find the expression מְשׁוֹמֵם used concerning a person who is astonished, dumbfounded, and engrossed in thought, as in (Job 18:20): “Those who come after shall be astonished (נָשַׁמּוּ) at his day”; or (Jer. 2:12): “O heavens, be ye astonished (שׁוֹמּוּ) ”; or (Dan. 4:16): “He was bewildered (אֶשְׁתּוֹמַם) for awhile”; so can you explain the expression שְׁאִיָה as referring to a person who is astonished and engrossed in thought. Onkelos, however, renders it as an expression of waiting (שְׁהִיָה) : “and the man waited (שָׁהֵי) ,” [meaning that] he waited and stood in one place to see “whether the Lord had made his way prosper.” However, we cannot translate מִשְׁתָּאֵה as meaning שָׁתֵי , “to drink,” because [the word מִשְׁתָּאֵה ] does not mean drinking, for the “aleph” does not occur in the verb “to drink” (שְׁתִּיָה) .

**was astonished at her** - [ לָהּ means] he was astonished about her, as in [above 20:13]: “Say about me (לִי) , ‘He is my brother’ ”; and as in [26:7]: “The people of the place asked about his wife (לְאִשׁתּוֹ) .”

**22 half [a shekel]** This alludes to the shekels of Israel, half a shekel per head.- [Targum Jonathan]

**and two bracelets** An allusion to the two Tablets paired together.-[Gen. Rabbah (60:6), Targum Jonathan]

**weighing ten gold [shekels]** An allusion to the Ten Commandments [inscribed] on them.-[Gen. Rabbah 60:6]

**23 And he said,** “Whose daughter are you? He asked her this after giving her [the gifts] because he was confident that in the merit of Abraham, the Holy One, blessed be He, had caused his way to prosper.

**for lodging** - לִין means one night’s lodging. - לִין is a noun. But she replied, לָלוּן , meaning many lodgings.-[Gen. Rabbah 60:6] [Since לָלוּן is a verb, it does not limit the number of lodgings.]

**24 the daughter of Bethuel** She answered his first question first and his last question last.

**25 fodder** All camel food is called מִסְפּוֹא , such as straw and barley.

**27 on the road** on the designated road, the straight road, on the very road that I needed. Likewise, every “beth,” “lammed,” and “hey,” that serve as a prefix and are vowelized with a “pattach” refer to something specific, already mentioned elsewhere, or of [some object] where it is clear and obvious about what one is speaking. [i.e., The “pattach” under the prefix denotes the הֵא הַיְדִיעָה , the definite article.]

**28 her mother’s house** It was customary for women to have a house in which to stay to do their work, and a daughter confides only in her mother.- [Gen. Rabbah 60:7]

**29 and Laban ran** Why did he run and for what did he run? “Now it came to pass, when he saw the nose ring,” he said, “This person is rich,” and he set his eyes on the money.-[Gen. Rabbah 60:7]

**30 over the camels** to guard them, as (above 18:8): “And he was standing over them,” in order to serve them.

**31 when I have cleared the house** of idolatry.-[Gen. Rabbah 60:7]

**32 and unmuzzled the camels** He loosened their muzzles, for he would shut their mouths so that they would not graze along the way in fields belonging to others.-[Gen. Rabbah 60:8, Targum Jonathan]

**33 until I have spoken** Here אִם serves as an expression of אֲשֶׁר , [that] and as an expression of כּי , as in (below 49:10): “Until (עַד כִּי) Shiloh will come.” This is what our Sages of blessed memory said (Rosh Hashanah 3a): The word כִּי serves for four meanings. One of these is [the Aramaic] אִי , which is equivalent to [the Hebrew] אִם .

**36 and he gave him all that he possesses** He showed them a gift deed.

**37 You shall not take a wife for my son from the daughters of the Canaanites** unless you first go to my father’s house, and she will not wish to follow you.

**39 Perhaps the woman will not follow me** It [the word אֻלַי (perhaps)] is written [without a “vav” and may be read] אֵלַי (to me). Eliezer had a daughter, and he was looking for a pretext so that Abraham would tell him, to turn to him, to marry off his daughter to him (Isaac). Abraham said to him, “My son is blessed, and you are cursed [Eliezer was a descendant of Canaan who had been cursed by Noah], and an accursed one cannot unite with a blessed one.”

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎24:1-41‎‎**

**‎24:1. AND ABRAHAM WAS OLD, WELL STRICKEN IN AGE. ‎**Scripture reiterates [Abraham's old age although it has already mentioned it][[1]](#footnote-1) in order to inform us of the reason that he adjured his servant. ‎Thus Scripture says that because Abraham saw himself to be very old and he thought that if he will send the servant to the land of his origin, ‎perhaps before the messenger would return, he will have gone to his long home,[[2]](#footnote-2) he therefore adjured his servant - whose counsel Isaac ‎would follow since he ruled over all that he had[[3]](#footnote-3) - that he should not take for him a wife from the daughters of Canaan. ‎

In Beresheet Rabba,[[4]](#footnote-4) the Rabbis said: "Here[[5]](#footnote-5) it was old age combined with vitality; further on[[6]](#footnote-6) it was old age without vitality." By this ‎the Rabbis wanted to explain that ***ba'im*** [literally: "coming" in days - mentioned above][[7]](#footnote-7) - means the beginning of the days of old age, as the ‎word ***ba'im*** indicates the present, just as, ***'Haba'im'*** (those that come) in at these gates.[[8]](#footnote-8) But here it says that he was very old for already he ‎was ***ba bayamim*** [literally: "he had come in days" - past tense] , just as: ‎*Your brother 'ba' (came) with subtlety*.[[9]](#footnote-9) ‎

**AND THE ETERNAL HAD BLESSED ABRAHAM IN ALL THINGS.** I.e., with riches, possessions, honor, longevity and children, which are ‎all the treasures of man. Scripture mentions this in order to say that Abraham was perfect in every detail, lacking in no respect save seeing his ‎son have children who would inherit his superior position and his honor. This was why he desired it. ‎

Now our Rabbis have a wonderful insight into this verse. They said:[[10]](#footnote-10) ‎"*And the Eternal had blessed Abraham* ***'BaKol'*** *(in all things). ‎*Rabbi Meir said that Abraham ‎was blessed in that he did ‎not have a daughter. Rabbi Yehudah said that he did have a daughter. ***Acheirim****[[11]](#footnote-11)* say that he did have a daughter and her name was ***BaKol***."[[12]](#footnote-12) Rabbi Meir thus explained that Abraham did not have a daughter. This was a blessing for Abraham for he could not have married her ‎except to the cursed sons of Canaan. If he were to send her to his country, she would also worship the idols as they did because a woman is ‎subject to the authority of her husband. Indeed, Abraham did not want his worthy children from his wife Sarah to go outside the Land, and ‎surely not that they worship the idols. Rabbi Yebudah, however, explained that Abraham did have a daughter since the Merciful One did not ‎even cause him to lack a daughter, and that was the blessing implied by the expression, ***in all things***, for he had everything that people desire, ‎completely without exception. Then came ***Acheirim*** and mentioned the name of the daughter. Now truthfully, the intent of ***Acheirim*** and their ‎controversy with Rabbi Yehudah were not merely to inform us of the name of this daughter. Far it be from them to expend the great and ‎generalized blessing of Abraham on this matter, i.e , that Scripture is saying that G-d blessed him with one daughter with that name. However, ‎***Acheirim*** established a new interpretation on this verse, a very profound matter, and they explained with it one of the secrets of the Torah. ‎Thus they said that the word ***BaKol*** hints at a great matter, namely, that the Holy One, blessed be He, has an attribute called ***Kol*** (All), so called ‎because it is the foundation of everything. It is with reference to this attribute that it says, *I am the Eternal that makes* ***'Kol'*** *(all).[[13]](#footnote-13)* And this ‎is also what Scripture says, *And the profit of the ‎‎ earth is* ***'BaKol'*** *(in all),[[14]](#footnote-14)* that is to say, the profit of the earth and the abundant goodness that is bestowed upon all that come into the world ‎is on account of this attribute ***Kol.*** **It is the eighth attribute of the thirteen attributes**.[[15]](#footnote-15) And there is another attribute called ***bat*** [literally ‎‎"daughter"] that emanates from it, and with it He moves everything. This is "the Court of the Holy One, blessed be He," that is hinted at in the ‎word, ***VaHaShem*** ***(And the Eternal),*** in all places. It is called ***kalah*** (bride) in the book of The Song of Songs because it is comprised of ***HaKol*** ‎‎(the All), and it is this attribute which the Sages have surnamed ***Knesseth Yisrael*** (the assembly of Israel) in many places because it is the ‎gathering of ***HaKol*** (the All). It was this attribute which was to Abraham as a ***Bat*** (daughter) because he was the man of kindness, and he conducted ‎himself in accordance with it. This was why ***Acheirim*** said that this blessing with which Abraham had been blessed in all things does not allude ‎either to his having begotten a daughter from his wife Sarah, as Rabbi Yehudah said, or not, as Rabbi Meir claimed, but instead it hints at a ‎great matter, i.e., that he was blessed with an attribute called ***Bat*** (daughter) which is contained in the attribute ***Kol***, and is therefore also called ***Kol,*** being ‎analogous to the expression, ***For My name is in him***.[[16]](#footnote-16) Thus Abraham was blessed in heaven and on earth. This is why he said, *By the Eternal, ‎the G-d of heaven and the G-d of the earth*.[[17]](#footnote-17)

This matter is to be found hinted at in the traditions of our Rabbis in many places. Thus they said in the Midrash Chazita:[[18]](#footnote-18) "Rabbi Shimon ‎ben Yochai asked Rabbi Eliezer the son of Rabbi Yosi, 'Have you possibly heard from your father of the meaning of the verse, *The crown ‎wherewith his mother has crowned him*?,[[19]](#footnote-19) He said to him, 'Yes.' He asked, 'How?' He replied, 'It is like a king who had an only daughter ‎whom he loved very much, and he would call her "my daughter." This did not completely express his ‎love for her until he called her "my sister." Still he was not satisfied until he called her "my mother." In the same way, the Holy One, blessed be ‎He, loved Israel in the beginning and called them "My daughter." It is this which Scripture says, *Hearken, O daughter, and consider*.[[20]](#footnote-20) This did ‎not completely express His love for them until He called them "My sister," as it is said, *Open to me, my sister, my love.*[[21]](#footnote-21) Still He was not ‎satisfied until He called them "My mother," as it is said, *Attend unto Me, O My people,* ***'ULe'Umi'*** *(O My nation)*.[[22]](#footnote-22) The word is written ***Le'Imi*** (O ‎My mother).' Then Rabbi Shimon ben Yochai arose and kissed him on his head, and he said to him, 'Had I come to listen to this word of yours ‎it would have been sufficient.' ... " ‎

Now, had the commentator who prides himself on his knowledge of the Torah's secrets[[23]](#footnote-23) known this, his lips would be dumb and not deride ‎the words of our Rabbis. Therefore, I have written this in order to silence those who speak arrogantly against the righteous/generous one.[[24]](#footnote-24) ‎

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**3. AND I WILL MAKE YOU SWEAR BY THE ETERNAL.** It would have been proper for Abraham to command his son Isaac that he should ‎not take a wife from the daughters of Canaan. But since it was his wish to dispatch someone during his lifetime to his country and his family, ‎and he made the servant swear to do so whether in his lifetime or after his death, therefore Abraham found it necessary in any case to make ‎the servant swear to go there. In addition he found it necessary to say to him, "I command you that you should not take a woman for my son ‎of the daughters of Canaan. Instead you are to go to my country and take for him a wife from my father's house." Now having required the ‎servant to swear to this, he no longer found it necessary to command Isaac at all for he knew that he would not transgress his father's wish or ‎ the oath which he made his servant swear, as the matter was indeed known to Isaac. ‎

It is also possible that the servant Eliezer was the administrator of his possessions, and Abraham commanded him to marry off Isaac in ‎accordance with his will and cause him to inherit his estate on this condition, [namely, that he marry in accordance with his father's wish]. This ‎is the significance of the expression, *that ruled over all that he had*.[[25]](#footnote-25) ‎

**THE G-D OF THE HEAVENS, AND THE G-D OF THE LAND[[26]](#footnote-26)** The Holy One, blessed be He, is called the G-d of the Land of Israel, as it is ‎written, *They know not the manner of the G-d of the land*,[[27]](#footnote-27) and it is further written, *And they spoke of the G-d of Jerusalem, as of the gods of ‎the people of the earth*.[[28]](#footnote-28) There is a secret in this matter which I will yet explain[[29]](#footnote-29) with the help of G-d. However [in Verse 7], further on where ‎it says, *Who took me from my father's house*, it does not say "the G-d of the land" because he [Abraham] was then in Haran or Ur of the ‎Chaldees. So also the Rabbis have said:[[30]](#footnote-30) "He who lives outside the land of Israel is as if he had no G-d, as it said, *For they have driven me ‎out this day that I should not cleave unto the inheritance of the Eternal, saying, Go, serve other gods.[[31]](#footnote-31)*

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**5. PERADVENTURE THE WOMAN WILL NOT BE WILLING.** ‎The meaning [of the definite article in the word ***Ha'Ishah***] is that it refers to "the woman to whom I will speak of all the women there", or it may ‎mean the woman who is fit for Isaac. ‎

‎**7. FROM MY FATHER'S HOUSE, 'UMEI'ERETZ MOLAD'TI' (AND FROM THE LAND OF MY NATIVITY).** Rashi comments: ‎‎"From my father's house - from Haran. And from the land of my ‎nativity - from Ur of the Chaldees." If this is so, the expression, *Unto my country and to 'molad'ti' you will go*,[[32]](#footnote-32) must also refer to Ur of the ‎Chaldees. But Heaven forbid that the sacred seed should mix with the sons of Ham,[[33]](#footnote-33) the sinful one![[34]](#footnote-34) Even if one would say that Abraham ‎had some family there from the seed of Shem, the fact is however that the servant went to Haran as his master said! Now perhaps the Rabbi ‎‎[Rashi] thinks that ***Eretz Molad'to[[35]](#footnote-35)*** (the land of his birth) was Ur of the Chaldees, but ***Molad'ti[[36]](#footnote-36)*** means "my family," and my country[[37]](#footnote-37) means ‎the land wherein he lived. But all these are futile words since here, in the verse before us, he said, *And you will take a wife for my son from ‎there*, [and according to Rashi, who explained ***UMe'Eretz Molad'ti,*** mentioned in this verse, as meaning Ur of the Chaldees, it would follow that ‎Abraham commanded Eliezer to go there to get a wife from the children of Ham]! Moreover, Abraham stayed in the land of Canaan for a ‎longer period than he did in Haran, and so why should Haran be called his country simply because he lived there for some time? Instead, the ‎meaning of the expression, unto my country and to ***'Molad'ti'***,[[38]](#footnote-38) is "unto my country in which I was born," [namely, Haran in Mesopotamia], ‎for there he stayed and from there his ancestors came, as was already explained.[[39]](#footnote-39) In Beresheet Rabba we find:[[40]](#footnote-40) "*From my father's house* ‎- this is the house of his father. *And from the land of my birth* - this is the environs [of his father's house] ." ‎

It is possible that *unto my country and unto* ***'Molad'ti'*** means "Unto my country and unto my family," for he did not want a wife to be taken ‎for Isaac even from the people of his country but only from his family. Similarly in the verse, *And you will take a wife for my son from there*, ‎‎[the word ***MiSham*** (from there)] alludes to the expression, *from my father's house*, mentioned at the beginning of the verse. And so did the ‎servant say when quoting Abraham, *And you will take a wife for my son of my family, and of my father's house*,[[41]](#footnote-41) and again he said, quoting ‎his ‎master. *Then will you be clear from my oath when you come to my family*.[[42]](#footnote-42) These words were said by the servant to honor them so that ‎they would listen to him. ‎

**AND WHO SPOKE 'LI' (UNTO ME)**. Rashi comments: "The word ***Li*** means 'in my interest,' just as in the verse, *which He spoke* ***'alai'*** *‎‎(concerning me)*.[[43]](#footnote-43) In the same way, in every case where ***Li*** and ***Lo*** and ***Lahem*** follow the word ***Dibur*** (speaking), they are to be explained in the ‎sense of ***Al*** ***(concerning).*** For proper usage of the verb ***Dibur*** [in the sense of speaking to a person, the pronouns ***Li*** and ***Lo*** and ***Lahem*** are not ‎appropriate, and] only ***Eilai*** and ***Eilav*** and ***Aleihem*** are appropriate, and their renderings in the Targum are ***Imi*** and ***Imei*** and ***Imhon.*** In the case ‎of the word ***Amirah***, however, the expressions ***Li*** and ***Lo*** and ***Lahem*** are appropriate." ‎

In the section of ***Vayeitzei Yaakov***, Rashi brought [proof of his above mentioned principle which states that ***Li*** or ***Lecha***, etc., following the word ‎***Dibur***, must be explained in the sense of ***Al (concerning)***] from that which is written there, *that which* ***'Dibarti'*** *(I have spoken)* ***'Lach*,'[[44]](#footnote-44)** [which ‎must be interpreted to mean "in your interest and concerning you"] since He had never spoken to Jacob before this occasion. ‎

But this difference is not valid for we find: *And now go, lead the people unto the place of which* ***'Dibarti'*** *(I have spoken)* ***'lach’***;[[45]](#footnote-45) And the ‎Chaldeans spoke to the king in Aramaic;[[46]](#footnote-46) *And you will drive them out, and make them to perish quickly, as the Eternal has spoken unto ‎you*.[[47]](#footnote-47) Similarly the verb ***Amirah*** is used with both ***Li*** and ***Eilai:*** *And they will say* ***'Li'*** *(to me), What is His name? What will I say* ***'Aleihem'*** *(to ‎them)*?[[48]](#footnote-48) And as for [the verse which Rashi mentioned as his proof], *that which* ***'Dibarti'*** *(I have spoken)* ***'Lach****’*,[[49]](#footnote-49) [which must mean, as Rashi ‎said, "concerning you," since He had never spoken to Jacob before this ‎ occasion], its interpretation is as follows: "that which I have said to you now that I will give the land to you and to your seed, and I will bless ‎you." [Thus the word ***Lach*** (to you) follows the understood verb "give" and is not related to ***Dibarti***]. ‎

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**8. THEN YOU WILL BE CLEAR FROM THIS MY OATH. ‎**Abraham did not permit him to take a wife for Isaac from the daughters of Canaan, but he would be free [from the oath if Isaac were to do ‎it on his own] *and the Eternal do that which is good in His sight*.[[50]](#footnote-50) ‎

But Rashi wrote, "And take a wife for him from the daughters of Aner, Eshkol or Mamre." Now if they were Canaanites, far be it from him! ‎And in truth they were of the seed of Canaan for Scripture says, *Mamre the Amorite, brother of Eshkol, and brother of Aner*.[[51]](#footnote-51) And in ‎Beresheet Rabba, the Rabbis have said:[[52]](#footnote-52) "*That you will not take a wife, etc*.[[53]](#footnote-53) He warned him against the daughters of Canaan, Aner, ‎Eshkol, and Mamre." For it was with reference to Aner, Eshkol, and Mamre that Abraham said, *Among whom I dwell*,[[54]](#footnote-54) since he did not dwell ‎among all the Canaanites as they were many nations. But he warned him against these his confederates, and all the more against the others. ‎But the verse, *Then you will be clear from this my oath*, means that the servant would be free from the oath if Isaac would want to do it on ‎his own, and Abraham relied on his knowledge that his righteous/generous son Isaac would listen to his father and that he would beware of them and ‎go instead to Ishmael or to Lot and the other nations.

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It is possible that *from this my oath* is a hint to that which he said, *And you will take a wife unto my son from there*,[[55]](#footnote-55) since perhaps the oath ‎was for everything, [meaning that the oath covered two points: a) that he should not take for him a wife from the daughters of Canaan, and ‎b) that he should go to his family. In case they refused, he would be free from the second ‎ oath, while the first oath would always remain In effect]. Accordingly, *then you will be clear from this my oath* does not allude to that which ‎Abraham told him, *You will not take a wife unto my son of the daughters of the Canaanites*,[[56]](#footnote-56) [since he never freed him from this oath]. ‎This explains the word ***Zoth*** (this) - *[you will be clear from 'this' my oath* - implying there was another oath from which he was not freed]. ‎Therefore, the servant said, *That I may turn to the right hand, or to the left*,[[57]](#footnote-57) and he did not say, "I would return [to the land of Canaan," ‎since he was not freed from the oath not to take a wife from the daughters of Canaan] . ‎

‎**10. AND ALL THE GOODS OF HIS MASTER BEING IN HIS HAND.** Rashi comments: "This refers to a deed of gift of all his possessions ‎which he wrote in favor of Isaac so that they would be eager to send him their daughter." And so it is also stated In Beresheet Rabba,[[58]](#footnote-58) "He ‎carried with him a disposition of property.” ‎

According to this opinion, the verse stating, *And Abraham gave all that he had unto Isaac*,[[59]](#footnote-59) means that he caused him to take possession ‎of the belonging at the time of his death so that the other children would not contest his ownership, just as it is said, *And he sent them away from ‎Isaac his son, while he yet lived*.[[60]](#footnote-60) If so, the word "taking" applies also to the first part of the verse, *And the servant 'took' ten camels, and ‎departed, and all the goods of his master he took in his hand*. Perhaps [the words of the verse are to be transposed as follows] : "And the ‎servant took ten camels and all the goods of his master in his hand, and departed." ‎

Others[[61]](#footnote-61) explain the sense of the verse as meaning that **immediately** upon being sworn, the servant himself went and took many camels from ‎his master's camels because all his master's goods were in his hand, he being the officer and captain over all and authorized to take from him ‎whatever he desired, just as the verse says, that ruled over all that he had.[[62]](#footnote-62)

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The correct interpretation appears to me to be that the meaning of this verse is similar to that of the verse concerning Hazael, general of Aram, *And Hazael went ‎to meet him* [Elisha the prophet], *and took a present with him, and every good thing of Damascus, forty camels' burden*,[[63]](#footnote-63) [which means "and 'of' ‎every good thing of Damascus ]." Here too Scripture states that he took in his hand of all his master's goods ten camels' burden. The sense of the verse concerning ‎Hazael is that the camels carried all that was good and excellent among those species of fruits and precious things that were found in Damascus or in his master's ‎house, and in addition they carried a present with them. In a similar sense is the verse, *ten asses laden with the good of Egypt*,[[64]](#footnote-64) [which means laden with ‎the good and excellent fruits of Egypt]. The verses, however, shorten expressions when the subjects are understood. ‎

‎**14. HER YOU HAVE APPOINTED FOR YOUR SERVANT, EVEN FOR ISAAC.** Rashi comments: "She is fit for him since she is charitable (generous) and worthy of ‎admission into the house of Abraham. *And thereby will I know* - this is a petition: 'Let me know through her *that You have shown kindness unto my ‎master*." If so, Eliezer is saying, "I know for certain that You have appointed her for Your servant Isaac." But in that case [his petition, which still indicates ‎a doubt as to whether she was the appointed one,] docs not connect well.

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Its interpretation however is as follows: "Make it happen to me this day that the girl to whom I will speak be the one that You have appointed for Your servant ‎Isaac, and with this, show kindness to my master Abraham for with this I will know that You have shown kindness to him if she be of his family and of good ‎mind and of beautiful appearance." And so he said [when recounting the events of the day] : *And let it come to pass, that the maiden, etc.*, *let the same be ‎the woman whom the Eternal has appointed*.[[65]](#footnote-65)‎

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‎**15. WHO WAS BORN TO BETHUEL THE SON OF MILCAH THE WIFE OF NAHOR, ABRAHAM'S BROTHER.** Because Nahor also had ‎children from his concubine Reumah,[[66]](#footnote-66) they always described the lineage of Bethuel by saying that he was the son of Milcah who was the ‎mistress of the household. And because the girl mentioned her father's mother first, as it says, *I am the daughter of Bethuel the son of Milcah[[67]](#footnote-67)* - for such was customary among the girls, analogous to the verse, *And she told her mother's house[[68]](#footnote-68)* - therefore Scripture mentions in ‎the verse before us that he [Bethuel] was the son of Milcah, the wife of Nahor. But the servant later said, *And she said, The daughter of ‎Bethuel Nahor's son*,[[69]](#footnote-69) for **he corrected the matter as is ethically proper.** However, he did say, *whom Milcah bore unto him*,[[70]](#footnote-70) in order to ‎state that Bethuel was the son of the mistress and not the concubine. ‎

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**17. AND THE SERVANT RAN TO MEET HER.** Rashi comments: "Because he saw that the waters rose in the well when she approached it." ‎In Beresheet Rabba the Rabbis said,[[71]](#footnote-71) "*And she filled her pitcher, and came up*.[[72]](#footnote-72) All the women went down and filled their pitchers ‎from the well. But this one, as the waters saw her they immediately rose. The Holy One, blessed be He, said to her, 'You are a sign of blessing ‎to your children.' "[[73]](#footnote-73) ‎

It would appear that the Rabbis derived this interpretation upon observing the language, *And she filled her pitcher, and came up*,[[74]](#footnote-74) for it ‎does not say, "and she drew water and filled [the pitcher]." Now this miracle happened to her only the first time for afterwards it is written, ‎*and she drew*.[[75]](#footnote-75) The servant, when recounting the day's events to them, said: *And she went down unto the well, and drew water*.[[76]](#footnote-76) That was ‎because he thought that perhaps they would not believe in the miracle. ‎

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‎**22. AND THE MAN TOOK A GOLDEN RING ... AND TWO BRACELETS UPON HER HANDS.** This verse omits the deed for it should have ‎said: "And the man took a golden ring and put it upon her nose[[77]](#footnote-77) and two bracelets upon her hands." Therefore I say that the interpretation ‎of the verse is as follows: And the man took a golden ring and two bracelets which would be upon her hands, and he said to her, *Whose ‎daughter are you*?[[78]](#footnote-78) And after she had told him, *I am the daughter of Bethuel,[[79]](#footnote-79)* he put the ring upon her nose and the bracelets upon her ‎hands, as he told them.[[80]](#footnote-80) Here, however, Scripture omits the actual giving, and similarly in many places. ‎

‎**32. AND THE MAN CAME INTO THE HOUSE**. Eliezer is the man who entered the house. *And he ungirded the camels* - this refers to Laban ‎who acted ethically towards his guests, unharnessed their camels and gave them straw and fodder, and he also gave water to wash the feet of ‎Eliezer *and the feet of the men that were with him*. It must refer to Laban for it would be unlikely that it was Eliezer who gave water to wash ‎his own feet and those of his men. A similar case is the verse, *And there passed by Midianites, merchantmen, and they drew and lifted up ‎Joseph out of the pit*.[[81]](#footnote-81) The words, and they drew, refer back to the brothers of Joseph mentioned in the preceding verse, and not to the ‎Midianites, And so in the verse, *Then said Ziba unto the king [David]: According to all that my Lord the king commands his servant, so will ‎your servant do; but Mephibosheth eats at my table as one of the king's sons*.[[82]](#footnote-82) [The concluding words, *but Mephibosheth eats*], are the ‎words of David and not Ziba. There are many such verses. ‎

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Now the purport of the expression, *and he ungirded the camels*, is that he unloosened the bands on their necks, as it was customary to lead ‎them knotted, or perhaps they travelled with saddles girded upon them, just as is expressed in the verses: *Let not him that girds on his armor ‎boast himself as he that puts it off*,[[83]](#footnote-83) *Loose yourself from the band of your neck*.[[84]](#footnote-84) ‎

Now Rashi wrote, "He removed their muzzles for he had closed their mouths so that they might not graze in other peoples' fields." And in the ‎words of Beresheet Rabba,[[85]](#footnote-85) "*He removed their muzzles*. Rabbi Huna and Rabbi Yirmiyah asked Rabbi Chiya the son of Rabbi Aba, 'Were ‎not the camels of our father Abraham like the ass of Rabbi Pinchas ben Ya'ir,[[86]](#footnote-86) etc.?'" This question is intended to contradict [the ‎interpretation which maintains that the ungirding refers to] the removing of the muzzles for it is impossible that the piety in the house of Rabbi ‎Pinchas been Ya'ir should have been greater than that in the house of our father Abraham, and just as the ass of Rabbi Pinchas ben Ya'ir did ‎not have to be guarded against eating things which its master was forbidden to feed it, all the more so were the camels of our father Abraham. ‎There was thus no need to muzzle them *for no injustice befalls the righteous/generous*.[[87]](#footnote-87)

**Ketubim: Psalms ‎17:1-15‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. A prayer of David; Hearken, O Lord, to righteousness/generosity, listen to my cry, lend an ear to my prayer, [which is] without deceitful lips. | 1. A prayer of David. Accept, O LORD, my entreaty; in righteousness/generosity hear my praise; You will incline Your ear to my prayer, since my lips are without guile. |
| 2. May my judgment come forth from before You; may Your eyes see [my] upright acts. | 2. From Your presence my judgment will come forth; your eyes will behold honesty. |
| 3. You have tried my heart; You have visited [upon me] at night. You have refined me and not found; If I think, let it not pass my mouth. | 3. You have tested my heart; You have visited me at night; You have purified me and not found corruption. If I thought of evil, it has not passed my mouth. |
| 4. As for man's deeds, because of the word of Your lips, I kept [myself] from the ways of the profligate. | 4. Truly **You have rebuked the deeds of the sons of men by the word of Your lips;** I have kept myself from the ways of audacity. |
| 5. To support my feet in Your paths, lest my feet falter. | 5. Support my steps in Your path, lest my feet be shaken. |
| 6. I called to You because You shall answer me, O God. Bend Your ear to me; hearken to my saying. | 6. I have called You because You will receive my prayer, O God; incline Your ear, receive my prayer. |
| 7. Distinguish Your kind acts to save, with Your right hand, those who take refuge [in You] from those who rise up [against them]. | 7. Display Your goodness, O redeemer of those who hope; from those who rise up against them by Your right hand. |
| 8. Guard me as the apple of the eye; in the shadow of Your wings You shall hide me. | 8. Guard me like the circle that is in the middle of the eye; in the shadow of Your presence You will hide me. |
| 9. Because of the wicked who have robbed me; my mortal enemies who encompass me. | 9. From the presence of the wicked, those who harm me; my enemies, in the desire of their soul, surround me. |
| 10. [With] their fat, they closed themselves up; their mouths spoke with haughtiness. | 10. Their wealth has increased, their fat covers them, their mouth has spoken arrogantly. |
| 11. [By] our footsteps they surround us now, they set their eyes roaming over the land. | 11. Our steps now have surrounded us; their eyes are fixed to extend throughout the land. |
| 12. His likeness is like a lion, which yearns for prey, and as a young lion, which lurks in hidden places. | 12. He resembles a lion who yearns to tear, or a jungle-cat that dwells in secret places. |
| 13. Arise, O Lord, confront him; bring him down to his knees; rescue my soul from the wicked, Your sword | 13. Arise, O LORD, forestall him, strike him down; deliver my soul from the wicked man who deserves death by Your sword. |
| 14. **Of those who die by Your hand, O Lord, of those who die of old age**, whose share is in life, and whose belly You will fill with Your hidden treasure, who have children in plenty and leave their abundance to their babes. | 14. **And the righteous/generous who hand over their souls on Your account, O LORD, to death in the land,** their portion is in eternal life, and their bellies will be filled with your good store; children will be satisfied, and they will leave their surplus to their children. |
| 15. I will see Your face with righteousness; I will be satisfied with Your image upon the awakening. | 15. I in truth will see Your countenance, I will be satisfied at the time that I awake, from the glory of Your face. |
|  |  |

**Rashi’s Commentary on Psalm ‎17:1-15**

**2 May my judgment come forth from before You** May the sins for which I deserve to be judged with torments, go forth from before You and not come before You in judgment.

**may Your eyes see [my] upright acts** If I have merits, may Your eyes see the upright acts.

**3 You have tried my heart, etc.** I know that I am guilty of a transgression, and, if the judgment of its punishment comes before You, I will not be declared innocent in the judgment, for You have already tried my heart.

**You have visited [upon me] at night** at eventide for the iniquity of Bathsheba, concerning which it is stated (in II Sam. 11:2) “And it came to pass at the time of evening, that David arose, etc.” You have refined me You have tested me.

**and not found** You have not found in me Your desire.

**If I think, let it not pass my mouth** If it enters my thoughts again to be tried before You, let it not pass my mouth to say again, “Try me, O Lord, and test me,” as I have already said, as is written (26:2) “ Try me, O Lord, and test me,” for David asked the Holy One, blessed be He, “Why do they say, ‘the God of Abraham,’ yet they do not say, ‘the God of David’?” He replied, “I tested him with ten tests, and he was found perfect.” He [David] said, “Try me and test me,” as appears in tractate Shabbath (?).

**4 As for man’s deeds, because of the word of Your lips, etc.** To support my feet, etc. From then on, for every deed of man that I came to perform, I watched myself because of the word of Your lips; [I watched] the ways of the profligate, to turn away from them, so that I should not walk in them, but [would] support my feet constantly in Your paths, that my feet should not falter from them. Another explanation:

**For the deeds of man according to the word of Your lips, etc.** Since a person must use his deeds according to the uprightness (decre - early editions) of the word of Your lips, as You said, “You shall not commit adultery,”I kept myself from the ways of the profligate although I behaved unseemly according to the good You have done.

**5 To support my feet** From then on, for every deed of man that I did improperly, may Your eyes see the upright deeds, but my judgment shall go forth from before you.

**6 because You shall answer me, O God** Because I am confident that You will answer me.

**7 Distinguish Your kind acts** Heb. הפלה , esevre in Old French, to separate, as (in Exod. 33:16): “and I and my people will be distinguished (ונפלינו) .” With Your right hand You save those who take refuge in You from those who rise up against them. (This does not appear in manuscripts or in most early editions.) [The literal meaning is:] Distinguish Your kind acts, You Who save those who take refuge, etc. This is a transposed verse, meaning: Distinguish Your kind acts to save with Your right hand those who take refuge, etc.

**8 as the apple** Heb. (כאישון) . That is the pupil (lit. the black) of the eye, on which the vision depends. Because it is black, it is called אישון , an expression of darkness, and the Holy One, blessed be He, prepared a guard for it, viz. the eyelids, which constantly cover it.

**9 who have robbed me** Because of this: my enemies, who encompass me to take my life, rob me.

**10 [With] their fat, they closed themselves up** With their fat, they closed their heart and their eyes from looking at Your deeds, in fear of You.

**11 [By] our footsteps they surround us now** By our footsteps, the enemies surround us now, and they set their eyes roaming over the land, to raid the land. It appears to me that David prayed this prayer after the incident of Uriah and Joab had happened to him, and the Israelites were in the land of the children of Ammon besieging Rabbah (II Sam. 11), and David feared that they would be defeated there because of the sin that he had committed, and the Philistines, Moab, Edom, and all the evil neighbors of Eretz Israel, who looked forward to the day of their misfortune, would hear and march against them.

**12 which yearns** Heb. יכסף , yearns, as (in Gen. 31:30): “for you yearned (נכסף נכספתי) .”

**13 confront him** The enemy.

**bring him down to his knees** Beat his legs, and he will kneel and fall.

**rescue my soul from every wicked man who is** Your sword, for You give him the power to rule, to requite those who are bound to You.

**14 Of those who die by Your hand** I choose to be one of those who die by Your hand on their bed.

**of those who die of old age** Heb. מחלד . Of those who die of old age, after they have “rusted” (חלודה) , rodijjl in Old French, [rouille in Modern French] rust, and of the righteous, whose share is in life.

**and whose belly You will fill with Your hidden treasure** And of those whose innards You will fill with Your good, which You have hidden for those who fear You.

**their abundance** Their property that they leave over when they die.

**15 I will see Your face with righteousness** in the future (Mid. Ps. 17:13), or

**I will see Your face with righteousness** Take my judgment away from before You and grasp the righteous deeds that I have performed, and through them I will see Your face. In other editions, this is one interpretation:

**I will see Your face with righteousness** In the future, take my judgment away from before You and grasp the righteous deeds that I have performed, and through them I will see Your face.

**I will be satisfied with Your image upon the awakening** I will be satisfied with the vision of Your image when the dead awaken from their sleep. In many editions, the following appears at this point: Another explanation: I will be satisfied from seeing Your face when the dead awaken from their sleep, for they are in the likeness of Your image, for so it is stated (in Gen. 9:6): “For in the image of God, He made man.”

**Meditation from the Psalms**

**Psalm 17:1-15**

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

King David composed this psalm after commanding Yoab, the commander of his army, to bring about the death of Uriah, the husband of Bathsheba.[[88]](#footnote-88) This took place while King David’s army was in the land of Ammon, besieging the capital, Rabbat.[[89]](#footnote-89)

At this moment, when Israel’s military security hung in the balance, David, the humble penitent feared that the army might be struck by catastrophe because of his personal sins. In this psalm which was composed after he repented his sin. Thus he prayed fervently. [[90]](#footnote-90)

Mahari Yaavetz HaDoresh explains that David pleads for a return to full grace and affection before HaShem. He ends with great confidence that his intimacy with HaShem has been restored and his hereafter is secure:[[91]](#footnote-91)

***Tehillim (Psalm) 17:15*** *As for me, I will behold Your face in righteousness/generosity: I will be satisfied, when I awake, with Your likeness.*

This accords well with the state of the penitent at the end of the fast of Tisha B’Ab, which we will celebrate tomorrow, though today is Tisha B’Ab.[[92]](#footnote-92)

Since this psalm was composed after the sin of Bathsheba, an inquiring mind would want to know: What was David’s sin? Did he murder Uriah? Did he commit adultery with Bathsheba?

To understand the answer to this profound question will require a bit of background. In II Samuel chapters 11 and 12, we find the story I wish to examine.

In this story, many folks see King David lusting after Bathsheba, the wife of Uriah the Hittite. Uriah is a soldier in King David’s army. He is fighting the King’s battle when King David takes his wife in an ‘adulterous’ relationship. After she becomes pregnant, King David has Uriah recalled from the battle and orders him to sleep with his wife, in order to cover up his sin. Afterwards, when Uriah refuses to sleep with Bathsheba, King David Has Uriah killed in battle. After Uriah’s death, King David marries Bathsheba.

Most folks understand that King David committed adultery and murder. These are the sins that they see King David committing.

***Nothing could be farther from the truth.***

If we apply the principle of ***‘midda keneged midda’*** (measure for measure), we get an entirely different picture. Further, if we examine what the Sages have to say, we see that there is more to this story than first meets the eye.

Was King David committing adultery? The Tanakh[[93]](#footnote-93) says: No!

Did King David commit murder? The Tanakh says: No! How can this be?

The Sages record that King David ordered that all of his soldiers were required to give their wives a “get”, a bill of divorce, before they went off to battle. This was done so that if the soldier failed to return from the battle, and his body was not found, then the wife would not become an **“aguna,”**[[94]](#footnote-94) a woman who could not remarry. If she was legally divorced, then she could remarry if her husband did not return after a reasonable amount of time.

***Kethuboth 9b Everyone who goes out into the war of the House of David writes for his wife a deed of divorce****, for it is written, And to your brethren will you bring greetings, and take their pledge. What [is the meaning of], ‘and take their pledge’? R. Joseph learnt: Things which are pledged between him and her.*

Therefore, we know that Uriah had given his wife a “get” and was legally divorced. Therefore, we know that King David did not commit adultery. We can know that King David did not commit adultery because the Torah proscribes that the one who commits adultery is to be stoned to death:

***Vayikra (Leviticus) 20:10****And the man that commits adultery with [another] man's wife,  [even he] that commits adultery with his neighbour's wife,* ***the adulterer and the adulteress will surely be put to death.***

Since HaShem did not cause this to happen, we can know that King David did not commit adultery.

Did King David lust, sexually, after Bathsheba? No! King David did NOT lust after Bathsheba. He had entirely conquered that evil inclination. The story makes it sound like Bathsheba was taking a bath on her roof without any covering. **Nothing could be further from the truth**! Bathsheba was coming out from the ***mikveh***, the ritual baptism that women must immerse in, every month. As she exited the ***mikveh*** house, her exalted spiritual state attracted King David. He prophetically saw that he was to father Solomon with this woman. That is why he took her.

***Soncino Zohar, Beresheet, Section 1, Page 73b****R. Simeon further discoursed, beginning with the verse: For I know my transgressions, and my sin is ever before me (Ps. LI, 5). He said: ‘How much must a man be on his guard against sinning before the Holy One, blessed be He, for each sin committed by man is recorded on high, and is not blotted out save by much repentance, as it is said, “For though you wash yourself with nitre, and take yourself much soap, yet your iniquity is marked before Me” (Jer. II, 22). For when a man commits a sin once before God, it leaves a mark, and when he repeats the same sin that mark is deepened, and after a third time it becomes a stain spreading from one side to the other, as expressed in the words, “your iniquity is become a stain before me” (Ibid.). When David committed his great sin in taking Bath-Sheba, he thought that it would leave its mark forever, but the message came to him, “The Lord also has put away your sin, you will not die” (II Sam. XII, 13); i.e. the stain has been removed.’ R. Abba put this question to R. Simeon:* ***‘Since we have been taught that Bath-Sheba was destined for King David from the day of the creation, how comes it that the Holy One, blessed be He, first gave her to Uriah the Hittite?’*** *R. Simeon replied: ‘Such is the way of the Holy One, blessed be He; although a woman is destined for a certain man, He first allows her to be the wife of another man* ***until his time arrives.*** *As soon as that time arrives, he departs from the world to make way for the other, although the Holy One, blessed be He, is loath to remove him from the world to make way for the other man before his time arrives.* ***This is the inner reason why Bath-Sheba was given to Uriah first****. Now reflect and you will find the reason for the Holy Land having been given to Canaan before Israel came there. You will find that the inner reason underlying the two is the same. Observe, further, that David, although he confessed his sin and repented, could not obliterate from his heart and mind the memory of the sins that he had committed, especially of that concerning Bath-Sheba, and was always apprehensive lest one of them would prove a stumbling-block to him in the hour of danger. Hence he never removed them from his thoughts. According to another interpretation, the words “For I know my transgressions” indicate his knowledge of the diverse grades to which the various sins of men are to be referred, while the words “and my sin” (hatathi=my failing) refer to the defect of the moon, which did not emerge from her impurity until the time of Solomon, when her light once more became whole, so that the world became firmly established and Israel dwelt secure, as it is written: “And Judah and Israel dwelt safely, every man under his vine and under his fig tree” (I Kings V, 5). Nevertheless, as David said, “My deficiency is ever before me”, and that will not be obliterated from the world until the Messiah will come, as it is said: “And the unclean spirit I will cause to pass out from the earth” (Zech. XIII, 2).’*

In fact, the Sages teach that King David had asked HaShem for a test in this area because he had completely conquered this inclination.

***Soncino Zohar, Beresheet, Section 1, Page 82a****David further said to God: “Sovereign of the Universe, wherefore do not the Israelites conclude one of their blessings with my name as they do with the name of Abraham, [Tr. note: The first blessing of the Amidah.] of whom it is written ‘I am Your shield’ (Gen. XV, 1)?” God replied: “Abraham I have already tried and tested and found to be wholly steadfast.” Said David: “If so, ‘examine me, O Lord, and prove me, try my reins and my heart’ (Ps. XXVI, 2).” When he sinned in the matter of Bathsheba, David remembered what he had said, and he exclaimed “ ‘You have proved mine heart, You have visited me in the night, You have tried me and You have not found, my thoughts should not have passed my mouth’ (Ps. XVII, 3). I said, Examine me, O Lord, and prove me, and You have proved my heart; I said, Try my reins, and You have tried me; but You have not found me as I should be; would that what was in my mind had not passed my lips.” (And with all this the Israelites do conclude a blessing with his name. [Tr. note: The third blessing after the Haftarah (Ashlamatah).]) Therefore David said: “’You, O LORD, are a shield about me, my glory and the lifter up of my head’: this grade assuredly is my glory with which I am crowned.” ‘*

Did David cause the murder of Uriah the Hittite? The Tanakh says, No! How can this be? To understand this part, we must look carefully at the text to understand what is going on:

***2 Shmuel (Samuel) 11:8-9****And David said to Uriah, Go down to your house, and wash your feet. And Uriah departed out of the king's house, and there followed him a mess [of meat] from the king. But Uriah slept at the door of the king's house with all the servants of his lord,* ***and went not down to his house.***

Notice that Uriah disobeyed a **DIRECT ORDER** of the King. So, King David gives him a second chance:

***2 Shmuel (Samuel) 11:10-12****And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Did you not come from [a] journey? Why [then] did you not go down unto your house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; will I then go into mine house, to eat and to drink, and to lie with my wife? [As] you live, and [as] your soul lives,* ***I will not do this thing.*** *And David said to Uriah, Tarry here today also, and tomorrow I will let you depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord,* ***but went not down to his house.***

At this point King David has no choice. **Uriah has disobeyed twice a direct order of the king.** The penalty for this offense is death!

***2 Shmuel (Samuel) 11:14-17****And it came to pass in the morning, that David wrote a letter to Joab, and sent [it] by the hand of Uriah. And he wrote in the letter, saying, Set Uriah in the forefront of the hottest battle, and retire from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men [were]. And the men of the city went out, and fought with Joab: and there fell [some] of the people of the servants of David; and Uriah the Hittite died also.*

King David knows that Uriah has an evil heart, nevertheless, **one MUST obey the King no matter what.** Not wishing to publicly shame Uriah, King David has him killed in battle in an honorable manner. **Notice that Joab does not protest in the least. Joab knew that the order of the King, as the chief justice, must be obeyed.**

So now we know that King David **DID NOT** commit adultery with Bathsheba and that he **DID NOT** cause Uriah to be murdered. What we need to know is: What was King David’s sin?

HaShem’s punishments are always just. **To determine the sin, we should look at the punishment:**

***2 Shmuel (Samuel) 11:26****And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased HaShem. And HaShem sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich [man] had exceeding many flocks and herds: But the poor [man] had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, [As] HaShem lives, the man that has done this [thing] will surely die:* ***And he will restore the lamb fourfold, because he did this thing,*** *and because he had no pity.*

King David was also the chief Hakham, the chief Judge. Nathan the prophet naturally came to the King for a judgment. David, being a great Torah scholar and Sage, renders a judgment in keeping with Torah. HaShem agreed to this judgment, EXCEPT for the death penalty:

***2 Shmuel (Samuel) 12:13****And David said unto Nathan, I have sinned against HaShem. And Nathan said unto David,* ***HaShem also has put away your sin; you will not die.***

The bottom line is this: **HaShem has accused King David of stealing an ewe, a female sheep**. The penalty is, therefore, in keeping with the sin:

***Shemot (Exodus) 22:1****If a man will steal an ox, or a sheep, and kill it, or sell it;* ***he will restore five oxen for an ox, and four sheep for a sheep.***

Therefore, King David’s sin was: **Theft of a sheep.** There will be a penalty for this sin.

***II Shmuel (Samuel) 12:7-13*** *And Nathan said to David, You are the man. Thus says HaShem God of Israel, I anointed you king over Israel, and I delivered you out of the hand of Saul; 8 And I gave you your master’s house, and your master’s wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would moreover have given unto you such and such things. 9 Wherefore have you despised the commandment of HaShem, to do evil in His sight? You have killed Uriah the Hittite with the sword, and has taken his wife to be your wife, and has slain him with the sword of the children of Ammon. 10 Now therefore the sword will never depart from your house; because you have despised Me, and has taken the wife of Uriah the Hittite to be your wife. 11 Thus says HaShem, Behold, I will raise up evil against you out of your own house, and I will take your wives before your eyes, and give them unto your neighbour, and he will lie with your wives in the sight of this sun. 12 For you did it secretly: but I will do this thing before all Israel, and before the sun. 13 And David said unto Nathan, I have sinned against HaShem. And Nathan said unto David,* ***HaShem also has put away your sin; you will not die.***

And:

***1 Melachim (Kings) 15:4-5****Nevertheless for David's sake did HaShem his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: Because David did [that which was] right in the eyes of HaShem, and turned not aside from any [thing] that He commanded him all the days of his life, save only in the matter of Uriah the Hittite.*

Nevertheless, King David did sin grievously for a man in his exalted position with his exalted spiritual status. Thus David repented of his sin of theft and is forgiven. There will still be consequences, but he is forgiven. It is at this point that he composes our psalm.

Now that we have seen the picture, we can begin to understand why HaShem said that David was a man after His own heart:

***II Luqas (Acts) 13:22****And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said,* ***I have found David the [son] of Jesse, a man after mine own heart, who will fulfil all My will.***

HaShem would never say this about an adulterous murderer! G-d forbid! Further, we must understand that Uriah was an evil man:

***Shabbath 56a****R. Samuel b. Nahmani said in R. Jonathan's name: Whoever says that David sinned is merely erring, for it is said, And David behaved himself wisely in all his ways: and the Lord was with him. Is it possible that sin came to his hand, yet the Divine Presence was with him? Then how do I interpret, Wherefore have you despised the word of the LORD, to do that which is evil in His sight? He wished to do [evil], but did not. Rab observed: Rabbi, who is descended from David, seeks to defend him, and expounds [the verse] in David's favor. [Thus:] The ‘evil’ [mentioned] here is unlike every other ‘evil’ [mentioned] elsewhere in the Torah. For of every other evil [mentioned] in the Torah it is written, ‘and he did,’ whereas here it is written, .’to do’: [this means] that he desired to do, but did not.* ***You have smitten Uriah the Hittite with the sword: you should have had him tried by the Sanhedrin, but did not.*** *And has taken his wife to be your wife: you have marriage rights in her. For R. Samuel b. Nahmani said in R. Jonathan's name: Everyone who went out in the wars of the house of David wrote a bill of divorcement for his wife, for it is said, and bring these ten cheeses unto the captain of their thousand, and look how your brethren fare, and take their pledge [‘arubatham]. What is meant by ‘arubatham? R. Joseph learned: The things which pledge man and woman [to one another]. And you have slain him with the sword of the children of Ammon: just as you are not [to be] punished for the sword of the Ammonites, so are you not [to be] punished for [the death of] Uriah the Hittite. What is the reason?* ***He was rebellious against royal authority****, saying to him, and my lord Joab, and the servants of my lord, are encamped in the open field [etc].*

***Yoma 22b****R. Huna said: How little does he whom the LORD supports need to grieve or trouble himself! Saul sinned once and it brought [calamity] upon him, David sinned twice and it did not bring evil upon him — What was the one sin of Saul? The affair with Agag. But there was also the matter with Nob, the city of the priests? — [Still] it was because of what happened with Agag that Scripture says: It repents Me that I have set up Saul to be king. What were the two sins of David? — The sin against Uriah and that [of counting the people to which] he was enticed. But there was also the matter of Bathsheba? —* ***For that he was punished, as it is written, And he will restore the lamb fourfold:******the child, Amnon, Tamar and Absalom.*** *But for the other sin he was also punished as it is written: So the LORD sent a pestilence upon Israel from the morning even to the time appointed? — There his own body was not punished — But in the former case, too, his own body was not punished either? Not indeed? He was punished on his own body, for Rab Judah said in the name of Rab: For six months David was smitten with leprosy, the Sanhedrin removed from him, and the Shechinah departed from him, as it is written: Let those that fear You return unto me, and they that know Your testimonies, and it is also written: Restore unto me the joy of Your salvation. But Rab said that David also listened to evil talk? — We hold like Samuel [who says] that David did not do so. And even according to Rab, who says that David listened to calumny, was he not punished for it? For Rab Judah said in the name of Rab. At the time when David said to Mephibosheth: I say: you and Ziba divide the land, a heavenly voice came forth to say to him: Rehoboam and Jeroboam will divide the Kingdom.*

We must be very careful not to read into the scriptures more than what should be there.

It is also instructive to note that the union of King David with Bathsheba produced Solomon, the wisest man who ever lived.

***2 Shmuel (Samuel) 12:24****And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son,* ***and he called his name Solomon: and HaShem loved him.***

It is apparent that King David was destined to marry Bathsheba. **It seems that his timing was off a bit.**

Now, so let’s assume that you have read this far and still think that King David committed adultery and murder, consider the following:

Why did the Prophet, Nathan, say that David stole a sheep? What was the point of the Prophet's story?

Now, because of David's greatness, his crime is dealt with in a VERY severe way. It is dealt with as though he committed a murder. In the same way, Moses lost entry to the promised land simply by hitting a rock.

Also note that the PROPER punishment for murder, is death. David must die IF he had committed murder. The Torah is quite clear. Why didn't David die? After all, the PROPER punishment for committing adultery is DEATH. Why wasn't David stoned then?

**Watch the punishment to see the sin!**

Now that we have some understanding of David’s sin, let’s turn our attention to our Torah Portion and examine how it is connected to our psalm.

In our Torah portion, Avraham sends Eliezer to get a wife for Yitzchak. Our psalm was written because David took a wife for himself. Thus we see that both portions concern the taking of a wife.

**Ashlamatah: Yeshayahu (Isaiah) 51:2-11‎ (50:4 – 51:23)**

| **Rashi** | **Targum** |
| --- | --- |
| 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 [of His Law].** |
| 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.** **{S}** |
| 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? **{S}** |
| 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 will return to your stumbling. **{S}** |
|  |  |
| 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 LO RD; 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. **{S}** |
| 4. Hearken to Me, My people, and My nation, bend your ears to Me, **when Torah shall emanate from Me, and My judgment [shall be] for the light of the peoples, I will give [them] rest.** | 4. Attend to My ‎Memra, My people, and give ear to My service, My congregation; **for the Law will go forth before Me, and My judgment as a light; to it the ‎peoples will join.** |
| 5. My righteousness is near, My salvation has gone forth, and My arms shall chasten peoples; **islands shall wait for Me,** and on My arm shall they trust. | 5. My virtue draws near, My salvation has gone forth, and by the strength of My mighty arm peoples will be judged; ‎**islands wait for My Memra,** and for the strength of My mighty arm they hope. |
| 6. Raise your eyes to heaven and look at the earth from beneath, for the heavens shall vanish like smoke, and the earth shall rot away like a garment, and its inhabitants shall likewise die, and My salvation shall be forever, and My righteousness shall not be abolished. **{P}** | 6. Lift up your eyes to the heavens, and consider the earth ‎beneath; for the heavens will pass as the smoke which passes, the earth will wear out as a covering wears out, and they who dwell in it, even ‎they, will die in like manner; but My salvation will be forever, and My virtue will never be abolished. **{P}** |
| 7. Hearken to Me, you who know righteousness, **a people that has My Torah in their heart,** fear not reproach of man, and from their revilings be not dismayed. | 7. Attend to My Memra, you who know ‎the truth, people **in whose heart is the teaching of my Law;** fear not from the reproaches of the sons of men, and be not shattered at their self-‎exaltation. |
| 8. For, like a **garment,** the moth shall consume them, and like wool, the worm shall consume them, but My righteousness shall be forever, and My salvation to all generations. **{S}** | 8. For [they are] like **a garment** which the moth eats, and like wool which rot attacks; but my virtue will be forever, and My ‎salvation to all generations." ‎ **{S}** |
| 9. Awaken, awaken, dress yourself with strength, O arm of the Lord, awaken, awaken like days of old, generations of yore; are you not the one that hewed Rahab and slew the sea monster? | 9. Be revealed, be revealed, put on strength, O might from before the LORD; be revealed as in the days of old, the generations of long ago. ‎Was it not for your sake, ‎ congregation of Israel, that 1 shattered the mighty men, destroyed Pharaoh and his armies. which were strong as the dragon? |
| 10. Are you not the one who dried up the sea, the waters of the great deep? Who made the depths of the sea a road for the redeemed ones to pass? | 10. Was it not for your sake, congregation of Israel, that I dried up the sea, the waters of the great deep? I made the depths of the sea a way ‎for the redeemed to pass through. |
| 11. And the redeemed of the Lord shall return, and they shall come to Zion with song, and [with] everlasting joy on their heads; gladness and joy shall overtake them; sorrow and sighing shall flee. **{S}** | 11. And the ransomed of the LORD will be gathered from among their exiles, and come to Zion with ‎singing; everlasting joy will be theirs. that does not cease. and a cloud of glory will cover their heads; they will find joy and gladness, and ‎sorrow and sighing will cease from them, from those of the house of Israel. **{S}** |
| 12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass? | 12. "I, I am he that comforts you; of whom are you afraid, ‎of man who dies, of the son of man who is reckoned as the grass? |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. And you have forgotten the service of the LORD, your Maker, who ‎stretched out the heavens and founded the earth, and do you fear continually all the day because of the fury of the oppressor, when he sets ‎himself to destroy. And now. where is the fury of the oppressor? |
| 14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting. | 14. The avenger will speedily be revealed; the righteous/ generous will not die ‎in destruction, neither will they lack their food. |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who rebukes the sea so that its waves roar, - the LORD ‎of hosts is His name. |
| 16. And I placed My words into your mouth, and with the shadow of My hand I covered you, **to plant the heavens and to found the earth and to say to Zion [that] you are My people.** **{S}** | 16. And I have put the words of My prophecy in your mouth, and protected you in the shadow of My might, to ‎establish the people concerning whom it was said that they would increase as the stars of the heavens **and to found the congregation ‎concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, 'You are My people.' {S}** |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained. | 17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk ‎to the dregs a bowl of the cup of cursing. |
| 18. She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised. | 18. There is none to comfort her among all the sons she has borne; there is none to take her by ‎the hand among all the sons she has brought up. |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two distresses have come upon you. Jerusalem - you are not able to stand. When ‎four will come upon you - spoil and breaking and famine and sword; there is none that will comfort you but I. |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be ‎dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God. ‎‎ |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. **{P}** | 21. ‎ Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. ‎**{P}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 51:2-11**

**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.

**4 When Torah shall emanate from Me** The words of the prophets are Torah, and the judgments shall eventually mean tranquility and rest for the peoples for whom I will turn a pure language to serve Me.

**I will give [them] rest** Heb. אַרְגִּיעַ , I will give them rest.

**5 shall chasten** Heb. יִשְׁפּֽטוּ , chasten, jostize in O.F.

**6 the heavens shall vanish like smoke** The princes of the hosts of the heathens who are in heaven.

**shall vanish** Heb. נִמְלָחוּ , shall rot away. Comp. (Jer. 38:12) “Rags and decayed clothing (בְּלוֹאֵי הַסְּחָבוֹת) ,” a decayed garment. Another explanation of נִמְלָחוּ is: shall be stirred. This is an expression similar to “the sailors of (מַלָּחֵי) the sea,” who stir the water with the oars that guide the ship. Comp. also (Ex. 30:35) “Stirred (מְמֻלָּח) , pure, and holy.”

**and the earth** the rulers of the earth.

**and its inhabitants** the rest of the people.

**and My salvation for My people shall be forever.** Another explanation is: [It refers] actually [to] the heavens and the earth, and this is its explanation: Raise your eyes and look at the heaven and at the earth, and see how strong and sturdy they are, yet they shall rot away, but My righteousness and My salvation shall be forever. Hence, My righteousness is sturdier and stronger than they.

**8 the moth...the worm** They are species of worms.

**9 Awaken, awaken** This is the prophet’s prayer.

**Rahab [lit. pride.] Egypt**, about whom it is written (supra 30:7): “They are haughty (רַהַב) , idlers.”

**slew** Heb. מְחוֹלֶלֶת , an expression of slaying, related to חָלָל .

the sea monster Pharaoh.

**11 And the redeemed of the Lord** shall return This is an expression of prayer, and it is connected to “Awaken, awaken.”

**12 who are you** the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

**13 And you forgot the Lord your Maker** and you did not rely on Him.

**the oppressor** The rulers of the heathens (the nations of the world [Parshandatha, K’li Paz]) who subjugate you. when he prepared Prepared himself.

**Now where is the wrath of the oppressor** Tomorrow comes and he is not here.

**14 What must be poured out hastened to be opened** Heb. מִהַר צֽעֶה לְהִפָּתֵחַ . Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צֽעֶה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צֽעִים) upon him and they shall pour him out (וְצֵעֻהוּ) , and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מִהַר צֽעֶה That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צֽעֶה Girded. Comp. (infra 63:1) “Girded (צֽעֶה) with the greatness of His strength.”

**and he shall not die** i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

**15 Who wrinkles the sea** Heb. רֽגַע , an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע) .” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

**to plant the heavens** to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

**and to found the earth** And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan].

**17 dregs** Heb. קֻבַּעַת . Jonathan renders: פַּיְלֵי , which is the name of a cup [phiala in Latin]. But it appears to me that קֻבַּעַת , these are the dregs fixed (קְבוּעִים) to the bottom of the vessel, and the word מָצִית , “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (יִמְצוּ) its dregs.”

**weakness** Heb. תַּרְעֵלָה . That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (הָרְעָלוּ) .” Also (supra 3:19), “And the bracelets and the veils (רְעָלוֹת) ,” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רְעוּלוֹת) ,” a kind of beautiful veil in which to enwrap oneself. תַּרְעֵלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).

**you have drained** Heb. מָצִית , egoutter in French, [to drain, exhaust].

**19 These two things have befallen you** Twofold calamities, two by two.

**[With] whom will I console you?** Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

**20 fainted** Heb. עֻלְּפוּ . An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלַּפְנָה) from thirst.” Pasmer in O.F., (pamer in Modern French).

**like a wild ox in a net** Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) “And the wild ox (וּתְאוֹ) and the giraffe.”

**21 and who is drunk** but not from wine Drunk from something else other than wine.

**22 Who shall judge His people** Who shall judge the case of His people.

**Special Ashlamatah: Yeshayahu (Isaiah) 1:1-27‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. | 1. ¶ ‎1.1 The prophecy of Isaiah the son of Arnoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the days ‎of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah. |
| 2. Hear, O heavens, and give ear, O earth, for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me. | 2. Hear, O heavens which shook when I gave My Law to My people, and ‎give ear, O earth which reeled before My word; for the LORD speaks: "The house of Israel is My people, I called them sons. I cherished ‎and ‎ glorified them, but they have rebelled against My Memra. |
| 3. An ox knows his owner and a donkey his master's crib; Israel does not know, **my people does not consider.** | 3. The ox knows its owner, and the ass its master's crib; but Israel does not teach ‎to know the fear of Me, **My people does not understand, to return to My Law.**" |
| 4. Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. They forsook the Lord; they provoked the Holy One of Israel; they drew backwards. | 4. Woe, because they were called a holy people, and sinned; ‎a chosen congregation have multiplied sins; they were named as a beloved seed and they acted wickedly, and it was said of them, "Cherished ‎sons”: and they corrupted their ways! **They have forsaken the service of the LORD,** they have despised the fear of the Holy One of Israel, ‎because of their wicked deeds they are turned about and backwards. |
| 5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise. | 5. They do not understand so as to say, "Why are we still smitten?" They ‎continue to sin. They do not say, "For what reason is every head sick and every heart mournful?" |
| 6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil. | 6. From the remnant of the people even ‎to the heads there is not among them one that is perfect in my fear. All of them are disobedient and rebellious; they defile themselves with sins ‎as a dripping wound. They do not forsake their arrogance and they do not desire repentance, and they have no merits to protect them. ‎ |
| 7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers. | 7. Your country lies desolate, your cities are burned with fire; in your very presence the Gentiles take possession of your land; and because ‎of your sins it is removed from you, and given to aliens. |
| 8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city. | 8. And the congregation of Zion is left like a booth in a vineyard after they have ‎picked it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a city which is besieged. |
| 9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." **{P}** | 9. Had the ‎abounding goodness of the LORD of hosts not left us a remnant in his mercies, then our sins would have been with us, so that as the men ‎of Sodom we should have perished, and as the inhabitants of Gomorrah we should have been destroyed. ‎ **{P}** |
| 10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the Law of our God, O people of ‎Gomorrah! | 10. ¶ Listen to the word of the LORD, you rulers whose deeds are [as] evil as [those of] the rulers of Sodom! Give ear to the Law of our God, ‎you people whose deeds resemble [those of] the people of Gomorrah! |
| 11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the ‎burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and hegoats ‎I do not want.‎ | 11. There is no pleasure before Me in the multitude of your holy ‎sacrifices, says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or lambs or kids; in such things there ‎is no pleasure before Me. |
| 12. When you come to appear before Me, who requested this of you, to trample My courts? | 12. When you come to be seen before Me, who requires this from your hand, that you should come? Do not trample ‎My courts! |
| 13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, I cannot [bear] iniquity with assembly. | 13. Do not continue to bring an offering which is stolen; it is a despised oblation before me. At new moons and Sabbaths you ‎gather in assembly without forsaking your sins, so that your prayers might be accepted in the time of your assemblies. |
| 14. Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them]. | 14. Your new moons ‎and your appointed feasts My Memra despises; they are before Me as something despicable; I have forgiven much. |
| 15. And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood. | 15. And when the priests ‎spread forth their hands to pray for you, I take up the face of My Shekhinah from you; even though you pray much concerning yourselves, ‎there is no pleasure before Me to accept your prayers; because your hands are full of innocent blood. |
| 16. Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil. | 16. ‎ Return to the Law; make yourselves clean from your sins; remove the evil of your deeds from before My Memra; cease to do evil.‎ |
| 17. Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow. **{S}** | 17. Learn to do good; seek judgment, acquit him that is robbed, judge the case .of the fatherless, act on the complaint of the widow. **{S}** |
| 18. Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool. | 18. **Then, when you, return to the Law, you will beseech before Me, and I will carry out your request, says the LORD:** though your sins are ‎scarlet like dyed cloth, they shall be white like snow; though they are red like crimson, they shall become like pure wool. |
| 19. If you be willing and obey, you shall eat the best of the land. | 19. If you are willing ‎and attend to My Memra, you will eat of the good of the land; |
| 20. But if you refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord spoke. **{P}** | 20. but if you refuse and do not attend to My Memra, by the adversary's ‎sword you will be killed; for by the Memra of the LORD it has been so decreed. **{P}** |
| 21. ¶ How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, ‎but now murderers. ‎ | 21. ¶ How the faithful city’s deeds have turned to become as [those of] a harlot, she that was full of those who perform judgment! Truth ‎was done in her, and now they are killers of souls. |
| 22. Your silver has become dross; your wine is diluted with water. | 22. Your silver has become dross, your wine mixed with water. |
| 23. Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. **{S}** | 23. Your princes are ‎rebellious and companions of thieves. All of them love to accept a bribe, saying - a man to his neighbour - assist me in my case, so that I will ‎repay you in your case. They do not defend the fatherless and the complaint of the widow does not come before them. **{S}** |
| 24. "Therefore," says the Master, the Lord of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes. | 24. Therefore the ‎LORD of the world says, the LORD of hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary. |
| 25. And I will return My hand upon you and purge away your dross as with lye, and remove all your tin. | 25. And I will ‎turn the stroke of My might upon you and I will separate, as those who purify with lye, all your wicked and I will remove all your sinners. |
| 26. **And I will restore your judges as at first and your counselors as in the beginning;** afterwards you shall be called City of Righteousness, Faithful City. | 26. **And I will appointv- in you true judges. steadfast as at the first. and your counsellors as at the beginning.** Afterward you will be called the city ‎of truth, the faithful city. |
| 27. Zion shall be redeemed through justice **and her penitent through righteousness.** | 27. Zion will be redeemed when judgment is performed in her, **and the ones who have performed the Law will ‎return to her in righteousness/generosity.** |
| 28. And destruction shall come over rebels and sinners together, and **those who forsake the Lord shall perish.** | 28. But rebels and sinners will be shattered together, and **those who have forsaken the Law of the LORD will ‎be consumed.** |
| 29. For they shall be ashamed of the elms that you desired, and you shall be humiliated because of the gardens that you chose. | 29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for your gardens ‎of the idols in which you assemble. |
| 30. For you shall be like an elm whose leaves are wilting, and like a garden that has no water. | 30. For you will be like a terebinth when its leaves fall, and like a channelled garden without water. |
| 31. And the[ir] strength shall become as tow, and its perpetrator as a spark, and both of them shall burn together, with no one to extinguish [the fire]. **{P}** | 31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire; as when they are brought near ‎to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and there will be no pity for ‎them.‎‎ **{P}** |
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**Rashi’s Commentary for: Yeshayahu (Isaiah) 1:1-27‎**

**1 the vision of Isaiah the son of Amoz** Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers.

**which he saw concerning Judah and Jerusalem** Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So we learned in the Baraitha of the Mechilta (Exod. 15:9, 10): “In the year of King Uzziah’s death” (6:1) is the beginning of the Book, but there is no early and late in the order [i.e., **the order of the chapters is no indication of the chronological order.** (Others read: There is no early and late in the Book Parshandatha.] The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: “Whom shall I send and who will go for us?” And I said, “Here I am; send me” (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, “the prophecy of such and such a nation.” Here too, Scripture writes: “which he saw concerning Judah and Jerusalem.” **Since they are harsh reproofs, he calls them “chazon,” which is the harshest of the ten expressions by which prophecy is called**, as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), “A harsh prophecy (חָזוּת) was told to me.”

**in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.** These four kings he buried, [i.e. he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

**2 Hear, O heavens, and give ear, O earth** And Moses said, “Give ear, O heavens,...and may the earth hear” (Deut. 32:1). Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled “Ha’azinu” in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the heavens with giving ear and the earth with hearing, the heavens would testify and say, ‘When we were called to this testimony in Moses’ time, when he said, (Deut. 30:19) “I call heaven and earth to witness against you,” we heard with an expression of giving ear,’ and the earth would testify, ‘I was called with an expression of hearing,’ hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.

**for the Lord has spoken** That you should be witnesses in this matter, when I warned them in Moses’ time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? “Give ear, O heavens and I will speak” (ibid. 32:1). [So this was taught] in Mechilta (Bo 12).

**3 his owner** Heb. קֽנֵהוּ [is] like מְתַקְּנוֹ , the one who affixes him to the plowshare for plowing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, “Israel will be your name” (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): “Let each one go and worship his idols.” Even after I took them out of Egypt and fed them the manna and called them, “My people, the children of Israel,” they did not consider even as a donkey. Another explanation is:

**An ox knows its owner** An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plow today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.

**does not know** i.e., did not want to know; they knew but trod with their heels, and My people did not take heart to consider.

**4 Woe** Every instance of הוֹי in Scripture is an expression of complaining and lamenting, like a person who sighs from his heart and cries, “Alas!” There are, however, several, which are an expression of a cry, the vocative voice, e.g., “Ho, ho, flee from the land of the north” (Zech. 2:10), which the Targum renders, אַכְלוּ , an expression of announcing.

**Woe** There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, “for you are a holy people” (Deut. 7:6), turned into a people with iniquity.

**a people heavy with iniquity** The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word כֶבֶד is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word עָוֹן , iniquity.

**evildoing seed** And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.

**they provoked** Heb. נִאֲצוּ , they angered.

**they drew backwards** [The root נְזִירָה ,] wherever it appears, is only an expression of separation. Similarly, Scripture states: “And they shall separate (וְיִנָּזְרוּ) from the holy things of the children of Israel” (Lev. 22: 2), “the one separated (נְזִיר) from his brothers” (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

**5 Why are you beaten**... A person who was punished (lit. beaten) and repeats his sin his friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, ‘For this I have been punished. I will not repeat it again.’ Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

**6 soundness** An expression of perfection, sound without pain.

**wounds** Heb. פֶּצַע , i.e., a wound of a sword.

**contusions** Heb. חַבּוּרָה , an expression of a bruise. [Some editions read:] Other bruises.

**and lacerated sores** Jonathan renders: מְרַסְסָא , lacerated and crushed.

**and lacerated sores** demarcejjre, in O.F., and in the language of the Talmud, we find, “he bumped (טַרְיֵה) his head” (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.].

**they have not been sprinkled** These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) “Sulphur shall be sprinkled (יְזֽרֶה) on his dwelling.” Menahem explained it as an expression of healing, as in (Jeremiah 30:13): “No one pronounced your judgment for healing (לְמָזוֹר) .”

**neither was it softened with oil** Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, “They were not softened with oil,” for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, “From the sole of the foot until the head,” from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds, iniquities, and inadvertent sins.

**they have not been sprinkled...** i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

**7 in your presence, strangers devour it** Before your eyes, your enemies will devour it. and desolate of you as a heritage turned over to strangers, which is desolate of its owners. Jonathan renders in this manner.

**8 And the daughter of Zion shall be left devoid of its inhabitants**, for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.

**like a lodge in a cucumber field** As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, but cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בָּתַר דְאַבְעָיוּהִי) , after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): “There are three gatherings (אַבְעָיוֹת) a day.”

**like a besieged city** Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan’s translation.

**9 Had not the Lord of Hosts left us a remnant** by His own volition and with His mercy, not because of our merits.

**we would soon be like Sodom** All of us would be destroyed.

**10 rulers of Sodom** Princes whose deeds are like those of Sodom. **From here, [the Rabbis] deduced that a person should not open his mouth to Satan.**

**11 I am sated with the burnt-offerings of rams** This is similar to: “Lest he have too much of you and hate you,” (Proverbs 25:18).

**fattened cattle** Fattened cattle and sheep.

**I do not want** Since you transgress My Torah, **the sacrifice of the wicked is an abomination** [from Prov. 21:27].

**12 who requested this of you, to trample My courts** to trample [the preposition is absent in the Hebrew] My courts, since your heart is not whole with Me.

**13 You shall bring no more vain meal-offerings** I warn you, you shall not bring Me your vain meal-offering, for the smoke that rises from it is smoke of abomination to Me, and not for My satisfaction.

**New moons and Sabbaths, calling, convocations, I cannot.**.. and [sic, does not appear in Parshandatha] to call convocations, i.e., New Moons and Sabbaths when you gather to call a convocation and an assembly on them, I cannot bear the iniquity in your hearts that is inclined to paganism, and the convocation with it, for these two things are incompatible: to call a convocation to gather before Me, and the iniquity that is in your hearts for paganism, and you do not take it out of your hearts.

**15 And when you spread out your hands, I will hide My eyes** from you because your hands are full of blood. blood Murder.

**16 Wash, cleanse yourselves** Voweled with a ‘patach,’ the imperative form, since it is derived from רְחַץ , but רָחֲצוּ , [in the past tense, is voweled with a ‘kamatz’ because it is derived from רָחַץ ].

**Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go** **Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].**

**cease to do evil** Desist from your evil deeds.

**to do evil** Heb. הרע , like לְהָרֵעַ , to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מֵהָרֵעַ , desist from doing evil, for so does the Biblical language treat the expression of חֲדָלָה , stopping, [e.g.,] “and he failed to make (לַעֲשׂוֹת) the Pesach” (Num. 9:13); “until he stopped counting (לִסְפּֽר) ” (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

**17 Learn** It is punctuated ‘raphe,’ weak, without a dagesh. This is from the form לָמֽד , learn to do good. One who teaches himself is of the ‘kal’ form. Therefore, its imperative plural is voweled with a ‘chirik’ like אִמְרוּ , שִׁמְעוּ , but one who teaches others is of the form of the ‘heavy conjugation’ (pi’el) with a ‘dagesh,’ and if one comes to command a number of people, the word is voweled לַמְּדוּ . And so, דִּרְשׁוּ , from the form דְרשׁ , but אַשְּׁרוּ in which the ‘shin’ has a ‘dagesh,’ is from the ‘heavy conjugation,’ and from the form אַשֵּׁר ; therefore, the imperative plural is voweled with a ‘patach’ like בַּשְּׂרוּ , סַפְּרוּ , דַּבְּרוּ .

**strengthen the robbed** Heb. חָמוֹץ אַשְּׁרוּ . This is a Mishnaic term, אֲשַׁרְנוּהִי , “we have verified it” (Ketuboth 21a); “if I had strength (אֲיַשֵּׁר) ” (Gittin 30b); “May your strength be strengthened (יִישַׁר) ” (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) “My foot held its path (בֲּאֲשׁוּרוֹ) ”; (Prov. 23:19) “And go (וְאַשֵׁר) in the way of your heart.”

**perform justice** So-and-so is innocent and so-and-so is guilty.

**plead the case of the widow** Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.

**the robbed** Heb. חָמוֹץ , similar to (Ps. 71:4) “from the hand of the unrighteous and the robber (וּמְחַמֵּץ) .”

**18 Come now, let us debate together**, I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent.

**If your sins prove to be like crimson** Stained before Me like crimson red, I will make them as white as snow.

**says the Lord** [The verb is in the future form to denote that] He always says this to you, like: (Num. 9:20) “By the word of the Lord they would camp (יַחֲנוּ) ,” also a future form. Another explanation is: Come now, let us debate. What is written above this? “Cease to do evil; learn to do good.” And after you return to Me, come now, and let us debate together, to notify Me, “We have done what is incumbent upon us; You do what is incumbent upon You;” and I say, “If your sins prove to be like crimson, they will become white as snow...”

**as crimson dye** Heb. תּוֹלָע , lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name תּוֹלָע .

**20 for the mouth of the Lord spoke** Where did He speak? (Lev. 26:25) “And I will bring upon you a sword.”

**21 a harlot** Astray from her God.

**city which was faithful and full of justice**, and righteousness would lodge therein, but now murderers.

**full of justice** Heb. מְלֵאֲתִי מִשְׁפָּט [equivalent to מְלֵאַתמִשְׁפָּט , the ‘yud’ being superfluous,] as in (Lamentations 1:1) רַבָּתִי עָם , “great in population” [equivalent to רַבַּתעָם ].

**in which righteousness would lodge** The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become murderers. [We find in] Pesikta [d’Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֵאֲתִי .

**and now murderers** They killed Uriah; they killed Zechariah.

**22 Your silver has become dross** They would make copper coins and plate them with silver, in order to cheat with them.

**your wine is diluted with water** Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means ‘mixed,’ although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): “Of laughter I said, it makes one mad (מְהוֹלָל) ” to mean that it is confused, or mixed up.

**23 rebellious** Deviating from the straight path.

**and runs after payments** This word is similar to the Talmudic תַּשְׁלוּמִין . Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.

**and the quarrel of the widow does not come to them** The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, “the orphan they do not judge, and the quarrel of the widow does not come to them” at all.

**24 says the Master** Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.

**the Mighty One of Israel** the strength of Israel.

**Oh** Heb. הוי . An expression of preparation and announcement, and similar to this is (Zech. 2:10): “Ho, ho, (הוי הוי) flee from the land of the north.” And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

**25 And I will return My hand upon you** One blow after another, until the transgressors have been completely destroyed.

**as with lye** This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): “and pure (בַּר) of heart,” since it cleanses the garment of its stains.

**your dross** mentioned above, as: “Your silver has become dross”; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.

**all your tin** The tin mixed with silver, that is to say, the wicked among you. בְדִיל is called estejjn [etain] in O.F. [tin].

**26 as at first** I will appoint for you pious judges.

**City of Righteousness** As in the beginning, righteousness will lodge therein.

**27 shall be redeemed through justice** Since there will be in it people who practice justice.

**shall be redeemed** from her iniquities.

**and her penitent** those penitent among them.

**through righteousness** through those who make themselves righteous through justice and through righteousness that are in her midst [or,] among them.)

**28 And destruction shall come upon rebels.**.. For with all these expressions he reproved them above: and they rebelled against Me (verse 2), sinful nation; they forsook the Lord (verse 4).

**rebels** Rebels and sectarians and those who worship idols.

**and sinners** Apostates guilty of other sins.

**29 of the elms** Heb. מֵאֵלִים , an expression derived from אֵלָה , a species of tree called olme in O.F. [orme in modern French, an elm].

**that you desired to worship idols under them**, similar to what is stated (Hosea 4:13): “Under the oak and the aspen, and the elm, for its shade is good.”

**because of the gardens** There they would worship idols, as it is stated (infra 66:17): “Those who prepare themselves and purify themselves for the gardens.”

**30 whose leaves wilt** Its leaf ([Other editions read:] whose leaf) wilts, becomes wilted [flatisant in O.F.]. When heat or cold comes upon it, it wilts and its moisture is lost and destroyed. [The word] נבל is not an expression of decay like בלה , for no ‘nun’ is found in that expression, but נבל [is an expression of something that becomes fatigued and its strength is curtailed, from the root of] נָבֽל תִּבּֽל (Exod. 18: 18), which Onkelos renders: You will surely be exhausted.

**that has no water to water its seeds**; to the thing with which they sin, he compares their punishment.

**31 the[ir] strength** with which they take from the poor by force and rob them and strengthen themselves with the money. That money will become as tow, which is shaken out of the flax, which is light and easily ignited.

**and its perpetrator** The one who amasses this power will become as a spark of fire, and they will burn, one with the other.

**as a spark** Heb. וּפֽעֲלוֹ לְנִיצוֹץ , estencele in O.F. [etincelle in modern French], a spark. Jonathan renders וְעוֹבַד יְדֵיהוֹן , and the work of their hands. This does not follow the Hebrew, however, for, were it so, it would have to be voweled וּפָעֳלוּ with a ‘kamatz-chatuf,’ a hurried ‘kamatz,’ and it would be explained as an expression of work. Now, that it is voweled with a ‘cholam,’ it is an expression of a worker, or perpetrator.

**with no one to extinguish** Jonathan renders: And no one will pity them.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 24:1–41**

**Yeshayahu (Isaiah) 51:2-11**

**Tehillim (Psalm) 17**

**Mk 2:21-22, Lk 5:36-39, Acts 5:7-11**

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

Abraham - אברהם, Strong’s number 085.

Stricken / come - בוא, Strong’s number 0935.

Age / days - יום, Strong’s number 03117.

LORD - יהוה, Strong’s number 03068.

Blessed - ברך, Strong’s number 01288.

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

LORD - יהוה, Strong’s number 03068.

Hand - יד, Strong’s number 03027.

**Beresheet (Genesis) 24:1-2** And Abraham <085> was old, and well stricken <0935> (8804) in age <03117>: and the LORD <03068> had blessed <01288> (8765) Abraham <085> in all things.

2 And Abraham <085> said unto his eldest servant of his house, that ruled over all that he had, Put, I pray, your hand <03027> under my thigh:

**Yeshayahu (Isaiah) 51:2** Look unto Abraham <085> your father, and unto Sarah that bare you: for I called him alone, and blessed <01288> (8762) him, and increased him.

**Yeshayahu (Isaiah) 51:9** Awake, awake, put on strength, O arm of the LORD <03068>; awake, as in the ancient days <03117>, in the generations of old. Are you not it that has cut Rahab, and wounded the dragon?

**Yeshayahu (Isaiah) 51:11** Therefore the redeemed of the LORD <03068> will return, and come <0935> (8804) with singing unto Zion; and everlasting joy will be upon their head: they will obtain gladness and joy; and sorrow and mourning will flee away.

**Tehillim (Psalm) 17:**1 « A Prayer of David. » Hear the right, O LORD <03068>, attend unto my cry, give ear unto my prayer, that goes not out of feigned lips.

**Tehillim (Psalm) 17:14** From men which are Your hand <03027>, O LORD <03068>, from men of the world, which have their portion in this life, and whose belly You fill with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**    **Gen 24:1-41** | **Psalms**    **Psa 17** | **Ashlamatah**    **Is 51:2-11** | **Peshat**  **Mk/Jude/Pet**  **Mk 2:21-22** | **Remes 1**  **Luke**  **Lk 5:36-39** | **Remes 2**  **Acts/Romans**  **Acts 5:7-11** |
| **αἴρω** | lift up |  |  | Isa 51:6 | Mar 2:21 |  |  |
| **ἀκούω** | heard | Gen 24:30 |  | Isa 51:4  Isa 51:7 |  |  | Act 5:11 |
| **ἀνήρ** | man | Gen 24:16  Gen 24:32 |  |  |  |  | Act 5:9  Act 5:10 |
| **ἄνθρωπος** | man | Gen 24:13  Gen 24:21  Gen 24:22  Gen 24:26  Gen 24:29  Gen 24:30  Gen 24:32 | Psa 17:4 | Isa 51:7 |  |  |  |
| **ἀπόλλυμι** | perished |  |  |  | Mar 2:22 | Luk 5:37 |  |
| **ἀσκός** | leather bag |  |  |  | Mar 2:22 | Luk 5:37 |  |
| **βάλλω** | throw, casts |  |  |  | Mar 2:22 | Luk 5:37 |  |
| **βλητέος** | put |  |  |  | Mar 2:22 | Luk 5:38 |  |
| **γίνομαι** | came to pass, becomes | Gen 24:4  Gen 24:15  Gen 24:22  Gen 24:30 |  |  | Mar 2:21 |  | Act 5:7  Act 5:11 |
| **γυνή** | woman,  wife | Gen 24:3 Gen 24:4  Gen 24:5  Gen 24:7  Gen 24:8  Gen 24:15  Gen 24:36  Gen 24:37  Gen 24:38  Gen 24:39  Gen 24:40 |  |  |  |  | Act 5:7 |
| **εἴδω** | beheld,  know | Gen 24:30 | Psa 17:2 | Isa 51:7 |  |  | Act 5:7 |
| **εἰσέρχομαι** | enter | Gen 24:31 Gen 24:32 |  |  |  |  | Act 5:7  Act 5:10 |
| **ἐκχέω** | pour out |  |  |  | Mar 2:22 | Luk 5:37 |  |
| **ἔπω** | said,  spoken | Gen 24:2  Gen 24:5  Gen 24:6  Gen 24:12  Gen 24:14 Gen 24:17  Gen 24:18  Gen 24:19  Gen 24:23  Gen 24:24  Gen 24:25  Gen 24:26  Gen 24:31  Gen 24:33  Gen 24:34  Gen 24:39  Gen 24:40 |  |  |  |  | Act 5:8  Act 5:9 |
| **εὑρίσκω** | found,  come upon |  | Psa 17:3 | Isa 51:3 |  |  | Act 5:10 |
| **ἡμέρα** | day | Gen 24:1 |  | Isa 51:9 |  |  |  |
| **θεός** | GOD | Gen 24:3 Gen 24:7  Gen 24:12  Gen 24:27  Gen 24:40 | Psa 17:6 |  |  |  |  |
| **ἰδού** | behold | Gen 24:13  Gen 24:15 |  |  |  |  | Act 5:9 |
| **ἱμάτιον** | cloak,  garment |  |  | Isa 51:6  Isa 51:8 | Mar 2:21 | Luk 5:36 |  |
| **καινός** | new |  |  |  | Mar 2:21 Mar 2:22 | Luk 5:36  Luk 5:38 |  |
| **κύριος** | LORD | Gen 24:1 Gen 24:3 Gen 24:7 Gen 24:12 Gen 24:21 Gen 24:26 Gen 24:27 Gen 24:31 Gen 24:35 Gen 24:40 | Ps 17:1 Ps 17:13 Ps 17:14 | Isa 51:3 Isa 51:9 Isa 51:11 |  |  | Act 5:9 |
| **λέγω** | saying | Gen 24:7 Gen 24:30 Gen 24:37 |  |  |  | Luk 5:36 Luk 5:39 |  |
| **νέος** | young |  |  |  | Mar 2:22 | Luk 5:37 Luk 5:38  Luk 5:39 |  |
| **οἶνος** | wine |  |  |  | Mar 2:22 | Luk 5:37 Luk 5:38 |  |
| **οὐδείς** | no one |  |  |  | Mar 2:21 Mar 2:22 | Luk 5:37 Luk 5:39 |  |
| **παλαιός** | old |  |  |  | Mar 2:21 Mar 2:22 | Luk 5:36 Luk 5:37  Luk 5:39 |  |
| **πᾶς** | things,  all | Gen 24:1 Gen 24:2 Gen 24:10 Gen 24:20 Gen 24:36 |  | Isa 51:3 |  |  | Act 5:11 |
| **πίνω** | drink,  drunk | Gen 24:14 Gen 24:18  Gen 24:19 Gen 24:22 |  |  |  | Luk 5:39 |  |
| **πούς** | foot | Gen 24:32 |  |  |  |  | Act 5:9 Act 5:10 |
| **ῥῆμα** | words,  things | Gen 24:9 Gen 24:28 Gen 24:30 Gen 24:33 | Ps 17:4 |  |  |  |  |
| **ῥήγνυμι** | tear |  |  |  | Mar 2:22 | Luk 5:37 |  |
| **συμφωνέω** | in harmony |  |  |  |  | Luk 5:36 | Act 5:9 |
| **υἱός** | sons | Gen 24:3 Gen 24:4 Gen 24:5 Gen 24:6 Gen 24:7 Gen 24:8 Gen 24:15 Gen 24:24 Gen 24:36 Gen 24:37 Gen 24:38 Gen 24:40 | Ps 17:14 |  |  |  |  |

**Pirqe Abot – MeAm Lo’ez**

**Pereq Bet**

**Mishnah 2:4**

**By:**

**Rabbi Yitschaq Magriso**

**He used to say: Make His will like your will, that He will make your will like His will. Nullify your will before His will, that He will nullify the will of others before your will. ‎**

The previously mentioned Rabban Gamaliel also taught another important lesson. He said, "Make your will like His will." When you comply with ‎G-d's will, and must spend much money to obey one of His commandments, be sure you carry out the will of G-d just as if you were carrying ‎out your own wish. When you spend money for yourself, buying clothing or a good meal, you spend the money with a good will, not worrying ‎about it. Similarly, when you spend money to observe a ‎ commandment, which is the will of G-d, it should also be with enthusiasm and good will, and without it feeling like a burden. ‎

If you do this, G-d will also carry out your desires, giving you much good, willingly and graciously since this is His trait. ‎

The master also cautions us, "Nullify your will before His will, so .hat He will nullify the will of others before your will." When your passions ‎press you to sin, do not heed them. For the sake of G-d's will, banish your wish to sin, since He commanded you in the Torah not to commit ‎that sin. ‎

If you do this, you will have the good fortune that when any enemies rise up against you to do you harm, G-d will force His will on them, and ‎they will not have the power to harm you. This is your reward for desisting from sin for no other reason than to obey G-d's will.

Some commentaries read this Mishnah with a ***Beth*** rather that a ***Kaf***, and thus read, "Do His will with your will, so that He will do His will ‎with your will" ***(A’aseh R’tsono BiR’tsonah, K’dei Sheya’aseh R’tsonakh BiR’tsono)***. When you carry out G-d's will in the observance of a commandment, do it with free ‎will, and not as if you are being forced. Do it with joy and gladness.

‎

Then G-d will carry out your wish in a similar manner. When G-d gives you good, He will not give it to you in the same manner that He gives ‎it to the wicked. G-d may give good to the wicked in this world, but He does so with anger and wrath. The only reason He gives them good is ‎to pay them in this world for any good they may have done, thus banishing them from the World to Come. But when He gives you good, He ‎will do so in such a manner that everything will go well for you both in this world and the next.

‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 24:1- 4**

**“V’ Abraham Zaqen” “And Abraham was Old”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke 5:36-39)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 2:21-22)**  **Mishnah א:א** |
| **And He also spoke a parable to them:** (the “B’ne Pirkei,” the Am HaAretz, "the people of Land" i.e. the uneducated Jews) **No one puts a patch from** another **garment, to be reused[[95]](#footnote-95) on an older** favored **garment** without first measuring it**. Otherwise, the reused** cloth **will be torn, and the reused** piece of cloth **distracts from the** favored **garment’s original beauty.**  **And no one puts unfermented wine into aged wineskins. Or else the unfermented wine will burst the wineskins** (from the fermentation process) **and the** wine is **spilled, and the wineskin will be destroyed. But unfermented wine must be put into reconditioned wineskins, so both will be preserved together. Also no one having drunk aged wine immediately desires unfermented, for he says, The aged[[96]](#footnote-96) is better!** | **And no one sews a patch of unmeasured[[97]](#footnote-97) cloth[[98]](#footnote-98) on an older** favored **garment, because it distracts from the garment’s original beauty, the reused,** unmeasured (cloth) must **support** **the older** (garment)**, or distraction** (ocular division) **occurs** (is noticed)**.**  **And no one puts fresh unfermented wine into aged wineskins, or else the unfermented wine bursts the wineskins** (from the fermentation process)**, and the wine spills, and the wineskins will be ruined. The unfermented wine must be put into reconditioned wineskins.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 5:7-11)**  **Pereq א:א** | |
| **And after about three hours, when his** Chananyah’s **wife** (not knowing what was done) **came in. And Hakham Tsefet asked her, “Tell me whether you sold the field for so much?” And she said, “Yes,** I swear **it was for so much.” Then Hakham Tsefet said to her, “How is it that you have agreed together** with your husband **to tempt the Breath** Oral Torah **of the Lord? Behold, the feet[[99]](#footnote-99) of those who have buried your husband are at the door and they will carry you out.” Then at once she fell down at his feet[[100]](#footnote-100) and expired. And the younger ones found her dead, and, carrying her out, buried her beside her husband. And great fear** awe **came on the whole Congregation and on as many as heard these things.** | |

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

﻿

Hakham Tsefet has been dealing with several halakhic issues in the past few pericopes. This demonstrates his halakhic awareness and the simple fact that the B’ne Yisrael needed to become aware of their halakhic connection to G-d. Like those who came after him, Hakham Tsefet was determined to leave a legacy for Nazarean Jews regarding halakhah. If we fail to understand the Marcan Mishnah as the import of Mishnaic content we will totally miss Hakham Tsefet’s point. We will also distort the true meaning of the Nazarean Talmud. Hakham Tsefet’s Mishnaic import teaches us to think in terms of “Organic Thought.”

**Parable and Analogy in Rabbinic Thought**

This above being true we see that the present pericope on halakhic matters has turned to “analogy.” We must not confuse “analogy” with parabolic thought. We have seen that Yeshua selected Levi ben Chalfai (Matityahu ben Chalfai HaLevi) to be the author of the Messianic Midrash. By understanding true Midrash we are able to determine the difference between Parable and analogy. Analogy is similar to parable in that the two make use of an illustrative mechanism. For example we have the analogous illustration of clothing, wine and the aging process of wine. The illustrative technique of the present pericope is short and simple fitting concisely into the Peshat genre. Parabolic resources such as the Davidic Midrash of Psalms are longer in length and much more “illustrative.” Therefore, when we read Matityahu’s Midrash we would expect the “illustrations” to be longer and more detailed.” The present analogies are brief, concise and draw on things closer to literal situations. Midrash may “exaggerate” and invent mythic events for the sake of ethical (Mussar) teachings. Every Midrash has a “moral ethical” message that we should derive from the story we are told.

These few passages in the Marcan text have been abused, contorted and misunderstood due to unethical agendas. The concept of replacement theology has had a field day with these passages due to machiavellic translation agendas.

**A Patch is a Patch!**

**And no one sews a patch of unmeasured cloth on an older** favored **garment, because it distracts from the garments original beauty,**

We are amazed that the “scholars” have misunderstood the terminology of these passages in the Greek. This is because they have missed the hermeneutic principle of “who,” as in who is Yeshua speaking to? Now we are able to determine that Yeshua is speaking to the Am HaAretz **"the people of Land" i.e. the uneducated Jews in the Torah,** so that the illustrative hermeneutic of Peshat makes perfect sense. When Yeshua addressed the Torah Scholar (Hakham) he does not do so with simple illustrations. He may use mechanisms such as true deductive logic Midrash, So’od, and other hermeneutic genre, but he does not treat the scholarly with any real disdain. As a matter of fact, he appeals to their sense of logic and ability to comprehend. Because Yeshua is perfectly able to access the powers of “Da’at” (intimate knowledge) we can determine that he deals with each person or group on their exact level of comprehension and Torah knowledge.

Such being the case, “there is **Nothing** new under the sun.” The “patch” of cloth used to repair the torn garment is **NOT NEW!** Scholars have fumbled over the Greek phrase **ἄγναφος** *agnaphos*, translating it with such ignorance that we are appalled at their witlessness. This Greek phrase **ἄγναφος** *agnaphos*, means to “MEASURE” a piece of material to be sewn onto another **preferred** garment. The illustrative analogy is that of taking materials from a **less favored** garment or a garment to be discarded to patch a **more favored garment**! The tailor of the Am HaAretz "the people of Land" i.e. the uneducated Jews in the Torah would understand this illustration with perfect clarity. Before the “patch” can be accomplished the “tear” must be carefully measured. Not only must the patch of cloth be measured, but also the exact piece of the **lesser favored** garment must be analyzed to determine which part can be used to enhance or accommodate the beauty of the **favored garment.** Furthermore the analysis of the **less favored** garment must be of suitable or compatible materials. We would interject at this point the fact that **everything is done in relation to the preferred or favored garment**. The patch is only necessary because the preferred garment has a hole or tear. We will discuss this “hole – tear” later in the our Remes commentary. If the so-called “patch” were “preferred” then the garment from which the patch is taken would have been the more favored garment. We will also note that the analogy does not teach us that the patch “replaces” the favored garment. Only a small piece of garment is taken from the less favored garment to repair the hole or tear in the favored garment. This piece of material is only big enough to repair the damage done “**by the user”** to His favored clothing. In other words, the “User,” i.e. G-d loves the preferred garment so much that He will NOT discard it. Therefore, His love is demonstrated by selecting, measuring and applying the appropriate patch to His garment i.e. B’ne Yisrael, the Torah Observant Jewish Community, that it will **Never** be discarded or obsolete. The analogy is simple enough. The reader will be able to fully comprehend the insinuations. The B’ne Yisrael is G-d’s cherished and beloved “garment.” The “patch” is only added out of G-ds love for the B’ne Yisrael, and NOT for the sake of the so called “patch.”

**Analogy of Wine and Wineskins**

The analogy from above establishes our perspective. The Vinedresser (G-d) loves the wine from His favorite vineyard so much (the Old – Aged Wine),and is so good that He wants to insure that He never runs out of His favourite wine. Therefore He follows the appropriate process when making additional wine. We use the phrase “additional” because the wine making process must be from the same vineyard. The wineskins (bottles) i.e. B’ne Yisrael are **never discarded**! Regardless of “wineskins” bottles or otherwise, the wine making process is procedural. Therefore, each step must be followed carefully to ensure the winemaking process will not result in the loss of a year’s produce. Before the wine can be poured into ANY “wineskin” or bottle the wine must go through the appropriate process. The correct procedural application will guarantee that the Vinedresser (G-d) has His favored wine.

In the case of “wineskins,” which are now empty, oil is applied and the wineskin is renewed and ready for fresh wine, which has been correctly processed. Why Oil? We will explain why Yeshua picked this specific analogy for addressing the Am HaAretz in our Remes commentary.

**Peroration**

**Also no one having drunk aged wine immediately desires unfermented, for he says, The aged is better!**

The Lucan Tosefta solidifies the point Hakham Tsefet, through the mouth of Yeshua is trying to make. Let us reword the translation in modern vernacular for clarification.

And NO ONE having tasted the wine of the B’ne Yisrael, (The Kingdom – governance of G-d through the Hakhamim and their Bate Din) desires any other type of wine!

G-d’s one and ONLY choice is the wine of the B’ne Yisrael. Everything else is in addition to the wine of the B’ne Yisrael. Or, we might say that everything else is simply the beautification and enhancement of B’ne Yisrael’s wine.

Abraham, Yitzchaq and Ya’akov…

**B’resheet 24:12** And he said, "O Lord, the God of my master Abraham, please cause to happen to me today, and perform loving kindness with my master, Abraham. (Rashi)

We find in these words a reference to the Amidah. “Blessed are You Adonai our G-d and G-d of our forefathers. G-d of Abraham, G-d of Yitzchaq and G-d of Yaakov.”

Abraham’s servant Eleazar prays to G-d on the merit of his master Abraham. Therefore, we deduce from this simple prayer that the **patch**, **renewed** **wineskin** and **wine** have virtue ONLY in the fact that they have JOINED the Jewish community through the merit and deeds of Abraham. Only through his merit are they grafted into the covenant of promise.

**Remes Commentary to Hakham Shaul**

We have seen the difference between analogy and Midrash above. Now we come to our use of Remes to form a halakhic principle. Remes looks at the Peshat materials and derives deeper possible meanings in words, phrases and principles. In the present case we look at the “unmeasured cloth” of Hakham Tsefet and wonder what this analogy really means and “who” he is referring to. Through logical deduction we can see that on one level Hakham Tsefet was referring to the Am HaAretz not some form of replacement theology. Therefore, when we read of this patch being placed on the Garment of Yehudah it makes perfect sense that the “patch” would add to the beauty of the garment. However, the “whole garment” of the Am HaAretz was not chosen. Only a piece of the Am HaAretz was added. This naturally brings the question of why? In simplistic terms this is because The Garment actually refers to Torah Observant Yehudah. This being the case we understand that only a “Torah Observant” piece – patch from the Am HaAretz can be added to the Torah Observant Garment of Yehudah.

**El-eazar Principle**

When we allow the questions of how the Nazarean Talmud relates to the Torah Seder we derive a principle being made by Hakham Shaul. We will call this principle the “El-eazar Principle.”

**The El-eazar Principle:** The **“**El” in Eleazar’s name refers to “Elohim.” And “eazar” means “helper.” Therefore, the name “Eleazar” means “G-d (Elohim) is my helper.” Or we might say the “Judge is my helper.” In the case of man, his body needs the help of G-d. G-d has vested in man His Divine Breath, the Breath of Elohim. Herein the body has found G-d (Elohim) as his helper and Judge. The human spirit/neshamah is perfect possessing all the spiritual qualities of G-d, albeit in a limited finite way. Yet the human spirit is the perfect copy (image) of G-d. The human spirit animates the human body – blood, flesh and bone. The Divine Pneuma – Breath is the body’s assistant in spiritual duties. Or, we might say that the Divine Pneuma guides and **Judges** the actions of the body, excusing or accusing all its actions.

**Rom 2:15** Which demonstrates the work of the Torah written in their hearts (Cf. Jer 31:31), their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

The El-eazar Principle demonstrates that the **patch** discussed above must perfectly match the Torah Observant B’ne Yisrael as the community vested with the Divine Breath of Judgment. This judgment is also “Halakhah” by which the B’ne Yisrael conducts itself before G-d.

**Torn Garments – Yisrael the Kingdoms rent in two**

We are pressed with the question of what the meaning of the tear in the Garment of Torah Observant Jewish community means? The favored Garment of Torah Observant Jewish Community was rent in two when the Kingdom of Yisrael was split in two, becoming the Northern Kingdom of Yisrael and the Southern Kingdom of Yehudah (Judah). With Yehudah’s return to Eretz Yisrael just after the Babylonian exile she assumed the role of both kingdoms allegorically speaking. The Garment’s split remains in part to this day. This Babylonian exile is the tear which removed a piece of G-d’s favored garment. The Great Exile which continues to this day demonstrates that the tear was only partially repaired during the days of the Master. Therefore, the analogy can be eschatological referring to the time when the patch is placed upon the Favored Garment of the Torah Observant B’ne Yisrael permanently. This analogy then draws on the “coat of many colors” that Ya’akov gave to his favored son, Yosef.

**Redeeming the Exiles**

The mission of Messiah and his talmidim becomes clearer with each pericope. The message that any exile has taken place means that G-d needs Paqidim to count those who were lost to exile. Furthermore, the Paqidim search for the garment (exiles) which will be placed on the Favored Garment of the B’ne Yisrael. Before true “peace,” Shalom can take place there must be wholeness. Here our reference to “shalom” means that the B’ne Yisrael must returned as a single unity “body and soul” as was pictured in a recent pericope of 2 Luqas. Not only must the Paqidim perform their functions in searching and counting, we need the Seven Messianic personalities of the Esnoga (Synagogue) to be fully restored to the Congregation so that the Community of Torah Observant B’ne Yisrael may function in the appropriate way. Therefore, the analogy of the tailor and vine-dresser can be references to the Paqidim and Congregational leaders of Hakham Shaul’s letter to the Congregation at Ephesus.[[101]](#footnote-101)

In accepting the redemption of Exiles as the Mission of Messiah and his Talmidim we also note that there are those fragments of Jewish souls scattered throughout the entire world. It was for this very reason that Messiah commissioned us to “go into the entire world and “talmudize” the Gentiles. Here we must make the distinction between the lost fragments which are found in the Gentile world and those Gentiles who will join because they were also chosen before the foundation of the earth. Here we note the women of Valor such as Rut and Rahab. These souls have been “patches” added to the Garment of the B’ne Yisrael. Their addition contributed an element of beauty to the Favored Garment that if not added would leave the garment bland and unattractive. Likewise, there are those Gentiles which G-d will add as a “patch” further beautifying His Favored Garment the B’ne Yisrael.

**Oil and the Renewed Wineskin**

The final analogy made in both the Marcan and Lucan accounts refer to wineskins and oil. With a deeper understanding of these two elements we can see who and what the “Favored Garment” is on a deeper (Remes) level. The wineskin is analogous of a container holding the “Aged Wine.” Both the “Aged Wine” and the “Oil” rubbed on the wineskins are analogous of the Hakhamim i.e. Torah Scholars “par excellence.” Therefore, at the higher end of Remes hermeneutic and expression, the “Favored Garment” are the “Hakhamim.” The “patch work” are those pieces of Jewish education (represented in the Seven Men of the Congregation) which achieve the level of excellence represented by the Hakhamim. These men are being called upon as we pass the Ninth of Av to be our strengthening and comforting for the next seven weeks. In a matter of speaking these men are the intermediaries between the Hakhamim and the Congregation. Their purpose is strengthening and maturing. As we learned in the previous pericope of the Nazarean Talmud we see that the B’ne Kallah (also the Favored Garment) had a goal of producing a Nation of Hakhamim. Through careful planning and measuring G-d has produced a Garment of unimaginable beauty.

**Peroration**

Regardless of the piece of cloth “added” to G-d’s Favored Garment,” G-d’s careful planning and measuring has produced a Garment whose pieces can only be discerned by G-d Himself. The pattern and design places pieces and parts in such a way that we do not realize that the Garment is a garment of pieces. Each piece has the specific duty to bring beauty to the Garment of G-d be it Gentiles, Paqidim, Hakhamim, B’ne Kallah or B’ne Pirkei. The focus of every piece of patchwork it’s to add to the beauty of the favored Garment of the Torah Observant B’ne Yisrael.

A final analogy incorporates the Mesorah. The Mesorah are the Jewish traditions which have been passed down to us from the previous generations. By embracing and teaching these traditions to the subsequent generations and talmidim we each add a piece of patchwork to the favored Garment of G-d allegorically speaking. The halakhic implications here are numerous. In short **it is the duty of every Nazarean Jew to add to the whole work of G-d’s Torah helping to make a beautiful garment.**

**Amen v’amen**

**Mitzvoth (Commandments)**

* It is the duty of every Nazarean Jew to endeavor to find and fill his/her place in the Garment of HaShem
* It is the halakhic duty of every Nazarean Jew to Fast on the Ninth of Ab as an indication that we need to be of a single-mind and spirit within the one body of Israel.
* It is the religious duty of every Nazarean Jew to endeavor to build a nation of Hakhamim.
* It is the religious duty of the Nazarean Jew when searching for “patches” that are to be added to the garment of G-d to look at the true essence of the person and not the outward appearance.

**Questions for Understanding and Reflection**

Note: There will be **no** classes through the Internet **this** coming Sunday morning (U.S. Time) where we revise the questions posed every week, due to Sunday being a fast day for the 9th of Ab. May it be well with all of Your Honors and Excellencies during this important fast!

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Ab 16, 5772 – 1st Sabbath of Consolation/Strengthening**

**Shabbat: “Va’avo HaYom El HaAyin” & Shabbat: Nachamu**

**Sabbath: “And I came today to the ‎fountain” & “Comfort/Strengthen”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וָאָבֹא הַיּוֹם, אֶל-הָעָיִן** |  |  |
| **“Va’avo HaYom El HaAyin”** | Reader 1 – B’resheet 24:42-49 | Reader 1 – B’resheet 25:19-21 |
| **“And I came today to the fountain”** | Reader 2 – B’resheet 24:50-58 | Reader 2 – B’resheet 25:22-24 |
| **“Y llegué hoy a la fuente”** | Reader 3 – B’resheet 24:59-61 | Reader 3 – B’resheet 25:19-24 |
| B’resheet (Gen.) 24:42 – 25:18 | Reader 4 – B’resheet 24:62-67 |  |
| Ashlamatah: Is 12:3 - 13:4 + 14:1-2 | Reader 5 – B’resheet 25:1-6 |  |
| Special: Isaiah 40:1-26‎ | Reader 6 – B’resheet 25:7-11 | Reader 1 – B’resheet 25:19-21 |
| Psalms 18:1-51 | Reader 7 – B’resheet 25:12-18 | Reader 2 – B’resheet 25:22-24 |
|  | Maftir – B’resheet 25:16-18 | Reader 3 – B’resheet 25:19-24 |
| N.C.: Mark 2:23-28  Luke 6:1-5 & Acts 5:12-16 | Isaiah 40:1-26 |  |

**Fast of the 9th of Ab celebrated on the 10th of Ab**

**(Sunday July 28/29, 2012)**

**For further study and information see:**

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

**Evening Service:**

Torah: No Torah Reading Service

Prophets: Lamentations 1:1 – 5:22

**Morning Service:**

Torah: Deuteronomy 4:25-41

Reader 1 – Deut. 4:25-29

Reader 2 – Deut. 4:30-34

Reader 3 – Deut. 4:35-41

Prophets: Jeremiah 8:13 - 9:23

**Afternoon Service:**

Torah: Exodus 32:11-15; 34:1-11

Reader 1 - Ex. 32:11-15

Reader 2 - Ex. 34:1-4

Reader 3 - Ex. 34:5-11

Prophets: Hosea 14:2-10 & Micah 7:18-20

Nazarean Codicil: Matityahu (Matthew) 9:14-17

**Coming Semi-Festival**

**Tu B’Ab**

**(Friday August 03, 2012)**

**For further study and information see:**

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

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Above, 18:11. [↑](#footnote-ref-1)
2. Ecclesiastes 12:5. [↑](#footnote-ref-2)
3. Verse 2 here. [↑](#footnote-ref-3)
4. 48:19. [↑](#footnote-ref-4)
5. That is, above, 18:11, where Scripture says, *Now Abraham and Sarah were old.* [↑](#footnote-ref-5)
6. That is, in the verse before us. [↑](#footnote-ref-6)
7. Above, 18:11. [↑](#footnote-ref-7)
8. Jeremiah 7:2. [↑](#footnote-ref-8)
9. Further, ‎‎27:35. [↑](#footnote-ref-9)
10. Baba Bathra 16b. [↑](#footnote-ref-10)
11. Literally "other ones," other Rabbis besides those mentioned. Rabbi Meir is sometimes called by this name. Here, however, it could not ‎refer to him since his opinion has already been stated. ***Acheirim*** here refers to anonymous authorities or to the opinion of Rabbi Meir's master, Elisha ben Abuyah, ‎who was also known as Acheir. See Chagigah 15 a. [↑](#footnote-ref-11)
12. The profounder meaning of this saying will be explained further in the text. [↑](#footnote-ref-12)
13. Isaiah 44:24. [↑](#footnote-ref-13)
14. Ecclesiastes 5:8. [↑](#footnote-ref-14)
15. See Ramban Exodus 34:6. ‎The thirteen ***Midot*** (attributes) according to the Ramban are as follows: (1) HaShem; (2) HaShem; (3) G-d; (4) Merciful; (5) Gracious; (6) Longsuffering; (7) Abounding in goodness; (8) Abounding in truth; (9) Keeping mercy unto the thousandth generation; (10) Forgiving iniquity; (11) Forgiving transgression; (12) Forgiving sin; (13) That will by no means clear the guilty, visiting the iniquity, etc.. [↑](#footnote-ref-15)
16. Exodus ‎23:2l. – A title for Metatron – i.e. Messiah. [↑](#footnote-ref-16)
17. Verse 3 here. [↑](#footnote-ref-17)
18. Another name for the Midrash Rabba on the Song of Songs. The name ***Chazita*** is derived from the first word in the verse with which ‎this Midrash opens. “***'Chazita'*** ***(See you)*** *a man diligent in his business? He will stand before kings”* ‎(Proverbs 22:29). The Midrash quoted is found ibid., 3:2l.‎ [↑](#footnote-ref-18)
19. Song of Songs 3:1l. ‎ [↑](#footnote-ref-19)
20. Psalms 45:11. [↑](#footnote-ref-20)
21. Song of Songs 5:2. [↑](#footnote-ref-21)
22. Isaiah 51:4. [↑](#footnote-ref-22)
23. Reference here is to Ibn Ezra who often prides himself on knowing the secrets of the Torah but who, in the case of this Midrash concerning Abraham's having ‎a daughter by the name of ***BaKol,*** criticizes the interpretation by commenting that if that were the case, the word ***BaKol*** should have had an additional letter ***Beth*** ‎preceding it and meaning "and G-d blessed Abraham ***B’ (with) BaKol."*** [↑](#footnote-ref-23)
24. See Psalms 31:19. [↑](#footnote-ref-24)
25. Verse 2 here. ‎ [↑](#footnote-ref-25)
26. ***"Of the land."*** From Ramban's commentary it ‎becomes obvious that he understood the word ***Ha'Aretz (the land)*** to mean **"the land of Israel."** [↑](#footnote-ref-26)
27. II Kings 17:26. [↑](#footnote-ref-27)
28. II Chronicles 32:19. [↑](#footnote-ref-28)
29. See further, 26:5, ‎and Leviticus 18:25. [↑](#footnote-ref-29)
30. Ketuboth 110b. [↑](#footnote-ref-30)
31. I Samuel 26: 19. But who said to David, *Go serve other gods?* However this verse teaches you that he who lives ‎outside of the land of Israel is considered as if he worshipped idols. (Ibid). ‎ [↑](#footnote-ref-31)
32. Verse 4 here. ‎ [↑](#footnote-ref-32)
33. The Chaldees and the entire land of Shinar ‎belonged to the sons of Ham. See Ramban, above, 11:28. [↑](#footnote-ref-33)
34. Above, 9:22-24. [↑](#footnote-ref-34)
35. Verse 4 here. [↑](#footnote-ref-35)
36. Verse 4 here. [↑](#footnote-ref-36)
37. Verse 4 here. [↑](#footnote-ref-37)
38. Verse 4 here. [↑](#footnote-ref-38)
39. See Ramban above, 11:28 and 12:1. [↑](#footnote-ref-39)
40. 59:13. [↑](#footnote-ref-40)
41. Further, Verse 40. [↑](#footnote-ref-41)
42. Ibid., Verse 41. [↑](#footnote-ref-42)
43. I Kings 2:4. [↑](#footnote-ref-43)
44. Further, 28:15. [↑](#footnote-ref-44)
45. Exodus 32:34. ‎ Here the word ***Dibur*** is found in connection with ***Lach***, and yet it means "to you," and not ‎"concerning you," as Rashi claimed. [↑](#footnote-ref-45)
46. Daniel 2:4. ‎This too is ‎ a case similar to the above. [↑](#footnote-ref-46)
47. Deuteronomy 9:3. This too is similar to the above. [↑](#footnote-ref-47)
48. Exodus ‎3:13. ‎ [↑](#footnote-ref-48)
49. Further, 28:15. [↑](#footnote-ref-49)
50. II ‎Samuel ‎10: 12. [↑](#footnote-ref-50)
51. Above, ‎14:13. ‎ [↑](#footnote-ref-51)
52. 59:11. [↑](#footnote-ref-52)
53. Verse 3 here. [↑](#footnote-ref-53)
54. Verse 3 here. [↑](#footnote-ref-54)
55. Verse 7 here. [↑](#footnote-ref-55)
56. Verse 3 here. [↑](#footnote-ref-56)
57. Further, ‎Verse ‎49. [↑](#footnote-ref-57)
58. 59:15. [↑](#footnote-ref-58)
59. Further, 25:5. [↑](#footnote-ref-59)
60. Ibid., Verse 6. ‎ [↑](#footnote-ref-60)
61. This interpretation is found in the ‎ commentary of Chizkuni. [↑](#footnote-ref-61)
62. Verse 2 here. [↑](#footnote-ref-62)
63. II Kings 8:9. [↑](#footnote-ref-63)
64. Further, 45:23. [↑](#footnote-ref-64)
65. Further, Verses 43-44. [↑](#footnote-ref-65)
66. Above, 22:24. [↑](#footnote-ref-66)
67. Further, Verse 25. [↑](#footnote-ref-67)
68. Verse 28 here. [↑](#footnote-ref-68)
69. Verse 47 here. [↑](#footnote-ref-69)
70. Verse 47 here. [↑](#footnote-ref-70)
71. 60:6. [↑](#footnote-ref-71)
72. Verse 16 here. [↑](#footnote-ref-72)
73. When Israel wandered in the desert, the waters in the well would rise as soon as they approached it. See Numbers 21:17 and Midrash Rabba, ibid. [↑](#footnote-ref-73)
74. Verse 16 here. [↑](#footnote-ref-74)
75. Verse 20 here. [↑](#footnote-ref-75)
76. Verse 45 here. [↑](#footnote-ref-76)
77. So it says in Verse 47 here. [↑](#footnote-ref-77)
78. Verse 23 here. [↑](#footnote-ref-78)
79. Verse 24 here. [↑](#footnote-ref-79)
80. In Verse 47 here. He first asked her who she was, and then he gave her the ‎presents. This interpretation differs from Rashi (in Verse 23) who says that after he had given her the presents, he asked her whose daughter she was, for he was ‎confident that, on account of Abraham's merit, G-d would make his journey successful. Later, however, in Verse 47, when he recounted the story, he changed the ‎sequence of the two events so that they should not sense the inconsistency and say, "How could you give her anything when you did not know who she was?" [↑](#footnote-ref-80)
81. Further, 37:28. [↑](#footnote-ref-81)
82. II Samuel 9:11. [↑](#footnote-ref-82)
83. I Kings 20:11. [↑](#footnote-ref-83)
84. Isaiah 52:2. [↑](#footnote-ref-84)
85. 60:1. [↑](#footnote-ref-85)
86. A Sage of the Tannaitic period. He was a son-in-law of Rabbi Shimon ben Yochai. He was celebrated for ‎his great piety; even his ass refused to eat untithed grain. [↑](#footnote-ref-86)
87. Proverbs 12:21. [↑](#footnote-ref-87)
88. Radak [↑](#footnote-ref-88)
89. See II Samuel chapter 11. 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-89)
90. Ibid. [↑](#footnote-ref-90)
91. Ibid. [↑](#footnote-ref-91)
92. We never fast on Shabbat except when it coincides with Yom HaKippurim. Thus the fast is pushed off one day. [↑](#footnote-ref-92)
93. Hebrew Scriptures. [↑](#footnote-ref-93)
94. Aguna = chained [↑](#footnote-ref-94)
95. We will comment below on the TDNT’s statement for the word **καινός** (*kainos*) “young, with a suggestion of immaturity or of lack of respect for the old.” *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. 3:447 [↑](#footnote-ref-95)
96. Verbal and thematic connection to B’resheet 24:1 “And Abraham was Old.” [↑](#footnote-ref-96)
97. We find it amazing that the scholars fumble for words trying to support their convoluted theories. The unshrunken, unbleached ect. ect., is simply a piece of cloth that has not been measured to fit the tear. [↑](#footnote-ref-97)
98. This is NOT a NEW piece of cloth, nor does the text imply such. We simply have a piece of cloth, patch which is being sewed onto an older garment. **ῥάκος –** *rhakos* must be qualified as old, new or otherwise. **ἐπίβλημα** – *epiblema* does not in any way qualify **ῥάκος –** *rhakos.* [↑](#footnote-ref-98)
99. Verbal tally with Genesis 24:32. [↑](#footnote-ref-99)
100. As in previous note. [↑](#footnote-ref-100)
101. Cf. Eph 4:11ff [↑](#footnote-ref-101)