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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** |  | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2012**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Ellul 21, 5772 – Sept 07/08, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. Sept 07 2012 – Candles at 7:28 PMSat. Sept 08 2012 – Habdalah 8:21 PM | **Brisbane, Australia**Fri. Sept 07 2012 – Candles at 5:19 PMSat. Sept 08 2012 – Habdalah 6:12 PM | **Bucharest, Romania**Fri. Sept 07 2012 – Candles at 7:23 PMSat. Sept 08 2012 – Habdalah 8:23 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Sept 07 2012 – Candles at 7:41 PMSat. Sept 08 2012 – Habdalah 8:36 PM | **Jakarta, Indonesia**Fri. Sept 07 2012 – Candles at 5:34 PMSat. Sept 08 2012 – Habdalah 6:23 PM | **Manila & Cebu, Philippines**Fri. Sept 07 2012 – Candles at 5:46 PMSat. Sept 08 2012 – Habdalah 6:31 PM |
| **Miami, FL, U.S.**Fri. Sept 07 2012 – Candles at 7:15 PMSat. Sept 08 2012 – Habdalah 8:07 PM | **Olympia, WA, U.S.**Fri. Sept 07 2012 – Candles at 7:21 PMSat. Sept 08 2012 – Habdalah 8:23 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Sept 07 2012 – Candles at 6:56 PMSat. Sept 08 2012 – Habdalah 7:51 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Sept 07 2012 – Candles at 6:57 PMSat. Sept 08 2012 – Habdalah 7:57 PM | **Singapore, Singapore** Fri. Sept 07 2012 – Candles at 6:48 PMSat. Sept 08 2012 – Habdalah 7:37 PM | **St. Louis, MO, U.S.**Fri. Sept 07 2012 – Candles at 7:03 PMSat. Sept 08 2012 – Habdalah 8:00 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** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat: “VaYar’ Adonai” & Shabbat: Nachamu VI**

**Sabbath: “And saw Adonai” & “Comfort/Strengthening - VI”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיַּרְא יְהוָה** |  |  |
| **“VaYar’ Adonai”** | Reader 1 – B’Midbar 29:31-33 | Reader 1 – B’resheet 30:22-24 |
| **“And saw Ha-Shem”** | Reader 2 – B’Midbar 29:34-30:2 | Reader 2 – B’resheet 30:25-27 |
| **“Y vió Ha-Shem”** | Reader 3 – B’Midbar 30:3-5 | Reader 3 – B’resheet 30:28-30 |
| B’resheet (Gen.) 29:31 – 30:21 | Reader 4 – B’Midbar 30:6-8 |  |
| Ashlamatah: 1 Sam. 1:2-11 + 2:28 | Reader 5 – B’Midbar 30:9-13 |  |
| Special: Isaiah 60:1-22 | Reader 6 – B’Midbar 30:14-16 | Reader 1 – B’resheet 30:22-24 |
| Psalm 24:1-10 | Reader 7 – B’Midbar 30:17-21 | Reader 2 – B’resheet 30:25-27 |
|  |  Maftir – B’Midbar 30:19-21 | Reader 3 – B’resheet 30:28-30 |
| N.C.: Jude 1-2, Luke 6:19-23, Acts 6:7 |  Isaiah ‎60:1-22 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎29:31 – 30:21‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 31. And the Lord saw that Leah was hated, so He opened her womb; but Rachel was barren. | 31. And it was revealed before the LORD that Leah was not loved in the sight of Ya’aqob; and He said in His Word that sons should be given her, and that Rachel should be barren. |
| 32. And Leah conceived and bore a son, and she named him Reuben, for she said, "Because the Lord has seen my affliction, for now my husband will love me." | 32. And Leah conceived and bare a son, and called his name Reuben: for she said, My affliction was manifest before the LORD, therefore now will my husband love me; for my affliction has been manifested before the LORD as will be the affliction of my children before the LORD when they will be enslaved in the land of the Mizraee. |
| 33. And she conceived again and bore a son, and she said, "Since the Lord has heard that I am hated, He gave me this one too." So she named him Simeon. | 33. And she conceived again, and bare a son. And she said, Because it was heard before the LORD that I was hated, and He gave me this also: and so will be heard before Him the voice of my children when they will be enslaved in Mizraim. And she called his name Shimeon. |
| 34. And she conceived again and bore a son, and she said, "Now this time my husband will be attached to me, for I have borne him three sons; therefore, He named him Levi.  | 34. And she conceived again, and bare a son, and said, This time will my husband be united to me, because I have borne him three sons; and thus will it be that my children will be united to serve before the LORD: therefore she called his name Levi. |
| 35. And she conceived again and bore a son, and she said, "This time, I will thank the Lord! Therefore, she named him Judah, and [then] she stopped bearing. | 35. And she conceived again, and bare a son, and said, This time will I give praise before the LORD; for from this my son kings will come forth, and from him will spring David the king, who will offer praise before the LORD; therefore she called his name Jehudah. And she ceased to bear. |
|  |  |
| 1. And Rachel saw that she had not borne [any children] to Jacob, and Rachel envied her sister, and she said to Jacob, "Give me children, and if not, I am dead." | 1. And Rachel saw that she bare not to Ya’aqob, and Rachel was envious of her sister, and said to Ya’aqob, Pray before the LORD that He give me children; and if not, my life I will reckon as the dead. |
| 2. And Jacob became angry with Rachel, and he said, "Am I instead of God, Who has withheld from you the fruit of the womb?" | 2. And the anger of Ya’aqob was stong against Rachel, and he said, Why do you ask of me? Ask before the LORD, from before whom are children, and who has restrained from you the fruit of the womb. |
| 3. So she said, "Here is my maidservant Bilhah; come to her, and she will bear [children] on my knees, so that I, too, will be built up from her." | 3. And she said, Behold my handmaid Bilhah, enter with her, that she may bear, and I may increase and may be built up from her. |
| 4. So she gave him her maidservant Bilhah for a wife, and Jacob came to her.  | 4. And she made her handmaid Bilhah free, and delivered her to him, and Ya’aqob entered with her. |
| 5. And Bilhah conceived, and she bore Jacob a son. | 5. And Bilhah conceived, and bare a son to Ya’aqob. |
| 6. And Rachel said, "God has judged me, and He has also hearkened to my voice and has given me a son"; so she named him Dan. | 6. And Rachel said, The LORD has judged me in His good mercies; He has also heard the voice of my prayer, and given me a son; and so it is to be that He will judge by the hand of Shimshon bar Manovach, who will be of his seed; and has he not delivered into his hand the people of the Philistaee? Therefore she called his name Dan. |
| 7. And Bilhah, Rachel's maidservant, conceived again and bore Jacob a second son. | 7. And Bilhah the handmaid of Leah conceived again and bare a second son to Ya’aqob. |
| 8. And Rachel said, "[With] divine bonds I have been joined to my sister; I have also prevailed"; so she named him Naftali.  | 8. And Rachel said, With affliction afflicted was I before the LORD in prayer; therefore He has received my request that I might have a son as my sister, and has given me two. Even so are my children to be redeemed from the hand of their enemies when they will afflict themselves in prayer before the LORD; and she called his name Naphtali. |
| 9. When Leah saw that she had stopped bearing [children], she took her maidservant Zilpah, and gave her to Jacob for a wife. | 9. And Leah saw that she had ceased from bearing, and she made Zilpha her handmaid free, and gave her unto Ya’aqob to wife. |
| 10. And Zilpah, Leah's maidservant, bore Jacob a son. | 10. And Zilpha the handmaid of Leah conceived, and bare Ya’aqob a son; |
| 11. And Leah said, "Luck has come"; so she named him Gad. | 11. and Leah said, Good fortune comes; His children will surely inherit their habitation on the east side of Jarden: and she called his name Gad.JERUSALEM: And Leah said, Good success Comes; for the feastings of the Gentiles are to be cut off: and she called his name Gad.. |
| 12. And Zilpah, Leah's maidservant, bore Jacob a second son. | 12. And Zilpha the handmaid of Leah bare a second son to Ya’aqob. |
| 13. And Leah said, "Because of my good fortune, for women have declared me fortunate"; so she named him Asher. | 13. And Leah said, Praise will be mine: for the daughters of Israel will praise me, as his children will be praised before the LORD for the goodness of the fruit of His land; and she called his name Asher. |
| 14. Reuben went in the days of the wheat harvest, and he found dudaim in the field and brought them to Leah, his mother, and Rachel said to Leah, "Now give me some of your son's dudaim." | 14. And Reuben went in the days of Sivan, in the time of wheat harvest, and found (Yaveruchin) mandrakes in the field; and he brought them to Leah his mother. And Rachel said to Leah, Give me now of your son's mandrakes. |
| 15. And she said to her, "Is it a small matter that you have taken my husband, that [you wish] also to take my son's dudaim?" So Rachel said, "Therefore, he shall sleep with you tonight as payment for your son's dudaim." | 15. And she said to her, Is it a little thing that you have taken my husband, and you seek to take also my son's mandrakes? And Rachel said, Therefore will he lie with you this night for your son's mandrakes.JERUSALEM: For a week he will consort with you. |
| 16. When Jacob came from the field in the evening, and Leah came forth toward him, and she said, "You shall come to me, because I have hired you with my son's dudaim," and he slept with her on that night.  | 16. And Ya’aqob came from the field at evening. And Leah heard the voice of the braying of the ass, and knew that Ya’aqob had come, and Leah went forth to meet him, and said, You will enter with me, because hiring I have hired you with my son's mandrakes from Rachel my sister. |
| 17. And God hearkened to Leah, and she conceived and bore Jacob a fifth son. | 17. And he lay with her that night. And the LORD heard the prayer of Leah, and she conceived, and bare to Ya’aqob a fifth son. |
| 18. And Leah said, "God has given [me] my reward for I have given my maidservant to my husband"; so she named him Issachar. | 18. And Leah said, The LORD has given me my reward, for that I gave my handmaid to my husband; even so will his children receive a good reward, because they will occupy themselves with the Law. And she called his name Issakar. |
| 19. And Leah conceived again, and she bore Jacob a sixth son. | 19. And Leah conceived again, and bare a sixth son to Ya’aqob; and said, The LORD has endowed me with a good dowry by children. This time will the habitation of my husband be with me, because I have borne him six sons: and thus will his children receive a good portion. And she called his name Zebulun. |
| 20. And Leah said, "God has given me a good portion. This time, my husband will live with me, for I have borne him six sons"; so she named him Zebulun. | 20. - - -  |
| 21. And afterwards, she bore a daughter, and she named her Dinah. | 21. And afterward she bare a daughter, and called her name Dinah; for she said, Judgement is from before the LORD, that there will be from me a half of the tribes; but from Rahel my sister will go forth two tribes, even as they will proceed (in like manner) from each of the handmaids. And the prayer of Leah was heard before the LORD; and the infants were changed In their wombs; and Joseph was given to the womb of Rachel, and Dinah to the womb of Leah. |
|  |  |

**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎29:31 – 30:21‎**

* The birth of Jacob’s children – Gen. 29:31 – 30:21

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 3a – “The Twelve Tribes,” pp. 62-75

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎‎‎‎29:31 – 30:21‎**

**32 and she named him Reuben** -(Ber. 7b) Our Sages explained: She said, “Look at the difference between my son and the son of my father-in-law, who sold the birthright to Jacob (above 25:33). This one (Reuben) did not sell it to Joseph, but he nevertheless did not contend against him but sought to take him out of the pit.”

**34 this time my husband will be attached** Heb. יִלָּוֶה . Since the Matriarchs were prophetesses, they knew that twelve tribes would emanate from Jacob, and that he would marry four wives, she said, “From now on, he will find no fault with me for I have contributed my share in (producing) sons.”-[from Bereisheet Rabbathi, attributed to Rabbi Moshe Hadarshan, Midrash Aggadah] [I.e., three sons were thought to be each wife’s share of the twelve.]

**therefore** Whoever is referred to with the expression עַל-כֵּן had a large population, **except Levi, because the Ark destroyed many of them.**- [from Gen. Rabbah 71:4]

**He named him Levi** [I wondered why] it is written concerning this one, “and he named,” while concerning all [the others], it is written, “and she named.” There is an aggadic midrash in Deuteronomy Rabbah, [which relates] how the Holy One, blessed be He, sent Gabriel and he brought him (Levi) before Him, and He gave him this name, and He gave him the twenty-four priestly gifts; and because he accompanied him (לִוָּהוּ) with gifts, he named him Levi.

**35 This time, I will thank** since I have taken more than my share. Consequently, I must offer up thanks.-[from Gen. Rabbah 71:4]

**Chapter 30**

**1 and Rachel envied her sister** She envied her good deeds. She said, “If she had not been more righteous/generous than I, she would not have merited children” (Gen. Rabbah 71:5).

**Give me** Did your father [not] do that for your mother? Did he not pray for her?-[from Gen. Rabbah 71:7]

**I am dead** From here [we learn] that whoever has no children is counted as dead.-[from Gen. Rabbah 71:6]

**2 Am I instead of God** Am I in His place?

**Who has withheld from you** You say that I should do as my father did. I am not like my father. My father had no sons [at the time he prayed], but I have sons. [It is thus apparent that] He has withheld [children] from you, not from me.-[from Gen. Rabbah 71:7]

**3 on my knees** As the Targum renders: and I will rear [them].

**so that I, too, will be built up** What is [the meaning of] “too”? She said to him, “Your grandfather Abraham had sons from Hagar; yet he girded his loins (he prayed fervently) on Sarah’s behalf.” He replied, “My grandmother brought her rival into her house.” She said, “If this matter is holding things up (prevents me from having children), here is my maidservant.”-[from Gen. Rabbah 71:7]

**so that I, too, will be built up from her** like Sarah.-[from Gen. Rabbah 71:7]

**6 God has judged me** He judged me, declared me guilty, and then declared me innocent.-[from Gen. Rabbah 71:7].

**8 divine bonds** Heb. נַפְתּוּלֵי אֱלֽהִים . Menachem ben Saruk (p. 147) classified it in the grouping of Num. 19:15, “a cover bound (פָּתִיל) .” With bonds from the Omnipresent, I have joined my sister to merit children. But I interpret it as an expression of “perverse and crooked (וּפְתַלְתּֽל) .” (Deut. 32:5). I have stubbornly pleaded many tortuous pleas to the Omnipresent to be equal to my sister.

**I have also prevailed** He yielded to my importunities. Onkelos, however, rendered it as an expression of prayer (תְּפִלָּה) : נַפְתּוּלֵי אֱלֽהִים נִפְתַּלְתִּי . Requests beloved to Him were accepted on my behalf, and I was answered like my sister. נִפְתַּלְתִּי means: my prayer was accepted. There are many aggadic midrashim that interpret this phrase with the method of notarikon, (i.e., each group of letters represents a word).

**10 And Zilpah...bore** In the case of all of them (i. e., all Jacob’s wives), conception is mentioned, except for Zilpah, because she was the youngest of them all and so young in years that her pregnancy was not noticed. In order to deceive Jacob, Laban gave her to Leah, so that he would not perceive that they were bringing in Leah, for this was their custom, to give the older maidservant to the older [daughter] and the younger [maidservant] to the younger [daughter].-[from Gen. Rabbah 71:9]

**11 “Luck has come”** Heb. בָּא גָּד . Good luck has come [Targum Jonathan ben Uzziel] similar to (Shab. 67b) ”May my fate be lucky (גָד גַדִּי) and not fatigued,” and similar to this (Isa. 65:11), “who set a table for Gad.” According to the Aggadah [Midrash Aggadah in the name of “some say”], he was born circumcised גָּד , meaning “cut off”), like Dan. 4:11, “cut down (גּֽדוּ) the tree,” but I do not know why it is written as one word (בָּגָד) [in our verse]. Another explanation: Why is it read as one word? בָּגָד is like בָָּגַדְתָּ בִּי , you betrayed me when you came to my handmaid, as a man who has betrayed (בָּגַד) the wife of his youth.

**14 in the days of the wheat harvest** [This is] to tell the praise of the [progenitors of] the tribes. It was harvest time, and he did not stretch out his hand upon stolen property, to bring wheat or barley, but only upon an ownerless thing, which no one cares about.-[from Gen. Rabbah 72:2]

**dudaim -** (Sanh. 99b) Sigli. This is an herb, [called] jasmine in Arabic.

**15 that [you wish] also to take my son’s dudaim?** This is a question: and [do you wish] to do this also, to take also my son’s dudaim? The Targum for this is וּלְמֵיסַב , and to take.

**Therefore, he shall sleep with you tonight** Tonight’s cohabitation belonged to me, but I will give it to you in lieu of your son’s dudaim. **Since she treated the cohabitation of the righteous/generous man lightly, she did not merit to be buried with him.**-[from Gen. Rabbah 72:3]

**16 I have hired you** I gave Rachel her payment.-[from Targum Jonathan]

**on that night** Heb. בַָּלַיְלָה הוּא . The Holy One, blessed be He, assisted that Issachar should be born from that union.-[from Niddah 31a]

**17 And God hearkened to Leah** That she desired and was seeking means to increase the number of tribes.-[from Gen. Rabbah 72:5]

**20 a good portion** Heb. זֶבֶד טוֹב . [To be interpreted] according to its Aramaic translation [ חוּלַק טַב , a good portion].

**will live with me** An expression of a dwelling place; herberjerie in O. F.; lodging, abode, home. From now on, his principal dwelling will be only with me, because I have as many sons as all his [other] wives have.

**21 Dinah** Our Sages explained that Leah pronounced judgment (דָּנָה) upon herself. [She reasoned:] If this is a male, my sister Rachel will not be [esteemed even] as one of the handmaids. So she prayed over him, and he was turned into a female (Ber. 60a).

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎‎‎‎‎29:31 – 30:21**

‎**31. AND THE ETERNAL SAW THAT LEAH WAS HATED. ‎**Now Leah had deceived her sister and also Jacob. For even if we were to say that she showed respect for her father, who took her and brought ‎her in to him and she was not rebellious against him, she should have by word or sign indicated that she was Leah. All the more is this so since ‎she feigned herself all night to be another, which was the reason why Jacob did not recognize her until he saw her in the morning. It was for this ‎reason that Jacob hated ‎her. But God, knowing that she did so in order to be married to the righteous/generous one, had compassion upon her. And so the Rabbis said in Beresheet ‎Rabba[[1]](#footnote-1) "When Jacob saw the deeds by which Leah had deceived her sister, he decided to divorce her. But when the Holy One, blessed be ‎He, remembered her by giving her children, Jacob said, 'Shall I divorce the mother of these children?' " This is the meaning of the expression, ‎*And the Eternal saw*: He had compassion upon her so that Jacob should not leave her. But there are some scholars[[2]](#footnote-2) who say that in the case ‎of two wives, one of whom is loved exceedingly, the second one, who is the less beloved, is called "hated" relative to the first, just as Scripture ‎said, *And he loved Rachel more than Leah*,[[3]](#footnote-3) but not that he hated her. Leah however was ashamed of the matter and so G-d saw her ‎affliction. ‎

‎**30:‎1. GIVE ME CHILDREN.** The commentators[[4]](#footnote-4) said that ‎this means that Rachel asked Jacob to pray on her behalf. *Or else I die* - Rashi comments: "For one who is childless may be considered as ‎dead." This is a Midrash of our Rabbis.[[5]](#footnote-5) ‎

But I wonder. If so, why was Jacob angry with her? And why did he say, *Am I in G-d's stead*?[[6]](#footnote-6) for God hearkens to the righteous/generous.[[7]](#footnote-7) [I wonder ‎concerning] that which Jacob said [to Rachel, as quoted in Rashi:[[8]](#footnote-8) "You say that I should do as did my father, who prayed on behalf of ‎Rebekah, but I am not circumstanced as my father was. My] father had no children at all. I, however, have children. It is from you that He ‎had withheld children and not from me." Do not the righteous/generous pray on behalf of others? There were Elijah[[9]](#footnote-9) and Elisha[[10]](#footnote-10) who prayed on ‎behalf of strange women. ‎

It would appear that on account of Jacob's answer, **our Rabbis took him to task,** saying in Beresheet Rabba:[[11]](#footnote-11) "The Holy One, blessed be ‎He, said to Jacob, 'Is this the way to answer a woman ‎ who is oppressed by her barrenness? By your life! Your children are destined to stand before her son Joseph!' " ‎

In line with the plain meaning of Scripture, Rachel asked of Jacob that he give her children, but her intent was truly to say that he should pray ‎on her behalf and continue indeed to pray until God would, in any case, grant her children, and if not, she would mortify herself because of ‎grief. In her envy she spoke improperly, thinking that because Jacob loved her he would fast, *put on sackcloth with ashes*,[[12]](#footnote-12) and pray until ‎she would have children, so that she should not die of her grief. ‎

‎**2. AND JACOB'S ANGER WAS KINDLED**. It is not in the power of the righteous/generous that their prayer be heard and answered in any case, and ‎because she spoke in the manner of yearning women who are loved, thus attempting to frighten him with her death, his anger was kindled. ‎Therefore, he said to her that he is not in God's stead that he should remember the barren ones by giving them children in any case, and he does ‎not care about it since it is from her that children were withheld and not from him. He said this in order to admonish her and shame her. Now ‎the righteous/generous woman Rachel, seeing that she could not rely upon Jacob's prayer, then went to pray on her own behalf to Him Who hears the ‎cry of those in trouble. This is the sense of the verse, *And G-d hearkened to her*.[[13]](#footnote-13) ‎

Perhaps we can rectify Jacob's retort in consonance with the opinion of our Rabbis [who related that Jacob said to Rachel, "It is from you that ‎he has withheld children and not from me,"] **for it is impossible to think that Jacob did not pray on behalf of his beloved wife who was barren, ‎however his prayer was not accepted. ‎**

Now Rachel came to him with a pretext saying that he should, in any case, give her children through his prayer for he is not of less stature than ‎his father who did so. At this, his anger was kindled and he said to her that the matter is up to G-d and not to him, and that his father's prayer ‎was heard because he was a righteous/generous man and was destined to have children, but here it is from her that He has withheld children. This is a correct interpretation.

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‎**5. AND SHE BORE 'L'YAAQOV' (TO JACOB) A SON.** In the case of all the handmaids Scripture mentions the phrase, *to Jacob* [in connection ‎with the birth of their children], in order to relate that Jacob desired and acknowledged them and that they were not called by him "sons of the ‎handmaids," but "sons of Jacob," just like the sons of the mistresses who traced their lineage to him. In the case of the fifth and sixth sons of ‎Leah it also says, *to Jacob*,[[14]](#footnote-14) since due to her abundance of sons, Scripture deems it necessary to say that Jacob desired and befriended all ‎of them. This is not mentioned in connection with the birth of the first [four sons of Leah because it is obvious that Jacob desired them].

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‎**9. WHEN LEAH SAW THAT SHE HAD LEFT OFF BEARING SHE TOOK ZILPAH HER HANDMAID, etc.** I do not know what motivated ‎this deed of Leah and why she gave her handmaid to her husband for she was not barren that she should hope to have children through Zilpah, ‎and it is not natural for women to increase the number of their husbands' wives. We must, however, say **that the matriarchs were prophetesses**,[[15]](#footnote-15) who knew that Jacob was destined to establish twelve tribes, and Leah desired that the majority of his sons be from her or from her ‎handmaid, who was in her power, so that her sister Rachel would not prevail over her with respect to the number of her sons. Therefore, she ‎said, *God has given me my share, because I have given my handmaid to my husband*[[16]](#footnote-16) Jacob also came unto her on account of this, i.e., that ‎he raise many sons for he knew it to be so, as our Rabbis have said.[[17]](#footnote-17)‎

It is possible that knowing that the Land had been given to their children, and realizing that Abraham and Isaac had not had many ‎ children, Jacob wanted to have many wives in order to increase his progeny so as to inherit the Land, for *a fourth generation will come hither ‎again*,[[18]](#footnote-18) and so Leah wanted to give him her handmaid so that he would not wed a stranger. ‎

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**14. 'DUDA'IM.'** These are ***'sigli' (violets)***. In Arabic it is called ***jasmin.*** So I found in Rashi's commentary. But this is not so for the Arabic ***jasmin*** ‎bears the same name in the words of our Rabbis, as they say in the chapter Bameh Tomnin:[[19]](#footnote-19) ***"Poppy pomace flavored with jasmin maybe ‎used [as a lotion on the Sabbath] ,"*** while they say ***sigli*** is an odorous herb concerning which they have said[[20]](#footnote-20) that on smelling it, one recites ‎the blessing: "Blessed are You ... who creates odorous plants." However, their season is not in the days of the wheat, but perhaps Reuben ‎found them there by chance. It is best to accept Onkelos' opinion concerning the translation of ***duda'im***, which he rendered as ***yavruchin*** ‎‎(mandrakes). In Beresheet Rabba[[21]](#footnote-21) it is also explained similarly: ‎"Rabbi Chiya the son of Rabbi Abba said, ***'Yavruchin,'*** " and these are ***yavruach*** in Arabic. ‎

Now Rabbi Abraham ibn Ezra wrote: "Onkelos translated ***duda'im*** as 'mandrakes,' and so they are called in Arabic. They have a good odor. ‎And it is so written: The mandrakes give forth fragrance.[[22]](#footnote-22) They resemble the human form as they have the shape of the human head and ‎hands. Now some say that they are an aid to pregnancy, but I do not know it since their effect is to produce the cold fluid in the body." These ‎are Ibn Ezra's words. ‎

The correct interpretation is that Rachel wanted the ***duda'im*** for delight and pleasure, for Rachel was visited with children through prayer, not ‎by medicinal methods. And Reuben brought the branches of ***duda'im*** or the fruit, which resemble apples and have a good odor. The stem, ‎however, which is shaped in the form of the human head and hands, he did not bring, and it is the stem which people say is an aid to pregnancy. ‎And if the matter be true, it is ‎ by some peculiar effect, not by its natural quality. But I have not seen it thus in any of the medicinal books discussing mandrakes. ‎

‎**15. IS IT A SMALL MATTER THAT YOU HAVE TAKEN AWAY MY HUSBAND?** The intent thereof is as follows: "Is it a small matter that ‎you take my husband unto yourself as if you are his wife and I am the handmaid? Will you now also make yourself the mistress to take the ‎mandrakes in whose odor I delight?" ‎

It is possible that Rachel wanted the mandrakes in honor of Jacob **to perfume his couc**h. Leah had done **in the customary way of women**, just ‎as it is written, *I have perfumed my bed with myrrh, aloes and cinnamon*.[[23]](#footnote-23) Therefore, Leah said, *Is it a small matter that you have taken away ‎my husband from me* **that you now also take my son's mandrakes to win him over with them**? ‎

And some scholars say[[24]](#footnote-24) that ***duda'im*** are herbs, which act as a male aphrodisiac, the word being derived from the expression, the time of ‎‎***'dodim'*** (love).[[25]](#footnote-25) Therefore Leah said, *Is it a small matter that you have taken away my husband?* as I have mentioned.

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‎**20. G-D HAS 'Z'VADANI' (ENDOWED) ME WITH A GOOD 'ZEVED' (DOWRY).** The commentators have not found the source of this word ‎in the Sacred Language. ‎We could perhaps say that zeved is a composite word formed from ***zeh bad***, just as is the word ***madua***, [which is composed of the two words, ***‎mah dua***, meaning "what is the opinion of this matter" or simply "why"] or the word ***bagad***[[26]](#footnote-26) in its written form. [It is read, however, as two ‎words: ***ba gad*** (good luck comes)] Since the vowel signs ***segol*** and ***patach*** interchange in many places, particularly in composite words, [the ‎second ***segol*** in ***zeved*** could have come from the ***patach*** of ***bad***: ***zeh bad***]. So also in the word ***tzalmaveth,*** [which consists of the two words: ‎***tzeil maveth*** (the shade of death)] , and the word ***biladai,*** [composed of ‎ ***bal ad*** (except unto, except unto me, or except me)]. And the second part (***bad***) of the word ***zeved*** comes from the word ***badim*** (branches), as ‎in, ***'badei'*** (staves) of accacia-wood;[[27]](#footnote-27) *And it brought forth* ***'badim'*** *(branches), and shot forth sprigs*.[[28]](#footnote-28) The thick branches of a tree are ‎called ***badim***, and then the word was appropriated to mean "children," as in, *The first-born of death will devour* ***'badav'*** *(his sons);[[29]](#footnote-29)* *His ‎ill-founded* ***'badav'*** *(sons)*.[[30]](#footnote-30) Therefore Leah said that this son whom God had given her would be a good son for he will cause her husband ‎to reside in her shadow, as "*he will now* ***'yizbleini'*** *(dwell with me)* in my shadow." *Similarly, I have surely built You a house* ***'z'oul'*** *(of ‎habitation)*,[[31]](#footnote-31) meaning "in order to abide in His shadow." This was said in this fashion out of respect for the Supreme One, just as Solomon ‎said, *Behold, heaven and the heaven of heavens cannot contain You, how much less this house that I have built![[32]](#footnote-32)* Likewise, *The sun and ‎moon stand still* ***'z'vulah'*** *(in their habitation)*,[[33]](#footnote-33) meaning "stand still in the place where they abide," as it is said, *In them [the heavens] has ‎He set a tent for the sun*.[[34]](#footnote-34)

Now Onkelos translated ***zeved tov*** as a good portion. I did not understand his reasoning until I saw in the Jerusalem Targum:[[35]](#footnote-35) "The word of ‎G-d has outfitted me ***(zavad)*** with good provision." [***Zavad*** is written here with two ***vavim*** instead of the ***beth*** with which the word ***zeved*** is ‎written in the Torah.] From this I learned that both Onkelos and the Jerusalem Targum considered the word ***zeved*** of the Torah, which is spelled ‎with the letter ***beth***, as if it were written with the letter ***vav***, and they connected it to the Aramaic language which translates the Hebrew word ‎***tzeidah*** (provision) as ***zvadim*** (provisions). Leah thus said that G-d had made this son a good provision and a good portion for her because ‎ her husband, due to her many children, will now live mainly with her, and thus she will be supported together with him when it is well with him. ‎The ***vav*** and the ***beth*** are used interchangeably in our language in many places, such as: ***ta'avah*** (desire) written with a ***vav***,[[36]](#footnote-36) and ***ta'avah***, ‎written with a ***beth***;[[37]](#footnote-37) ***geivi*** (My back) - [written with a ***vav***] - *I have given to the smiters*,[[38]](#footnote-38) and, *Upon* ***'gabi'*** *(my back)* - [written with a beth] ‎‎- *the plowers plowed*.[[39]](#footnote-39) So also, ***'Lekitzuei'*** *(To the bottoms)* - [written with a ***beth***] - *of the mountains I went down*,[[40]](#footnote-40) is as if it were written, ‎***lekitzvei*** with a ***vav***. Also, ***'Laparbor'*** *(For the precinct)* - [written with a ***beth***] - *westward, four at the causeway*,[[41]](#footnote-41) serves as the basis of the ‎word ***parvor***, written with a ***vav***, as it is written, *By the chamber of Nethan-melech the officer, which was* ***'baparvorim'*** *(in the precincts)*,[[42]](#footnote-42) ‎written with a ***vav***, and the meaning of both forms, [whether written with a ***beth*** or ***vav***] is the Court which is outside the wall. ***'Umigrash'*** *(And ‎open land) round about the cities*,[[43]](#footnote-43) is rendered by the Jerusalem Targum as, ***uparvor***. And so did the Jonathan Targum translate ***migrashoth*** ‎‎(open lands) as ***parvoraya***.[[44]](#footnote-44) In the Mishnah we also find the ***vav*** and the ***beth*** interchange: "*A* ***tarvad*** *(spoon)-full*," written with a ***vav***,[[45]](#footnote-45) ‎and in some editions it is written, ***tarbad***, with a ***beth***; "*A board which has no* ***levazbiz*** *(edges)*," written with a ***beth***,[[46]](#footnote-46) and in certain places ‎they use the word ***lazbiz***, written with a ***beth***,[[47]](#footnote-47) while in other places they use ***lazviz*** written with a ***vav***.[[48]](#footnote-48) Also, ***itztaba*** (a balcony), written ‎with a ***beth***,[[49]](#footnote-49) and ***itztava***, written with a ***vav***,[[50]](#footnote-50) and many other similar words. In the Jerusalem Talmud they also write ***avir*** (space)[[51]](#footnote-51) with ‎a ***beth*** in place of the usual ***vav***, as they were not particular about that. ‎

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**Ketubim: Psalms ‎‎‎24:1-10‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Of David, a song. The land and the fullness thereof are the Lord's; the world and those who dwell therein. | 1. Of David. A Psalm. Behold, the earth and its creatures are the LORD's, the world and those who dwell in it. |
| 2. For He founded it upon seas and established it upon rivers. | 2. For He set a foundation on the seas and fixed it firmly on the rivers. |
| 3. Who will ascend upon the Lord's mount and who will stand in His Holy place? | 3. Who will ascend the mount of the LORD's sanctuary? And who will stand in his holy place? |
| 4. He who has clean hands and a pure heart, who has not taken My name in vain and has not sworn deceitfully. | 4. One with clean hands and a pure mind, who has not sworn to a lie to make himself guilty, and who has not made an oath in guile. |
| 5. He shall receive a blessing from the Lord and charity from the God of his salvation. | 5. He will receive blessings from the presence of the LORD, and generosity from God his redemption. |
| 6. This is the generation of those who seek Him, who seek Your presence-Jacob, forever.  | 6. This is the generation that seeks Him, that looks for His countenance, O Jacob, forever! |
| 7. [You] gates, lift your heads and be uplifted, [you] everlasting portals, so that the King of Glory may enter. | 7. Lift up, O sanctuary gates, your heads; and stand erect, O eternal entrances, that the glorious king may enter. |
| 8. Who is this King of Glory? The Lord, Who is strong and mighty, the Lord Who is a mighty warrior. | 8. Who is this glorious king? The LORD, strong and mighty, the LORD, a mighty ruler and one who wages battle. |
| 9. [You] gates, lift your heads and lift up, [you] everlasting portals, so that the King of Glory may enter. | 9. Lift up your heads, O gates of the Garden of Eden; and stand erect, O eternal entrances, and the glorious king will enter. |
| 10. Who is this King of Glory? The Lord of Hosts-He is the King of Glory forever. | 10. Who is this glorious king? The LORD Sabaoth, He is the glorious king forever. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎24:1-10**

**1** **The land...are the Lord’s** The land of Israel.

**the world** The other lands.

**2** **founded it upon seas** Seven seas surrounded Eretz Yisrael and four rivers: the Jordan, Yarmuk, Karmion, and Pigah.

**3** **Who will ascend upon the Lord’s mount** Although all the inhabitants of the world are His, not everyone deserves to come near to Him, except these: he who has clean hands, etc.

**4** **who has not taken My name in vain** Who has not sworn with My name and My soul in vain. We find an expression of an oath used with the soul (nefesh), as it is stated (in Amos 6: 8): “The Lord God swore by Himself (eytpa).”

**6** **This** [generation,] whose deeds are such - this is the generation of those who seek him.

**7** **[You] gates, lift your heads** In the days of Solomon his son, when he comes to bring the Ark into the Holy of Holies and the gates cling to each other, he [Solomon] recited twenty-four praises, but he was not answered until he said (II Chron. 6:42): “Do not turn back the face of Your anointed; remember the kind deeds of David, Your servant.”

**9** **everlasting portals** Portals whose sanctity is everlasting.

**Meditation from the Psalms**

**Psalms ‎‎24:1-10**

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

King David brought a terrible plague, lasting three days, on Israel by counting his soldiers. The plague, from HaShem, was halted with a sacrifice **on the threshing floor** that would become the Temple.[[52]](#footnote-52) The Temple mount was purchased, from the king of the Yevusi,[[53]](#footnote-53) by King David, for fifty shekels, to stay the judgment of his census. David composed this psalm on the day that he purchased the land of the Temple site from Aravna, the king of the Yevusi.[[54]](#footnote-54) At that time, David erected a temporary altar upon which he offered sacrifices of thanksgiving.

***2 Divrei Hayamim (Chronicles) 3:1*** *Then Solomon began to build the temple of HaShem in Jerusalem on Mount Moriah, where HaShem had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.*

***2 Shmuel (Samuel) 24:14-25*** *David said to Gad, “I am in deep distress. Let us fall into the hands of HaShem, for his mercy is great; but do not let me fall into the hands of men.” So HaShem sent a plague on Israel from that morning until the end of the time designated, and seventy thousand of the people from Dan to Beersheba died. When the angel stretched out his hand to destroy Jerusalem, HaShem was grieved because of the calamity and said to the angel who was afflicting the people, “Enough! Withdraw your hand.”* ***The angel of HaShem was then at the threshing floor of Araunah the Jebusite.*** *When David saw the angel who was striking down the people, he said to HaShem, “I am the one who has sinned and done wrong. These are but sheep. What have they done? Let your hand fall upon me and my family.” On that day Gad went to David and said to him, “Go up and build an altar to HaShem on the threshing floor of Araunah the Jebusite.” So David went up, as HaShem had commanded through Gad. When Araunah looked and saw the king and his men coming toward him, he went out and bowed down before the king with his face to the ground. Araunah said, “Why has my lord the king come to his servant?” “To buy your threshing floor,” David answered, “so I can build an altar to HaShem, that the plague on the people may be stopped.” Araunah said to David, “Let my lord the king take whatever pleases him and offer it up. Here are oxen for the burnt offering, and here are threshing sledges and ox yokes for the wood. O king, Araunah gives all this to the king.” Araunah also said to him, “May HaShem your God accept you.” But the king replied to Araunah, “No, I insist on paying you for it. I will not sacrifice to HaShem my God burnt offerings that cost me nothing.” So David bought the threshing floor and the oxen and paid fifty shekels of silver for them. David built an altar to HaShem there and sacrificed burnt offerings and fellowship offerings. Then HaShem answered prayer in behalf of the land, and the plague on Israel was stopped.*

**The threshing floor** is an apt description of the Temple. It was the threshing floor of Araunahthat King David purchased as the place for the Temple. This threshing floor (the Holy of Holies) is the place of intimacy between HaShem and His bride. It is the place of atonement (Yom HaKippurim). This atonement is achieved within the intimacy between HaShem and His people.

Note in the following Midrash how the threshing floor was associated with harlotry, which is intimacy with the wrong person:

***Midrash Rabbah - Ruth V:15*** *AND WHEN BOAZ HAD EATEN AND DRUNK, AND HIS HEART WAS GOOD (III, 7). Why was his heart good? Because he recited the grace after meals. Another interpretation: AND HIS HEART WAS GOOD: he ate different kinds of sweet things after his meal, as they accustom the tongue to the Torah. Another interpretation of AND HIS HEART WAS GOOD: he occupied himself with the words of the Torah, as it is said, The law of thy mouth is good to me (Ps. CXIX, 72). Another interpretation: AND HIS HEART WAS GOOD: he sought a wife, as it is said, Whoso findeth a wife findeth a good thing (Prov. XVIII, 22). HE WENT TO LIE DOWN AT THE END OF THE HEAP OF CORN. R. Judah Nesiah inquired of R. Phinehas b. Hama: Boaz was one of the notables of his generation, and yet it says that HE WENT TO LIE DOWN AT THE END OF THE HEAP OF CORN: He answered him:* ***That generation was steeped in immorality, and they used to pay harlots from the threshing-floors****, as it is said, Rejoice not, O Israel, unto exaltation, like the peoples...* ***Thou hast loved a harlot’s hire upon every threshing-floor*** *(Hoshea 9:1). And righteous men do not act so. Moreover, because the righteous spurn ill-gotten gain, their possessions are precious to them’.*

It is also worthy of note that when Ruth went to the threshing floor where Boaz was sleeping, her desire was for marital intimacy.

***Ruth 3:6-9*** *And she went down unto the threshing floor, and did according to all that her mother in law bade her. 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. 8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. 9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.*

In our Torah portion last week, Yaakov saw “a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of HaShem ascending and descending on it”.[[55]](#footnote-55) And at the threshing floor of Aravna the Yevusi, David sees “the angel of the Lord standing between the earth and the heaven, with a drawn sword in his hand stretched out over Jerusalem”.[[56]](#footnote-56) The connection ***between earth and heaven*** which is mentioned in both places is part of the essence of the **Temple**, the Bet HaMikdash. In both places, there is a revelation of HaShem and of an angel, the revelation of a place, fear of HaShem, and calling the place by a name.

The Rambam tells us that, “It is a well-known tradition that the place where David and Solomon built the altar in the threshing floor of Aravna is the place where Avraham built the altar and bound Yitzchak. It is the place where Noach built an altar when he went forth from the ark. It is the place where Cain and Abel sacrificed, and it is the place where Adam offered a sacrifice when he was created and from that very place he was created. Our sages said, ‘From that place where he was created, there he will obtain forgiveness of his sin’”.[[57]](#footnote-57)

David’s intention was that this psalm should be recited on the day of the inauguration of the Temple. For this reason, this psalm is recited by Ashkenazi congregations as they accompany the Torah scroll back to the synagogue Ark following the reading of the portion.[[58]](#footnote-58) So basic and profound is the message of this psalm, that it was chosen for all congregations to read this psalm as the ‘Song of the Day’ for the first day of the week. This psalm was selected to be read on the first day of the week on account of verses one and two:

***Tehillim (Psalm) 24:1-2*** *A Psalm of David.* ***{N}*** *The earth is HaShem’s, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.*

This formulation is similar to the Torah’s description of the first day of creation. The verses “Lift up your heads … so that the King of Glory may come in”, are included among the verses of Malkhuyyot recited in the Musaf Amida on Rosh HaShanah. In addition the beginning of the psalm alludes to the creation of the world, as was mentioned above, so that the entire psalm relates to the themes of Rosh HaShanah. [[59]](#footnote-59)

The general concept of this month, the month of Elul, is the time when **the King is in the field**, available to all. Although on Yom HaKippurim one sees the higher levels of a King in His palace, in Elul one sees the true love, the true connection between the King and His people. The “palace” is comparable to the Holy of Holies, the exclusive quarters of the King where none dare enter. But in the field He is approachable, accepting all with a smiling countenance.

Some interesting historical events for this week:

**Elul 23** Noah kept the dove 6 days before dispatching it the next morning.[[60]](#footnote-60)

**Elul 24**  Noah's dove brings back an olive branch.[[61]](#footnote-61)

 David lies with Bathsheba.[[62]](#footnote-62)

 Preparations made to work on Ezra's temple begins.[[63]](#footnote-63)

**Elul 25**  The world was created on this day, according to the Rabbis. HaShem said, “Let there be light”.

**Elul 26** God separates the waters above from the waters below.[[64]](#footnote-64)This is the second day of creation.

**Elul 27**  God creates dry land and plants.[[65]](#footnote-65)This is the third day of creation.

**Finally, this psalm commemorates one of the most significant events in history**! As we said earlier, this psalm was composed on the occasion of the purchase of the Temple site. However, when viewed from a mystical and historical perspective, this event is monumental!

There were three places which the Patriarchs and King David *purchased with money*. They were:

1. The Cave of Machpelah near Hebron where the Patriarchs and their wives are buried. This site was *purchased* by Avraham Avinu.
2. The field near Shechem where Yosef HaTzaddik is buried. This site was *purchased* by Yaaqov Avinu.
3. Har HaBayit, the Temple mount, in Jerusalem. This site was *purchased* by David HaMelech.

To understand the significance of these three places it is necessary to ask a question: **Why is “*First*” more important than the “Best”?** (Read that question again! Ponder it for a moment. If you do not appreciate the question, then you will *never* appreciate the answer.)

Bikkurim [*first* fruits], Bechor [the *first* born], the separation of the Priestly gift of challah, the first shearings of the wool, the first of the dough, the firstborn of man and animal, all have something in common. They all represent beginnings; they are all “*Firsts*”.

The Torah asks us to bring the *first* fruits to the Beit HaMikdash, the Temple. The Torah does not specify that we should “bring the best”; rather the Torah specifies that we should “bring the *first*”. Likewise, we are not commanded to pick the best or the brightest son to be dedicated to the Divine Service in the Beit HaMikdash. We are commanded to devote the *first* son to that Service.

**Why does the Torah insist on “*firsts*” and not “bests”?** The reason for the preference for “*firsts*” is because the “first” sets the tone. “First” is the beginning, the foundation. It might not be so bad if a building has a flaw on the fourth or fifth floor, but a flaw in the foundation is very serious. The foundation sets the tone.

**Each of these three cities is notable as a “First”. This suggests that they are foundational to the use of the land.**

The Torah documents the purchase of the land for the tombs of the Patriarchs and the land that contains the tomb of Yosef HaTzaddik . The only other parcel whose purchase is documented, in perpetuity, by Scripture itself is the site of the Beit HaMikdash, the Temple, in Jerusalem. These three special places, in Eretz Israel, are mentioned explicitly in the Midrash:

***Midrash Rabbah - Genesis LXXIX:7*** *AND HE BOUGHT THE PARCEL OF GROUND, etc. (XXXIII, 19). R. Judan b. R. Simon said: This is one of the three places regarding which the nations of the world cannot taunt Israel and say, ‘ Ye have stolen them.’ These are they: The cave of Machpelah, the [site of the] Temple, and the sepulcher of Yosef HaTzaddik . The cave of Machpelah: And Abraham weighed to Ephron the silver (Gen. XXIII, 16). The Temple: So David gave to Ornan for the place six hundred shekels of gold (I Chron. XXI, 25). And Yosef HaTzaddik’s sepulcher: AND HE BOUGHT THE PARCEL OF GROUND.*

R. Aharon Soloveitchik[[66]](#footnote-66) calls this kind of acquisition “chazakah”, holding. It comes from HaShem’s commandment to Adam “to guard the garden and keep it”. (Beresheet 2:13) This is the gift of reaching unto things through cultivation, work and dedication.

How tragically ironic it is that it is in regard to these very areas: Hebron, Shechem, and the Temple Mount, we are forced to stand up against the world to defend our rights of ownership.

“The entire war is based on who’s in charge of the holy sites. The Arabs sense that their life force comes from the Jews’ holy sites. That’s why their battles have always been focused on the tombs of the righteous/generous, because these places nourish their life force. It’s no wonder that they hold fast to *Kever (the tomb of) Yosef, Kever Rachel Imeinu,* Machpelah*,* and most importantly,TheTemplemount*.*”[[67]](#footnote-67)

Now these three cities Shechem, Hebron, and Jerusalem all share certain common features:

1. The three cities are located in the hill country.
2. **The three cities lie in the center** (east to west) of Israel. Additionally, Jerusalem lies in the center, north to south, of Eretz Israel
3. The three cities are situated in places of high temperature.
4. Each is associated with a “double”. Shechem is also called Dothan which means “dual wells”, Machpelah is a double cave, and Jerusalem is the double of the heavenly Jerusalem.
5. They are all related to the Levites as two were cities of refuge and the Beit HaMikdash was built in the third city.
6. They are border cities between adjacent tribes. Shechem is between Menashe and Ephraim, Hebron is between Judah and Dan, and the Beit HaMikdash is between Benjamin and Judah.
7. They were the only cities purchased for money.
8. All three had something precious from Mitzrayim (Egypt): Jerusalem had the Ark, Hebron had Yaaqov Avinu, and Shechem had Yosef HaTzaddik.
9. All three cities were on the same trade route. “The Way of the Patriarchs” also called the “Ridge Route”
10. Each of these cities is distinctly associated with Avraham Avinu: Moriah with the Akeida,[[68]](#footnote-68) Shechem with his entrance to Eretz Israel, and Machpelah with his burial.
11. Each of these cities is distinctly associated with Yaaqov Avinu: Shechem is where Yaaqov entered the land when returning from Lavan and where he purchased the area of Yosef’s tomb, Jerusalem AKA Beit El with the ladder vision, and Machpelah as his burial place.
12. Each of these is the city of a king. Shechem from whence Avraham Avinu defeated the kings of the world and where Rehoboam was crowned king, Hebron where David HaMelech was crowned King, and Jerusalem where David reigned as king over all Israel.
13. Each of these cities is associated with redemption because each was purchased, for money, after they were promised to Avraham and after Avraham defeated the five kings.
14. Each of these places is associated with an altar. This indicates that each of these places was a place of worship and a place where our fathers expressed their gratefulness to HaShem. Curiously, each of these three is also associated with an altar built by Avraham.

As Jews, we believe that legally and morally according to our laws and history these places are part of our Jewish nation. However, this is not just an historical and religious claim, it also represents a value of “Shayichut Eretz Israel”; the connection to the Land of Israel.

It appears that Avraham went first to Shechem, then to Jerusalem, and finally he went south to the area of Hevron. These three places seem to contain the essence of the land as promised to Avraham.

The three cities were purchased with money and provide a proof that they belong to the Jewish people. The purchase of land by Jeremiah,[[69]](#footnote-69) serves as a proof that the purchase of the land is inviolate and constitutes a firm link to the land for the purchaser and his offspring.

**Each of these cities also symbolizes** **an eternal contact point** that must be maintained or else we will have problems!

Now let’s look at Mashiach ben Yosef as He went to the Galil and to Shechem:

***Zohar, VaYakhel 220a*** *Rebi Shimon said ... The land of Galil is where Melech Mashiach will be revealed, because it is in the territory of Yosef. It was destroyed first, and it is the place where he will first be revealed from all the places, before spreading to the nations ... as it says:*

***Yehoshua 24:32*** *“And the bones of Yosef which they brought up from Egypt for burial in Shechem.”*

The Zohar indicates that the meaning of the pasuk in Yehoshua pertains to Mashiach. So when we see the sod level (the same as the Zohar) gospel showing His Majesty in the Galil, it is what we would expect:

***Yochanan (John) 4:5-7*** *Then comes he to a city of Samaria, which is called Sychar, near to the parcel of ground that Ya’aqob gave to his son Yosef HaTzaddik. Now Ya’aqob’s well was there. Yeshua therefore, being wearied with [his] journey, sat thus on the well: [and] it was about the sixth hour. There comes a woman of Samaria to draw water: Yeshua said unto her, Give me to drink.*

Because, when you think about it, all that Mashiach boils down to, in the end, is helping Yaaqov leave behind all connections to Esav once and for all, so that he can finally take his right place in history *as Israel*. Obliteration of evil, identified only with the Days of Mashiach is synonymous with the cleansing of all traces of Esav within the heart of every Jew. It is also what the Talmud refers to as the “slaughtering of the yetzer hara” in Mashiach’s day.[[70]](#footnote-70)

There is so much more to this story, but in the interest of brevity (this commentary is way too long already), I will leave it here.

**Ashlamatah: ‎‎1 Sam. 1:2-11 + 2:28‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ And there was one man from Ramathaim Zophim, from Mt. Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.  | 1. ¶ And there was a certain man from Ramah, from the students of the prophets from the hill country of the house of ‎Ephraim. And his name was Elkanah, the son of Jehoram, son of Elihu, son of Tohu, son of Zuph, a man dividing ‎a share in the holy things in the hill country of the house of Ephraim.  |
| 2. And he had two wives; the name of the one was Hannah and the name of the second was Peninnah; and Peninnah had children, but Hannah had no children.  | 2. And he had two wives. The name of the ‎one was Hannah, and the name of the second was Peninnah. And Peninnah had sons. and Hannah had no sons |
| 3. And that man was wont to go up from his city from appointed time to appointed time, to prostrate himself and to slaughter (peace offerings) to the Lord of Hosts in Shiloh, and there the two sons of Eli, Hophni and Phinhas, were serving the Lord. | 3. And that man went up from his city from the time of festival to festivals to worship and to sacrifice before the ‎LORD of hosts in Shiloh. And there the two sons of Eli, Hophni and Phinehas, were serving before' the LORD. |
| 4. And when it was the day, and Elkanah slaughtered (peace offerings), and he would give to Peninnah his wife and to all her sons and daughters portions. | 4. And it ‎was the day of the festival and Elkanah sacrificed, and he gave portions to Peninnah his wife and to all her sons ‎and her daughters. |
| 5. And to Hannah he would give one choice portion, for he loved Hannah, and the Lord had shut up her womb. | 5. And he gave to Hannah one choice portion, for he loved Hannah. And from before the LORD ‎a child was withheld from her |
| 6. And her rival would frequently anger her, in order to make her complain, for the Lord had shut up her womb.  | 6. And her rival was provoking her, also angering her, so as to make her jealous ‎because from before the LORD a child was withheld from her. |
| 7. And so he would do year by year, as often as she went up to the house of the Lord, so she would anger her, and she wept and would not eat. | 7. And so it was happening year by year in the time ‎when she went up to the house of the sanctuary of the LORD. Thus she was angering her; and she was weeping and ‎not eating.  |
| 8. And Elkanah her husband said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not better to you than ten sons?" | 8. And Elkanah, her husband, said to her: "Hannah, why are you weeping? And why are you not eating? ‎And why is your heart sad to you? Is not my good will to you more than ten sons?" |
| 9. And Hannah arose after eating and after drinking, and Eli the priest was sitting on the chair beside the doorpost of the Temple of the Lord. | 9. And Hannah arose after she ‎had eaten in Shiloh and after they had drunk. And Eli the priest was sitting upon the chair by the side of the ‎doorpost of the temple of the LORD. |
| 10. And she was bitter in spirit, and she prayed to the Lord, and wept.  | 10. And she was bitter of soul and was praying before the LORD and weeping ‎very much. |
| 11. And she vowed a vow, and said: to Lord of Hosts, if You will look upon the affliction of Your bondswoman, and You will remember me, and You will not forget Your bondswoman and You will give Your bondswoman a man-child, and I shall give him to the Lord all the days of his life, **and no razor shall come upon his head.** | 11. And she swore an oath and said: "LORD of hosts, indeed the affliction of Your handmaid was ‎uncovered before You, and let my memory come in before You. And may You not keep your handmaid far away. And ‎may You give to Your handmaid a son in the midst of the sons of men. And I will hand over him, who will be serving ‎before the LORD all the days of his life. **And the dominion of man will not be upon him.** |
| 12. And it was, as she prayed long before the Lord, that Eli watched her mouth. | 12. And from the time that ‎she prayed very much before the LORD, Eli was waiting for her until she stopped |
| 13. But Hannah, she was speaking in her heart, only her lips were moving, and her voice was not heard, and Eli thought her to be a drunken woman. | 13. And Hannah was praying in ‎her ‎ heart only. Her lips were moving, and her voice was not being heard. And Eli considered her like a drunken ‎woman.  |
| 14. And Eli said to her: Until when will you be drunk? Throw off your wine from upon yourself.  | 14. And Eli said to her: "How long are you demented? Will you not let your wine evaporate from ‎you?" |
| 15. And Hannah answered and said: No, my lord, I am a woman of sorrowful spirit, and neither new wine nor old wine have I drunk, and I poured out my soul before the Lord. | 15. And Hannah answered and said: "No, my master. I am a woman anguished of spirit. And new and ‎old wine I have not drunk. And I have told the sorrow of my soul in prayer before the LORD. |
| 16. Deliver not your bondswoman before the unscrupulous woman, for out of the abundance of my complaint and my vexation have I spoken until now. | 16. Do not ‎rebuke your handmaid before the daughter of wickedness for from the abundance of my ‎jealousy and my ‎anger I have prolonged prayer until now." ‎ |
| 17. And Eli answered and said: Go in peace, and the God of Israel will grant your request which you have asked of Him. | 17. And Eli answered and said: "Go in peace. And may the God ‎of Israel grant your request that you requested from before Him." |
| 18. And she said: May your bondswoman find favor in your eyes; and the woman went on her way and ate, and her face was not (sad) anymore. | 18. And she said: "Let your handmaid find ‎favor in your eyes." And the woman went on her way, and she ate and her face was no longer sad |
| 19. And they arose early in the morning, and prostrated themselves before the Lord: and they returned and came to their house, to Ramah, and Elkanah knew Hannah, his wife, and the Lord remembered her. | 19. And ‎they got up early in the morning and worshipped before the LORD and turned and went to their house to ‎Ramah. And Elkanah knew Hannah his wife, and her memory went in before the LORD. |
| 20. And it was, when the time came about, after Hannah had conceived, that she bore a son, and she called his name Samuel, because (she said); "I asked him of the Lord."  | 20. And it happened ‎at the time of the completing of the days that Hannah became pregnant and bore a son. And she called his ‎name "Samuel," for she said: "From before the LORD I asked for him." |
| 21. And the man, Elkanah and his entire household, went up to slaughter to the Lord, the sacrifice of the days and his vow. | 21. And the man Elkanah and all the ‎men of his house went up to sacrifice before the LORD the sacrifice of the festival and to fulfil his vow. |
| 22. But Hannah did not go up, for she said to her husband: "Until the child is weaned, then I shall bring him, and he shall appear before the Lord, and abide there forever. | 22. And Hannah did not go up, for she said to her husband: "Until the child is weaned and I bring him and he ‎be seen before the LORD and live there forever." |
| 23. And Elkanah her husband said to her: "Do what seems good to you. Stay until you have weaned him, only, may the Lord fulfill His word." And the woman stayed and nursed her son, until she weaned him. | 23. And Elkanah her husband said to her: "Do what is good ‎in your eyes. Wait until you wean him. But may the LORD fulfil His words.” And the woman waited ‎and nursed her son until she weaned him. |
| 24. And she brought him with her when she had weaned him, with three bulls, and one ephah of meal, and an earthenware jug of wine, and she brought him to the house of the Lord, to Shiloh, and the child was young. | 24. And she brought him up with her when she weaned him, with ‎three bulls and one measure of flour and a skin of wine. And she brought him to the house of the sanctuary ‎of the LORD, to Shiloh. And the child was very young |
| 25. And they slaughtered the bull, and they brought the child to Eli. | 25. And they slaughtered the bull and brought the ‎child unto Eli. |
| 26. And she said, "Please, my lord! As surely as your soul lives, my lord, I am the woman who was standing here with you, to pray to the Lord. | 26. And she said: "Please, my master, by your life, my master, I am the woman who stood ‎with you here to pray before the LORD. |
| 27. For this child did I pray, and the Lord granted me my request, which I asked of Him. | 27. for this child I prayed, and the LORD granted me my request that I ‎requested from before Him. |
| 28. And I also have lent him to the Lord; all the days which he will be alive, he is borrowed by the Lord." And he prostrated himself there to the Lord. **{S}** | 28. And I have handed over him who will be serving before the LORD. All the ‎days that he lives, he will be serving before the LORD. And he worshipped before the Lord there. ‎**{S}** |
|  |  |
| 1. And Hannah prayed and said: "My heart has rejoiced through the Lord; My horn has been raised by the Lord. My mouth is opened wide against my enemies, For I have rejoiced in Your salvation.  | 1. And Hannah prayed in a spirit of prophecy and said: "Now Samuel my son is to be a prophet on behalf of Israel. In his days they will ‎be saved from the hand of the Philistines, and by his hands signs and mighty deeds will be done for them. Therefore my heart is strong ‎in the portion that the LORD has given to me. And also Heman, the son of Joel, the son of my son Samuel who is to arise - he and ‎his fourteen sons are to be speaking in song by means of lyres and lutes with their brothers the Levites to give praise in the house of the ‎sanctuary. Therefore my horn is exalted in the gift that the LORD has appointed for me. And also concerning the marvellous revenge that ‎will be against the Philistines who are to bring the ark on a new cart, and with it the guilt offering. Therefore the assembly of Israel will ‎say: 'Let my mouth be open to speak great things against my enemies, for I rejoice in Your saving power."'  |
| 2. There is none as holy as the Lord, For there is none besides You; And there is no rock like our God. | 2. Concerning ‎Sennacharib the king of Assyria - she prophesied and said that he and all his armies would come up against Jerusalem, and a great sign ‎would be worked on him; there the corpses of his camp would fall. Therefore all the nations, peoples, and language groups will confess ‎and say: "There is not one who is holy except the LORD, for there is no one apart from You;" and Your people will say: "There is no one ‎who is strong except our God.” |
| 3. Do not increasingly speak haughtily; Let not arrogance come out of your mouth, For the Lord is a God of thoughts, And to Him are deeds counted. | 3. Concerning Nebuchadnezzar the king of Babylon - she prophesied and said: "You Chaldeans and ‎all the peoples who are to rule in Israel, do not say many boastful things. Let not blasphemies go forth from your mouth, for the ‎all-knowing God is the LORD and upon all His works he fixes judgment. And also to you He is to repay the revenge of your sins.” |
| 4. The bows of the mighty are broken; And those who stumbled, are girded with strength. | 4. Concerning the kingdoms of Greece - she prophesied and said: "The bows of the Greek warriors will be broken; and those of the house ‎‎of the Hasmonean who were weak - mighty deeds will be done for them.” |
| 5. Those who were satiated have hired themselves out for bread, While the hungry have ceased. While the barren woman has born seven, She that had many children, has been bereaved. | 5. Concerning the sons of Haman - she prophesied and said: ‎‎"Those who were filled up on bread and growing in wealth and abounding in money have become poor; they have returned to working ‎as laborers for bread, the food of their mouth. Mordecai and Esther who were needy became rich and forgot their poverty; they ‎returned to being free persons. So Jerusalem, which was like a barren woman, is to be filled with her exiled people. And Rome, which was filled with great numbers ‎of people - her armies will cease to be; she will be desolate and destroyed. |
| 6. . The Lord kills and makes alive; He brings down to the grave and raises up. | 6. All these are the mighty works of the LORD, who is ‎powerful in the world. He puts to death and speaks so as to make alive; He brings down to Sheol, and He is also ready to bring up in ‎eternal life.'.  |
| 7. The Lord impoverishes and makes rich. He humbles; He also exalts. | 7. The LORD makes poor and makes rich; He humbles, also He exalts. |
| 8. He lifts the poor from the dust; From the dunghill, He raises the pauper, To seat them with princes, And a seat of honor He causes them to inherit, For the pillars of the earth are the Lord's, And He placed the world upon them. | 8. He raises up the poor from the dust, from the ‎dunghill He exalts the needy one, to make them dwell with the righteous/generous ones, the chiefs of the world; and he bequeaths to them ‎thrones of glory. For before the LORD the deeds of the sons of men are revealed. He has established Gehenna below for the wicked ones. ‎And the just ones - those doing His good pleasure, He has established the world for them» |
| 9. The feet of His pious ones He will guard, And the wicked shall be cut off in darkness, For not by strength will man prevail. | 9. He will keep away from Gehenna the ‎bodies of His servants, the righteous/generous ones. And the wicked ones will walk about in Gehenna in the darkness, to make it known that there ‎is no one in whom there is strength having claim for the day of judgment" |
| 10. **Those who strive with the Lord will be broken; Upon him will He thunder in Heaven; The Lord will judge the ends of the earth. And He will grant strength to His King, And raise the horn of His anointed one.** **{P}** | 10. **The LORD will shatter the enemies who rise up to do harm ‎to His people. The Lord blasts down upon them from the heavens with a loud voice. He will exact just revenge from Gog and the army ‎of the violent nations who come with him from the ends of the earth. And He will give power to His king and will magnify the kingdom ‎of his anointed one (Messiah).”** **{P}** |
| 11. ¶ And Elkanah went to Ramah, to his house, and the child was serving the Lord before Eli the priest. | 11. ¶ And Elkanah went to Ramah, to his house. And the boy was serving before the LORD during the life of Eli the ‎priest. |
| 12. And Eli's sons, unscrupulous men, knew not the Lord. | 12. And the sons of Eli were evil men. They did not know to fear from before the LORD |
| 13. And this was the due of the priests from the people: (whenever) any man would slaughter a sacrifice, the servant of the priest would come when (one) cooked the flesh, with a three-pronged fork in his hand. | 13. And the custom of the priests ‎from the people - every man who was slaughtering a sacrificial animal, and the young man of the priest was coming, when the meat ‎was boiling, and his three-pronged fork (was) in his hand, |
| 14. And he would thrust into the fire-pot, or into the pot, or into the cauldron, or into the pan, everything which the fork would pick up, the priest would take therewith; so would they do to all Israel who came there in Shiloh. | 14. and he set it in the pan or in the cauldron or in the pot or in the cooking ‎vessel. Everything that the fork brought up, the priest took for himself. Thus they were doing to all Israel who were coming to ‎sacrifice there in Shiloh. |
| 15. Also, before they would make the fat smoke, and the servant of the priest would come, and would say to the man who slaughtered, 'Give meat to roast for the priest, and he will not take from you cooked meat, but raw. | 15. Even before the fat pieces were brought to the altar the young man of the priest was coming and saying ‎to the man who was slaughtering: "Give the meat to the priest to roast. And he will not take from you boiled meat but when it is fresh." |
| 16. And (if) the man said to him, 'Let them make the fat smoke now, and (then) take for yourself, as your soul desires,' And he would say, 'No, but now you shall give. And if not, I shall take by force.' | 16. And the man said to him: "Wait until the fat pieces be brought up, and take for yourself according to the good pleasure of your ‎soul." And he said to him that "Now you will give it; and if not, they will take from you against your will." |
| 17. And the sin of the lads was great before the Lord, for the men despised the offering of the Lord. | 17. And the sin of the young men was very great before the LORD, for the men robbed the sacrifices of the LORD.  |
| 18. And Samuel was serving before the Lord, being a lad girded with a linen robe.  | 18. And Samuel was serving before the LORD; ‎the young man was girt with a sleeved tunic of linen. |
| 19. And a small robe his mother would make for him, and she would bring it up to him from appointed time to appointed time, when she ascended with her husband, to slaughter the sacrifice of the (festive) days. | 19. And his mother was making for him a little robe and bringing it up to him from the ‎time of festival to festival when she went up with her husband to sacrifice the sacrifice of the festival |
| 20. And Eli would bless Elkanah and his wife, and he would say, "May the Lord grant you seed from this woman," because of the request which he had requested of the Lord, and they would go to his place. | 20. And Eli blessed Elkanah and his ‎wife. And he said: "May the LORD raise up for you worthy sons from this woman on account of the petition that he asked from before the ‎LORD." And they went to their place. |
| 21. For the Lord remembered Hannah, and she conceived and bore three sons and two daughters. And the lad Samuel grew up with the Lord. **{S}** | 21. For the memory of Hannah entered before the LORD and she became pregnant and bore three sons ‎and two daughters. And the child Samuel grew up, serving the LORD. **{S}** |
| 22. Now, Eli had become very old, and he heard all that his sons were doing to all Israel, and that they would lie with the women who congregated at the entrance of the tent of meeting. | 22. And Eli was very old. And he heard everything that his sons were ‎doing to all Israel and that they were sleeping with the women who came to pray at the gate of the tent of meeting. |
| 23. And he said to them: "Why do you do the likes of these things, for I hear evil reports about you, from all these people. | 23. And he said to them: ‎‎"Why are you acting according to these deeds so that I hear these evil deeds of you from all the people? |
| 24. No, my sons, for the rumor which I hear the Lord's people spreading, is not good. | 24. No, my sons. For the report that ‎I hear the people of the LORD spreading about is not good. |
| 25. If man will sin to man, the judge will judge him. If, however, he will sin against God, who will intercede in the judgment in his behalf?" But they would not hearken to their father's voice, for the Lord desired to kill them. | 25. If a man will sin against a man, will he not come before the judge. and he will ‎hear their words. and he will decide between them? And if the man will sin before the LORD, from whom will he seek and it will be forgiven ‎to him?” And they did not accept the word of their father, for it was the good pleasure from before the LORD to kill them. |
| 26. And the lad, Samuel, was growing up, and bettering himself both with the Lord and with people. **{P}** | 26. And the boy ‎Samuel continued to grow, and his name was good. His ways were right before the LORD. and his works were upright among the sons of man **{P}** |
| 27. ¶ And a man of God came to Eli, and he said to him: "So said the Lord: 'Did I appear to the house of your father, when they were in Egypt, (enslaved) to the house of Pharaoh? | 27. ¶ And the prophet of the LORD came unto Eli and said to him: "Thus says the LORD: 'I indeed revealed Myself to the house of your father, ‎when they were in Egypt and were enslaved to the house of Pharaoh. |
| 28. And did I choose him from all the tribes of Israel to be My priest, to offer up (sacrifices) on My altar, to burn incense, to wear an ephod before Me? And did I give to the house of your father all the fire-offerings of the children of Israel? | 28. And I took delight in" him from all the tribes of Israel before Me, ‎to be a priest, to bring up sacrifice upon My altar, to burn sweet-smelling incense, to wear the ephod, to serve before Me. And I gave ‎to the house of your father all the offerings of the sons of Israel. |
| 29. Why (then,) do you kick at My sacrifice, and at My meal offering which I commanded in My dwelling place, and you honored your sons above Me, before My people, to feed yourselves from the first part of every offering of Israel? | 29. Why are you robbing My holy sacrificial offering and My offering that ‎I appointed to offer before Me in My temple? And you honor your own sons first of all to have them eat from the first of all the offering of ‎Israel My people. |
| 30. Therefore," says the Lord, God of Israel, "I said, 'Your house and the house of your father will walk before Me forever,' but now, says the Lord: Far be it from Me, for those who honor Me shall I honor, and those who despise Me will be disgraced. | 30. Thus said the LORD God of Israel: 'Indeed I said:‎"Your house and the house of your father will serve before Me forever. And now the Lord says: 'My judgments are truth for those who act ‎honorably before Me I will ‎honor, and those who act despicably against My name will become demented |
| 31. Behold days are coming when I shall cut off your arm and the arm of your father's house, that there shall not be an elder in your household. | 31. Behold the days are coming, and I will cut off the ‎strength of your seed and the strength of the seed of the house of your father from being old in your house. |
| 32. And you will look upon a rival (in My) dwelling place in all (the days) which (God) will do good to Israel, and there will not be an elder in your household all of the days. | 32. And you will be ‎considering and you will be seeing the sorrow that will come upon the men of your house because of the sins that you have sinned in My ‎temple. And afterwards prosperity will come over Israel. and there will not be an old man in your house all the days. |
| 33. Yet every man of yours shall I not cut off from My altar, to disappoint you and to sadden your heart; and all those raised in your house will die as young men.  | 33. A man I will ‎not cut off for you from My altar to darken your eye and to grieve your soul. And all the multitude of your household, the young men, ‎will be killed. |
| 34. And this is the sign to you, that which will befall your two sons, Hophni and Phinehas; in one day both of them will die. | 34. And this is the sign to you, which will come unto your two sons, unto Hophni and Phinehas. In one day the two of ‎them will be killed |
| 35. **And I shall raise up for Myself a faithful priest, who will do as is in My heart and in My mind, and I shall build for him a sure house, and he shall walk before My anointed all of the days.** | 35. **And I will raise up before Me a faithful priest who will act according to My Memra and according to My ‎good pleasure. And I will raise up for him a lasting kingdom, and he will server' before My anointed one (Messiah) all the days.** |
| 36. And it will be that everyone who is left in your house, will come to prostrate himself before him for a silver piece and a morsel of bread, and will say, "Take me now into one of the priestly divisions in order to eat a morsel of bread." **{P}** | 36. And ‎everyone who is left in your house will come bow low for himself for a coin of silver and a ‎piece of bread. And he will say: "Appoint ‎me now to one of the watches of the priests to eat a ‎piece of bread." **{P}** |
|  |  |

**Rashi’s Commentary for: ‎1 Sam. 1:2-11 + 2:28‎**

**And there was one man** It all follows the order, i.e., Moses gave over the Torah to Joshua, and Joshua to the Elders, and each judge to his successor, until it reached Eli, by whom it was given over to Samuel, as we learned in the Mishnah (Abot 1:1): and the Elders gave it over to the Prophets.

**from Ramathaim Zophim** There were two hills, each visible to the other. (Meg. 14a) Jonathan, however, renders ‘Zophim’ of the disciples of the Prophets.

**Elkanah** Elkanah was a Levite of the sons of Ebiasaf the son of Korah. Thus his ancestry is recorded in Chron. (I, 6:7 12).

**an Ephraimite** Jonathan renders: on the mountain of the House of Ephraim. Midrash Aggadah (M.S. 1:16): Ephrathi, a palace dweller, a nobleman, an important person, like (the Talmudic word ‘aperion’, used in B.M. 119a): Let us extend ‘aperion’ to Rabbi Simon. An expression of favor.

**3 And that man was wont to go up** This is the present tense. He would go up from one appointed season to another appointed season, to Shiloh. Midrash Aggadah (M.S. 1: 1,5,7): The route he followed this year he did not follow the next year, in order to publicize (his pilgrimage) to the Israelites that they should do likewise.

**4 And when it was the day** And it was the festive day.[after Jonathan].

**5 מנה אחת אפים** **one choice portion**: a portion which is fit to be accepted with a friendly countenance.

**6 And her rival** Her husband’s other wife, Peninnah.

**frequently anger her:** Anger after anger, always. Therefore, it is written: ‘also anger.’ She would say to her, “Did you buy your older son a cloak today, or your younger son a shirt?”

**in order to make her complain:** (Literally, to make her storm.) Our rabbis explain, “in order to make her storm” that she pray. And Peninnah had good intentions.

**her womb:** Lit., opposite her womb, and so is every expression of the word בעד .

**7 And so he would do**: I.e., Elkanah.

**year by year:** He would give her a choice portion to demonstrate to her that he loved her and her rival would anger her more and more according to the affection which her husband demonstrated to her.

**8 better to you:** Don’t I love you more dearly...

**..than (I love) ten sons:** that Peninnah has borne to me?

**after eating (אכלה)** . The הא is not dotted and the אלף is voweled with a short קמץ , and it is like אחרי אכול , meaning after eating in Shiloh and after drinking, and this expression is properly used both for masculine and feminine.

**9 after eating** ‘After eating’ is a gerund. It is constructed like לאכלה (Lev. 25:6) to eat, an expression equivalent to לאכול an infinitive.

**and Eli the priest was sitting on the chair:** The defective spelling denotes that on that day, he was seated on a huge chair, for he was appointed judge over Israel.

**beside the doorpost:** lit. on the doorpost.

**11 O Lord of Hosts:** Why was this Name designated here? (The answer is as follows:) She said before Him: O Lord of the universe, You created two hosts in Your world. The heavenly beings do not multiply, neither do they die, while the earthly beings both multiply and die. If I am of the earthly beings let me multiply, and if I am of the heavenly beings let me not die. I found this explanation in the Aggadah of Rabbi Jose the Galilean. Our sages in tractate Ber. (31b), however, expounded what they expounded: **Until then there was no person who called the Holy One, blessed be He, “Hosts.”** (Why then, did Hannah call Him by this Name?) But, so said she before Him: “O Lord of the universe, from all the hosts which You created in Your world, do You find it difficult to grant me one son?”

**if You will look:** (Lit., if seeing You will see.) In tractate Ber., our sages expounded what they expounded.

**Your bondswoman:** which is stated three times in this verse, corresponds to the three precepts which a woman is commanded to observe.

**A man child**: (Lit., seed of men, meaning) righteous/generous men, as it is written (Kings I:2: 32): “Upon two righteous/generous men.” אנשים also means important men, as it is written (Deut. 1:13): wise and known men.

**and I shall give him to the Lord:** that he be fit to be given to the Lord.

**and no razor shall come upon his head:** (translation follows K, however,) **Jonathan renders: and the fear of man will not be upon him.**

**12 watched her mouth:** He waited for her to stop. Jonathan renders thus: and Eli waited for her until she stopped.

**watched:** an expression of waiting, as in (Gen. 37:11) “and his father awaited the thing,” and (Job 14:16) “You do not wait for my sin.”

**13 and Eli thought her to be a drunken woman:** for they were not accustomed to praying silently.

**15 Not my lord:** You are not a lord in this instance. You yourself have revealed that the holy spirit is not resting upon you, otherwise you would know that I am not intoxicated from wine.

**I am a woman of sorrowful spirit:** like Sarah (who was childless) [old editions of Rashi].

**16 Deliver not your bondswoman:** Considering the fact that she spoke harshly to him, she returned to appease him so that he deliver her not, unprotected and disgraced, at the mercy of her rival, the unscrupulous woman.

**for out of the abundance of my complaint:** have I spoken harshly before you.

**my complaint** (lit., my speech.) In some instances, it is an expression of grief of heart. Another explanation is, according to the Targum, as follows: for out of the abundance of my provocation and my vexation, have I prolonged my prayer until now.

**and my vexation:** which my rival vexes me.

**Deliver not:** (Lit. do not give.) An expression of delivery, like, “deliver me not unto the will of my adversaries” (Ps. 27:12).

17 your request ( שלתך , instead of שאלתך ). The ‘alef’ is missing to expound in this word an expression of ‘children,’ as in Deut. 27:57: ובשליתה “and against her young, which came out, etc.”

**will grant your request:** He announced to her that her prayer had been accepted.

**18 May your bondswoman find favor:** to beg mercy for her.

**and her face was not (sad) anymore:** (Lit., and she no longer had her face, meaning) the face of anger.

**19 and came to their house, and Elkanah knew:** From here is deduced that a traveler is forbidden to have marital relations.

**20 when the time came about:** (After the seasons and the days.) The minimum of seasons is two and the minimum of days is also two. Hence, she gave birth after six months and two days. From here it is deduced that a woman who gives birth after seven months, can give birth after a fraction of the seventh month of pregnancy.

**Samuel:** El after the name of God, and in reference to the incident, he was so called, for I asked him of the Lord.

**21 the sacrifice of the days: of the appointed seasons. his vow:** The vows which he made between pilgrimage festivals, he would sacrifice on the following festival.

**22 Until the child is weaned:** after twenty two months (other versions, twenty four), for that is the time of nursing a child.

**and abide there forever: “Forever” in the Levitic sense means fifty years,** as it says, (Num. 8:25), “and from the age of fifty years he shall return from the host of the work.” Figuring as follows, we determine that Samuel’s lifetime was fifty- two years. Eli judged Israel for forty years (see 4:18), and on the day of Hannah’s prayer, he was appointed judge (See above v. 9). By subtracting the year in which Hannah conceived Samuel, there remain thirty nine years. Samuel governed Israel from the time of Eli’s death for thirteen years, figuring thus: On the day of Eli’s death, the Ark was abducted, and it remained in the field of the Philistines for seven months (below 6:1). From there, it was brought to Kiriath-jearim, where it remained until David took it out of there after he had reigned seven years in Hebron over Judah, and all Israel had accepted him as their king. And it is written: And is was, from the day that the Ark abode in Kiriath-jearim that the time was long, for it was twenty years, etc. (below 7:2). Subtract from them seven years which David reigned in Hebron. We find that from the time that the Ark was abducted until Saul’s death, were thirteen years and seven months, and Samuel died four months before Saul.

**23 only, may the Lord fulfill His word:** Since you asked of Him seed of righteous/generrous men (above v. 11), and Eli announced to you through divine inspiration: (above v. 17) “The God of Israel will grant your request,” may the Lord fulfill His word. This is according to the simple interpretation. The Midrash Agadah, however, explains thus: Rabbi Nehemiah said in the name of Rabbi Samuel, the son of Rabbi Isaac: Every day, a divine voice would resound throughout the world, and say: A righteous man is destined to arise, and his name will be Samuel. Thereupon, every woman who bore a son, would name him Samuel. As soon as they saw his deeds, they would say, “This is not Samuel.” When our Samuel was born, however, and people saw his deeds, they said, “It seems that this one is the expected righteous/generous man.” This is what Elkanah meant when he said, ‘May the Lord fulfill His word,’ that this be the righteous/generous Samuel.

**24 and one ephah of meal** I heard from Rabbi Isaac Halevi, that she brought one ephah of meal, which is equivalent to three seahs, from which to extract three tenths of an ephah of fine flour, which are required for one bull (Num. 15:8), as we learned in the Mishnah (Men. 76b): The showbread was made of twenty-four tenths of an ephah from twenty-four seahs; i.e., 1 tenth part of an ephah of fine flour from a seah of wheat.

**and an earthenware jug of wine:** for a drink offering. והנער נער and the child was young (after Jonathan).

**25 and they brought the child to Eli to see that his prophecy was fulfilled.** And our sages, however, expounded what they expounded, that he decided a point of law, that a priest is unnecessary for sacrificial slaughter, as it is stated in Tractate Ber. (31b).

**26 Please, my lord:** Take care of him that he become your disciple. And according to the Midrash of our sages, not to punish him with death.

**27 For this child did I pray:** Do not say, “This one shall die and another one shall be given to you.”

**28 And I also have lent him to the Lord** like a person who lends a utensil to his master, or lends him his son to serve him.

**he is borrowed** empunte in French, i.e., you have no right to punish him, for the Lord has become a borrower over him, since I have lent him to Him, and He must return him to me.

**And he prostrated himself** Samuel, and some say Elkanah.

**Chapter 2**

**1 My mouth is opened wide** against my enemies against Peninnah.

**2 And there is no rock like our God.** There is no artist like our God, Who makes a form within a form (Ber. 10a).

**3 Do not increasingly speak haughtily** All those who are haughty when good fortune shines upon them. And according to the peshat, she is speaking for the benefit of Peninnah, who behaved haughtily toward her. According to the derash, however, we follow J’s translation.

**arrogance** (Lit.) strong speech. Others explain it as an expression of falsehood, something which is removed from the truth, like ויעתק “and he moved from there to the mountain” (Gen. 12:8). We, therefore, render: Let not falsehood come out of your mouth.

**For the Lord is a God of thoughts** He knows what is in your heart.

**And to Him are deeds counted** All men’s deeds are counted before Him. Heb. ‘nithk’nu,’ an expression of number, like: and the number (tochen) of bricks shall you give (Ex. 5:18).

**4 The bows of the mighty are broken, etc.** So is the custom of the Most Holy, blessed be He. He weakens the mighty, and strengthens the weak. He sates the hungry and starves those who are satiated.

**5 Those who were satiated** and do not need to hire themselves out for any work, He starves them, and they must hire themselves out for their daily bread, while the hungry who would toil and weary themselves for food...

**...have ceased from their toil.** While the barren woman has born seven, she that had many children has been bereaved and buries her children. Hannah bore seven, as it is stated: For the Lord remembered Hannah, and she conceived and bore three sons and two daughters (2:21). When Hannah bore four, Peninnah buried eight, and when she conceived and bore a fifth child, Peninnah prostrated herself at her feet, and begged for mercy. Consequently, they lived, and were therefore called on her name. This is Rabbi Nehemiah’s opinion. Rabbi Judah says: Grandchildren are considered like children, (and she saw Samuel’s two sons). Some say: the numerical value of שבעה (seven) is equivalent to that of שמואל , (thus: ש =300, ב =2, ע =70, ה =5, totaling 377. Likewise, ש =300, מ =40, ו =6, א =1, ל =30, totaling 377).

**9 His pious ones** It is spelled חסידו , His pious one. It is read חסידיו , His pious ones, i.e., either a single one or many. Likewise, “Those who strive with the Lord will be broken.” This reading is מריביו , those who strive with Him. The spelling is מריבו , he who strives with Him, i.e., either one or many.

**10 Upon him will he thunder in Heaven** The spelling is עלו , they have ascended, even if they have ascended to the heavens, He thunders upon and casts them down.

**will judge the ends of the earth** will judge them; in old French, jostizier.

**11 was serving the Lord before Eli the priest:** (The Talmud asks, “Did Samuel actually serve the Lord?” Didn’t he serve before Eli? [He was too young to serve the Lord!] We therefore deduce) **from here that whoever serves before a Torah scholar, is considered as though he had served before the Divine Presence.**

**13 the due of the priests** They themselves established this law, since they rightfully inherited only the breast and the thigh of the peace offering.

**14 or into the pot** דוד is a [small] pot.

**or into the cauldron** קלחת is a large pot. 17 כי נאצו , an expression of being despised.

**18 robe** (Hebrew ephod.) kardut of linen (Jonathan). This is an expression meaning a robe (מעיל) , for Jonathan renders ‘m’ilim’ in the passage, “for so were the virgins wont to wear robes (m’ilim) kardutin.

**19 And a small robe** his mother would make for him from year to year.

**20 And Eli would bless Elkanah** this is the present tense (i.e., he would bless him every year).

**because of the request which he had requested** for himself a son. And Eli would say to him, “May the Lord grant seed, etc.” May it be the Divine Will that all the children which you will have, will be from this righteous woman. This is (therefore) an inverted sentence.

**22 that they would lie** This is explained according to the ordinary sense of the passage. Our rabbis, however, said: Since they delayed the sacrifice of their birds, (i.e., of the women who had given birth, or had had an issue. v. Lev. 22:6 8,15:29), and they (the women) would wait until they would see their birds being offered, the Scripture charges them as though they had lain with them.

**24 which I hear the Lord’s people spreading** The rumor which the Lord’s people are spreading about you. This is an expression similar to: “And they caused to be proclaimed in the camp” (Ex. 36:6). Hence, they let out a rumor about you, which is not good.

**25 will judge him** (Heb. ‘ufil’lo,’) an expression of judgment, like (Ex. 21:22): and he shall pay as the judges determine (bi-flilim).

**the judge** Heb. elohim.

**for the Lord desired to kill them** For their verdict had already been sealed. Before the verdict is sealed, however, the Scripture states: For I desire not the death of one who dies (Ezek. 17:32).

**27 And a man of God came:** (The Sifrei informs us that the man of God mentioned here) was Elkanah.

**Did I appear to the house of your father** From here (we deduce) that Aaron prophesied in Egypt. What was the prophecy? It is that which is stated (Ezek. 20:7), And I said to them: Each man, cast away the detestable things upon which his eyes gaze, and with the idols of Egypt, defile not yourselves.

**Did I appear** Did you know that I gave to Aaron this favor and greatness? 29 אשר צויתי מעון which I commanded in My dwelling place.

**to feed yourselves from the first part, etc.** (lit., and you honor your sons above Me to feed yourselves from the first part of every offering of Israel to My people.) This is an inverted sentence, (to be explained thus): and you honor your sons above Me before My people, i.e., in the eyes of My people, you honored your son above me. And what is the honor? To feed yourselves from the first part of every offering of Israel. Your meal preceded My meal, as it is stated: Also before they caused the fat to smoke, etc. (above, verse 15).

**to feed yourselves** (Heb. ‘l’havriachem’) An expression of a meal, similar to: Please let my sister feed me bread (Heb. ‘v’thavreni’).

**before My people** This reverts to: And you honor your sons above Me. You showed to My people that you are more honored than I. And with what have you shown this? To feed yourselves from the first part of My offering.

**30 I said** (Heb. ‘amor amarti’) Twice I assigned greatness to the sons of Ithamar. Concerning the sons of Gershon and the sons of Merari, it is stated: Under the hand of Ithamar, the son of Aaron the Priest. (Num. 4:23, 33). And Eli was one of the descendants of Ithamar. This I found in M.S.(8:3). I have, however, heard a more fitting version, as follows: I said: Your house and your father’s house, etc. Originally, I gave the high priesthood to Eleazar the Priest, as it is stated: And remove from Aaron his garments, and put them on Eleazar, his son (Num. 20:26). At the time of the concubine (in Gibeah, v. Judges 19, 21), when the Israelites freed themselves of most of the Commandments. And who caused them (to do so)? Phinehas and his colleagues, who should have gone around from city to city to reprove them. I, (therefore) took the High Priesthood away from them, and gave it to you, for you are of the descendants of Ithamar, and I said: They shall walk before Me forever, for when greatness is assigned to someone, it is assigned to him and to his generations forever.

**for those who honor Me shall I honor** The descendants of Phinehas who honored Me at Shittim (Num. 21:7,8). And so it came about in the days of Solomon, that when he built the Temple, Solomon dismissed Ebiathar from being a priest to the Lord, to fulfill the word of the Lord which He had spoken to the house of Eli (I Kings 2:27), and Zadok became High Priest, since he was of the descendants of Phinehas, for so he is listed in the genealogical records in the Book of Chronicles (I Chron. 6:35 38).

a**nd those who despise Me will be disgraced** By themselves, when I shall withdraw Myself from them.

**31 I shall cut off your arm** I.e., the power which you exert in My House, for you say: And if not, I shall take by force.

**32 And you will look upon a rival in My dwelling place** And you will see your rival at your side in My dwelling place like a woman who sees her rival with her in the house.

**in all (the days) which (God) will do good to Israel** (Lit., in all that which He will do good to Israel.) “When the Temple will be built in the day of Solomon, and the goodness promised to Israel will be complete, as it is said there: There has not failed one word of all His good promise, etc. (I Kings 8:56). Judah and Israel were many, like the sand which is by the sea (ibid. 4:20). And Judah and Israel dwelt in safety, every man under his vine and under his fig tree, etc. all the days of Solomon (ibid. 5:5).

**and there will not be an elder in your household** This is an appropriate punishment. You ate sacrifices before their time, before they made the fat smoke, similarly, you will die before your time.

**33 and to sadden** (Heb. ‘v’la’div,’) same as ‘v’lad’iv.’

**will die (as young) men** (Lit., will die men.) There is no comparison between mourning for a young man and mourning for a child.

**34 And this is the sign to you** That the prophecy will be fulfilled: In one day your two sons will die, and this will be to you a sign that all the retribution which was said to you, will be fulfilled. I.e., “And you will look upon a rival in My dwelling place, etc., and all those raised in your house will die as young men” (above 32, 33).

**35 a faithful priest** i.e., Zadok.

**36 for a silver piece** In order to earn a coin called ‘ma’ah.’

**A silver piece** (Heb. Agorath Kesef,) a silver piece of the weights of twenty gerah (Exod. 30:13). ספחני Take me...into.

**Special Ashlamatah: ‎Yeshayahu (Isaiah) ‎60:1-22‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Arise, shine, for your light has come, and the glory of the Lord has shone upon you.  | 1. Arise, shine, Jerusalem; for the time of your salvation has come, and the glory of the LORD will be revealed upon you. |
| 2. For behold, darkness shall cover the earth, and a gross darkness the kingdoms, and the Lord shall shine upon you, and His glory shall appear over you. | 2. For behold, ‎darkness will cover the earth, and gloom the kingdoms; but the Shekhinah of the LORD will settle in you, and His glory will be revealed ‎upon you. |
| 3. **And nations shall go by your light and kings by the brilliance of your shine.** | 3. **And peoples (Gentiles) will come to your light, and His glory will be revealed upon you.** |
| 4. **Lift up your eyes all around and see, they all have gathered, they have come to you; your sons shall come from afar, and your daughters shall be raised on [their] side.** | 4. **Lift up, Jerusalem, your eyes round about, and ‎see all the sons of the people of your exiles who are gathered together, they come to your midst; your sons will come from far, and your ‎daughters will be carried on hips.** |
| 5. Then you shall see and be radiant, and your heart shall be startled and become enlarged, for the abundance of the west shall be turned over to you, the wealth of the nations that will come to you. | 5. **Then you will see and be radiant, and you will fear and your heart widen in fear of sins; because ‎the wealth of the west is transferred to you, the possessions of the peoples (Gentiles) will be brought into your midst.** |
| 6. A multitude of camels shall cover you, the young camels of Midian and Ephah, all of them shall come from Sheba; gold and frankincense they shall carry, and the praises of the Lord they shall report. | 6. The caravans of the ‎Arabians will cover you around, the dromedaries of Midian and Ephah; all those from Sheba will come. They will be burdened with gold ‎and frankincense, and those who come with them will be declaring the praises of the LORD. |
| 7. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall serve you; they shall be offered up with acceptance upon My altar, and I will glorify My glorious house. | 7. All the sheep of the Arabians will be ‎gathered into your midst, the rams of Nebat will minister to you; they will be offered up for pleasure upon My altar, and I will glorify My ‎glorious house. |
| 8. Who are these that fly like a cloud and like doves to their cotes?  | 8. **Who are these that come openly like swift clouds, and (are) not to be checked? The exiles of Israel, who are gathered ‎and come to their land, even like doves which return to the midst of their windows!** |
| 9. For the isles will hope for Me, and the ships of Tarshish [as] in the beginning, to bring your sons from afar, their silver and their gold with them, in the name of the Lord your God and for the Holy One of Israel, for He has glorified you. | 9. For islands will wait for My Memra, those who go ‎down in ships of the sea - which spreads its sails first -to bring your sons from far, their silver and their gold with them, for the name of the ‎LORD your God, and for the Holy One of Israel, because He has glorified you. ‎ |
| 10. And foreigners shall build your walls, and their kings shall serve you, for in My wrath I struck you, and in My grace have I had mercy on you. | 10. The sons of Gentiles will build up your walls, and their kings will minister to you; for in My wrath I smote you, but in My pleasure I will have ‎mercy upon you. |
| 11. And they shall open your gates always; day and night they shall not be closed, to bring to you the wealth of the nations and their kings in procession. | 11. Your gates will be opened continually; day and night they will not be shut; that men may bring into your midst the ‎possessions of the Gentiles, with their kings chained. |
| 12. **For the nation and the kingdom that shall not serve you shall perish, and the nations shall be destroyed.** | 12. **For any people and kingdom that will not serve you Jerusalem, will perish; ‎those peoples will be utterly destroyed.** |
| 13. The glory of the Lebanon shall come to you, box trees, firs, and cypresses together, to glorify the place of My sanctuary, and the place of My feet I will honor. | 13. The glory of Lebanon will be brought into your midst, cypresses, planes, and pines together, ‎to beautify the place of My sanctuary; and I will make the place of the dwelling of My Shekhinah glorious. |
| 14. And the children of your oppressors shall go to you bent over, and those who despised you shall prostrate themselves at the soles of your feet, and they shall call you 'the city of the Lord, Zion of the Holy One of Israel.' | 14. The sons of those who ‎subjugated you will come bent into your midst; and all who used to incite you to anger will bow down to beseech from you at your feet; ‎they will call you the City of the LORD, Zion with which the Holy One of Israel is pleased. |
| 15. Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation. | 15. Whereas you have been forsaken and cast ‎out, with no one passing through, I will make you glorious forever, a house of joy from generation to generation. |
| 16. **And you shall suck the milk of nations and the breast of kings you shall suck, and you shall know that I am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob.** | 16. **You will be satisfied ‎with the possessions of the Gentiles, you will be indulged with the plunder of their kings; and you will know that I, the LORD, am your ‎Saviour and your Redeemer, the Strong One of Jacob.** |
| 17. Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, **and I will make your officers peace and your rulers righteousness.** | 17. Instead of the bronze which they plundered from you, Jerusalem, I will bring ‎gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. **I will make your guardians peace and [appoint] ‎your rulers in virtue.** |
| 18. Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise. | 18. Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate ‎salvation upon your walls, and upon your gates they will be praising. |
| 19. **You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory.** | 19. **You will no longer need the sun for light by day nor even the ‎moon for brightness by night; but the LORD will be your everlasting light. and your God will be your glory.** |
| 20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, and the days of your mourning shall be completed. | 20. Your kingdom will no ‎more cease, nor your glory pass away; for the LORD will be your everlasting light, and your days of mourning will be ended. |
| 21. **And your people, all of them righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory.** | 21. **Your ‎people will all be virtuous; they will possess the land for ever, my pleasant plant, the work of My might, that I might be glorified.** |
| 22. The smallest shall become a thousand and the least a mighty nation; I am the Lord, in its time I will hasten it. | 22. He ‎that is small among them shall become a thousand, and he that is faint a strong people: I am the LORD; in its time I will bring it. ‎ |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 60:1-22**

**4 shall be raised on [their] side** [Jonathan renders:] on the flanks, the flanks of the kings, they will be raised.

**5 Then you shall see and be radiant** Heb. וְנָהַרְתָּ , from נְהוֹרָה , [Aramaic for light,] then you shall see and be radiant [from Jonathan].

**and your heart shall be startled and become enlarged** And your heart shall wonder and become enlarged.

**for the abundance of the west shall be turned over to you** for the abundance of the west shall be turned over to you [after Jonathan].

**the wealth of the nations** The possessions of the nations [after Jonathan].

**6 A multitude** Heb. שִׁפְעַת , A multiplicity.

**the young camels of Midian** Heb. בִּכְרֵי . [Jonathan renders:] הוֹגְנֵי . They are young camels. Comp. (Jer. 2:23) “a swift young camel (בִּכְרָה) .”

**and Ephah** They, too, are of the sons of Midian. Comp. (Gen. 25:4) “Ephah and Epher.”

**7 the rams of Nebaioth** Heb. אֵילֵי , rams of Nebaioth [after Jonathan].

**9 as in the beginning** Like ‘as in the beginning,’ meaning in the days of Solomon, like the matter that is stated (I Kings 10:22): “For the king had at sea ships of Tarshish, etc.; once in three years, the ships of Tarshish would come, etc.” Tarshish is the name of the sea.

**in the name of the Lord your God that is called upon you**, for they will hear a report of Him and the name of His might, and come.

**for He has glorified you** He has given you glory.

**10 and in my grace** Because I favored you; in old French, en mon apayemant.

**11 And they shall open your gates always** Heb. וּפִתְּחוּ . This is an expression of opening in the strong conjugation (פִּעֵל) , since their opening is a perpetual opening, a constant opening. Just as שַׁבֵּר is an expression of breaking, so is פִּתְּחוּ an expression of opening. Tresoverts in O.F.

**13 box trees, firs, and cypresses** Species of trees of the forest of Lebanon.

**14 Zion of the Holy One of Israel** [Lit. Zion the Holy One of Israel. Jonathan renders:] Zion desired by the Holy One of Israel, Zion of the Holy One of Israel.

**16 and the breast of kings** Heb. וְשֽׁד , an expression of breasts (שָׁדַיִם) and ‘you shall suck’ proves it.

**17 Instead of the copper** that they took from you.

**and I will make your officers peace** [Jonathan renders:] And I will make your officers peace and your rulers with righteousness. פְקֻדָּתֵךְ Your appointed officers. Our Rabbis stated: The officers who came upon you in your exile and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

**19 You shall no longer have** You shall not require the light of the sun.

**20 neither...be gathered in** Heb. יֵאָסֵף , an expression similar to (Joel 2:10) “gathered in (אָסְפוּ) their brightness.” Gathered in their light.

**21 in which I will glory** That I will glory with them. Pourvanter in French.

**22 in its time** I will hasten it If they are worthy, I will hasten it; if they are not worthy, it will be in its time.

**Verbal Tallies**

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

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

Beresheet (Genesis) 29:31 – 30:21

I Sh’muel (Samuel) 1:2-11 + 2:28

**Special:**Yeshayahu **(**Isaiah) 60:1-22

Tehillim (Psalm) 24

Jude 1-2, Lk 6:19-23, Acts 6:7, Mt. 5:1-6

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

LORD - יהוה, Strong’s number 03068.

Saw / indeed / look - ראה, Strong’s number 07200.

Womb - רחם, Strong’s number 07358.

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

LORD - יהוה, Strong’s number 03068.

Saw / indeed / look - ראה, Strong’s number 07200.

Hated - שנא, Strong’s number 08130.

Opened - פתח, Strong’s number 06605.

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

LORD - יהוה, Strong’s number 03068.

**Beresheet (Genesis) 29:31** And when the LORD <03068> saw <07200> (8799) that Leah was hated <08130> (8803), He opened <06605> (8799) her womb <07358>: but Rachel was barren.

**I Shmuel (Samuel) 1:3** And this man went up out of his city yearly to worship and to sacrifice unto the LORD <03068> of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD <03068>, were there.

**I Shmuel (Samuel) 1:5** But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD <03068> had shut up her womb <07358>.

**I Shmuel (Samuel) 1:11** And she vowed a vow, and said, O LORD <03068> of hosts, if You will indeed <07200> (8800) look <07200> (8799) on the affliction of Your handmaid, and remember me, and not forget Your handmaid, but will give unto Your handmaid a man child, then I will give him unto the LORD <03068> all the days of his life, and there will no razor come upon his head.

**Yeshayahu (Isaiah) 60:1** Arise, shine; for your light is come, and the glory of the LORD <03068> is risen upon you.

**Yeshayahu (Isaiah) 60:2** For, behold, the darkness will cover the earth, and gross darkness the people: but the LORD <03068> will arise upon you, and His glory will be seen <07200> (8735) upon you.

**Yeshayahu (Isaiah) 60:11** Therefore your gates will be open <06605> (8765) continually; they will not be shut day nor night; that men may bring unto you the forces of the Gentiles, and that their kings may be brought.

**Yeshayahu (Isaiah) 60:15** Whereas you have been forsaken and hated <08130> (8803), so that no man went through you, I will make you an eternal excellence, a joy of many generations.

**Tehillim (Psalm) 24:1** « A Psalm of David. » The earth is the LORD’S <03068>, and the fullness thereof; the world, and they that dwell therein.

**Pirqe Abot – MeAm Lo’ez**

**Mishnah 2:10-12**

**By:**

**Rabbi Yitschaq Magriso**

**10. Rabban Yochanan ben Zakkai had five students. They were Rabbi Eliezer ben Horkanos, Rabbi Yehoshua ben Chanania, ‎Rabbi Yose the Cohen, Rabbi Shimeon ben Nethanel. and Rabbi Eleazar ben Arakh. He enumerated their good points: ‎Rabbi Eliezer ben Horkanos is a cement pit that does not lose a drop. Rabbi Yehoshua ben Chanania, happy is the one ‎who gave birth to him. Rabbi Yose the Cohen is a saint. Rabbi Shimeon ben Nethanal fears sin. Rabbi Eleazar ben Arakh ‎is like a spring that strengthens itself. ‎**

**11. He used to say: If all the sages of Israel were on the pan of a balance, and Eliezer ben Horkanos was on the other pan, he ‎would' outweigh them all. ‎**

**12. Abba Shaul said in his name: If all the sages of Israel were in the pan of a balance, and Rabbi Eliezer ben Horkanos was ‎also with them, and if Rabbi Eleazar ben Arakh was in the other pan, he would outweigh them all. ‎**

Rabbi Yehudah the Prince, the compiler of the Mishnah, was not interested in telling us mere tales about the students of Rabban Yochanan ben Zakkai and the ‎extent of their wisdom. Rather, he was determined to teach the world a lesson in proper conduct. Here he teaches that it is not sufficient for a person to be well ‎versed in the Torah if he is lax in good personal traits ***(middot).*** Scholarship must be accompanied by a strong desire to live by Judaism and the dread of sin, ‎and one must be saturated with good traits and manners ***(derekh eretz). ‎***

Rabban Yochanan ben Zakkai thus told us about his five students, and why they deserved praise. His five students were Rabbi Eliezer ben Horkanos, Rabbi ‎Yehoshua ben Chanania, Rabbi Yose the Cohen, Rabbi Shimmeon ben Nethanel. and Rabbi Eleazar ben Arakh. ‎

Regarding Rabbi Eliezer ben Horkanos, he said that he was like a cistern sealed securely on the inside. with the floor and walls waterproofed so that not even a ‎drop of water is absorbed by the surrounding soil. Rabbi Eliezer was just like that. Everything he had learned since his childhood was retained perfectly, with ‎absolutely nothing forgotten. He knew everything by heart. This was achieved by constant review of everything that he had learned. ‎

Rabbi Eliezer’s wisdom was so great that when Moses went on high to receive the Torah, he heard God reviewing the section of the Red Heifer ***(Parah Adumah)***. God said. Eliezer My son taught that a cow is called a ***parah*** when it is two years old.

Hearing this, Moses said, "Lord of the world, all the denizens of the world are under Your command, including all angels of heaven and human beings on earth. ‎How can You declare a law in the name of a mortal human being of flesh and blood?”

‎"A saint has been ordained to be born in the world," replied God, "and it is destined that he begin with the laws of the Red Heifer. His wisdom will be unique in ‎all the world." ‎

Moses then prayed, "May it be Your will that he emerge from my loins." ‎"By your life," promised God, "it will be so."

 ‎

From this we can see how much knowledge a mortal human being can attain by constant study.

 ‎

Regarding his student Yehoshua ben Chanania, Rabbi Yochanan ben Zakkai said, "Blessed is the woman who gave birth to him." This ‎ indicates that besides being a great Sage and Scholar, Rabbi Yehoshua had a personality that blended with people and he was very friendly ‎toward all. Whoever knew him spoke well of him and said, "Blessed is the woman who gave birth to him."

 ‎

Some say that the mother was blessed more than anyone else because it was his mother who was responsible for his emergence as a great Sage. When she was ‎pregnant with him, she made the rounds of all the Rabbinic academies ***(yeshivoth)*** asking the Sages to pray to God that the child she was bearing would grow up ‎to be a Torah Scholar. From the day that he was born, she did not remove his cradle from the academy so that nothing but words of Torah would enter his ears.

 ‎

Rabbi Yose the Priest was praised as a saint ***(chasid).*** Besides his extensive Torah knowledge, he also had great saintliness ***(chasidut),*** going far ‎beyond the requirements of the Law.

Rabbi Shimeon ben Nethanel was praised as "fearing sin" ***(yerey chet).*** Besides his Torah knowledge he was sin-fearing. Dreading all wrongdoing, he ‎was ever mindful to avoid questionable practices, even though they might have been permitted according to the Law.

Rabbi Eleazer ben Arakh was praised as being "a spring that strengthens itself ***(mayan ha-mithgaber)***. He was like a fountain increasing in flow ‎because of the tremendous quantity of water beneath it. So too, Rabbi Eleazar ben Arakh kept on increasing his wisdom from day to day, constantly creating new ‎concepts ***(sevaroth)*** through his analytic power ***(chur'fah)*** and skill in logical construction ***(pilpul)***, in which he excelled far beyond all others. ‎

**He used to say: if all the Sages ... ‎**

Rabban Yochanan ben Zakkai would say that if all the sages of Israel were placed on one side of a scale, and Rabbi Eliezer ben Horkanos on the other side, he ‎would outweigh them all. Abba Shaul then said on the authority of Rabban Yochanan ben Zakkai, that if all the sages of Israel, including Rabbi Eliezer ben ‎Horkanos, were on one side of the scale, and Rabbi Eleazar ben Arakh on the other side, the latter would outweigh them all.

 ‎

It might seem that these two statements are contradictory. When Rabban Yochanan ben Zakkai says that Rabbi Eliezer ben Horkanos would outweigh all the ‎Sages, he was apparently also including Rabbi Eleazar ben Arakh. Abba Shaul, on the other hand, states that Rabbi Eleazar ben Arakh would outweigh all the sages, including Rabbi Eliezer ‎ben Horkanos. Apparently, Abba Shaul maintained that Rabbi Eleazar ben Arakh was the greater scholar. ‎

Actually, both comparisons are true. Both are speaking of different aspects of these Sages' wisdom. When Rabban Yochanan ben Zakkai ‎‎said that Rabbi Eliezer ben Horkanos was greater than all the other Sages, including Rabbi Eleazar ben Ar akh. he was speaking of his ‎memory and range of knowledge ***(bekiuth)***. In this respect he exceeded all the other Sages. But when he said that Rabbi Eleazar ben ‎Arakh was wiser than all the Sages, including Rabbi Eliezer ben Horkanos, he was speaking of mental acuity ***(charifuth)*** and the ability to ‎construct logical structures ***(pilpul)***. In this respect, he was greater than all his colleagues.‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 29:31 – 30:21**

**“And Saw Ha-Shem” “VaYar Adonai”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul** **Tosefta****(Luke 6:19-23)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Yehudah 1-2)****Mishnah א:א** |
| **And everyone in the congregation was trying to touch him (Yeshua), because healing virtue came from him and he healed everyone. And he looked at his talmidim and said: You poor ones** (Eb’yónim) **are blessed because yours is the kingdom** (governance) **of God** through the Hakhamim and Bate Din as opposed to human kings**. Those who are hungry now are blessed because they will be filled. Those who cry now are blessed because they will laugh. You are blessed when people are hateful towards you and when they exclude you, berate you, and** call **you wicked names[[71]](#footnote-71) on the account of the Son of Man. Rejoice in that day and leap for joy[[72]](#footnote-72) because your reward is in the heavens** (the Y’mot HaMashiach and the ever coming world); **for this is what the forefathers did to the prophets.**  | **א:א Yehudah[[73]](#footnote-73)** ben David**, a servant of Yeshua the Messiah[[74]](#footnote-74)** King of Israel**, and brother of Ya’aqob ben David,[[75]](#footnote-75) to the called** ones and beloved[[76]](#footnote-76)**in G-d the Father, Tsadiqim** (set apart**) and being guarded** (kept)[[77]](#footnote-77) **in Yeshua the Messiah** King of Yisrael**;** May[[78]](#footnote-78) **Chessed** (Loving-kindness)**, and Shalom** (peace)**, and Ahava** (love)**, to you be multiplied![[79]](#footnote-79)** |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 6:7)****Pereq א:א** |
| **And the Oral Torah continued to spread; and the number of talmidim greatly increased in Yerushalayim,[[80]](#footnote-80) and a large number of Kohanim[[81]](#footnote-81) (priests) became faithfully obedient** to the Oral Torah of the Master**.**  |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 29:31 – 30:21** | **Psa 24** | **I Sam 1:2-11 + 2:28** | **Jude 1-2** | **Lk 6:19-23** | **Acts 6:7** |

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

**Yehudah Ben David, A Servant Of Yeshua The Messiah King of Israel**

It should be noted that the Mishnaic text of Yehudah (Jude) immediately connects with the Torah Seder through the names Yehudah (Judah) and Ya’aqob (Jacob). The Lucan Tosefta connects through the idea of trouble and reward as noted in the footnotes of the translation. 2 Luqas speaks of the Kohanim who became obedient to the Mesorah connecting with “Levi” the father of the Kohanim.

Clement of Alexandria wrote the following concerning Yehudah (Jude) "Judas, who wrote a letter in the Catholic,(general)[[82]](#footnote-82) the brother of the sons of Joseph as well since he knew that he was very devout man, and of the near approach of the Master, not, however, says that he has his very brother to be, but what did he say? Judas as being a servant of the Master Jesus Christ, and brother of James."[[83]](#footnote-83)

**YEHUDAH AS AN AMANUENSIS TO HAKHAM TSEFET**

How is it that Yehudah becomes the student and amanuensis[[84]](#footnote-84) to Hakham Tsefet? One might think that the “brother” of Yeshua and Ya’aqob would have been prominent enough that he would not need training by another Hakham. In the previous pericope, we saw that Hakham Tsefet was the Chief Hakham of the Nazarean Jews during his lifetime. Therefore, it would make perfect sense that Yehudah the brother of Yeshua and Ya’aqob would have gravitated towards the most influential Hakham Tsefet. The “Epistle” shows his great wisdom and humility. This is especially noteworthy. Brothers have a tendency to disdain their siblings. In the case of Yehudah, we see that he acquiesced to the Master in faithful obedience. We readily understand that 2 Luqas 6:1-6 has established a quorum for the seven Paqidim attending the bench. As we will soon see Stephen’s office as Paqid did not last long, leaving a vacancy. Stephen most likely occupied the office of the Masoret during his tenure. Peresh (Philip) would have occupied the office of Chazan/ Sheliach. With the death of Stephen, there would have been a vacancy in the office of Masoret. Such being the case the office of Chazan/Sheliach would have been open. At some point Yehudah took the ministry of Masoret. However, we must remember that the events of 2 Luqas 6 occurred early on in the history of the Nazarean Movement.

**Structure - Organic Thought - Tables And Charts in Jude**

Yehudah organizes his thoughts in groups, usually by threes. This ancient form of a verbal table or chart demonstrates his propensity for organic - Rabbinic thought. Herein we can see Hakham Tsefet training an amanuensis. That Yehudah uses language like Hakham Shaul would suggests that Hakham Tsefet the “chief” Hakham of the Nazarean Jews of that time trained the amanuensis of Hakham Shaul.[[85]](#footnote-85) Yehudah and Hakham Tsefet demonstrate highly organized minds and systematic writings. This wisdom shines through their words in that there are a good number of terms used in Yehudah’s treatise that do not appear anywhere else except the writings of Hakham Tsefet’s Mishnaic import.

**Ya'aqob's Struggles**

Noting the present struggle of Ya'aqob in our Torah Seder, we see Hakham Tsefet through his amanuensis present Yeshua in very much the same light. Neyrey notes that “2nd Peter” was authored by Hakham Tsefet in order to address specific problems with the Epicureans.[[86]](#footnote-86) The continuity between Yehudah and 2nd Peter is distinguishable from nomenclature and order of thought. Therefore, we concur with Bauckham[[87]](#footnote-87) that the present treatise of Yehudah is also authored to address specific issues. Noting that Yehudah (Jude) was the amanuensis of Hakham Tsefet for this work. We must understand that Marqos, Yehudah and 1st – 2nd Tsefet (Peter) are one overarching document of Mishnaic import. Each piece of this document has special issues that it is addressing. Therefore, rather than seeing the present work of Yehudah as the amanuensis of Hakham Tsefet as a separate document, we should see this as a part of Hakham Tsefet’s Mishnaic treatise, which addresses specific issues in the Nazarean Esnoga.

Neyrey also notes a form of honor-shame,[[88]](#footnote-88) which is composed of four elements in the work of Yehudah and 2nd Tsefet and demonstrated in the ministry life of Yeshua. He outlines this honor/shame interaction in the following way.

1. Claim
2. Challenge
3. Riposte to challenge
4. Public verdict[[89]](#footnote-89)

We agree that there is a specific structure to the "confrontations" Yeshua has with his "opponents." Neyrey's observation is astute. However, had Neyrey applied this same fundamental structure to Yeshua as a Hakham establishing halakhah he would have made a discovery of monumental proportions. Therefore, we suggest the following structure in Yeshua's activities and establishment of halakhic norm. Yeshua was not interested in "fame" and notoriety as suggested by Neyrey. If there was any desire for notoriety, it was for the sake of the Mesorah. We note the following application of determining halakhic norms in the public ministry of the Master.

1. Mitzvah in question
2. Contestation against his mitzvah (halakhah)
3. Riposte of the Master
4. Verdict concluded by the Master

Each of Yeshua's activities initiates a halakhic claim. Hakham Tsefet's Mishnaic treatise demonstrates a challenge against halakhic proclamation, and then gives the riposte and verdict (decision). Hakham Tsefet presents these verdicts in narrative form as a type of catechistic lesson. Each pericope is a catechistic module in narrative form for sake of mnemonic. Just as a Midrash is a means of creating a memorable parabolic mussar (ethic), the Mishnaic import of Hakham Tsefet generates a catechistic lesson of memorable halakhah. Hakham Tsefet presents these halakhic verdicts of the Mishnaic treatise openly for the sake of public awareness and presentation and demonstrative halakhic norms.

We find the following continuity with the present Torah Seder. The content of Yehudah as an amanuensis to Hakham Tsefet matches the confrontation Ya'aqob faces with Laban and Esau. The ten pericopes of Yehudah deal with the troubles of Ya'aqob. In the final Torah Seder matched with Yehudah, we see Yosef ben Ya'aqob's rise to power in Mitzrayim.

**Cosmic view of Yehudah**

Ancient Jews thought of the universe and the whole of the *kosmos* as an organized and structured whole.[[90]](#footnote-90) This structure applies to the *kosmos* and to society. According to Barré we are programed to know what is "in place" and "out of place."[[91]](#footnote-91) Both Yehudah and Hakham Tsefet "share this perception."[[92]](#footnote-92) Our comments concerning the “Structured Universe” have undergirded this notion. Building on the Torah, Yehudah and 2nd Tsefet explain the structured universe and society in terms of “clean and unclean,” “order and disorder” as does the Mesorot. Therefore, the faithfully obedient – “**the** **called**” (Jews) who act “like G-d” are considered “clean” finding themselves in harmony with the “powers” of G-d’s creation. Those who act contrary to the will of G-d are “unclean” (non-observant Gentiles) and opposed by the spheres governing G-d’s creation. There is a division between the clean and unclean. Division or “separation” in holiness. Those who are “kept” (*shomer* – guarded) separate themselves from that which is unclean. The **Tsadiqim** (set apart**) are connected to G-d, full of Loving-kindness** *(Chessed)***, peace** (*Shalom*) **and love** (*ahavah*)**. Those who do not possess these qualities are considered “unclean or impure.”**

The present Lucan Tosefta notes this same separation.

**You are blessed when people are hateful towards you and when they exclude you, berate you, and call you wicked names on the account of the Son of Man.**

Note that the “exclusion” is initiated by the unclean. They love their separation from the “clean” and would rather wallow in their mire than turn to G-d’s, spiritual[[93]](#footnote-93) cleanliness. The idea of separation from clean and unclean in these periscopes of Yehudah and 2nd Tsefet embraces three complete “Orders” of the Mishnah, *Nashim*, *Kodashim* and *Tohorot*. In other words, the Treatise of Yehudah and 2nd Tsefet covers over one half of the Mishnah in a concise form.

The present Lucan Tosefta suggestively speaks of the three remaining “Orders” of the Mishnah, *Nezikin,* which belongs to the *Eb’yonim*.

**You poor ones** (Eb’yónim) **are blessed because yours is the kingdom** (governance) **of God** through the Hakhamim and Bate Din as opposed to human kings.

The second Order” being *Zeraim.*

**Those who are hungry now are blessed because they will be filled.**

The third “Order” is *Moedim* (Community and communal gatherings).

**Those who cry now are blessed because they will laugh.**

Compare this verse to…

Nehemiah 8:9 And Nehemiah, which *is* the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, **This day *is* holy (separate) unto the Lord your God; do not mourn, or weep.** **Because all the people cried, when they heard the words of the Torah.**

**Peroration**

Yehuda’s address is very significant when we view the superstructure of the document. The brother/servant of Yeshua stands second to Hakham Tsefet as a “GUARD” (Shomer/Ntzar) for the community. The accusations posited in this Mishnaic treatise are not merely “accusations.” Yehudah brings charges and convictions against those who would invade the righteous/generous community. While it not impossible to believe that Yehudah was a Hakham, at present we see his duties as a Paqid in training. It is more probable that Yehudah is one of the seven men of the Esnoga guarding, protecting and fathering the community of the faithfully obedient. As a Chazan (Sephira of Din) serving the Bench, Yehudah would have been able to bring those who were wreaking havoc in the community to the Bet Din. Therefore, we see with this connection to 2 Luqas the modelling of a true Chazan.[[94]](#footnote-94)

In the writings of Hakham Tsefet with Yehudah as his amanuensis, we find a strengthening of the community through the Torah - Oral and Written.

**Remes Commentary Of Hakham Shaul**

**Yehudah – Epistle or Mishnaic Treatise?**

The supposed “letter” (“Epistle”) of Yehuda is one of those amazing documents that scholars quibble over in their semantic[[95]](#footnote-95) musings. Yet the number of scholarly documents on Yehudah is limited. We are confident that scholars will someday look beyond the veneer and see Yehudah for what he is as a Torah Scholar in his own right.

Based on the overall structure of Yehudah we see the Mishnaic prototype in a concise form. We also note that Yehudah is an archetypal Mishnah mirrored from the Order of *Nezikin* and the specific Tractate Sanhedrin.[[96]](#footnote-96)

Based on the following outline we see the infrastructure of a legal document rather than an “Epistle” or “Letter.” This Legal document was circulated as a key part of the Mishnaic Import with justifiable cause as we will see.

1. Opening, statement of authority, servant of Yeshua brother of Ya’aqob (vv.1-3)
2. Charges brought against those who challenge halakhic norms of the Torah[[97]](#footnote-97) (v.4)
3. Case Law, crimes and their punishment (vv. 5-16)
4. Precedential Case Laws , The Lord’s Judgment (vv.11-15)
5. Judgment summation (v.16)
6. Admonition to the faithfully obedient (vv. 17-23)
7. Summation (vv. 24-25)[[98]](#footnote-98)

**Yehudah Serving The Bench**

We have seen that the strengthening of the community has been the theme for these weeks of Nahamu. The pericopes and special Ashlamatot have encouraged us to work harder at being principle agents for fostering the Torah in our community. We have also seen the necessity for building community. While our look at the “Seven Men” of the Esnoga has been cursory, we have come to understand the need for community. We have also seen that the idea of Tzfat being the river from which the Oral Torah of Delight flows. Tzfat is also the watchman’s post for guarding the faithfully obedient. One principle agent who is seen as the “watchman” and “seer”[[99]](#footnote-99) of the community is the Chazan. It is also very noteworthy to mention that the Power of Din (Justice) is personified in Ya’aqob.[[100]](#footnote-100) As we stated above the Mishnah of Yehudah’s ten pericopes concludes Yosef ben Ya’aqob’s rise to power and struggles.[[101]](#footnote-101)

The Chazan is a witness to legal documents. And, one who dispenses authority in the congregation.[[102]](#footnote-102) Consequently, the Lectionary sent to the Romans by Hakham Shaul captures these men and the Chazan with perfect clarity.

**Romans 13:1-5** Let every [Gentile] soul be subject to the governing authorities [of the Jewish Synagogue]. For there is no [legitimate] authority except [that of the Jewish Bet Din] from God, and the authorities [of the Bet Din] that exist are appointed by God. Therefore whoever resists the authority [of the Bet Din] resists the ordinance of God, and those who resist will bring judgment (of the heavens) upon themselves. For the Rulers [of the Synagogue][[103]](#footnote-103) are not a terror to good works (acts of righteousness/generosity), but to (those who do) evil. Do you want to (be) irreverent to the authority [of the Bet Din]? Rather do what is beneficial, and you will have praise from the same. **For he (the Chazan)[[104]](#footnote-104) is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he (the Chazan)[[105]](#footnote-105) does not bear the circumcision knife[[106]](#footnote-106) in vain; for he is God's minister (Deputy of the Bet Din), avenger to *execute* wrath on him who practices evil. Therefore *you* must be subject (obey), not only because of wrath but also for conscience' sake.**

Consequently, we see Yehudah most likely serving in the Esnoga as a Chazan to the Bench of the Chief Hakham Tsefet (Hokmah), Hakham Ya’aqob (Bina) and Hakham Yochanan (Da’at) (the original ChaBaD).

Yehudah was a Chazan HaKnesset in the true sense of the word as described by Hayman Sky[[107]](#footnote-107) in the first chapter of his Doctoral thesis on the “Chazan.” The true meaning being the Chazan HaKenesset was a liturgical supervisor over the whole community or district. The Masorette (Evangelist/Catechist) was more directly connected to the Esnoga and its administration. However, the two offices (Chazan and Masorette) have come to us as one in post Talmudic times. While there is a connection to the musical qualities of the Chazan, we can see that the office of the Chazan in antiquity also was directly related to the supervision of the Esnoga and the immediate community. His relationship to the Bench was essential. He directly related to the concept of Din (judgment) evoking Yir’ah (fear) and awe for the authority of G-d.

**Peroration**

Yehudah’s office of Chazan was especially important in the days of the first century. Many Gentiles were connecting themselves with the community of the B’ne Yisrael. As such these Gentiles needed to be watched very carefully. This is not because the Gentile was inherently bad. The reason is found in the nature of habits, and upbringing . Judaism presented a completely new way of life for those who were embracing Torah.

The “authorities” of the Synagogue were the interpreters of the Torah (God’s word to Israel, the Law) and they would unquestionably have been responsible for the application of the Law (Torah) to the Synagogue community including Christians Gentiles. The “authorities” would judge behaviors (and faith claims) \*(claims of faithfulness)[[108]](#footnote-108) based on their interpretation of the Torah.[[109]](#footnote-109)

We will see in the next 9 weeks the amazing genius of the Nazarean Bet Din and the community structure policed by the seven men, specifically the Chazan.

This 6th week of Nahamu touts the office of the Feminine Pastor and its relationship with the Meturgeman/Moreh. This feminine character possesses many skills. Key in her connection with the Chazan is the principle of restriction and judgment. Because the Chazan holds the Circumcision Knife (**μάχαιραν** – *machairan*) he controls who is or is not a part of the community. As such, he needs a secret agent. His detective (private eye) is the Parnas Emet and third Pastor (Feminine) of the seven men. This Shabbat the 3rd Parnas (Feminine Pastor) is connected with the Meturgeman as noted above. However, the end is in the beginning and at the end of the week we will conclude with this same connection, namely, albeit the Meturgeman connects with the Feminine Parnas. This Feminine Pastor shines out in our Torah Seder through the two Matriarchs Leah and Rachel who were prophetesses in their own right, as well as through Hannah the prophetess, the mother of the prophet Sh’muel.

**Halakhic Implications**

**It is the duty of every Nazarean Jew to guard himself and his community against the subversives who would repudiate the validity of Halakhic norms established by Nazarean Hakhamim as they study and interpret the Torah norms for the sake of the community.**

**Amen v’amen**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 29:32?
3. What questions were asked of Rashi regarding Gen. 29:34?
4. What questions were asked of Rashi regarding Gen. 30:1?
5. What questions were asked of Rashi regarding Gen. 30:2?
6. What questions were asked of Rashi regarding Gen. 30:3?
7. What questions were asked of Rashi regarding Gen. 30:10?
8. What questions were asked of Rashi regarding Gen. 30:14?
9. What questions were asked of Rashi regarding Gen. 30:15?
10. What questions were asked of Rashi regarding Gen. 30:21?
11. What determinate Halakhot are found in the Nazarean Talmud for the Sidra of B’resheet (Genesis) 29:31 – 30:21‎‎?
12. Why do the Sages took Ya’aqob to task regarding his angry answer to Rachel?.
13. How do we know that the Matriarchs used perfume to entice their partners, and to smell nice on the Sabbath?
14. What do we learn from our Matriarchs in their habit of perfuming the marital bed?
15. What is the importance of the threshing floor of Araunah the Jebusite?
16. There are seven Sabbaths of Strengthening/Consolation and there are seven Paqidim (officers) in the congregation. Who of the seven officers is addressed this Shabbat by all the readings for this Sabbath?
17. What consolation/s (strengthening/s) are offered in the readings for this very special Sabbath?
18. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “VaYizkhor Elohim” & Shabbat: Nachamu VII**

**Sabbath: “And G-d remembered” & “Comfort/Strengthening - VII”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּזְכֹּר אֱלֹהִים** |  |  |
| **“VaYizkhor Elohim”** | Reader 1 – B’resheet 30:22-24 | Reader 1 – B’resheet 31:3-5 |
| **“And G-d remembered”** | Reader 2 – B’resheet 30:25-27 | Reader 2 – B’resheet 31:6-8 |
| **“Y se acordó Dio”** | Reader 3 – B’resheet 30:28-30 | Reader 3 – B’resheet 31:9-12 |
| B’resheet (Gen.) 30:22 – 31:2 | Reader 4 – B’resheet 30:31-34 |  |
| Ashlamatah: I Sam 1:11-19, 22 | Reader 5 – B’resheet 30:35-37 |  |
| Special: Isaiah 61:10 – 63:9 | Reader 6 – B’resheet 30:38-40 | Reader 1 – B’resheet 31:3-5 |
| Psalm 25:1-22 | Reader 7 – B’resheet 30:41- 31:2 | Reader 2 – B’resheet 31:6-8 |
|  |  Maftir – B’resheet 30:43 – 31:2 | Reader 3 – B’resheet 31:9-12 |
| N.C.: Jude 3, Luke 6:24-26, Acts 6:8-15 |  Isaiah ‎61:10 - 63:9 |   |

**Coming Festival:**

**Rosh HaShanah 5773 – New Year 5773**

**Sunday Evening 16th of September – Tuesday Evening 18th of September**

**For further study see:**

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

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

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

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. 71:2. [↑](#footnote-ref-1)
2. R'dak in his Commentary on the Torah. [↑](#footnote-ref-2)
3. Verse 30 here. [↑](#footnote-ref-3)
4. Rashi and Ibn Ezra. [↑](#footnote-ref-4)
5. Beresheet Rabba 71:19. [↑](#footnote-ref-5)
6. Verse 2 here. [↑](#footnote-ref-6)
7. See ‎Psalms 69:34. [↑](#footnote-ref-7)
8. Verse 2 here. [↑](#footnote-ref-8)
9. I Kings 18:21. [↑](#footnote-ref-9)
10. II Kings 4:33. [↑](#footnote-ref-10)
11. 71:10. [↑](#footnote-ref-11)
12. Esther 4:1. [↑](#footnote-ref-12)
13. Further, Verse 22. [↑](#footnote-ref-13)
14. Ibid., Verses 17 and 19. ‎ [↑](#footnote-ref-14)
15. Bereshith Rabbah, end of Chapter ‎‎72. [↑](#footnote-ref-15)
16. Verse 18 here. [↑](#footnote-ref-16)
17. Beresheet Rabba 70:17. Jacob was also aware that he was destined to establish twelve tribes. ‎ [↑](#footnote-ref-17)
18. Above, 15:16. [↑](#footnote-ref-18)
19. "With What May They Cover Up" hot food, the fourth chapter In Tractate Shabbath. 50 b. [↑](#footnote-ref-19)
20. Berachoth 43 b. [↑](#footnote-ref-20)
21. 72:2. [↑](#footnote-ref-21)
22. Song of Songs 7:14 [↑](#footnote-ref-22)
23. Proverbs 7:17. [↑](#footnote-ref-23)
24. I have not been able to identify them. However, see R'dak. [↑](#footnote-ref-24)
25. Ezekiel 16:8. [↑](#footnote-ref-25)
26. Verse 11 here. [↑](#footnote-ref-26)
27. Exodus ‎25:13. [↑](#footnote-ref-27)
28. Ezekiel ‎‎17:6. [↑](#footnote-ref-28)
29. Job ‎18:13. ‎ [↑](#footnote-ref-29)
30. Isaiah 16:6. See Rashi there, who explains the verse as follows: *for most of Moab's sons are illegitimate*, etc. [↑](#footnote-ref-30)
31. I Kings 8:13. [↑](#footnote-ref-31)
32. Ibid., Verse 27. [↑](#footnote-ref-32)
33. Habakkuk 3:11. [↑](#footnote-ref-33)
34. Psalms 19:5. [↑](#footnote-ref-34)
35. Found in our Targum Yonathan. The traditional Targumim (translations) of the Pentateuch are Onkelos, Yonathan, and ‎Yerushalmi. The latter has not reached us in its entirety. ‎ [↑](#footnote-ref-35)
36. Above, ‎3:6. [↑](#footnote-ref-36)
37. Psalms ‎‎119:20. ‎ [↑](#footnote-ref-37)
38. Isaiah 50:6. [↑](#footnote-ref-38)
39. Psalms‎129:3. [↑](#footnote-ref-39)
40. Jonah ‎2:7. ‎ [↑](#footnote-ref-40)
41. I ‎Chronicles ‎ ‎26:18. [↑](#footnote-ref-41)
42. II ‎Kings ‎23:1l. [↑](#footnote-ref-42)
43. Numbers ‎35:2. [↑](#footnote-ref-43)
44. Ezekiel‎27:28. [↑](#footnote-ref-44)
45. Nazir VII, ‎2. [↑](#footnote-ref-45)
46. Pesachim 48b. [↑](#footnote-ref-46)
47. Kelim II, ‎3. [↑](#footnote-ref-47)
48. Source is unknown to me. ‎ [↑](#footnote-ref-48)
49. Shabbath 7a. [↑](#footnote-ref-49)
50. Erubin 77b. [↑](#footnote-ref-50)
51. Source is unknown to me. [↑](#footnote-ref-51)
52. 1 Divrei Hayamim (Chronicles) 21:26 [↑](#footnote-ref-52)
53. The Yevusi were one of the seven wicked nations which had to be destroyed and this threshing floor belonged to the king, the one who embodied the strength of that nation. After of the Yevusi king was captured, he converted. [↑](#footnote-ref-53)
54. 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-54)
55. Beresheet (Genesis) 28:12 [↑](#footnote-ref-55)
56. I Divrei Hayamim (Chronicles) 21:16 [↑](#footnote-ref-56)
57. Hilchot Beit Habechira 2:1,2 [↑](#footnote-ref-57)
58. On all occasions except for Shabbat morning when Psalm 29 is recited. Ibid. 54 [↑](#footnote-ref-58)
59. “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. [↑](#footnote-ref-59)
60. Genesis 8:5, Rashi [↑](#footnote-ref-60)
61. Rashi on Genesis 8:11 [↑](#footnote-ref-61)
62. Shalshelet ha-Kabbalah, Soncino Zohar, Beresheet, Section 1, Page 8b [↑](#footnote-ref-62)
63. Haggai 1:14-15 [↑](#footnote-ref-63)
64. Genesis 1:6 [↑](#footnote-ref-64)
65. Genesis 1:9-12 [↑](#footnote-ref-65)
66. *Logic of the Mind, Logic of the Heart* [↑](#footnote-ref-66)
67. Rabbi Yitzchak Ginsburgh [↑](#footnote-ref-67)
68. Where Yitzchak was bound as a sacrifice. [↑](#footnote-ref-68)
69. Yirmeyahu (Jeremiah) chapter 36 [↑](#footnote-ref-69)
70. Succah 52a [↑](#footnote-ref-70)
71. Connection to B’resheet 29:29, Laban gave Billah (troubled) as a handmade to Rachel. [↑](#footnote-ref-71)
72. Connection to B’resheet 30:13 “I am happy”… [↑](#footnote-ref-72)
73. Verbal connection to B’resheet 29:35 [↑](#footnote-ref-73)
74. ***Yehudah ben Yosef, a servant of Yeshua the Messiah****–* The author of this small Epistle wants to inform us about it author, and at the same time indicate to us some royal manners. The Epistle could have well said: “Yehudah the brother of Yeshua the Messiah” but found that although the statement is true, he did not personally want to make boast of his familial ties to the Master, but does so by way of informing us that he is the brother Ya’aqob ben David – the brother of the Master. [↑](#footnote-ref-74)
75. Connection to B’resheet 29:34 “Three sons” and Psa 24:6 [↑](#footnote-ref-75)
76. Some versions have “beloved” ones of the Father [↑](#footnote-ref-76)
77. Note Delitzsch’s translation of our Mishnaic text and use of וּשְׁמוּרִים – *u’shmurim* from Shomer. Cf. Shemot Exodus) 23:12 ﻿﻿Be on **guard** (Shomer) concerning all that I have told you. Make no mention of the names of other gods; they shall not be heard on your lips. The other possible Mishnaic/Biblical Hebrew word which could be used her is Netzer. (**נָצַר** that means to guard or watch.) [↑](#footnote-ref-77)
78. Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16*: *New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p 368

Also note the apparent prayer structure of the end of the pericope. “May **Loving-kindness, and peace, and love, to you be multiplied!** This shows that Yehudah is familiar with the literary aspects of prayer rubrics. This also implicitly suggests that Yehudah is a Chazan. [↑](#footnote-ref-78)
79. Kistemaker and & Hendriksen note the language and nomenclature of Hakham Tsefet. This is because Yehudah is functioning as the amanuensis of Hakham Tsefet. For similar language Cf. I Peter 1:2; II Peter 1:2. And again, the language of Hakham Shaul with his amanuensis Luqas. Cf. I Tim. 1:2; II Tim. 1:2. We also call to the reader’s attention the similarity between these statements and B'midbar (Num.) 6:22-24. Herein we have perfect contiguity with the previous Torah Sederim.

Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16*: *New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p 368 [↑](#footnote-ref-79)
80. Connection with Psa 24:3 “the hill of the Lord” [↑](#footnote-ref-80)
81. Connection to B’resheet 29:34 Levi the ancestor of the Kohenim. [↑](#footnote-ref-81)
82. Bauckham argues against this idea calming that Jude (Yehudah) is NOT a “general Epistle. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. This legal document is “orders from headquarters” per se. This legal document witnessed by the Chazan and authorized by the Bench repudiates the activities of non-observant Gentiles who would join the Nazarean Communities. [↑](#footnote-ref-82)
83. Biggs, C. (1901). A Critical and exegetical commentary on the Epistles of St. Peter and St. Jude. Edinburgh: T & T Clark International. p. 323 [↑](#footnote-ref-83)
84. A person employed to write (a Scribe – Sofer) what another dictates or to copy what has been written by another, and also refers to a person who signs a document on behalf of another under their authority.  [↑](#footnote-ref-84)
85. Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16*: *New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. *Accompanying biblical text is author's translation. New Testament Commentary*. Grand Rapids: Baker Book House. p. 367 [↑](#footnote-ref-85)
86. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. Introduction p. 1 [↑](#footnote-ref-86)
87. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p. 3 [↑](#footnote-ref-87)
88. The honor-shame scenario Neyrey is posits is based on John 4:44 "a prophet is without honor in his own country." [↑](#footnote-ref-88)
89. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p. 5 [↑](#footnote-ref-89)
90. Ibid. Introduction pp. 10-1 [↑](#footnote-ref-90)
91. Barré Michael, *Fear of God and the World of Wisdom*, BTB 11 (1981) 41-43 [↑](#footnote-ref-91)
92. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. Introduction p. 12 [↑](#footnote-ref-92)
93. Our use of “spiritual” refers to the G-d breathed Oral Torah, which delineates cleanliness and impurity. [↑](#footnote-ref-93)
94. Jude acts as a prosecutor who conducts a prophetic lawsuit against evildoers, charging them with crimes proclaiming the consistent norm of judgment, announcing a sure judgment of punishment.

Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p 24 [↑](#footnote-ref-94)
95. *sēmantikós*- σημαντικός [↑](#footnote-ref-95)
96. Below we outline the seven basic parts of Yehudah. However, if we follow the ten pericopes we might see these ten pericopes matched in the fourth order of the Mishnah Nezikin, which has ten Tractates. We feel it important to note that the Legal Mishnah of Yehuda can be broken into ten or seven sections, relating to the seven men who serve the bench of three. [↑](#footnote-ref-96)
97. Implying her both Oral and Written Torah, but keeping in mind that during Yehudah’s time the Torah was more Oral than written. [↑](#footnote-ref-97)
98. These 7 divisions are further divided into the 10 natural pericopes for connection to the appropriate Torah Sederim. [↑](#footnote-ref-98)
99. According to Hyman I. Sky, *Development of the Office of Hazzan Through the Talmudic Period* (Distinguished Dissertations) San Francisco: Mellen Research University Press, who followed the etymology of the word Chazan, suggesting that it was an “Aramacized Hebrew word” from the Aramaic idea of seeing (**חזה**). Sky furthers the idea to tell us that the Chazan was an equivalent to the Hebrew (**רואה**) Shepherd/Pastor. Her we suggest that the Chazan is the liturgical head over the “Pastors” and the liturgical chief guardian of the Esnoga possessing the traits and skills of those he watches (**חזאה**) over. See Melamed’s, R. E. (2005). *Aramaic Hebrew English Dictionary of the Babylonian Talmud.* Jerusalem: The Samuel and Odette Levy Foundation. pp. 171-2. Rather than use the phrase “Aramacized Hebrew word” from the early 1970’s we see that phrase as being Mishnaic Hebrew. It is also interesting to note the title of our present Torah Seder. **“And Saw Ha-Shem,” “VaYar Adonai.”** [↑](#footnote-ref-99)
100. Matt, D. C. (2004). *The Zohar, Translation and Commentary* (Pritzker Edition ed., Vol. One). Stanford, CA: Stanford University Press. p. Introduction L. It is also interesting that Ya’aqob is also associated with Tiferet - **Loving-kindness,** or ***Rachamim*** the synthesis of Chesed (love) and G’vurah (peace – shalom). [↑](#footnote-ref-100)
101. Cf. B’resheet 40:1-23 [↑](#footnote-ref-101)
102. Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter.* Minneapolis: Augsburg Fortress Press. p. 311 Cf. **m**. **Makkot** [↑](#footnote-ref-102)
103. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at (ChaBaD) [↑](#footnote-ref-103)
104. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-104)
105. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-105)
106. Here when everything is contextualized, we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit (bind and loose) circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The Chazan who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-106)
107. Hyman I. Sky, *Development of the Office of Hazzan Through the Talmudic Period* (Distinguished Dissertations) San Francisco: Mellen Research University Press. Cf. Chapter 1 [↑](#footnote-ref-107)
108. My clarification [↑](#footnote-ref-108)
109. Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter.* Minneapolis: Augsburg Fortress Press. p. 312 [↑](#footnote-ref-109)