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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 07, 5772 – August 24/25, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. Aug 24 2012 – Candles at 7:45 PMSat. Aug 25 2012 – Habdalah 8:38 PM | **Brisbane, Australia**Fri. Aug 24 2012 – Candles at 5:13 PMSat. Aug 25 2012 – Habdalah 6:06 PM | **Bucharest, Romania**Fri. Aug 24 2012 – Candles at 7:48 PMSat. Aug 25 2012 – Habdalah 8:50 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Aug 24 2012 – Candles at 8:00 PMSat. Aug 25 2012 – Habdalah 8:56 PM | **Jakarta, Indonesia**Fri. Aug 24 2012 – Candles at 5:36 PMSat. Aug 25 2012 – Habdalah 6:25 PM | **Manila & Cebu, Philippines**Fri. Aug 24 2012 – Candles at 5:55 PMSat. Aug 25 2012 – Habdalah 6:45 PM |
| **Miami, FL, U.S.**Fri. Aug 24 2012 – Candles at 7:30 PMSat. Aug 25 2012 – Habdalah 8:22 PM | **Olympia, WA, U.S.**Fri. Aug 24 2012 – Candles at 7:48 PMSat. Aug 25 2012 – Habdalah 8:52 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Aug 24 2012 – Candles at 7:16 PMSat. Aug 25 2012 – Habdalah 8:13 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Aug 24 2012 – Candles at 7:22 PMSat. Aug 25 2012 – Habdalah 8:23 PM | **Singapore, Singapore** Fri. Aug 24 2012 – Candles at 6:53 PMSat. Aug 25 2012 – Habdalah 7:42 PM | **St. Louis, MO, U.S.**Fri. Aug 24 2012 – Candles at 7:24 PMSat. Aug 25 2012 – Habdalah 8:22 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

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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!**

**This Torah Seder is dedicated in honor of Giberet Vienna Sapphira Lindemann (8 years old the daughter of His Excellency Adon Barth Lindemann) who is need of our urgent fervent prayers that she may be healed completely of all her ailments and be restored speedily to good health of body and spirit, together with all the sick of Yisrael, amen ve amen!**

**Shabbat: “VaY’hi Ki Zaqen Yitschaq” & Shabbat: Nachamu IV**

**Sabbath: “And it was when Isaac was old” & “Comfort/Strengthening - IV”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי כִּי-זָקֵן יִצְחָק** |  |  |
| **“VaY’hi Ki Zaqen Yitschaq”** | Reader 1 – B’resheet 27:1-10 | Reader 1 – B’resheet 28:10-12 |
| **“And it was when Isaac was old”** | Reader 2 – B’resheet 27:11-13 | Reader 2 – B’resheet 28:13-15 |
| **“Y fue cuando Isaac envejeció”** | Reader 3 – B’resheet 27:14-23 | Reader 3 – B’resheet 28:16-18 |
| B’resheet (Gen.) 27:1 – 28:9 | Reader 4 – B’resheet 27:24-31 |  |
| Ashlamatah: 1 Sam. 4:15 – 5:1 + 6:14 | Reader 5 – B’resheet 27:32-40 |  |
| Special: Isaiah 51:12 – 52:12 | Reader 6 – B’resheet 27:41-46 | Reader 1 – B’resheet 28:10-12 |
| Psalms21:1-14 + 22:1-32 | Reader 7 – B’resheet 28:1-9 | Reader 2 – B’resheet 28:13-15 |
|  |  Maftir – B’resheet 28:7-9 | Reader 3 – B’resheet 28:16-18 |
| N.C.: Mk. 3:7-12; Luke 6:17-19;Acts 5:33-42 |  Isaiah ‎51:12 – 52:12  |   |

**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) ‎27:1 – 28:9‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. It came to pass when Isaac was old, and his eyes were too dim to see, that he called Esau his elder son, and he said to him, "My son," and he said to him, "Here I am."  | 1. And it was when Yitschaq was old and his eyes were darkened from seeing,--because when his father was binding him he had seen the Throne of Glory, and from that time his eyes had begun to darken,--that he called Esau his elder son, **on the fourteenth of Nisan, and said to him, My son, behold, this night they on high praise the LORD of the world, and the treasures of the dew are opened in it.** And he said, Behold, I am. |
| 2. And he said, "Behold now, I have grown old; I do not know the day of my death.  | 2. And he said, Behold, now I am old; I know not the day of my death: |
| 3. So, now, sharpen your implements, your sword [and take] your bow, and go forth to the field, and hunt game for me. | 3. but now take your weapons, your quiver and your bow; and go forth into the field, and take me venison, |
| 4. And make for me tasty foods as I like, and bring them to me, and I will eat, in order that my soul will bless you before I die." | 4. and make me food such as I love, and bring to me, and I will eat, that my soul may bless you before I die. |
| 5. But Rebecca overheard when Isaac spoke to Esau his son, and Esau went to the field to hunt game, to bring [it]. | 5. And Rivqah heard by the Holy Spirit as Yitschaq spoke with Esau his son. And Esau went to the field to take venison to bring it. |
| 6. And Rebecca said to Jacob her son, saying, "Behold I have heard your father speaking to Esau your brother, saying,  | 6. And Rivqah spoke to Ya’aqob her son, saying, Behold, **this night those on high praise the LORD of the world, and the treasures of the dew are opened in it;** and I have heard your father speaking with Esau your brother, saying, |
| 7. 'Bring me game and make me tasty foods, and I will eat, and I will bless you before the Lord before my death.' | 7. Bring me venison, and make me food, and I will bless you in the presence of the LORD before I die. And now my son |
| 8. And now my son, hearken to my voice, to what I am commanding you. | 8. receive from me what I command you. |
| 9. Go now to the flock, and take for me from there two choice kids, and I will make them tasty foods for your father, as he likes. | 9. Go now to the house of the flock, and take me from thence two fat kids of the goats; one for the pascha, and one for the oblation of the feast; and I will make of them food for your father such as he loves. |
| 10. And you shall bring [them] to your father that he may eat, in order that he bless you before his death." | 10. And you will carry to your father, and he will eat, that he may bless you before his death. |
| 11. And Jacob said to Rebecca his mother, "Behold, my brother Esau is a hairy man, whereas I am a smooth man.  | 11. And because Ya’aqob was afraid to sin, fearing lest his father might curse him, he said, Behold, Esau my brother is a hairy man, and I am a smooth man. |
| 12. Perhaps my father will touch me, and I will appear to him as a deceiver, and I will bring upon myself a curse and not a blessing." | 12. Perhaps my father will feel me, and I will be in his eyes like one who derides him, and bring upon me a curse and not a blessing. |
| 13. And his mother said to him, "On me is your curse, my son. Only hearken to my voice and go, take [them] for me." | 13. And she said, If with blessings he bless you, they will be upon you and upon your sons; and if with curses he should curse you, they will be upon me and upon my soul: therefore receive from me, and go and take for me. |
| 14. So he went, and he took, and he brought [them] to his mother, and his mother made tasty foods, as his father liked. | 14. And he went and took, and brought to his mother; and his mother made food such as his father loved. |
| 15. **And Rebecca took the costly garments of Esau, her elder son, which were with her in the house, and she dressed Jacob, her younger son.** | 15. **And Rivqah took the pleasant vestments of Esau her elder son which had formerly been Adam's; but which that day Esau had not worn, but they remained with her in the house, and (with them) she dressed Ya’aqob her younger son.** |
| 16. And the hides of the kids she put on his hands and on the smoothness of his neck.  | 16. And the skins of the kids she laid upon his hands and the smooth parts of his neck. |
| 17. And she gave the tasty foods and the bread that she had made, into the hand of Jacob her son. | 17. And the food and the bread she had made she set in the hand of Ya’aqob her son. |
| 18. And he came to his father and said, "My father!" And he said, "Here I am. Who are you, my son?" | 18. And he entered unto his father, and said, My father. And he said, Behold me: who are you, my son? |
| 19. And Jacob said to his father, "I amEsauyour firstborn. I have done as you have spoken to me. Please rise, sit down and eat of my game, so that your soul will bless me." | 19. And Ya’aqob said to his father, I am Esau your firstborn: I have done as you spoke with me. Arise now, sit and eat of my venison, that your soul may bless me. |
| 20. And Isaac said to his son, "How is it that you have found [it] so quickly, my son?" And he said, "Because the Lord your God prepared it before me." | 20. And Yitschaq said to his son, What is this that you have found so soon, my son? And he said, Because the LORD your God had prepared it before me. |
| 21. And Isaac said to Jacob, "Please come closer, so that I may feel you, my son, whether you are really my son Esau or not." | 21. And Yitschaq said to Ya’aqob, Come near now, and I will feel you, my son, whether you be my son Esau or not.  |
| 22. So Jacob drew near to Isaac his father, and he felt him, and he said, **"The voice is the voice of Jacob, but the hands are the hands of Esau."** | 22. And Ya’aqob drew near to Yitschaq his father, who touched him, and said, **This voice is the voice of Ya’aqob, nevertheless the feeling of the hands is as the feeling of the hands of Esau.**  |
| 23. And he did not recognize him because his hands were hairy like the hands of his brother Esau, and he blessed him. | 23. But he recognised him not, because his hands were hairy as the hands of Esau his brother, and he blessed him. |
| 24. And he said, "Are you [indeed] my son Esau?" And he said, "I am."  | 24. And he said, But are you my son Esau? And he said, I am. |
| 25. And he said, "Serve [it] to me that I may eat of the game of my son, so that my soul will bless you." And he served him, and he ate, and he brought him wine, and he drank. | 25. And he said, Draw near, and I will eat of my son's venison, that my soul may bless you. And he approached him, and he ate; and he had no wine; but an angel prepared it for him, from the wine which had been kept in its grapes from the days of the beginning of the world; and he gave it into Ya’aqob's hand, and Ya’aqob brought it to his father, and he drank. |
| 26. And his father Isaac said to him, "Please come closer and kiss me, my son." | 26. And Yitschaq his father said, Draw near now, and kiss me, my son; |
| 27. And he came closer, and he kissed him, **and he smelled the fragrance of his garments, and he blessed him, and he said, "Behold, the fragrance of my son is like the fragrance of a field, which the Lord has blessed!** | 27. and Ya’aqob drew near and kissed him. And he smelled the smell of his vestments, and blessed him, and said, **See, the smell of my son is as the smell of the fragrant incense which is to be offered on the mountain of the house of the sanctuary, which will be called a field which the LORD has blessed, and that He has chosen, that therein His Shekinah may dwell.** |
| 28. And may the Lord give you of the dew of the heavens and [of] the fatness of the earth and an abundance of corn and wine. | 28. Therefore the Word of the LORD give you of the good dews which descend from the heavens, and of the good fountains that spring up, and make the herbage of the earth to grow from beneath, and plenty of provision and wine. |
| 29. Nations shall serve you and kingdoms shall bow down to you; you shall be a master over your brothers, and your mother's sons shall bow down to you. Those who curse you shall be cursed, and those who bless you shall be blessed." | 29. Let peoples be subject to you, all the sons of Esau, and kingdoms bend before you, all the sons of Keturah; a chief and a ruler be you over your brethren, and let the sons of your mother salute you. Let them who curse you, my son, be accursed as Bileam bar Beor; and them who bless you be blessed as Mosheh the prophet, the scribe of Israel.JERUSALEM: Let peoples serve before you, all the sons of Esau: all kings be subject to you, all the sons of Ishmael: be you a chief and a ruler over the sons of Keturah: all the sons of Laban the brother of your mother will come before you and salute you. Who soever curses you, Ya’aqob, my son, will be accursed as Bileam ben Beor; and whosoever blesses you will be blessed as Mosheh the prophet and scribe of Israel. |
| 30. And it came to pass, when Isaac had finished blessing Jacob, and it came to pass Jacob had just left his father Isaac's presence, that his brother Esau came from his hunt. | 30. And it was when Yitschaq had finished blessing Ya’aqob, and Ya’aqob had only gone out about two handbreadths from Yitschaq his father, that Esau his brother came in from his hunting. |
| 31. And he too had made tasty foods, and he brought [them] to his father, and he said to his father, "Let my father arise and eat of the game of his son, so that your soul will bless me." | 31. And the Word of the LORD had impeded him from taking clean venison; but he had found a certain dog, and killed him, and made food of him, and brought to his father, and said to his father, Arise, my father, and eat of my venison, that your soul may bless me. |
| 32. And his father Isaac said to him, "Who are you?" And he said, "I am your son, your firstborn, Esau." | 32. And Yitschaq his father said to him, Who are you? And he said, I am your firstborn, Esau. |
| 33. And Isaac shuddered a great shudder, and he said, "Who then is the one who hunted game and brought it to me, and I ate of everything while you had not yet come, and I blessed him? He, too, shall be blessed." | 33. And Yitschaq was moved with great agitation when he heard the voice of Esau, and the smell of his food rose in his nostrils as the smell of the burning of Gehinnom; and he said, Who is he who has got venison, and come to me, and I have eaten of all which he brought me before you came, and I have blessed him, and he will, too, be blessed? |
| 34. When Esau heard his father's words, he cried out a great and bitter cry, and he said to his father, "Bless me too, O my father!" | 34. When Esau heard the words of his father, he cried with a cry exceeding great and bitter, and said to his father, Bless me, me also, my father! And he said, |
| 35. And he said, "Your brother came with cunning and took your blessing." | 35. Your brother has come with subtlety, and has received from me your blessing. |
| 36. And he said, "Is it for this reason that he was named Jacob? For he has deceived me twice; he took my birthright, and behold, now he has taken my blessing." And he said, "Have you not reserved a blessing for me?" | 36. And he said, His name is truly called Ya’aqob; for he has dealt treacherously with me these two times: my birthright he took, and, behold, now he has received my blessing! And he said, Have you not reserved a blessing for me? |
| 37. And Isaac answered and said to Esau, "Behold, I made him a master over you, and I gave him all his brothers as servants, and I have sustained him with corn and wine; so for you then, what shall I do, my son?" | 37. And Yitschaq answered and said to Esau, Behold, I have appointed him a ruler over you, and all his brethren have I made to be his servants, and with provision and wine have I sustained him: and now go, leave me; for what can I do for you, my son? |
| 38. **And Esau said to his father, "Have you [but] one blessing, my father? Bless me too, my father."** And Esau raised his voice and wept. | 38. **And Esau answered his father, Have you but one blessing, my father? Bless me, me also, my father.** And Esau lifted up his voice and wept.  |
| 39. And his father Isaac answered and said to him, "Behold, your dwelling place shall be the fat places of the earth and of the dew of the heaven from above. | 39. And Yitschaq answered and said to Esau, Behold, among the good fruits of the earth will be your habitation, and with the dews of the heavens from above. |
| 40. And you shall live by your sword, and you shall serve your brother, and it will be, when you grieve, that you will break his yoke off your neck." | 40. And upon your sword will you depend, entering at every place: yet you will be supple and credulous, and be in subjection to your brother; but it will be that when his sons become evil, and fall from keeping the commandments of the Law, you will break his yoke of servitude from off your neck.JERUSALEM: And by your weapons you will live, and before your brother be subject. And it will be when the sons of Ya’aqob labour in the Law, and keep the commandments, they will set the yoke of subjection on your neck; but when the sons of Ya’aqob withdraw themselves and study not the Law, nor keep the commandments, behold, then will you break their yoke of subjection from off your neck. |
| 41. And Esau hated Jacob because of the blessing that his father had blessed him, and Esau said to himself, "Let the days of mourning for my father draw near, I will then kill my brother Jacob." | 41. And Esau kept hatred in his heart against Ya’aqob his brother, on account of the order of blessing with which his father had blessed him. And Esau said in his heart, I will not do as Kayin did, who slew Chebel in the life (time) of his father, for which his father begat Shet, but will wait till the time when the days of mourning for the death of my father come, and then will I kill Ya’aqob my brother, and will be found the killer and the heir. |
| 42. And Rebecca was told of the words of Esau, her elder son, and she sent and called Jacob, her younger son, and she said to him, "Behold, your brother Esau regrets [his relationship] to you [and wishes] to kill you.  | 42. And the words of Esau her elder son, who thought in his heart to kill Ya’aqob, were shown by the Holy Spirit to Rivqah, and she sent, and called Ya’aqob her younger son, and said to him, Behold, Esau your brother lies in wait for you, and plots against you to kill you. |
| 43. And now, my son, hearken to my voice, and arise, flee to my brother Laban, to Haran. | 43. And now, my son, hearken to me: arise, escape for your life, and go unto Laban my brother, at Haran, |
| 44. And you shall dwell with him for a few days until your brother's wrath has subsided. | 44. and dwell with him a few days, until the wrath of your brother be abated, |
| 45. Until your brother's rage subsides from you, and he forgets what you did to him, and I will send and bring you from there. Why should I be bereft of both of you on one day?" | 45. until your brother's anger have quieted from you, and he have forgotten what you have done to him; and I will send and take you from thence. Why should I be bereaved of you both in one day: you being slain, and he driven forth, as Hava was bereaved of Habel, whom Kain slew, and both were removed from before Adam and Hava all the days of the life of Adam and Hava?JERUSALEM: Until the time when the bitterness of your brother will be turned away from you. |
| 46. And Rebecca said to Isaac, "I am disgusted with my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth like these, from the daughters of the land, of what use is life to me?" | 46. And Rivqah said to Yitschaq, I am afflicted in my life on account of the indignity of the daughters of Heth. If Ya’aqob take a wicked wife from the daughters of Heth, such as these of the daughters of the people of the land, what will life be to me? |
|  |  |
| 1. And Isaac called Jacob and blessed him, and he commanded him and said to him, "You shall not take a wife of the daughters of Canaan.  | 1. And Yitschaq called Ya’aqob, and blessed him, and commanded him, and said to him, You will not take a wife from the daughters of the Kena’an |
| 2. Arise, go to Padan aram, to the house of Bethuel, your mother's father, and take yourself from there a wife of the daughters of Laban, your mother's brother. | 2. Arise, go to Padan of Aram, to the house of Bethuel your mother's father, and take you from thence a wife from the daughters of Laban mother's brother. |
| 3. And may the Almighty God bless you and make you fruitful and multiply you, and you shall become an assembly of peoples. | 3. And El Shadai will bless you with many possessions, and increase you and multiply you into twelve tribes, and you will be worthy of the congregation of the sons of the Sanhedrin, the sum of which is seventy, according to the number of the [Gentile] nations. |
| 4. And may He give you the blessing of Abraham, to you and to your seed with you, that you may inherit the land of your sojournings, which God gave to Abraham." | 4. And He will give the blessing of Abraham to you, and to your sons with you, and cause you to inherit the land of your sojourning, which he gave unto Abraham. |
| 5. And Isaac sent Jacob, and he went to Padan aram, to Laban the son of Bethuel the Aramean, the brother of Rebecca, the mother of Jacob and Esau. | 5. And Yitschaq sent Ya’aqob away, and he went to Padan Aram unto Laban bar Bethuel the Aramaite, the brother of Rivekah the mother of Jakob and Esau. |
| 6. And Esau saw that Isaac had blessed Jacob and sent him away to Padan aram, to take himself a wife from there, and that when he blessed him, he commanded him, saying, "You shall not take a wife of the daughters of Canaan." | 6. And Esau considered that Yitschaq had blessed Ya’aqob, and had sent him to Padan Aram to take to him from thence a wife, when he blessed him, and commanded him, saying, You will not take a wife of the daughters of the Kenaanites; |
| 7. And Jacob listened to his father and his mother, and he went to Padan aram. | 7. and that Ya’aqob obeyed the word of his father, and the word of his mother, and was gone to Padan Aram: |
| 8. And Esau saw that the daughters of Canaan were displeasing to his father Isaac. | 8. and Esau considered that the daughters of Kenaan were evil before Yitschaq his father, |
| 9. So Esau went to Ishmael, and he took Mahalath, the daughter of Ishmael, the son of Abraham, the sister of Nebaioth, in addition to his other wives as a wife. | 9. and Esau went unto Ishmael, and took to wife Mahalath, who is Besemath the daughter of Ishmael bar Abraham, the sister of Nebaioth from his mother, besides his other wives. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎27:1 – 28:9‎**

* The Blessing of Isaac – Gen. 27:1- 28:9

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎‎27:1 – 28:9‎‎**

**1 were too dim** Because of the smoke of these [wives of Esau] (who would burn [incense] to the idols) (Tanchuma, Toledoth 8; Pesiktha Rabbathi 12). Another explanation: When Isaac was bound on the altar, and his father was about to slaughter him, the heavens opened, and the ministering angels saw and wept, and their tears fell upon Isaac’s eyes. As a result, his eyes became dim (Gen. Rabbah 65:6). A third explanation: to enable Jacob to take the blessings (Gen. Rabbah 65:8).

**2 I do not know the day of my death** Rabbi Joshua ben Korchah said: If a person reaches the age of [the death of] his parents, he should worry five years beforehand and five years afterwards, and Isaac was one hundred and twenty-three years old. He said, “Perhaps I will reach the age of [the death of] my mother, and she died at one hundred and twenty-seven, and I am thus within five years of her age; therefore, “I do not know the day of my death,”—perhaps [I will die] at my mother’s age and perhaps at my father’s age. [From Gen. Rabbah 65:121]

**3 your sword** Heb. תֶּלְיְךָ , your sword, which is usually hung לִתְלוֹתָה .

**So, now, sharpen** - שׂא נָא an expression of sharpening, as we learned in the Mishnah (Beizah 28a): “We may not sharpen a knife [on a whet-stone] but we may sharpen it (מַשִּׂיאָה) against another one [on Yom-Tov].” [Isaac said]: “Sharpen your knife and slaughter properly, lest you feed me neveila ” [an animal not slaughtered according to ritual law] (Gen. Rabbah 65:13).

**and hunt for me** from ownerless [game], and not from stolen [animals]. [Gen. Rabbah 65:13]

**5 to hunt game, to bring** What is the meaning of “to bring”? If he would not find game, he intended to bring [meat] from stolen [animals]. -[from Gen. Rabbah 65:13]

**7 before the Lord** with His consent, that He will approve of what I do.

**9 and take for me** [“ לִי ” indicates that] they are mine, and they are not stolen, because so had Isaac written for her in her marriage contract, that she might take two kids every day (Gen. Rabbah 65:14).

**two choice kids** Now did Isaac’s menu consist of two kids? But [the explanation is that] he sacrificed one as a Paschal offering, and one he made into tasty foods. [This is found] in Pirkei d’Rabbi Eliezer (ch. 32).

**as he likes** for the taste of a kid is like the taste of a deer.

**11 a hairy man** Heb. אִישׁ שָָׂעִר , one possessing hair.

**12 will touch me** Heb. יְמֻשֵּׁנִי , similar to (Deut. 28:29): “feeling (מְמַשֵּׁשׁ) at noon.”

**15 the costly** הַחַמוּדֽת [means] the clean ones, as the Targum renders: דַּכְיָתָא [clean ones]. Another explanation: **The ones [garments] that he had coveted [ שֶׁחָמַד ] from Nimrod.** [From Gen. Rabbah 65:16]

**which were with her in the house But He [Esau] had many wives, [with whom to entrust his garments] and yet he entrusted them [his garments] with his mother?**! He was well aware of their deeds, and he was suspicious of them. [From Gen. Rabbah 65:16]

**19 I am...Esau...your firstborn** [He meant]: I am the one who is bringing you [food] and Esau is your firstborn. [From Tanchuma Buber] I have done many things, as you have spoken to me.

**sit down** Heb. שְׁבָה , an expression of sitting around the table [at a meal]. Therefore, it is rendered [by Onkelos] אִסְתְּחַר .

**21 Please come closer, so that I may feel you** Isaac said to himself, “**Esau does not usually mention the name of Heaven with frequency**, but this one said: ‘Because the Lord your God prepared it....’” [from Gen. Rabbah 65:19]

**22 the voice of Jacob** **who speaks entreatingly**: “Please rise,” **but Esau spoke harshly,** “Let my father arise!” [From Tanchuma Buber, Toledoth 15]

**24 And he said, “I am.”** He did not say, “I am Esau,” but “I am.” [From Num. Rabbah 10:6]

**27 and he smelled, etc.** Is it not so that there is no odor more offensive than that of washed goat skins? But this teaches us that the fragrance of the Garden of Eden entered with him. [From Tanchuma Buber 16]

**is like the fragrance of a field, which the Lord has blessed** for He gave it a pleasant fragrance, and this is a field of apples. So did our Sages explain it. [From Ta’anith 29b]

**28 And may the Lord give you**-May He give and repeatedly give (Gen. Rabbah 66:3). According to its simple meaning, it refers back to the previous topic: “Look, the fragrance of my son” which God has given him, “is like the fragrance of a field, etc.,” and furthermore, “May He give you of the dew of the heavens, etc.”

**of the dew of the heavens** [It is to be interpreted] according to its simple meaning, and there are Midrashic interpretations of many kinds. (Another explanation: What is the meaning of ?הָאֱלֽהִים [I.e., why is the Divine Name which signifies God’s attribute of Justice used here? To teach that He will treat you] with justice. If you deserve it, He will give to you, and if not, He will not give to you. But to Esau he said, “The fat places of the earth shall be your dwelling place.” Whether righteous or wicked, He will give to you. And from him [Isaac], Solomon learned; when he built the Temple, he arranged his prayer, [saying that] an Israelite, who has faith and justifies the Divine decree upon himself, will not complain about You; therefore (I Kings 8:39): “and give to every man [Israelite] according to his ways,” for You know what is in his heart. But a gentile lacks faith; therefore [Solomon] said (ibid. verse 43): “You shall hear in heaven, etc., and do according to all that the stranger calls upon You for,” i.e., whether he is deserving or undeserving, give to him, so that he should not complain about You. [This is found] in an old and correct edition of Rashi.) [From Tanchuma Buber, Toledoth 14]

**29 your mother’s sons** But Jacob said to Judah, “your father’s sons” because he [Jacob] had sons from many mothers, but here, since he [Isaac] had married only one wife, he said, “your mother’s sons” (Gen. Rabbah 66:4).

**Those who curse you shall be cursed, and those who bless you shall be blessed** But concerning Balaam, Scripture says (Num. 24:9): “Those who bless you shall be blessed, and those who curse you shall be cursed” (Gen. Rabbah ibid.). [The reason for this is that, for] the righteous—their beginning is suffering and their end is tranquillity; and thus, those who curse them and cause them pain precede those who bless them. Isaac therefore mentioned the curse of those who curse before the blessing of those who bless. As for the wicked, however, their beginning is tranquility, and their end is suffering; Balaam, therefore, mentioned the blessing before the curse. [From Gen. Rabbah 66:4]

**30 had just left** Heb. יָצֽא יָצָא , [lit., going out, had gone out.] This one was leaving, and that one was coming in. [From Gen. Rabbah 66:5]

**33 And Isaac shuddered** [ וַיֶּחֱרָד is to be explained] as the Targum, וּתְוָה , an expression of bewilderment. According to the Midrash, however, he [actually shuddered because] he saw Gehinnom open beneath him. [From Tanchuma, Vezoth Haberachah 1]

**Who then** [the word] אֵפוֹא is an expression by itself, which has many usages. Another explanation: אֵפוֹא is a combination of אַיּה [where] and פּֽה [here], [so that מִי אֵפוֹא means]: Who is he and where is he, who hunted game?

**and I ate of everything** Any flavors I wished to taste, I tasted in it (Gen. Rabbah 67:2).

**He, too, shall be blessed** That you should not say that had Jacob not deceived his father, he would not have received the blessings. Therefore, he concurred and blessed him intentionally (Gen. Rabbah 67:2).

**35 with cunning** with cleverness. [From Targumim]

**36 And he said, “Is it for this reason that he was named Jacob** - הֲכִי is an expression denoting the interrogative, as in (below 29:15): “Is it because (הֲכִי) you are my kinsman…?” Was he named Jacob (יַעֲקֽב) because of the future, because he was destined to deceive me (לְעָקְבֵנִי) ? Midrash Tanchuma (Buber, Toledoth 23) [asks]: Why did Isaac shudder? He said, “Perhaps I am guilty of an iniquity, for I have blessed the younger son before the older one, and thus altered the order of the relationship.” [Thereupon], Esau started crying, “He has already deceived me twice!” His father said to him, “What did he do to you?” He replied, “He took my birthright.” He [Isaac] said, “That is why I was troubled and shuddered, for [I was afraid that] perhaps I [had] transgressed the line of strict justice, [but] now [that I know that] I actually blessed the firstborn, ‘he too shall be blessed’.”

**for he has deceived me** Heb. וַיַעְקְבֵנִי . [To be explained] according to the Targum וּכַמַנִי [meaning]: and he lay in wait for me. [The word] וְאָרַב [(Deut. 19:11): “and he lies in wait,”] is translated by the Targum as וּכְמַן Others read in the Targum [not וּכַמַנִי , but] וְחַכְּמַנִי [meaning]: he outwitted me.

**reserved** [ אָצַלְתּ ] an expression of separation, as in וַיָּאצֶל (“and he separated”) (Num. 11:25). (Other editions read: וַיַַּצֵּל (below 31:9). [From Targum Onkelos]

**37 Behold...a master** This is the seventh blessing [given to Jacob] and yet he puts it first? Rather, he said to him, “What use will a blessing be to you? If you acquire property, it will be his, for I have made him a master over you, and whatever a slave acquires, belongs to his master.” [From Gen. 67:5]

**so for you then, what shall I do** Where will I seek for something to do for you?

**38 Have you [but] one blessing** The “hey” [in הַבֲרָכָה ] indicates an interrogative expression, as in (Num. 13:19): “are they in open cities (הַבְּמַחֲנַיִם) ?”; “is it fat (הַשְּׁמֵנָה) ?”; (II Sam. 3:33): “[Should Abner die] like the death of (הַכְּמוֹת) a wicked man?”

**39 Behold...the fat places of the earth** **This is the part of Italy belonging to Greece** (from Gen. Rabbah 67:6).

**40 And...by your sword** - וְעַל חַרְבְּךָ is the same as בְּחַרְבְּךָ [by your sword]. Sometimes עַל takes the place of the letter “beth,” as in (Ezek. 33:26); “You stood by your sword (עַל חַרְבְּכֶם) ,” [which is the same as] בְּחַרְבְּכֶם (Exod. 6:26); “by their hosts (עַל צִבְאוֹתָם) ” [is the same as] בְּצִבְאוֹתָם .

**and it will be, when you grieve** [ תָּרִיד ] is an expression of pain, as in (Ps. 55:3): “I will lament (אָרִיד) in my speech”; i.e., when the Israelites will transgress the Torah, and you will have cause to grieve about the blessings that he took, “you will break his yoke,” etc. [From Targum Onkelos]

**41 Let the days of mourning for my father draw near** As its apparent meaning, “that I should not grieve my father,” and there are various Midrashic explanations.

**42 And Rebecca was told of** She was told by Divine Inspiration what Esau was thinking in his heart. [From Gen. Rabbah 67:9]

**regrets [his relationship] to you** Heb. מִתְנַחֵם . He regrets the brotherly relationship, to consider other [than brotherly] thoughts, to behave towards you as a stranger and to kill you. The Midrash Aggadah (Gen. Rabbah 67:9), however, explains [it as an expression of consolation]: In his eyes, you are already dead, and he has drunk a cup of consolation [a cup of wine customarily drunk in the house of mourning] over you. But according to its simple meaning, it is an expression of consolation. By killing you he consoles himself about [losing] the blessings (Tanchuam Buber, Vayetzei 1).

**44 a few days** Heb. אֲחָדִים , few.

**45 Why should I be bereft** Heb. אֶשְׁכַּל . I will be bereft of both of you. [This teaches that] one who buries his children is called שָׁכוּל , bereft. And so, concerning Jacob, it is said (below 43:14): “As I am bereft (שָׁכֽלְתִּי) , I shall be bereft (שָׁכָלְתּי) .”

**of both of you** If he rises up against you and you kill him, his sons will rise up and kill you. And the Divine Spirit poured itself upon her and she prophesied that they would die on the same day, as is delineated in the chapter entitled הַמְּקַנֵּא לְאִשְׁתּוֹ (Sotah 13a).

**46 I am disgusted with my life** Heb. קַצְתִּי , I am disgusted with my life.

**Chapter 28**

**2 to Padan** Heb. פַּדֶּנָה like לְפַדָּן . [From Targum Onkelos]

**to the house of Bethuel** Heb. בֵּיתָה to the house of (לְבֵית) Bethuel [Targum Onkelos]. Any word that requires a “lamed” at the beginning may take a “hey” at the end instead. [From Yev. 13b]

**3. And...the Almighty God** Heb. שַׁדַּי . May He Who has enough (שֶׁדַָּי) blessings for those who are blessed from His mouth, bless you.

**4 the blessing of Abraham that He said to him** (above 12:2): “And I will make you into a great nation”; (above 22:18): “[And all the nations of the world] will bless themselves with your seed.” May those aforementioned blessings be for you. May that nation and that blessed seed emanate from you. [From Tanchuma, Vezoth Haberachah 1]

**5 the mother of Jacob and Esau** I do not know what this teaches us. [I. e., We already know from the narrative that Rebecca was their mother.]

**7 And Jacob listened** This is connected to the aforementioned topic: When Esau saw that Isaac had blessed [Jacob] and that he had sent him off to Padan-aram, and that Jacob listened to his father and went to Padan-aram, and that the daughters of Canaan were displeasing [to his father], then he, too, went to Ishmael.

**9 the sister of Nebaioth** Since it says, “the daughter of Ishmael,” do I not know that she was the sister of Nebaioth? But this teaches us that Ishmael died after he had betrothed her to Esau, before her marriage, and her brother Nebaioth gave her hand in marriage. This also teaches us that Jacob was sixty- three years old at that time, for Ishmael was seventy-four years old when Jacob was born. Ishmael was fourteen years older than Isaac, and Isaac was sixty years old when they were born, hence [Ishmael was] seventy-four. He lived one hundred and thirty seven years, as it is stated (above 25:17): “and these are the years of the life of Ishmael,” etc. Consequently, Jacob was sixty-three at Ishmael’s death. We learn from here that he hid for fourteen years in the house of Eber and afterwards went to Haran. [This can be deduced from the fact that] he stayed in Laban’s house before Joseph’s birth only fourteen years, as it is said (below 31:41): “I worked for you fourteen years for your two daughters and six years for your sheep,” and the payment for the sheep took place after Joseph was born, as it is said (below 30:25): “And it came to pass when Rachel had given birth to Joseph, etc.,” and Joseph was thirty years old when he became ruler, and from then until Jacob descended to Egypt were nine years: seven of plenty and two of famine. And Jacob said to Pharaoh (below 47:9): “The days of the years of my sojournings are one hundred and thirty years.” Go forth and figure 14 years before Joseph was born, plus the 30 years of Joseph’s age, plus the 9 years from the time he became ruler until Jacob came. The total is 53. And when he [Jacob] left his father, he was 63, totaling 116. Yet he said [to Pharaoh, “I am] one hundred and thirty years old.” Hence, there are fourteen years missing. Thus, you learn that after he had received the blessings, he hid in the house of Eber for fourteen years. [From Meg. 17:1] (However, he was not punished [for these fourteen years] because of the merit [of having studied] Torah, for Joseph was separated from his father only twenty-two years, i.e., from age seventeen until age thirty-nine, corresponding to the twenty-two years that Jacob was separated from his father [when] he did not honor him. These are the twenty years in Laban’s house, plus the two years that he spent traveling [home], as it is written (below 33:17): “And he built himself a house, and for his cattle he made booths.” Our Rabbis of Blessed Memory inferred from this verse that he spent eighteen months on the road, for the house was for the rainy season, and the booths were for the summer. And, according to the calculation of the verses, which we calculated above, from the time he left his father until he went down to Egypt, at the age of one hundred and thirty, we find an additional fourteen years, **therefore, it is certain that he hid in the house of Eber to learn Torah while on his way to the house of Laban.** And because of the merit of the Torah, he was not punished for them [those fourteen years], and Joseph was separated from him for only twenty-two years-measure for measure. The above is from an old Rashi text).

**to his other wives** He added wickedness upon his wickedness, for he did not divorce the first ones. [From Gen. Rabbah 67:13]

**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) ‎27:1 – 28:9‎‎‎‎‎‎**

‎**27:4. THAT MY SOUL MAY BLESS YOU.** It was Isaac's ‎intent to bless Esau that he merit the blessing of Abraham to inherit the land and to become the one with whom God would make the covenant ‎since he was the firstborn. It would appear that Rebekah never told Isaac of the prophecy which God had related to her, i.e., *And the elder will serve the younger*,[[1]](#footnote-1) ‎else how would Isaac *transgress the comrnandment of the Eternal, seeing that it will not prosper*.[[2]](#footnote-2) Now at first she did not tell it to him ‎due to ethical modesty, for the verse, *And she went to inquire of the Eternal*,[[3]](#footnote-3) **suggests that she went without Isaac's permission**.[[4]](#footnote-4) ‎‎[Perhaps she did not tell him because] she said, **"I need not relate a prophecy to a prophet for Isaac is greater than the one who told it to me."[[5]](#footnote-5)** And now she ‎did not want to tell him, "So was it said to me in the name of God before I gave birth," for she reasoned that because of his love for Esau he ‎will not bless Jacob, but he will leave everything in the hands of Heaven. And she further knew that by this arrangement of hers, Jacob will be ‎blessed from Isaac's mouth by an undivided heart and a willing mind. Perhaps these are causes induced by G-d so that Jacob would be blessed, ‎and Esau as well with the blessing of the sword, *And by Him alone actions are weighed*.[[6]](#footnote-6)

‎

**7. AND I WILL BLESS YOU BEFORE THE ETERNAL BEFORE MY DEATH.** In this entire section, the expression, *before the Eternal*, is ‎not mentioned except in this place. This is because his mother said to Jacob, "The blessing will be *before the Eternal* with the *Ruach Hakodesh*, and if Esau your brother be blessed with it, it will remain with his children forever, and you will have no standing before him." ‎

‎

**12. PERHAPS MY FATHER WILL FEEL ME.** **The reason that Isaac will feel him is not for the purpose of recognition.** Instead, Jacob said, ‎‎"Perhaps he will bring me near him to kiss me or to put his hand on my face in the manner of a father demonstrating affection for his son, and ‎in feeling me he will discover that I am smooth." ‎

Now I wonder why Jacob was not afraid of vocal recognition for all people are recognizable by their voice as our Rabbis have said, "How is ‎a blind man permitted to live with his wife? And how are people permitted to live with their wives at night-time? Only by vocal recognition."[[7]](#footnote-7) ‎Now if ordinary people have such power of recognition, what of Isaac, who was wise and expert in distinguishing between his sons?[[8]](#footnote-8) He ‎should truly have the power of recognition by voice. Perhaps the brothers had similar voices, and therefore the Sages said that the verse, *The ‎voice is the voice of Jacob*,[[9]](#footnote-9) **refers not to Jacob's voice but to his words, ‎ i.e., that he speaks gentle language and mentions the Name of Heaven.**[[10]](#footnote-10) It may be that he altered his voice in order to speak as his brother ‎did, for there are people who know how to do this. ‎

**‎15. ESAU HER ELDER SON, JACOB HER YOUNGER SON. ‎**The reason why Scripture mentions this is to accentuate the unusual action of the righteous/generous one,[[11]](#footnote-11) for parents customarily give recognition ‎to the firstborn in blessing, honor, and gift,[[12]](#footnote-12) but she, knowing of the righteousness/generosity of the younger and the wickedness of the elder, went to ‎all this trouble to transfer the blessing and the honor from the elder to the younger. Similarly, it says further on, *And the words of Esau her elder ‎son were told to Rebekah, and she sent and called Jacob her younger son*.[[13]](#footnote-13)‎

‎

**21. COME NEAR, I PRAY, THAT I MAY FEEL YOU.** Rashi comments: "Isaac said to himself, 'It is not Esau's way to have the Name of Heaven so readily in his mouth.''' This interpretation is found ‎in Beresheet Rabba.[[14]](#footnote-14) ‎

But I wonder about this for Esau was not wicked in his father's eyes![[15]](#footnote-15) Perhaps Isaac thought that since Esau is a man of the field and his ‎heart is set on the hunt, he is not wont to mention the Name of Heaven for fear that he might mention it in some unclean place and without ‎proper concentration. In the eyes of his father, this was considered a manifestation of his fear of Heaven. In line with the simple meaning of ‎Scripture, this was because of vocal recognition.[[16]](#footnote-16) ‎

‎

**28. OF THE DEW OF HEAVEN.** The blessing is not that God give him of the dew of heaven for the dew descends in all places. Now had he said ‎that God give him an abundance of dew, or that ‎ it come in its season, even as it says, *Then I will give your rains in their season*,[[17]](#footnote-17) that would have constituted a blessing. Instead, its meaning is as follows: Since above he mentioned God’s blessing, *As the odor of a field which the Eternal has blessed*,[[18]](#footnote-18) meaning “which God has blessed for my son”[[19]](#footnote-19) – that is, since God blessed him in the field by giving him success there in his hunt and by guarding him from death or any mishap – he now says: *So God give you*, [as an additional blessing], *of the dew of heaven, and of the fat places of the earth*. It is thus a blessing of addition and .abundance. It may be that the expression, *And plenty* ***('verov')*** *of corn and wine*, is written in the Torah with ‎an extra ***vav***, [which should not affect the meaning], with the sense of the verse being: ‎‎"So God give you of the dew of heaven and of the places of the earth, i.e., plenty of corn and wine."

 ‎

In my opinion the correct interpretation is that God's gift is steady and there is never any interruption in it. Therefore he says, "*So God give you* ‎for the extent of your days upon your land *of the dew of heaven*, and give you of the fat places of the earth," meaning the fattest of all lands, ‎even as it is written, *The beauty of all lands*.[[20]](#footnote-20)

Now Rabbi Abraham ibn Ezra says that the prefix ***mem*** in the word *mital*, (of the dew) applies to itself and yet to another word, [namely, ‎***mishmanei*** (the fat places of the earth), which is then to be understood as] ***umimishmanei ha'aretz*** and from the fat places of the earth.[[21]](#footnote-21)‎

To Esau, on the other hand, he gave a blessing which mentions neither through a gift of God nor with abundance. Rather he said, "For you too ‎I have reserved a blessing after him: of the fat places of the earth and of the dew of heaven shall your dwelling be."[[22]](#footnote-22) ‎

That is "as long as you will dwell there," thereby alluding that he will ultimately be destroyed and lost, for only as long as he will live will his lot ‎be good. ‎

**‎29. CURSED BE EVERY ONE THAT CURSES YOU, AND BLESSED BE EVERY ONE THAT BLESSES YOU.** But in the case of ‎Balaam it says, *Blessed be everyone that blesses you, and cursed be everyone that curses you*.[[23]](#footnote-23) [The reason for this change in order is ‎that] the righteous/generous begin with affliction and ultimately attain tranquillity, so that those who curse them precede those who bless them.[[24]](#footnote-24) **But ‎the wicked experience tranquillity first and their end is affliction.** Hence Balaam mentioned the blessing before the curse. This is Rashi's ‎language quoting Beresheet Rabba.[[25]](#footnote-25) ‎

But if this be so, why did the Holy One, blessed be He, say to Abraham, *And I will bless them that bless you, and curse him that curses you?[[26]](#footnote-26)* This however is no difficulty since He concludes there, *And in you will all families of the earth be blessed*. Thus there is a blessing at the ‎beginning and at the end. It may be, as we have explained it there, **that He speaks in terms of both an individual and many,**[[27]](#footnote-27) **suggesting that ‎Abraham will be universally blessed, and the single person who will curse him will be cursed.**[[28]](#footnote-28) ‎

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**32. WHO ARE YOU?** When Esau said to him, *Let my father arise*,[[29]](#footnote-29) Isaac thought that it was Jacob, i.e., that because Jacob knew that he ‎had eaten of Esau's venison and blessed Esau, he too ‎ prepared savory meats so that he should bless him also. Therefore he asked, *Who are you*?, in order to know the truth.[[30]](#footnote-30) ‎

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**33. AND ISAAC TREMBLED VERY EXCEEDINGLY, AND SAID, WHO THEN IS HE THAT HAS TAKEN VENISON AND BROUGHT ‎IT TO ME, AND I HAVE EATEN OF ALL BEFORE YOU COME AND HAVE BLESSED HIM? YEA, AND HE WILL BE BLESSED.** ‎It is not natural for a person who just trembled violently and complained, "*Who was it that subtly made me bless him*?" to conclude his ‎complaint by immediately saying, *Yea, and he will be blessed*! Rather, it would have been proper that he curse him! Moreover, Esau would ‎then complain to his father, saying, "But why do you bless him now, my father?" And how would Esau believe his father that it was originally ‎done through subtlety[[31]](#footnote-31) when he saw that he was now blessing him willingly! ‎

The correct interpretation appears to me to be that it is in the present tense.[[32]](#footnote-32) Isaac is saying, "*Who then is he that has hunted venison*, who ‎could have beguiled me so that I should bless him and that he should remain blessed under all circumstances for I knew that he is a blessed ‎one?" Or it may be that the expression, *Yea, and he will be blessed*, means "against my will, since it is impossible for me to transfer the blessing ‎from him." From the moment he blessed him, Isaac knew by ***Ruach Hakodesh[[33]](#footnote-33)*** that his blessings indeed rested upon Jacob. This then is the ‎reason for his violent trembling for he knew that his beloved son Esau had lost his blessing forever. This also is the explanation for his saying, ‎*Your brother came with subtlety*,[[34]](#footnote-34) meaning that after he said, Who then is he etc. he realized that Jacob had been the one who came before ‎him to receive the blessing for it would have been impossible for the blessing to rest on any but his offspring, [and, as mentioned above, Isaac ‎knew by ***Ruach Hakodesh*** that the blessing had taken effect. Hence he was sure that it was Jacob who had come before him.] ‎

‎**37. AND ALL HIS BRETHREN HAVE I GIVEN HIM AS SERVANTS.** This is not the blessing, *Be lord over your brethren*,[[35]](#footnote-35) for Isaac had ‎already said, *Behold, I have made him your lord*.[[36]](#footnote-36) However, it is possible that Jacob be the lord and they not be his servants, just as the verse ‎says, *For Judah* ***'gavar'*** *above his brethren*.[[37]](#footnote-37) But the source for his saying, *I have given to him as servants*, comes from his expression, *And ‎let your mother's sons bow down to you*,[[38]](#footnote-38) for this refers to the bowing of the servant to his masters, just as he says, *Let people serve you*,[[39]](#footnote-39) ‎and then repeats, *And nations bow down to you*.[[40]](#footnote-40) ‎

The meaning of the expression, *And all his brothers*,[[41]](#footnote-41) is the same as that of *your brothers and your mother's sons*.[[42]](#footnote-42) These he mentions in the ‎plural in order to allude to all of Esau’s offspring. And Rabbi Abraham ibn Ezra says that it refers to the children of Abraham's concubines.[[43]](#footnote-43) ‎

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**39. BEHOLD ('HINEI'), OF THE FAT PLACES OF THE EARTH WILL BE YOUR DWELLING.** The intent of the word ***hinei*** (behold) is: "Now ‎I could give you of the fat places of the earth and of the dew of heaven, for of these there is sufficient [abundance] for both of you to have ‎of the fat places of the earth and of the dew of heaven, but in the matter of lordship, that will be his, and you will serve him." Isaac also did ‎not give him *plenty of corn and wine* as he gave to his brother since he wanted to honor the one who had been blessed first above him. Later ‎he said to Jacob, *And G-d Almighty give you the blessing of Abraham ... that you may inherit the land of your sojournings*,[[44]](#footnote-44) meaning ‎that he should have the plentifulness of the corn and wine in the land of Canaan, which was Abraham's gift, while Esau would have the dew ‎and the ***fat places*** of the earth in another land. ‎

‎‎**40. AND ON YOUR SWORD ('VE'AL CHARBECHA') YOU WILL LIVE.** The meaning of ***ve'al charbecha*** is as if it were written, ‎***becharbecha*** (by your sword). A similar case is the verse, *For man does not live* ***'al halechem'*** *(on bread) alone,[[45]](#footnote-45)* which means ***belechem*** (by ‎bread). Now the blessing is not that he live on the booty he takes from his enemies by the sword, for he has already given him of the fat places ‎of the earth and of the dew of heaven by which he will live. Instead, the purport of the blessing is that he survive his battles and be victorious, ‎and not fall by the sword of an enemy. It is for this reason that immediately following this he said, *And you will serve your brother*, meaning, ‎‎"but you will not prevail over him. Instead, he will prevail over you."

 ‎

**AND IT WILL COME TO PASS WHEN YOU WILL BREAK LOOSE** in your suffering on account of Jacob's transgression,[[46]](#footnote-46) **THEN ‎YOU WILL SHAKE HIS YOKE FROM OFF YOUR NECK.** This is an indication to Israel that they should not contend with the children of ‎Esau too much in order to do them evil. This is what Scripture commanded: *Take good heed, contend not with them, etc.[[47]](#footnote-47)* And so did our ‎Rabbis[[48]](#footnote-48) say: ‎‎"*For Joab and all Israel remained there six months, until he had cut off every male in Edom*.[[49]](#footnote-49) The Holy One, blessed be He, said to David, ‎‎'I said, Contend not with them, and you did contend. By your life, these six months will not accrue to you and your reign.' We know this was ‎fulfilled since it is written, *And the days that David reigned over Israel were forty years*,[[50]](#footnote-50) but in truth he reigned six more months, as it is ‎written, *In Hebron he reigned over Judah seven years and six months*.[[51]](#footnote-51) The Rabbis also said,[[52]](#footnote-52) "The Holy One, blessed be He, said to ‎David, 'Your hands are sharp and pointed, and I seek to rule my world with them, etc.'[[53]](#footnote-53) ‎

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**41. AND ESAU SAID IN HIS HEART.** Rabbi Abraham ibn Ezra said, "It is possible that he revealed his secret to one of his friends."[[54]](#footnote-54) ‎

But this is not necessarily so for any decision which a person reaches after deliberation is referred to in Hebrew as "speaking with the heart," ‎even when it also includes speech with the lips. A similar case is found in the verse, *And with a double heart do they speak*,[[55]](#footnote-55) **for the will is ‎synonymous with the heart.** *And all Israel were of one heart to make David king*,[[56]](#footnote-56) meaning that they had all arrived at the same decision ‎and were talking of it. Similarly, *And Jeroboam said in his heart*.[[57]](#footnote-57) Similarly did Eliezer say, *And before I had finished speaking in my heart*,[[58]](#footnote-58) whereas the prayer there was with his lips, as Scripture states, *And he said, O Eternal G-d of my lord Abraham*.[[59]](#footnote-59) **However it is possible ‎that the expression, *before I had finished speaking in my heart*, means "before I had concluded the thought in my mind." ‎**

Now here the verse states that when the great hatred of Jacob permeated Esau's soul because of the blessing, he conceived the idea of ‎murdering his brother, and with this he comforted himself from his depressed state. This explains the verse, *And the words of Esau were told ‎to Rebekah*.[[60]](#footnote-60) This is why she said to Jacob, Your brother Esau comforts himself to slay you.[[61]](#footnote-61) ‎

Now Rashi comments, "She was told, through Ruach ‎Hakodesh, what Esau was thinking in his heart." And so it is found in Beresheet Rabba.[[62]](#footnote-62) If so, Esau's words and thoughts were only in ‎his heart, just as in the verse, *I spoke with my own heart*.[[63]](#footnote-63)

The reason that Esau said, *Let the days of mourning for my father be at hand then will I slay my brother* is because he would not bring grief ‎to his father during his lifetime. Perhaps it was due to his fear lest his father curse him, and his blessing would then turn into a curse. Rebekah, ‎‎[who nevertheless advised Jacob to flee], feared that perhaps the elderly one would die suddenly, and Esau would then kill Jacob, or perhaps ‎he might find occasion to kill him even during Isaac's lifetime. ‎

‎**42. AND SHE SENT AND CALLED JACOB.** The meaning thereof is that Jacob was in another place, not in the tent of his father and mother, ‎since he was hiding from his brother Esau who was complaining about him, and he was ashamed or afraid of him. ‎

**HE DOES COMFORT HIMSELF ('LECHA') TO SLAY YOU. ‎**‎"He comforts himself for the loss of the blessings by killing you." Thus the language of Rashi. But the simple interpretation is that "*he comforts himself with you*."[[64]](#footnote-64) Similar cases [of the letter ***lamed*** having the meaning of a ***beth***] are ‎found in the verses, *You have chosen the son of Jesse*,[[65]](#footnote-65) *And he took hold of him*,[[66]](#footnote-66) and many similar cases. ‎

Perhaps the interpretation is that "he is comforting himself concerning you," just as in the verses: *And the men of the place ‎asked him of his wife*;[[67]](#footnote-67) *And he fell on his face*;[[68]](#footnote-68) *For the king had so commanded concerning him.[[69]](#footnote-69)* Onkelos, however, translates it as ‎***kemin lecha***, meaning, "he lies in wait for you." It would appear from his opinion that the meaning of the Hebrew expression, ***mitnachem ‎lecha***, is that "Esau effects the appearance of having been consoled about the matter of the blessings as if he no longer cares for them, but in ‎truth he lies in wait for you and acts this way so that you should not be on guard." Now Onkelos translated according to the intent of the verse ‎but not according to the language. ‎

‎**28:‎5. THE BROTHER OF REBEKAH, JACOB'S AND ESAU'S ‎MOTHER.** Because it stated[[70]](#footnote-70) that Isaac commanded Jacob to get a wife from the daughters of Laban, his mother's brother, Scripture ‎mentions that he was also the brother of Esau's mother. It would have been proper for Isaac to have commanded Esau likewise, but since he ‎knew that the blessing of Abraham would apply only to Jacob and his seed, he did so only to Jacob. Now Scripture further mentions that Esau ‎heard that his father had commanded Jacob not to take a wife from among the daughters of Canaan[[71]](#footnote-71) and that he should go to his mother's ‎brother Laban. He [Esau] heeded his father's will that one not take a wife from among the daughters of Canaan, but he did not act properly ‎and take a wife from the daughters of Laban, despite his [Laban's] being his mother's brother. Scripture further mentions that he took her[[72]](#footnote-72) ‎besides his former wives, and he did not divorce the evil wives since he followed his heart's desire more than he followed the will of his father. ‎

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**Ketubim: Psalms ‎‎‎21:1-14 + 22:1-32‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor, a song about David.  | 1. For praise; a psalm of David.  |
| 2. **O Lord, may the king rejoice with Your strength, and how greatly does he exult with Your salvation!** | 2. **O LORD, in Your strength the King Messiah will rejoice, and how greatly will he exult in Your redemption!** |
| 3. **You gave him his heart's desire, and the speech of his lips You have never withheld.** | 3. **You have given him (King Messiah) the desire of his soul; and You have not withheld the expression of his lips forever.** |
| 4. **For You have preceded him with the blessings of the good man; You have placed a gold crown on his head.** | 4. **For You will make good blessings go before him (King Messiah); you will place on his head a crown of refined gold.** |
| 5. **He asked You for life; You gave it to him, length of days forever and ever.** | 5. **Eternal life he (King Messiah) asked of you; you gave him length of days forever and ever.** |
| 6. **His glory is great in Your salvation; majesty and beauty You place upon him.** | 6. **Great is his (King Messiah’s) glory in Your redemption; praise and splendour You will place on him.** |
| 7. **For You make him blessings forever; You shall make him happy with joy before You.** | 7. **Because You will give him (King Messiah) blessings forever; You will gladden him with the gladness that is from Your presence.** |
| 8. **For the king trusts in the Lord and in the loving- kindness of the Most High, that he should not falter.** | 8. **Because the King Messiah hopes in the LORD; and through the favour of the Most High he is not shaken.** |
| 9. Your hand shall suffice for all Your enemies; Your right hand shall suffice for those who hate You. | 9. The blow of Your hand will reach all Your foes; the vengeance of Your right hand will find all your enemies. |
| 10. You shall place them as a fiery furnace at the time of Your anger; may the Lord destroy them with His wrath and may fire consume them. | 10. You will make them like a fiery furnace at the time of Your anger, O LORD; in his anger He will swallow them up and the inferno of Gehenna will consume them. |
| 11. You shall destroy their fruit from the earth and their seed from the sons of man. | 11. You will make their children perish from the earth, and their progeny from the sons of men. |
| 12. For they have directed evil against You; they have devised a plot that they cannot [execute]. | 12. Because they plotted evil against You, they thought evil thoughts, but they could not prevail against You. |
| 13. For You shall place them as a portion; with Your bowstrings You shall set [Your arrows] toward their faces. | 13. Because for Your people You made them one porter in the ropes of Your tabernacle; You will prepare their way before them. |
| 14. Exalt Yourself, O Lord, with Your strength; let us sing and chant of Your might. | 14. Stand up, O LORD, in Your might; let us sing praise and dance in Your strength. |
|  |  |
| 1. For the conductor, on the ayeleth hashachar, a song of David. **2** **6** **10** **15**  | 1. For praise; concerning the strength of the regular morning sacrifice; a psalm of David.  |
| 2. My God, my God, why have You forsaken me? [You are] far from my salvation [and] from the words of my moaning.  | 2. My God, my God, why have you left me far from my redemption, are the words of my outcry. |
| 3. My God, I call out by day and You do not reply, and at night I do not keep silent. | 3. O God, I call by day and You will not accept my prayer; and by night I have no quiet |
| 4. But You are holy; You await the praises of Israel. | 4. But You are holy, who make the world rest on the psalms of Israel. |
| 5. Our ancestors trusted in You; they trusted and You rescued them. | 5. Our fathers hoped in You; they hoped/were consoled in Your word, and You saved them. |
| 6. They cried out to You and they escaped; they trusted in You and they were not shamed.  | 6. In Your presence they prayed and were saved; and on You they relied, and were not disappointed. |
| 7. But I am a worm and not a man; a reproach of man, despised by peoples. | 7. But I am a feeble worm, not a rational man; the reproach of the sons of men, and the butt of the Gentiles. |
| 8. All who see me will mock me; they will open their lips, they will shake their head. | 8. All who see me will gloat over me, attacking with their lips; they will shake their heads. |
| 9. One should cast his trust upon the Lord, and He will rescue him; He will save him because He delights in him. | 9. Let him give praise in the presence of the LORD; and He has delivered him, He saved him because He favoured him. |
| 10. For You drew me from the womb; You made me secure on my mother's breasts. | 10. Because You took me out of the womb; You gave me hope/consolation on my mother's breasts. |
| 11. Upon You, I was cast from birth; from my mother's womb You are my God. | 11. By your aid I was pulled forth from her bowels; from my mother's womb You are my God. |
| 12. Do not distance Yourself from me, for distress is near; for there is none to help. | 12. Be not far from me, for trouble is near, for there is no redeemer. |
| 13. Great bulls have surrounded me; the mighty ones of Bashan encompassed me. | 13. The Gentiles have surrounded me, who are like many bulls; the princes of Mathnan have hemmed me in. |
| 14. They opened their mouth against me [like] a tearing, roaring lion. | 14. They open their mouths at me like a roaring and ravaging lion. |
| 15. I was spilled like water, and all my bones were separated; my heart was like wax, melting within my innards.  | 15. Like water I am poured out; all my bones are crushed; my heart is melting like wax within my bowels. |
| 16. My strength became dried out like a potsherd, and my tongue cleaves to my palate; and You set me down in the dust of death. | 16. My strength has dried up like a potsherd, and my tongue is stuck to my palate; and You have brought me to the grave. |
| 17. **For dogs have surrounded me; a band of evildoers has encompassed me, like a lion, my hands and feet.** | 17. **Because the wicked have surrounded me, who are like many dogs; a gathering of evildoers has hemmed me in, biting my hands and feet like a lion.**  |
| 18. I tell about all my bones. They look and gloat over me. | 18. I will tell of all the wounds of my bones; those who see me despise me. |
| 19. **They share my garments among themselves and cast lots for my raiment.**  | 19. **They divide my clothing for themselves; and for my cloak they will cast lots.** |
| 20. But You, O Lord, do not distance Yourself; my strength, hasten to my assistance.  | 20. You, O LORD, do not be far off; O my strength, hurry to my aid. |
| 21. Save my soul from the sword, my only one from the grip of the dog. | 21. Save my soul from those who slay with the sword; from the power of the dog save the breath of my body. |
| 22. Save me from the lion's mouth, as from the horns of the wild oxen You answered me. | 22. Redeem me from the mouth of the lion; and from kings who are strong and tall as a bull You have received my prayer. |
| 23. I will tell Your name to my brothers; in the midst of the congregation I will praise You. | 23. I will tell of the might of Your name to my brothers; in the midst of the assembly I will praise You. |
| 24. You who fear the Lord, praise Him; all the seed of Jacob, honor Him, and fear Him, all the seed of Israel. | 24. O you who fear the LORD, sing praise in His presence; all the seed of Jacob, give Him glory; and be afraid of Him, all you seed of Israel. |
| 25. For He has neither despised nor abhorred the cry of the poor, neither has He hidden His countenance from him; and when he cried out to Him, He hearkened.  | 25. For He does not despise or scorn the prayer of the poor; and He has not removed His presence from their midst; and when they pray in His presence, He accepts their prayer. |
| 26. Because of You is my praise in the great congregation; I pay my vows in the presence of those who fear Him. | 26. My psalm in the assembly of many peoples is from You; I will fulfil my vows before those who fear Him. |
| 27. The humble shall eat and be sated; they shall praise the Lord, those who seek him; your hearts shall live forever. | 27. The humble will eat and be satisfied; those who seek the LORD will sing praise in His presence; the spirit of prophecy will dwell in the thoughts of your hearts forever. |
| 28. All the ends of the earth shall remember and return to the Lord, and all the families of the nations shall prostrate themselves before You. | 28. All the ends of the earth will remember His offerings and will repent in the presence of the LORD; and all the families of the Gentiles will bow down before You. |
| 29. For the kingship is the Lord's, and He rules over the nations. | 29. For kingship is from the presence of the LORD, and He rules over the Gentiles. |
| 30. They shall eat all the best of the earth and prostrate themselves; before Him shall all those who descend to the dust kneel, and He will not quicken his soul. | 30. All who are fat on earth have eaten and bowed down; all who descend to the grave prostrate themselves before Him; but the soul of the wicked will not live. |
| 31. The seed that worships Him; it shall be told to the generation concerning the Lord. | 31. The seed of Abraham will worship in His presence; and they will tell the mighty greatness of the LORD to a later generation. |
| 32. They shall come and tell His righteousness to the newborn people, that which He has done. | 32. Their children will return and recount His generosity; to His people yet to be born they will recount the wonders He performed. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎21:1-14 + 22:1-32‎**

**2 may the king rejoice with Your strength** Our Rabbis (Mid. Ps. 21:1) interpreted it as referring to the King Messiah, but the matter may correctly be interpreted further as referring to David himself, **in order to refute the sectarians, who became bold because of it.**

**3 and the speech of** Heb. וארשת , an expression of speech, which has no similar word. Menachem (p. 167), however, brought a [word] similar to it (Ezra 3:7): “by the authorization (ברשיון) of Cyrus, king of Persia.”

**4 For You have preceded him with the blessings of the good man** Before I asked You, You preceded me with Your blessing through Nathan the prophet (in II Sam. 7:12f.): “then I will raise up your seed... and I will establish the throne of his kingdom forever.”

**You have placed a gold crown on his head** (As in II Sam. 12:30): “And he took the crown of Malkam...and it was [set] upon David’s head.”

**5 He asked You for life** As I fled outside the Holy Land from before Saul, I would pray, “May I walk before the Lord in the lands of the living” (below 116:9).

**You gave it to him** For You restored me to the land of Israel.

l**ength of days** to his kingdom, for You said, “and I will establish the throne of your (sic) kingdom forever” (II Sam. 7:13).

**6 You place** Heb. תשוה Menachem (p. 171) interpreted: תשוה , תשים , and תשית have the same meaning.

**7 You shall make him happy** Heb. תחדהו , an expression of חדוה , joy.

**before You** in Paradise. Our Rabbis, who interpreted it as referring to the King Messiah, brought proof on that matter (from Dan. 7:13): “and came to the Ancient of days and brought him near before Him.” Scripture also states (in Jer. 30:21): “and I will bring him near, and he shall approach Me.”

**8 that he should not falter** And he trusts in the loving-kindness of the Most High that he should not falter.

**9 Your hand shall suffice for all Your enemies** All the smiting of Your hand that You have to bring, bring upon Your enemies.

**10 at the time of Your anger** Heb. פניך , at the time of Your fury.

**destroy them with His wrath** This is a prayer.

**11 You shall destroy their fruit from the earth** He prays to the Holy One, blessed be He, that He destroy the descendants of the wicked Esau.

**12 For they have directed evil against You** [This was said] regarding the wicked Titus, who said that he had killed Him.

**that they cannot** execute.

**13 For You shall place them as a portion** For You shall place them as a portion, that Israel will divide their money, as it is stated (in Isa. 23:18): “And her commerce and her hire shall be...”

**with Your bowstrings** You shall set toward their faces With the strings of Your bows, You shall aim Your arrows at their faces.

**14 Exalt Yourself, O Lord, with Your strength** over those who rise up [against You], and let us sing and chant.

**Chapter 22**

**1 ayeleth hashachar** The name of a musical instrument. Another explanation: Concerning the nation of Israel, which is a beloved hind (אילת אהבים) , who looks forth like the dawn (שחר) (Song 6:10). Our Sages, however, interpreted it as referring to Esther (Mid. Ps. 22:1, Meg. 15b). Menachem (p. 22) interprets אילת as an expression of strength, as (verse 20): “My strength (אילותי) , hasten to my assistance.” השחר is an expression of dawn, but Menachem (p. 172) interprets it as an expression of seeking, as (in Prov. 11:27): “He who desires (שֽׁחֵר) good etc.” and as (ibid. 7:15) “to look (לשחר) for you.”

**2 why have You forsaken me?** They are destined to go into exile, and David recited this prayer for the future.

**far from my salvation** and from the words of my moaning.

**3 I call out by day** I call out to You every day, and You do not answer.

**4 But You are holy** and You wait to hear the praises of Israel from time immemorial.

**7 But I am a worm He refers to all Israel as one man.**

**8 they will open** Heb. יפטירו , they open, as (in Exod. 13:12, 13): “all that open (פטר) the womb,...and firstling (ופטר) of a donkey.” [Also] (in Prov. 17: 14): “like letting out (פוטר) water.”

**9 One should cast his trust upon the Lord** Heb. גּֽל like לגל , lit. to roll. A person should roll his burden and his load upon His Creator so that He rescue him.

**10 drew me** Heb. גחי , who took me out and drew me out, as (in Job 40:23): “he will draw (יגיח) the Jordan into his mouth.”

**You made me secure on my mother’s breast** You prepared breasts for a person, upon which to rely for sustenance.

**11 Upon You, I was cast from birth** I was cast from birth since You took me out of the womb, as Scripture states (in Isa. 46:3): “who are carried from birth.” From the time the tribes were born, He carried them and led them.

**13 Great bulls** Mighty kingdoms.

**the mighty ones of Bashan** That too is an expression of the bulls of Bashan, which are fat.

**encompassed me** Heb. כתרוני . They encompassed me like a crown (כתר) , which encompasses the head.

**14 a tearing lion** Nebuchadnezzar.

**15 like wax Wax**, which melts from the heat of the fire.

**16 my palate** Heb. מלקוחי . This is the palate which is called palayc (palais) in Old French, gaumen in German. When a person is distressed, he has no saliva in his mouth. Menachem, however, interprets מלקוחי as etenayles in Old French (tongs), like (Isa. 6:6): “with tongs (במלקחים) he had taken it.” And the מלקוח is the teeth, which resemble a smith’s tongs. (The quotation from Menachem appears only in the Salonika edition of Rashi printed in 1515.)

**and in the dust of death** To the crushing of death.

**You set me down** Heb. תשפתני You set me down, an expression of setting a pot, as (in Ezek. 24:3, II Kings 4:38): “set on (שפת) the pot.” Menachem (p.179) interprets every expression of שפיתה as an expression of placing.

**17 like a lion, my hands and feet** As though they are crushed in a lion’s mouth, and so did Hezekiah say (in Isa. 38:13): “like a lion, so it would break all my bones.”

**18 I tell about all my bones** The pain of my bones. They look They rejoice at my misfortune.

**19 and cast lots for my raiment** They plunder our property.

**20 my strength** Heb. אילותי , my strength, as (below 88:5): “I was as a man without strength (איל) ,” and as (Gen. 31:29): “It is within the power (לאל) of my hand.”

**22 Save me from the lion’s mouth** as You answered me from the horns of the wild oxen. This is the Amorite, “whose height is as the height of the cedar trees” (Amos 2:9); the thirty-one kings.

**23 I will tell Your name to my brothers** when any of my assemblies gathers, and so I will say to them, “You who fear the Lord, praise Him.” **This refers to the proselytes, and “all the seed of Jacob.**”

**24 and fear** Heb. וגורו , an expression of fear.

**25 the cry of the poor** Every [expression of] עניה in Scripture is an expression of a cry. ענות can also be interpreted as an expression of humility, as (in Exod. 10:3): “to humble yourself (לענת) ,” because he (the poor man) humbles himself and prays before You.

**27 The humble shall eat** at the time of our redemption in the days of our Messiah.

**your hearts shall live forever** I will say all this before them.

**28 shall remember and return to the Lord** The nations shall remember the evil that befell us when they see the good and return to the Lord.

**29 For the kingship is the Lord’s** For they will see that the kingship and the rule has returned to You.

**30 They shall eat all the best of the earth and prostrate themselves** Lit. they shall eat and prostrate themselves all the best of the earth. This is a transposed verse. The humble shall eat all the best of the earth and prostrate themselves to the Lord with praise and thanksgiving for the good. דשני means the good, the fat of the earth. [People at] all the ends of the earth will see all this and return to the Lord.

**before Him shall...kneel** Then all the dead of nations [will kneel] from Gehinnom but He will not have mercy upon them to revive their souls from Gehinnom.

**his soul** [The soul] of each one.

**He will not quicken** Lit. He did not quicken. Our Sages (Mid. Ps. 22:32) derived from this verse that the dead, before their death, at the time their soul is taken, see the countenance of the Shechinah.

**31 The seed that worships Him** The seed of Israel, who constantly worship Him.

**it shall be told to the generation concerning the Lord** Transpose the verse and explain it thus: It shall be told to the last generation in the name of the Lord and in His praise what He did for that seed.

**32 They shall come** The first ones shall come and tell His righteousness to the newborn people, for He performed righteous deeds for them.

**Meditation from the Psalms**

**Psalms ‎‎21:1-14 + 22:1-32‎**

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

The superscription of Psalms 21 and 22 both declare that they were written by David. Psalm 21 speaks of King David and King Messiah the son of David. The psalm shows that what has happened to David will also happen to the Messiah.[[73]](#footnote-73) We see that both David and Messiah point to HaShem as the one who should be praised because He enabled all of their accomplishments.

We can see that the commentators[[74]](#footnote-74) connect this psalm with King David and the Mashiach. When we get to v.5, the commentators introduce a new personality.

***Tehillin (Psalm) 21:5*** *He asked life of Thee, Thou gavest it him; even length of days for ever and ever.*

The Zohar and the Midrash both see that David was supposed to die three hours after he was born. However, David’s soul requested life and Adam donated seventy years of his life, to David. David is speaking of these seventy years when he asked for life and it was given to him.

***Midrash Rabbah - Numbers XIV:12*** *It is in allusion to the seventy years which Adam deducted from his total number of years and gave to David the son of Jesse.[[75]](#footnote-75) Adam, in fact, should by right have lived a thousand years; as it says, For in the day that thou eatest thereof, thou shalt surely die[[76]](#footnote-76) (ib. III, 17), and a day of the Holy One, blessed be He, is a thousand years; as it says, For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.[[77]](#footnote-77)*

***Soncino Zohar, Bereshith, Section 1, Page 91b*** *When God showed Adam all future generations, he saw them all in the Garden of Eden in the form which they were destined to assume in this world. When he saw David-so we have been told-with no span of life at all apportioned to him, he was grieved, and gave him seventy years of his own; that is why Adam lived seventy years short of the thousand, the rest being given to David. The fact of David's only having seventy years from Adam, the first man, symbolises something in the higher world, as does everything here below.*

In Kabbalah and in the Midrash, the three letters of ‘Adam – אדם’, the first man and all-inclusive soul-root of mankind, stand for א (Alef) – **A**dam, ד (Dalet) – **D**avid, and ם (Mem) - **M**ashiach. As an aside, note that the order is *Adam* then *David*, followed by *Mashiach*. Time wise, it is well known that Adam came at the beginning, from the standpoint of time, and that Mashiach comes at the end of time. This suggests that David comes at the middle of time. Thus it is interesting to note that the middle, in terms of David life, was the year 2889 AM.[[78]](#footnote-78) In 2889 AM David was thirty-five years old, this was the midpoint of his life.[[79]](#footnote-79) Thus we understand that Adam came 2289 years before David and that Mashiach will come 2889 years after David.[[80]](#footnote-80) Curiously, 2889 years from the midpoint of David’s life, will be *seventy years* after the formation of the state of Israel in 5708.

The number seventy signifies a primary way of establishing an elevated connection, of building a community. It normally appears in situations of judgment – the establishment, or rendering, of justice. It nearly always appears as the *seventy* surrounding the *one*. In a sense, seventy will often appear at the conception of a community that will establish justice and will be contrasted by an exceptional one.

The number seventy speaks of an ***elevated connection, of building a community*.** Thus we understand that the seventy years that Adam gave to David are a signal that both Adam and David were responsible for building an elevated community. Adam was the basis for all mankind and David was the King who elevated the community of Israel to a kingdom that will be restored in the days of Mashiach. This will help us understand why the Master sent our seventy disciples, two by two.:

***Luke 10:1*** *After these things the Master appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.*

In Psalm 22, David prophetically speaks of events that were more than four hundred years in the future. They deal with the Babylonian exile period when the entire Jewish people were in danger.[[81]](#footnote-81) David was inspired to write this psalm in honor of the Purim miracle. Curiously, we are reading this psalm six months from Purim at it’s bi-modal point.[[82]](#footnote-82) All of the commentators relate the pesukim (verses) of this psalm to Esther. Nevertheless, Christian commentators relate this psalm’s pesukim (verses) to Mashiach.

Those who are familiar with the prophecies that pertain to Mashiach ben Yosef can see that that psalm 22 contains several prophecies that speak about Yeshua and the events surrounding His death. Consider the following:

***Tehillim (Psalm) 22:2****My God, my God, why have You forsaken me, and are far from my help at the words of my cry[[83]](#footnote-83)?*

***Matityahu (Matthew) 27:46*** *And about the ninth hour Yeshua cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why have You forsaken me?[[84]](#footnote-84)*

***Tehillim (Psalm) 22:8****All they that see me laugh me to scorn; they shoot out the lip, they shake the head:*

***Matityahu (Matthew) 27:39*** *And they that passed by reviled him, wagging their heads,*

***Tehillim (Psalm) 22:17****For dogs have encompassed me; a company of evil-doers have enclosed me; like a lion, they are at my hands and my feet.*

***Matityahu (Matthew) 27:38*** *Then were there two thieves crucified with him, one on the right hand, and another on the left.*

***Tehillim (Psalm) 22:19*** *They part my garments among them, and for my vesture do they cast lots.*

***Yochanan (John) 19:24*** *They said therefore among themselves, Let us not rend it, but cast lots for it, whose it will be: that the scripture might be fulfilled, which says, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.*

***Tehillim (Psalm) 22:23-24*** *I will declare Your name unto my brethren; in the midst of the congregation will I praise You. 24 'You that fear the LORD, praise Him; all you the seed of Jacob, glorify Him;* ***{N}*** *and stand in awe of Him, all you the seed of Israel.*

***Bereans (Hebrews) 2:10*** *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifies and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, I will declare Your name unto my brethren, in the midst of the congregation will I sing praise unto You.*

***Tehillim (Psalm) 22:1****For the Leader; upon Aijeleth ha-Shahar* (Morning Star[[85]](#footnote-85))*. A Psalm of David.*

***Revelation 22:16*** *I Yeshua have sent mine angel to testify unto you these things in the congregations. I am the root and the offspring of David, and the bright and morning star.*

A resolution that reconciles the Jewish and Christian view would be to understand that the events and personalities, of the Megilla of Esther, as allegories. The pattern in Megillat Esther also suggests that Queen Esther is a picture of the Children of Israel and of Mashiach ben Yosef. More particularly, Esther also plays the role of the Kohen Gadol, the Hight Priest on Yom HaKipurrim! We have dealt extensively with the connection between the Children of Israel and Mashiach ben Yosef. This connection between the B’ne (sons of) Israel and Mashiach also explains the feminine gender connection. The body formed by the B’ne Israel is headed by Mashiach and is always referred to in the feminine gender.

Our Torah portion tells us about Ya’aqob receiving the blessing from Yitschaq.

***Beresheet (Genesis) 27:28-29*** *So God give you of the dew of heaven, and of the fat places of the earth, and plenty of corn and wine. Let peoples serve you, and nations bow down to you. Be lord over your brethren, and let your mother's sons bow down to you. Cursed be every one that curses you, and blessed be every one that blesses you.*

We see at least one fulfilment of this cursing in the days of Esther when Haman was ‘cursed’ after he ‘cursed’ the Jewish people. We will see the ultimate fulfillment of this blessing in the days of Mashiach ben David. The estrangement from HaShem that the Jewish people felt, in Esther’s day, when He “hid His face”, this is the same estrangement that Yeshua felt when He was on the cross.

Darius the Persian, son of Achashverosh and Esther, orders that construction of the Temple begin again, it is 3407 AM. It is “*seventy* years” since the destruction of Jerusalem. In 3408, Darius the Persian orders the second Temple building to begin. It is *seventy* years after the destruction of the first Temple. This second Temple would have a very distinguished worshipper, Mashiach ben Yosef. He will embody this Temple. He will be the Head of the body[[86]](#footnote-86) called Israel, the ultimate Temple.[[87]](#footnote-87)

**Ashlamatah: ‎1 Sam. 4:15 – 5:1 + 6:14‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ And the word of Samuel was (fulfilled) to all Israel and Israel went out to war against the Philistines, and they encamped beside Ebenezer, and the Philistines encamped in Aphek.  | 1. ¶ And the word of Samuel was pleasing to all Israel. And Israel went forth to meet the Philistines to wage a battle. And they encamped in Rock of Help, and the Philistines camped in Aphek. |
| 2. And the Philistines arrayed (their troops) against Israel, and the battle spread, and Israel was beaten before the Philistines, and they slew in the battle array in the field, about four thousand men. | 2. And the Philistines drew up the battle line opposite Israel. And the wagers of battle were scattered and Israel was shattered before the Philistines. And they struck down in the battle line in the field about ‎four thousand men. .  |
| 3. And the people came to the camp, and the elders of Israel said, "Why has the Lord beaten us today before the Philistines? Let us take to us from Shiloh the Ark of the Covenant of the Lord, and He will come in our midst, and save us from the hand of our enemies." | 3. And the people came to the camp, and the elders of Israel said: "Why has the LORD shattered us this day before the ‎Philistines? Let us take now for ourselves from Shiloh the ark of the covenant of the LORD, and it will come among us. On account of the glory ‎of His name, we will be saved from the hand of our enemies. |
| 4. And the people sent to Shiloh, and from there, they carried the Ark of the Covenant of the Lord of Hosts, Who dwells above the cherubim, and there with the Ark of God's Covenant, were Eli's two sons, Hophni and Phinehas. | 4. And the people sent to Shiloh, and they took from there the ark of the ‎covenant of the LORD of hosts whose Shekinah resides above the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with ‎the ark of the covenant of the LORD. |
| 5. And it was, when the Ark of the Lord's Covenant came into the camp, that all Israel shouted a great shout, and the earth stirred. | 5. And when the ark of the covenant of the LORD came to the camp, all Israel sounded a loud alarm, and ‎the earth was shaken. |
| 6. And the Philistines heard the sound of the shout, and they said, "What is the sound of this great shout in the camp of the Hebrews?" And they knew that the Ark of the Lord had come into the camp. | 6. And the Philistines heard the sound of the alarm and said: “What is this sound of the great alarm in the camp of the ‎Jews?” And they knew that the ark of the LORD had come to the camp. |
| 7. And the Philistines feared, for they said, "God has come into the camp." And they said, "Woe is unto us, for there was nothing like this yesterday and before yesterday!" | 7. And the Philistines were afraid, for they said: "The ark of the LORD ‎has come to the camp." And they said: "Woe to us, for it was not like this yesterday and before that. |
| 8. "Woe is unto us! Who will save us from the hand of this mighty God? This is the God who smote the Egyptians with every sort of plague in the wilderness." | 8. Woe to us! Who will save us from the ‎hand of the Memra of the LORD whose works are great? These are the mighty acts of the LORD who struck down the Egyptians with every ‎plague and did for His people wonders in the wilderness. |
| 9. "Strengthen yourselves and become men, you Philistines, lest you serve the Hebrews, as they served you, and you shall become men, and fight!" | 9. Be strong, and be men, Philistine warriors, lest you be enslaved to the Jews ‎as they have been enslaved to you. And be men, warriors and wage battle.” |
| 10. And the Philistines waged war and Israel was beaten, and they fled, each man to his tents. Now the blow was very great, and there fell from Israel thirty thousand infantrymen. | 10. And the Philistines waged the battle, and Israel was ‎shattered and fled, each man to his own city! And there was a very great slaughter, and there were killed from Israel 30,000 men ‎foot soldiers. |
| 11. And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, perished.  | 11. And the ark of the LORD was captured, and the two sons of Eli, Hophni and Phinehas, were killed. |
| 12. And a man of Benjamin ran from the battle array, and came to Shiloh on that day, with his garments torn, and earth upon his head. | 12. And a man from the ‎tribe of the house of Benjamin ran from the battle line, and he came to Shiloh on that day. And his garments were torn, and dust was ‎thrown on his head. |
| 13. And he came, and behold, Eli was sitting on the chair beside the road, anxiously waiting, for his heart trembled for the Ark of God. And the man had come to tell in the city, and the whole city cried out. | 13. And he came, and behold Eli was sitting on the chair upon the path of the road of the gateway looking out, for his ‎heart was trembling concerning the ark of the LORD. And the man came to tell (the story) in the city, and all the city was shaken. |
| 14. Now Eli heard the sound of the cry, and he said, "What is this confused noise?" And the man hurried, and came, and told Eli | 14. And Eli ‎heard the sound of the crying and said: "What is this sound of agitation?" And the man hurried and came and told Eli. |
| 15. Now Eli was ninety- eight years old, and his eyes were set, and he could not see. | 15. And Eli was ‎ninety-eight years old, and his eyes were set, and he was not able to see. |
| 16. And the man said to Eli, "I am the one who has come from the battle array, and I fled from the battle array today." And he said, "What happened, my son?" | 16. And the man said to Eli: "I have come from the battle line, and ‎I have fled from the line of battle this day." And he said: "What was the situation, my son?" |
| 17. And the one who had reported the news, answered and said, "Israel fled before the Philistines, and also there was a great slaughter among the people, and also your two sons perished, and the Ark of God was taken." **{P}** | 17. And the one who was bringing the news ‎answered and said: "Israel has fled from before the Philistines, and there was also a great slaughter among the people. And also your two sons ‎Hophni and Phinehas, were killed and the ark of the LORD was captured." **{P}** |
| 18. ¶ And it was, when he mentioned the Ark of God, that he (Eli) fell off the chair backward through the gate opening, and his neck broke and he died, and he had judged Israel for forty years. | 18. ¶ And when he mentioned the ark of the LORD he fell backwards from upon his chair onto the path of the road of the ‎gateway. And his neck was broken, and he died, for he was an old and heavy man. And he judged Israel for forty years. |
| 19. And his daughter-in-law, Phinehas' wife, was with child, ready to give birth, and she heard the news concerning the taking of the Ark of God, and that her father-in-law and her husband had died. And she knelt and gave birth, for her pains had suddenly come upon her. | 19. And his ‎daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. And she heard the report that the ark of the LORD was ‎captured and that her father-in-law was dead and that her husband was killed. And she bowed down and gave birth, for her pains ‎agitated her. |
| 20. And about the time of her dying, the women who were standing by her, said, "Do not fear, for you have borne a son," and she did not answer, neither did she heed. | 20. And about the time of her death, the women who were standing around her spoke: "Do not fear, for you have borne ‎a male child." And she did not answer and did not pay attention. |
| 21. And she called the child Ichabod, saying, "Glory has been exiled from Israel, because the Ark of God has been taken, and because of her father-in-law and her husband." | 21. And she called the boy Ichabod, saying: ‎"Glory has been exiled from Israel," because the ark of the Lord was captured and because her father-in-law was dead and because her ‎husband was killed |
| 22. And she said, "Glory has been exiled from Israel, for the Ark of God has been taken." **{P}** | 22. And she said: "Glory has been exiled from Israel, for the ark of the LORD has been captured."‎ **{P}** |
|  |  |
| 1. ¶ Now, the Philistines had taken the Ark of God, and brought it from Ebenezer to Ashdod.  | 1. ¶ ‎1. And the Philistines captured the ark of the LORD and brought it back from the Rock of Help to Ashdod.  |
| 2. And the Philistines took the Ark of God and brought it to the house of Dagon, and set it up beside Dagon. | 2. And the Philistines took ‎the ark of the LORD and brought it into the house of Dagon. And they set it up beside Dagon. |
| 3. And the Ashdodites arose early on the morrow, **and behold, Dagon was falling face downward to the ground before the Ark of the Lord, and they returned him to his place.** | 3. And the men of Ashdod got up early ‎in the day that was after it. **And behold Dagon was thrown down upon his face upon the ground before the ark of the LORD. And they ‎took Dagon and returned him to his place.** |
| 4. And they arose early the next morning, and behold, **Dagon was falling face downward to the ground, before the Ark of the Lord, and Dagon's head and the two palms of his hands were cut off, (and lying) on the threshold; only Dagon('s trunk) alone remained upon him.** | 4. And they got up early in the morning on the day that was after it. And behold **Dagon was ‎thrown down upon his face upon the ground before the ark of the LORD. And the head of Dagon and the two palms of his hands were ‎cut off, lying on the threshold. Only his trunk was left upon him.** |
| 5. Therefore, the priests of Dagon and all those who come to the house of Dagon, do not tread upon the threshold of Dagon in Ashdod until this day. **{P}** | 5. Therefore the idol priests of Dagon and all those who enter the ‎house of Dagon do not step upon the threshold of Dagon in Ashdod unto this day. **{P}** |
| 6. ¶ And the hand of the Lord became heavy upon the Ashdodites, and He ravaged them, and He smote them with hemorrhoids, Ashdod and its borders. | 6. ¶ And the stroke of the LORD was heavy upon the ‎men of Ashdod. And he made them desolate and punished them with haemorrhoids, both Ashdod and its territory. |
| 7. And the people of Ashdod saw that it was so, and they said, **"Let not the Ark of the God of Israel dwell with us, for His hand is severe upon us and upon Dagon, our god.”** | 7. And the men of ‎Ashdod saw that the ‎stroke was equally upon them. And they were saying: **"Let not the ark of the God of Israel reside with us, for his stroke is heavy upon us ‎and upon Dagon our idol."**  |
| 8. And they sent and gathered all the lords of the Philistines unto them, and they said, "What shall we do to the Ark of the God of Israel?" And they said, "Let the Ark of the God of Israel be brought around to Gath," and (thereupon), they brought the Ark of the God of Israel around to Gath. **{S}** | 8. And they sent and gathered all the chiefs of the Philistines unto them. And they said: ‎‎"What shall we do to the ark of the God of Israel?" And they said: "Let the ark of the God of Israel be moved to Gath." And they moved the ‎ark of the God of Israel. **{S}** |
| 9. And it was, after they had brought it around, that **the hand of the Lord was upon the city (with) a great panic, and He smote the people of the city, both young and old, and hemorrhoids broke out in their hidden parts.** | 9. And after they moved it, **the stroke of the LORD was against the city, causing very much agitation. And he struck ‎down the people of the city from the small and unto the great. And they were stricken with haemorrhoids.** |
| 10. And they sent away the Ark of God to Ekron, and it was that when the Ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought around the Ark of the God of Israel to me to kill me and my people. | 10. And they sent the ark of the Lord's ‎to Ekron. And when the ark of the Lord'! came to Ekron, the Ekronites shouted, saying: ‎‎"They have moved unto me the ark of the God of Israel so as to kill us and our people." |
| 11. And they sent and gathered all the lords of the Philistines, and they said, "Send away the Ark of the God of Israel, and let it return to its place, so that it will not kill me and my people," **for there was a panic of death in the entire city; the hand of God was very heavy there.** | 11. And they sent and gathered all the chiefs of the ‎Philistines and said: ‎‎"Send away the ark of the God of Israel, and let it return to its place. And let it not kill me and my people." **For there was a deathly panic on ‎all the city. The stroke of the LORD was very heavy there.** |
| 12. **And the people who did not die, were smitten with hemorrhoids, and the cry of the city ascended to heaven.** **{S}** | 12. **And the men who did not die were stricken with haemorrhoids. And the crying ‎of the city went up toward the heavens.** ‎ **{S}** |
|  |  |
| 1. And the Ark of the Lord was in the field of the Philistines seven months.  | 1. And the ark of the LORD was in the cities of the Philistines for seven months.  |
| 2. And the Philistines called the priests and the diviners, saying, "What shall we do to the Ark of the Lord? Let us know in what (manner) we shall send it to its place." **{S}** | 2. And the Philistines called to the priests and the diviners, saying: "What will we do to the ark of the LORD? Inform us with what we will send ‎it to its place?"**{S}** |
| 3. And they said, "If you send the Ark of the God of Israel, do not send it away empty, but you shall send back with it a guilt-offering. Then you will be cured, and it will be known to you, why His hand would not turn away from you. | 3. And they said: ‎‎"If you send away the ark of the God of Israel, do not send it away empty, for indeed you should return before it a guilt offering. Thus you will ‎be healed, and it will be relieved to you; why will his stroke not rest from you?" |
| 4. And they said, "What is the guilt-offering which we shall send back to Him?" And they said, "The number of the lords of the Philistines: five hemorrhoids of gold and five mice of gold, for there is one plague for all of them and for your lords. | 4. And they said: "What is the guilt offering that we will bring ‎back before' him?" And they said: "The number of the chiefs of the Philistines: Five haemorrhoids of gold and five mice of gold, for the one ‎stroke is equally on all of you and on your chiefs. |
| 5. And you shall make the images of your hemorrhoids and the images of your mice who destroy the land, and you shall give honor to the God of Israel. Perhaps He will lighten His hand from upon you, and from upon your god, and from upon your land. | 5. And you will make graven images of your haemorrhoids and graven images of your mice ‎that are destroying the land. And you will give glory before the God of Israel. Perhaps his stroke will rest from you and from your idols and ‎from your land. |
| 6. And why should you make your heart heavy as the Egyptians and Pharaoh made their hearts heavy? Will it not be, just as He mocked them, and they sent them away, and they departed? | 6. And why will you harden your heart as the Egyptians and Pharaoh hardened their heart? Did it not happen that when ‎ He took vengeance from them, afterwards' they sent them away and they went? |
| 7. And now take (wood) and make one new cart, and (take) two milch cows, upon which no yoke has (ever) come, and you shall hitch the cows to the cart, and return their young home from behind them. | 7. And now take and prepare one new wagon and two ‎milk-cows which have not been tied in the yoke. And you will bind the cows to the wagon, and bring back their calves from after them ‎to the inside." |
| 8. And you shall take the Ark of the Lord, and you shall place it on the cart, and the golden objects which you have sent back to Him as a guilt-offering, you shall place in the box at its side, and you shall send it away, and it will go. | 8. And you will take the ark of the LORD, and set it down on the wagon. And the vessels of gold that you are returning ‎before Him as a guilt offering you will place in the chest at its side. And you will send it away, and it will go. |
| 9. And you will see, if it goes up on the way to its own boundary, to Beth-shemesh, He wrought upon us this great evil, and if not, then we shall know that it was not His hand which touched us; it was an accident which befell us. | 9. And you will see, ‎if it goes up on the way of its territory to Beth-Shemesh, from before Him this great evil has been done to us. And if not, we will ‎know that His stroke was not near us. It was an accident that happened to us." |
| 10. And the men did so, and they took two milch cows, and hitched them to the cart, and their young they shut up in the house. | 10. And the men did so. And they took two milk-cows ‎and bound them on the wagon and shut up their calves in the house. |
| 11. And they placed the Ark of the Lord on the cart, and (also) the box, and the golden mice, and the images of their hemorrhoids. | 11. And they set the ark of the LORD on the wagon and the chest ‎and the mice of gold and the graven images of their haemorrhoids. |
| 12. And the cows went straight in the road on the way to Beth-shemesh, on one highway, lowing as they went, and they turned neither to the right nor to the left. And the lords of the Philistines were going along after them as far as the border of Beth-shemesh.  | 12. And the cows went straight on the road, upon the road to ‎Beth-Shemesh. On one path they were going along, and lowing. And they did not turn to the right and to the left. And the chiefs of the ‎Philistines were going after them up to the border of Beth-Shemesh. |
| 13. Now (the inhabitants of) Beth-shemesh were reaping the wheat harvest in the valley, and they lifted up their eyes, and saw the Ark, and they rejoiced to see (it). | 13. And Beth-Shemesh was harvesting the harvest of wheat in the ‎plain. And they lifted their eyes and saw the ark and rejoiced to see it. |
| 14. And the cart had come to the field of Joshua, the Beth-shemeshite, and stood there, and there was a huge stone. And they split the wood, and the cows, they offered up as a burnt offering to the Lord. **{S}** | 14. And the wagon came to the field to Joshua who was from ‎Beth-Shemesh and it stopped there. And a great stone was there. And they chopped up the wood of the wagon, and they offered up ‎the cows as a holocaust before the LORD. **{S}** |
| 15. And the Levites took down the Ark of the Lord, and the box which was with it, wherein were the golden objects, and they placed them on the huge stone, and the men of Beth-shemesh offered up burnt offerings and slaughtered sacrifices on that day, to the Lord. | 15. And the Levites brought down the ark of the LORD and the chest that was with it in which ‎were the vessels of gold. And they set it upon the great stone. And the men of Beth-Shemesh brought up holocausts and slaughtered ‎holy sacrifices on that day before the LORD. |
| 16. And the five lords of the Philistines had seen, and they returned to Ekron on that day. **{S}** | 16. And the five chiefs of the Philistines saw and returned to Ekron on that day. **{S}** |
| 17. And these were the golden hemorrhoids which the Philistines had sent back (as) a guilt-offering to the Lord: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, (and) one for Ekron. | 17. And ‎these are the haemorrhoids of gold that the Philistines brought as a guilt offering before the LORD: of Ashdod, one; of Gaza, one; of ‎Ashkelon, one; of Gath, one; of Ekron, one. |
| 18. And the golden mice were according to the number of all the cities of the Philistines, which belonged to the five lords, from fortified city to open village and even to the great stone upon which they had placed the Ark of the Lord, (which is) until this day in the field of Joshua the Beth-shemeshite. | 18. And the mice of gold - the number of all the cities of the Philistines belonging to the ‎five chiefs, from fortified cities and unto the un-walled villages, and unto the great stone upon which they put down the ark of the ‎LORD. Unto this day, behold it is in the field of Joshua who was from Beth-Shemesh. |
| 19. **And He smote of the people of Beth-shemesh, for they had gazed upon the Ark of the Lord,** and He smote of the people seventy men, fifty thousand men, and the people mourned, for the Lord had struck a great blow upon the people. | 19. **And He killed some among the men of ‎Beth-Shemesh because they rejoiced, because they looked in the ark of the LORD when it was exposed.** And He killed among the ‎elders of the people seventy men and among the assembly fifty‎ thousand men. And the people mourned because the LORD struck a great blow among the people.  |
| 20. And the men of Beth-shemesh said, "Who will be able to stand before (the Ark of) the Lord, this holy God? and to whom will it go up from upon us?" | 20. And the men of Beth-Shemesh ‎said: "Who is able to stand before the ark of the LORD, this holy God? And to what place will it be taken up away from us?" |
| 21. And they sent messengers to the inhabitants of Kiriath-jearim, saying, "The Philistines have returned the Ark of the Lord. Come down, and take it up to you." | 21. And ‎they sent messengers unto the inhabitants of Kiriath-jearim, saying: "The Philistines have returned the ark of the LORD. Come down, ‎bring it up unto you." ‎ |
|  |  |
| 1. And the men of Kiriath-jearim came and took up the Ark of the Lord, and brought it to the house of Abinadab, (which was) on the hill, and they designated Eleazar, his son to guard the Ark of the Lord. **{P}** | 1. And the men of Kiriath-jearim came and took up the ark of the LORD. And they brought it into the house of Abinadab on the hill. And ‎they appointed' Eleazar his son to care for the ark of the LORD. **{P}** |
|  |  |

**Rashi’s Commentary for: ‎1 Sam. 4:15 – 5:1 + 6:14‎**

**Chapter 4**

**1** **And the word of Samuel was to all Israel, and Israel went out to war** I.e., the word which was said to Samuel, was fulfilled, and came to all Israel. Now, how did this misfortune (befall them)? And Israel went out to war against the Philistines.

**Ebenezer (The rock of help)** This was not yet its name, for it was first called this (name) in Samuel’s time, but here the Scripture calls it by its future name.

**2** **and the battle spread** (Heb. ‘vatitosh’) similar to “and behold they were spread over the face of the earth” (Heb. ‘n’tushim’) (infra 30:16), “and they were scattered by the jaw bone,” (Heb. ‘vayinat’shu’) (Judges 15:9).

**8** **with every (sort of) plague in the wilderness:** By the Reed Sea. Jonathan, however, renders: (These are the mighty deeds of God, Who smote Egypt with every sort of plague,) and for His people He performed wonders in the wilderness. In Sifrei (Behaaloth’cha), we learned that this passage is a combination of statements. The worthy among them said, “Who will save us from the hand of this mighty God?” while the wicked among them retorted, “This is the God Who smote the Egyptians with every plague.” All the plagues which He had, He brought upon the Egyptians. Thenceforth, He has no plagues.

**12** **And a man of Benjamin** This was Saul, who grabbed the tablets from the hands of Goliath and fled.

**13** **beside the road** By the place of the road, he was anxiously waiting.

**18** **and his neck** (Heb. ‘mafrakto’) ‘targum mafrakuthei’ the bone of the neck.

**19** **was with child, ready to give birth** (Heb. ‘lolath.’) We are compelled (to agree) that the meaning of this word, is ‘to give birth,’ like ‘laledeth,’ although (the daleth is missing), and there is no similar form (in the Scriptures). Menahem, (however,) joined this (with other verb forms) in the section dealing with the word, ‘yelalah,’ wailing, because her birth pangs came upon her with wailing. The root of the word ‘yelalah,’ is the ‘lamed’ alone.

**had suddenly come upon her** They were unnatural, and that is why she died.

**her pains** (translation follows Metzudas Zion. Rashi, however, explains it as ‘hinges’;) i.e., the hinges of the doors of her womb, in French, charniere.

**21** **Ichabod** There is no glory, like ‘ein kabod.’ Similarly (Job 22:30), He will save ‘i naki’ one who is not innocent, like ‘ein naki.’

**because the Ark of God has been taken** (Lit., to the being taken of the Ark of God.) Like “because of the being taken of the Ark of God,” but it is unnecessary to remove it from the expression of ‘to’ for the one who understands its meaning.

**because the Ark of God was taken** In French, “envers l’etre pris,” (concerning the being taken).

**and because of her father-in-law** and because of this misfortune that her father-in-law and husband had perished.

**Chapter 5**

**2** **the house of Dagon** An idol made in the likeness of a fish.

**4** **the threshold** (Heb. ‘ha miftan,’) equivalent to the Mishnaic ‘askupah.’

**6** **and He ravaged them** (Heb. ‘va’y’shimmem,’) an expression of desolation (‘sh’mamah’).

**with hemorrhoids** (‘t’chorim’ refers to) the mesentery of the large intestine; (i.e., He smote them with) a plague of the rectum. Mice would enter their recta, disembowel them, and crawl out.

**9** **hidden** (Heb. ‘vayisath’ru,’ spelled with a ‘sien,’) identical with ‘vayisath’ru’ (spelled with a ‘samech,’) for it is listed in the Masora, among those words written with a ‘sien,’ and explained as though written with a ‘samech.’ I.e., there was a plague in the hidden parts of the body.

**11** **a panic of death** All panics (mentioned in the Scriptures) are caused by thunder; the following is the origin thereof: “And the Lord thundered with a mighty voice on that day upon the Philistines, and He threw them into confusion” (infra 7:10). This is explained in the Aggadah of Thirty two Rules of Rabbi Eliezer, the son of Rabbi Jose the Galilean (not found in our edition).

**Chapter 6**

**2** **in what** In what manner shall we send it away, so that He will not be angry, and so that His wrath will be removed from us.

 **3** **a guilt offering** An indication that you confess that you have betrayed Him.

**Then you will be cured, and it will be known to you** that He did this, for why wouldn’t His hand turn away from you then?

**4** **lords of the Philistines** They were five, as it is stated (Jos. 13:3): “The Gazite and the Ashdodite, the Ashkelonite, the Gittite, and the Ekronite.”

**7 zelr milch cows.** **upon which no yoke has (ever) come** This is for the test. Since these cows are not capable of pulling a load, and furthermore, they will low after their young, if the Ark will have the power to enable them to pull it by themselves, we shall know that He wrought this upon us.

**8** **in the box** escrin in French.

**10** **they shut up in the house** (Heb. ‘kalu,’) an expression of imprisonment, ‘kele.’

**12** **went straight** (Heb. ‘vayisharnah,’ aggadically interpreted as ‘sang’ from the root ‘shir.’) This word is a grammatical hermaphrodite (possessing the preformative ‘yod’ of the masculine and the afformative ‘nun’ ‘heh’ of the feminine). This teaches us that even the young (hence masculine) recited a song, viz., “Sing aloud, sing aloud, O Ark of acacia wood! Exalt yourself with the greatness of your splendor, you who are girded with golden embroidery, you who are praised with the scroll of the palace (Moses’ scroll of the Pentateuch), and lauded with choice ornaments,” (Tractate Abodah Zarah 24b). According to its simple meaning, it is an expression meaning ‘straight,’ i.e., they followed a straight path.

**and lowing as they went** (Heb. ‘haloch v’gao.’) This is an expression of the cry of the cattle. **Beth-shemesh** [The people of] Israel were there.

**13** **and they rejoiced to see (it)** They were gazing to see how it came alone, and out of their joy, they behaved with levity, for they did not gaze at it with awe and respect.

**Special Ashlamatah: Yeshayahu (Isaiah) ‎‎51:12 – 52:12‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass?  | 12. ‎"I, I am He that comforts you; of whom are you afraid. of man who dies, of the son of man who is reckoned as the grass?  |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. And you have ‎forgotten the service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear continually all the day ‎because of the fury of the oppressor, when he sets himself to destroy? And now. where is the fury of the oppressor? |
| 14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting. | 14. **The avenger will ‎speedily be revealed; the righteous/ generous will not die in destruction, neither will they lack their food.** |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who ‎rebukes the sea so that its waves roar, the LORD of armies is His name. |
| 16. **And I placed My words into your mouth, and with the shadow of My hand I covered you,** to plant the heavens **and to found the earth and to say to Zion [that] you are My people.** | 16. **And I have put the words of My prophecy in your mouth, and ‎protected you in the shadow of My might,** to establish the people concerning whom it was said that they would increase as the stars of ‎the heavens **and to found the congregation concerning whom it was said they would increase as the dust of the earth**, **and to say to those ‎who reside in Zion, ‘You are my people.’”** |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained.  | 17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the ‎LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing. |
| 18. **She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised.** | 18. **There is none to comfort her among all the sons ‎she has borne; there is none to take her by the hand among all the sons she has brought up.** |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two distresses have come upon you. ‎Jerusalem - you are not able to stand. When four will come upon you -spoil and breaking and famine and sword; there is none that will ‎comfort you but I. |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath ‎from the LORD, rebuke from your God. |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. | 21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. |
| 22. So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it. | 22. Thus says your Lord, the LORD, your God who is about to take the just retribution of His people: "Behold, I have accepted from your ‎hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more; |
| 23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross." | 23. and I will hand it over into the hand of those who ‎were your oppressors, who have said to you, 'Be humble, that we may pass over'; and you have humbled your glory like the ground, and were ‎like a street to those who pass over." ‎ |
|  |  |
| 1. Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. | 1. ‎Be revealed, be revealed, put on your strength, O Zion; put on, put on your celebrity, O Jerusalem, the holy city; for there will no ‎longer pass among you the uncircumcised and the unclean.  |
| 2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion. | 2. Shake yourself from the dust, arise, sit, O Jerusalem on the throne of ‎glory; the chains of your necks are broken, O captives of the congregation of Zion. |
| 3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money." | 3. For thus says the LORD: "You were sold for ‎nothing, and you will be redeemed without money. |
| 4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing." | 4. For thus says the LORD God: My people went down at the first to Egypt to ‎sojourn there, and the Assyrian robbed him for nothing. |
| 5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed. | 5. Now therefore I am about to save, says the LORD, seeing that My people ‎are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against ‎the service of My name. |
| 6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am." | 6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I ‎who speak; and my Memra endures." |
| 7. **How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."** | 7. **How beautiful upon the mountains of the land of Israel are the feet of him who announces, ‎who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of ‎your God is revealed."** |
| 8. The voice of your **watchmen**- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion. | 8. The voice of your‎ **guardians**, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do ‎when He will return his Shekhinah to Zion.  |
| 9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem. | 9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to ‎comfort His people, He has redeemed Jerusalem. |
| 10. **The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.** | 10. **The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those ‎at the ends of the earth will see the salvation of our God.** |
| 11. **Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.** | 11. **Separate, separate, go out thence, draw near no unclean thing; go out ‎from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.** |
| 12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel. | 12. For you will not go out in ‎haste from among the peoples, and you will not be brought in flight to your land, for the LORD leads before you, and the God of ‎Israel is about to gather your exiles. |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎‎‎51:12 – 52:12**

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

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

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

**when he prepared** Prepared himself.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**23 those who cause you to wander** Heb. מוֹגַיִךְ . Those who cause you to wander and those who cause you to move. Comp. (I Sam. 14:16) “And the multitude was wandering (נָמוֹג) ,” krosler in O.F.

**Bend down** and let us cross on your back.

**Chapter 52**

**2 Shake yourself** Heb. הִתְנַעֲרִי , escourre in O.F., to shake strongly, like one who shakes out a garment.

**arise from the ground,** from the decree (supra 3:26), “She shall sit on the ground.”

**sit down** on a throne.

**free yourself** Untie yourself [from Jonathan].

**bands of** Heb. מוֹסְרֵי , cringatro umbriah in O.F., [strap].

**captive** Heb. שְׁבִיָה , like שְׁבוּיָה , captive.

**3 You were sold for naught** Because of worthless matters, i.e., the evil inclination, which affords you no reward.

**and you shall not be redeemed for money** but with repentance.

**4 My people first went down to Egypt** The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

**5 And now, what have I here** Why do I stay and detain My children here?

**boast** Heb. יְהֵילִילוּ , Boast saying, “Our hand was powerful.”

**is blasphemed** Blasphemes itself, and this is an instance similar to (Num 7:89) “And he heard the voice speaking to him.”

**6 My people shall know** When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

**therefore, on that day** The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

**8 The voice of your watchmen** The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

**10 has revealed** Heb. חָשַׂף , has revealed.

**11 touch no unclean one** They shall be abominable to you to touch them.

**get out of its midst** **Out of the midst of the exile, for all these last consolations refer only to the last exile.**

**purify yourselves** Heb. הִבָּרוּ , purify yourselves.

**you who bear the Lord’s vessels** You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert **[from here is proof of the resurrection of the dead].**

**12 for...goes before you** Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) “And the division of the camp of Dan shall travel, the rear guard of all the camps.” Whoever goes after the camp is called מְאַסֵּף , the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): “And the rear guard was going after the Ark.”

**Verbal Tallies**

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

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

**Shabbat Nahamu IV – 4th Sabbath of “Our Consolation”**

**Beresheet (Genesis) 27:1–27**

**Beresheet (Genesis) 27:28 – 28:9**

**I Shmuel (Samuel) 4:15 – 5:1 + 6:14**

**Special: Yeshayahu (Isaiah) 51:12 – 52:12**

**Tehillim (Psalm) 21 & 22**

**Mk 3:7-10, Lk 6:17-18, Acts 5:33-41**

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

Old - זקן, Strong’s number 02204.

Eyes - עין, Strong’s number 05869.

See - ראה, Strong’s number 07200.

Called / Name / cry - קרא, Strong’s number 07121.

Eldest / great - גדול, Strong’s number 01419.

Son/ children - בן, Strong’s number 01121.

Said - אמר, Strong’s number 0559.

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

See - ראה, Strong’s number 07200.

Called / Name / cry - קרא, Strong’s number 07121.

Eldest / great - גדול, Strong’s number 01419.

Son/ children - בן, Strong’s number 01121.

**Bereshit (Genesis) 27:1** And it came to pass, that when Isaac was old <02204> (8804), and his eyes <05869> were dim, so that he could not see <07200> (8800), he called <07121> (8799) Esau his eldest <01419> son <01121>, and said <0559> (8799) unto him, My son <01121>: and he said <0559> (8799) unto him, Behold, here am I.

**I Shmuel (Samuel) 4:15** Now Eli was ninety and eight years old <01121>; and his eyes <05869> were dim, that he could not see <07200> (8800).

**I Shmuel (Samuel) 4:17** And the messenger answered and said <0559> (8799), Israel is fled before the Philistines, and there hath been also a great <01419> slaughter among the people, and thy two sons <01121> also, Hophni and Phinehas, are dead, and the ark of God is taken.

**I Shmuel (Samuel) 4:18** And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old <02204> (8804) man, and heavy. And he had judged Israel forty years.

**I Shmuel (Samuel) 4:21** And she named <07121> (8799) the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

**Tehillim (Psalm) 21:5** His glory is great <01419> in thy salvation: honour and majesty hast thou laid upon him.

**Tehillim (Psalm) 21:10** Their fruit shalt thou destroy from the earth, and their seed from among the children <01121> of men.

**Tehillim (Psalm) 22:2** O my God, I cry <07121> in the daytime, but thou hearest not; and in the night season, and am not silent.

**Tehillim (Psalm) 22:7** All they that see <07200> me laugh me to scorn: they shoot out the lip, they shake the head, saying,

**Pirqe Abot – MeAm Lo’ez**

**Mishnah 2:8**

**By:**

**Rabbi Yitschaq Magriso**

**He (R. Hillel) used to say: The more flesh, the more maggots; the more possessions, the more worry; the more ‎women, the more witchcraft; the more maid-servants, the more un-chastity; the more slaves, the ‎more robbery. The more Torah, the more life; the more counsel, the more understanding; the more ‎social justice, the more peace. He who has acquired words of Torah, has acquired for himself life ‎in the World to Come. ‎**

Hillel now teaches for those people who would wish to devote their lives to worldly vices, thinking that this is true good. He explains that all ‎worldly things are meaningless, fleeting and impermanent. One may expect pleasure from these vices, but the effect is often the opposite. ‎

The first vice is overindulgence in eating and drinking to satisfy the body. One feels good and strong after a large meal, and feels that he can ‎go on in this manner forever. But the net result is often obesity, and as Hillel teaches, ***"The more flesh, the more worms."*** Overindulgence in ‎eating and drinking can bring about many sicknesses, and much human illness is the result of not keeping one's mouth closed. If one eats too ‎much, he ends up shortening his own life span. ‎

When a person eats too much meat, he becomes obese. His corpulent body is then reserved for the worm and the maggot to eat in the grave. ‎Moreover, his soul will suffer, since as long as the flesh of the body remains in the grave, the soul suffers because of the decay.

The second vice which men seek in this world is to have many women. Men assume that in this way they will have a life of pleasure and joy. ‎

To this the master says, ***"The more women, the more witchcraft."*** ‎Obviously, he is not speaking of the female population in general. Rather, he is telling the man, "The more women you have, the more you will ‎be subject to unexplainable evils. Your many women will be jealous of each other, and will do anything and everything to gain your favor. ‎You will seek happiness in your many women, but in the end, you will find the opposite. You will be subject to many mental problems, which ‎will ultimately hasten your death." ‎

The third vice is the desire to amass wealth. People go without rest or sleep, hoping that their wealth will ultimately provide them with a happy, ‎carefree life. They trust in their own efforts rather than in their faith in God, and as a result, they become careless in their prayers, and never ‎leave time to study Torah. Such individuals become totally engrossed in business, obsessed with adding to their wealth. ‎To this the master says, ***"The more possessions, the more worry." ‎***

When a person is the owner of a large business, he may be constantly increasing his income, but he cannot have peace of mind. If he sends ‎out a shipment of merchandise, he must be concerned that his ship may sink. He always worries that his possessions may be robbed. ‎Therefore, the wealthier a person becomes, the more he becomes insecure and uneasy. ‎

The fourth vice that the world pursues is honor and status **(Kabod).** People think that they may gain status by having many servants. ‎But here too, the reverse is true. Instead of honor, people who have many servants find dishonor. The master teaches, ***"The more maid-‎servants, the more promiscuity."*** When a person has many female servants, his home becomes a place of lubricity **(Zenuth).** Where he ex‎pected to enhance his reputation, it is diminished because of the depravity in his home. ‎

Similarly, the master teaches, ***"The more menservants, the more robbery."*** The use of a person as a slave is in itself like stealing. Besides, slaves ‎often steal from others, and instead of enhancing his reputation, the individual's reputation is destroyed. People say, "What an evil person he ‎is for filling his home with thorns that do harm to the world." ‎

Thus, the more a person indulges in worldly vices believing that this will lead to the good life, the more the opposite becomes true. This being ‎the case, it is not good for man to pursue these vices. Rather, he ‎ should get along with the minimum required to live a respectable life, and not seek more. ‎

**The only area where excesses are good are with respect to the Torah and its commandments. The values here are in polar opposition to the ‎values involved in pursuing worldly vices. But true good is found only in the observance of the Torah and its commandments. ‎**

The opposite of the vice or overindulgence in eating and drinking which shorten life, is the increase in Torah study, as the master says, ***"The ‎more Torah, the more life.”*** Through Torah study, one gains life both in this world and the next. ‎

Opposing the vice of seeking many women, where one's mental stability **(Da’at)** is disrupted is the virtue of attending the academy and ‎conversing with scholars. ***“The more academy, the more wisdom."*** **Through constant association with Torah scholars, a person's mental ‎stability and prowess is enhanced. ‎**

Opposing the vice regarding which the master said, ***“the more possessions, the more worry”*** is the virtue regarding which he said, ***“The more ‎counsel, the more understanding.”*** “Counsel” here denotes the business of the Torah, ***making the Torah the central guideline of one's entire life.*** ‎The more one does this. the more understanding he gains of how to live correctly. His mind then becomes serene and at ease, and all his worries ‎are banished. He thus lives a life of joy, as it is written, ***“God's teachings are morally correct. they make the heart rejoice”*** (Psalms 19:9). ‎

Opposing the vice of increasing slaves, which tends to rob a person of his honor and make him the target of complaints and strife, is the ‎increase of charity **(Tzedakah).** If a person needs household help, he makes sure that the money is spent to help virtuous people. Instead ‎of hiring servants, he gives jobs to poor people from good, virtuous families **(B’ne Tobim).** He also does deeds of kindness **(Gemilut ‎Chasadim)** and charity whenever possible. In this manner, he proliferates peace in the world, as it is written, ***"The works of charity ‎will be peace, and the effect of charity will be serenity and confidence forever"*** (Isaiah 32:17). ‎

Besides this, there are also other advantages in the proliferation of Torah study and good deeds, and they enhance a person's reputation more ‎than indulgence in worldly vices. Excessive eating and drinking give a person the reputation of being a drunkard and a glutton. If he ‎ pursues women, he gets the reputation of a womanizer and a lecher. The same is true of all the other vices. ‎

On the other hand, when a person increases his study of Torah and performance of good deeds, he "gains a good name.**" Another advantage ‎is that "he gains it for him/herself." This means that it is not merely an external gain, but an integral part of his person. It is thus something that he/she ‎carries with him/her even after death**. In this respect, it is the exact opposite of worldly vices, which are entirely external. Nothing of these can be ‎taken along when one dies. No matter how much one gains of the worldly, everything is left behind. ‎

Another advantage is that ***"When one acquires words of Torah, he acquires life in the World to Come."*** With all the good and evil of this world, ‎a person cannot buy life in the World to Come. **But with "words of Torah," whether one studies himself, or supplies others with the means of ‎studying, he can buy his way into life in the World to Come, which is TRUE ETERNAL LIFE. ‎**

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 27:1 – 27**

**“VaY’hi Ki-Zaqen” “And it was when old”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luke 6:17-18)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mark 3:7-10)****Mishnah א:א** |
| **¶ And coming down with them, he stood on a level place. And an assembly of his talmidim, and a great number of people from all Yehudah and Yerushalayim, and the sea coast of Tyre and Sidon (who came to hear him and to be healed of their diseases) were there; 18 also those tormented by unclean spirits; and they were healed.**  | **א:א And Yeshua withdrew with his talmidim[[88]](#footnote-88)** (disciples) **to the sea** (of Galilee)**, and many congregations from the Galil[[89]](#footnote-89) and from Yehudah, and from Yerushalayim, and from Edom[[90]](#footnote-90)** (Idumea) **and beyond the Yarden; and they about Tyre and Sidon, followed him** (his halakhic decisions – Mesorah)**, and many congregations[[91]](#footnote-91)** (in great numbers) **having heard[[92]](#footnote-92) of the great things he was doing, came to** (see) **him** and to seek his counsel and wisdom. **And he told his talmidim** (disciples) **to have a little boat ready for him, because of the assembly, so that they would not press upon him, For he healed many, so that they threw themselves on him, in order to touch him as many as had plagues; And the spirits** (shedim) **of uncleanness, when they saw him, would fall down before him, and cried out, saying — “You are the Ben Elohim (Son of G-d)”; but he charged them not make his identity (**as Messiah) **known.** |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 5:33-41)****Pereq א:א** |
| **33 ¶ But those hearing were cut to the heart, and they took council[[93]](#footnote-93) to kill them. Then there stood up one in the Sanhedrin[[94]](#footnote-94), a Perush** (Pharisee) **named Gamaliel, a Doctor of the Law** (Torah) **honored among all the people. And he commanded[[95]](#footnote-95) the emisaries to be put outside a little space. And he said to them, Anshei Yisrael, take heed to yourselves what you intend to do regarding these men.[[96]](#footnote-96) For before these days Todah rose up, boasting himself to be somebody; a number of men, about four hundred, joined themselves to him; who was slain. And all, as many as obeyed him, were scattered and brought to nothing. After this one, Yehudah HaGalili rose up in the days of the census,[[97]](#footnote-97) and drew away considerable people after him. Yet that one perished; and all, as many as obeyed him, were scattered. And now I say to you, Withdraw from these men and let them alone. For if this council or this work is of men, it will come to nothing. But if it is of God, you cannot overthrow it, lest perhaps you be found even to fight against God.****And they obeyed him. And calling the emissaries’** (Nazarean Hakhamim/Rabbis)**, and having** caused the guards **to give them stripes, they** (the Kohen Gadol and the Tzdukim) **ordered them not to speak with the authority of Yeshua, and let them go. Then indeed they departed[[98]](#footnote-98) from the presence[[99]](#footnote-99) of the council, rejoicing that they were counted worthy to be disgraced for the sake of HaShem.[[100]](#footnote-100)** |

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

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Gen 27:1-27 | 27 | 21 | I Sam 4:15 – 5:1 + 6:14 | Mk 3:7-10 | Lk 6:17-18 | Acts 5:33-41 |

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

**Yeshua and HaGalil**

**Many congregations from the Galil[[101]](#footnote-101) and from Yehudah, and from Yerushalayim, and from Edom** (Idumea) **and beyond the Yarden; and they about Tyre and Sidon, followed him** (his halakhic decisions – Mesorah)**, and many congregations** (in great numbers) **having heard of the great things he was doing, came to** (see) **him** and to seek his counsel and wisdom.

The present Mishnaic text of Hakham Tsefet depicts Yeshua as a Hakham with great influence. Many scholars attribute all sorts of fanatical reasons for this “popularity.” Without trying to delve into all the discussions on Yeshua as the demigod that they purport, we note that the image portrayed is that of a great Sage (Hakham) and reformer.

Withe regards to the effects of Yeshua’s ministry in the Galil Prof. Michael Avi-Yonah notes:

The activities of Jesus and the early Christian apostles had no effect on the Jewishness of Galilee.[[102]](#footnote-102)

Prof. Michael Avi-Yonah seems to have swallowed a spoonful of Christian myth without pondering all the evidence available. His statement is based on the idea that Yeshua and his talmidim tried to “Christianize” the Galil. Had Avi-Yonah taken the perspective that Yeshua and his talmidim were trying to “Judaize” the Galil he might have worded things differently and perhaps would have made a great discovery. However he correctly states:

Tiglath-Pileser III, king of Assyria, conquered Galilee and turned it into the Assyrian province of Magiddu (Megiddo). Some of the Israelite inhabitants were deported but the remaining remnant renewed its relations with Jerusalem in the time of Josiah who may have reunited Galilee with his kingdom.[[103]](#footnote-103)

The deportation of Galilean inhabitants was that of the key artisans and Hakhamim. This left the Galil like the rest of Eretz Yisrael when the Babylonians had finished pillaging the land. Eretz Yisrael was left devoid of Hakhamim. Ezra brought the nation’s capital back to prominence as a place of genuine Torah learning and observance. The Hakhamim began to flourish once again on the streets of this metropolis. The Galil would slowly gain prominence in Eretz Yisrael. This was the result of the rich agricultural produce it was able to generate. The initial priority of the Galil was agricultural. The plane of Megiddo was rich and fertile. It was for this reason that Ahab desired the field of Naboth.[[104]](#footnote-104)

That the Galil was given to the nations during the time of Yesha’yahu’s prophecy[[105]](#footnote-105) is of particular notice. The phrase “Galil of the “nations” is ambiguous and hard to discern. We must also note that the phrase “**beyond the Jordan**, in the **district of the nations**” as translated by the Jewish Publication Society shows that this does not directly relate to the area where Yeshua predominantly ministered. Regardless of the true meaning of this phrase we must determine that the Galil may have been given to the nations during the time of Yesha’yahu. But, this was NOT the case during the time of Yeshua and his talmidim. With the conquests of Alexander Yannai the regions of Eretz Yisrael “was subject to the Jews.”[[106]](#footnote-106) The Galil suffered from assimilation and immersion into the Hellenistic culture. This was because the Galileans were noble in the sense of their wealth. As a result many were considered Am HaAretz. However the restorative work of Yeshua and his talmidim brought repentance and tikun (restoration) to the Galil. Therefore, the territories of the North were finally given to the Jewish Hakhamim as we shall see. While Yerushalayim was the cultic center of the nation it was certainly not the center for the deepest wisdom of the Torah. Therefore, we must understand that Yeshua and his talmidim brought the greatest tikun to that area. While there are those who would minimize Yeshua’s role, it is clear from this pericope just how great of a Hakham Yeshua really was.

**The Galil and the Kingdom**

According to Neusner the Galil was preoccupied with the “Kingdom of heaven” and “salvation.” This information he derives from the New Testament (Nazarean Codicil). His rendition of the Galilean “Kingdom of Heaven” is to live under the rule of G-d and thereby be granted the right to enter the Olam HaBa (world-to-come). Yohanan ben Zakkai arrives in the Galil close to the year 40 C.E.[[107]](#footnote-107) It is here that Yohanan ben Zakkai will begin the work of redacting the Mishnah. Later, it is here where the Jerusalem Talmud is redacted, and where the Jewish Sanhedrin last sat. What made the Galil the perfect environment for these activities? While there are other factors to be explained, the truth remains that Yeshua and his talmidim had transformed the Galil from “triviality” into a **community** of highly educated Hakhamim.

**All Yisrael**

The present pericope shows just how far reaching the ministry of Yeshua went. We might therefore, suggest that “All Yisrael” heard the Mesorah of the Master. The letter to the Romans authored by Hakham Shaul’s preceded an amazing Mishnah.

**Rom. 11:26-27 and so all Israel will be saved** (have their share in the world to come**); just as it is written, "Your people also will be all righteous/generous, they will inherit the land for ever; the branch of My planting, the work of My hands, wherein I glory. (Isa 60:21).**

The Mishnah of Sanhedrin 10:1, usually the opening Mishnah for Pirkei Abot.

**m. San 10:1**All Israelites have a share in the world to come, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21).

Yeshua is the primary reason for the transformation in the “way of life” (halakhah) as it was lived in the Galil. The measure of tikun brought to the Galil by the Master is cosmic and profound. The residue of that tikun remains alive in Tzfat (the City of the Branch) to this very day. This is because the spiritual energies that the Master invested in that region perfectly align themselves with the intermediaries of the heavens. As such, the region of the Galil aligned itself with the structured *nomos* of the Torah; and perfectly submitted to G-d’s governance. They maintained the structured *nomos* of the Torah through dynamic Torah observance. Yeshua repaired the fabric of a cosmic tear with a patch of aesthetic beauty and purposeful resilience.

**Peroration**

Therefore, the Galil experienced an amazing transformation in that **the hierarchy of angelic beings established to guarantee the observance of the Torah** met with the Master in **perfect unity**. Rather than contending with the forces of the heavens the Galileans aligned themselves with the “Kingdom of the Heavens” (governance) of God [through Hakhamim and Bate Din] as opposed to human kings and created a new Eden.

Consequently, this Sabbath of “Strengthening” is perfectly aligned and housed in the Ministry gift and office of Pastoral care Netzach.

**Remes Commentary to Hakham Shaul**

***Nomos* – Torah the structure of the Universe**

Man's chief study is reflection upon the Divinity—that is, the mysteries of the Blessed One's oneness, His exaltedness, His perfection, and **the ordinance by which He conducts His universe, along with the mysteries of His creations and their characteristics, the Divine service that He has imposed upon a particular segment of them**, the bestowal upon them of His glory and His shechina (Divine presence), and the conferring of His prophecy and His holy spirit. This is the study upon which the Holy One, Blessed be He, made man's perfection contingent. Through it he draws closer to Him and cleaves to Him in perfect union. And to the extent that he exerts himself in the pursuit of this – study, to that extent will he acquire this perfection and this closeness.[[108]](#footnote-108)

We have freely used this title with little or no solid explanation as to the full meaning of *Nomos* – Torah. Luzzatto has captured it in a nutshell by saying, “the **ordinance** by which He conducts His universe, along with the mysteries of His creations and their characteristics, the Divine service that He has imposed upon a particular segment of them.” By the statement *Nomos* – Torah we are agreeing with the statement we made concerning B’resheet Rabbah two weeks ago.

**B’resheet Rabbah I:1** ﻿The Torah declares: I was the working tool of the Holy One, blessed be He. In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head, but employs plans and diagrams to know how to arrange the chambers and the wicket doors. Thus God consulted the Torah and created the world, while the Torah declares, IN THE BEGINNING GOD CREATED, BEGINNING referring to the Torah, as in the verse, The Lord made me as the beginning of His way (Prov. VIII, 22).[[109]](#footnote-109)

The Greek word *Nomos* means “law, order, custom, tradition, rule & **principle.** Yet these simple definitions cannot capture the vast meaning of *Nomos*. We realize that *Nomos* accompanies the Hebrew word “Torah.” These conjoined words *Nomos* – Torah take in the full meaning of both words. Therefore, we deduce that *Nomos* – Torah takes in every rule mandated by G-d in creation and all the appropriate laws which apply to the structured universe. *Nomos* is also related to “dogma” and “kingdom”[[110]](#footnote-110) creating a powerful connection between universal and societal law.

If the Torah – *nomos* is the structure of the universe, we must opine that the Oral Torah is the structure of both the Y’mot HaMashiach (Days of Messiah) and the Olam HaBa (the ever coming world). We further state that Halakhic application of the Oral Torah is a means for the restoration of Paradise. How can this be?

The key to understanding the universalistic character of Judaic monotheism lies in its focus on Adam and Israel, Eden and the land (Eretz Yisrael) – and its eagerness to receive “under the wings of God’s presence” all who accept God’s dominion and Torah’s statement thereof.[[111]](#footnote-111)

One of the primary purposes of halakhah is to produce a specific social order. Neusner understands that G-d has called Yisrael “Adam”[[112]](#footnote-112) as taught by Yechezkel HaNavi (The Prophet Ezekiel). Adam HaRishon (the First Adam)[[113]](#footnote-113) is the first creature to communicate the words of the Divine by capturing the spiritual essence of the creatures and calling them by name. This process is that of marrying the temporal world to the eternal dimension of the “ever coming” world. This process is captured in the Greek word “Nomos” and the Hebrew word “Dabar.” The world of Adam and Chava, Eden was not only supposed to be a “garden paradise.” Eden was supposed to be a “social paradise.” The *nomos* – Torah of the universe was built to support a specific social order. The agents of G-d – the intermediaries are situated and empowered to maintain this type of societal structure. Therefore, when society runs contrary to the predetermined social order of the *nomos* – Torah, the intermediaries work to reestablish that environ.

**Adam’s sin finds its antidote in the Torah**, which, the sages maintain, is given to purify the heart of humanity. By keeping the Torah, humanity learns to accept God’s will, so to overcome the natural propensity to rebel. When humanity, in full freedom of will, accepts God’s commandments, beginning with “You will love the Lord your God with all your heart, with all your soul, and with all your might” (Deut. 6:5), then humanity regains Eden.[[114]](#footnote-114)

Eden was designed to be a societal structure where humanity freely accepted, and delighted in the will of G-d as the normative way of life. Because Eden was designed to be a societal structure as well as a paradise we are able, through the Oral Torah to recreate that communal organization and paradise.

**The Galil, an Allegory**

Allegorically our premise is to picture Eretz Yisrael as Gan Eden. The following Passage of Yesha’yahu reinforces our idea.

**Isa 58:13-14** If you turn your foot because of the Sabbath, from doing what you please on My holy days, and call the Sabbath a **delight**, the holy of Lord, honorable; and will honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you will **delight** yourself in Lord; and I will cause you to ride on the high places of the earth, and feed yourself with the inheritance of Yaakov your father. For the mouth of Lord has spoken.

**Isa 62:4** You will not be called “Forsaken” anymore; nor will your land be called “Desolate” anymore; but you will be called “My Delight is in her,” **and your land**, “Married”; for Lord **delights** in you, and **your land is married**.

If we view Eretz Yisrael as the New Eden we allegorically look at it as a macrocosm. The whole of Eretz Yisrael being the macrocosm we would see the Galil as a microcosm of Eden. The Hebrew word “Galil” means circle. This is a most thought-provoking title for this piece of real-estate. The concept of the circle is related to the aspect of Binah.

**B’resheet 2:﻿10**﻿ A river issues from Eden to water the garden, and it then divides and becomes four branches (heads). [[115]](#footnote-115)

Note that the river flows from the mountain above into Eden (a place of **delight**) and from there it is divided into four heads. Allegorically these four rivers represent the four levels of Rabbinic Hermeneutic (PaRDes – Paradise) applied to the *nomos* – Torah. The river flows through Eden from the Divine Hokhmah above to Binah below. These resources must be divided into the four streams of hermeneutic. The river proceeded from the Mountain into the Garden. The “River” is the “River of Eden” – “**delight**” from above. From the Holy Mountain of Tzfat a “river of delight” flowed into a garden, which supplied all Yisrael. That “river” which supplied Gan Eden flowed from the Garden in four branches. Here the allegory intimates that from Tzfat the “Mountain of G-d,” the Mesorah flowed through four rivers supplying Eretz Yisrael with “Eden” – “delight.” If Tzfat is the Mountain of G-d sending its Halakhic waters into the Garden, we must surmise that the “Garden” is the Galil.

Redemption must include those things forfeited by Adam HaRishon, such as the Garden and the Orally breathed Torah being daily dispensed. Furthermore, just as Adam represented all of humanity, all humanity must receive the Mesorah. Only when the entire earth has received the Mesorah can we find restoration (teshuba). If the tikun of the Master was to restore that Daily Oral Torah given to Adam (Yisrael), then we see the Galil allegorically as Gan Eden – the Garden of Delight. The Garden is fed by a river from above – Tzfat, City of the Branch (hometown of Yeshua).

When we look at the key words of the passage from **B’resheet 3:8**, we see that the “breath of G-d” must have explained to them (Adam and Chava) some form of “Oral Halakhah.” One does not need to be a scholar to note that the Oral Torah was presented as the halakhic norm for Adam and Havah. Now this evokes a grand question. Why was it important for Adam and Chava to receive the **Oral Torah**? Why was it that G-d did not give Adam a “book” with all the rules and laws he wanted humanity to live by?

**Ben Adam**

We have explored in the previous pericope the phrase “Ben Adam.” We have seen that this phrase means that the Master was a “Prophet like Moshe.” However this again evokes a question. Why is it that the Master was titled Ben Adam” rather than “Adam?” The logic would seem to purport that the Master should be “Adam” and Yisrael “Ben Adam.” The phrase “Ben Adam” literally translated means “Son of Adam” or the “son of man” seemingly suggesting a second or subordinate. This being so, how is it that Messiah is “Ben Adam?”

**1Co 15:45** The initial Adam (man – Adam HaRishon) was a made a living soul;[[116]](#footnote-116) the eschatological Adam (Messiah)[[117]](#footnote-117) is a life giving spirit Breath – i.e. Oral Torah.

**Yisrael as Adam – the representative of humanity**

If Adam HaRishon represented all humanity when he fell it only stands to reason that Yisrael represents all humanity in the redemption. Or we might say that Yisrael is the agent for the redemption of all humanity. From Yisrael the “Edenic” waters of healing and tikun must flow for there to be a restoration of the societal Edenic world. The thinking mind will already have connected Yisrael, the Garden and the Oral Torah. Therefore, the medicinal balm needed for the healing and restoration of the soul[[118]](#footnote-118) is the Oral Torah.

**The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge); ‎as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).**

**The Mesorah is a person**! The “Mesorah” can only be a “Mesorah” when it is personified. Should we fail to learn the lesson that the “Menorah” must be personified, we will have missed the lesson of the universal *Nomos* – Torah.

**Yeshua and temporal patterns – paradigmatic thinking**

The Hakhamim were not historians, nor were they concerned with what appeared to be “historical” in the Scriptures. One can search the Oral Torah to re-invent history. This search will end in futility. Why? This is because the Hakhamim were concerned with social order not historical events. Even the Moedim (Festivals – Divine Appointments) are interpretations of social order rather than simply being “Festivals.” These “Festivals” are governed by halakhah as a means of social structure. We can see that they are Social Appointments and Convocations where we jointly gather for the sake of community. Therefore, when we read the Mesorah of the Master on all levels we must discard the idea of finding a “historical Jesus.” Hakham Tsefet and Hakham Shaul are the prototypical Hakhamim in this respect. **They use narrative to depict halakhah as it applies to community.** As such the social order transcends time. While many mitzvot are time bound, they teach us that social order is the master of time – the cosmos.

This type of paradigmatic Torah observance recapitulates the essence of Gan Eden where the Breath of G-d gave the daily halakhic lesson to Adam and Havah (man and his bride).[[119]](#footnote-119) “*This is why events lose all specificity and particularity: they supply mere examples for testing a universal rule.”[[120]](#footnote-120)* Herein the Olam HaBa is not “the world to come” but the world that is “ever coming.”

The Sages did not use the expression "the world to come" with the intention of implying that [this realm] does not exist at present or that the present realm will be destroyed and then, that realm will come into being.

The matter is not so. Rather, [the world to come] exists and is present as implied by [Psalms 31:20: "How great is the good] that You have hidden... which You have made...." It is only called the world to come because that life comes to a man after life in this world in which we exist, as souls [enclothed] in bodies. This [realm of existence] is presented to all men at first.[[121]](#footnote-121)

Therefore, according to the Hakhamim the “world to come” does not follow “this world” temporally speaking; it existed from long before the creation of “this world” as a realm outside and above time to which the soul aspires. Adam Kadmon emerged from this world before all other men.[[122]](#footnote-122) From this we learn what Yeshua said in the Revelation concerning his persona as the *alef* and *tav*.[[123]](#footnote-123) Preparation for the ever coming world is through study and the dynamic practice of the Oral Torah. Just as the Written Torah is the *nomos* – structure of this world the “Oral Torah” is the *Nomos* of the Ever Coming World. In that world the Perfected Community will experience the perfect social community. Through Torah study and practice each soul draws the “ever coming world” closer to him. Likewise, these practices bring the “ever coming world’ closer to this present world.

Therefore the social order of the Oral Torah has one basic cause.

We know that it is ultimately revolves around one basic principle, namely the assembling of a Perfected Community fit to exist in an eternal state of intimacy with God.[[124]](#footnote-124)

When the Highest Wisdom considered everything needed to rectify the human race and make it into the Perfected Community discussed earlier, it saw that this goal would be furthered if some people could benefit others and help them attain a place in the Community.

The rule that the Community of the Future World be restricted only to those who attained perfection in their own right is therefore not absolute. **For it was also decreed that an individual can reach a level where he can partake of perfection and be included in the Community as a result of his association with a more worthy individual.**[[125]](#footnote-125)

Consequently, we deduce that the Oral Torah which G-d daily breathed to Adam and Chava was for the sake of creating the Perfected Community. Herein the temporal world gives way to the Eternal “Ever Coming World” through the personification of the Mesorah.

**Peroration**

We therefore deduce that it should be the **halakhic practice** of every Nazarene Jew to **make his chief study and joy the reflection upon the Divinity—that is, the mysteries of the Blessed One's oneness, His exaltedness, His perfection, and the ordinance by which He conducts His universe, along with the mysteries of His creations and their characteristics, the Divine service that He has imposed upon a particular segment of them.**

By doing this we are able to draw His Shekinah (Divine presence), and the conferring of His prophecy His holy spirit (breathings of the Oral Torah). Through this study upon which the Holy One, Blessed be He, has given, we will strive for perfection. Through Torah study we draw closer to Him and cleave to Him in perfect union. And to the extent that we exert ourselves in this blessed pursuit – study, to that extent we will acquire this perfection and this closeness.

**We must also note and believe that it is the halakhic duty of every Nazarene Jew to elevate others “making them stand,” in the community and helping them attain perfection in their own right.**

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 Genesis 27:1?
3. What questions were asked of Rashi regarding Genesis 27:15?
4. What questions were asked of Rashi regarding Genesis 27:21?
5. What questions were asked of Rashi regarding Genesis 27:22?
6. What questions were asked of Rashi regarding Genesis 27:28?
7. What questions were asked of Rashi regarding Genesis 27:33?
8. What questions were asked of Rashi regarding Genesis 27:36?
9. What questions were asked of Rashi regarding Genesis 27:42?
10. What questions were asked of Rashi regarding Genesis 28:9?
11. Why did Rebeka not tell her husband the prophecy given to her by Shem?
12. In what way does the statement in Genesis 27:29 speaks about the Gentiles being grafted into Israel (cf. Rom. 11:17-18?
13. Why does Rashi hesitantly admits that Psalm 21 (at least verse 2) is a Psalm that speaks about the Messiah?
14. Why is the number 70 so important to us, particularly at this point in time of human history, and what critical commandment is veiled for us in this number?
15. How is it that through constant association with Torah scholars, a person's mental ‎stability and prowess is enhanced? Does the teachings of the Nazarean Codicil support this assertion of the Sages? If so, where?
16. How do we know for certainty that Yeshua was a Hakham with great influence amongst the Jewish people, and in the Judaism practiced for about the last 2000 years, even to this very day?
17. If the Torah – Nomos is the structure of the universe, then what is the function of the Oral Torah‎?
18. Why is ist so critical that every Nazarean Jew “makes many disciples stand” in the Jewish Nazarean community and help them attain perfection in their own right‎?
19. What consolation/s (strengthening/s) are offered in the readings for this very special Sabbath “Nachamu V”?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “VaYetse Ya’aqob” & Shabbat: Nachamu V**

**Sabbath: “And left Jacob” & “Comfort/Strengthening - V”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּצֵא יַעֲקֹב** |  |  |
| **“VaYetse Ya’aqob”** | Reader 1 – B’resheet 28:10-15 | Reader 1 – B’resheet 29:31-33 |
| **“And left Jacob”** | Reader 2 – B’resheet 28:16-22 | Reader 2 – B’resheet 29:33-35 |
| **“Y salió Jacob”** | Reader 3 – B’resheet 29:1-3 | Reader 3 – B’resheet 29:31-35 |
| B’resheet (Gen.) 28:10 – 29:30 | Reader 4 – B’resheet 29:4-9 |  |
| Ashlamatah: Hos. 12:13 – 13:5 + 14:9-10 | Reader 5 – B’resheet 29:10-12 |  |
| Special: Isaiah 51:12 – 52:12 | Reader 6 – B’resheet 29:13-17 | Reader 1 – B’resheet 29:31-33 |
| Psalms23:1-6 | Reader 7 – B’resheet 29:18-30 | Reader 2 – B’resheet 29:33-35 |
|  |  Maftir – B’resheet 29:27-30 | Reader 3 – B’resheet 29:31-35 |
| N.C.: Mk. 3:13-19a; Luke 6:12-16;Acts 6:1-6 |  Isaiah ‎54:1-10  |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Above, 25:23. [↑](#footnote-ref-1)
2. Numbers 14:41. [↑](#footnote-ref-2)
3. Above, 25:22. [↑](#footnote-ref-3)
4. **Hence due to ethical modesty she did not tell him of the prophecy for it ‎would indicate a breach of wifely modesty for her to have gone without permission.** [↑](#footnote-ref-4)
5. This is a reference to the tradition mentioned by Rashi (25:23), which says that the prophecy was told to Shem the son of Noah and he told it to Rebekah. Therefore ‎Rebekah said: "There is no reason for me to tell Isaac since he is greater in prophecy than the one who told it to me." [↑](#footnote-ref-5)
6. I Samuel 2:3. [↑](#footnote-ref-6)
7. Chullin 96a. [↑](#footnote-ref-7)
8. As Scripture testifies (25:28), his love was centered on one. [↑](#footnote-ref-8)
9. Further, Verse 22. ‎ [↑](#footnote-ref-9)
10. Beresheet Rabba 65:16. Due to the fact that the voices of the brothers were alike, it was necessary for the Sages to interpret the verse, ***The voice is the voice ‎of Jacob*, as referring to the kind of language Jacob used.** [↑](#footnote-ref-10)
11. Rebekah. [↑](#footnote-ref-11)
12. See Ramban above, 25:34. [↑](#footnote-ref-12)
13. Further, Verse 42. [↑](#footnote-ref-13)
14. Beresheet Rabba 65:16. [↑](#footnote-ref-14)
15. This being so, how could ‎the mention of God be a distinguishing mark for Jacob? [↑](#footnote-ref-15)
16. Since the voice instilled doubt as to his identity, Isaac desired to feel him. [↑](#footnote-ref-16)
17. Leviticus 26:4. [↑](#footnote-ref-17)
18. Verse 27 here. [↑](#footnote-ref-18)
19. Ramban interprets the phrase, *which the Eternal hath blessed*, as referring back to the word ***b'ni*** (my son), thus ‎making it "the field which God had blessed for my son." Isaac thus continues his blessing by saying, "Just as He has blessed the field for you, my son, may He also ‎give you another blessing, namely, of the dew of the heavens." [↑](#footnote-ref-19)
20. Ezekiel 20:6. [↑](#footnote-ref-20)
21. According to Ibn Ezra, reference is thus to the fruits from the fat places ‎of the earth. [↑](#footnote-ref-21)
22. Based on Verse 39 here. [↑](#footnote-ref-22)
23. Numbers 24:9. The question thus arises: Why did Isaac mention first the curse and then the blessing while Balaam did the opposite? [↑](#footnote-ref-23)
24. **Therefore, Isaac, ‎himself a righteous/generous man, speaks first of those who afflict the righteous/generous, and then mentions those who bless them. The opposite is true in the case of Balaam**. [↑](#footnote-ref-24)
25. Beresheet Rabba 66:5. [↑](#footnote-ref-25)
26. Above, 12:3. Now here in the case of the righteous/generous, it still mentions the blessing first! [↑](#footnote-ref-26)
27. The blessing is expressed in plural form ‎‎- *And I will bless* ***'those'******who bless you*** - while the curse is expressed in singular form - *and curse* ***'him'******that curses you.*** [↑](#footnote-ref-27)
28. Hence He mentions the blessing first ‎as there will be many who will bless Abraham. [↑](#footnote-ref-28)
29. Verse 31 here. ‎ [↑](#footnote-ref-29)
30. If Isaac did not think him to be Jacob, why should he ask, "*Who are you?*" He himself had told ‎Esau to make him savory food, and now he came and said, ‎‎"*Let my father arise*." However, since ‎Ramban explains that Isaac thought him to be Jacob, the question is understandable.‎ [↑](#footnote-ref-30)
31. Verse 35 here. [↑](#footnote-ref-31)
32. The word ‎***yihyeh,*** generally understood as a future tense - and he will be blessed - is here to be understood as a present tense, as explained below in the text. [↑](#footnote-ref-32)
33. “The holy spirit.” The expression refers to a degree of prophecy. See Moreh Nebuchim, II, 45 (2). [↑](#footnote-ref-33)
34. Verse 35 here. [↑](#footnote-ref-34)
35. Verse 29 here. ‎ [↑](#footnote-ref-35)
36. In the beginning of the present verse. ‎ [↑](#footnote-ref-36)
37. I Chronicles 5:2. There the word ***gavar*** does not indicate a master and servant relationship. Similarly, the word ***gvir*** (lord) does not indicate such a relationship. [↑](#footnote-ref-37)
38. Verse 29 here. ‎ [↑](#footnote-ref-38)
39. Verse 29 here. [↑](#footnote-ref-39)
40. Verse 29 here. [↑](#footnote-ref-40)
41. Jacob had only one brother. Why then does Isaac use the plural form, ***"his brothers?"*** [↑](#footnote-ref-41)
42. Verse 29 here. [↑](#footnote-ref-42)
43. See above, 25:6. [↑](#footnote-ref-43)
44. Further, 28:4. [↑](#footnote-ref-44)
45. Deuteronomy 8:3. [↑](#footnote-ref-45)
46. Specifically, the transgression of the ‎command, ***Contend not with them***, as is explained further on. [↑](#footnote-ref-46)
47. Deuteronomy 2:4-5. referring to the children of Esau in the land of Se'ir. [↑](#footnote-ref-47)
48. Yerushalmi Rosh ‎Hashanah, I, 1. [↑](#footnote-ref-48)
49. I Kings 11:16. [↑](#footnote-ref-49)
50. Ibid., 2:11. [↑](#footnote-ref-50)
51. II Samuel 5:5. And in Jerusalem he reigned thirty and three years for a total of forty years and six ‎months. Yet he is credited with only forty years. [↑](#footnote-ref-51)
52. Devarim Rabba 1:15. ‎ [↑](#footnote-ref-52)
53. The Midrash concludes: "Moses your teacher has already desired to confront them, and I told him, 'It is ‎sufficient for you.' " (Deuteronomy 2:3).‎ [↑](#footnote-ref-53)
54. If ‎not, how did Rebekah become aware of the fact that Esau was planning to kill Jacob? (Verse 42 ‎here). ‎ [↑](#footnote-ref-54)
55. Psalms 12:3. [↑](#footnote-ref-55)
56. I Chronicles 12:39. [↑](#footnote-ref-56)
57. I Kings ‎‎12:26. Further on it says, *And the king took counsel*, (Verse 28). Here also there was speech ‎which Scripture had referred to as being said in his heart.‎ [↑](#footnote-ref-57)
58. Above, ‎‎24:25. [↑](#footnote-ref-58)
59. Ibid., Verse 12. [↑](#footnote-ref-59)
60. Verse 42 here. **As Ramban explained, a decision in one's heart, even though coupled with speech, is still referred to in Hebrew ‎as "the speech of heart." Therefore, the verse means that Esau decided upon a course of action, and he himself informed his mother of his decision.** [↑](#footnote-ref-60)
61. Verse ‎‎42 here. [↑](#footnote-ref-61)
62. Beresheet Rabba 67:9. [↑](#footnote-ref-62)
63. Ecclesiastes 1:16. [↑](#footnote-ref-63)
64. According to Rashi, the comfort is for the blessings Esau lost. Thus the verse states that "his comfort ‎for the loss he suffered is to slay you." But according to Ramban the comfort is for his own personal sake, and the meaning of the word ***lecha*** (to you) is as if it ‎were written ***becha*** (with you), and the thought of the verse is that "his comfort with you is to kill you." [↑](#footnote-ref-64)
65. I Samuel 20:7. The Hebrew: ***L'Ben Yishai*** (to the son ‎of Jesse). The verse thus means that "your choice lies with the son of Jesse." [↑](#footnote-ref-65)
66. II Samuel 15:5. The Hebrew ***VeHechezik Lo*** here means ***VeHechezik Bo.*** [↑](#footnote-ref-66)
67. Above, 26:7. The Hebrew word ***Le'Ishto*** in this verse does not mean "to his wife," but "concerning his wife." [↑](#footnote-ref-67)
68. I Samuel 20:41. The Hebrew word ***Le'Apav*** ‎in this verse does not mean "to his face," but "on his face." [↑](#footnote-ref-68)
69. Esther 3:2. The word ***Lo*** (to him) here means ***Alav*** (concerning him). [↑](#footnote-ref-69)
70. It is obvious that ‎Ramban has in mind the words of Rashi, whose comment upon the expression, Jacob's and Esau's mother, was, "I do not know what this intends to tell us." Ramban ‎then proceeds to offer an explanation. [↑](#footnote-ref-70)
71. Verse 1 here. [↑](#footnote-ref-71)
72. Mahalath, the daughter of Ishmael. (Verse 9 here). ‎ [↑](#footnote-ref-72)
73. 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-73)
74. Ibid (the ArtScroll Tanach Series) [↑](#footnote-ref-74)
75. By prophetic insight Adam is supposed to have foreseen that David would die on the day of his birth, and so he presented him with a share of his own life. [↑](#footnote-ref-75)
76. Tehillim (Psalms) 3:17 [↑](#footnote-ref-76)
77. Tehillim (Psalms) 10:4. [↑](#footnote-ref-77)
78. AM: **Anno Mundi** (Latin: "in the year of the world"), abbreviated as AM or A.M., refers to a **Calendar** era based on the Biblical creation of the world. [↑](#footnote-ref-78)
79. *The Jewish Timeline Encyclopedia*, by Mattis Kantor, page 41. [↑](#footnote-ref-79)
80. 2889 plus 2889 equals 5778. [↑](#footnote-ref-80)
81. Ibid (the ArtScroll Tanach Series) [↑](#footnote-ref-81)
82. Due to the bi-modality of the Torah, events that are six months offset from the primary event still have a correlation. [↑](#footnote-ref-82)
83. Verbal tally with the Torah. [↑](#footnote-ref-83)
84. The assertion by many Christian scholars stating that Yeshua is here quoting Psalms 22:2 is disputed. Some scholars argue that in the Aramaic Yeshua is verbalizing a totally different concept – ***My G-d, My G-d for this I have been chosen.*** [↑](#footnote-ref-84)
85. Radak [↑](#footnote-ref-85)
86. Colossians 1:18 [↑](#footnote-ref-86)
87. 1 Tsefet (Peter) 2:5 [↑](#footnote-ref-87)
88. Verbal connection to 1 Sa 4:17 [↑](#footnote-ref-88)
89. The name Galilee is derived from the Hebrew galil, which comes from the root גלל (“to roll”), and thus means a circle. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-89)
90. Thematic connection to Esau B’resheet 27:1 [↑](#footnote-ref-90)
91. Verbal connection to 1 Sa 4:17 [↑](#footnote-ref-91)
92. Verbal connection to B’resheet 27:6 [↑](#footnote-ref-92)
93. Note that this is NOT a formal meeting of the Sanhedrin. There is NO vocabulary of formality. The vocabulary of the Sanhedrin would not “seek council to kill.” If this were the Sanhedrin they would have initiated a session and passed judgment or a sentence. Next we will see that Rabban Gamaliel addressed the men of the Sanhedrin in the absence of his father Shimon ben Hillel. [↑](#footnote-ref-93)
94. From this phrase we are able to deduce that Rabban Gamaliel was not yet the Nasi of the Sanhedrin. This would mean that he was subordinate to his father Shimon ben Hillel. ﻿**b. Shab. 15a** Hillel and Simeon [his son], Gamaliel and Simeon wielded their Patriarchate during one hundred years of the Temple's existence; (Hillel commenced his Patriarchate a hundred years before the destruction of the Temple, and he was followed by Simeon, Gamaliel and Simeon, his direct descendants, the four spreading over that century. V, Halevi, Doroth, I, 3, pp. 706 seq.) [↑](#footnote-ref-94)
95. Rabban Gamaliel’s ability to “command” show he does have some authority in this court. However, as noted above, it does not appear that he is as of yet the Nasi. [↑](#footnote-ref-95)
96. Here Rabban Gamaliel demonstrates that Judaism is a religion of precedents. [↑](#footnote-ref-96)
97. Possible that πογραφή, means the *registration* or *census* conducted in AD 6 by Quirinius (Cf. Lk. 2:2) [↑](#footnote-ref-97)
98. Verbal connection with B’resheet 27:5 [↑](#footnote-ref-98)
99. Verbal connection to Psa 21:6 & 1 Sam 4:17 [↑](#footnote-ref-99)
100. Verbal connection to B’resheet 27:20 & 1 Sa 4:17 [↑](#footnote-ref-100)
101. The name Galilee is derived from the Hebrew galil, which comes from the root גלל (“to roll”), and thus means a circle. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-101)
102. Avi-Yonah, Michael. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 346 [↑](#footnote-ref-102)
103. Avi-Yonah, Michael. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-103)
104. Cf. 1 Ki 21:1ff. [↑](#footnote-ref-104)
105. Cf. Yesha’yahu 8:23 (9:1 English published Bibles) The phrase “Galil HaGoyin” is ambiguous and difficult to determine. Rashi has translated this phrase as the “attraction of the Gentiles.” The Jewish Published Bible suggests that the phrase should be translated “the district of the Gentiles.” [↑](#footnote-ref-105)
106. Schurer, E. (2003). *A History of the Jewish People in the Time of Jesus Christ (Second Division) Volume 1.* Hendrickson Publishers Inc. p. 61 [↑](#footnote-ref-106)
107. Neusner, J. (1982). *First Century Judaism in Crisis, Yohanan ben Zakkai and the Renasissance of Torah* (Augmented Edition ed.). KTAV Publishing House, Inc. pp. 59-61 [↑](#footnote-ref-107)
108. Luzzatto, M. C. (1982). *The Knowing Heart.* (S. Silverstein, Trans.) Jerusalem: Feldheim Publishing Ltd. Translators Preface p.7 [↑](#footnote-ref-108)
109. ﻿ Here too the speaker is the Torah. Thus the verse is translated: By means of the' beginning, sc. the Torah, God created, etc. [↑](#footnote-ref-109)
110. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (4:1023-1024). Grand Rapids, MI: Eerdmans. IV:1025-6 [↑](#footnote-ref-110)
111. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p.35 [↑](#footnote-ref-111)
112. Eze 34:31"As for you, My sheep, the sheep of My pasture, you are men (**Adam**), and I am your God," declares the Lord GOD. [↑](#footnote-ref-112)
113. 1Co 15:45 The initial Adam (man – Adam HaRishon) was a made a living soul; the eschatological Adam (\*Messiah) is a life giving spirit. \*The Coming One [↑](#footnote-ref-113)
114. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." Brill May 2001. 3:1505 [↑](#footnote-ref-114)
115. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 2:10). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-115)
116. This is because Adam HaRishon was the life giving man who gave every man life being his seed. [↑](#footnote-ref-116)
117. **Messiah The coming one**. The eschatological Adam (Messiah) must come last. Much like the red heifer which came after the sin of the golden calf, Messiah (eschatological Adam) must come after Adam to repair all that Adam has corrupted. [↑](#footnote-ref-117)
118. Cf. Psalm 19:7 [↑](#footnote-ref-118)
119. **﻿B’resheet 3:8** ﻿“They (Adam and Havah) heard the voice of halakhah from the Breath of the LORD God in the garden.” (My rendition) [↑](#footnote-ref-119)
120. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p. 65 [↑](#footnote-ref-120)
121. (Rambam), M. M. (1998). *Mishneh Torah, Hilchot Teshuvah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. pp. 196-8 [↑](#footnote-ref-121)
122. Cf. **B’resheet (Gen.) 1:26**. The Adam which was created in the “image” of G-d was Adam Kadmon (the Arche Typical man – Messiah) or the “Adam Gadol – the “Great Adam.” His Greek counterpart is the Logos, Sophia, Nomos and related terms. [↑](#footnote-ref-122)
123. **Rev 1:8** ¶ **"I am the Alef** (first) **and the Tav** (last)**," says the Master Judge** (Hakham)**, "who is and who was and who is to come, Adam Gadol** (Adam Kadmon – *adam kadma’ah ila’ah* “primordial supreme man”). [↑](#footnote-ref-123)
124. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. p. 99 [↑](#footnote-ref-124)
125. Ibid p.121 [↑](#footnote-ref-125)