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

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Tammuz 03, 5772 – June 22/23, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Jun 22 2012 – Candles at 8:18 PM  Sat. Jun 23 2012 – Habdalah 9:18 PM | **Brisbane, Australia**  Fri. Jun 22 2012 – Candles at 4:44 PM  Sat. Jun 23 2012 – Habdalah 5:40 PM | **Bucharest, Romania**  Fri. Jun 22 2012 – Candles at 8:46 PM  Sat. Jun 23 2012 – Habdalah 10:00 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jun 22 2012 – Candles at 8:41 PM  Sat. Jun 23 2012 – Habdalah 9:44 PM | **Jakarta, Indonesia**  Fri. Jun 22 2012 – Candles at 5:30 PM  Sat. Jun 23 2012 – Habdalah 6:22 PM | **Manila & Cebu, Philippines**  Fri. Jun 22 2012 – Candles at 6:10 PM  Sat. Jun 23 2012 – Habdalah 7:03 PM |
| **Miami, FL, U.S.**  Fri. Jun 22 2012 – Candles at 7:57 PM  Sat. Jun 23 2012 – Habdalah 8:54 PM | **Olympia, WA, U.S.**  Fri. Jun 22 2012 – Candles at 8:53 PM  Sat. Jun 23 2012 – Habdalah 10:12 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jun 22 2012 – Candles at 8:00 PM  Sat. Jun 23 2012 – Habdalah 9:05 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Jun 22 2012 – Candles at 8:19 PM  Sat. Jun 23 2012 – Habdalah 9:32 PM | **Singapore, Singapore**  Fri. Jun 22 2012 – Candles at 6:54 PM  Sat. Jun 23 2012 – Habdalah 7:46 PM | **St. Louis, MO, U.S.**  Fri. Jun 22 2012 – Candles at 8:11 PM  Sat. Jun 23 2012 – Habdalah 9:17 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**Sabbath: “Vay’hi Abram”**

**“And when Abram was”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי אַבְרָם** |  |  |
| **“Vay’hi Abram”** | Reader 1 – B’resheet 17:1-6 | Reader 1 – B’resheet 18:1-4 |
| **“And when Abram was”** | Reader 2 – B’resheet 17:7-9 | Reader 2 – B’resheet 18:5-7 |
| **“Y cuando Abram tenía”** | Reader 3 – B’resheet 17:10-14 | Reader 3 – B’resheet 18:7-9 |
| B’resheet (Gen.) Gen. 17:1-27 | Reader 4 – B’resheet 17:15-17 |  |
| Ashlamatah: Jer. 33:25 – 34:5 + 34:8-13 | Reader 5 – B’resheet 17:18-20 |  |
|  | Reader 6 – B’resheet 17:21-23 | Reader 1 – B’resheet 18:1-4 |
| Psalms 12:1-9 | Reader 7 – B’resheet 17:24-27 | Reader 2 – B’resheet 18:5-7 |
|  | Maftir – B’resheet 17:24-27 | Reader 3 – B’resheet 18:7-9 |
| N.C.: Mark 1:35-39  Luke 4:42-44 & Acts 4:5-12 | Jer. 33:25 – 34:5 + 34:8-13 |  |

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet ‎17:1-27‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And Abram was ninety-nine years old, and God appeared to Abram, and He said to him, "I am the Almighty God; walk before Me and be perfect. | 1. And Abram was the son of ninety and nine years, and the LORD appeared to Abram, and said to him, I am El Shadai; serve before Me and be perfect (shelim) in your flesh. |
| 2. And I will place **My covenant between Me and between you**, and I will multiply you very greatly." | 2. And I will set **My covenant between My Word and you**, and will multiply you very greatly. |
| 3. And Abram fell upon his face, and God spoke with him, saying, | 3. And because Abram was not circumcised, he was not able to stand, but he bowed himself upon his face; and the LORD spoke with him, saying, |
| 4. "As for Me, behold My covenant is with you, and you shall become the father of a multitude of nations. | 4. Behold, I have confirmed (or divided) My covenant with you; and you will be the father of many peoples. |
| 5. And your name shall no longer be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. | 5. And your name will be no more called Abram, but Abraham will be your name, because to be the father of a great multitude of peoples have I appointed you. |
| 6. And I will make you exceedingly fruitful, and I will make you into nations, and kings will emerge from you. | 6. And I will make you exceeding fruitful, and will set you for congregations; and kings ruling over peoples will come forth from you. |
| 7. And I will establish **My covenant between Me and between you** and between your seed after you **throughout their generations as an everlasting covenant,** to be to you for a God and to your seed after you. | 7. And I have established **My covenant between My Word and you**, and your sons after you in their generations, **for an everlasting covenant**, to be a God to you and to your sons after you. |
| 8. And I will give you and your seed after you the land of your sojournings, the entire land of Canaan for an everlasting possession, and I will be to them for a God." | 8. And I will give to you and to your sons after you the land of your habitation, all the land of Kenaan, for an everlasting possession: and I will be to them Elohim. |
| 9. And God said to Abraham, "And you shall keep My covenant, you and your seed after you throughout their generations. | 9. And the LORD said to Abraham, And you will observe My covenant, you and your sons after you in their generations. |
| 10. **This is My covenant, which you shall observe between Me and between you and between your seed after you, that every male among you be circumcised.** | 10. **This is My covenant, that you willll observe between My Word and you, and your sons after you:--Every male of you being circumcised, though he have not a father to circumcise him.** |
| 11. And you shall circumcise the flesh of your foreskin, and **it shall be as the sign of a covenant between Me and between you.** | 11. And you will circumcise the flesh of your foreskin, **as a sign of the covenant between My Word and you.** |
| 12. And at the age of eight days, every male shall be circumcised to you throughout your generations, one that is born in the house, or one that is purchased with money, from any foreigner, who is not of your seed. | 12. And the son of eight days will be circumcised among you, every male in your generations; from him who is brought up in your house, or bought with your silver, unto every son of the peoples who is not of you. |
| 13. Those born in the house and those purchased for money shall be circumcised, and **My covenant shall be in your flesh as an everlasting covenant.** | 13. He who is circumcised will circumcise him who is brought up among you, or bought with your silver; and it will be **My covenant in your flesh for a covenant forever.** |
| 14. And an uncircumcised male, who will not circumcise the flesh of his foreskin-that soul will be cut off from its people; he has broken My covenant." **15** **19** **22** **24** | 14. And the uncircumcised male who is not circumcised in the flesh of his foreskin, unless he have someone to circumcise him, that man will be cut off from his people; he has made My covenant to pass away. |
| 15. And God said to Abraham, "Your wife Sarai-you shall not call her name Sarai, for Sarah is her name. | 15. And the LORD said to Abraham, The name of Sara your wife will be no more called Sara; for Sarah will be her name. |
| 16. And I will bless her, and I will give you a son from her, and I will bless her, and she will become [a mother of] nations; kings of nations will be from her." | 16. And I will bless in her body, and will also give from her a son to you, and I will bless, him, and he will be for assemblies, and kings ruling over nations will be from her. |
| 17. And Abraham fell on his face and rejoiced, and he said to himself, "Will[a child]be born to one who is a hundred years old, and will Sarah, who is ninety years old, give birth?" | 17. And Abraham fell on his face, and wondered, and said in his heart, Will the son of a hundred years have progeny, and Sarah, the daughter of ninety years, bear a child? |
| 18. And Abraham said to God, "If only Ishmael will live before You!" | 18. And Abraham said before the LORD, May not Ishmael be established, and serve before You? |
| 19. And God said, "Indeed, your wife Sarah will bear you a son, and you shall name him Isaac, and I will establish My covenant with him **as an everlasting covenant for his seed after him.** | 19. And the LORD said, In truth Sarah your wife will bear you a son, and you will call his name Izhak; and with him I will confirm My covenant **for an everlasting covenant to his sons after him.** |
| 20. And regarding Ishmael, I have heard you; behold I have blessed him, and I will make him fruitful, and I will multiply him exceedingly; he will beget twelve princes, and I will make him into a great nation. | 20. And concerning Ishmael I have heard your prayer. Behold, I have blessed him; and I will spread him abroad, and multiply him very greatly. Twelve princes will he beget, and I will give him to be a great people. |
| 21. But My covenant I will establish with Isaac, whom Sarah will bear to you at this time next year." | 21. But My covenant will I establish with Izhak, whom Sarah will bear to you at this time in the year after. |
| 22. And He finished speaking with him, and God went up from above Abraham. | 22. And He ceased speaking with him; and the Glory of the LORD ascended from Abraham. |
| 23. And Abraham took Ishmael his son and all those born in his house and all those purchased with his money, **every male of the people of Abraham's household,** and he circumcised the flesh of their foreskin **on that very day, as God had spoken with him**. | 23. And Abraham took Ishmael his son, and all brought up in his house, and all bought with money, **every male** **among the household people of Abraham**, and he circumcised the flesh of their foreskin **in the same day in which the LORD spoke with him.** |
| 24. And Abraham was ninety-nine years old, when he was circumcised of the flesh of his foreskin. | 24. And Abraham was the son of ninety and nine years when he circumcised the flesh of his foreskin. |
| 25. And Ishmael his son was thirteen years old, when he was circumcised of the flesh of his foreskin. | 25. And Ishmael his son was thirteen years old when he circumcised the foreskin of his flesh. |
| 26. On that very day, Abraham was circumcised, and[so was]Ishmael his son. | 26. In the same day, in the fourteenth year, was Abraham circumcised, and Ishmael his son. |
| 27. **And all the people of his household**, those born in his house and those bought with money from foreigners, were circumcised with him. | 27. And **every man** of his house, the house-trained, and the purchased with money of the sons of the people, was circumcised with him. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 2 – “The Patriarchs,” pp. 116-153

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 17:1-27‎**

**Chapter 17**

**1 I am the Almighty God** Heb. שַׁדַי —I am He Whose Godliness suffices for every creature. [ שֶׁ that, דַי is sufficient]. Therefore, walk before Me, and I will be your God and your Protector, and wherever it (this name) appears in Scripture, it means “His sufficiency,” but each one is [to be interpreted] according to the context.-[from Gen. Rabbah 47:3]

**walk before Me** As the Targum renders: “Serve Me, cleave to My service.”

**and be perfect** This too is one command following another command: be perfect in all My trials (Mid. Ps. 119:3), i.e., “Walk before Me” with faith and honesty, and also be perfect in all My trials. [Mizrachi] According to its midrashic interpretation, walk before Me refers to the commandment of circumcision, and thereby, you will be perfect, for as long as the foreskin is upon you, I consider you imperfect (Gen. Rabbah 46:1). Another explanation: “and be perfect”-Now you are missing [control over] five organs: two eyes, two ears, and the male organ. I will add a letter to your name, and the numerical value of your letters [of your name] will be 248, corresponding to the number of your organs (Tan. Lech Lecha 16, Ned. 32b).

**2 And I will place My covenant** A covenant of love and the covenant of the land, to give it to you as a heritage through [your fulfillment of] this commandment.-[from Gen. Rabbah 46:9]

**3 And Abram fell upon his face** from fear of the Shechinah, for as long as he was uncircumcised, he did not have the strength to stand when the Divine Presence stood over him, and that is what is said concerning Balaam (Num. 24:4): “who falls and his eyes are open” (Num. Rabbah 12:8). I found this in the Baraitha of Rabbi Eliezer (Pirkei d’Rabbi Eliezer ch. 29).

**5 the father of a multitude of nations** - אַב הֲמוֹן is an acrostic of his name [i.e., - אב ר הם ]. (Gen. Rabbah 46:7). The “resh” that was in it [his name] originally, denoting that he was the father only of Aram, which was his native place, whereas now [he became] the father of the whole world (Ber. 13a): nevertheless the “resh” that was there originally was not moved from its place. For even the “yud” in Sarai’s name complained to the Shechinah until it was added to Joshua, as it is said: (Num. 13:16): “and Moses called Hosea [ הוֹשֵׁעַ ] the son of Nun, Joshua [ יְהוֹשֻׁעַ ].”- [from Gen. Rabbah 47:1]

**6 and I will make you into nations** [This refers to] Israel and Edom, for he already had Ishmael, and He would therefore not be informing him about him.

**7 And I will establish My covenant** And what is that covenant? To be to you for a God.

**8 for an everlasting possession** And there I will be to you for a God (Gen. Rabbah 46:9), but if one dwells outside the Holy Land, it is as though he has no God (Keth. 110b).

**9 And you** Heb. וְאַתָּה . This “vav” connects [this verse] to the preceding matter. “As for Me, behold My covenant is with you,” and you must be careful to observe it. Now what does its observance entail? “This is My covenant, which you shall observe...that every male among you be circumcised.”

**10 between Me and you** those living now.

**and between your seed** who are destined to be born.

**be circumcised** Heb. הִמוֹל , is like לְהִמוֹל , to circumcise [the infinitive], as you might עֲשוֹת in place לַעֲשוֹת , to do.

**11 And you shall circumcise** - וּנְמַלְתֶּם is like וּמַלְתֶּם , and the “nun” is superfluous, a radical that sometimes appears in it, like the “nun” of נוֹשֵׁךְ and the “nun” of נוֹשֵׂא וּנְמַלְתֶּם has the same form as וּנְשָׂאתֶם , (i.e., the Kal form). But יִמוֹל is in the passive form (the Nifal), like יֵעָשֶׂה (it will be done) יֵאָכֵל (it will be eaten).

**12 one that is born in the house** whom the maidservant bore in the house.

**one that is purchased with money** whom he bought after he was born.

**13 Those born in the house... shall be circumcised** Here Scripture repeated it [the commandment to circumcise a slave born in the house;] but did not state [that it is to be] on the eighth day, to teach you that there is a slave born in the house who is circumcised after eight days [other editions: at the age of one day], as is delineated in Tractate Shabbath (135b).

**14 And an uncircumcised male** Here Scripture teaches that circumcision is in that place that distinguishes between male and female.

**who will not circumcise** When he reaches the age when he becomes liable for punishment, then [his soul] will be cut off (Shab. 133b), but his father [who does not circumcise him] is not punishable by “kareth” (spiritual excision), but is guilty of transgressing a positive commandment (Yeb. 70b).

**that soul will be cut off** He goes childless (Yeb. 55a) and dies prematurely (Moed Katan 28a).

**15 you shall not call her name Sarai** which means “my princess,” for me, but not for others. But Sarah, in an unqualified sense, shall be her name, that she will be a princess over all.-[from Ber. 13a]

**16 And I will bless her** And what is the blessing? That she returned to her youth, as it is said (below 18:12): “My skin has become smooth.”- [from B.M. 87a]

**and I will bless her** with breast feeding, when she required it, on the day of Isaac’s feast, for people were murmuring against them, that they had brought a foundling from the street and were saying, “He is our son.” So each one brought her child with her, but not her wet nurse, and she (Sarah) nursed them all. That is what is said: (below 21:7): “Sarah has nursed children.” Gen. Rabbah (47:2) alludes slightly to this.-[from B.M. 87a]

**17 And Abraham fell on his face and rejoiced** Heb. וַיִצְחָק Onkelos renders this as an expression of joy, וַחֲדִי “and he rejoiced,” but the one [ וַתִצְחָק ] in the case of Sarah (below 18:12) [he renders] as an expression of laughter. You learn that Abraham believed and rejoiced, but Sarah did not believe and ridiculed, and for this reason, the Holy One, blessed be He, was angry with Sarah, but was not angry with Abraham.

**Will [a child] be born to on, etc.** There are questions which are positive assertions, like (I Sam. 2:27): הֲנִגְלה נִגְלֵיתִי , “Did I appear?” [meaning: “of course I appeared!”]; (II Sam. 15:27): הֲרֽאֶה אַתָּה , “Do you see?” [meaning: “of course you see!”] This too is a positive assertion, and so did he say to himself, “Was such kindness done to anyone else, that the Holy One, blessed be He, is doing for me?”

**and will Sarah, who is ninety years old** Shall she be worthy of giving birth? Now although the first generations begot children at the age of five hundred, in Abraham’s time, the years were already lessened, and weakness had come to the world. Go out and learn this from the ten generations from Noah to Abraham, who hastened to beget children at the age of sixty and seventy.

**18 If only Ishmael will live** If only Ishmael will live! I do not deserve to receive such a reward as this.

**will live before You** [This means]: [“Let him] live in fear of You,” as in (verse 1): “Walk before Me,” [which Onkelos renders:] “Serve Me.” [following Targum Jonathan]

**19 Indeed** - אֲבָל is an expression of a confirmation of a statement, and likewise (below 42:21): “Indeed (אַבָל) , we are guilty;” (II Kings 4:14): “Indeed (אַבָל) , she has no son.”-[from Targumim]

**and you shall name him Isaac** Heb. יִצְחָק , because of the rejoicing (צְחוֹק) (Mid. Chaseroth v’Yetheroth. And some say: because of the ten (י) trials, and Sarah’s ninety (צ) years, and the eighth (ח) day on which he was circumcised, and Abraham’s hundred (ק) years. (Pirkei d’Rabbi Eliezer, ch. 32). (Other editions: “And My covenant.” Why is this written? Is it not already written (verse 9): “And you shall keep My covenant, you and your seed, etc.?” But because He said (verse 7): “And I will establish, etc.,” one might think that the sons of Ishmael and the sons of Keturah are included in the establishment [of the covenant]. Therefore, Scripture states: “And I will establish My covenant with him,” and not with others. Now, why does it say [again in verse 21]: “But My covenant I will establish with Isaac?” This teaches us that he was holy from the womb. Another explanation [for the repetition of verse 19]: Said Rabbi Abba: Scripture here derives an a fortiori conclusion regarding the son of the mistress from [what is written regarding] the son of the handmaid. It is written here: “Behold I have blessed him, and I will make him fruitful, and I will multiply him.” This refers to Ishmael. How much more so, “But My covenant I will establish with Isaac!” (Gen. Rabbah 47:5).

**My covenant** The covenant of circumcision shall be given over [only] to the seed of Isaac. See Sanh. 59.

**20 twelve princes** Heb. נְשִׂיאִים . They will disappear like clouds, as (Prov. 25:14): Clouds (נְשִׂיאִים) and wind.-[from Gen. Rabbah 47:5]

**22 from above Abraham** This is a euphemism used in reference to the Shechinah, and we learn that the righteous are the chariot of the Omnipresent.-[from Gen. Rabbah 47:6, 82:6]

**23 on that very day** On the very day that he was commanded (Mid. Ps. 112:2), during the day and not at night. He was afraid neither of the heathens nor of the scorners. [He circumcised in the light of day] so that his enemies and his contemporaries would not say, “Had we seen him, we would not have allowed him to circumcise and to fulfill the commandment of the Omnipresent” (Gen. Rabbah 47:9).

**and he circumcised** Heb. וַיָמָל , an expression in the וַיִפְעַל form, (the active [kal] form.)

**24 when he was circumcised** Heb. בְּהִמֽלוֹ , when it was done to him, like (above 2:4): “when they were created (בְּהִבָּרְאָם) .”

**25 when he was circumcised** of the flesh of his foreskin Concerning Abraham, it does not say אֵת , because he was lacking only the severing of the flesh, because it had already been flattened out by intercourse, but Ishmael, who was a youth, required that the foreskin be severed and the corona be uncovered. Therefore, in his case, it is אֵת . Gen. Rabbah (47:8).

**26 On that very day** when Abraham reached the age of ninety-nine and Ishmael [reached the age of] thirteen, “Abraham was circumcised, and [so was] Ishmael his son.”

**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) ‎17:1-27‎**

‎**17:1. 'E-L SHA-DAI.'** These are two distinct Divine names, each ‎one descriptive in itself.[[1]](#footnote-1) Now the meaning of the word ***el*** is "mighty", derived from the expression, ***Elei Moab*** (the mighty ones of Moab).[[2]](#footnote-2) The meaning of the word ***Sha-dai***, according to Rashi, is "He ‎whose G-dship suffices for every creature." In the book Moreh Nebuchim[[3]](#footnote-3) the Rabbi[[4]](#footnote-4) explained that the name ***Sha-dai*** signifies "he who ‎is sufficient." That is to say, He does not require the existence of what He created or the conservation of any other being; rather, His existence ‎is self-sufficient. Rabbi Abraham ibn Ezra explained in the name of the Nagid[[5]](#footnote-5) that the name is from the root ***shodeid***, meaning "victor and ‎prevailer over the hosts of heaven." This is the correct interpretation, for the name ***Sha-dai*** represents the attribute of power which conducts ‎the world, concerning which the Sages have said that it is "the attribute of Justice of the world below."[[6]](#footnote-6) ‎

The reason for mentioning this Divine Name now is that with it are done the hidden miracles[[7]](#footnote-7) for the righteous/ generous, to deliver their soul from ‎death, and to keep them alive in famine,[[8]](#footnote-8) as well as to redeem them in war from the power of the sword,[[9]](#footnote-9) just as all the miracles done to ‎Abraham and to the other patriarchs, and as all the blessings and curses mentioned in the Torah in the section ***Im Rechukothai[[10]](#footnote-10)*** and in the ‎section **Vehaya Ki Thavo**.[[11]](#footnote-11) These blessings and curses are all miracles for it is not in nature that the rains should come in their due season[[12]](#footnote-12) ‎when we worship G-d, nor are the skies to be like iron[[13]](#footnote-13) if we plant our fields in the seventh year, and similarly all promises in the Torah. ‎Rather, they are all miracles by which the disposition of natural law is overpowered, except that no change from the natural order of the world ‎is noticeable, as was the case with the miracles done through Mosheh Rabbenu with the ten plagues, the dividing of the Sea, the Manna, the ‎well, and their like, for these are miracles which openly changed ‎ nature, and they were done with the Tetragrammaton which He told to him. It is for this reason that He now told Abraham our father that He ‎is the Almighty, the Victor Who will prevail over his constellation of birth so that he will have a son, and thus there will be a covenant between ‎Him and his seed forever, meaning that the portion of the Eternal is His people,[[14]](#footnote-14) and that He will lead them at His own will, as they will not ‎be under the rule of a star or constellation. ‎

Know and consider that our father Abraham did not mention the Tetragrammaton [Eternal] in any of his utterances except in combination ‎with the Divine Name written [G-d],[[15]](#footnote-15) or in combination with ***E-l Elyon*** [G-d Most High],[[16]](#footnote-16) but he did mention in his affairs the name ‎***Elohim*** [G-d]. Thus he will say, ***The Eternal, the G-d of heaven***.[[17]](#footnote-17) He said, however, ***the Eternal sees,***[[18]](#footnote-18) ‎because it refers to the place of the future Sanctuary. Jacob, on the other hand, always mentioned ***E-l Sha-dai*** [G-d Almighty],[[19]](#footnote-19) which Moses our teacher never mentions. If you will be worthy you will understand this entire matter from that which the Rabbis said in Tractate Yebamoth:[[20]](#footnote-20) "All prophets contemplated Deity through ‎an un-lucid speculum," which is why Isaiah said, And I saw G-d,[[21]](#footnote-21) [i.e., the Divine Name written **Aleph Dalet**]. "But Moses contemplated Deity ‎through a lucid speculum." This is why He said, *For a man shall not see Me and live*,[[22]](#footnote-22) whereas Isaiah's verse, *and I saw G-d*,[[23]](#footnote-23) is written with ‎the ***Aleph Dalet*.** I will mention this theme again in Parshath Va'eira[[24]](#footnote-24) if G-d will look ‎upon my grief.[[25]](#footnote-25) . ‎

**WALK BEFORE ME.** i.e., by following the path which I will show you. [This command is similar in] meaning to the verse, *After the Eternal G-d ‎will you walk, and Him will you fear*,[[26]](#footnote-26) except that with respect to a general command to follow His way which precedes His specific ‎instructions, He says, *Walk before Me*, while with respect to a command which follows the specific command, He says, *After the Eternal you ‎will walk*.[[27]](#footnote-27) The purport of both commands is to walk after G-d, fear Him alone and do whatever He commands. ‎

**AND BE YOU WHOLE-HEARTED.** This is an additional commandment in this matter, similar in meaning to the verse, *You will be ‎whole-hearted with the Eternal your G-d*,[[28]](#footnote-28) which follows G-d's admonition: *There will not be found among you anyone that ... uses ‎divination, a soothsayer, or an enchanter, or sorcerer, etc*.[[29]](#footnote-29) The purport of both verses is that one should believe in his heart that the Holy ‎One, blessed be He, alone is the Omnipotent from beginning to end. It is He who has the power to do and to undo, and therefore he should not ‎listen to the soothsayers and diviners or to the enchanters and the sorcerers. He will in no way believe that their words will be fulfilled, but ‎he should decree in his heart that everything is in the hand of the Supreme One, who is G-d, G-d Almighty, Who does a person good, which ‎was not predestined by his constellation, and brings evil upon him despite a constellation that was good and auspicious. In accordance with ‎the manner in which a man walks before Him, He frustrates the tokens of the impostors, and makes diviners mad.[[30]](#footnote-30) It is this which the ‎Sages had in mind when they said: *"[G-d said to Abraham], 'Go forth from your astrological speculations, etc.' "* [[31]](#footnote-31) ‎

Now Rashi explained: "And be you whole-hearted. Be whole-hearted in all the trials I impose upon you." And Rabbi ‎ Abraham ibn Ezra said that the verse means that he should not seek the reason for the commandment of circumcision, it being similar in ‎meaning to the verse: *Let my heart be undivided in Your statutes, in order that I may not be put to shame*.[[32]](#footnote-32) The correct interpretation is as ‎I have explained. ‎

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**3. AND ABRAM FELL ON HIS FACE.** The purpose of this expression was to direct his mind towards the prophecy. When the prophecy ‎concerning the commandment of circumcision was completed, Abraham rose and stood. When the word from heaven came to him a second ‎time, saying to him, *As for Sarai your wife, etc.*,[[33]](#footnote-33) he once again fell on his face to direct his mind towards the prophecy, and he also prayed ‎concerning Ishmael,[[34]](#footnote-34) in line with the verses: *And they fell upon their faces, and said, O G-d, the G-d of the spirits, etc.*;[[35]](#footnote-35) *That I may ‎consume them in a moment. And they fell upon their faces.[[36]](#footnote-36)* ‎

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**4. BEHOLD, MY COVENANT IS WITH YOU, AND YOU WILL BE THE FATHER OF A MULTITUDE OF NATIONS.** This refers to the ‎covenant of the circumcision, as He will explain, "This is the sign of the Covenant,[[37]](#footnote-37) and after the covenant you will be the father of a ‎multitude of nations." ‎

Blessed be the Lord! By Him alone are actions weighed, for He preceded and commanded Abraham to enter into His covenant to be ‎circumcised before Sarah became pregnant so that his seed would be holy. ‎

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**6. AND I WILL MAKE NATIONS OF YOU.** The language of Rashi: "Israel and Edom are referred to here, for Ishmael was already born to ‎him, and He could not therefore have been making any announcement concerning him." ‎

But in my opinion it is not correct that He should inform him of Esau at the time of the covenant of circumcision since Esau does not ‎ observe circumcision and has not been commanded thereon, as the Sages expounded in Tractate Sanhedrin:[[38]](#footnote-38) "*For in Isaac will seed be ‎called to you*,[[39]](#footnote-39) but not all of Isaac."[[40]](#footnote-40) Instead, [the proper interpretation is that] Israel alone is called "nations" and "peoples," as in the ‎verses: *Yea, He loves the peoples*;[[41]](#footnote-41) *They will call peoples unto the mountains*;[[42]](#footnote-42) *After you, Benjamin, among the peoples*.[[43]](#footnote-43) Even ‎after the birth of all the tribes, He said: *A nation and a company of nations will be of you*;[[44]](#footnote-44) *And I will make of thee a company of peoples*.[[45]](#footnote-45) ‎

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**9. 'VE'ATAH' (AND AS FOR YOU), YOU WILL KEEP MY COVENANT.** Rashi commented, "The ***vav*** of ***ve'atah*** connects the verse with ‎the preceding matter [in Verse 4]: '*As for Me behold My covenant is with you*, and as for you, you will be careful to keep it.' And what ‎constitutes this 'keeping' of it? *This is My covenant, which you will keep, between Me and you* - this applies to those who were then alive; *and ‎your seed after you[[46]](#footnote-46)* - this applies to those who are yet to be born." The Rabbi is correct in his interpretation of the plain meaning of the verse. ‎

Now they[[47]](#footnote-47) have said concerning the reason commandment of circumcision that He has thereby ‎placed a reminder in the organ of lust, which is the source of much trouble and sin, in order that it should not be used excepting where it is ‎mandated and permissible.

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By way of truth,[[48]](#footnote-48) the meaning of the verse, *Behold, My covenant is with you*,[[49]](#footnote-49) is similar in meaning to the verses: *Behold, I am with you*; ‎[[50]](#footnote-50) And He said, *Certainly, I will be with you*.[[51]](#footnote-51) *The Eternal our G-d be with us*.[[52]](#footnote-52) He is thus saying that the covenant will be with him, and ‎therefore he will be fruitful and ‎ multiply. After that He commanded that Abraham keep this covenant, and the circumcision will be as a sign of the covenant. Thus it is that ‎this "sign" is as "the sign" of the Sabbath,[[53]](#footnote-53) and therefore circumcision sets aside the Sabbath. Understand this. ‎

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**14. AND THE UNCIRCUMCISED MALE.** Here Scripture teaches you that this circumcision must be at the location where the distinction ‎between male and female is evident. Thus the words of Rashi. Our Rabbis have likewise mentioned other reasons.[[54]](#footnote-54)

Rabbi Abraham ibn Ezra said:[[55]](#footnote-55) "*his foreskin*,[[56]](#footnote-56) which is known, for it is in the genital organ. But not so are the expressions: ‎*uncircumcised in the heart*;[[57]](#footnote-57) *uncircumcised lips*;[[58]](#footnote-58) *their ear is uncircumcised*.[[59]](#footnote-59) All of these latter are in a construct state.[[60]](#footnote-60)‎

In my opinion the matter is clearly explained in Scripture. It does not say, "And you will circumcise your foreskin," thus leaving the meaning ‎in doubt, nor does it say, "the foreskin of your flesh," just as it says *the foreskin of your heart*,[[61]](#footnote-61) and "*the foreskin of your lips*."[[62]](#footnote-62) But ‎instead it says, *And you will circumcise the flesh of your foreskin*,[[63]](#footnote-63) meaning that you are to cut off the flesh which is your foreskin, namely, ‎your flesh which obstructs, and there is no flesh in the body which obstructs and covers a limb [as is the case with the genital organ], where one ‎can cut the flesh and remain without the foreskin, other than the "flesh that covers the corona," which the Sages mentioned.[[64]](#footnote-64) The word ‎‎"***flesh***" in the expression, ***uncircumcised in flesh***,[[65]](#footnote-65) is a euphemism for the genital organ, just as in the verses *great of flesh*,[[66]](#footnote-66) and *an issue ‎of his flesh*.[[67]](#footnote-67) ‎

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‎‎**17. 'VAYITZCHAK' (AND HE LAUGHED).** Onkelos translated: "and he rejoiced." This is correct since the word ***tzachak*** can be used ‎intermittently for sporting or rejoicing, just as in the verses: *'Mesacheketh' (Sporting) in His habitable earth*,[[68]](#footnote-68) *'mesachkim' (rejoiced] before ‎the Eternal*.[[69]](#footnote-69)

In my opinion the intent of this expression is to convey the thought that whoever sees a favorable unusual event in one's life rejoices to the ‎point where "*his mouth is filled with laughter*."[[70]](#footnote-70) It is this thought which Sarah expressed: *G-d has made laughter for me; everyone that ‎hears will laugh on account of me*,[[71]](#footnote-71) just as in the verse, *Then was our mouth filled with laughter, and our tongue with singing*.[[72]](#footnote-72) And ‎this is what Abraham did. When this good tiding was related to him, he rejoiced and his mouth was filled with laughter, and he said in his heart ‎that this is an occasion for rejoicing as it is a very wonderful matter. *Will a child be born unto him that is a hundred years old? and will ‎Sarah, that is ninety years old, bear?* And will this matter not give cause for rejoicing and happiness? Only, Scripture speaks summarily of his ‎wonderment, as it is connected with the word ***vayitzchak***. A similar case is the expression, *Have I even here seen*,[[73]](#footnote-73) which is connected with ‎the beginning of the verse: for she [Hagar] said, *"Have I even here seen G-d, revealing to me that He saw in my affliction, and will I not call ‎Him E-l-ro'i [the G-d who sees me] ?"* Another such example is the expression, *Did I reveal Myself unto the house of your father*,[[74]](#footnote-74) which ‎is connected with the following verse, *Why do you kick at My sacrifice and at Mine offering*,[[75]](#footnote-75) thus stating, "Have I chosen you so that you ‎kick at My sacrifice and Mine offering? Why then do you do so?" ‎

It may be that the question, *Will a child be born to him that is a hundred years old?* is an expression of amazement, not one of impossibility, ‎just as in the verse, *Will you judge the bloody city*,[[76]](#footnote-76) which means, "Do you want to judge her and cause her to know all her abominations?" ‎A similar case is the verse, *Will you set your eyes upon it? it is gone*.[[77]](#footnote-77) Likewise is the verse, *Have you eaten of the tree, whereof I commanded you that you should not eat?[[78]](#footnote-78)* That is to say, "Has the thought occurred to you to eat of the tree?" This ‎verse likewise is saying, "Has the thought occurred to anyone that a child be born to him that is a hundred years old, and that Sarah, who is ninety years, will ‎bear?" After that Abraham said to Him that he wishes this miracle be with the life of Ishmael.[[79]](#footnote-79) ‎

**WILL A CHILD BE BORN TO HIM THAT IS A HUNDRED YEARS OLD?** There is no wonder that a person who is a hundred years old should beget ‎children, for men beget as long as they have vigour even if they be ninety years old or a hundred years old, even in these generations. All the more in the days ‎of Abraham. who had not yet lived two thirds of his life.[[80]](#footnote-80) Moreover, forty years after this, he begot many children from Kcturah.[[81]](#footnote-81) But Abraham's saying, ‎*Will a child he born to him that is a hundred years old*, expressed this thought: Since he did not beget a child from this woman while he was young. ‎how could he beget from her after he was a hundred and she ninety? He knew that her womanly periods had ceased. Therefore Abraham did not say so origi‎nally when he was told: *And I will make nations of you*,[[82]](#footnote-82) but only when he was told that he would beget a child from Sarah.

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Now He commanded him, *And you will call his name Isaac*[[83]](#footnote-83) on account of the rejoicing done by Abraham. which is proof that it was out of faith and joy ‎[that Abraham said, *Will a child he born, etc*.].[[84]](#footnote-84) And after Abraham called him so. as G-d had commanded him. Sarah said, "Is he not rightly named Isaac? For G-d has made laughter for me.”[[85]](#footnote-85) ‎

‎**18. 'LU' (O) THAT ISHMAEL MIGHT LIVE BEFORE YOU.** The meaning of this word ***lu*** everywhere is as the word ***im*** (if), and it is also found combined in the word ***lulei***, which means "if not." [The ‎Hebrew word ***lulei***, ordinarily written with a ***yud*** at the end] is sometimes written with an aleph at the end.[[86]](#footnote-86) It is also combined into the form ‎of ***ilu***, as in the verses: *'Ve'ilu' (But if) we had been sold for bondmen and bondwomen*,[[87]](#footnote-87) *'Ve'ilu' (And if) a thousand years twice told*.[[88]](#footnote-88) ‎The purport of this word ***ilu*** is "even if," and its meaning is as if it said, "if if," the double use of the word being for the purpose of emphasis, ‎as in the expressions: *Is it only through Moses alone*;[[89]](#footnote-89) *Was it because there were no graves*;[[90]](#footnote-90) and other similar cases. Abraham thus said: ‎‎"If Ishmael live before You, I will be pleased with this blessing with which You have blessed me, namely, with seed from Sarah." For since ‎He promised him at first, *One born of your own body is to be your heir*.[[91]](#footnote-91) and the heir was to be one person, he [Abraham] had thought that ‎this referred to Ishmael. But now that he was told that he will beget a child from Sarah and he understood that this child was to be the heir, he ‎feared lest Ishmael die. Therefore, he said this: [*O that Ishmael might live before You*]. ‎

*Live before You*. Rashi explained: "Live in reverence of You, similar in meaning to *Walk before Me*,[[92]](#footnote-92) which Onkelos renders, 'Worship Me.''' ‎But this is not correct, since He said, *And as for Ishmael, I have heard you*.[[93]](#footnote-93) Instead, its meaning is that he live and his seed will always exist.

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‎**19. 'AVAL' SARAH YOUR WIFE.** This is like the verse, *"Aval" she has no son*,[[94]](#footnote-94) the word ***aval*** meaning "only." He thus said: "Only ‎the son of whom I informed you, your wife Sarah will give birth to, and with him will I establish My covenant forever and with his seed after ‎him; and Ishmael I will bless by making his children numerous, but this will not be because of My covenant with him." ‎

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**22. AND G-D WENT UP FROM ABRAHAM.** **This is an expression of respect towards G-d,[[95]](#footnote-95) and we learn from it that the righteous/generous are the ‎Chariot of the Holy One, blessed be He.** Thus the language of Rashi. But the saying of the Sages in the Beresheet Rabba[[96]](#footnote-96) is: "It is the ‎patriarchs[[97]](#footnote-97) that constitute the Chariot." This is an allusion to that which is written: *You will give truth to Jacob. kindness to Abraham*;[[98]](#footnote-98) ‎*And the Fear of Isaac had been on my side*.[[99]](#footnote-99) The student learned [in the mysteries of the Torah] will understand. ‎

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**26. IN THE SELFSAME DAY WAS ABRAHAM CIRCUMCISED. ‎**Rashi wrote: "In the selfsame day when Abraham completed his ninety-ninth year and Ishmael his thirteenth, they were circumcised. " ‎

But what reason is there to mention this? Moreover, there is already general agreement with the words of Rabbi Eliezer[[100]](#footnote-100) who said that in ‎the month of Tishri the world was created, and in Tishri the patriarchs were born, with the exception of Isaac who was born on Passover. Now ‎Scripture says that the birth of Isaac will be *at this time in the next year*,[[101]](#footnote-101) and Rashi himself wrote further on in Seder Vayeira[[102]](#footnote-102) that the ‎tidings were given on Passover. Consequently, Isaac was born on the next Passover![[103]](#footnote-103) ‎

Instead, the expression, ***In the selfsame day*, means that on the very day he was charged with this commandment, he and the men of ‎his house - three hundred and eighteen[[104]](#footnote-104) - and all those purchased with his money were circumcised. Scripture thus tells of Abraham's ‎distinction with respect to the fear of G-d, as well as that of all the men of his house, i.e., that they were all zealous, fulfilling their religious duty ‎as promptly as possible. ‎**

Now the meaning of the phrase, was *Abraham circumcised and Ishmael his son*, is not that Abraham was circumcised first. Instead, it was ‎Ishmael who was circumcised first, and then all the men of Abraham's house, for it is so written: *And Abraham took Ishmael his son, and all ‎that were born in his house*,[[105]](#footnote-105) and after that it says, *And Abraham was ninety years and nine when he was circumcised*.[[106]](#footnote-106) The reason for ‎this was that Abraham was zealous concerning the commandment to circumcise them first, either doing it himself or perhaps inviting many ‎circumcisers whom he supervised, and then he circumcised himself. Had he performed his circumcision first, he would have been sick or in ‎danger on account of his advanced age, and he would then not have been in a position to concern himself with their circumcision. ‎

**Ketubim: Psalms ‎12:1-9‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor on the sheminith, a song of David. | 1. For praise, on the lyre of eight strings. A hymn of David. |
| 2. Save, O Lord, for the pious are gone, for the faithful have vanished from the sons of men. | 2. Redeem, O LORD, for the good are annihilated; for the faithful have ceased from the sons of men. |
| 3. One speaks to another with falseness, smooth talk; they speak with a double heart. | 3. They speak lies, each to his fellow, lips are flattering; in their heart they deceive, and with a lying heart they speak. |
| 4. May the Lord cut off all smooth lips, the tongue that speaks great things. | 4. The LORD will destroy from the world all flattering lips, the tongue that speaks arrogance. |
| 5. Who said, "With our tongue we will overpower; our lips are with us. Who is lord over us?" | 5. Those who deny the essence, who say, "By our tongue we will prevail, our lips are with us, who is our master?" |
| 6. Because of the plunder of the poor, because of the cry of the needy, Now I will rise, the Lord shall say; I will grant them salvation, He shall speak concerning them. | 6. Because of the oppression of the poor, because of the cry of the needy, now I will arise, says the LORD; I will give redemption to My people, but against the wicked I will give testimony of evil. |
| 7. **The sayings of the Lord are pure sayings, like silver refined, exposed to the earth, clarified sevenfold.** | 7. **The words of the LORD are pure words, silver purified in the furnace on the ground, refined seven times.** |
| 8. You, O Lord, shall guard them; You shall guard him from this generation forever. | 8. You, O LORD, will keep the righteous/generous; You will protect them from this evil generation forever. |
| 9. Wicked men walk on all sides when the [one who appears] basest to the sons of men is elevated. | 9. All around the wicked walk, like a leech that sucks the blood of the sons of men. |
|  |  |

**Rashi’s Commentary on Psalm ‎12:1-9**

**1 on the sheminith** The eight stringed harp.

**2 are gone** Heb. גמר , lit. finished, destroyed.

**have vanished** Heb. פסו , faylirt in Old French, to lack, fail.

**for the faithful have vanished from the sons of men** Everyone betrays me and spies out the places where I hide, and tells Saul (54:2): “Is not David hiding with us?”

**3 with a double heart** Lit. with a heart and a heart; with two hearts. They feign friendliness, but there is hatred hidden in their heart.

**5 With our tongue we will overpower** With our tongue we will gain strength.

**6 Because of the plunder of the poor** Because of the plunder of the poor who are robbed by youfor example, I myself and my men and the priests of Noband because of the cry of the needy, the Lord shall say, “Now I will rise to their help.”

**I will grant them salvation**, He shall speak I will grant them salvation, He will speak concerning them. יפיח is an expression of speech. There are many [examples] in the Book of Proverbs, and in Habakkuk (2:3): “and He shall speak (יפח) of the end, and it shall not fail.” However, Menachem (p. 141), interpreted it as an expression of a snare, as (below 124:7) “the snare (הפח) broke.”

**7 The sayings of the Lord are pure sayings** for He has the ability to fulfill them, but the sayings of the sons of men are not sayings when they die and are unable to fulfill [them].

**pure** Clear and permanent. Whatever He promises He does, for He promised me salvation and the throne.

**silver refined** They are like refined silver that is exposed to the entire land.

**exposed** Heb. בעליל , an expression of revealing; in the language of the Mishna (Rosh Hashanah 21b, see Gemara): “whether it was plainly (בעליל) visible or whether it was not plainly (בעליל) visible, etc.” Others explain בעליל as an expression of elevation, and this is its explanation: silver refined with the best earth. That is to say, like silver that is refined with the best earth and its upper layer, because a person makes a crucible to refine the silver from the best earth. Another explanation: בעליל is like בעלי , with a mortar (as in Prov. 27: 22): “among grain with a pestle,” which is the name of a utensil in which [grain] is crushed. Similarly, בעליל is the crucible in which gold and silver are smelted. However, this does not seem correct because he does not call עלי the mortar in which [the grain] is crushed, but the handle of the pestle with which they crush. This is called pilon in French, pestle. Another explanation: בעליל is an expression of the master of a hand, i.e., the master of the earth, and the praise of the word applies to God. Targum Jonathan, too, renders it as an expression of lordship. He says that His sayings are like silver, refined by the Lord of the earth, Who is God, for He refined and clarified them.

**8 shall guard them** Those poor and needy people being pursued by this generation, who are informers.

**9 Wicked men walk on all sides** to hide traps to cause me to stumble.

**when the basest to the sons of men is elevated** Heb. כרם זלות לבני אדם [They walk on all sides] because of their envy, for they are jealous of my greatness, that I was taken from behind the sheep to be a king. This is the interpretation of כרם זלות לבני אדם : **when a man considered by the sons of men to be base is elevated. This is on the order of the passage elsewhere (below 118:22): “The stone that the builders rejected became a cornerstone.”** The Midrash Aggadah interprets it concerning Israel in the future, when they will be elevated. [Unknown Midrashic source] Menachem interprets כרם זלות לבני אדם (pp. 78, 164): like a gluttonous wild ox to devour the sons of men. Accordingly, כרם is rendered: like a רים or ראם , and זלות is like (Deut. 21:20) זולל וסבא , “a glutton and a drunkard.” The following is its interpretation: The wicked walk on all sides around the poor man; the wicked walk to swallow him for naught, as a wild ox to swallow the sons of men.

**Meditation from the Psalms**

**Psalm 12:1-9**

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

Psalm 12 was inspired by a prophetic message foretelling an era when the wicked would succeed in overcoming the poor and the helpless. The threat manifested itself when Saul seemed to be on the verge of subduing David and occurred again on a national scale when the entire House of David was threatened with extinction at the hands of the evil Israelite Queen Ataliah who annihilated the entire ‘royal seed’ [with the exception of the infant Yoash who was hidden[[107]](#footnote-107)].[[108]](#footnote-108)

Rashi[[109]](#footnote-109) writes: David dedicated this Psalm to Ataliah’s atrocity, which would occur in the eighth generation of His dynasty, praying that a remnant of his family be spared, saying: ‘Save me, HaShem, for the devout is no more’.[[110]](#footnote-110)

The Vilna Gaon prescribes this psalm as ‘The Song of the Day’ for Shemini Atzeret.[[111]](#footnote-111)

The verbal connection between our Torah portion, Ashlamata, and psalm, all revolve around the word Halak - הלך (walk). In the Torah portion it is Avraham Avinu who is to walk before HaShem and be perfect.[[112]](#footnote-112) In our psalm it is the wicked who walk. Since our psalm deals with the walk of the wicked, I would like to examine a very famous question:

***Yiremeyahu (Jeremiah) 12:1*** *Right wouldest Thou be, HaShem, were I to contend with Thee, yet will I reason with Thee:* ***Why do the wicked prosper****? Wherefore are all they secure that deal very treacherously?*

Lets start by understanding that in various places, the Torah compares a person to a tree:

***Devarim (Deuteronomy) 20:19*** *A person is like the tree of a field...*

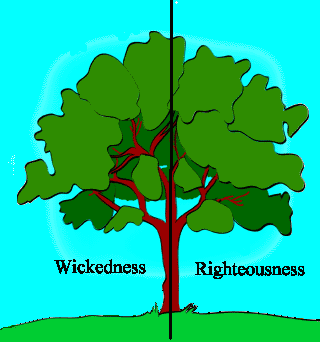
***Yeshayahu (Isaiah) 65:22*** *For as the days of a tree shall be the days of my people.*

***Yermiyahu (Jeremiah) 17:8*** *He will be like a tree planted near water...*

All men enter the world with their tree planted on the middle line between good and evil. Their branches hang on both sides and they will bear fruit on both sides. HaShem will bring *mitzvot[[113]](#footnote-113)* and *sins* in order to test them. Most (99.99%) all people will remain firmly planted and will never move their tree off that middle line.

Those who are righteous, the tzaddikim, in this world have made a conscious decision to plant their tree on the side of righteousness.

Those who are wicked, the reshaim, in this world have made a conscious decision to plant their tree on the side of wickedness.

Yet, most people never make a decision to move their tree one way or the other, and thus they remain in the middle, balanced between good and evil, they are still firmly straddling the line, a very bad position to be in. They fail to do what they were created to do.

***Revelation 3:16****So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

Now, lets look at the implications that can be derived from the fact that the tree of the wicked will always have some branches on the other side of this line, no matter which decision we have made.

The Midrash provides a perfect introduction to this subject as it states the way HaShem acts in a very succinct way:

**Midrash PESIQTA deRAB KAHANA Pisqa NineIX:I***[Concerning the verse: When a bull or sheep or goat is born, it will remain seven days with its mother; and from the eighth day on it will be acceptable as ‎an offering by fire to the Lord* (Lev. 22:27)]: *Your righteousness/generosity is like the mountains of God, Your judgments are like the great deep; [man and beast You save, O ‎LORD*] (Ps. 36:6). ‎R. Ishmael and R. Aqiba: R. Ishmael says, “With the righteous/generous, who carry out the Torah, which was given *from the mountains of God* the Holy One, blessed be He, does ‎righteousness/generosity *like the mountains of God. Your righteousness/generosity is like the mountains of God.* ‎But with the wicked, who do not carry out the Torah, which was given ‘*from the mountains of God*,’ the Holy One, blessed be He, seeks a strict ‎accounting, *unto the great deep. Your judgments are like the great deep.* ‎R. Aqiba says, “All the same are these and those: the Holy One, blessed be He, seeks a strict accounting with [all of] them in accord with strict justice. He seeks a strict accounting with the righteous/generous, collecting from them the few bad deeds that they do in this world, in order to pay them an abundant reward ‎in the world to come. And He affords prosperity to the wicked and gives them a full reward for the minor religious duties that they successfully accomplished in this world, ‎in order to exact a full penalty from them in the world to come.” ‎

If we have made a conscious decision to move our tree to the side of *righteousness*, then we are on the road to becoming a great Tzadik. Never the less, we will still have some branches which hang over the side of wickedness. HaShem, in His mercy, will assist us in either moving our tree more, or in pruning the branches which are on the side of wickedness. The pruning of the branches is what we see as the tribulations that the righteous encounter in their walk with HaShem. The sufferings and trials of the righteous are simply the pruning of their wayward branches. These branches are the sins which the righteous commit. Since evil is temporary, it’s *reward* (punishment) is paid out in this world. HaShem can see that this tree will be with Him in the Olam HaBa, the world to come. In that world of clarity, there will be no sin and no ambiguity. Therefore the sins of the righteous must receive their *reward* (correction) in this world, because in the Olam HaBa there is only righteousness.

People who have attached themselves to the eternal, even if they have only done so once in their lives, will make it to the Olam HaBa eventually, in spite of the multitude of their transgressions. Never the less, those transgressions must be corrected in this world.

But what about that person’s past transgressions? His transgressions are a barrier to the enjoyment of the Olam HaBaand consequently they must be dealt with and purified. Consequently, the transgressions of such a person must be dealt with either in this world or in Gehenom (hell). But once again utilitarian considerations mandate that the necessary purification be accomplished in this world. Therefore, anyone who belongs in the Olam HaBabut is blemished by transgressions, as most of us are, this world can logically be expected to be a vale of tears.

Jewish tradition teaches that HaShem’s policy is never to allow a person’s mitzvot to be cancelled by his transgressions. Therefore, if a person performed his mitzvot with the type of dedication that is required to attach himself to HaShem and to eternal life, this act altered his inner reality permanently. He is now a person who is attached toOlam HaBa once and for all and he will eventually enjoy that life.

We certainly do not want to think of ourselves as wicked*.*But most of us know that we are not tzaddikim gemurim, “totally righteous people” either. If so, we will make it to the Olam HaBa with HaShem’s help, as all people in general do except for the wicked*.*But this means that something has to be done to cleanse us of our many evil deeds. This can either be done by the means of hardships that we suffer in this world, or by subjecting us to the tortures of Gehenom or hell after we die.

if we have made a conscious decision to move our tree to the side of *wickedness*, then we are on the road to becoming a great rasha, a wicked person. Never the less, we will still have some branches which hang over the side of righteousness. Even the most wicked person does some mitzvot, some kindness in this world. HaShem, in His mercy, will assist the rasha in either moving his tree more, or in pruning the branches which are on the side of righteousness. The pruning of the branches is what we see as the prosperity that the wicked encounter in this world. The prosperity of the wicked is simply the pruning of their wayward branches. These branches are their mitzvot. HaShem can see that this tree will NOT be with Him in the Olam HaBa, the world to come. In that world of clarity there can be no sin and no ambiguity. **Therefore the mitzvoth of the wicked must receive their “reward” (blessing) in this world**, because in the Olam HaBa there is only righteousness. In the Olam HaBa, the world of clarity, *the wicked will simply not exist*.

Reward in this world is mainly distributed to those who cannot receive their reward in the Olam HaBa because they simply won’t make it there. (The exceptions are too complicated to explain in the context of this essay.) But even such people, known as reshaim gemurim*,* or “totally evil”, have many good deeds to their credit. They may have been good fathers or husbands, they may have helped people when they felt the urge, and consequently they need to be rewarded. Therefore, they prosper in this world!

The idea that certain things receive their due in this world and others in the next world, is clearly spelled out in the remez of the Nazarean Codicil:

***Luqas (Luke) 16:19-31*** *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: 28 For I have five* *brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

By now we should understand why the wicked prosper, *in this world*. Their ***walk*** will determine their ultimate end in a place where they will encounter the torment that they have earned. The day when the wicked reap the consequence of their walk is *The Eighth Day*, which is alluded to in the opening of our psalm:

***Tehillim (Psalm) 12:1*** *For the Leader; on the* ***Sheminith****.*[[114]](#footnote-114) *A Psalm of David.*

The eight stringed harp speaks to The Eighth Day, the eighth millenium, when this harp will be used.

**Ashlamatah: Yermiyahu (Jeremiah) 33:25 – 34:5 + 34:8-13‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 19. ¶ And the word of the Lord came to Jeremiah, saying: | 19. ¶ And the word of prophecy from before the LORD was with' Jeremiah, saying: |
| 20. So said the Lord: If you break My covenant with the day and My covenant with the night, and not to have day and night in their time. | 20. "Thus says the Lord: Just as it is not possible that My ‎covenant should be abolished, which I made with the day and with the night - so that night and day should not occur in their appointed time ‎, |
| 21. Also My covenant with David shall be broken, that he should not have a son reigning on his throne, and with the Levitic priests, My ministers. | 21. so My covenant will not be abolished which I have made with David My servant, so that he should not have a son ruling upon his ‎throne, and the Levitical priests who minister before Me. |
| 22. Just as the host of heaven cannot be counted nor can the sand of the sea be measured, so will I increase the seed of My servant David and the Levites who minister to Me. **{S}** | 22. Just as it is not possible that the hosts of heaven should be numbered, nor the ‎sand of the sea weighed, so I will increase the seed of David My servant, and the Levitical priests who minister before Me.” **{S}** |
| 23. And the word of the Lord came to Jeremiah, saying: | 23. And the ‎ word of prophecy from before the LORD was with Jeremiah, saying: ‎ |
| 24. Have you not seen what this people has spoken saying: The two families that God chose, He has rejected, and they make My people despise being a nation any longer before them. **{S}** | 24. "Have you not seen what this people is speaking, saying: 'The two ‎seeds in which the LORD has taken pleasure - he has loathed them'? And they provoke My people to anger, so as not to be a people any more ‎ministering before Me, as before them.” **{S}** |
| 25. So said the Lord: If not My covenant with the day and the night, that the statutes of heaven and earth I did not place, | 25. Thus says the LORD: “Just as it is not possible that My covenant which I swore with the day ‎and with the night should cease, so is the covenant of the heavens and the earth: I have not made them that they should pass away. |
| 26. Also will I reject the seed of Jacob and David, My servant, not to take from his seed rulers over the seed of Abraham, Isaac, and Jacob, when I bring back their captivity and have mercy upon them. **{P}** | 26. Also the seed of Jacob and David My servant I will not remove from bringing near some of their sons who exercise rulership over the seed ‎of Abraham, Isaac, and Jacob; for I will restore their exiles and will have mercy upon them."‎ **{P}** |
|  |  |
| 1. ¶ The word that came to Jeremiah from the Lord-when Nebuchadrezzar king of Babylon and all his army and all the kingdoms of the land of his rule and all the peoples were waging war against Jerusalem and against all its cities- saying: | 1. ¶ The word of prophecy which was with Jeremiah from before the LORD, when Nebuchadnezzar'' the king of Babylon and all his army, and all ‎the kingdoms of the earth under the dominion of his hand, and all the nations, were waging war against Jerusalem and against all her cities, ‎saying: |
| 2. So said the Lord God of Israel, Go and say to Zedekiah king of Judah, and you shall say to him: So said the Lord: Behold I deliver this city into the hand[s] of the king of Babylon, and he shall burn it with fire. | 2. “Thus says the LORD, the God of Israel: Go and say to Zedekiah, the king of the tribe of the house of Judah, and say to him, 'Thus ‎says the LORD: Behold, I am handing over this city into the power of' the king of Babylon, and he will burn it with fire. |
| 3. And you shall not escape from his hand[s], for you shall surely be seized, and you shall be delivered into his hand[s], and your eyes shall see the eyes of the king of Babylon, and his mouth shall speak with your mouth, and you shall come to Babylon. | 3. And you will not ‎be rescued from his ‎ hand, but you will certainly be captured and handed over into his power; and your eyes will see the king of Babylon's eyes, and his ‎mouth will speak with your mouth, and you will be carried' to Babylon. |
| 4. But hearken to the word of the Lord, O Zedekiah king of Judah. So said the Lord concerning you; You shall not die by the sword. | 4. But listen to the word of the LORD, O Zedekiah, the king ‎of the tribe of the house of Judah. Thus says the LORD concerning you: 'You will not be killed with sword. |
| 5. You shall die in peace, and with the burnings of your forefathers, the first kings, who were before you, they shall burn for you, and "Ah lord" shall they lament you, for I have spoken a word, says the Lord. **{S}** | 5. You will die in peace; ‎and as they burned incense for your fathers, the former kings who were before you! So will they burn incense over you; and they will ‎lament over you, "Woe for the king!" For I have spoken the word, says the LORD." **{S}** |
| 6. And Jeremiah the prophet spoke to Zedekiah king of Judah all these words in Jerusalem. | 6. And Jeremiah the prophet spoke with Zedekiah ‎the king of the tribe of the house of Judah all these words in Jerusalem. |
| 7. And the army of the king of Babylon was waging war against Jerusalem and against all the remaining cities of Judah, against Lachish and against Azekah, because they were the fortified cities left among the cities of Judah. **{P}** | 7. And the troops of the king of Babylon were waging war ‎against Jerusalem and against all the cities of the house of Judah which were left; against Lachish and against Azekah, for they were ‎left among the cities of the house of Judah as fortified cities. **{P}** |
| 8. The word that came to Jeremiah from the Lord after King Zedekiah had made a covenant with all the people who were in Jerusalem, to proclaim freedom to them; | 8. The word of prophecy which was with Jeremiah from before the LORD ‎after king Zedekiah had made a covenant with all the people who were in Jerusalem to proclaim freedoms for them, |
| 9. That every man should let his manservant and every man his maidservant, a Jew and a Jewess go free, that none should hold his Jewish brother as a slave. | 9. that each man ‎should send away his slaves both male and female, Israelite and Israelitess" as free persons, so that they should not be enslaved to ‎them, any person to his Jewish brother. |
| 10. Now all the princes and all the people who had entered into the covenant hearkened that every one should let his manservant and everyone his maidservant go free, no longer holding them in slavery; then they obeyed and let them go. | 10. And all the princes and all the people who entered into the covenant that each man should ‎send out his slaves both male and female as free persons, so that they should not be enslaved to them anymore, heard it, and heeded ‎it, and they sent them away. |
| 11. But afterwards they turned and brought back the manservants and the maidservants whom they had let free, and forcibly made them into manservants and maidservants. **{P}** | 11. But afterwards they turned around, and brought back the slaves, male and female, whom they had let ‎go as free persons, and brought them into subjection as male and female slaves. **{P}** |
| 12. Then the word of the Lord came to Jeremiah from the Lord, saying: | 12. And the word of prophecy from before the LORD ‎was with Jeremiah from before the LORD/ saying: |
| 13. So says the Lord God of Israel; I made a covenant with your fathers on the day that I brought them forth out of the land of Egypt, out of the house of slaves, saying: | 13. "Thus says the LORD, the God of Israel: I made a covenant with your fathers on the day that I brought them out from the land of Egypt, from the house of slavery, saying: |
| 14. "At the end of seven years you shall let go every man his brother Jew who has been sold to you, and when he has served you for six years you shall let him go free from you"; but your forefathers did not obey Me, nor did they incline their ear[s]. | 14. 'At the end of seven years you will ‎each send away his Israelite brother who was sold to you; so he will serve you for six years. Then you will let him go from you as a free man. ‎But your fathers did not listen to My Memra, and did not incline their ear. |
| 15. And now this day you turned and did what was right in My sight by proclaiming liberty every man to his neighbor, and you made a covenant before Me in the House upon which My Name is called. | 15. And you yourselves had repented this day, and had done what ‎was right before Me, in each man proclaiming freedom for his colleague; and you made a covenant before Me in the house upon which My ‎Name is called. |
| 16. But then you turned and profaned My Name, and you took back, each man his manservant and each man his maidservant, whom you had let free to themselves, and forced them to be manservants and maidservants to you. **{S}** | 16. But you have turned around and profaned My Name, and each man has brought back his slaves, both male and female, ‎whom you had let go as free persons in respect of their lives; and you have subjected them into becoming male and female slaves for you. **{S}** |
| 17. Therefore, so says the Lord: You have not hearkened to Me to proclaim freedom, every one to his brother and every one to his neighbor; behold I proclaim freedom to you, says the Lord, to the sword, to the pestilence, and to the famine, and I will make you an object of horror to all the kingdoms of the earth. | 17. Therefore thus says the LORD: You yourselves have not heeded My Memra, that each man should proclaim freedom for his brother, and ‎each man for his colleague; behold, I am summoning freedom for you, says the LORD, from the sword, from pestilence. and from famine; ‎and I will make you into an object of trembling for all the kingdoms of the earth. |
| 18. And I will deliver the men who have transgressed My covenant, who have not kept the words of the covenant which they made before Me when they cut the calf in two and passed between its parts. | 18. And I will give the men who transgressed My covenant, ‎‎- who did not confirm the words of the covenant which they made before Me, (like) the calf which they divided into two, and passed between ‎its halves - |
| 19. The princes of Judah and the princes of Jerusalem, the officers and the priests, and all the people of the land who passed between the parts of the calf. | 19. the princes of Judah and the princes of Jerusalem, the princes and the priests and all the people of the land who passed ‎between the halves of the calf, - |
| 20. I will deliver them into the hand[s] of their enemies and into the hand[s] of those who seek their lives, and their dead bodies shall become food for the birds of the heavens and for the beasts of the earth. | 20. I will hand them over into the power of their enemies, and into the power of those who seek to kill them; ‎and their corpses will be scattered as food for the birds of heaven and for the beasts of the earth. |
| 21. And Zedekiah, king of Judah, and his princes I will deliver into the hand[s] of their enemies and into the hand[s] of those who seek their lives, and into the hand[s] of the army of the king of Babylon who have gone up away from you. | 21. And I will hand over Zedekiah, the king ‎of the tribe of' the house of Judah and his princes into the power of their enemies, and into the power of those who seek to kill them, and into ‎the power of the troops of the king of Babylon which have been taken up from you. |
| 22. Behold I command, says the Lord, and I will return them to this city, and they shall fight against it and capture it, and burn it with fire, and the cities of Judah I will make desolate without an inhabitant. **{P}** | 22. Behold, says the LORD, I am commanding, and will ‎make them return against this city; and they will wage war against it, and conquer it, and burn it with fire; and the cities of the house of ‎Judah I will make into desolation, without inhabitant." ‎ **{P}** |
|  |  |

**Rashi’s Commentary for: Yermiyahu (Jeremiah) 33:25 – 34:5 + 34:8-13**

**20 If you break My covenant with the day** If you can break My covenant that I formed with the day and with the night to be in their time, which I formed with Noah and his sons, “And day and night shall not cease” (Gen. 8:22).

**24 The two families** Viz. royalty and the priesthood.

**and they make My people despise** And with these words, they cause My people to despise being a nation to Me.

**before them** According to these words of theirs, that they teach them to say that the Holy One, blessed be He, will no longer return from His anger, and repentance will not avail them.

**25 If not My covenant, etc.** If it is possible that the covenant that I formed with day and night to be in their time should be abolished, and if it is possible for the statutes of heaven and earth to be abolished as though I had not placed them, also the seed of Jacob, etc. **Our Sages, however, expounded it in regard to the covenant of the Torah and circumcision, to derive from here that because of them heaven and earth were created.** But this Midrash does not fit the sequence of the verses.

**Chapter 34**

**5 You shall die in peace** Our Sages stated that Nebuchadnezzar died during his lifetime (Moed Katan 28b), for all the days of Nebuchadnezzar his prisoners were not freed from their imprisonment, and when Nebuchadnezzar died, Zedekiah emerged from the prison. He died the next day and was buried with pomp.

**and with the burnings of your forefathers** So was their custom, to burn for the kings their bier and the utensils they used.

**8 after King Zedekiah had made a covenant In the seventh year of his reign.** So we learned it in Seder Olam (ch. 26): “And it came to pass in the seventh year...men came of the elders of Judah (sic) to inquire of the Lord” (Ezekiel 20:1). They said to Ezekiel, ‘The slave of a priest whom his owner sold what is the ruling regarding whether he may eat of the priest’s due?’ That is to say, because they wanted to say that they should not be punished for infracting the commandment by returning the slaves.

**17 behold I proclaim freedom to you from Me,** that I am not your master to save you, and you shall be free to the sword and to the famine.

**18 when they cut the calf in two** Whey they returned and forced them to be slaves, they all made a covenant to rebel against the Omnipresent and cut a calf in two and passed between its parts to rebel against Him, and that was a strong covenant and a final one, saying, So shall the one who transgresses be cut and divided.

**21 who have gone up away from you** because of the army of Pharaoh that came out of Egypt, as is explained in this Book (37:5).

**22 Behold I command that Pharaoh’s army return to his land,** and the Chaldeans return upon you.

**Verbal Tallies**

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

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

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

LORD - יהוה, Strong’s number 03068.

Appeared / behold - ראה, Strong’s number 07200.

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

Walk / go - הלך, Strong’s number 01980.

Before - פנים, Strong’s number 06440.

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

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

LORD - יהוה, Strong’s number 03068.

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

Walk / go - הלך, Strong’s number 01980.

**Beresheet (Genesis) 17:1** And when Abram was ninety years old <01121> and nine, the LORD <03068> appeared <07200> (8735) to Abram, and said <0559> (8799) unto him, I am the Almighty God; walk <01980> (8690) before me <06440>, and be thou perfect.

**Yermiyahu (Jeremiah) 33:25** Thus saith <0559> (8804) the LORD <03068>; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

**Yermiyahu (Jeremiah) 34:2** Thus saith <0559> (8804) the LORD <03068>, the God of Israel; Go <01980> (8800) and speak <0559> (8804) to Zedekiah king of Judah, and tell him, Thus saith <0559> (8804) the LORD <03068>; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

**Yermiyahu (Jeremiah) 34:3** And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold <07200> (8799) the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

**Yermiyahu (Jeremiah) 34:5** But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before <06440> thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD <03068>.

**Tehillim (Psalm) 12:1** « To the chief Musician upon Sheminith, A Psalm of David. » Help, LORD <03068>; for the godly man ceaseth; for the faithful fail from among the children <01121> of men.

**Tehillim (Psalm) 12:4** Who have said <0559> (8804), With our tongue will we prevail; our lips are our own: who is lord over us?

**Tehillim (Psalm) 12:8** The wicked walk <01980> (8691) on every side, when the vilest men are exalted.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 17:1-27** | **Psalms**  **Psa 12:1-8** | **Ashlamatah**  **Jer 33:25- 34:5, 12-13** |
| --- | --- | --- | --- | --- |
| ba' | father | Gen 17:4 Gen 17:5 |  | Jer 34:5 Jer 34:13 |
| ~h'r'b.a; | Abraham | Gen 17:5 Gen 17:9 Gen 17:15 Gen 17:17 Gen 17:18 Gen 17:22 Gen 17:23 Gen 17:24 Gen 17:26 |  | Jer 33:26 |
| !Ada' | lord |  | Ps 12:4 | Jer 34:5 |
| vyai | men | Gen 17:23 Gen 17:27 | Ps 12:2 |  |
| ~yhil{a/ | GOD | Gen 17:3 Gen 17:7 Gen 17:8 Gen 17:9 Gen 17:15 Gen 17:18 Gen 17:19 Gen 17:22 Gen 17:23 |  | Jer 34:2 Jer 34:13 |
| rm;a' | said, speak | Gen 17:1 Gen 17:3 Gen 17:9 Gen 17:15 Gen 17:17 Gen 17:18 Gen 17:19 | Ps 12:4 Ps 12:5 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:12 Jer 34:13 |
| #r,a, | land, earth | Gen 17:8 | Ps 12:6 | Jer 33:25 Jer 34:1 Jer 34:13 |
| rv,a] | which, whom | Gen 17:10 Gen 17:12 Gen 17:14 Gen 17:21 | Ps 12:4 | Jer 34:1 Jer 34:5 |
| tyIB; | house | Gen 17:12 Gen 17:13 Gen 17:23 Gen 17:27 |  | Jer 34:13 |
| !Be | son | Gen 17:1 Gen 17:12 Gen 17:16 Gen 17:17 Gen 17:19 Gen 17:23 Gen 17:24 Gen 17:25 Gen 17:26 Gen 17:27 | Ps 12:1 Ps 12:8 |  |
| tyrIB. | covenant | Gen 17:2 Gen 17:4 Gen 17:7 Gen 17:9 Gen 17:10 Gen 17:11 Gen 17:13 Gen 17:14 Gen 17:19 Gen 17:21 |  | Jer 33:25 Jer 34:13 |
| lAdG" | great | Gen 17:20 | Ps 12:3 |  |
| ~G: | indeed | Gen 17:16 |  | Jer 33:26 |
| rb;D' | talked, word | Gen 17:3 Gen 17:22 Gen 17:23 | Ps 12:2 Ps 12:3 | Jer 34:3 Jer 34:5 |
| dwID' | David |  | Ps 12:1 | Jer 33:26 |
| rAD | generations | Gen 17:7 Gen 17:9 Gen 17:12 | Ps 12:7 |  |
| hy"h' | shall come | Gen 17:16 |  | Jer 34:1 Jer 34:12 |
| %l;h' | walk | Gen 17:1 | Ps 12:8 | Jer 34:2 |
| hNEhi | behold | Gen 17:4 Gen 17:20 |  | Jer 34:2 |
| [r;z< | descendants, seed | Gen 17:7 Gen 17:8 Gen 17:9 Gen 17:10 Gen 17:12 Gen 17:19 |  | Jer 33:26 |
| hwhy | LORD | Gen 17:1 | Ps 12:1 Ps 12:3 Ps 12:5 Ps 12:6 Ps 12:7 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:5 Jer 34:12 Jer 34:13 |
| ~Ay | days | Gen 17:12 Gen 17:23 Gen 17:26 |  | Jer 34:13 |
| ac'y" | come | Gen 17:6 |  | Jer 34:13 |
| qx'c.yI | Isaac | Gen 17:19 Gen 17:21 |  | Jer 33:26 |
| lKo | all, every | Gen 17:8 Gen 17:10 Gen 17:12 Gen 17:23 Gen 17:27 | Ps 12:3 | Jer 34:1 |
| @s,K, | money | Gen 17:12 Gen 17:13 Gen 17:23 Gen 17:27 | Ps 12:6 |  |
| tr;K' | cut, made | Gen 17:14 | Ps 12:3 | Jer 34:13 |
| ble | heart | Gen 17:17 | Ps 12:2 |  |
| xq;l' | took, taken | Gen 17:23 |  | Jer 33:26 |
| %l,m, | kings | Gen 17:6 Gen 17:16 |  | Jer 34:1 Jer 34:2 Jer 34:3 Jer 34:4 Jer 34:5 |
| !t;n" | establish | Gen 17:2 Gen 17:5 Gen 17:6 Gen 17:8 Gen 17:16 Gen 17:20 |  | Jer 34:2 Jer 34:3 |
| ~l'A[ | everlasting, forever | Gen 17:7 Gen 17:8 Gen 17:13 Gen 17:19 | Ps 12:7 |  |
| ~ynIP' | before, face | Gen 17:1 Gen 17:3 Gen 17:17 Gen 17:18 |  | Jer 34:5 |
| ~Wq | establish | Gen 17:7 Gen 17:19 Gen 17:21 | Ps 12:5 |  |
| ha'r' | appear, see | Gen 17:1 |  | Jer 34:3 |
| [m;v' | heard, hear | Gen 17:20 |  | Jer 34:4 |
| rm;v' | keep | Gen 17:9 Gen 17:10 | Ps 12:7 |  |
| ~[; | people | Gen 17:16 |  | Jer 34:1 |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Gen 17:1-27** | **Psalms**    **Psa 12** | **Ashlamatah**    **Jer 33:25- 34:5, 12-13** | **Peshat**  **Mk/Jude/Pet**  **Mk 1:35-39** | **Remes 1**  **Luke**  **Lk 4:42-44** | **Remes 2**  **Acts/Romans**  **Acts 4:5-12** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀκούω | heard |  |  | Jer 34:10 |  |  |  |
| ἄνθρωπος | man |  | Psa 12:1  Psa 12:8 |  |  |  | Act 4:9  Act 4:12 |
| ἀνίστημι | rise up |  | Psav12:5 |  | Mar 1:35 |  |  |
| ἀπέρχομαι | went forth |  |  |  | Mar 1:35 |  |  |
| ἄρχων | ruler |  |  | Jer 33:26 |  |  | Act 4:5 Act 4:8 |
| βασιλεία | kingdoms |  |  | Jer 34:1 |  | Luk 4:43 |  |
| βασιλεύω | reigned |  |  | Jer 34:5 |  |  |  |
| γένος | race, family | Gen 17:14 |  |  |  |  | Act 4:6 |
| γῆ | earth, land | Gen 17:8 | Ps 12:6 | Jer 33:25 Jer 34:1 Jer 34:13 |  |  |  |
| γίνομαι | become, come to pass | Gen 17:1  Gen 17:17 |  | Jer 34:1 Jer 34:12 |  | Luk 4:42 | Act 4:5  Act 4:11 |
| δεῖ | necessary, must |  |  |  |  | Luk 4:43 | Act 4:12 |
| δίδωμι | gave, give | Gen 17:8  Gen 17:16  Gen 17:20 |  | Jer 34:3 |  |  | Act 4:12 |
| ἐγείρω | arose, raised |  |  |  |  |  | Act 4:10 |
| ἐνώπιον | in the presence of, before | Gen 17:1 |  |  |  |  | Act 4:10 |
| ἐξέρχομαι | go forth, departed | Gen 17:6 |  |  | Mar 1:35  Mar 1:38 | Luk 4:42 |  |
| ἔπω | speak, say | Gen 17:1  Gen 17:9  Gen 17:15  Gen 17:17  Gen 17:18  Gen 17:19 | Ps 12:4 Ps 12:5 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:12 Jer 34:13 |  | Luk 4:43 | Act 4:8 |
| ἔρημος | desolate |  |  |  | Mar 1:35 | Luk 4:42 |  |
| ἔρχομαι | come, came |  |  |  |  | Luk 4:42 |  |
| ζητέω | seeking, sought |  |  |  | Mar 1:37 | Luk 4:42 |  |
| ἡμέρα | day | Gen 17:12 Gen 17:23 Gen 17:26 |  | Jer 34:13 |  | Luk 4:42 |  |
| θεός | GOD | Gen 17:1  Gen 17:3  Gen 17:7  Gen 17:8  Gen 17:9  Gen 17:15  Gen 17:18  Gen 17:19  Gen 17:22  Gen 17:23 |  | Jer 34:2 Jer 34:13 |  | Luk 4:43 | Act 4:10 |
| ἰδού | behold | Gen 17:4  Gen 17:19  Gen 17:20 |  |  |  |  |  |
| ἵστημι | establish | Gen 17:7 Gen 17:19 Gen 17:21 |  |  |  |  | Act 4:7 |
| κατά | according to |  | Psa 12:8 |  |  |  |  |
| κηρύσσω | proclaim |  |  |  | Mar 1:38  Mar 1:39 | Luk 4:44 |  |
| κύριος | LORD | Gen 17:1 | Ps 12:1 Ps 12:3 Ps 12:5 Ps 12:6 Ps 12:7 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:5 Jer 34:12 Jer 34:13 |  |  |  |
| λαός | people |  |  | Jer 34:1 |  |  | Act 4:8  Act 4:10 |
| λέγω | speaking, saying, called | Gen 17:1 Gen 17:3 Gen 17:9 Gen 17:15 Gen 17:17 Gen 17:18 Gen 17:19 | Ps 12:4 Ps 12:5 | Jer 33:25 Jer 34:1 Jer 34:2 Jer 34:4 Jer 34:12 Jer 34:13 | Mar 1:37  Mar 1:38 |  |  |
| ὄνομα | name | Gen 17:5  Gen 17:15  Gen 17:19 |  |  |  |  | Act 4:7  Act 4:10  Act 4:12 |
| οὐρανός | heaven |  |  | Jer 33:25 |  |  | Act 4:12 |
| Παιδίον | child | Gen 17:12 |  |  |  |  |  |
| πᾶς | all. Everu | Gen 17:8 Gen 17:10 Gen 17:12 Gen 17:23 Gen 17:27 | Ps 12:3 | Jer 34:1 | Mar 1:37 |  | Act 4:10 |
| πατήρ | father | Gen 17:4 Gen 17:5 |  | Jer 34:5 Jer 34:13 |  |  |  |
| πόλις | city |  |  | Jer 34:1  Jer 34:2 |  | Luk 4:43 |  |
| πορεύομαι | went, go |  |  |  |  | Luk 4:42 |  |
| συναγωγή | synagogue |  |  |  | Mar 1:39 | Luk 4:44 |  |
| σώζω | delivered |  | Psa 12:1 | Jer 34:3 |  |  | Act 4:9  Act 4:12 |
| τόπος | place |  |  |  | Mar 1:35 | Luk 4:42 |  |

**Pirqe Abot – MeAm Lo’ez**

**Pereq Alef**

**Mishnayot 13 & 14**

**By:**

**Rabbi Yitschaq Magriso**

**13. He used to say: He who advances his name, destroys his name; he who does not increase is diminished; he who does ‎not learn deserves to die; and he who makes use of the crown will pass away. ‎**

The above mentioned Hillel also used to say, ***"He who advances his name destroys his name."*** If a person designs to advance his name ‎because he wishes to become famous throughout the world, he will end up destroying his name and losing his reputation completely. As mentioned earlier, status buries those who seek it.

‎

He continues, ***"He who does not increase is diminished"*** (***UD’la Mosif***). This is speaking of the person who makes no effort to study Torah ‎to increase his knowledge, and wastes his time with foolishness. His punishment for this is that he forgets what he has already learned, and becomes unable to express it. Some say that the word ***Yasif*** ‎ also implies that he will be separated from the rest of the world and die prematurely.

‎

This being the case, a person might say that it is better not to learn at all than to learn and then forget. To this, Hillel says, ***"He who does not ‎learn deserves to die."*** If a person never learns the Torah, his life has no meaning. ‎

Even when a person continues to study, he must be careful. Hillel thus concludes, ***"He who makes personal use of the crown will pass away."*** ‎This means that when a person uses the crown of the Torah for his personal use, he cuts himself off from the world. This is referring to the ‎person who says, *"Honor me because I am a Torah scholar,"* or *"Give me money because I am a Torah scholar."*

The Talmud relates that Rabbi Tarfon once entered an orchard after the fig harvest. According to the law, any figs left on the trees are ‎considered abandoned **(*Hefker*),** and anyone is permitted to enter the orchard and eat whatever he finds. ‎

While Rabbi Tarfon was in the orchard, the owner happened to arrive and saw him eating. Overpowering the rabbi, the owner bound him in ‎a sack, and said that he was going to drown him in the river.

‎

As we have said, Rabbi Tarfon was within his rights to be eating what he found. It was not stolen, since after the harvest everyone has the right ‎to enter the orchard and eat what is left over. But during that year, considerable fruit from that orchard had been stolen, and the proprietor ‎thought that the man he had caught was the thief. Of course, the owner did not recognize the great Rabbi Tarfon, since if he did he would never ‎have thought of accusing him of being a thief.

‎

Rabbi Tarfon realized that the owner actually intended to kill him. As the owner began dragging the sack to the river, the rabbi began to scream. "Woe is to Rabbi Tarfon! He is about to be murdered!" When the ‎owner of the orchard heard this, he realized that the "thief" was none other than the famed Rabbi Tarfon, one of the greatest Sages of his time. ‎He quickly opened the sack, terribly humiliated for what he had done to the great Sage.

‎

The Talmud states that Rabbi Tarfon suffered all his life because of this incident. He felt terrible because he had used his Torah knowledge for his personal gain, thus making use of the "crown of Torah." He was miserable because he had been released only because of the man's ‎respect for his Torah knowledge.

‎

The Talmud notes that we can learn how wrong it is to make personal use of the Torah from the Babylonian king, Belshazzar. Belshazzar had ‎given orders that he be served with the utensils from the Holy Temple (Daniel 5:3). Actually, these utensils were no longer sacred, since they had ‎become profaned (***Chulin)***, when the heathens had destroyed the Holy Temple. It is thus written, "Robbers will enter [the Temple] and ‎profane it" (Ezekiel 7:22). ‎

In spite of all this, Belshazzar was killed that night, merely because he had made personal use of the Temple vessels (Daniel 5:30).

‎

The Talmud notes, that if a gentile king could be killed for making personal use of the Temple vessels, how much more so will a Jew be ‎punished for making personal use of ***the crown of the Torah***, whose holiness is God's own personal seal. ‎

Obviously, Rabbi Tarfon could not be blamed for what he had done even though he saved himself through the honor of the Torah. He was ‎about to be drowned in the river, and in a case of life and death **(*Pikuach Nefesh*)**, one may violate almost any law. Since he was in ‎such dire straits, he appears to have been within his rights in using his reputation as a Torah Scholar to save himself.

‎

But actually, Rabbi Tarfon was a very wealthy man, and he could have used his money to save himself. It was not necessary for him to reveal ‎his identity as Rabbi Tarfon. Since he could have saved himself with other means, he felt terrible for having made personal use of the crown ‎of Torah.

‎

Some authorities explain that Hillel's statement, ***"He who advances his name destroys his name,"*** is a continuation of his teaching that one ‎should be among the disciples of Aaron (Mishnah 1:12). Hillel is now saying that you should walk in the righteous/generous paths of Aaron, and learn from his ‎deeds. But you should not be like those who walk in the paths of righteousness/generosity and study Torah night and day, but only do so in order to gain ‎worldly fame and wealth, not for the sake of heaven.

‎

Whenever you study the Torah, it should be ***for the sake of heaven*** **(*Le-Shem Shamayim*)**. It should be done out of love for God, who ‎commanded you to keep His commandments and study His Torah,‎ and for no other motive. If your only motive in being a good Jew is to earn fame in the world, you should realize that ***"he who advances his ‎name destroys his name."*** If you seek fame, you will lose whatever reputation you have, and in the end, you will die before your time. ‎

One might therefore say, "Why should I study Torah and then be punished for not doing so with pure motives? Better that I abandon my ‎studies completely." To this, Hillel says, ***"He who does not increase is diminished, and he who does not learn deserves to die."*** If you are over‎ly concerned about motives and abandon your Torah studies, or if you refrain from studying in the first place, your punishment will be very ‎great. He who does not increase his Torah knowledge cuts himself off from the rest of the world, while he who does not study in the first place ‎deserves death. ‎

The master **(*Tanna*)**, here is very exact in his wording. With regard to the one who has already studied Torah, but now does not wish to ‎progress, he says, ***"He who does not increase will be diminished"*** **(*UD’la Mosif Yasif*).** With regard to the one who does not even wish to begin ‎studying the Torah, he says, ***"He who does not learn deserves death"*** **(*UD’la Yalif Q’tala Chaiyav*)**.

‎

If a person has already studied the Torah, and now abandons his studies, his punishment is greater than that meted out to the person who has ‎never studied. The master thus says of such a person, ***"He who does not increase is diminished."*** This means that his life is diminished and he ‎dies before his time. Even if he has other merits, it will not save him from death. ‎

In the case of one who has never learned, on the other hand, the master merely states that he "deserves" death. This is only true, however, ‎when he has no other merit. If he does have merit, it can protect him from premature death.

‎

The master concludes, ***"He who makes use of the crown will pass away."*** He is saying that if a person decides to study specifically to take ‎personal advantage of it and earn money, he is cut off from the world for making use of the crown of Torah. **It is forbidden to use one's ‎knowledge of Torah to make money.**

‎

The prohibition only holds true when one initially studies Torah merely to earn a living with it. But if one has studied Torah for the sake of ‎heaven, and then must take advantage of it to continue his studies, it is not forbidden.

Some authorities interpret the statement, ***"He who makes use of the crown will pass away,"*** to refer to one who avails himself of a Torah ‎Scholar **(*Talmid Chakham*)** to do him a favour. It is forbidden to exploit a Torah Scholar in such a marmer. ‎

The Talmud says that Assa, king of Judah, was stricken with gout because he drafted Torah Scholars into government service to carry away ‎the stones and timber of Ramah (1 Kings 15:22,23), ‎

The Talmud also states that the reason that Abraham was punished by having his descendants enslaved in Egypt for 212 years was because ‎he drafted Torah Scholars to fight with him when he went to rescue Lot. It is thus written, "*When Abraham heard that his kinsman had been ‎taken captive, he mustered his disciples who had been in his household, 318 men, and he gave chase as far as Dan*" (Genesis 14:14). All of these ‎men were Torah Scholars. ‎

The Talmud relates that Resh Lakish was once travelling along a road, when he came to a river that he could not cross. A man came along, and ‎offered to carry him across on his shoulders. On the way across, Resh Lakish asked the man, "Have you ever studied the Bible?" ‎

‎"Yes I have," replied the other. ‎

‎"How about the Mishnah and its commentaries?"

"I know four of the six orders of the Mishnah." ‎

‎"You have studied four orders of Mishnah! That is like climbing four high mountains! And you are carrying me on your shoulders! Let me ‎down immediately. Since you have studied four orders of Mishnah, you are considered a major Torah Scholar. I don't care if you throw me ‎into the water, but I can't have you carrying me!"

‎"But I want to serve you!" The man recognized Resh Lakish, and knew that he was one of the leading Sages of his time. ‎

‎"In that case," said Resh Lakish, "let me teach you at least one law. ‎Then you will be considered my student, and you will be able to serve me without violating the law."

From this, we see that it is only forbidden for a person to make use of a Torah Scholar if he is not the person's student. But a master may avail ‎himself of the services of his students. Indeed, it is an obligation and a virtuous deed **(*Mitzvah*)** for a student to serve his master. ‎

This is actually alluded to in the saying, ***"He who makes use of the crown (Taga) will pass away."*** The Aramaic word for crown, **(*Taga*)** is an ‎acrostic (abbreviation) of the phrase, **(*Talmid Gavra Acharina*),** the ***"student of another man."*** That is, it is only forbidden to make use of a Torah Scholar when he is someone else's student. One may avail ‎himself of the services of his own students, even if they are Scholars. ‎

Some sources interpret the expression, ***"He who does not increase is diminished,"*** to mean that one must increase his learning by studying by ‎night as well as by day. If one does not do this, then he regresses.‎

The Talmud states that this is speaking of the period following the 15th of Ab when the nights grow longer. One must then increase the amount that he ‎studies by night. If he does not, he deserves to have his mother bury him, that is, to die prematurely. ‎

This is alluded to in the pun, ***Mishikh'vi V’ad Qumi Shikh’vi, UMiQumi V’ad Shikh'vi Qumi,*** which ‎literally would be translated, **"*From 'lie down' until 'rise up' lie down, and from 'rise up' until 'lie down' rise up.*" ‎**

‎***"Lie down”* (*Shikh'vi*)** denotes the festival of Shabuoth. On this festival, we read the book of Ruth, which contains the verse, ***"Lie down ‎‎(Shikh'vi) until morning"*** (Ruth 3:13). ‎

‎***"Rise up" (Qumi)***, denotes Tisha B'Ab. On this day, we read the book of Lamentations that contains the verse, ***"Rise up (Qumi), cry out in ‎the night"*** (Lamentations 2:19). ‎

***From Shavuoth (Shikh'vi) until Tisha B' Av (Qumi)***, lie down. During this period, you may lie in bed at night. Since the nights are growing shorter, ‎you have no obligation to study at night. ‎

***But from Tisha B'Ab (Qumi) until Shabuoth (Shikh'vi) rise up***. During this period, you are obliged to rise up during the nights to study Torah.

The teaching, ***"He who makes use of the crown will pass away,"*** is also speaking of one who uses the highest mysteries (" crown") of the Torah ‎for his own personal use. This refers to the one who makes personal use of the mystical Holy Names (Shemoth HaQodesh). Such a ‎person cuts himself away from the world. ‎ ‎

**14. He used to say: If I am not for myself who is for me? And when I am for myself what am I? And if not now, when? ‎**

The above-mentioned Hillel also used to say: ***If I am not for myself, who is for me? If I do not keep the commandments that God commanded me, who will do it for me?*** ‎***And when I am for myself, what am I? Even if I personally toil day and night to keep all the commandments, what am I? I can never possibly ‎repay God for all that He has done for me.*** ‎***And if not now, when? If I do not keep God's commandments now-in this world-when will I keep them?***

The commandments cannot be kept ‎in the next world. It is taught that this world is like Friday, and the next world is like the Sabbath. If one does not cook on Friday, he will have ‎nothing to eat on the Sabbath. Furthermore, if not now, when I am young, then when? If I do not keep the commandments now, when I am young and have my full strength, ‎when will I keep them? When I am old, I will no longer have the strength to keep all the commandments as I should.

‎

‎[Some commentators interpret the expression, ***Im Ain Ani Li Mi Li*** to mean, "If I do not belong to myself, then who belongs ‎to me ?"] ‎

This maxim then comes to teach that even if a person has much wealth and many children, he should not be proud. No matter how much a ‎person has, he has no security. He does not know from one moment to the next what he will have in the end. Many people have had much, ‎and lost it all overnight. Therefore, one should not be proud if he is more fortunate than his fellows.

‎

Hillel thus said, ***"If I am not mine, then who is mine?"*** If I am not in full control of my own body from one moment to the next, and am not ‎certain even of life itself, then how can I find security in such external things as wealth and children? ‎

‎***"And when I am for myself, what am I?"*** How can I be proud and independent? After all, what am I? ‎

My passions may blind me and convince me that I am young and still have much to reap out of life. They try to tell me that I will live long, ‎and should take advantage of my possessions. But they cannot hide the truth from me. Death does not distinguish between the young and the ‎old. There is no certainty of life from one moment to the next. ‎

‎***"If not now, when?"*** If I do not serve God now, when my soul is in my body when will I serve Him? From one moment to the next, I do not ‎know what will happen to me. ‎

Some commentaries interpret the maxim, ***"If not now, when?"*** somewhat differently. Hillel is saying: ***I have an obligation to serve God day ‎and night, without missing a moment. Therefore, if I decide to take off a short while from my Torah studies and take a short stroll, there will ‎be no way for me to make it up. Since I must study constantly, there is no way that I can repay that time to God. If I do not study now, when ‎will I repay it? Why should I place myself in debt when there will be no way for me to repay it?*** ‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet Gen. 17:1 - 27**

**“In a vision saying”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **SCHOOL OF HAKHAM SHAUL**  **Tosefta**  **(Luke 4:42-44)**  **Mishnah א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:35-39)**  **Mishnah א** |
| As the day was approaching, he (Yeshua) went out to an isolated place [to recite the morning Shema].[[115]](#footnote-115) And the congregations searched for him; and when they came to him, they wanted to keep him from leaving. But he said to them, I must proclaim the Mesorah (Oral Torah) of the governance[[116]](#footnote-116) of G-d [through the Hakhamim and Bate Din as opposed to human kings], to the other cities as well; because I was sent for this [purpose] (mission). And he heralded the Mesorah in the Synagogues of Y’hudah.[[117]](#footnote-117) | **And early in the morning, long before daylight[[118]](#footnote-118) he (Yeshua) got up[[119]](#footnote-119) and went out to an isolated place and prayed there. And Shim’on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed[[120]](#footnote-120) him (Yeshua). And having discovered[[121]](#footnote-121) from him [the true halakhic practice concerning the recital morning Shema and Amidah], they said to him, “everyone is searching[[122]](#footnote-122) for you.” And he (Yeshua) responded, “let us go to the neighboring towns, so I can teach this [halakhic practice][[123]](#footnote-123) to them as well, because this is what I came to do.”[[124]](#footnote-124) And he went through the entire region of the Galil proclaiming this [halakhic] message (the Mesorah) in the Synagogues and driving out *shedim* – demons.** |
|  | |
| **School of Hakham Shaul**  **Remes**  **(Acts. 4:5-12)**  **Pereq א** | |
| **א** And it happened the next day the Chief Priests[[125]](#footnote-125) (Kohanim), the Zekanim and Soferim (of the Tz’dukim – Sadducees) assembled in Yerushalayim[[126]](#footnote-126) with Kayafa,[[127]](#footnote-127) Yochanan, Alexander and the other men from the family of the Kohen Gadol. And they brought the prisoners [Hakham Tsefet and Hakham Yochanan] to stand before them, they enquired (repeatedly demanding), “by what power or by whose authority did you do this (heal the lame man[[128]](#footnote-128))?” Then Hakham Tsefet full of the Ruach HaKodesh (Mesorah – Oral Torah)[[129]](#footnote-129) said to them, “Rulers[[130]](#footnote-130) of the people and Zekanim, if we are judged today because of the act of righteous/generosity done to a man who was sick and ask how this man has been healed (saved)[[131]](#footnote-131), let it be known to all of you, and to the B’ne Yisrael that this man is standing before you in good health by the authority of Yeshua HaMashiach HaNotsri [from the [city of] Branches][[132]](#footnote-132) whom you crucified, God has raised from the dead. This Yeshua is the “The stone that the builders rejected (which) has become the chief cornerstone.” (Psa 118:22) And there is refuge in nothing else, for there is no other authority under the heavens given among men where we find refuge.” | |

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

**Shema Yisrael**

In the beginning was the Torah (Word), and the Torah (Word) was with God, and the Torah (Word) was/is an Elohim (judge). He, [the Torah] was in the beginning with God. And we saw the glory of the Torah, glory as of the only begotten, [Yisrael] from the Father, full of chessed (loving-kindness) and Emet (truth).

The sublime words of the Kabbalist Hakham Yochanan picture Messiah as the “Word – Torah of G-d.” As Messiah Yeshua conducts himself as if an actor on the stage[[133]](#footnote-133) daily modeling how the Torah is to be “walked” in each circumstance of life. The scenario of our Mishnaic Markan pericope pictures Messiah rising a “long time before daylight” to find an isolated place in which to pray [far from distractions and interference]..

**Hermeneutic Principle OF Rov**

By the hermeneutic principle of Rov and Sevarah, we can determine that Yeshua recited the Morning Shema on the morning of our present pericope.

We are forced to use the principles of **Rov,** **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori and **Gezerah shavah:** Argument from the analogy, of Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

1. The Jewish people are commanded to recite the Shema twice daily by the Torah itself (“when you lay down and when you rise up”)..
2. The Jewish people are instructed in how and when to recite the Shema by the Mishnah, Tosefta and Jerusalem and Babylonian Talmud and this by Rabbinical dictum.
3. The Jerusalem Talmud states that it would be preferable for a person who studies without performing the mitzvoth never to have been created.[[134]](#footnote-134)

While there are some variants to the above-cited materials the consensus is that, we must recite the Shema twice daily. By the hermeneutic principle of Rov, we see that the greater community of the B’ne Yisrael recited the Shema twice daily. Therefore, “**how much the more**” would we must conclude that Messiah would have recited the Shema on this morning in accordance with the Torah, Mishnah and both Talmud’s Jerusalem and Babylonian.

**The Torah**

**Deut 6:4** Hear, O Israel! The LORD is our God, the LORD alone.[[135]](#footnote-135)﻿b﻿﻿ You will love the LORD your God with all your heart and with all your soul and with all your might. ﻿Take to heart these instructions with which I charge you this day. ﻿Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. ﻿Bind them as a sign on your hand and let them serve as a symbol[[136]](#footnote-136)﻿c﻿ on your forehead;[[137]](#footnote-137)﻿d﻿ ﻿inscribe them on the doorposts of your house and on your gates.[[138]](#footnote-138)

**The Mishnah**

**m. Ber 1:2** From what time do they recite the ﻿Shema﻿ in the morning? From the hour that one can distinguish between [the colors] blue and white. R. Eliezer says, “Between blue and green.” And one must complete it before sunrise. R. Joshua says, “Before the third hour. “For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be ‘morning.’]” One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.[[139]](#footnote-139)

Mishnah Berakhot 1:1 juxtaposes the talmidim of Gamaliel having attend a wedding with the recital of the evening Shema. The present pericope of Mordechai juxtaposes the recital of the Morning Shema in very much the same way. Yeshua has completed the ministry of healing and exorcism departs to recite the morning Shema according to the tradition of the “old-timers.”

**The Talmud**

**b. Ber 2b** *It has been taught on Tannaite authority along these same lines:*  The old-timers would complete the recitation of Shema exactly at dawn so as to place the prayer for redemption[[140]](#footnote-140) [with which the Shema closes] right next to the Prayer [of supplication], and one will turn out to say the Prayer in daylight.”[[141]](#footnote-141)

This Gemara teaches us to see the exact moments when Yeshua was reciting the Shema and Amidah. Herein we learn that the zemanim of the “old-timers” (Hakhamim).

**Following Yeshua HaMashiach**

And Shim'on (Hakham Tsefet) and those who were with him (Hakham Tsefet) **followed** him (Yeshua).

Most translations read this passage as if Yeshua’s talmidim are searching for him because they do not know where he was. The Greek word for “follow” καταδιώκω (*katadioko*) does not mean search or hunt as many have translated. The Markan text demonstrates the talmidim mimicking Yeshua and his halakhic practices. They, with Yeshua depart early in the morning to say the Morning Shema and Amidah.

**Searching for Messiah**

**“Everyone is searching for you”** indicates that people are looking for Yeshua. We have two things to note.

1. They must be looking for him “early in the morning.”
2. And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema.

**Peroration**

Suffice it to say that the Markan pericope echoes the present Torah Seder. The Torah Seder (“Vay’hi Abram” - “And when Abram was”- Gen. 17:1-27) initiates the Mitzvah of Circumcision. This ritual practice is the physical Symbolic mark of a Covenantal Token, commemorating immediate halakhic obedience. Likewise, we see in the Pericope of Mordecai that Yeshua, followed by his talmidim is teaching halakhic practice concerning the recital of the morning Shema and Amidah. As a result Hakham Tsefet depicts Yeshua…

1. Observing a Torah mandate to pray as a mitzvah
2. Depicts Yeshua in agreement with **Rabbinic,** **Mishnaic and Talmudic** practice

**Remes Commentary to Hakham Shaul**

The mental exercise of contemplating Remes is always enjoyable and challenging. It forces the student to reach beyond the literal interpretation of Peshat and begin the process of looking at things from a more abstract perspective. Some Remes materials find allegory in every word or phrase. Others demonstrate their allegory as a single whole or unit. It is also fitting to look at some Remes materials from both perspectives. Still other Remes materials look at things in multiple pieces arriving at a single halakhic truth. It would appear that the present Remes of Hakham Shaul fits the final analogy of Remes materials.

**A meeting of the minds**

As we noted in the footnotes above, the meeting described in 2 Luqas 4:5-12 is not a meeting of the Sanhedrin. It is clear from the text that this is a meeting of the Tz’dukim (Sadducees). The allegorical hint is that of unbelief of lack of faithful obedience to the Torah. One might question how this analogy can be derived. We know and understand that the Tz’dukim were primarily concerned with temporal personal wealth and pleasure. When this lifestyle is weighed against Abraham and the Master we are able to clearly see the contrast. We know from men such as Josephus that the Tz’dukim did not believe in the Oral Torah. This problem is an age old enemy to true Torah observance and understanding. At the root of this mindset is rebellion. The Prophet Shmuel equates rebellion with witchcraft. Now, what is witchcraft? Allegorically speaking witchcraft is one who uses power over another to derive unlawful personal benefit. Therefore, we see in the Tz’dukim this spirit of witchcraft.[[142]](#footnote-142) These warlocks gather like vultures to determine what they are going to do about the healing of a lame man. Again, the Remes allegory depicts a “lame” man who was not able to “walk” out the Torah satisfactorily. Along come Hakham Tsefet and Hakham Yochanan, allegorically representing PaRDeS, and they teach the “lame” man the appropriate hermeneutic and moral response to Torah. When this “lame” man is taught how to correctly understand the four gates to Gan Eden[[143]](#footnote-143) he is able to appropriately “walk” out Torah **immediately**. The Tz’dukim represent all parties opposed to correct hermeneutical homiletics and correct moral response.

Yeshua’s resurrection, an allegorical hint to the hermeneutic applied to So’od is not accepted by some of those unwitting souls who fear we are using and teaching sorcery. Of course we would expect this from those who refuse the Mesorah[[144]](#footnote-144) of the Hakhamim.

Hakham Tsefet and Hakham Yochanan are apparent “prisoners” to these oblivious souls. Again, the allegory is that of trying to interpret the Biblical text from the mindset of “*Sola Scriptura.*” Refusing to see Torah through the interpretative lens of PaRDeS hermeneutics is equal to Theology, i.e. trying to put G-d in a box. There is a reason that we do not try to pronounce G-d’s name. That reason being G-d cannot be contained in the vocabulary of the mundane. If we were able to capture G-d in mundane language He would cease to be G-d. Likewise, we do not accept “Theology” because G-d or His actions cannot be defined. Philo makes the ancient practice very clear.

It was, therefore, quite consistent with reason that no proper name could with propriety be assigned to Him who is in truth the living God. Do you not see that to the prophet who is really desirous of making an honest inquiry after the truth, and who asks what answer he is to give to those who question him as to the name of Him who has sent him, he says, "I am that I am," [Exodus iii. 14] which is equivalent to saying, It is my nature to be, not to be described by name: but in order that the human race may not be wholly destitute of any appellation which they may give to the most excellent of beings, I allow you to use the word Lord as a name;[[145]](#footnote-145)

**Full of the Holy Ghost?**

Many misconceptions have been sprung from misinterpreting this phrase. Hakham Tsefet is not full of the “Holy Ghost”! Hakham Tsefet is full of the Mesorah – Mesorah as interpreted by the Master represents Rabbinic authority. By being saturated with the Masters Orally breathed Torah, Hakham Tsefet is able to free himself and his audience from the prisons of antinomian practices of those who refuse to submit to Rabbinic authority.

**Cleaning up the Neighborhood**

**And Shim’on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed him (Yeshua). And having discovered from him [the true halakhic practice, concerning the recital morning Shema] and Amidah, they said to him, “everyone is searching for you.” And he (Yeshua) responded, “let us go to the neighboring towns, so I can teach this [halakhic practice][[146]](#footnote-146) to them as well, because this is what I came to do.”[[147]](#footnote-147)**

Hakham Tsefet and the others mimic Yeshua. The Peshat hermeneutic speaks for itself as noted above. The Remes allegory is that of teaching other congregations to follow the same Halakhic practices. The Messianic Mission is teaching the Oral Torah and the governance of G-d [through the Hakhamim and Bate Din as opposed to human kings], to all the congregations of the B’ne Yisrael. Yeshua HaMashiach represents the Oral Torah. Therefore, Messiah must be taught to the entire world. We might rephrase the so called “great commission” by saying “as you go thoroughly teach the Mesorah to everyone” or “As you go Talmudize the gentiles.”[[148]](#footnote-148) The phrase **“everyone is searching[[149]](#footnote-149) for you”** indicates that everyone is looking for the truth of the Torah’s Oral elucidations and correct obligations..

Like the lame man healed of his inability to “walk,” the soul finds peace, completion and wholeness in the Oral Torah.

**And having discovered from him [the true halakhic practice, concerning the recital of the morning Shema] and Amidah,**

Hakham Tsefet’s mimicry of Yeshua is only the application of the Oral Torah to daily living. Who is Messiah? The Messiah is the Oral Torah which must be taught to the neighbors.

**Give me Liberty or Give me death**

2 Cor 3:6 Who also has made us capable servants of the Nazarean Codicil; not of the letter, but of the breath: for the letter kills, but the breath (oral Torah – Mesorah) gives life.

The present world struggles for freedom. This is not a new quest. Virginia Governor Patrick Henry uttered these words for different reasons. However, these words relate to the truth of the Oral Torah and its liberating qualities.

**"By what power of by whose authority did you do this (heal the lame man)?"**

“Rulers of the people and Zekanim, if we are judged today because of the act of righteous/generosity done to a man who was sick and ask how this man has been healed (saved) ...

The question is asked “by what authority or power did you heal this lame man”? The allegorical answer is by the authority of the Mesorah (Messiah).

**Salvation by faith?**

The shrewd Hakham Shaul hides his gems so cleverly.

“This man has been healed (saved),” “And there is refuge in nothing else, for there is no other authority under the heavens given among men where we find refuge."

How was this man “saved”? The allegorical implications are clear and obvious. Salvation is NOT by Faith, but rather **faithful obedience**!

“Salvation” has come to the “lame man, the verb **σέσωσται** is indicative perfect passive 3rd person singular from **σῴζω.** Therefore, “salvation” is NOT “salvation” in the Christian sense. “The perfect passive tense points to the present condition of being healed (compare *tetherapeumenon* in v. 13). Hakham Shaul lays the interpretive hermeneutic for 2 Luqas 4:12. Therefore, we can legitimately translate the passage…

“And there is healing in nothing else, for there is no other authority under the heavens given among men, where we find healing."

Allegorically we apply this “healing/salvation” to Yeshua who is a Remes hint to the Oral Torah. As such, we can further translate and understand this passage to say.

“And there is healing in nothing else but the Oral Torah, for there is no other authority under the heavens except the Oral Torah given among men where we find healing."

Our Pericope allegorically notes the transition from the darkness of the previous Torah Seder’s deep mystical vision of Abram to the new era and beginning as Abraham in the words…

**“And early in the morning,”**

The text bespeaks mysteries. Abraham has come from the darkness of a deep vision into the dawn of a new age and era where he will have abundant seed. Our Nazarean Talmud sees this transition and makes note by saying **“early in the morning while it was still dark.”**

**Peroration**

Obviously the simple minded will struggle, not understanding that we are speaking wisdom, the language of the soul rather than the language of the body. **Salvation comes through the gift of wisdom.[[150]](#footnote-150) It is mediated through a renewal of the covenant to be written in the human heart.**[[151]](#footnote-151) The wise will understand that we are speaking of the deeper aspects of the Oral Torah. Because the colloquial term repeated in the Holy Zohar is **“tikun,”** we understand that there is healing and repair in the So’od levels of the Oral Torah. This teaches us that the Yeshua as the Oral Torah is ALL of the Oral Torah, not some fragmented and minuscule application of the Mesorah.

In the beginning was the [Oral] Torah (Word), and the [Oral] Torah (Word) was with God, and the [Oral] Torah (Word) was an Elohim (judge). He, [the Oral Torah] was in the beginning with God. And we saw the glory of the [Oral] Torah, glory as of the only begotten, [Yisrael] from the Father, full of chesed (loving-kindness) and Emet (truth).[[152]](#footnote-152)

The single halakhic truth of our present Remes is that Yeshua is the Oral Torah which has been with G-d from the ageless past. Only through immediate application of the Oral Torah is there salvation, refuge, healing and tikun for the soul! “Traditional discipline of Torah (Oral Torah) and the mitzvot have a cosmic impact, mending the world”[[153]](#footnote-153)…

Amen v’amen

**Connections to the Torah and related Readings**

I have annotated the verbal connections in the footnotes of the commentary.

**MitzvotH**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Torah Address** | | **M#** | **Mitzvah** | **Oral Torah** | |
| Gen 17:10 | | **2** | The precept of Circumcision | b. Shabbat 132a-b | |
|  | | | | | |
| **Address** | | **Suggested Nazarean Mitzvoth** | | | |
|  | |  | | | |
| **Mark 1: 35-39** | | It is the religious duty of the Nazarean Jew to pray the Shema twice daily. | | | |
|  | | It is the religious duty of the Nazarean Jews to teach the Mesorah of the Master to their neighbors. | | | |

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 17:1?
3. What questions were asked of Rashi regarding Gen. 17:2?
4. What questions were asked of Rashi regarding Gen. 17:10?
5. What questions were asked of Rashi regarding Gen. 17:14?
6. What questions were asked of Rashi regarding Gen. 17:17?
7. What questions were asked of Rashi regarding Gen. 17:19?
8. What questions were asked of Rashi regarding Gen. 17:23?
9. Why is it that G-d always states. “My covenant” irrespective of what covenant it is? Is it the case that there is but one covenant but with many aspects to it or is it the fact that there various covenants?
10. What does the Ramban wants to allude to when he says in the Remes **“AND G-D WENT UP FROM ABRAHAM.** **This is an expression of respect towards G-d,[[154]](#footnote-154) and we learn from it that the righteous/generous are the ‎Chariot of the Holy One, blessed be He”?**
11. How does the Ramban define in the Remes the expression in Genesis 17:26 – **“In the selfsame day”?** And how is this thought expressed in the Peshat by Hakham Tsefet?
12. ‎Why must even the minor mitzvoth (commandments) that the wicked perform must receive their “reward” (blessing) in this world**?**
13. Why were people searching for Yeshua in our pericope of Mark for this week?
14. Why are people saved by their faithful obedience and not just by faith as Christianity teaches? Please explain your answer.
15. What is the Peshat meaning of Hakham Shaul’s words in the Remes: “And there is refuge in nothing else, for there is no other authority under the heavens given among men where ‎we find refuge"?
16. At the beginning of Nisan last we read in the Peshat of Mark “The chiefest part of the Mesorah (Jewish Oral Law) is Yeshua the Messiah.” Therefore, what are the major implications for anyone who claims to adhere to His Majesty Yeshua King of Israel?
17. 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!”**

**Tammuz 10, 5772**

**Next Sabbath: “Vayera”**

**“And appeared”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּרָא** |  |  |
| **“Vayera”** | Reader 1 – B’resheet 18:1-5 | Reader 1 – B’resheet 19:1-3 |
| **“And appeared”** | Reader 2 – B’resheet 18:6-8 | Reader 2 – B’resheet 19:4-7 |
| **“Y se le apareció”** | Reader 3 – B’resheet 18:9-14 | Reader 3 – B’resheet 19:8-10 |
| B’resheet (Gen.) Gen. 18:1-33 | Reader 4 – B’resheet 18:15-19 |  |
| Ashlamatah: Isaiah 33:17-24 + 35:2 | Reader 5 – B’resheet 18:20-22 |  |
|  | Reader 6 – B’resheet 18:23-25 | Reader 1 – B’resheet 19:1-3 |
| Psalms 13:1-6 | Reader 7 – B’resheet 18:26-33 | Reader 2 – B’resheet 19:4-7 |
|  | Maftir – B’resheet 18:31-33 | Reader 3 – B’resheet 19:8-10 |
| N.C.: Mark 1:40-45  Luke 5:12-16 & Acts 4:13-22 | Isaiah 33:17-24 + 35:2 |  |

**Coming Fast:**

**Fast of the 18th of Tammuz**

**(Sunday July 08, 2012)**

**For further study and information see:**

[**http://www.betemunah.org/mourning.html**](http://www.betemunah.org/mourning.html) **&** [**http://www.betemunah.org/tamuz17.html**](http://www.betemunah.org/tamuz17.html)

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. And not ‎as Abraham ibn Ezra has it, i.e., that they both constitute one descriptive noun: "a G-d who is almighty" and "an almighty G-d." [↑](#footnote-ref-1)
2. Exodus 15:15. [↑](#footnote-ref-2)
3. I, 63 (toward the end). [↑](#footnote-ref-3)
4. Rabbi Moshe ben Maimon (Rambam). [↑](#footnote-ref-4)
5. Shmuel Hanagid. In our text of Ibn Ezra, it appears anonymously as "And many explain." [↑](#footnote-ref-5)
6. Beresheet Rabba 35:4. [↑](#footnote-ref-6)
7. All miracles which a man can deny, saying that they are part of the natural order, are called "hidden," while those that cannot be denied but are clearly the intervention ‎of the power of G-d are called "open." (Ma'or Veshamesh.) This concept is a major foundation in Ramban's thinking. It will appear in many other places in a more ‎developed manner. See e.g., further, 46:15; Exodus 6:2; Leviticus 26:1l. [↑](#footnote-ref-7)
8. Psalms 33:19. [↑](#footnote-ref-8)
9. See Job 5:20. [↑](#footnote-ref-9)
10. Leviticus 26:3-46. [↑](#footnote-ref-10)
11. Deuteronomy ‎‎28:1-69. [↑](#footnote-ref-11)
12. Leviticus 26:4. [↑](#footnote-ref-12)
13. Ibid., Verse 19. [↑](#footnote-ref-13)
14. Deuteronomy 32:9. [↑](#footnote-ref-14)
15. Such as in 15:2 above. ‎ [↑](#footnote-ref-15)
16. Ibid., ‎14:22. [↑](#footnote-ref-16)
17. Further, 24:3. [↑](#footnote-ref-17)
18. Ibid., 22:14. In this case Abraham used the Tetragrammaton (Eternal) by itself. This would contradict the principle stated by ‎Ramban above that Abraham never used this Divine Name except in some combination with another Name. Ramban answers that since the reference there is to the ‎Sanctuary which was destined to be built on that mountain in the future and where the sacrifices were to be brought, the Tetragrammaton is the proper name to be ‎used, as will be explained in the beginning of the book of Leviticus when sacrifices are discussed. [↑](#footnote-ref-18)
19. Ibid., 43:14; 48:3. [↑](#footnote-ref-19)
20. 49 b. [↑](#footnote-ref-20)
21. Isaiah 6:1. [↑](#footnote-ref-21)
22. Exodus 33:20. [↑](#footnote-ref-22)
23. Isaiah 6:1. [↑](#footnote-ref-23)
24. Ibid., 6:2. [↑](#footnote-ref-24)
25. A personal reference of Ramban to the difficult times in his life when he was engaged in the writing of this work. ‎ [↑](#footnote-ref-25)
26. Deuteronomy 13:5. ‎ [↑](#footnote-ref-26)
27. Here Abraham had not yet specifically ‎been commanded what to do, for the command concerning circumcision was later revealed to him. Hence G-d says to him, *Walk 'before' Me*, meaning "follow the ‎commandment which I will give to you." But in the verse from Deuteronomy, where the commandments have already been enunciated, the verse properly says, ‎‎'*After' the Eternal you will walk*. [↑](#footnote-ref-27)
28. Ibid., 18:13. [↑](#footnote-ref-28)
29. Ibid., Verse 10. [↑](#footnote-ref-29)
30. Isaiah 44:25. [↑](#footnote-ref-30)
31. See above, 15:5. [↑](#footnote-ref-31)
32. Psalms 119: 80. [↑](#footnote-ref-32)
33. Further, Verse 15. ‎ [↑](#footnote-ref-33)
34. Verse 18 here. ‎ [↑](#footnote-ref-34)
35. Numbers 16:22. [↑](#footnote-ref-35)
36. Ibid., Verses 21-22. [↑](#footnote-ref-36)
37. In Verse 10: This is my covenant. [↑](#footnote-ref-37)
38. 59b. [↑](#footnote-ref-38)
39. Further, 21:12. [↑](#footnote-ref-39)
40. Not all of the children of ‎Isaac, namely Jacob and Esau, but only "in" Isaac, meaning only one, Jacob. [↑](#footnote-ref-40)
41. Deuteronomy 33:3. ‎ [↑](#footnote-ref-41)
42. Ibid., Verse 19. [↑](#footnote-ref-42)
43. Judges 5:14. ‎ [↑](#footnote-ref-43)
44. Further, 35:11. ‎ [↑](#footnote-ref-44)
45. Ibid., 48:4. [↑](#footnote-ref-45)
46. Verse 10 here. [↑](#footnote-ref-46)
47. This reason is found in the Commentary of R'dak. See also Moreh Nebuchim (III, 49), where other reasons are given. [↑](#footnote-ref-47)
48. A reference to the mystic teachings ‎of the Torah. See Seder Beresheet, Note 63. [↑](#footnote-ref-48)
49. Verse 4 here. [↑](#footnote-ref-49)
50. Further,28:15. [↑](#footnote-ref-50)
51. Exodus 3:12. [↑](#footnote-ref-51)
52. I Kings 8:57. [↑](#footnote-ref-52)
53. Concerning the Sabbath, it is also written: It is a sign forever. (Exodus ‎31:17.) ‎ [↑](#footnote-ref-53)
54. Shabbath 108a. [↑](#footnote-ref-54)
55. In his commentary to Leviticus ‎‎12:3. ‎ [↑](#footnote-ref-55)
56. Leviticus 12:3. [↑](#footnote-ref-56)
57. Jeremiah 9:25. [↑](#footnote-ref-57)
58. Exodus 6:12. [↑](#footnote-ref-58)
59. Jeremiah 6:10. [↑](#footnote-ref-59)
60. But when the word ***orlah*** is not used in the construct state (as in Leviticus 12:3) it refers to the genital organ. [↑](#footnote-ref-60)
61. Deuteronomy 10:16. [↑](#footnote-ref-61)
62. I did not find this exact quote. Perhaps reference is to Exodus 6: 12, mentioned above. [↑](#footnote-ref-62)
63. Verse 11 here. [↑](#footnote-ref-63)
64. Shabbath 137a. In our text of the Mishnah ‎there: "flesh that covers 'the greater part' of the corona." Ramban's version is similar to that of the Talmud Munich Ms. (See Dikduke Sofrim, ibid.) [↑](#footnote-ref-64)
65. Ezekiel ‎‎44:9. [↑](#footnote-ref-65)
66. Ibid., 16:26. [↑](#footnote-ref-66)
67. Leviticus 14:2. The word "flesh" in these two verses refers to the genital organ. ‎ [↑](#footnote-ref-67)
68. Proverbs 8:3l. [↑](#footnote-ref-68)
69. II Samuel 6:5. ‎ [↑](#footnote-ref-69)
70. Psalms 126:2. [↑](#footnote-ref-70)
71. Further, 21:6. [↑](#footnote-ref-71)
72. Psalms 126:2. [↑](#footnote-ref-72)
73. Above, 16:13. ‎ [↑](#footnote-ref-73)
74. I Samuel 2:27. [↑](#footnote-ref-74)
75. Ibid., Verse 29. [↑](#footnote-ref-75)
76. Ezekiel 22:2. [↑](#footnote-ref-76)
77. Proverbs 23:5. [↑](#footnote-ref-77)
78. Above 3:11. [↑](#footnote-ref-78)
79. Verse 18 here. [↑](#footnote-ref-79)
80. Since Abraham lived ‎‎175 years (25:7) and was now only 100, he had not yet passed two-thirds of his life-span. So it is no wonder that he was yet in his vigour. [↑](#footnote-ref-80)
81. Further 25:1-2. "Forty years later." ‎Isaac was wed at the age of forty (25:20), and Abraham married Keturah after Isaac's marriage (25:1). There was thus an interval of at least forty years between the time Abraham begot ‎Isaac and when he begot children from Keturah. [↑](#footnote-ref-81)
82. Above, Verse 6. [↑](#footnote-ref-82)
83. Verse 19 here. [↑](#footnote-ref-83)
84. As explained above. Had it been said out of a sense of derision, G-d would not have told ‎him to call his son by a name which would ‎commemorate his lack of faith. (Bachya). [↑](#footnote-ref-84)
85. Further, 21:6, ‎ [↑](#footnote-ref-85)
86. See Hebrew text of Scripture, ibid., 43:10. [↑](#footnote-ref-86)
87. Esther 7:4. [↑](#footnote-ref-87)
88. Ecclesiastes 6:6. [↑](#footnote-ref-88)
89. Numbers 12:2. The words "only" and "alone" ***(harak; ach)*** are redundant and used for emphasis. [↑](#footnote-ref-89)
90. Exodus 14: 11. The Hebrew ‎words ***hamibli ein*** are both negatives. Again the redundancy is for special emphasis. [↑](#footnote-ref-90)
91. Above, 15:4. [↑](#footnote-ref-91)
92. Verse 1 here. [↑](#footnote-ref-92)
93. Verse 20 here. If the sense of ‎Abraham's prayer is, as Rashi explained, that Ishmael live in reverence of G-d, how could G-d assure him of that, since, as the Sages express it, "Everything is by ‎hand of Heaven except the fear of Heaven," (Berachoth 33b) which is in the hands of man to be determined by his free choice. (Mizrachi). [↑](#footnote-ref-93)
94. II Kings 4: 14. [↑](#footnote-ref-94)
95. Since the Shechinah was standing beside Abraham. why then is it written, And He went up, suggesting that G-d had been above him? It is out of respect to G-d ‎that this is so written. (Gur Aryeh). [↑](#footnote-ref-95)
96. 47:8. [↑](#footnote-ref-96)
97. But not the other righteous/generous. [↑](#footnote-ref-97)
98. Micah 7:20. [↑](#footnote-ref-98)
99. Further, 31:42. [↑](#footnote-ref-99)
100. Rosh Hashanah 12a; also ibid., ‎‎27a. See also Seder Noach, for fuller discussion of this point. [↑](#footnote-ref-100)
101. Verse 21 here. [↑](#footnote-ref-101)
102. Further, 18:10. [↑](#footnote-ref-102)
103. How then could Rashi say that on this ‎selfsame day Abraham completed his ninety-ninth year, thus making Passover his birthday, when the consensus of opinion is, as Rabbi Eliezer says, that the ‎patriarchs were born in Tishri? [↑](#footnote-ref-103)
104. Above, 14:14. [↑](#footnote-ref-104)
105. Verse 23 here. [↑](#footnote-ref-105)
106. Verse 24 here. ‎ [↑](#footnote-ref-106)
107. 2 Melachim (Kings) 11:11-2 [↑](#footnote-ref-107)
108. *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. Radak [↑](#footnote-ref-108)
109. 2 Divrei HaYamim (Chronicles) 22:11 [↑](#footnote-ref-109)
110. Ibid. 2 [↑](#footnote-ref-110)
111. Ibid. 2 [↑](#footnote-ref-111)
112. Avraham began this walk on Tammuz 1 by circumcising himself and his household. [↑](#footnote-ref-112)
113. Good deeds, Torah commandments. [↑](#footnote-ref-113)
114. Rashi tells us that this is an eight stringed harp. [↑](#footnote-ref-114)
115. Johnson suggests that Yeshua had spent the entire night “**And evening being come, at sunset [just after Habdalah]”**healing and casting out *shedim* – demons. Now the dawn approaches and Yeshua, with his talmidim find an isolated place to pray the morning prayers, specifically the Morning Shema. Johnson, L. T. (1991). *The Gospel of Luke* (Vol. 3). (S. J. Daniel J. Harrington, Ed.) Collegeville , MN: The Liturgical Press, Sacra Pagina Series. pp. 84 – 7. As such we see that both Hakham Tsefet and Hakham Shaul present Yeshua as a prophet. The materials taut extrordinary miraclous acts and deeds to contrast Yeshua HaMashiach with the prophets i.e. Moshe. [↑](#footnote-ref-115)
116. Verbal connection to Jer 34:1 [↑](#footnote-ref-116)
117. The Lukan text includes Y’hudah whereas the Markan text says “**the entire region of the Galil.**” This may infer that Y’hudah was considered a part of the Galil or that the northern parts of Y’hudah were considered the Galil. Or Hakham Shaul may only extend the public ministry of the Master to these regions. [↑](#footnote-ref-117)
118. From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua “**early in the morning, long before daylight**” reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim [↑](#footnote-ref-118)
119. Verbal connection to Psa 12:5 [↑](#footnote-ref-119)
120. **καταδιώκω** (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as “**follow after**” once. 1 **to follow after, follow up**. [↑](#footnote-ref-120)
121. “The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans.(2:769).The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, "master, teach us to pray just as Yochanan (the immerser) also taught his talmidim." [↑](#footnote-ref-121)
122. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. The must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-122)
123. “The Gospel (Mesorah) is not revealed in a vacuum, nor is ecstatic and voluntary movements, which there were not a few in first-century Palestine. Jesus directs his ministry to practicing communities of faith (faithful obedience) in Judaism fulfillment of an earlier history of revelation (1:2-3).” Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 68 [↑](#footnote-ref-123)
124. This passage and its Lukan Tosefta teach us concerning the “Messianic Mission.” In other words the “Messianic Mission” is the proclamation of the Mesorah – Oral Torah and the governance of G-d [through the Hakhamim and Bate Din as opposed to human kings]. [↑](#footnote-ref-124)
125. Verbal connection to [↑](#footnote-ref-125)
126. This assembly is clearly NOT the Sanhedrin. The text clearly shows that this is an assembly of Kayafa and his cohorts. There is not even the slightest vestige of the Sanhedrin. [↑](#footnote-ref-126)
127. We understand that this temporal materials tells us that the date is somewhere between 18-36 C.E. because Annas, the son-in-law of Kayafa is the Kohen Gadol. The use of Kayafa’s name here shows that he was still a major part of the historical events, which were being played out in the Second Temple period. [↑](#footnote-ref-127)
128. Verbal connection to Psa 12:1 [↑](#footnote-ref-128)
129. As we noted above, Yeshua is equated with the Prophets through the ideas of his miraculous ministry and messianic agenda. Here the phrase “filled with the Ruach HaKodesh” further equates Hakham Tsefet with the prophets and Yeshua HaMashiach. (see note to “daylight” in the Markan text. [↑](#footnote-ref-129)
130. Verbal connection to Jer 33:26 [↑](#footnote-ref-130)
131. “Salvation” has come to the lame man, **σέσωσται** verb indicative perfect passive 3rd person singular from **σῴζω.** However, “salvation” is NOT “salvation” in the Christian sense. “The perfect passive tense points to the present condition of being healed (compare *tetherapeumenon* in v. 13). Johnson, L. T. (1992). *The Acts of the Apostles* (Sacra Pagina Series ed., Vol. 5). (S. Daniel J. Harrington, Ed.) Collegeville, MN: The Liturgical Press. p. 77 [↑](#footnote-ref-131)
132. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-132)
133. Jones, Vendyl,. *Will the Real Jesus Please Stand,.* (p. 5-11) Institute of Judaic-Christian Research, 1983. [↑](#footnote-ref-133)
134. j.t. Berakhot 1:2 [↑](#footnote-ref-134)
135. ﻿b﻿ *Cf. Rashbam and Ibn Ezra see Zech. 14.9. Others “The Lord our God, the Lord is one.”*  [↑](#footnote-ref-135)
136. ﻿c﻿ *Others “frontlet” ; cf. Exod. 13.16.* [↑](#footnote-ref-136)
137. ﻿d﻿ *Lit. “between your eyes” ; cf. Exod. 13.9.* [↑](#footnote-ref-137)
138. 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. (Dt 6:4). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-138)
139. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 3 [↑](#footnote-ref-139)
140. “Our Redeemer! Adonai, [Master] of Hosts is His Name, Holy One of Israel. Blessed are You Adonai, who redeems Israel. [↑](#footnote-ref-140)
141. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 54 [↑](#footnote-ref-141)
142. Cf. 1 Sam 15:23 [↑](#footnote-ref-142)
143. PaRdeS represents the four gates to Gan Eden. It is not true that the only gate to Gan Eden is So’od. [↑](#footnote-ref-143)
144. Here we refer to the Mesorah – or the Oral Torah as taught by the Jewish Hakhamim through the ages. [↑](#footnote-ref-144)
145. “The change of Names” in Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 342 [↑](#footnote-ref-145)
146. “The Gospel (Mesorah) is not revealed in a vacuum, nor is ecstatic and voluntary movements, which there were not a few in first-century Palestine. Jesus directs his ministry to practicing communities of faith (faithful obedience) in Judaism fulfillment of an earlier history of revelation (1:2-3). Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 68 [↑](#footnote-ref-146)
147. This passage and its Lukan Tosefta teach us concerning the “Messianic Mission.” In other words the “Messianic Mission” is the proclamation of the Mesorah – Oral Torah and the governance of G-d [through the Hakhamim and Bate Din as opposed to human kings]. [↑](#footnote-ref-147)
148. Cf. Matt 28:18ff [↑](#footnote-ref-148)
149. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. The must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-149)
150. Prov 1:20–2:22; 8:1–36; Wis 8:2–9:18. Op. cit. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 5:908 [↑](#footnote-ref-150)
151. Jer 31:31–34; Ezek 11:19 [↑](#footnote-ref-151)
152. Cf. John 1:1,14 as translated by Paqid Dr. Adon Eliyahu ben Abraham [↑](#footnote-ref-152)
153. My paraphrase of The Essential Kabbalah, Matt, D. C. (1995). *The Essential Kabbalah, The Heart of Jewish Mysticism.* New York, NY: Harper Collins, Harper One. Introduction 1 [↑](#footnote-ref-153)
154. Since the Shechinah was standing beside Abraham. why then is it written, And He went up, suggesting that G-d had been above him? It is out of respect to G-d ‎that this is so written. (Gur Aryeh). [↑](#footnote-ref-154)