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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2022**  [**https://torahfocus.com/**](https://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** | **First Year of the Triennial Reading Cycle** |
| **Cheshvan 25, 5783 / November 18 – 19, 2022** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

**May Ha-Shem bestow 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 performing 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!**

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

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach**…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David, and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray for Her Honor Giberet Zahavah bat Sarah, the beloved wife of His Eminence Rabbi Dr. Haggai, who is struggling with health issues. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Giberet Zahavah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Shabbat:**

**“Vayihyu B’ne Noach” - “And were the sons of Noach”**

**Shabbat Mevar’chin HaChodesh Kislev**

**Announcing of the New Moon for the Month of Kislev**

**Evening Wednesday 23rd of November – Friday 25th of November 2022**

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| **Shabbat:** | **Torah Reading:** | **Weekday Torah Reading:** |
| **ויהיו בני נח** |  | **Saturday Afternoon** |
| **“Vayihyu B’ne Noach”** | Reader 1 – B’resheet 9:18-23 | Reader 1 – B’resheet 11:1-3 |
| **“And were the sons of Noach”** | Reader 2 – B’resheet 9:24-29 | Reader 2 – B’resheet 11:4-6 |
| **“Y fueron los hijos de Noé”** | Reader 3 – B’resheet 10:1-5 | Reader 3 – B’resheet 11:7-9 |
| B’resheet (Genesis) 9:18 - 10:32  Bemidbar (Numbers) 28:9-15 | Reader 4 – B’resheet 10:6-14 |  |
| Yeshayahu (Isaiah) 49:9-17 + 23  1 Samuel 20:18 + 42 | Reader 5 – B’resheet 10:15-20 | **Monday & Thursday Mornings** |
|  | Reader 6 – B’resheet 10:21-24 | Reader 1 – B’resheet 11:10-15 |
| Tehillim (Psalms) 8:1-10 | Reader 7 – B’resheet 10:25-32 | Reader 2 – B’resheet 11:16-21 |
|  | Maftir – B’midbar 28:9-15 | Reader 3 – B’resheet 11:22-26 |
| N.C. Mark 1:19-20; Luke 5:3-11 | Yeshayahu (Isaiah) 49:9-17, 23  1 Samuel 20:18, 42 |  |

**Contents of the Torah Seder**

* Planting a Vineyard – Genesis 9:18-29
* The Family of Nations – Genesis 10:1-32

**Rashi & Targumim for: B’resheet 9:18 – 10:32**‎

| **Rashi’s Translation &**  **Keter Crown Bible (Chorev)** | **Targum Pseudo Jonathan**  **& Jerusalem Targum** | **Targum Neofiti I** |
| --- | --- | --- |
| 18. And the sons of Noah who came out of the ark were Shem, Ham, and Japheth; and Ham he was the father of Canaan.  ***18. These are the sons of Noach going out from the ark: Shem, Cham and Yephet; Cham is the father of Canaan.*** | 18. And the sons of Noah who went forth from the ark were Shem, Cham, and Japhet; and Cham is the father of Kenaan. | 18. And the sons of Noah who came out of the ark were Shem, Ham, and Japheth. And Ham was the father of the Canaanites. |
| 19. These three were the sons of Noah, and from these, the entire earth spread out.  ***19. These three are Noach’s sons and from these the entire earth was dispersed.*** | 19. These are the three sons of Noah, and from them they were spread abroad to dwell in all the earth. | 19. These three, they are the sons of Noah. And from these the whole earth was filled. |
| 20. And Noah began to be a master of the soil, and he planted a vineyard.  ***20. Noach began [to be] a man of the ground and he planted a vineyard.*** | 20. And Noah began to be a man working in the earth. And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flourished in a day; and its grapes became ripe, and he pressed them out.  JERUSALEM: **And Noah began to be a righteous/ generous man,** and he planted a vineyard. | 20. **And Noah, a just man,** began to till the earth, and he planted a vineyard. |
| 21. And he drank of the wine and became drunk, and he uncovered himself within his tent.  ***21.*** ***He drank from the wine, became drunk and he was exposed in his tent.*** | 21. And he drank of the wine and was drunken; and he made himself naked in the midst of his tent. | 21. And he drank some of the wine and became drunk and uncovered himself within his tent |
| 22. And Ham, the father of Canaan, saw his father's nakedness, and he told his two brothers outside.  ***22. Cham, father of Canaan, saw his father’s nakedness and told his two brothers outside.*** | 22. And Cham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without. | 22. And Ham, the father of the Canaanites, saw his father’s nakedness, and told his two brothers in the marketplace. |
| 23. And Shem and Japheth took the garment, and they placed [it] on both of their shoulders, and they walked backwards, and they covered their father's nakedness, and their faces were turned backwards, so that they did not see their father's nakedness.  ***23. Shem and Yephet took the garment, placed it on the shoulders of both of them, went backwards and covered the nakedness of their father; their faces were backwards, and they did not see their father’s nakedness.*** | 23. And Shem and Japhet took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold. | 23. Then Shem and Japheth took his mantle and placed (it) over both their shoulders. They walked backward and covered their father’s nakedness and turned their faces backward and did not see their father’s nakedness. |
| 24. And Noah awoke from his wine, and he knew what his small son had done to him.  ***24. Noach awoke from his wine, and he realized what his younger son did to him.*** | 24. And Noach awoke from his wine, and knew, by the relation of a dream, what had been done to him by Cham his son, who was inferior in worth, on the account that he had not begotten a fourth son. | 24. And Noah awoke from his wine and came to know what his youngest son had done to him. |
| 25. And he said, "Cursed be Canaan; he shall be a slave among slaves to his brethren."  ***25. He said, “Cursed is Canaan! A slave of slaves he will be to his brothers.”*** | 25. And he said, Accursed is Kenaan who is his fourth son, a serving servant shall he be to his brethren. | 25. And he said: “Cursed be Canaan; he shall be for his brothers an enslaved servant.” |
| 26. And he said, "Blessed be the Lord, the God of Shem, and may Canaan be a slave to them.  ***26. He said, “Blessed is the LORD, GOD of Shem, and let Canaan be a slave to them.*** | 26. And he said, Blessed be the LORD, the God of Shem, whose work is righteous/generous; and therefore, will Kenaan be servant unto him. | 26. And he said: “Blessed be the LORD, the GOD of Shem, and let Canaan be for them an enslaved servant. |
| 27. May God expand Japheth, **and may He dwell in the tents of Shem,** and may Canaan be a slave to them."  ***27. May GOD expand for Yephet and may He dwell in the tents of Shem and let Canaan be a slave to them.”*** | 27. The LORD will beautify the borders of Japhet, **and his sons will be proselytized and dwell in the schools of Shem**, and Kenaan will be a servant to them. | 27. May the LORD enlarge the borders of Japheth and **may the Glory of His Shekinah dwell in the midst of the tents of Shem,** and let Canaan be for them an enslaved servant.” |
| 28. And Noah lived after the Flood, three hundred and fifty years.  ***28. Noach lived after the flood three hundred and fifty years.*** | 28. And Noach lived after the deluge three hundred and fifty years. | 28. And Noah lived after the flood three hundred and fifty years. |
| 29. And all the days of Noah were nine hundred and fifty years, and he died.  ***29. All the days of Noach were nine hundred and fifty years, then he died.*** | 29. And all the days of Noach were nine hundred and fifty years; and he died. | 29. And all the days of the life of Noah were nine hundred and fifty years; and he died and was gathered from the midst of the world. |
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| 1. And these are the generations of the sons of Noah: Shem, Ham, and Japheth, and sons were born to them after the Flood.  ***1. These are the descendants of the children of Noach: Shem, Cham and Yephet; there were born to them children after the flood.*** | 1. These are the generations of the sons of Noach, and (of the) sons (who) were born to them after the deluge. | 1. These are the genealogies of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the deluge. |
| 2. The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal, and Meshech and Tiras.  ***2. The sons of Yephet: Gomer, Magog, Madai, Yavan and Tuval; Meshech and Tiras.*** | 2. The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshek, and Thiras. And the names of their provinces, Afriki, and Germania, and Medi, and Makadonia, and Iatinia, and Asia, and Tharki. | 2. And the sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. And the name of their provinces: Phrygia, Germania, Media, Macedonia, Bithynia, Mysia, and Thracia. |
| 3. And the sons of Gomer were Ashkenaz and Riphath and Togarmah.  ***3. The sons of Gomer: Ashkenaz, Riphfat and Togarmah.*** | 3. And the sons of Gomer, Ashkenaz, and Riphath, and Togarma. | 3. And the sons of Gomer: Ashkenaz, Riphath, and Togorma. And the name of their provinces: Asia, Barkewi, and Barbaria. |
| 4. And the sons of Javan were Elishah and Tarshish, Kittim, and Dodanim.  ***4. The sons of Yavan: Elishah and Tarshish; Kittim and Dodanim.*** | 4. And the sons of Javan, Elisha, Alas, and Tarsas, Akazia, and Dordonia.  JERUSALEM: The sons of Japheth, Gomer; and the name of their provinces, Afriki, and Garmania, and Madai, and Mokdonia, and Yatania, and Asia, and Tharki. And the sons of Gomer, and the name of their provinces, Asia and Pharkui (Phrygia?) and Barberia. And the sons of Javan, Elisha, and the name of their provinces, Alastarasom, Italia, and Dordonia. | 4. And the sons of Javan: Elisha, Tarshish, Kittim, and Dodanim. And the name of their provinces: Hellas, Tarsis, Italy, and Dardania. |
| 5. From these, the islands of the nations separated in their lands, **each one to his language**, according to their families, in their nations.  ***5.*** ***From these were separated the isles of the nations among their lands, each one by its language, according to their families in their nations.*** | 5. From these were distributed the tribes of the islands of the Gentiles, **every one according to his language**, to his kindred in their nations. | 5. From these were spread abroad the islands of the nations in their lands: **each according to his language**, according to their families, in their nations. |
| 6. And the sons of Ham were Cush and Mizraim and Put and Canaan.  ***6. The sons of Cham: Cush, Mitzrayim [Egypt], Put and Canaan.*** | 6. And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the name of their provinces, Arabia, and Mizraim, and Alichrok, and Kenaan. | 6. And the sons of Ham: Cush, Misrayim, Put, and Canaan/3 7. 8. 9. 10. 26 11. 8 |
| 7. And the sons of Cush were Seba and Havilah and Sabta and Raamah and Sabtecha, and the sons of Raamah were Sheba and Dedan.  ***7. The sons of Cush: Seva, Chavilah, Savtah, Ra’mah and Savtecha; the sons of Ra’mah: Sheva and Dedan.*** | 7. And the sons of Kush, Seba, and Havilah, and Sabta, and Raama, and Sabteka, and the name of their provinces, Sinirai, and Hindiki, and Semadi, and Lubai, and Zingai. And the sons of Mauritinos, Zmargad and Mezag. | 7. And the sons of Cush: Seba, Havilah, Sabta, Raamah, and Sabteca. And the sons of Raamah: Sheba and Deda. |
| 8. And Cush begot Nimrod; he began to be a mighty man in the land.  ***8. Cush fathered Nimrod; he began to be a mighty man in the earth.*** | 8. And Kush begat Nimrod: he began to be mighty in sin, and to rebel before the LORD in the earth. | 8. And Cush begot Nimrud. He began to be a giant on the earth. |
| 9. He was a mighty hunter before the Lord; therefore, it is said, "Like Nimrod, a mighty hunter before the Lord."  ***9. He was a mighty hunter before the LORD; therefore, it will be said, “Like Nimrod, a mighty hunter before the LORD.”*** | 9. He was a mighty rebel before the LORD; therefore, it is said, From the day that the world was created there has not been as Nimrod, mighty in hunting, and a rebel before the LORD.  JERUSALEM: He was mighty in hunting and in sin before the LORD; for he was a hunter of the sons of men in their languages. And he said to them, **Leave the judgments of Shem, and adhere to the judgments of Nimrod.** On this account it is said, As Nimrod the mighty, mighty in hunting and in sin before the LORD. | 9. He was a giant in sins before the LORD, wherefore is it said: “Like Nimrod, a giant in sin before the LORD.” |
| 10. And the beginning of his kingdom was Babylon and Erech and Accad and Calneh, in the land of Shinar.  ***10. The beginning of his kingdom was Bavel [Babylon] and Erech, Akad and Calneh, in the land of Shin’ar.*** | 10. And the beginning of his kingdom was Bavel the Great, and Hadas, and Netsibin, and Ketispon, in the land of Pontos.  JERUSALEM: And the beginning of his kingdom was Bavel, and Hadas, and Netsibin, and Katispa in the land of Bavel. | 10. And the beginning of his kingdom was Babel, Edessa, Isibis, and Ctesiphon in the land of Babel. |
| 11. From that land emerged Asshur, and he built Nineveh and Rehoboth ir and Calah.  ***11. From that land Ashur [Assyria] went forth; he built Ninveh, the town of Rechovot and Kalach.*** | 11. From that land went forth Nimrod, and reigned in Athur, because he would not be in the counsel of a divided generation. And he left those four cities; and the LORD thereupon gave him a place; and he built four other cities, Nineveh and Pelatiath, Kartha and Parioth.  JERUSALEM: From that land he went out towards Athur, and built Nineveh, and Pelatiath-Kartha, and Hadiath. | 11. From that land the Assyrian came out and built Nineveh, city streets and Adiabene, |
| 12. And Resen, between Nineveh and between Calah; that is the great city.  ***12. And Ressen, between Ninveh and Kalach; it is the large town*** | 12. And Talesar, which was builded between Nineveh and Hadiath; that is a great city.  JERUSALEM: And Talesar, between Nineveh and Hadiath, which is a great city. | 12. and Talsar between Nineveh and Adiabene: that is the big city. |
| 13. And Mizraim begot the Ludim and the Anamim and the Lehabim and the Naphtuhim,  ***13. Mitzrayim fathered Ludim, Anamim, Lehavim, and Naphtachim.*** | 13. And Mizraim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee,  JERUSALEM: And Mizraim begat the Mariotaee, and Pentepolitaee, and Lusetaee, and Pelusaee, and the Pantaskenaee, from whom went forth the Philistaee and Kapodekaee. | 13. And Misrayim begot the Lydians, the Anamim, the Lehabim, the Naphtuhin. |
| 14. And the Pathrusim and the Casluhim, **from whom the Philistines emerged**, and the Caphtorim.  ***14. And Patrusim and Casluchim, out of whom came the Pelishtim [Philistines] and the Caphtorim.*** | 14. and the Pathrosim, and the Nasiotaee, and the Pantapolotee, **from whom went forth the Philistaee** and the Kaphodikaee. | 14. the Pathrusin, and the Casluhin, **whence came the Philistines** and the Cappadocians. |
| 15. And Canaan begot Zidon his firstborn and Heth.  ***15. Canaan fathered Tzidon his firstborn, and Chet.*** | 15. And Kenaan begat Zidon his firstborn, and Heth, | 15. And Canaan begot Sidon, as first-born, and Heth; |
| 16. And the Jebusites and the Amorites and the Girgashites.  ***16.The descendants Yevusite, the Emorite and the Girgashite.*** | 16. and the Jebusaee, and the Emoraee, and the Gergeshaee, | 16. the Jebusites, the Amorites, the Girgashites, |
| 17. And the Hivvites and the Arkites and the Sinites.  ***17. The Chivvite, the Arkite and the Sinite.*** | 17. and the Hivaee, and the Irkaee, and the Antosaee,  JERUSALEM: And the Tripolaee, and the Arkaee, and the Kaphrusaee. And the Antridanaee, and the Chamatsaee, and the Antukeia: from Bavel, **after then, were distinguished the islands of the peoples.** | 17. the Hivvites, the Arkites, the Orthosites, |
| 18. and the Arvadites and the Zemarites and the Hamathites, and **afterwards the families of the Canaanites were scattered.**  ***18. The Arvadite, the Tzemarite and the Chamatite; afterwards the families of the Canaanite were dispersed.*** | 18. and the Lutasaee, and the Chomtsaee, and the Antekoee; and **after then the seed of the Kenaanaee were scattered.** | 18. the Arwidites, the Zemarites, and the Antiochenes. **And afterward the families of the Canaanites were divided.** |
| 19. **And the border of the Canaanites was** from Sidon as you come to Gerar, until Gaza, as you come to Sodom and Gomorrah, and Admah and Zeboiim, until Lesha.  ***19. The boundary of the Canaanite from Sidon going towards Gerar till Azzah [Gaza]; going toward Sodom, Amorah, Admah and Tzevoyim, till Lasha.*** | 19. **And the limit of the Kenaanaee was from** Kothanis, going up to Gerar, unto Azah, unto Sedom and Amorah, Admah and Zeboim, unto Kaldahi. | 19. **And the territory of the Canaanites was from** Sidon in the direction of Gerara as far as Gaza in the direction of Sodom and Gomorrah, Admah and Zeboim, as far as Callirrhoe. |
| 20. These are the sons of Ham according to their families, **and their tongues,** in their lands, in their nations.  ***20. These are the descendants of Cham according to their families, by their languages, in their lands, by their nations.*** | 20. These are the sons of Cham, according to the seed of their genealogies, **after their languages,** in the dwelling of their lands, in the kindred of their people.  JERUSALEM: These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people. | 20. These are the sons of Ham according to their families, **according to their languages,** in their lands, in their nations. |
| 21. And to Shem were also born [children; **he was] the father of all the people of the other side [of the river],** **the brother of Japheth the elder.**  *21.* ***To Shem too there were born: the father of all the children of Ever, the brother of the older Yephet.*** | 21. And to Shem also was born a son. **He is the father of all the sons of the Hebrews,** **the brother of Japheth, great in the fear of the LORD.** | 21. And (children) were also born to **Shem: he is the father of all the sons of the Hebrews, the elder brother of Japheth**. |
| 22. The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram.  22. ***The sons of Shem: Eilam, Ashur, Arpachshad, Lud and Aram.*** | 22. The sons of Shem: Elim, and Athur, and Arphakshad, and Lud, and Aram. | 22. The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. |
| 23. And the sons of Aram were Uz and Hul and Gether and Mash.  ***23. The sons of Aram: Utz, Chul, Geter and Mash.*** | 23. \_\_\_ | 23. And the sons of Aram: Uz, Hul, Gether, and Mash. |
| 24. And Arpachshad begot Shelah, and Shelah begot Eber.  ***24. Arpachshad fathered Shelach and Shelach fathered Ever.*** | 24. Arphakshad begat Shelach, and Shelach begat Eber. | 24. And Arpachshad begot Shelah. And Shelah begot Eber. |
| 25. And to Eber were born two sons: one was named Peleg, **because in his days the earth was divided,** and the name of his brother was Joktan.  ***25. Ever fathered two sons; the name of one was Peleg, for in his days the earth was split, and the name of his brother was Yoktan.*** | 25. And to Eber were born two sons: the name of the one was Peleg, **because in his days the earth was divided;** and the name of the other Joktan. | 25. And two sons were born to Eber. The name of one of them was Peleg, **for in his days the in- habitants of the earth were divided.** And his brother’s name was Joktan. |
| 26. And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah.  ***26. Yoktan fathered Almodad and Shelef, Chatzarmavet and Yerach.*** | 26. And Joktan begat Elmodad, who measured (or lined) the earth with lines; and Shaleph, who led forth the waters of rivers, and Chatsarmaveth, and Jarach, and | 26. Joktan begot Almodad, Sheleph, Hazar Maveth, Jerah, |
| 27. And Hadoram and Uzal and Diklah.  ***27. Hadoram, Uzal and Diklah.*** | 27. Harodam, and Uzal, and Dikla, | 27. Hadoram, Uzal, Diklah, |
| 28. And Obal and Abimael and Sheba.  ***28. Oval, Avimael and Sheva.*** | 28. and Oval, and Avimael, and Sheba, | 28. Obal, Abimael, Sheba, |
| 29. And Ophir and Havilah and Jobab; all these were the sons of Joktan.  ***29. Ophir, Chavilah and Yovav; all these are the children of Yoktan.*** | 29. and Ophir, and Havila, and Jobab. All these are the sons of Joktan. | 29. Ophir, Havilah, and Jobab. All these were sons of Joktan. |
| 30. And their settlement was from Mesha, as you come to Sephar, the mountain of the east.  ***30. Their settlements were from Meisha coming toward Sepharah, the eastern mountain.*** | 30. And the house of their dwelling was from Mesha, by which you go up to Sepharvae, a mountain of the east. | 30. And their dwelling-places were from Meshah in the direction of the Sepharites, the mountains of the east. |
| 31. These are the sons of Shem according to their families, **according to their tongues, in their lands, according to their nations.**  ***31. These are the descendants of Shem according to their families, by their languages, in their lands, by their nations.*** | 31. These are the sons of Shem, according to their houses, **in the dwelling of their lands, according to the kindred of their people.** | 31. These are the sons of Shem according to their families, **according to their languages, in their lands, in their nations.** |
| 32. These are the families of the sons of Noah according to their generations, in their nations, **and from these, the nations were separated on the earth after the Flood.**  ***32. These are the families of Noach’s sons, according to their generations, in their nations and from these were the nations dispersed in the earth after the Flood.*** | 32. These are the houses of the sons of Noah, according to their houses in their peoples, **and from them are the peoples distinguished in the earth after the deluge.** | 32. These are the families of the sons of Noah according to their genealogies in their nations. **And from these the nations were separated abroad on the earth after the flood.** |

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| **Reading Assignment:**  **The Torah Anthology: Yalkut Me’Am Lo’Ez – Vol I**  By: Rabbi Ya’aqob Culi  Published by: Moznaim Publishing Corp.  (New York, 1988)  **Vol. 1 – “Genesis”, pp. 389 - 412** | **Reading Assignment:**  **Ramban: Commentary on the Torah**  Translated and Annotated  by Rabbi Dr. Charles Chavel  Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 139 - 153** |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 9:18 – 10:32**

**18 and Ham-he was the father of Canaan** Why was it necessary to say this here? Because the chapter proceeds to deal with Noah’s drunkenness, in which Ham sinned, and because of him Canaan was cursed, and since the generations of Ham were not yet written, and we do not know that Canaan was his son, it was necessary to say here, “and Ham-he was the father of Canaan.”

**20 [And Noah] began** Heb. וַיָחֶל [This can be understood as] he made himself profane, for he should have first engaged in planting something different.-[Gen. Rabbah 36:3] [i.e., He should not have planted a vineyard, from which wine is produced, but other trees.]

**a master of the soil** - **אִישׁ הָאֲדָמָה, the master of the earth,** like (Ruth 1:3): “Naomi’s husband (אִישׁ) .” Rashi explains that Elimelech was called אִישׁ נָעָמִי because of his mastery over her. Cf. Commentary Digest ad loc.

**and he planted a vineyard** When he entered the ark, he brought with him vine branches and shoots of fig trees.-[from Gen. Rabbah 36:3]

**21 his tent** it is written אָהֳלֹה [and not the usual אָהֳלוֹ ]. **This alludes to the Ten Tribes,** who were referred to by the name of Samaria, which was called Oholah [ אָהֳלָה ] (Ez. 23:4), who were exiled on account of wine, as is written: (Amos 6:6): “who drink from basins of wine.”- [from Tan. Buber, Noach 21]

**and he uncovered himself** Heb. וַיִתְגַָּל , the הִתְפָעֵל conjugation, [the reflexive].

**22 And Ham, the father of Canaan, saw** - (Gen. Rabbah 36:7) Some of our Sages say: Canaan saw and told his father; therefore, he was mentioned regarding the matter, and he was cursed.

**saw his father’s nakedness** **Some say that he castrated him, and some say that he sodomized him**.-[from Sanh. 70a]

**23 And Shem and Japheth took** Heb. וַיִקַח It does not say וַיִקְחוּ , (the plural form), but וַיִקַח , the singular form. **This teaches us about Shem, that he exerted himself to fulfill the commandment more than Japheth. Therefore, his sons merited a tallith with fringes,** and Japheth merited burial for his sons, as it is said: (Ezek. 39:11): “I will give Gog a place there as a grave in Israel.” But Ham, who disgraced his father-it is stated about his seed (Isa. 20:4): “So shall the king of Assyria lead the captivity of Egypt and the exile of Cush, youths and old men, naked and barefoot, with bare buttocks, etc.”-[from Tan Buber Noach 16, Gen. Rabbah 36:6]

**and their faces were turned backwards** Why is this stated a second time? This teaches that when they drew near to him and they had to turn around to cover him, they turned their faces backwards.

**24 his small son** The worthless and despicable one, like (Jer. 49:15): “Behold I have made you small among the nations; despised among men.”-[from Gen. Rabbah 16:7]

**25 Cursed be Canaan** **You have caused me to be incapable of begetting another fourth son (Gen. Rabbah, manuscripts, and early editions read: a fourth son) to serve me. Cursed be your fourth son, that he should minister to the children of these older ones [Shem and Japhet], upon whom the burden of serving me has been placed from now on** (Gen. Rabbah 36:7). Now what did Ham see (what reason did he have) that he castrated him? He said to his brothers, “The first man [Adam] had two sons, and one killed the other so as to inherit the world, and our father has three sons, and he still desires a fourth son!”-[from Gen. Rabbah ibid. 5, 22:7]

**26 Blessed be the Lord, the God of Shem** Who is destined to keep His promise to his seed to give them the land of Canaan. be [and let] Canaan be to them a vassal paying tribute.

**27 May God expand Japheth** Translated by the Targum as יַפְתֵּי , meaning: He will widen [or expand]. Cf. Targum Onkelos, Deut. 12:20,19:8.

**and may He dwell in the tents of Shem** May He cause His Presence to rest in Israel. The interpretation of the Sages, however is: Although God will beautify Japheth, insofar as Cyrus, who was of the sons of Japheth, built the Second Temple, the Shechinah did not rest therein. But where did it rest? In the First Temple, built by Solomon, who was of the sons of Shem.-[from Yoma 9b, 10a]

**and may Canaan be a slave** Even after the descendants of Shem are exiled, some of the descendants of Canaan will be sold to them as slaves.

**Chapter 10**

**2 Tiras** This is Persia.-[from Gen. Rabbah (ad loc., Yoma]

**8 he began to be a mighty man** to cause the entire world to rebel against the Holy One, blessed be He, with the plan of the Generation of the Dispersion.-[from Eruv. 53a, Chul. 89a]

**9 a mighty hunter** He ensnared people’s minds with his speech and misled them to rebel against the Omnipresent.-[from Gen. Rabbah 37:2]

**before the Lord** He intended to provoke Him to His face.-[from Sifra Bechukkothai 2:2]

**therefore, it is said** About any man who is brazenly wicked, who recognizes his Master and intends to rebel [ לִמְרֽד ] against Him, it is said, “This one is like Nimrod [ נִמְרֽד ], a mighty hunter.”

**11 From that land** Since Asshur saw his sons obeying Nimrod and rebelling against the Omnipresent by building the tower, he departed from their midst.-[from Gen. Rabbah 37:4]

**12 the great city** This is Nineveh, as it is said (Jonah 3:3): “Now Nineveh was an exceedingly great city to God.”-[from Gen. Rabbah 37:4, Yoma 10a] [i.e., Scripture is referring to Nineveh, not to Resen or Calah.]

**13 Lehabim** Heb. לְהָבִים [people] whose faces were like flames (לַהַב) .

**14 And the Pathrusim and the Casluhim**, from whom the Philistines emerged They [the Philistines] descended from them both, for the Pathrusim and the Casluhim exchanged the intimacy of their wives with each other, and the Philistines descended from them.-[from Gen. Rabbah 37:5]

**18 and afterwards...were scattered** From these were scattered many families.

**19 the border of the Canaanites** Heb. גְּבוּל , the end of his land. Every mention of גְּבוּל denotes an end and an edge.

**as you come** Heb. בָּֽאֲכָה is a noun [i.e., the approach to]. And it appears to me that [it is an expression] as when a person says to his friend, “This border extends until you come to such and such a border.”

**20 according to...their tongues, in their lands** Although they were divided into tongues and lands, they are all the sons of Ham.

**21 the father of all the people of the other side** of the river was Shem. See below 14:13.

**the brother of Japheth, the elder** I do not know [from the wording of the verse] whether Japheth is the elder or Shem. [The verse may be rendered: the elder brother of Japheth.] When Scripture says (11:10): “Shem was a hundred years old, etc.” two years after the Flood, you must say that Japheth was the elder, because Noah was five hundred years old when he first had children, and the Flood came to pass in the six hundredth year. Consequently, the eldest of his sons was a hundred years old [at the time of the Flood], and Shem did not reach [the age of] a hundred until two years after the Flood.-[from Gen. Rabbah 37:7]

**the brother of Japheth** But not the brother of Ham, for these two honored their father, and that one [Ham] disgraced him. [See Targum Jonathan, which renders: the brother of Japheth, who was great in the fear of the Lord. Perhaps this was Rashi’s source, but it is unlikely.]

**25 was divided** The tongues became confused, and they were scattered from the valley and were dispersed throughout the entire world. We learn that Eber was a prophet, since he named his son for a future event [i.e. פֶּלֶג resembles the word נִפְלְגָה meaning “dispersed.”]. And we learned in Seder Olam (ch. 1) that at the end of his [Peleg’s] days, they were dispersed. For if you say that [they were dispersed] at the beginning of his days, behold his brother Joktan was his junior, and he begot many families before that, as it is said (verse 26): “And Joktan begot, etc.,” and [only] afterwards, [is it written] (11:1): “And the whole earth was one language.” Now if you say [that they were dispersed] in the middle of his [Peleg’s] days, [this is not so, because] Scripture does not come to make things obscure but to explain. Hence, you learn that in the year of Peleg’s death, they were dispersed.

**Joktan** Because he was humble and considered himself small (קָטָן) . Therefore, he merited to raise all these families.-[from Gen. Rabbah 37:7]

**26 Hazarmaveth** lit. yard of death, graveyard. He was so called because of his place. [These are] the words of the Aggadah (Gen. Rabbah 37:7).

**Rashi and Targum Pseudo Jonathan for: B’Midbar (Num.) 28:9-15‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation. | 9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |

**Ketubim: Psalms** ‎‎**8:1-10**‎

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| **Rashi’s Translation** | **Targum** |
| 1. To the conductor, on the gittith, a song of David. | 1. For praise, on the lyre that he brought from Gath. A hymn of David. |
| 2. O Lord, our Master, how mighty is Your name in all the earth, for which You should bestow Your majesty upon the heavens. | 2. O God our Master, how lofty is Your name and praiseworthy in all the earth, You who have placed Your splendor above the heavens. |
| 3. Out of the mouth of babes and suckling’s You have established strength because of Your adversaries, in order to put an end to enemy and avenger. | 3. From the mouth of children and infants You have established strength because of Your oppressors, to bring to naught the enemy and the violent man. |
| 4. When I see Your heavens, the work of Your fingers, the moon, and stars that You have established, | 4. Because I see Your heavens, the works of Your fingers, the moon, and the stars that You have fixed in place, |
| 5. what is man that You should remember him, and the son of man that You should be mindful of him? | 5. What is a son of man, because You will remember his deeds, and a son of man, because You will punish him? |
| 6. Yet You have made him slightly less than the angels, and You have crowned him with glory and majesty. | 6. And You have made him a little less than the angels, and You will crown him with glory and brightness. |
| 7. You give him dominion over the work of Your hands; You have placed everything beneath his feet. | 7. You made him ruler over the works of Your hands; all things You have placed under his feet. |
| 8. Flocks and cattle, all of them, and also the beasts of the field; | 8. Sheep and oxen, all of them, and also the beasts of the field. |
| 9. the birds of the sky and the fish of the sea, he traverses the ways of the seas. | 9. The birds of the air, and the fish of the sea, and Leviathan, who passes along the paths of the sea. |
| 10. O Lord, our Master, how mighty is Your name in all the earth! | 10. O God our Master, how lofty and praiseworthy is Your name in all the earth! |

**Rashi’s Commentary on Psalm** ‎**8:1-10**

**1 the gittith** A musical instrument that came from Gath, where craftsmen were found to make it (Machbereth Menachem p. 60). But our Sages said (Mid. Ps. 8:1): Concerning a nation [Edom] that is destined to be trodden like a winepress, as it is written (in Isaiah 63:3): “A winepress I trod alone.” However, the contents of the psalm do not indicate it.

**2 how mighty is Your name** more than the strength of the measure of the earthlings. The earthlings did not deserve that You should cause Your Shechinah to rest among them.

**for which You should bestow Your majesty upon the heavens** It is fitting that You bestow it upon the heavens. But You, with Your great humility...

**3 Out of the mouth of babes and sucklings** **You have established strength You caused Your Shechinah to rest in the Temple, and You decreed that we thank You. This is strength [that emerges] from the mouth of the Levites and the priests, who are people raised in filth like babes and sucklings. [The word] עוללים is an expression of (Job 16: 15) “and sullied my radiance in the dust,” and because of the filth, all infants are called עוללים .**

**because of Your adversaries** To inform them that we are Your people.

**to put an end to the disgrace of the enemy and avenger**, who says, “You are no better than the other nations.” But I, when I see Your heavens, etc.,... I wonder in my heart, what is man that You should remember him?

**6 Yet You have made him slightly less than the angels, etc.** Heb. מאלהים , which is an expression of angels, for You gave power to Joshua to still the sun and to dry up the Jordan, and to Moses to split the waters of the Sea of Reeds and to ascend to the heavens, and to Elijah to resurrect the dead.

**8 Flocks and cattle** Heb. צנה ואלפים [equivalent to] צאן ובקר , like (Deut. 7:13), “the young of your cattle (אלפך) .” צנה is an expression of industry, as (in Num. 32:24), “and enclosures for your flocks (לצנאכם) ”; oveyledic in Old French, enclosures to pen the small livestock. There are many Aggadic midrashim, but they do not fit the verses.

**Meditation on the Psalms**

**Psalm 8:1-10**

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

Rambam[[1]](#footnote-1) derives from the rapturous verses of this psalm a set of guidelines leading to the loftiest accomplishments to which man can aspire, the love and fear of HaShem.[[2]](#footnote-2)

What is the path to love and reverence for HaShem? When a person contemplates His great and wondrous acts and creations, obtaining from them a glimpse of HaShem’s endless wisdom which is beyond compare, then he will promptly love, praise and glorify Him, longing exceedingly to know the great Name of HaShem, as David said, ‘My soul thirsts for HaShem, the living HaShem’.[[3]](#footnote-3) When this man continues to ponder this subject in greater depth, he will be startled and recoil in fear, filled with the realization that he is no more than a lowly, insignificant, obscure creature possessing a weak, miniscule Intellect, standing in the presence of He Who is perfect in His wisdom. All this is as David said, ‘When I behold the heavens, the work of Your fingers, the moon, and the stars which You have set in place. What is the frail human that You should keep him in mind? And what is the son of mortal man that You should care for him?[[4]](#footnote-4)

These profound words of Rambam encourage the study of nature as being the preferred way to come to love HaShem. Guided by Torah, observation of the natural phenomena can lead to an awareness of the One Who created them.[[5]](#footnote-5)

The formula is: First study Torah. Then you will discern G-d in the natural phenomena of the universe.

Thus, the superscription על הגתית ‘On the Gitit’. Meiri explains that the Holy Ark is called ‘Gitit’ because it was safeguarded in the home of Oved Edom, the גתי ‘Giti’ for three months. After this, David took the Ark to its permanent abode. The King rejoiced ecstatically in honor of the Torah. He danced and leaped with all of his might in its honor.[[6]](#footnote-6) At that time he composed this impassioned psalm to refute all of those who deny the Torah which demonstrates that G-d created and forever rules the cosmos.

Psalm eight was written by David as we see in the first pasuk. The material for this psalm came to David prophetically while he was listening to the music of a gitit.[[7]](#footnote-7) How fitting that Vilna Gaon designates this as the שיר של יום ‘the Song of the Day’ for Simchat Torah, ‘The Rejoicing of the Torah’.[[8]](#footnote-8) Let’s look at bit closer at how the Torah is viewed by Chazal through this psalm.

This suggests that the theme of this psalm is rapturous rejoicing *with* the Torah. This psalm thus forms a fitting connection to Shavuot, the day we were given the Torah. In the same way that Shavuot is the atzeret, the conclusion, of the seven-day festival of Pesach, so also is Simchat Torah (Shemini Atzeret) the conclusion to the seven-day festival of Succoth. This bimodality of the year is, therefore, perfectly synchronized with the triennial Torah reading cycle.

Since this is the song for Simchat Torah, let’s explore this holiday in a bit more detail and try to understand this holiday and the Torah that we love. In the bimodality of the Torah, Simchat Torah in the fall lines up with Shavuot, the Atzeret of Passover and time of the giving of the Torah.

Tishri 22, the day after the seventh day of Succoth, is the holiday of Shemini Atzeret. In Israel, Shemini Atzeret is also the holiday of Simchat Torah. Outside of Israel, where extra days of Yom Tov are held, only the second day of Shemini Atzeret is Simchat Torah:

**Shemini Atzeret / Simchat Torah, in eretz Israel, is a one-day holiday, the 8th day of cessation, assembly, or gathering, occurs right after the seven days of Succoth.**

Simchat Torah is characterized by joyful dancing with the Torah. The final portion of the Book of Devarim (Deuteronomy) is read in the synagogue followed by the beginning of the Book of Bereshit (Genesis). In the annual cycle we do this every year. In the septennial cycle we do this every three-and-a-half years. In this manner, the cycle of Torah readings by the community continues without ending.

**The Torah Portion** for Shemini Atzeret for the first day in the diaspora is:

Devarim (Deuteronomy) 14:22 - 16:17

Bamidbar (Numbers) 29:35 - 30:1

**Haftarah**: 1 Melachim (Kings) 8:54-66

**The Torah Portion** for Simchat Torah and Shemini Atzeret in Eretz Israel and the second day of Shemini Atzeret in the diaspora is:

Devarim (Deuteronomy) 33:1-34:12 **(**Vezot Habracha[[9]](#footnote-9)**)**

Bereshit (Genesis) 1:1-2:3

**Maftir:** Bamidbar (Numbers) 29:35-30:1

**Haftarah**: Joshua 1:1-1:18

This **“Reading of the Torah”** refers to the fact that Moshe instituted the public reading of the Torah on each Shabbat, at the time of the exodus from Egypt. The completion of this reading of the Torah was later celebrated as Simchat Torah.

The Hakhel (gathering) was the time when the populace gathered, once in seven years, for a public reading of the Law. This reading came at the time that the whole community had already spent seven years reading through the Torah twice, on successive Shabbatot of the seven years, until they arrived at Simchat Torah in a Shmita, or Sabbatical year. They began the Torah reading cycle in Tishri, seven years earlier.[[10]](#footnote-10) Now, on this fateful day, the whole community will listen as the Torah is read by the King in the Temple. What a magnificent day!

In many communities it is customary to read the Torah on the *evening* of Shemini Atzeret [or on Simchat Torah outside the land of Israel]; this is the **ONLY** time of the year when the Torah is read at night.

The practice of reading the final portion of the Torah, *Devarim (Deuteronomy) 33-34*, on this day was set by the Talmud.[[11]](#footnote-11) From this practice, there gradually grew a tradition of a special, joyous celebration to mark that completion. The basis for such a celebration is found in the Midrash, which described Solomon as having made a special feast after he was granted wisdom:

***Midrash Rabbah - Ecclesiastes I:1*** *‘Seest thou a man diligent in his business? He shall stand before kings’ (Melachim)--read the phrase as ‘He shall stand before angels’ (mal’akim). R. Simon said in the name of R. Simeon b. Halafta: It may be likened to a councillor who became great in the royal palace. The king said to him, ‘Ask what you will, and I shall give it you.’ The councillor thought to himself, ‘If I ask for silver and gold, or precious pearls, or garments, he will give them to me; but I will ask for his daughter [in marriage] and then everything will be given to me included with his daughter.’ Similarly, In Gibeon the Lord appeared to Solomon in a dream by night; and God said: Ask what I shall give thee (I Kings III, 5). Solomon thought to himself, ‘If I ask for silver and gold and pearls, He will give them to me; but I shall ask for wisdom and then everything will be included.’ That is what is written; Give Thy servant therefore an understanding heart (ib. 9). The Holy One, blessed be He, said to him: ‘Thou hast asked for wisdom and didst not ask riches, honour, and the life of thine enemies for thyself; therefore, wisdom and knowledge will be granted thee and thereby riches and possessions also will I give thee’ (cf. ib. 11 ff.). Immediately, Solomon awoke, and behold it was a dream (ib. 15). R. Isaac said: A dream stands upon its foundation. [Solomon became so wise that] when a bird chirped, he knew for what it chirped, and when an ass brayed, he knew for what it brayed. At once, He came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants (ib.). (R. Isaac said: we learn from this that a feast should be held after completing [the study of] the Torah.) Forthwith the Holy Spirit alighted upon him, and he composed the following three Books: Proverbs, Song of Songs, and Ecclesiastes. Hence it is written, THE WORDS OF KOHELETH, THE SON OF DAVID.*

There are two commonly heard misconceptions about Shemini Atzeret (Simchat Torah):

(1) That the Simcha, the joy of the Holiday, is the **result of the** **Siyum,**[[12]](#footnote-12) the ending of the Torah reading cycle.

(2) That we read the last parsha of the Torah, Vezot Habracha [‘And this is the blessing’], **because** we finish the reading the Torah in both the septennial and the annual cycle.

Nothing could be further from the truth than these two misconceptions. First, the excessive joy on Shemini Atzeret is a Torah commandment, one of the 613, whereas the ending of the reading of the Torah in a cycle of one year is a relatively **late** rabbinical custom. Hence the Simcha, the joy,of the holiday is a part of the laws of Shemini Atzeret,rather than a result of the Siyum*.* And secondly, the reading of Vezot Habracha on Shemini Atzeret is an ancient custom dictated by the **Talmud** and has nothing to do with the Annual reading cycle. In fact, we may clearly say the opposite, that **they instituted the ending of the cycle** on Shemini Atzeret, **because we read on this day the last parsha of the Torah.**

Let me repeat that: **Chazal instituted the ending of the cycle** on Shemini Atzeret, **because we read on this day the last parsha of the Torah.**

So why did the Talmud elect the Vezot Habrachareading for Shemini Atzeret*?*

**The Reasons for the Readings**[[13]](#footnote-13)

Shemini Atzeret is an open, yet concealed, feast. Chazal, our sages, apparently aware of the dilemma, and being fearful that the meaning of the holiday would be forgotten or overlooked, especially in the diaspora, instituted the requirement to read the main story of the holiday, the story of King Solomon building the Holy Temple, not less than three times throughout Succoth and Shemini Atzeret. Yet the story remains concealed from our heart and mind. We read it, time and again during the Shemini Atzeret holiday, year after year, totally unimpressed. We read it in the Haftarah of the second day of Succoth, on the first day of Shemini Atzeret, and on the second day of Shemini Atzeret [the reading from Joshua is wrong, say the Tosafot in Megillah].Yet, the halachic literature of the last two thousand years almost ignores it.

Moreover, as if to engrave the story in our mind even more so that we will not forget it, we read in the Torah from Vezot Habracha [‘And this is the blessing’]*,* the last chapters of the Torah, *in the memory* of the story of King Solomon . Why, indeed, do we read that section in Shemini Atzeret? Everyone assumes that it is because we end the Torah reading cycle on Shemini Atzeret, but the Talmud in Megillah already says that we read it not for the Siyum but for the Holiday itself. And at the time of the Talmud there was no Simchat Torah,and they used to finish the cycle once every three and a half years. So why does the Talmud elect the reading from Vezot Habracha?Explains Rashi: Since the Haftarah says, “And on the eighth day he sent the people away and they blessed the King”.[[14]](#footnote-14) And Abudarham concurs: The people blessed the king, and the king, in turn, blessed the people. And it became a custom throughout the first Temple time that on Shemini Atzeret the people came to visit the King from the house of David, and the King in turn blessed the people. Since Moshe was not only a prophet but also a King, it is appropriate to read on this day his blessings too. **Hence, not only do we read repeatedly the Haftarah from Melachim (Kings) about the story of King Solomon, but we also read because of it, from the Torah itself, the blessing of the King who is Moshe.** Moreover: We encounter the story of Solomon even when we study the Halachot of the holiday. According to the Talmud, the essence of Shemini Atzeret may be summarized in the acronym of the six letter כשו פזר, which means: ‘Pazer’ - disperse, ‘Keshev’- Listen. Hence, we have two opposing messages in the same acronym. One-part פזר will disperse your mind away, so to speak, whereas the second part - כשו - will lead you to the real meaning of the holiday.

On Simchat Torah we read Vezot Habracha to complete the Book of Devarim (Deuteronomy) and thus the whole Torah. This Torah portion begins with the blessing of Moshe, right before he dies, for the Jewish people and each tribe. Then Moshe ascends Mt. Nebo where HaShem shows him all of the land the Jewish people are about to inherit. He dies, is buried in an unknown spot, and the Jewish people mourn for thirty days. The Torah then concludes with the words, “Never again has there arisen in Israel a prophet like Moshe, whom the Almighty had known face to face...” At the end of each Book of the Torah the congregation calls out in unison, “Chazak, chazak, v’nizchazeik” which means “Be strong! Be strong! And may we be strengthened!” This is the eternal battle cry of the Jewish people. We then read the Book of Bereshit (Genesis), symbolizing that the Torah truly has no beginning or end; it is eternal and through our learning and fulfilling the Torah, the Jewish people is eternal!

**How do we celebrate?**

On Shemini Atzeret, which corresponds to Simchat Torah, we remove the Torah scrolls from the ark and make seven circles around the bimah (the raised platform where the Torah is read in the synagogue). The congregation dances before the Torah with intense joy. Some have the tradition of placing a lighted candle in the ark while the scrolls are removed so that the ark will not be without light.

Hallel, Psalms 113-118 is recited after the Shacharit[[15]](#footnote-15) Amidah on Shemini Atzeret.

The Torah reading at Shacharit, the morning service, is the last sedra in the Torah, Devarim (Deuteronomy) 33:1 - 34:12. It is customary that every male congregant is called up to the Torah for reading, on this day. Therefore, this portion is read through a number of times. The reading is concluded with calling up three people for aliyot, which is unique to this day. After this reading, another person is called to read the first portion of Bereshit (Genesis). The person given this honor is called the Chazzan Bereshit, the bridegroom of Genesis.

There is a special aliyah called “All the Children”. This is the only time in the year when children are given an aliyah. A tallit is spread like a canopy over their heads, and they say the blessing along with an adult who accompanies them. After the second blessing, the congregation recites:

***Bereshit (Genesis) 48:16*** *“The angel who has redeemed me from all evil, bless the youths; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth”.*

It is customary for the Chazzan Torah, the most distinguished congregant who reads the conclusion of the Torah, to invite the entire congregation to a festive Kiddush to celebrate Simchat Torah.

On Simchat Torah it is customary to hand out flags to be reminiscent of the tribal flags under which the Israelites marched in the desert.

On Simchat Torah it is customary to put an apple on top of the flagstaff, or an apple with a hole carved out for a lighted candle, to evoke images of the Torah as light.

In some synagogues it is customary to allow some good-natured fooling around during musaf,[[16]](#footnote-16) particularly by the children, who tie the tzitzith together or throw water on the Chazzan when he recites, “Who brings forth wind and brings down rain”.

On Simchat Torah, taking hold of the Torah, and touching it, are privileges that are given to the whole congregation, in fulfillment of:

***Mishlei (Proverbs) 3:13-18*** *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace.* ***She is a tree of life to those who embrace her; those who lay hold of her will be blessed.***

**It is worth noting that the imagery, the rejoicing, and the prayers all picture the culmination and consummation of a wedding feast**.[[17]](#footnote-17)

**The Development**

While the tradition of added merriment on this last day of the holiday in honor of completing the Torah began during the ninth and tenth centuries of the Common Era, at the time of the Geonim,[[18]](#footnote-18) the name Simchat Torah came into use even later. **The custom of reading of the last portion of the Torah was set by the Talmud, but that of reading of the first chapter of Bereshit (Genesis) was not introduced on Simchat Torah until sometime after the 12th century.** The reasons given for this additional reading were:

1) To indicate that “just as we were privileged to witness its completion, so shall we be privileged to witness its beginning” and

2) To prevent Satan from accusing Israel that they were happy to finish the Torah (in the sense of getting it over with) and did not care to continue to read it.

Initially it was the custom for the same person who completed Devarim (Deuteronomy) to read the Bereshit (Genesis) portion from memory without using a scroll, on account of the general rule that “two scrolls are not taken out for one reader.” Eventually the practice developed of calling two different persons, one for the reading of the last portion of Devarim (Deuteronomy) and one for the first portion of Bereshit (Genesis), and two different scrolls began to be used.

The celebration of Simchat Torah in concert with Shemini Atzeret grew gradually during the middle ages. Until the Middle Ages there was more than one Torah reading cycle[[19]](#footnote-19). Another widespread reading cycle was the triennial or septennial cycle in which the Torah was read through in three and a half years. After the adoption of a single reading cycle, the annual cycle, the obvious desire to celebrate the concluding and the beginning of the Torah reading developed.

The ritual custom most closely identified with Simchat Torah is that of the Hakafot. Hakafot is the term used to designate ceremonial processional circuits, whether in the synagogue or elsewhere. On Simchat Torah, all the Torah scrolls are removed from the Ark, and carried around the central platform, the bimah, in seven Hakafot. This takes place during the evening service and also before the readings from the two Torah scrolls (described above) during the morning service (shacharit). Hasidic practice in the Diaspora is to conduct Hakafot also at the evening service of the first day of Shemini Atzeret, as in Israel.

**Origins**

Although the custom of Hakafot on Simchat Torah is of rather late origin, dating from about the last third of the 16th century, in the city of Safed, the practice of Hakafot goes back much further. Processional circuits are first mentioned in the Tanach, in the book of Joshua, as a build-up to the downfall of the walls of Jericho. There were seven circuits around Jericho: once a day (starting on Passover) for six days, and seven times on the seventh day.

The lulav (and aravot too) were carried around the Temple altar during the seven days of Succoth; once a day during the first six days, and seven times on the seventh day (see above). From there developed the custom of Hakafot around the synagogue with the lulav and the etrog. At traditional Jewish wedding ceremonies, the custom of Hakafot is still to be seen in the circling by the bride around the bridegroom at the very start of the ceremony, usually seven circuits. Three such circuits (Persian custom) can be said to symbolize the three-part passage from the Prophets, which describes Israel’s relationship to HaShem in terms of an idyllic betrothal and marriage:

*I will betroth you unto me forever; I will betroth you unto me in righteousness and judgment, in loving-kindness and mercy; I will betroth you unto me in faithfulness and you shall know the Lord.*[[20]](#footnote-20)

**Song and Circuit Dancing**

In addition to the prescribed passages, it is commonplace for the congregation to join in the singing of many additional songs, generally verses from the Tanach or the prayer book that have been put to music. It is also the practice in the more traditional congregations for the worshippers to join a circle and dance in between each circuit.

Every other time of the year we have the opportunity to honor the Torah by studying it. On Simchat Torah, however, the Torah scroll remains covered! It is not available for intellectual study, only for being rejoiced through our dancing. And while we each attain our own unique personal level in Torah-study, when it comes to circling around the Torah together, we are all equal, we all have two feet! Distinctions based on level of intellect or even commitment are irrelevant. We just dance. Then the Torah is “happy,” HaShem is happy, and we have a good time too. Afterwards, we should find that the dancing itself arouses us to increase our Torah study efforts throughout the new year.

Those holding Torah scrolls also join the dancing. In the Yeshivot, the schools of higher Jewish learning, and in those congregations where traditional youth predominates, the singing and dancing that accompany the Hakafot can last for many hours. It is sometimes even carried outdoors. The whirling bodies and the stomping feet, perhaps a performance of acrobatic feats by someone inside the dancing circle, all accompanied by continuous song, provide a scene of ecstatic joy. Small children are generally given decorative flags or miniature scrolls and they too follow the Torah scrolls in the processions.

**In Eretz Israel**

In Jerusalem, it is now customary on Simchat Torah morning for some congregations to join together in a mass dancing procession through the city to the Western Wall. Led by scrolls of the Torah carried under the canopies, literally thousands of people, young and old, eight and ten abreast, dance and sing their way to the Western Wall in a procession that stretches for as far as the eye can see. The original custom of holding the Hakafot at the conclusion of Simchat Torah inspired the custom in Israel of carrying the Simchat Torah celebration also into the night after the holiday. Public gatherings with bands and music featuring Hakafot and singing and dancing are then held. In one public square of Jerusalem, it is customary for the Chief Rabbis and high government officials to participate. At that celebration there is featured the varied practices of the different Jewish communities: Hasidic, Yemenite, Bukharan, native Israeli, etc. A different group is responsible for each of the Hakafot, doing it in their respective traditional dress and with their traditional melodies.

**Atzeret:**

The Shemini Atzeret festival is related to the festival of the giving of the Torah, meaning the festival of Shavuot, which the Talmud always refers to as **Atzeret**.[[21]](#footnote-21) We find the name Atzeret also applied by the Torah to the Seventh day of Passover,[[22]](#footnote-22) although that day is an integral part of the festival. Thus, the term appears in connection with all three pilgrimage holidays.

Shavuot, the time of the giving of the Torah, is the last festival of the year (From Tishri to Tishri). Simchat Torah is the last Biblical festival of the months (From Nisan to Nisan). Shemini Atzeret / Simchat Torah represents two climaxes in the Jewish calendar. It comes at the end of the holiday season, which begins in the month of Elul and continues through Rosh Hashanah, Yom HaKippurim, and Succoth. And it also marks the end of the harvest season, which began with Passover in the spring.

**Rain:**

In the Musaf prayer of Shemini Atzeret we begin saying “He causes the wind to blow and the rain to descend.” This can be connected to the coming of Mashiach: The phrase “he causes the wind (*ruach*) to blow” uses the same word as the verse “The spirit (*ruach*) of G-d hovered on the surface of the waters,” and our Sages say, “This is the spirit of King Mashiach.”

“He causes the rain (geshem) to descend” means that the coming of Mashiach actually occurs, in physicality (*Gashmiyut[[23]](#footnote-23)* - related to *geshem*). Not only “the spirit of Mashiach,” but a soul in a body, i.e., Mashiach in the simple, literal sense in this physical world.

Moreover, “*geshem*” has the numerical value of 343, and this is connected to the prophecy that in the Messianic future “the light of the sun will be seven-fold as the light of the seven days.” *Rashi* paraphrases this as “seven sevens as the light of the seven days, i.e., forty-nine sevens, equaling three hundred forty-three”.[[24]](#footnote-24)

**Second Thoughts**

Now that I have had a chance to meditate on the aspects of this study, I have come to understand another very interesting concept that King Shlomo spoke about many years ago:

***Kohelet (Ecclesiastes) 1:9*** *That which hath been is that which shall be, and that which hath been done is that which shall be done; and there is nothing new under the sun.*

The essence of Simchat Torah is the rejoicing we have with Torah and HaShem. This is the picture that HaShem established in the beginning:

***Bereshit (Genesis) 2:15*** *And HaShem God took the man, and put him into the garden of Eden to dress it and to keep it.*

Thus, it seems that not only is Simchat Torah a re-enactment of Sinai, and a re-enactment of the Temple, it is also a re-enactment, a returning to Gan Eden. Just as HaShem walked with Adam in the garden, so also in the end, the second Adam will walk with HaShem in the garden. May it happen speedily in our day, Amen v’Amen!

**Ashlamatah: Isaiah 49:9-17 + 23**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ Hearken, you islands, to me, and listen closely, you nations, from afar; the Lord called me from the womb, from the innards of my mother He mentioned my name. | 1. Attend to My Memra, O islands, and hearken, you kingdoms from afar. The LORD appointed me before I was, from the body of my ‎mother He made mention of my name. |
| 2. And He made my mouth like a sharp sword, He concealed me in the shadow of His hand; and He made me into a polished arrow, He hid me in His quiver. | 2. He placed His words in my mouth like a sharp sword, in the shadow of His might He ‎protected me; He made me like a select arrow which in a quiver is hidden. |
| 3. And He said to me, "You are My servant, Israel, about whom I will boast." | 3. And he said to me, "You are My servant, Israel, in‎whom I will be glorified." |
| 4. And I said, "I toiled in vain, I consumed my strength for nought and vanity." Yet surely my right is with the Lord, and my deed is with my God. **{S}** | 4. But I said, "I have laboured in vain, I have spent my strength for nothing and vanity; yet surely my ‎judgment is disclosed before the LORD, and the recompense of deeds before my God." |
| 5. And now, the Lord, Who formed me from the womb as a servant to Him, said to bring Jacob back to Him, and Israel shall be gathered to Him, and I will be honored in the eyes of the Lord, and my God was my strength. | 5. And now the LORD speaks, who prepared ‎me from the womb to be a servant serving before Him, to bring those of the house of Jacob back to His service, and that Israel might be ‎brought near to His fear, for I am honoured before the LORD, and the Memra of my God has become my help- |
| 6. **And He said, "It is too light for you to be My servant, to establish the tribes of Jacob and to bring back the besieged of Israel, but I will make you a light of nations, so that My salvation shall be until the end of the earth." {S}** | 6. **he says: "Is it a ‎small thing to you that you are called My servants to raise up the tribes of Jacob and to restore the exiles of Israel? I will give you as ‎a light to peoples, that My salvation may be to the ends of the earth."** |
| 7. So said the Lord, the Redeemer of Israel, his Holy One, about him who is despised of men, about him whom the nation abhors, about a slave of rulers, "Kings shall see and rise, princes, and they shall prostrate themselves, for the sake of the Lord Who is faithful, the Holy One of Israel, and He chose you." **{S}** | 7. Thus says the LORD, the Redeemer of Israel and His Holy ‎One, to those despised among the Gentiles, to those cast out among the kingdoms, to those who are servants to rulers: "Kings will look ‎to them and princes arise; and they will worship; because of the LORD, who is faithful, the Holy One of Israel, who is pleased with ‎you." |
| 8. So said the Lord, "In a time of favor I answered you, and on a day of salvation I helped you; and I will watch you, and I will make you for a people of a covenant, to establish a land, to cause to inherit the desolate heritages. | 8. Thus says the LORD, "In a time that you do my pleasure I accept your prayer, in a day of distress I raise up salvation and ‎help you: I will prepare you and give you as a covenant of people, to raise up the righteous/ generous who lie in the dust, to apportion desolate ‎heritages; |
| 9. To say to the prisoners, "Go out!" and to the darkness, "Show yourselves!" By the roads they shall graze, and by all rivers is their pasture. | 9. saying to the prisoners among the Gentiles, 'Come forth,' and to those who are jailed among the kingdoms as in the ‎ darkness, 'Be revealed to light.' They will lie down along the ways, in all bare heights will be their place of staying; |
| 10. They shall neither hunger nor thirst, nor shall the heat and the sun smite them, for He Who has mercy on them shall lead them, and by the springs of water He shall guide them. | 10. they will not ‎hunger or thirst, neither heat nor the sun will smite them, for He who is about to have pity on them will lead them, and by springs of water will ‎make them lie down. |
| 11. And I will make all My mountains into a road, and My highways shall be raised. | 11. And I will make the mountains level before them. as a way, and the highways will be raised up. |
| 12. Behold, these shall come from afar, and behold these from the north and from the west, **and these from the land of Sinim.** | 12. Lo, these ‎will come from afar, and lo, these from the north and from the west, **and these from the land of the south."** |
| 13. Sing, O heavens, and rejoice, O earth, and mountains burst out in song, for the Lord has consoled His people, and He shall have mercy on His poor. **{S}** | 13. Sing for joy, O heavens, ‎and rejoice, O earth; exult, O mountains, in singing! For the LORD is about to comfort His people and will have compassion on His poor. ‎‎ |
| 14. And Zion said, "The Lord has forsaken me, and the Lord has forgotten me." | 14. Because Zion said, "The LORD has taken up His Shekhinah from me, the LORD has rejected me." |
| 15. Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you. | 15. "Is it possible that a woman ‎can forget her son, that she should have no compassion on the son of her womb? Even all these may forget, but My Memra will not reject you. |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | 16. Behold, as on hands you are portrayed before me; your walls are continually before me. |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | 17. They hasten, they build your ruins, ‎those who razed you and those who laid you waste go away from you into exile." ‎ |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | 18. ‎"Lift up your eyes roundabout, O Jerusalem, and see all the sons of the people of your exiles; they gather, they come into your midst. As ‎I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride’s ornament. |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | 19. Surely your waste and desolate places and your devastated land - surely now you will be too pressed for inhabitants, and those who annihilated ‎you will be rejected. |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | 20. From now on the sons of the people of your exiles will say, each one in your midst, 'The place is too narrow for‎me; make room for me to dwell in.' |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?" **{P}** | 21. Then you will say in your heart: 'Who has brought me up these? I was bereaved and alone, exiled ‎and cast out, but who has brought up these? Behold, I was left alone; whence are these?'" |
| 22. So said the Lord God, "Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]. | 22. Thus says the LORD God: "Behold, I will ‎disclose My might among the peoples, and raise My signal over the kingdoms; and your sons will come in litters and your daughters will ‎be carried on couches. |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed. **{S}** | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground ‎they will spread out to beseech from you and lick the dust of your feet. Then you will know that I am the LORD; the righteous who waits ‎for My salvation will not be put to shame."‎ |

**Rashi’s Commentary for: Isaiah 49:9-17 + 23‎‎‎‎**

**1 called me from the womb** When I was still in the womb, the thought came before Him that my name should be Isaiah (יְשַׁעְיָה) to prophesy salvations (יְשׁוּעוֹת) and consolations.

**2 And He made my mouth like a sharp sword** to castigate the wicked and to prophesy retribution upon them.

**He concealed me in the shadow of His hand** that they be unable to harm me.

**into a polished arrow** Heb. בָּרוּר , [lit. clear,] polished, kler in O.F.

**in His quiver** A receptacle used as a case for arrows, called koujjbre in O.F.

**4 And I said,** I toiled in vain when I saw that I admonish them, and they do not obey.

**Yet surely my right is with the Lord** He knows that it is not from me but from them [i.e., He knows that their failure to obey is not due to my laziness, but to their obstinacy].

**5 shall be gathered to Him** To Him they shall return in repentance.

**6 And He said, “It is too light for you to be, etc.”** In My eyes, it is too small a gift that you should have this alone, that you be My servant to establish Jacob and to bring back to Me the besieged of Israel, and behold I add more to you, “And I will make you a light for the nations,” to prophesy concerning the downfall of Babylon, which will be a joy for the whole world.

**and the besieged of Israel** Heb. וּנְצוּרֵי . Comp. (Prov. 7:10) “With a heart surrounded by evil thoughts (וּנְצֻרַת) ,” that their heart is surrounded by the inclination of sinful thoughts, like a city besieged by a bulwark of those who besiege it.

**7 about him who is despised of men** Heb. נֶפֶשׁ לִבְזֽה , a despised soul, about Israel, who are despised.

**about him whom the nation abhors** About him whom the nation abhors, and he is a slave to those who rule over him.

**Kings shall see him** and rise.

**Who is faithful to keep His promise** that He promised Abraham concerning the kingdoms, as the matter is stated (Gen. 15:17): “And behold a smoking stove, etc.”

**the Holy One of Israel** is He, and He chose you.

**8 In a time of favor** In the time of prayer, when you seek My favor and appease Me.

**and on a day of salvation** When you need salvation.

**and I will watch you** Heb. וְאֶצָּרְךָ , and I will watch you.

**for a people of a covenant** to be a people of a covenant to Me.

**to establish a land** The land of Israel, chosen by Me from all lands.

**9 To say to the prisoners, “Go out!”** At the time I will say to the prisoners of the exile, “Go out!”

**rivers** Jonathan renders: נַגְדִּין , streams of water.

**10 heat** Heb. שָׁרָב , heat.

**11 And I will make all My mountains into a road** In contrast to what he said concerning the days of its ruin (supra 33:8) “The wayfarer has stopped,” now the wayfarers shall return and go therein.

**and My highways shall be raised** In contrast to what he said (ibid.): “Highways have become desolate,” deteriorated with no one to repair them, now My highways shall be raised, they shall repair the deterioration of the roads and raise them as is customary, with smooth pebbles and earth.

**12 from the land of Sinim** [Jonathan renders:] from the southland.

**(Hakham’s note:** the “land of the South” is called in Latin: “Terra Australis,” and therefore “the land of Sinim” is what today is called Australia and New Zealand).

**13 for the Lord** **has consoled** His people.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Verbal Tallies**

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

& HH Giberet Dr. Elisheba bat Sarah

**Beresheet (Genesis) 9:18 – 10:32**

**Tehillim (Psalms) 8:1-10**

**Yeshayahu (Isaiah) 49:9-17, 23**

**Mk 1:19-20, Lk 5:3-11**

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

Sons - בן, Strong’s number 01121.

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

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

Sons - בן, Strong’s number 01121.

Forth - יֺצא, Strong’s number 03318.

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

**Bereshit (Genesis) 9:18** And the **sons <01121>** of Noah, that went **forth <03318> (8802)** of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 These *are* the three **sons <01121>** of Noah: and of them was the whole **earth <0776>** overspread.

**Tehillim (Psalms) 8:1** « To the chief Musician upon Gittith, A Psalm of David. » O LORD our Lord, how excellent *is* thy name in all the **earth <0776>!** who hast set thy glory above the heavens.

**Tehillim (Psalms) 8:4** What is man, that thou art mindful of him? and the **son <01121>** of man, that thou visits him?

**Yeshayahu (Isaiah) 49:9** That thou mayest say to the prisoners, Go **forth <03318> (8798)**; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

**Yeshayahu (Isaiah) 49:12** Behold, these shall come from far: and, lo, these from the north and from the west; and these from the **land <0776>** of Sinim.

**Yeshayahu (Isaiah) 49:15** Can a woman forget her sucking child, that she should not have compassion on the **son <01121>** of her womb? yea, they may forget, yet will I not forget thee.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 9:18 – 10:32** | **Psalms**  **8:1-9** | **Ashlamatah**  **Is. 49:9-17, 23** |
| --- | --- | --- | --- | --- |
| ~yhil{a/ | God | Gen. 9:26 Gen. 9:27 | Ps. 8:5 |  |
| rm;a' | said | Gen. 9:25 Gen. 9:26 Gen. 10:9 |  | Isa. 49:9 Isa. 49:14 |
| #r,a, | earth, ground, country | Gen. 9:19 Gen. 10:5 Gen. 10:8 Gen. 10:10 Gen. 10:11 Gen. 10:20 Gen. 10:25 Gen. 10:31 Gen. 10:32 | Ps. 8:1 Ps. 8:9 | Isa. 49:12 Isa. 49:13 Isa. 49:23 |
| aAB | go, come | Gen. 10:19 Gen. 10:30 |  | Isa. 49:12 |
| !Be | sons | Gen. 9:18 Gen. 9:19 Gen. 9:24 Gen. 10:1 Gen. 10:2 Gen. 10:3 Gen. 10:4 Gen. 10:6 Gen. 10:7 Gen. 10:20 Gen. 10:21 Gen. 10:22 Gen. 10:23 Gen. 10:25 Gen. 10:29 Gen. 10:31 Gen. 10:32 | Ps. 8:4 | Isa. 49:15 Isa. 49:17 |
| hl'G' | uncover | Gen. 9:21 |  | Isa. 49:9 |
| rh; | mountain | Gen. 10:30 |  | Isa. 49:11 Isa. 49:13 |
| [dy | knew, known | Gen. 9:24 |  | Isa. 49:23 |
| hw"hoy> | LORD | Gen. 9:26 Gen. 10:9 | Ps. 8:1 Ps. 8:9 | Isa. 49:13 Isa. 49:14 Isa. 49:23 |
| ~y" | sea |  | Ps. 8:8 | Isa. 49:12 |
| qny | nursing |  | Ps. 8:2 | Isa. 49:23 |
| ac'y" | went out | Gen. 9:18 Gen. 10:11 Gen. 10:14 |  | Isa. 49:9 Isa. 49:17 |
| ha'r' | see, saw, perceive | Gen. 9:22 Gen. 9:23 | Ps. 8:3 |  |
| lg<r, | feet, foot |  | Ps. 8:6 | Isa. 49:23 |
| ~Wf | laid, put | Gen. 9:23 |  | Isa. 49:11 |
| ~ve | name | Gen. 10:25 | Ps. 8:1 Ps. 8:9 |  |
| ~yIm;v' | heavens |  | Ps. 8:1 Ps. 8:3 Ps. 8:8 | Isa. 49:13 |

**Greek:**

| **Greek** | **English** | **Torah**  **Gen. 9:18 – 10:32** | **Psalms**  **8:1-10** | **Ashlamatah**  **Is. 49:9-17, 23** | **Mark, 1-2 Peter**  **& Jude**  **\*Mk 1:19-20** | **Luke**  **Lk 5:3-11** |
| --- | --- | --- | --- | --- | --- | --- |
| ἀδελφός | brother | Gen 9:22 Gen 9:25  Gen 10:21  Gen 10:25 |  |  | Mk. 1:19 |  |
| ἄνθρωπος | man, men | Gen 9:20 | Psa 8:4 |  |  | Lk. 5:10 |
| ἅπας | together |  | Psa 8:7 |  |  | Lk. 5:11 |
| **γῆ** | **earth, ground, country** | **Gen. 9:19 Gen. 10:5 Gen. 10:8 Gen. 10:10 Gen. 10:11 Gen. 10:20 Gen. 10:25 Gen. 10:31 Gen. 10:32** | **Ps. 8:1 Ps. 8:9** | **Isa. 49:12 Isa. 49:13 Isa. 49:23** |  | **Lk. 5:3 Lk. 5:11** |
| γινώσκω | knew, known | Gen. 9:24 |  | Isa. 49:23 |  |  |
| γυνή | woman, wife |  |  | Isa 49:15 |  |  |
| εἴδω | looked, beheld | Gen 9:22  Gen 9:23 |  |  | Mk. 1:19 | Lk. 5:8 |
| εἷς | one | Gen 10:25 |  |  |  | Lk. 5:3 |
| ἐξέρχομαι | come forth, go forth, | Gen 9:18 Gen 9:22  Gen 10:11 Gen 10:14 |  | Isa 49:9 Isa 49:17 |  | Lk. 5:8 |
| ἔπω | said | Gen. 9:25 Gen. 9:26 Gen. 10:9 |  | Isa. 49:9 Isa. 49:14 |  | Lk. 5:4 Lk. 5:5 Lk. 5:10 |
| ἔρχομαι | coming | Gen 10:19 Gen 10:30 |  |  |  | Lk. 5:7 |
| ἰχθύς | fishes |  | Psa 8:8 |  |  | Lk. 5:6 Lk. 5:9 |
| καταρτίζω | ready |  | Psa 8:2 |  | Mk. 1:19 |  |
| κύριος | LORD | Gen. 9:26 Gen. 10:9 | Ps. 8:1 Ps. 8:9 | Isa. 49:13 Isa. 49:14 Isa. 49:23 |  | Lk. 5:8 |
| λαμβάνω | take | Gen 9:23 |  |  |  | Lk. 5:5 |
| λαός | people |  |  | Isa 49:13 |  |  |
| λέγω | saying |  |  | Isa 49:9 Isa 49:15 |  | Lk. 5:8 |
| πατήρ | father | Gen 9:18 Gen 9:22  Gen 9:23  Gen 10:21 |  |  | Mk. 1:20 |  |
| ποιέω | made, make, did, do, done | Gen 9:24 |  |  |  | Lk. 5:6 |
| υἱός | sons | Gen. 9:18 Gen. 9:19 Gen. 9:24 Gen. 10:1 Gen. 10:2 Gen. 10:3 Gen. 10:4 Gen. 10:6 Gen. 10:7 Gen. 10:20 Gen. 10:21 Gen. 10:22 Gen. 10:23 Gen. 10:25 Gen. 10:29 Gen. 10:31 Gen. 10:32 | Ps. 8:4 | Isa. 49:15 Isa. 49:17 |  | Lk. 5:10 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 9:18 – 10:32**

**“Vayihyu B’ne Noach” “And were the sons of Noach”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke 5:3-11)** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:19-20)** |
| **Then he sat down in the boat and taught the congregation from there.**  **When he had finished speaking, he said to Shimon, “launch out into the deeper waters and let down your nets for a catch.” Shimon said, “Master we have worked all night and caught nothing. However, at your word, I will let down the nets.” When they had followed his commands, they caught so many fish that their nets were beginning to break. And called to their partners in the other boats to come and help them. And they came and filled both boats with so many fish that they were ready to sink**.  **And when Shimon HaTsefet saw this he fell to his knees before Yeshua saying, ‘Master, leave us for I am a sinful man.” For he and his partners were overwhelmed by the catch of** (so many) **fish that they caught, as were Ya’akov and Yochanan the sons of Zabdeyel, who were partners with Shimon. And Yeshua said to Shimon, “do not be afraid;[[25]](#footnote-25) from now on you will be catching[[26]](#footnote-26) people.[[27]](#footnote-27)” When they had landed their boats on shore they departed** leaving the work for the hired help **and followed him.** | **And he going a little further he saw Ya’akov ben Zabdeyel and his brother Yochanan, who were in their boats preparing their nets. And immediately, he called them; and they left their father Zabdeyel in the boat with the hired men and followed[[28]](#footnote-28) after him (Yeshua).** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Gen. 9:18 – 10:32 | Ps 8:1-10 | Isaiah 49:9-17 + 23 | Mk 1:19-20 | 1 Luqas 5:3-11 |

Connection to the “call words” of B’resheet 9:18 “**And were the sons of Noah**” can readily be made by slightly rewording the opening phrase of the present Mishnaic text of Hakham Tsefet.

**“And walking about the sea of the Galil (Kineret), he (**Yeshua**) saw Shimon[[29]](#footnote-29) bar Yonah and his brother Adam bar Yonah”**

These words can be read as… “**And as** Yeshua **was walking about the Kineret he saw the sons of Yonah, Shimon and his brother Adam were casting a net into the sea.”** Herein we have a perfect connection to the present Torah Sederim.

The mention of “**Ya’akov and Yochanan ben Zabdeyel”** cam also be read as… **And he going a little further he saw Ya’akov and Yochanan sons of Zabdeyel, who were in their boats preparing their nets.**

**The Word of G-d**

The Peshat text of Hakham Tsefet of the second section of our readings tells us that Yeshua went to the Esnoga (Synagogue) every Shabbat and taught. The Lukan Tosefta of Hakham Shaul fills in the missing pieces by telling us that the attendees of the Esnoga wanted Yeshua to teach the “Word of G-d.” The Lukan account does not place Yeshua in the Esnoga literally as does the Peshat materials, nevertheless they hint to Yeshua attending Shabbat services. Nevertheless, we should note that Yeshua teaches with “authority.” In other words, we should note that Yeshua is a fully ordained Rabbi (Hakham)[[30]](#footnote-30). We should not read too much into the idea that the soferim (scribes) were not able to teach with “authority.” This only stands to reason. The soferim were not Rabbis, nor were they Kohanim (Priests). Therefore, they could read the text to their audiences without being able to determine halakhic protocols. Their skill in reading and interpretation the text was the extent of their duties. Yeshua’s teaching with authority demonstrates the coming paradigmatic shift of authority noted in Yeshua’s immersion. The defunct Kohanic priesthood would yield its authority to the Hakhamim and Bate Din.

Again, the Lukan account of the events tells us that the congregation “pressed” Yeshua. As a result, Yeshua is forced to enter a boat and push offshore in order to teach. However, the Greek word **ἐπίκειμαι** (*epikeimai*) also conveys the thought of imposition. Therefore, we understand that the congregations impose on this Rabbinic Scholar with the authority of the Academy of the School of Hillel to teach the “Word of G-d.” We have translated this phrase as the “Torah of G-d” because the “Torah of G-d” is the “G-d-breathed” Torah and Oral Torah. Therefore, the congregation is not merely looking for another sermon. They want the Torah elucidated in a halakhic way. This congregation wants to know how to “walk” out the written Torah. This wording informs us of the spiritual desire this particular congregation possessed.

We find in these materials a subtle allusion to Shavuot. Firstly, in the statement noted that they want to hear the “Torah of G-d.” Secondly, the wise and crafty Serpent Hakham Shaul carefully picks his words. He cites Yeshua telling Hakham Tsefet “not to be afraid.” Moshe Rabbenu in Shemot (Exodus) 20:20 (on Shavuot) used this same nomenclature.

**Abandoning All?**

Josephus notes the place of the Torah in the life of the Jewish people of the first century.

Apn 2:175 for he did not suffer the guilt of ignorance to go on without punishment, but demonstrated the Law to be the best and the most necessary instruction of all others, permitting the people to stop their other employments, and to assemble together for the hearing of the Law, and learning it exactly, and this not once or twice, or oftener, **but every week**; which thing all the other legislators seem to have neglected.

Josephus does not teach us that abandonment of life and livelihood is the way of the Torah, nor does Hakham Tsefet or Hakham Shaul. The Peshat makes it clear that the business is placed in the hands of Zabdeyel and hired hands. The interpretation here is that the talmidim now make becoming Hakhamim a priority in life. Furthermore, we should learn a lesson from this. We can become and should strive for becoming Hakhamim in the Master’s service. However, this does not suggest an abandonment of life and livelihood.

We should also note the threefold immediacy of their commitment. This characteristic is found in Abraham Abinu who “rose early” to saddle his donkey in the story of Yitzach’s binding. His Eminence Rabbi Dr Yosef ben Haggai teaches us that this is “*the quintessential characteristic of a true TALMID (Rabbinic Disciple/Apprentice), and the much the more of a Nazarean TALMID (Nazarean Rabbinic Disciple/Apprentice).*” We will further one more characteristic of the talmidim as will be unfolded. That is the characteristic of **faithful obedience.**

Yeshua teaches the congregations with “authority.” We must derive hermeneutically that Yeshua taught his talmidim with the same authority. We must contend that M. Hengel’s assessment that this is not a formal Rabbi – talmid relationship is incorrect.[[31]](#footnote-31)

**Peroration**

We surmise that Yeshua’s selection of these talmidim is intentional and determinate. Yeshua selects men that will be the perfect embodiment of the Mesorah. These men are hardworking and deeply spiritual. Hakham Tsefet’s statement that he is a “sinful man” can hardly mean that he is truly a sinner. If this were truly the case, he would most likely be disqualified as a talmid. Hakham Tsefet is noting for us that Yeshua is a righteous /generous Tsaddiq. We must here also note that the Hakham (Yeshua) was understood for his righteousness and generosity. This is because in the Lukan account the Master uses the boat of Hakham Tsefet. As rental, the Master performs the miracle of fishes. Herein we see the Master and talmid have a positive reciprocal relationship supporting and encouraging one another. The talmid supplied the Master by means of his occupation and craft. The Master reciprocates with his occupation and abilities.

**“But if it is of God, you cannot overthrow it, lest perhaps you be found even to fight against God.”**

אמן ואמן סלה

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “Vay’hi Kol HaAretz” - “And was the whole earth”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי כָל-הָאָרֶץ** |  |  |
| **“Vay’hi Kol HaAretz”** | Reader 1 – B’Resheet 11:1-5 | Reader 1 – B’resheet 12:1-3 |
| **“And was the whole earth”** | Reader 2 – B’Resheet 11:6-9 | Reader 2 – B’resheet 12:4-6 |
| **“Y era toda la tierra”** | Reader 3 – B’Resheet 11:10-13 | Reader 3 – B’resheet 12:7-9 |
| B’resheet (Gen.) 11:1-32 | Reader 4 – B’Resheet 11:14-17 |  |
| Ashlamatah: Zephaniah 3:9-17 + 20 | Reader 5 – B’Resheet 11:18-21 |  |
|  | Reader 6 – B’Resheet 11:22-25 | Reader 1 – B’resheet 12:1-3 |
| Psalms 9:1-21 | Reader 7 – B’Resheet 11:26-32 | Reader 2 – B’resheet 12:4-6 |
| N.C.: Mark 1:21-22; Lk. 4:31-32 | Maftir: B’Resheet 11:29-32 | Reader 3 – B’resheet 12:7-9 |
|  | Zephaniah 3:9-17 + 20 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

This weekly seder is a team effort, and we wish to thank

HH Giberet Gibora bat Sarah, and Her Excellency Giberet Sarai bat Sarah for their work

Please e-mail any comments, questions, or suggestions to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. Hilchot Yesodei haTorah 2:2 [↑](#footnote-ref-1)
2. When HaShem draws near to us it is understandable that we feel fear, but don’t be afraid. HaShem just wants us to feel awe. Awe can confuse fear. [↑](#footnote-ref-2)
3. Tehillim (Psalms) 42:3 [↑](#footnote-ref-3)
4. v. 4-5 [↑](#footnote-ref-4)
5. cf. Sefer HaMitzvot 3; footnote to v. 3 [↑](#footnote-ref-5)
6. II Shmuel (Samuel) 6 [↑](#footnote-ref-6)
7. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-7)
8. Masseh Rav 234; This introduction was edited and excerpted from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-8)
9. Hebrew for “and this is the blessing”. [↑](#footnote-ref-9)
10. During Temple times, the Torah was completed twice in seven years, hence the name: Septennial cycle. In our days, most congregations complete the Torah every year. The septennial cycle is also known as the triennial cycle because we complete the reading of the Torah in three-and-a-half years. [↑](#footnote-ref-10)
11. Megillah 31a [↑](#footnote-ref-11)
12. Completion of a text, or of a course of study; a graduation. [↑](#footnote-ref-12)
13. This explanation is excerpted and edited *from Sod Siach Shemini Azeret* www.mjol.com, by Dr Zvi Aviner [↑](#footnote-ref-13)
14. 1 Melachim (Kings) 1:8. [↑](#footnote-ref-14)
15. The morning prayer. [↑](#footnote-ref-15)
16. The additional prayers said after shacharit on Shabbat and festivals. [↑](#footnote-ref-16)
17. It is also worth noting that the betrothal took place on Shavuot. [↑](#footnote-ref-17)
18. Geonim (Hebrew: גאונים) were the presidents of the two great Babylonian, Talmudic Academies of Sura and Pumbedita,[1] in the Abbasid Caliphate, and were the generally accepted spiritual leaders of the Jewish community worldwide in the early medieval era, in contrast to the Resh Galuta (Exilarch) who wielded secular authority over the Jews in Islamic lands. [↑](#footnote-ref-18)
19. *The Jewish Holidays*, A Guide and Commentary, by Michael Strassfeld, page 150 [↑](#footnote-ref-19)
20. See also weekday morning prayer for putting on tefillin [↑](#footnote-ref-20)
21. Atzeret means “conclusion” and Shavuot is the conclusion of Passover. [↑](#footnote-ref-21)
22. Devarim (Deuteronomy) 16:6 [↑](#footnote-ref-22)
23. Materialism, in contrast with spiritual concerns; "indulgence in earthly pleasures". (lit. "materiality"); material reality (in contradistinction to ruchniyut, spirituality) [↑](#footnote-ref-23)
24. Likutei Sichos [↑](#footnote-ref-24)
25. Cf. Shemot 20:20 Moshe said “do not fear” at the receiving of the Torah. [↑](#footnote-ref-25)
26. **ζωγρέω** (*zogreo*) – catching alive. [↑](#footnote-ref-26)
27. Cf. Amos 4:2 [↑](#footnote-ref-27)
28. **ἀκολουθέω** (*akoloutheo*) – devotion of spiritual allegiance. [↑](#footnote-ref-28)
29. Here Hakham Tsefet (Simeon Peter) is referred to as Shimon. He will receive the name “Tsefet” in Mk 3:16 [↑](#footnote-ref-29)
30. A person teaching “without authority” would be described today in terms of a “lay preacher.” However, an ordained Rabbi always “teaches with authority,” since he has been authorized by his teacher to do so on his own responsibility. [↑](#footnote-ref-30)
31. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* Grand Rapids MI: Wm. B. Eerdmand Publishing Co. p. 96 see M. Hengel, *The Charismatic Leader and his Followers*. ET Edinburg: T&T Clark, 1981. [↑](#footnote-ref-31)